

Official Organ

Church of the Nazarene



HERALD OF HOLINESS

"Banish Our Worldliness"

General Superintendent Williamson

WORLDLINESS is a plague of the soul. Its outward manifestations are only the symptoms of the deadly disease. Respectable selfishness, inordinate covetousness, superficial pleasures, extravagant adornment, sensual indulgence, and all willful rebellion against God's statutes and judgments are the excretion of an inward state of moral putrefaction. These must be courageously reprov'd with all long-suffering. But to deal with the effect separate from the cause is like pruning the branches of a corrupt tree or sweetening the waters of a bitter fountain. Only a miracle of inward cleansing will prove to be an adequate cure.

The roots of worldly love are bedded deep in the carnality of an unsanctified heart. Inbred sin is the paralysis of the spiritual powers, the curse upon the capabilities of a human personality. Its blight will deaden the conscience, darken the understanding, dissipate the convictions, stifle good intentions, kill the impulse to generosity, blur the vision, cut the nerve of faith, chill the love of God and man, dwarf the mind, enslave the spirit, and damn the soul.

The condemnation of worldliness in the Bible is rugged. Jesus said, "Ye cannot serve God and mammon." John said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." James is forthright in saying, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." Paul gave sweeping and utter indictment against a deserter, saying, "Demas hath forsaken me, having loved this present world."

Indifference to the spiritual welfare of the church, complacency in the face of a world staggering to its ruin, lethargy in the service of Christ that waits for superficial inducements to produce action, apathy in prayer and intercession, reluctance in testimony, preoccupation with things that are incidental—all stem from a heart full of worldly love.

O God, "Banish our worldliness, help us to ever live with eternity's values in view."

January 29, 1951

"The Mid-Century Crusade for Souls"

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

NEWS IN BRIEF

Mrs. Rosa L. Coddling, former missionary to India, died January 15, in Kansas City, Missouri, after an extended illness.

Rev. Charles McCall has resigned as pastor at Corsicana, to accept a call to pastor Bethel Church in Atlanta, Texas.

Rev. William E. Thompson has resigned as pastor of First Church, Lincoln, Nebraska, to accept the call to pastor the church in Upland, California.

The Church of the Nazarene in Paxton, Illinois, was destroyed by fire on the morning of December 17. Less than one month later the members of the church, with their pastor, Rev. Wm. George Miller, met to discuss plans for the building of a new church. Nothing was saved from the building but the pulpit Bible.

Dr. Erwin G. Benson, of the Department of Church Schools, held a convention in South Bend, Indiana, on January 14, following by a training class in Grand Haven, Michigan, January 15 to 19. On Saturday, January 20, he conducted a convention on the Michigan District, at Lansing First Church, for pastors and Sunday-school superintendents, followed by a convention on Sunday, January 21, with First Church in Elkhart, Indiana.

Georgia District is having a special tour, January 30 through February 9, with Dr. and Mrs. C. Warren Jones as the special workers; they will hold services in fourteen different churches.

From January 22 through 29, Arizona District enjoyed a tour with Dr. C. A. Gibson, superintendent of Wisconsin District, as the special worker; all six zones were visited, with services in seven different churches.

WINNERS OF THE 1950 SUBSCRIPTION CAMPAIGNS WILL BE ANNOUNCED NEXT WEEK!

There never before has been, nor will there ever again be, another *you!* At life's close whose cause—Christ's or Satan's—shall be mostly benefited by the unique individuality that was *you?*—MARY SANDERS.

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*You Promote the GOSPEL
When You Promote the HERALD*

ALREADY ten districts are engaged in their 1951 HERALD OF HOLINESS subscription drives. Last week the plans for the 1951 campaigns were briefly submitted to the District Superintendents' Conference. Never before have they been received with such enthusiasm. These and other factors point to an unprecedented high in subscriptions throughout the church.

In the year's plans of your district there is a subscription drive for the HERALD OF HOLINESS. When the time arrives, go all out in your effort. Remember, "You promote the gospel when you promote the HERALD!"

Those districts now conducting campaigns are listed below.

(The district, quota, date, superintendent, and the campaign manager are given in consecutive order.)

Arizona—1,200; January 1-31; M. L. Mann; Clyde Rather

Wisconsin—900; January 1-31; Charles A. Gibson; Alfred Silvernail

N.W. Illinois—1,350; January 1—March 1; Lyle E. Eckley; Charles Darr

Alabama—2,600; January 1—February 4; Otto Stucki; Claude L. Chilton

Central Ohio—4,900; January 14—March 4; Harvey C. Galloway; Joseph F. Nielson

Indianapolis—3,200; January 14—February 25; J. W. Short; Harley Downs

South Dakota—275; January 14—February 18; W. H. Deitz; E. K. Bryant

Western Ohio—5,000; January 15—March 18; W. E. Albea; Edward S. Barton

Southwest Indiana—2,900; January 20—March 20; L. C. Davis; Buford Blair

New York—800; January 28—February 28; Oscar J. Finch; James Collum

These churches exceeded their quotas in the recent Nebraska District Subscription Campaign:

Ainsworth, Arnold, Broadwater, Chadrop, Farnam, Litchfield, Sidney, Valentine, Wood River.

The Trenton, Missouri, church whose quota was 36 sent in a subscription list of 72.

Commendations to all of these!

THAINE F. SANFORD,
Sales Promotion Manager

OVER THE TOP!

EDITORIALS

Stephen S. White, Editor

Some High Points in the Reports to the General Board

The American Bible Society

WE rejoice again in the report of Dr. S. T. Ludwig as to our giving to the American Bible Society. This worthy organization is rendering an invaluable service to the cause of Christ in spreading the gospel of Jesus Christ by the printed Word. During 1950 our church contributed more than \$10,000 to this work, and for this excellent showing we are largely indebted to Dr. L. J. Du Bois and the members of the N.Y.P.S. They promote the offering during Youth Week of each year.

Service Men's Commission

JUST NOW an important phase of our work is that among our servicemen. In the report of Dr. L. J. Du Bois, the secretary of the Nazarene Service Men's Commission, the names of eleven chaplains from the Church of the Nazarene are given. Nine of these are in the army, and their names are as follows: Alden D. Grim, George C. Laurie, Elbert L. Atkinson, James E. Morris, Chester O. Mulder, Conley D. Pate, Geren C. Roberts, Herbert J. Van Vorce, and Paul E. Winslow. There is one in the navy, Reginald A. Berry, and one in the Veterans' Administration, Archel Meredith. Also, we have nineteen of our former chaplains who are in the Reserve, and no doubt some of them will be recalled in the near future. In concluding this section, I quote from the report as follows:

This past year the Nazarene Publishing House has continued its policy of sending free subscriptions of the *HERALD OF HOLINESS*, *Conquest*, *Come Ye Apart*, and *Standard* to each person in the military service for whom a name and address is provided. This service has been greatly appreciated by the men.

Also, the House sends literature in quantities to chaplains who make request for it. A considerable amount of our material has been distributed by our own chaplains and by others who see fit to use it.

On several occasions we have supplied a selected number of books for military post libraries. Also, tracts for distribution have been sent in quantities to chaplains.

Upon the advice of former chaplains, pastors, and servicemen, we have attempted to set up a procedure whereby a closer check can be kept of our men in the service and a better service rendered to them. The plan is this:

1. Billfold identification cards are available to pastors to give to their men as they leave for the service.

2. Periodicals are sent free as indicated above when names and addresses are furnished.

3. At the same time the Commission office sends a notice to the pastor nearest the military base where the serviceman is located, and to our chaplain when one is stationed there.

4. Also a letter is sent to the informant giving information as to what has been done, along with the name and address of the pastor.

Every attempt is being made to alert pastors and people through the pages of the *Pastor* and the *HERALD OF HOLINESS* as to their responsibilities in regard to their servicemen. Youth groups are also being alerted as to a local contact program with their fellows in the service.

Reports that have been received indicate that the pastors near military bases are doing a real job in contacting our men. While it is a difficult task, with little visible rewards in members gained or Sunday schools built, yet they are unselfishly thinking of the kingdom of God, the Church of the Nazarene in its largest scope, and the spiritual welfare of the boys themselves. They ask us all to be patient, for there is much to be desired in making a successful contact with a man on a military base. We thank God for these men and for the work they and their churches are doing.

Nazarene Publishing House

MR. M. LUNN, executive secretary of the Department of Publication, reported the work of the Nazarene Publishing House. Sales during the past year totaled more than \$1,400,000, which was an increase of nearly \$60,000 over the previous year. During this time more than 29,000,000 pieces of religious literature have been distributed. Thus millions of readers have been blessed and helped, and the income which has resulted has been used to forward the work of the Church of the Nazarene and the kingdom of God. Mention was made of the branch store in Toronto, Ontario; the new store at Bethany, Oklahoma; and the new building which recently was completed to house the branch at Pasadena, California. Then we quote directly Mr. Lunn's words as to the new machinery and equipment in the publishing house in Kansas City:

This report would not be complete if we did not briefly mention the installation of two new presses during the past few months. Pictures and complete description appeared in the November 6 issue of the *HERALD OF HOLINESS*.

If we were to purchase these two presses at present market price, it would cost the House \$16,500 more than we paid.

Considerable additional machinery and equipment was purchased in the last twelve months, which will enable us to handle the increased volume of production more advantageously.

In concluding his report, Mr. Lunn gives us this significant paragraph:

It is impossible to comprehend the amazing energy and extraordinary power to be found in the product of the press. As someone has stated: "By reading, prejudices are broken down, convictions are strengthened and sometimes changed, minds are illuminated, beliefs are established, hearts are melted, and souls are born into the kingdom of God."

Nazarene Young People's Society

THE report of the Nazarene Young People's Society was given by its executive secretary, Dr. L. J. Du Bois. During the past year there has been a gain in membership of 3,271 in the Nazarene Young People's Society, so that now—with the membership in the foreign fields—there are 81,442 young people in this organization. The total amount given for all purposes during the year was \$409,503. The projects of the Nazarene Young People's Society—From Self to Others, the Lamplighters' League, and the Prayer Tower Intercessors—have contributed much to the work of our church during the past year. In addition, I bring you these words from Dr. Du Bois' report:

One of the chief tasks of the general office staff is the preparation of periodicals which are the tools of our youth workers around the world. *Conquest* continues to gain in favor among the youth of the church. We have maintained the highest average subscription list this past year since the magazine was born in 1946. This average is 15,638. *Teen Topics*, new last year, is gaining also. Its average subscription list has been 1,288. The *Young People's Journal* continues to provide the best in program materials for the societies. Our editors, J. Fred Parker for *Conquest* and *Journal*, and Miss Edith Lantz for *Teen Topics*, are doing top-notch editorial work on these publications.

Most of our district N.Y.P.S. organizations sponsor the *HERALD OF HOLINESS* campaigns on their respective districts. We are grateful to have a part in spreading holiness through the *HERALD* and are proud of the current subscription list of 102,468.

During the past year considerable time has been spent in preparing books for youth work. While none have come off the press during the year, several will in the very near future.

Nazarene Radio League

GOD is blessing the Nazarene Radio League under the direction of Dr. T. W. Willingham. We are hearing more and more about the influence of the "Showers of Blessing" program around the world. The messages of Dr. R. V. DeLong and the singing, as led by Professor Ray Moore, are reaching the people. These full salvation programs are now heard over 288 stations as compared with 262 on January 1, 1950. Of this number, 136 are carried by the station without any charge.

Ministerial Benevolence

THE Department of Ministerial Benevolence, with Mr. M. Lunn as its executive secretary, is helping those who have served the church but are now unable to continue in the active ministry. Of course this assistance can be extended only to those who really need it, since it is a benevolent fund and not a pension. On December 15, 1950, there were 380 persons receiving aid; and for the year ending April 30, 1950, \$136,770 was spent in permanent and emergency aid for these veterans of the Cross.

Education

DR S. T. LUDWIG, executive secretary of the Department of Education, brought in the report on education. The enrollment, on the college level, in all of our institutions of learning for this year is 3,795. The enrollment below college level brings the total up to 4,707. Dr. Ludwig closes his report with these significant paragraphs:

These statistics reveal a loss of 126 in total enrollment, but the college department shows an over-all increase of 73. This is remarkable in the face of generally lowered enrollments throughout the colleges of the nation.

Some educational buildings have been completed this year, while three are under construction. The total property evaluation stands at an all-time high of \$5,894,286, against which there is an indebtedness of \$490,130.

Nazarene Theological Seminary has an enrollment for the first semester of 172, which is 10 more than last year at this time. Their greatest need is for adequate buildings to house this growing graduate institution of the church.

In October, 1950, the Department sponsored a two-day meeting of college presidents, deans, and business managers in an Educational Conference held on the campus of Eastern Nazarene College, Wollaston, Massachusetts. This proved to be a very profitable conference, and we believe will result in much good for the future advancement of our educational work.

What the year 1951 will bring to our colleges is somewhat unpredictable. But we do know that the national plan for mobilization of man power will considerably reduce enrollments this fall and will, no doubt, show up the second semester of this year. It means that our people will need to stand by our colleges in a greater way than ever before. But even in a national emergency, our church colleges are needed more than ever. We must keep faith with our young people. We must preserve our spiritual and democratic heritage.

Church Schools

THE Department of Church Schools, under the leadership of Dr. Albert F. Harper, has had a year of notable progress. The best that I can do at this point is to select a few quotations from Dr. Harper's report as to this phase of the activities of our church. As to gains in numbers and money raised, Dr. Harper says:

During the year we have added 146 new schools, approximately 23,000 to our average attendance, and 26,000 to our total enrollment. The gain in average attendance is the best which we have had during the past ten years. While enrollment gains are not so large as we had hoped for, only two of the last ten years have been better. If we reach our goal of "550,000 in '52," we shall have to work hard during the next eighteen months. We are hopeful that we shall go over the top in enrollment in this "over the top" year of the quadrennium. Plans have been made to this end.

During the year the Sunday schools raised for all purposes more than \$1,700,000. Of this total, \$156,000 was given to the general interests of the church. This amount is more than 9 per cent of the total giving of the Sunday schools—we are close to our 10 per cent for general giving! Nearly 8 per cent of the total support for general interests came from the Sunday schools. We are glad that our workers have this vision for the entire work of the church. We are continuing to emphasize the plan of one Sunday a month for missions.

Again the Sunday-school literature shows substantial gains in circulation. The increase of 97,490 is the largest annual increase during the past five years, and pushes our total Sunday-school periodical circulation past the one million mark.

Last year we reported 1,572 vacation Bible schools; this year 1,799—an increase of more than 14 per cent. Last year we enrolled 107,469 pupils; this year 128,550—a gain of nearly 19 per cent.

Last year we reported organized Caravans on 30 districts; this year the number has increased to 36. Last year only 148 local churches sponsored these weekday activities; this year 190 churches report a total of 366 different Caravan groups. During the year new materials have been added to the equipment made available for this work.

The boys' and girls' summer camp program has also shown gains. In general, these district-sponsored camps include boys and girls 9 through 14 years of age. Last year only 20 districts reported such camps. This year, camps were held on 33 districts, and included approximately 5,000 campers. There are hundreds of boys and girls who will look back to the place of their conversion as a summer camp in 1950.

Holiness Emphasis, April-June, 1951. Plans have been completed and materials are all prepared for a church-wide emphasis upon holiness in the Sunday schools during the coming spring and early summer. For all age groups above Juniors we are discontinuing the regular uniform lessons for three months and replacing them with thirteen lessons on the doctrine and experience of entire sanctification. We trust that this emphasis shall be more than simply a better understanding of the truth. We are praying that better understanding shall lead many into the experience and shall confirm the faith of those who have already found this second blessing.

In order effectively to capitalize upon this investment of holiness teaching in the Sunday schools, we are suggesting to district superintendents, pastors, and evangelists everywhere that they give special attention to holiness preaching during this period. Dr. White is running special articles in the *HERALD OF HOLINESS*, and answering questions concerning entire sanctification in the "Question Box." Dr. L. A. Reed in the *Preacher's Magazine* is offering suggested holiness outlines for sermon building which

will assist the pastor to press a holiness preaching program while his Sunday-school teachers are emphasizing holiness in their classes.

With ten thousand lay teachers teaching holiness, with 3,600 pastors preaching holiness, with our people reading holiness articles, with hundreds of holiness evangelists urging believers to seek the experience, and with all of us praying that the Holy Spirit shall use us as channels to further His sanctifying ministry, we believe that our beloved church shall be a more widely and more profoundly holiness church than ever before and that the work of God's kingdom shall go forward.

Christian Service Training

THE Christian Service Training Commission, with Dr. Albert F. Harper as its chairman, and Rev. Norman R. Oke as secretary and director, presented a report which indicated a sizable growth during the past year. Here are the figures as compared with last year: Number of classes in 1950, 1,278 as over against 1,182 in 1949; churches participating, 1,010 as over against 820; total credits issued, 23,653 as over against 21,308. The report next emphasizes that we are to train not only church-school teachers, but also all leaders in the church; and all members are leaders. Especially is this true now since we expect every Nazarene to join in the Visitation-Evangelism Crusade. Our people should not be sent out to do this work without training. Therefore, every local church should have Christian Service Training classes, and not just a few over one thousand!

Home Missions and Evangelism

THE Department of Home Missions and Evangelism, under the direction of Dr. Roy F. Smee, has come to the Kingdom for "such a time as this." As Dr. Hardy C. Powers recently said: "This is a strategic moment in the history of the world. If we strike now as God wants us to, we can really do something for the kingdom of God." We must not fail! Home missions, mass evangelism, personal evangelism, and the Crusade for Souls should ring in our ears until we do something about them. Some of the most significant sections of Dr. Smee's report appeared in last week's issue of the *HERALD OF HOLINESS* in the column regularly given over to "Home Missions and Evangelism." A few of the facts stated there are outlined here as follows:

During the past six months the district superintendents have added twenty new organizations per month, or one every thirty-six hours. Dr. Smee believes that soon the Church of the Nazarene can be organizing a new church every day if all of us will do our best. Our colored work needs prayer and help. We must have trained workers, and we have the school—in our institute in West Virginia—which can train them. Every district should seek out at least one colored young man or woman who has potential qualities for leadership and enable him to enter the institute

in West Virginia and prepare for work among his people in the Church of the Nazarene.

Progress is being made in our Chinese work on the West Coast, under the direction of Rev. H. A. Wiese, and in our overseas home mission fields—Alaska, Australia, Hawaii, Italy, and South Africa—where the Church of the Nazarene now has approximately six hundred members.

The Mid-Century Crusade for Souls is forging ahead, but far too many of our people have not yet enrolled in it. It is for every member of the Church of the Nazarene; and as we come to 1951, all of us must rally to it. Eight regional conferences, devoted to the purposes of the Crusade, already have been dated and planned for 1951. They will be inspirational and instructional.

Foreign Missions

THE Church of the Nazarene always has been intensely interested in foreign missions. It feels especially called to carry the gospel of Jesus Christ to the ends of the earth. The report of Dr. Remiss Rehfeldt, executive secretary for the Department of Foreign Missions, again enlarged our vision and stirred our hearts. According to it, the Church of the Nazarene now has 196 missionaries on the field, 991 native workers, and 32,170 church members. With this I shall give you Dr. Rehfeldt's challenge and his six conclusions:

We are facing a supreme hour of need and opportunity. The challenge is great beyond expression, and the situation is exceedingly urgent. Disciplined by suffering and fear, the world's heart is open to a vital gospel. Now is the time for a vigorous program of world evangelism. The great crisis through which we are passing is certainly bringing many to sense the spiritual need of the world. There is no limit to the opportunities. The hunger for truth is such that vast areas are eager to grasp every opportunity to hear the gospel. Places where people have no schools, no churches, no teachers, no preachers, no medicine for the body, no balm for the soul, and no ray of hope, cry out for help. The fields are ripe. The responsibility rests with the church.

1. Our foreign missions work has been fruitful and productive. Forty-three years of unbelievable progress verifies this fact. The unbroken darkness which confronted our workers has been broken by 717 points of gospel light.

2. The work is far from finished. One billion, one hundred and fifty million people in the world have not heard one gospel message. Our assignment requires that we take the gospel to every creature.

3. There is need for immediate action. The opportunity is so striking that one is constrained to interpret it as the direct call of God to our church. The evil influences at work in the world today make the call so urgent that we cannot ignore it and be blameless. While doors are open which may later be closed to the missionary, we must establish nationals in the doctrine and experience of holiness.

4. Young people stand ready. Sound the call and scores of voices answer. We must match in gifts and sacrifice their love of Christ which prompts the offering of their lives. Will we frustrate these holy aspirations, disappoint workers on the field who

plead for help, deny millions the right to know Christ, and fail our Lord? Under God we cannot!

5. Our missionary effort needs support. This is the one thing we can do. God has provided an adequate remedy for the spiritual ills of the world, but witnesses are needed. There is no emergency more vital than the cry of the Christless millions.

Let district superintendents promote the cause of missions.

Let pastors create mission-mindedness.

Let men of means consider this world enterprise.

Let every member participate with real self-denial.

Let the whole church pray earnestly.

6. Now is the time.

The open door we have described is no phantom of missionary optimism. It is a reality! The world situation today is no ordinary circumstance. It calls for action! The words of the prophet of old are applicable:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. Then . . . the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time" (Isaiah 60:1, 5, 22).

Gains in Giving

MR. JOHN STOCKTON, the general treasurer of the Church of the Nazarene, voices the feeling of many of us when in his annual report he says:

Without doubt, the greatest financial move ever made by our church was the adoption of the tithing plan to carry on our world-wide program. Surely, the storehouse tithing plan is God's plan for spreading the gospel; and the reports I have received from pastors and laymen in those churches that are tithing their income have been reports of rejoicing because God has kept His promise and has met their needs in a greater way than ever before.

We have made an analysis by districts of the per cent of giving for General Budget and Specials, and we find that the districts sent in 6.61 per cent of their income to the general church. The Northeastern Indiana District led all others by sending in 11.3 per cent. Next in line was Iowa with 9.7 per cent.

Eight other districts stand between 9 per cent and a little less than 8 per cent. They are as follows in the order of their giving: Idaho-Oregon, Minnesota, Chicago Central, Northwest, Kansas City, Northwest Oklahoma, Illinois, Northwestern Illinois, and Southwest Oklahoma.

Mr. Stockton's report continues:

Continually we hear reports of more churches on all of the districts who are voting to send a tithe of their incomes to headquarters for general interests. If God will bless an individual who pays his tithe, certainly He will not overlook a church that gives 10 per cent that others may receive the gospel.

Some time ago I was in a church where the board members were afraid they could not pay local bills if they sent 10 per cent to general interests; but they read Malachi 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and

pour you out a blessing, that there shall not be room enough to receive it." After reading this scripture and praying, they voted to try tithing. They had less than \$100 in the bank when they started, but after sending their tithe to headquarters for three months they had all bills paid and more than \$400 in the bank.

There may be some churches that have tried and failed, but up to this moment we have not heard of such. We feel sure that God will bless our church as we move forward with this kind of plan.

Gains in Membership

ACCORDING to the report of our general church secretary, Dr. S. T. Ludwig, we have 3,638 churches at present, which gives us a net gain of 142 during the past year. Our total church membership now is 232,920, and this means a net gain of 8,433 during 1950. There are 58 established districts in the United States, 3 in Canada, one in the British Isles, and one in Australia—a total of 63. Dr. Ludwig concludes his report thus:

This report comes at the end of the first fifty years of the twentieth century. The following comparative figures indicate the development of our work since the Church of the Nazarene began in 1908. Let us humbly thank God for what has been accomplished, then dedicate ourselves anew to the unfinished task of world evangelism.

	1908	1950
Number of churches	228	3,638
Membership	10,414	232,920
Sunday-school enrollment ..	6,756	479,158
N.Y.P.S. members	523	75,249
W.F.M.S. members	None	80,049
Value church property	\$559,953	\$76,552,834
Total giving	140,756	24,353,369
Per capita giving	13.52	104.56

Two Outstanding Conferences

THE Superintendents' Conference had only two sessions this year—Wednesday and Thursday mornings, January 10 and 11. I attended these meetings, and came away better satisfied than ever with the superintendency in our church. I thank God for our general and district superintendents. In this conference their task was discussed with frankness and with but one aim, and that was the furtherance of the cause of holiness as represented by our church. Many excellent papers were presented.

Except for the two morning sessions, the superintendents attended the Conference on Evangelism. It began on Tuesday, January 9, and continued over Thursday evening, January 11. This gathering is reported in full in this issue by Rev. Alpin P. Bowes, and will be found under the Department of Home Missions and Evangelism. Therefore, I am not going to report it again. However, I do want to say that it was one of the most wonderful conferences I have ever attended, from the standpoint of information, inspiration, and the number in attendance. God was in it in a special way, and I am beginning to feel as never before that the Mid-Century Crusade for Souls has really begun. I can't see how anyone who attended this conference can go out and do nothing about those about us who need Christ. Let us all hope and pray that a new day has dawned for the Church of the Nazarene as a soul-saving agency in this day of unusual distress and need.—THE EDITOR.

Our Answering God!

By Richard S. Taylor*

Memorial Service for Doctor Nease

The memorial service honoring the memory of the late General Superintendent Orval J. Nease was held on Wednesday morning, January 10, at the joint session of the Superintendents' and Evangelists' Conferences held at the First Church of the Nazarene, Kansas City, Missouri, General Superintendent Hardy C. Powers presiding.

The congregation was led in singing "Meditation" by Ray Moore, of Kansas City First Church. Excerpts from the funeral service at Pasadena, California, were played from the tape recorder. General Superintendent Powers gave a brief message and tribute. The congregation sang "The Rock That Is Higher than I," and General Superintendent Vanderpool closed the impressive service with prayer.

Flowers for the occasion were furnished by Mrs. Nease and the family, by the Board of General Superintendents, and the General Board.—S. T. LUDWIG, *General Church Secretary*.

WHEN Elijah challenged Ahab to a showdown on Mt. Carmel between himself and the prophets of Baal, the issue was not between forms of worship, but between two deities. There can be no true religion unless directed to the true God. No matter how perfect the performance or beautiful the ritual, if the worship is directed to a false deity it is of necessity a false religion.

The test Elijah named was so obviously conclusive that it was accepted as containing sufficient proof. "The God that answereth by fire, let him be God." The presumptive was in favor of Baal, for he was the fire-god. It would seem that all the advantages were on his side, including numerical strength, prestige, and elaborate ritual. Elijah generously gave to Baal's prophets the added advantage of choosing their bullock and going first, and to their trial he gave plenty of

*Pastor, Everett, Mass.

time. The man who is sure of his God can afford to be magnanimous. His confidence was justified when, after an all-day orgy of frenzied but fruitless praying to Baal by the heathen prophets, Elijah's brief prayer brought fire that consumed not only the sacrifice but also the water-drenched altar.

It is evident that the true God cannot be determined by the *number of His followers*. One of the weaknesses of democracy is its inherent assumption that the majority is always right, whereas that is not true. The majority often is "dead wrong."

Furthermore, the true God cannot be determined by the *sincerity of His followers*. If sincerity in a religion guaranteed the results needed to justify the religion, then it would be correct to say that "any faith is all right provided a man is sincere." But sincerity without results will bring disappointment and despair. The unquestioned sincerity of the prophets of Baal was unable to bring a dead idol to life and give him divine power.

To be sure of the true God, there must be added to the ritual and the worship, the element of the *supernatural*. Without the supernatural, the worshiper will go away sensing that nothing has

been seen or felt but what men have been able to produce; and since nothing has happened which goes beyond human cause or defies human explanation, it still remains an open question whether there is anything beyond. This is why both sides were willing to abide the decision of the test of fire, for fire out of heaven would be so clearly beyond the power of men that the active presence of a Divine Being would be clearly established.

It would be an overstatement to say that all men sincerely want to know the true God, but it is true that those who do have spiritual yearnings even today are hungry to find a God *who answers*. There must be reality on the receiving end of their prayers. Whether the answer is by literal fire in a public demonstration is incidental; the central requirement is that there be a God who *answers*.

Men want the supernatural when they are spiritually awakened, for in their hour of self-discovery they know in their heart of hearts that it is the supernatural they need. Almost any religion will do until a personal sense of answer is demanded; then beautiful, elaborate buildings and forms become sickeningly empty. Baal was all right until he was put to the test! Mohammedanism, Confucianism, Hinduism, Christian Science—all are satisfactory as long as men can be content with esthetic beauty and noble sentiments. But when one comes to his personal Mt. Carmel and must have fire from heaven, all these things are weighed in the balance and "found wanting." Men must have "the divine response."

Revealed in Jesus Christ and made personally real by the Holy Spirit we have such an answering God. A fellow minister in Eugene, Oregon, was asked by a physician to go to a certain address. Upon arriving, he found in a dimly lighted room the wasted form of a woman in the last stages of cancer. As soon as she learned who he was she assured him that she was a Christian Scientist. He said quietly, "Just what has Christian Science done for you?" The silence which followed gave him opportunity to tell what Jesus could do for her.

The woman was saved that night, and her body prayed for. When the minister left he said, "I'll be around in the morning at ten o'clock for coffee and cake." The next morning the woman met him at the door, fully dressed, with the words, "Come in! The coffeepot's on, and I baked a cake this morning." She came to the revival meeting that night, a well woman; but greater than the miracle on her body was the miracle on her soul.

It isn't the sensational that we want to satisfy our curiosity, but it is God to satisfy our hearts. When we come as did Elijah, willing to repair the altar which has been broken down, seeking only God's glory, then we shall know that ours is the *answering God!*

JOY IN JESUS!

By E. Wayne Stahl

*"I am so glad for Jesus!"
Folks heard a lady say
One night at a prayer meeting;
And then how blest were they
By that sweet testimony,
When in her face there shone
Some of the glory streaming
From God's eternal throne!*

*"I am so glad for Jesus!"
For me those words have rung
As though they had been sounded
By "Music's golden tongue."
They seem to be part of that
Transcendent melody
Made by the singing victors
Beside the glassy sea!*

*"I am so glad for Jesus!"
Is such a witness mine?
Then in my daily living
Glows triumph rich, divine.
With holiness all glorious
My life shall surely be;
Then Christ to me is saying,
"I am so glad for thee!"*

(Written after reading in the HERALD OF HOLINESS for December 4 the beautiful account, by Zuma L. Jones, of the saint who gave such moving witness to the preciousness of our Lord.)

Church and State at War!

By Oscar F. Reed*

Part Two

A CONSIDERED PHILOSOPHY OF ACTION

A suggested church philosophy of action in relation to the church-state issue in time of war might well read similarly to the following proposals. They are, in part, based upon the Calhoun report, the editorializing of Charles Clayton Morrison, the observations of Paul Hutchinson and the writer.

1. The state, as the chief earthly custodian of law, has a just claim to the loyal support of Christian citizens in the performance of its *proper duties*. It has no just claim to absolute authority and must remain subservient to natural or moral law to which all men are responsible.

2. In a totalitarian community, the state regiments all personal and social interests under complete political control. In a democracy, however, "the state makes no pretense to exercise political control over all the interests and phases of community life. Homes, schools, business, the press, churches—all have large areas of independent activity, not invaded by the state as long as they do not interfere with the maintenance of public order."

3. War cannot be evaluated as God's judgment upon an enemy; neither is it predicated that God smiles upon victor or frowns upon vanquished. It may be that He takes sides; but if He does, it is "with the impulses toward good and against the impulses toward evil in every man and every group in both camps. God is not a combatant, nor a neutral onlooker, nor a helpless victim . . . All men and all nations must share in the responsibility for having thwarted the will of God and so brought this judgment on mankind."

4. The true Church of Jesus Christ, a supra-national body, cannot take part in any war as though it were a civil community. We cannot return to the unchristian conception which identified the Church in such a way as to make God a tribal deity and deny the ecumenical character of the Church Triumphant.

5. The sole and inclusive mission of the Church in the world is "to bear witness to the will of God as it has been revealed in Jesus Christ." It is to bear this witness in both war and peace. The Church cannot be a combatant. Thus, we persistently seek on behalf of our chaplains to our men in the armed forces "both freedom from military restraints that hinder their work of Christian ministry" and clear recognition that they serve as clergy of the Church Universal rather than

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SPECIAL NOTICE

Many thanks to our people everywhere for their recent enthusiastic and generous Thank-giving Offering for the General Budget (world missions). The totals by districts are published in this issue of the HERALD.

We are grateful to God for every gift, small and large, and for the devotion that each represents. Also, our regular monthly giving to the General Budget is increasing steadily.

The doors of opportunity for the Church of the Nazarene are opening around the world.

BOARD OF GENERAL SUPERINTENDENTS
SAMUEL YOUNG, *Secretary pro tem*

officers of the several belligerent governments. (The Calhoun report commented, "Many of us believe that from the standpoint of the church, civilian status would be preferable to military rank for ministers in the armed forces.")

6. The Church of the Nazarene must, with vigor, insist that, although the nation has gone to war, the Church Universal has not gone to war, and that its only purpose during war is to do the works of mercy, winning men to God through Christ, and seeking the bases of lasting peace, holding up the fact that this tragedy has been visited upon mankind as a vindication of God's justice. Such an ideal is not accomplished through traditional pacifism which rejects any participation in total war. In total war, no man can withdraw without committing suicide. The issue, as Dr. Hutchinson has pointed out, is not whether to bear arms or not, but how to continue to live in society.

Wars have to be stopped before they start. They have to be stopped by "doing away with the occasions of war." George Fox was right about that. But that means doing away with Leviathan. It means doing away with social and economic injustice, the sense of political insecurity and the sense of personal frustration out of which Leviathan arises. It means doing away with the political irresponsibility with which Leviathan operates. The only pacifism which is more than a self-deceptive label is the pacifism which is out to do active justice, between nations, between the races, between man and man, in the days before war starts. The Christian church can be effectively pacifist only as, before war starts, it stands up against every manifestation of the Leviathan spirit and purpose among the nations; only as it works for a social and political order which is in accord with the requirements of moral law.

Mr. Hutchinson might well have added to his very excellent statement that active Christian pacifism will probe the depths of human nature, seeking the cause for the occasion of war, and then turn men and nations to God as the only answer out of which social and economic justice can arise.

(All quotations from Paul Hutchinson, *The New Leviathan*; New York, Willett, Clark and Co., 1946. Permission granted.)

The Menace of the Minimum

By Ernest E. Grosse*

WHEN King David sought to procure a site upon which to build an altar for sacrifice unto the Lord, he approached Araunah the Jebusite to bargain for the purchase of his threshing floor. Araunah, recognizing the king, graciously offered to give David his threshing floor, his oxen, and the threshing instruments and yokes for fuel. David's reply revealed the nobility of his character, "Neither will I offer . . . unto the Lord my God of that which doth cost me nothing" (II Samuel 24:24).

It is refreshing to discover, in an ancient era of unrefined society and crude culture, so glowing an example of sincere and unselfish devotion. Here David inadvertently unveiled the greatness of his character. Had he, in this instance, accepted the gracious offer of Araunah, few would have chided him, for few would have detected any flaw in his action. It would not have marred his record. Was it not honest? Did not God receive it?

But the sincerity and totality of David's devotion to God compelled him to reject Araunah's proffered kindness. For him there was involved a principle more lofty than that of mere honesty. Consequently, he purchased the threshing floor, the oxen, and the equipment at full price, to be used in sacrifice unto the Lord. For David, sacrifice unto the Lord without cost was repugnant, unthinkable!

How glaring by contrast are the examples of service and sacrifice offered to God in this dispensation of illumination and revelation! How tragically few, like David, eagerly offer to God a sacrifice or service at a cost! How many seek to determine the acceptable minimum rather than to offer love's maximum! They desire to "get

*Superintendent of Washington-Philadelphia District

Never Give Up!

By F. W. Davis

*Shadows may gather and storm clouds arise,
And the light disappear from your view;
Remember, dear soul, that Jesus, our Lord,
Has vict'ry awaiting for you!*

*Friends may forsake, who don't understand,
And foes combine to assail;
But never give up in the midst of it all—
With Jesus you never can fail!*

*Keep praying and trusting, while forward you go
To do the will of the Lord;
When the day of all days has finally come
You will gladly receive your reward!*

by" with as little cost as possible. If what they offer to God is provided by another without cost to them, what difference? For them, the matter of cost is negligible. They give to God in much the same spirit in which they pay their income tax—the barest minimum, and no more; grudgingly, unwillingly, and, betimes, ungraciously!

The sanctified heart, on the other hand, always will give and serve and sacrifice in the same spirit which prompted David to reject Araunah's offer. Deeds of love and service will not stop at the line of duty's minimum, but will eagerly reach for love's maximum. If it can, it gladly will "do just a little bit more." It is the margin beyond the line of duty that evokes the compliment of the Master.

"Many that were rich cast in much" is an abrupt statement of fact. But a clear recognition of love's overflow is indicated in Jesus' appraisal of the poor widow's offering, "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

The minimum represents the duty of a servant; the maximum represents the love and devotion of a son. The motive which admits no gift beyond the minimum is akin to that which prompted Ananias and Sapphira to keep back part of the price.

Even in the ministry, the menace of the minimum is very real. How easy it may become for a pastor to offer no more service than what is required to "get by"! When the measure of service is determined with reference to salary, popular acceptance, pastoral recall, or the possible candidacy for the larger church, it is obvious that he has been stung by this menace. He may preach twice on Sunday, conduct his prayer meeting, raise his budgets, hold two revivals a year, read the *Manual* and hold Communion as required, and visit his people. *But a pastor may do all of this and put in not more than six to eight hours of work a week, outside of his church;* which means that he may take five full days per week for travel, fishing, and enjoying his so-called hobbies. He may be judged a successful pastor by his colleagues, and by his congregation—but he is offering, even at best, a service which costs him nothing!

Nazarenes, both laymen and ministers, are free from the stringent requirements of enforced patterns of discipline. For the laymen service, giving, fasting, praying, etc. are done freely and voluntarily, when and as desired, or prompted from within. For the minister periods of devotion, hours of reading and Bible study, visitation, giving, sermon preparation, deeds of charity, seeking to win lost souls to Jesus Christ—all these and many other duties are performed on a voluntary basis, when and as desired. No one checks up on him; no one demands a detailed

weekly report. What he does, and how he spends his time doing it, is strictly between him and God.

The very latitude of liberty which is granted the Nazarene clergy and laymen is certainly not without peril. The menace of the minimum may dwarf the prospect of becoming the giants in service which God meant us to be, only because, *unlike David*, we offered unto the Lord that which cost us nothing, or next to nothing!

The Prize in Surprise!

By E. Wayne Stahl*

"Are you strong enough to stand a shock?" These were the words heard by the pastor of a certain Church of the Nazarene in Massachusetts one morning as he answered the telephone. The pastor assured his friend that he was shockproof, and then the friend said:

"Mrs. K., who died a short time ago, has left your local church ten thousand dollars." I can almost see that pastor putting the telephone receiver down and doing what Bunyan's Pilgrim did on a certain occasion, "giving three leaps for joy," over such a wonderful gift.

But the reality of the matter was even more glorious than the preacher's informant had stated; for when the deceased lady's possessions were reckoned, it was found that the church had been willed *more than twenty thousand dollars!* It was a superlative surprise to the members, and to the pastor as well.

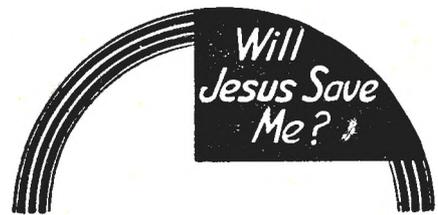
This lady was not a member of any denomination, although in former years she had been an attendant at one of the larger churches. This congregation resorted to suppers, fairs, rummage sales, and the like to raise money to carry on the general work of the church. Mrs. K. strongly disapproved of these methods. After she had read of such activities, in the local paper, in which various denominations engaged to secure funds, she would be scandalized and say to some friend, "Isn't it terrible, those doings, to raise money for the Lord's business?"

A widow for some years (her husband had been a successful contractor), she had learned something of what the Church of the Nazarene stood for, as to doctrine and financial methods. So favorable became her impressions of the church that the large legacy was the consequence.

Two things impress me about it: first, that God honors those who will not *go down into Egypt for horses*, in securing money to conduct His work; second, the Bible stand of the Church of the Nazarene wins respect, approval, and even admiration, from the ones "who are without" the denomination.

God grant that we may ever lift up such an ensign to the peoples!

*Nazarene Elder, Lowell, Mass.



If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

1 John 1:9

Unsanctified Christians

By C. L. Chilton*

For there were many in the congregation that were not sanctified (II Chronicles 30:17).

GRANTED that the sanctification referred to in this scripture refers to Old Testament ceremonial cleansing, it would be well to translate this word picture to our own day and time. All will agree that the types and shadows, ceremonies and symbols of the priestly functions in the Temple find their fulfillment and substance in the completed mediatorial work of our Saviour. Old Testament sanctification finds its completion in our great High Priest, who declared, "Lo, I come to do thy will, O God. . . . By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:9-10). Also read Hebrews 10:14 and 29.

I have on occasion used this text in preaching that there are still many of our fine Nazarenes who are not sanctified wholly. They have not received the Holy Ghost in His sanctifying power since they first believed on Christ as their Saviour. They attend our churches almost every Sabbath; many are faithful tithers, some sing in the choir, and in many other ways make a contribution to the work of the church. But that is not enough!

Israel had to do more than cross the Red Sea; they had to cross old rough and muddy Jordan. Moses got them out of Egypt, but Joshua led them triumphantly into Canaan.

As long as the vast majority of our people are genuinely sanctified, there will be less danger of worldliness or sin creeping into the church. But when, as the text indicates, a sizable number are not in possession of the second blessing, it is time to urge and plead with Christians to "go on unto perfection."

All of our founding fathers felt keenly the importance of Nazarenes "dying out" and getting sanctified. To be a holiness church, we must be a holiness people; and, more than that, holy peo-

*Pastor, First Church, Mobile, Alabama

ple unto the Lord our God. Sanctification makes us holy.

Entire sanctification of body, soul, and spirit now is the imperative need of every unsanctified Christian. "Holiness, without which no man shall see the Lord." It is either holy fire or hell fire; it is either death to sin and the carnal self here, or eternal death hereafter.

Finally, the scriptural quotation implies that some were sanctified. And it is also true today. Tens of thousands of people profess and possess the blessing of full salvation in 1951. Again the writer to the Hebrews declared, "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb. 2:11):

Oh, that every Nazarene would walk in the light of holiness, and willingly, obediently, by a full consecration and implicit faith be numbered among God's sanctified ones!

Desiring Office

By G. Burton Cummings*

This is a true saying, If a man desire the office of a bishop, he desireth a good work (I Timothy 3:1).

IN CONVERSATION with an esteemed brother, the subject of office-seeking arose. There was some question as to the consistency of a Christian being thus motivated when the above text was quoted.

The word bishop in the text is translated from the Greek *episcopo*, which is compounded from *epi*, over, and *scopeo*, to see. Hence, it means one who has oversight, as a shepherd of sheep or pastor of the flock. In the simplicity of the Apostolic Church there is little possibility that the office of bishop could carry with it much import of place or position.

Moreover, taken in the light of Christ's words, the consideration of earthly position becomes quite impossible. Jesus goes right to the heart of the issue. Brushing aside all the superficial earthly standards of greatness, He gives us the measure of what constitutes that true greatness which alone will stand the fires of time and eternity. "The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them."

This is a greatness of position, and of power, not of character. It has its appeal in the "pride of life," which is not of the Father, but of the world. "But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to

minister, and to give his life a ransom for many" (Matt. 20:26-28).

Christ's standard, as revealed both by word and example, is the only measure of greatness which can be rightly considered by His Church. He so loved that He gave. He who is greatest loves most, trusts most, sacrifices most. The true leader in Christ's Church is he who has gone farthest in his devotion to Christ and to the cause for which He lived and died. The greatest Christian leader is he who has approached the nearest to the heart of the Master, who unstintingly poured out His life for others.

These words of the Master suggest to us the right standard of true values. The natural man values things in their relation to himself; but the Christian esteems all things in their relationship to Christ and His kingdom. The sinner occupies the central place in his little world; but the saint has been translated into an infinitely great and glorious realm of which the Christ of God occupies the central place.

The sinner is self-centered, but the sanctified man is Christ-centered; while the unsanctified Christian has a mixed interest of both self and Christ. As his motives are for Christ and His glory, he is victorious; but to the extent he is motivated by self-interests, he is defeated in his Christian life. The sanctified man can testify with the great apostle, "I am crucified with Christ: . . . not I, but Christ liveth in me: . . . I live by the faith of the Son of God" (Gal. 2:20). For one thus occupied and motivated, success cannot be measured in personal achievement nor by material gain. The Christian's success is measured by his faithfulness and devotion to Christ, and by the passion with which he gives himself to His service.

The element of place as related to the success of the sanctified, then, cannot be found in earthly position but in Christ. The highest position is closest to the heart of the Master; thus he can testify with Paul, "I know both how to be abased, and I know how to abound: . . . I can do all things through Christ." God's man is just as little when placed at the top as at the bottom, and just as big placed at the bottom of the earthly scale as though he were at the top. Nor can the consecrated man choose the place in which God by His sovereign will places him in the body of Christ. It is his *privilege* to exercise his fullest talents and be faithful to Christ wherever he may be provisionally placed.

The office of a bishop is "a good work." The word translated "good" has its emphasis in beauty, and by some is translated "beautiful." It is indeed beautiful to see one who has become like Christ in his love and care for those for whom Christ lived and died. Surely, to minister the benefits of Christ in the spirit of Christ is the most beautiful work known to man. The true greatness of any character cannot be known until in the light of eternity it shines forth in the beautiful likeness of our glorious Saviour.

*Pastor, Fort Lupton, Colorado

The Magnet of the Skies

By A. M. Quick*

"When I get over to the other side I expect to be around thirty-three years old." The speaker was feeble, white-haired, old. He moved slowly and carefully down the crowded aisle of the little church as the congregation dispersed after the Sunday morning service. He was speaking to a friend in that atmosphere of holy cheer and good fellowship which follows a beautiful hour of worship. How happily the old man spoke! And when an explanation was asked, he said something like this:

"Well, the Word says, 'We shall be like him; for we shall see him as he is'; and the Lord died and rose from the dead when He was about thirty-three years of age, and it is certain that He never grows old. Now I figure when I see Him as He is—and that won't be too long now—I shall be like Him, not old and feeble as I am now, but in the very peak of manhood. The age at which Jesus took on His glorified body seems to be the most desirable of all periods of life. The frailty, immaturity, and mistakes of childhood and early manhood are past; the feebleness of age has not yet come. How good to spend eternity at the very zenith of life!"

Perhaps he was stating the matter in rather an unusual way, and maybe we cannot express clearly in terms of time the things which belong to eternity. But the first three verses of John's first epistle certainly give us reason for a buoyant, joyful—and I was almost going to say hilariously happy—anticipation of the great change, whether we go by way of the grave or join that glad resurrection company among those who "shall not all sleep," but who "shall all be changed, in a moment, in the twinkling of an eye, at the last trump." Note what the Lord says through His beloved apostle:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:1-3).

Men have invented mighty magnets which can draw and hold great masses of steel, but which do not change the nature of the objects they attract.

When that mighty Magnet of the skies, our Lord Jesus, moves from the shining glory of the Father's throne down towards this earth, no power or barrier will suffice to bar from His side those who are redeemed through His own blood. But He will not only draw us to His side;

*Galt, Ontario, Canada

He will effect in us that last glorious change. As He already has changed our natures here on earth by His regenerative power, so then He will change our bodies to be like His! Do you not believe this? Then listen to these words:

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20-21).

The writer has experienced the extreme fatigue and weakness that is characteristic of a certain form of heart disease. However meager the hope of a cure in this life may be, how glorious the prospect ahead! Fellow sufferers, look up! The path ahead is not a long one; the time draws nigh. Jesus is coming! Already the first rays of the rising sun denote the coming of *the day!*

Sickness will vanish, weakness will be gone, and in the marvelous atmosphere of that Divine Presence such a change will be wrought in these frames of ours as all the combined skills of all the physicians of earth would not suffice to accomplish. For He who will touch our bodies in that day is the Prince of Physicians, the wonder-working Healer, the divine Creator, the eternal God, the mighty Magnet of the skies!

Our hearts are made to *wonder* at the realization that words "fitly spoken" today may live on to bless throughout the tomorrows.

Our hearts are made to *ponder* at the realization that "idle words" carelessly spoken today may also live on—but to blight—throughout the tomorrows.—MARY SANDERS.

Sayings of Dr. P. F. Bresee:

The Purpose of the Church

Ye shall receive power (Acts 1:8).

This great, divine, most wonderful of all miracles which the Church is sent to do is to make thoroughly bad men good. Men who are God-hating, sin-loving, base, devilish in every element of their being, rebels against God—to make these men good is the work of the Church.

And to do this—to bring them into loyalty to God, to change the will and yet not force it, to change the motive, remove the baseness and all elements of it; to make them clean and pure as angels, with a devotion to God that fills every part of the being with its passion—is something more than the completest human machinery can do. It is beyond the realm of human power.

The Church must have upon it the power of God to be effective. Nothing will do but the conscious presence and glory of God. The sound of Pentecost is Heaven-born, and men are borne along by it and with it.—(Sermons, 1903) compiled by WARD B. CHANDLER, *pastor of Oakwood Church, Houston, Texas.*

Home Missions and Evangelism

Roy F. Smee, Secretary

Conference on Evangelism

IN JANUARY, 1947, the first Conference on Evangelism of the Church of the Nazarene was held in Kansas City. That conference was so blessed of God that its influence has been felt throughout the entire church, and we believe the present Mid-Century Crusade for Souls received some of its impetus at that time. There has been an insistent demand for another such conference, both from those who were present and from those who could not attend but felt its impact indirectly.

The second Conference on Evangelism met concurrently with the Superintendents' Conference in Kansas City, January 9-11. The attendance exceeded expectations, and it was necessary to move to a larger auditorium for the second and third evenings. Even this auditorium, seating eighteen hundred, was filled. While some evangelists had meetings that had been slated during this time that could not be canceled, many others were present, some of them coming at personal sacrifice. District superintendents met separately during the morning meetings, but were present in the afternoons and evenings. Hundreds of pastors and some laymen were also present. East, west, north, south—every section of the country was represented.

A general superintendent presided at each meeting. This leadership was greatly appreciated. Dr. Roy F. Smee, general secretary of home missions and evangelism, who carried the principal responsibility for the program, set forth the objectives of the conference at the first service. Splendid music was furnished at the evening meetings by the Nazarene Seminary Singers and the choirs of Kansas City First Church, "Showers of Blessing," and Kansas City Central Church.

The keynote address, "Men with Fixed Hearts," was delivered by General Superintendent Hardy C. Powers on the opening night. It successfully set the direction and tone of the entire conference. Morning and evening messages on Wednesday and Thursday were brought by Evangelist C. William Fisher, Pastor Ponder W. Gilliland of Calgary, Alberta, Canada, Pastor Edward K. Hardy of Nashville, Tennessee, and Dr. Russell V. DeLong of Nazarene Theological

Seminary. All of these were burning messages from impassioned hearts.

The major portion of the program consisted of papers under four classifications: "The Evangelist and His Message," "The Evangelist and the Mid-Century Crusade for Souls," "The Evangelist and the Local Church," and "Aspects of Evangelism." All of these evidenced much thought and prayerful preparation. Most of these were written by evangelists, with a few by pastors or other ministers. It is impossible in this brief report to give the full scope of the papers and messages of the conference, but we hope they will be published in some form for the inspiration of many who could not be present.

At times during the conference, shouts of rejoicing and praise to God were heard. At other times, a spirit of prayer came over the group and the program was forgotten as everyone lifted his voice in prayer. These times were expected and prayed for, and the conference would have been a failure without them; but as a result of this and the very full program, two of the papers were never read and only one of six planned discussion periods was held. There were also times of self-searching as

some of the messages and papers held before us our tremendous responsibilities. Perhaps these times were the most beneficial as far as permanent results are concerned.

Several dominant themes were sounded again and again throughout the conference. (1) The urgency of the day in which we live. Time will not wait. These are ominous days. Doors are open that may soon close. What we do we must do quickly. (2) The need for prayer. Outpourings of God's Spirit in revivals and salvation will not come without mighty, prevailing prayer. (3) We need our evangelists today as never before. They may be used of God to lead the church to new and greater victories. (4) Every Christian must be a soul winner, but success here will come only as pastors and evangelists set the example and lead the way in personal work. (5) Revival campaigns involve much more than a series of public services. Careful preparation before the meetings, particularly in prayer, and calling by pastor and evangelist during the campaign will yield results in addition to and sometimes as important as those in the services.

God has given us another great Conference on Evangelism. May its influence be felt in the deepening of the life of our evangelists and pastors everywhere and increasing their effectiveness in winning souls to Christ. Truly the conference was, as stated on the program, "for such a time as this."

ALPIN P. BOWES, Reporter

THE QUESTION BOX

Conducted by Stephen S. White

Q. Is it O.K. to travel on Sunday—such as going to visit relatives or visit parks or zoos?

A. Certainly, travel cannot be completely eliminated on Sunday. It never has been, and it surely cannot be in the present day, when life is so complex. Preachers, in order to carry on their duties, often have to travel on Sunday—they must go from one preaching place to the other on their circuit. Further, they sometimes tour a district or a zone or supply a church in the absence of its pastor, and they are forced to travel on Sunday. Again, I would not want to rule out all cases of visiting relatives or friends on Sunday where some traveling is necessary, or even all riding as a means for outdoor relaxation. Nevertheless, there is a lot of un-

necessary traveling on Sunday. I am absolutely opposed to making Sunday a day of picnicking or of outdoor games and sports. Besides, I am forever against making every week end or Sunday a time for going somewhere or visiting somebody away from home. Our shortened work week with its two-day week end of leisure has been a curse to thousands of people because it is used only or largely for the purpose of running around. Thus people gradually forget God and the church and backslide. I sincerely thank God for the shortened work week and the two-day week end of leisure when it is used as it should be. It could and should be made a time for extra worship of God and work for His kingdom. In that case, there will not be too much traveling on Sunday.

Q. When did the Church of the Nazarene drop from its "Manual" the paragraph on Communism?

A. If the Church of the Nazarene ever had a paragraph on Communism, I never heard of it. If this be the case, then such a paragraph could never have been dropped from the *Manual*.

Q. Jesus and John the Baptist were preachers of ownership in common, according to Acts 2:44-45 and 4:32-34. Ownership in common is Communism. Are we who are fighting Communism rebelling against the teachings of Jesus?

A. If you will refer to the dictionary, you will find that it defines communism and Communism. The second, usually written with a capital

c, has to do with the principles and theories of the Communist party, especially as we find it in Russia today. It is atheistic, materialistic, and this-worldly. It is anything but Christian in character. This Communism is also anti-democratic; it is not a government by the people or for the people. Along with this, Russian Communism claims to stand for the common ownership of the agents of production and the equal distribution of the products of industry. Actually, this claim has not been realized. The few have the power and money and live in ease while the masses are virtually slaves who live in fear all of the time. Only one man is allowed to run for each office, and few of the masses have the courage even to refrain from voting for this one man.

There is little in common between this Communism and the communism of the Bible, where the Christians themselves have so fallen in love with Christ and one another that for a time they spontaneously share their possessions. It is not atheistic, materialistic, or anti-democratic. It is anything but any of these. Further, there is nothing connected with these sporadic examples of communism which indicates that it is to be a permanent form of social organization. In fact, the whole New Testament is based upon the assumption of the right of private property. No, brother, we are not rebelling against the teaching of Jesus Christ when we stand against Russian Communism with all of the powers at our command.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

The Richest Home in Basim

LAST WEEK I went to the village with our faithful Bible woman, Yashodabai. One of the homes we visited was possibly the richest home in Basim. The men folk, three or four brothers, were sitting out in their office, for they are money lenders and land owners; so we asked them if we could go in to see the women. They courteously showed us the door. We went in, took off our shoes, and called at the inner door. Two of the women came out but did not ask us inside, where we had been invited before. I imagine they remembered the time when two years ago a lady from their house was seriously ill in our hospital and, after much care, blood transfusion, and other medicines, she was well and ready to go home. When they received their bill, they said that they would rather let her die than to spend money on her; and so, like the poor, they did not pay. We all realized that love had little place in Hinduism.

As I sat on the bench in that outer room, I too remembered it all, and it seemed as if I were crushed on all sides by the power of darkness. We started to talk to these women when one said, "I have some cooking to do." Then Yashodabai in love answered, "We have left our work to come to tell you a story, so you just listen to it; then you can go to cook." Before she started to sing and tell the story of the Prodigal Son, other women came until six women with children were sitting listening. By the time we were to leave they had

thrown off the outer cloak of unfriendliness, served us spices, and talked freely.

All the way home I tried to think if there were any signs of light in those darkened hearts, but I fear it is all darkness as yet. It is like Jesus said about casting out devils: "Howbeit this kind goeth not out but by prayer and fasting." Are we willing to "stand in the gap" between God and these darkened hearts until they find Him? We can!—JEAN DARLING, *India*.

Leper Work

A short time ago I had the privilege of going up to the leper colony with Dr. Hynd on his regular visit. The trip was beautiful. The colony itself is located in the beautiful Swaziland mountains, overlooking a picturesque valley with two lovely falls. The homes for the lepers, the small hospital, the homes for the clean workers, and the home for Miss Cole herself were all built before the government turned everything over to us.

Truly, this is one of the most wonderful of modern miracles my eyes have been privileged to witness. Miss Cole's face was radiant when she came out to meet us and then as she took us through. I shall never forget her words, "O Miss Davis, it is just as God promised, in every detail, the mountains and all." I was very interested in seeing the injections being given. They give the oil just under the skin. It appears to be very painful, but they are prepared to bear the pain as they see the way

it is helping. The patients are also given sulphatrane by mouth. This is a new medicine and has proved very effective. After lunch we went with the doctor to examine all the men. All the history cards had a picture of the patients before treatments began, and it was most remarkable to see the improvement. One man was discharged, and it was indeed thrilling to see the joy on his face when the doctor told him he could go home. He is the ninth one this year to be discharged.

However, even more touching was the permission given to a small boy about ten years old to go home for a month. He was symptom free and noninfectious, so was allowed to go home for a while and continue injections on his return.

We have our own ordained elder, Samuel Dlamini, who was a chaplain during the war, working full time among the lepers. God is greatly using him. However, the need is very great among these people; heathenism and false doctrines control the lives of many. Do pray for them. They need a real revival, a real awakening. —DOROTHY DAVIS, *Africa*.

Among the Indians

We returned home a few days ago. We were at the training school for Thanksgiving and held a convention at Winslow for the Central Zone. We were with the Yazzies at Alone Mountain Station, opened recently. It is located north from Winslow (120 miles). The attendance runs from 150 to over 200. They are a poor but very hungry people. We went from there to Gold Tooth on the west end of the reservation. Some 60 of the finest-looking Indians waited for us there. The government gave us three acres of land here (also three acres

at Alone Mountain). This land is given in perpetual lease for as long as the church functions there.—D. SWARTH, *American Indian District*.

Christian World Statistics

The population of the world is believed to be 2,100 million people. Of this total about 692 million (that is one-third) claim to be Christian. The Christians are made up of 330 mil-

lion Roman Catholics, 144 million Orthodox, 207 million Protestants, and 10 million Copts. The main Protestant churches claim membership as follows:

Lutherans 90 million, Presbyterian and Reformed Presbyterian 22 million, Methodists 12 million, Baptists 13.5 million, Anglicans 9 million, Congregationalists 2.5 million.—*All Nations Missionary Review*.

ANNOUNCEMENT NEXT WEEK OF THE 1950 SUBSCRIPTION CAMPAIGN WINNERS!

blows in Oklahoma causes the snow to drift into the holes. This fact none of us realized.

"Come, follow me," Father said. He then picked up Gertrude, and Mother picked up Paul. With Father leading the way and Mother following him closely, we all set out. Lois, Brillhart, Harold, and I brought up the rear.

I guess Father had never crossed the campus of the school before. A little light could be seen just cater-cornered from where we were. Father thought the Londons lived in that direction; so he decided we would cross the campus and thus save many steps which would be required to go all the way around. In those days the campus at Bethany was full of unexpected holes. The snow had piled up in these holes and down Father would go. Mother would step a bit to the side trying to miss the hole into which Father had stepped, but down she would go into another one. The rest of us, who were shorter than our parents, spent most of that trip in snow up to our waists. It was a job to keep those bags and gifts out of the heavy drifts.

That little light kept shining though. The trip seemed pretty long before we finally reached the London home; but even when we were discouraged almost beyond endurance, we would look up and see that the little light was closer and still shining warm and bright.

When we reached the cottage and after Father had knocked at the door, the portals opened wide and there stood a large, jolly-faced, enthusiastic man. We knew at once that we were welcome.

Someday at the end of our journey here on earth, if we have followed the Guiding Light, which is Jesus, we shall reach our destination. Even though we may be tempted to turn from the road, or to fall down and lie there instead of getting up and trudging onward, let's not yield to the temptation. If we look up, we will see Jesus. His warm welcome will be worth all of our struggles. He will open the door and receive us face to face.

It is best that we use extreme caution in voicing criticism of some peculiar trait of a fellow Christian, lest perchance that same trait be one mightily used of God in winning souls into His kingdom.—MARY SANDERS.

THE HOME CIRCLE

Conducted by Grace Ramquist

FEBRUARY is stewardship month. The following little story entitled "My Dividends," written by Esther Miller Payler, is timely. The story will be divided; one-half will be presented in this issue of the *HERALD* and the other half will be presented in two weeks.

My Dividends!

"Come to our club meeting today," said Lorraine. "We always have such a fine time, talking and eating."

"I'm sorry," answered Sally, Lorraine's neighbor; "we have our Women's Missionary Society meeting today at the church."

"You always go," was the quick reply. "Can't you miss a meeting and have some fun once?"

Sally laughed and her laugh was good to hear. It sounded so good-natured and jolly. "I enjoy going to the missionary society! Besides, they are depending upon me for a report."

Lorraine's white teeth showed as she opened her mouth in surprise. "How can you enjoy a missionary society meeting?"

"You know, Lorraine, there's such a satisfaction in sharing and learning. We learn so many interesting things at the missionary meeting. We pack boxes, write letters to missionaries and to some of their people. Last year one of the missionary's daughters had to be operated on. We sent the money for the operation, and it made us so happy when we received a picture of the child well and strong once again. Could anything else make a person feel happier than to know he helped someone who needed help?"

"As busy as you are, you spend lots of time studying your Sunday-school lesson, too, don't you?" asked Lorraine.

"Yes, I do. But studying a little each day as I get time I find prepares me better than studying a longer time. Then I find it rests me from my work to sit a few minutes and study."

Sally's face looked so happy! Lorraine looked at her in wonder.

"How do you ever manage to give so much to the church and to missions?" Lorraine prodded, her eyebrows raised. "Our husbands work at the same place and I know they earn about the same. We never have anything left over; in fact, sometimes we can hardly stretch our money." At this she held up her flat purse.

Sally answered thoughtfully, "We put aside the Lord's tenth first, and then the rest belongs to us."

"A tenth? You mean ten cents out of every dollar you do not use for yourself?" Lorraine's eyes looked dark with unbelief.

"As long as we have been married, even during the depression when our income wasn't much, we put aside the tenth first, and made the rest do. Somehow it has always covered what we needed." Sally smiled to herself.

Lorraine shook her head. "I can't understand it!"

(How did Sally manage to get Lorraine and Jim, her husband, to start to church? Concluded in February 12 issue.)

Oklahoma Dwellers:

How Do You Do, Bethany!

We rode out to Bethany from Oklahoma City, a distance of about six miles, on the interurban. It was dark by the time we got there. Father had been to Bethany before, so he said he would lead us to the house of Dr. and Mrs. A. S. London, old friends of us all. The ground was covered with snow. There must have been five or six inches of snow on the ground. Never before in our lives had we children seen more than one inch of snow on the ground at one time.

Now in Oklahoma the wind often blows! Wind such as frequently

Religious News and Comments

Edited by Delbert R. Gish

IN many denominations, including the Church of the Nazarene, the new year began with an emphasis upon prayer. Some designated an entire week of prayer—the Universal Week of Prayer was set for January 7 to 14. But even before the new year unusual prayer vigils were being kept in various parts of the country. At Goldsboro, N.C., a twenty-four-hour prayer service was conducted by the ministerial association. Then Linda Keller, a thirteen-year-old girl, wrote to President Truman to urge him to make a call for prayer. He passed it on, and the result was that five radio stations in the Washington area began to remind listeners at noon to pray for servicemen in Korea. Linda herself led the first prayer over Station WGAY at Silver Spring, Maryland. She said she wanted to help people do something more than just talk about peace.

Leaders of one denomination exhorted its 6,000,000 members: "Let prayer be our portion, passion, pastime, practice. Surely then God will make real to us His promise to contend with those who contend with us."

Our apprehensive state of mind is indicated by the fact that during the first seven months of 1950 Americans bought 19 per cent more life insurance than during the same period in 1949. The latest figure was \$15,500,000,000.

Cities vary in their interest in churches and religion. A religious census taken in Washington, D.C., indicated that above 60 per cent of its population does not attend church. Records were set down for some 24,000 persons. Only 39.4 per cent of the persons covered by the census had attended church at any time during the year. A total of 41.6 per cent belonged to a church or synagogue. Many cities would surpass Washington in both attendance and membership percentages.

A city-wide census in Detroit revealed that 54 per cent of its population are Protestant, 38 per cent Roman Catholic, and 2 per cent Jewish.

The Watchman-Examiner tells the story of a Briton who, having watched anxiously the spread of government control until the dental profession was

engulfed by it, characterized the outcome as "a weeping and wailing and nationalizing of teeth."

At East Bridgewater, Massachusetts, Catholic officials gave instructions to parents of Catholic children to see that Gideon Bibles which had been distributed to all public school children were returned. About two hundred Catholic children were affected. The reason given was that distributing Bibles was a violation of state law.

So many startling scientific discoveries have appeared in the twentieth century that few new developments cause much surprise. For about thirty years scientists have been talking about our "expanding universe." This refers to the fact that galaxies of heavenly bodies billions of light years distant from us are receding from our solar system at speeds up to the speed of light. How to account for this expansion is a problem. One of the latest theories by British scientists says that it represents a kind of overflow. A continuous inflow of new hydrogen, they say, is filling the space which the outgoing galaxies are vacating. They do not profess to know where the hydrogen comes from, but it appears to be new, underived from other matter.

Admittedly this is still only a theory. It contradicts the older view

that the universe is running down, for it says that the loss of energy by diffusion and dispersal is made up by the creation of new hydrogen. On the surface, this view need not contradict either the Genesis account of the creation of the world or the New Testament indications of its destiny. It points to a fact that all Christians know already—that God has His hand upon our world and is in constant touch with it, maintaining its processes and keeping it in balance, so that physical life and spiritual life may continue.

Tithes and Offerings

By Sadie Vaughan*

DOES IT PAY to make an offering equal to the tithe? To me it does. Well do I remember how I came by that brown corduroy suit that has served me so well. It came as a blessing from the Lord because I obeyed Him and gave beyond the tithe—yes, beyond the tithe and offering. I have found that the more I give to God the more He can give to me.

But this day I was having one of those "stingy" days that I suppose come to all of us. I had paid my tithe and given an offering, and now they were taking up the Thanksgiving offering. I was prepared to give an offering—ten dollars. That was beyond my tithe, so I felt very virtuous. But I had thirty dollars in my purse that I was saving to buy a light blue dress suit to wear on Sundays.

The offering started, and the people gave freely. I hesitated. I got

(Continued on page 20)

OUR LORD COMETH!

By A. M. Quick

*My Lord is but away a little while;
The Father summoned Him, and He went
up*

*The shining steeps of glory to that throne
Of splendor indescribable, His hands
Still bearing wound-prints, in His feet the
marks*

*Of nails, cruel driven by the bitter spite
Of His own people near His city's gate,
His pierced side—the only wounds in
heaven.*

*But He shall come again. The sounding
aisles*

*Of glory shall re-echo to the tread
Of marching multitudes in white array.
The heavens shall bow themselves; my
King shall come*

*In His own glory, and the thundering
worlds
Shall hail Him King of Kings and Lord of
Lords!*



NEWS OF THE CHURCHES

Dr. C. Warren Jones reports from Cuba: "Here we are in Havana, Cuba, 1,865 miles from Kansas City, and 265 miles from Miami, Florida. Mrs. Jones and I left Kansas City late Friday night of January 6, and spent Sunday in Atlanta, Georgia, where we spoke in four churches. Rev. Mack Anderson, district superintendent, was with us in the two evening services. We hurried on to Miami by train, where we changed to a plane, which set us down in Havana in sixty-seven minutes. We are with Rev. and Mrs. Lyle Prescott and Rev. and Mrs. John Wesley Hall; we arrived at 3:30 p.m., and the program calls for a service tonight. Tomorrow we begin a three-day convention with three services each day. It looks as though we shall have a breathing spell on Saturday, but they promise several services on Sunday. Thank God for the Cuban Nazarenes!"

Pastor N. B. Herrell writes from Arlington: "God is blessing in the work at First Church. We are especially concerned about Nazarenes coming this way. We assure our people coming to Arlington, Virginia, that they will find a warm welcome at First Church of the Nazarene, 2013 Twenty-first Street, North. The telephone number is OXFORD 3457."

Evangelists Harry and Joan Olin write: "We have some open time in May and July of this year; we shall be glad to slate this time anywhere as God may lead. We carry the entire program—preaching, singing, and music. Write us, Route 1, Coulterville, Illinois."

Sallisaw, Oklahoma—God blessed and gave us a good revival with the Rowland Evangelistic Party. Souls prayed through to God, and on the closing Sunday night we had three different altar services with some outstanding people praying through to victory. The Rowland Party are among the best.—Bud White, Pastor.

Oakland City, Indiana—Our church has had a wonderful revival with Rev. Paul J. Stewart as evangelist, and Wayne and June Haas as singers. God used the ministry of these workers in preaching and singing to bless the people, and about 140 sought God at the altar for pardon or heart purity. Many of the church folks said it was the best revival they had been in for years. We give God the praise.—James Robbins, Pastor.

Evangelist D. L. Hiatt writes: "I have some open dates for the spring and summer. My wife will assist with the piano and singing where desired. Write us 323 Clinton Avenue, Farmer City, Illinois."

Kingfisher, Oklahoma—On January 14 we closed a ten-day meeting with Evangelists Maurice and Aline Turner as the special workers. We had wonderful victories with twenty-two seekers, most of whom prayed through to victory, and six new members added to the church. This makes nine new members for us since our assembly last August, all but one of them received on profession of faith. The Turners are easy to entertain, good workers, and we greatly appreciated their ministry with us. We are enjoying our labors with the good people of Kingfisher.—Glenn W. Bounds, Pastor.

Natchitoches, Louisiana—Recently we have had the greatest old-fashioned revival this church ever has known, with Rev. L. H. Newcomb as the evangelist. Every service was wonderfully blessed with the presence of God, and the altars were lined with seekers who came through shouting the victory and praising God for His goodness. Truly, Brother Newcomb is a man of God whose messages were saturated with the doctrine of second-blessing holiness. He won the hearts of his listeners and their souls to God. Several who were saved during the meeting have united with the church. Finances came easily, and we closed out with a great holiness rally with a glorious visitation from God. The closing service will be long remembered.—T. D. McBurney, Reporter.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for February 11: Jesus Meets Human Need Scripture: Mark 6:7 to 7:23 (Printed Mark 6:34-44)

GOLDEN TEXT: *And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things (Mark 6:34).*

I find some striking words in Mark 6:20, *Herod feared John, knowing that he was a just man and an holy.* These are encouraging words, aren't they? I've heard it loudly proclaimed that if you want people to fear carry a big stick and holler loudly, have a thundering artillery, marching armies, and a mechanized cavalry. The suggestion was made that these alone engender fear, and that is where I differ; right here John the Baptist comes to prove my point. Purity, as well as power, can scare people.

Herod ruled with an iron hand. He was a despotic tyrant with a cancerous disposition and a withered soul. He had but to speak and heads came off: his hands were red with the blood of his own relatives that had been killed for but a whim. What can make him tremble—heavier armor, more soldiers? Well, maybe that will; but I know something else that can. Down in the jail there is an unarmed religious radical, and Herod is afraid of him. While John shivers in the damp of the dungeon, Herod shivers in the pomp of the palace. Why? Because John is a *just man and an holy*, and he wields the tremendous power of an *easy* conscience.

It would be well to note the armament that John possessed—a holy heart and a just cause. And it takes both of these. There have been people with holy hearts who refused to attach themselves to any great cause. They just hugged their holiness and shouted in their loneliness. Others, like Paul and Wesley, have grasped their experience of holiness and used it as a shield as they went forth to battle for the King of Kings. They had a just cause, and so did John the Baptist. He set out single-handed to clean out the putrid immorality of the palace. Maybe John was battling a lost cause, but it was a just cause. We don't always have to be on a winning side, but we do have to be on the righteous side—that is, if we cherish the armament of a just cause.

Herod had only one way to defeat John. He could not do it in legitimate conflict, so he created an atmosphere where his impoverished conscience could be drugged. The stabbing of John's spirit at Herod's pin-point heart now was blacked out. In the scene of drunken debauchery Herod signs John's death warrant. But it is to John's eternal credit that Herod had to resort to drugs to become a match for a man with a holy heart and a just cause.

Lesson commentary based on "International Sunday-school Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Evangelists Alva O and Gladys Estep report: "We are in the fifth month of our sixteenth year in the field of evangelism. These have been the busiest months of our ministry—in labors abundant, in fields far and wide, traveling through eleven states to preach and sing in Nazarene revivals. During the fall meetings we had more than five hundred seekers at our altars, and more than 150 joined our Nazarene churches. We boosted every department, saw many Sunday-school records broken, and several storehouse tithing leagues organized. We begin the new year with nearly a full slate for spring, summer, and fall. However, we do have room for another summer meeting, and have two fall dates open. We are to be on the New Mexico District for some early fall meetings, and have an open date for late August and early September—would like to slate this either there or between Indiana and El Paso, Texas. We carry the full program of the meeting—preaching, song leading, and solos, illustrating these with Sceneo-felt pictures. Our hearts rejoice that these first months of this our sixteenth year have been the most blessed and victorious of our entire ministry. During these years our revival work has taken us through more than forty states, and a number of the provinces of Canada. Our aim is to keep pure, keep the fires burning on the altar of our hearts, work, preach, sing, and pray for souls until 'the day is done.' Write us, P.O. Box 238, Losantville, Indiana."

Pastor Carl Powers reports from Memphis, Tennessee: "Coming to Park Avenue Church three months ago we found a church one year old, with an aggressive group of loyal Nazarenes who have old-time religion and a passion for souls. A number of these fine Nazarenes pledged to rise during the early morning hours and pray in the interest of the church, and God has been blessing in a marvelous manner. Our regular services have been marked with shouts of victory, and souls being saved and sanctified. Folks have been praying through in the midweek prayer services and in their homes. Recently, Rev. James Hester, Houston District N.Y.P.S. president, conducted a five-day youth revival which was anointed of the Holy Spirit. God gave over thirty definite victories, with nine members added to the church; this brings us a total of thirteen new members for the past three months. Brother Hester endeared himself to our folks with his Spirit-filled preaching and beautiful spirit of co-operation. On the closing day we had 101 in Sunday school, with 109 present two weeks later. We have a beautiful corner location, at the edge of Sherwood Forest and about two blocks from the Kennedy Veterans' Hospital. Recently we built a vestibule and Sunday-school room with

Thanksgiving Offering—by Districts

We are listing below the record of the Thanksgiving Offering by districts as received to January 5, 1951.

Although many of our churches have been sending 10 per cent of their income each month, the Thanksgiving Offering has exceeded the offering of last year by \$49,600. This clearly indicates that our people are anxious to do as much as possible to spread the gospel while we yet have time and opportunity to do so.

God bless every one who prayed or gave anything in this offering.

JOHN STOCKTON, *General Treasurer*

District	Amount	District	Amount
Abilene	\$ 8,477.55	New Mexico	\$ 4,560.50
Akron	19,443.73	New York	2,445.21
Alabama	5,159.13	North Carolina	1,723.72
Albany	4,487.63	North Dakota	2,872.58
Arizona	4,989.33	Northeastern Indiana ...	16,051.97
Arkansas	5,732.86	Northern California	16,911.22
British Isles	113.63	Northwest	12,315.94
Canada West	9,710.57	Northwestern Illinois ...	3,881.41
Central Ohio	18,977.19	Northwest Indiana	4,457.63
Chicago Central	7,335.02	Northwest Oklahoma ..	9,841.78
Colorado	11,949.90	Ontario	714.69
Dallas	5,530.93	Oregon Pacific	10,478.67
Eastern Michigan	7,139.79	Pittsburgh	11,016.67
Eastern Oklahoma	8,270.19	Rocky Mountain	3,275.08
Eastern Tennessee	4,931.94	San Antonio	5,713.26
Florida	6,390.23	South Carolina	1,438.44
Georgia	3,515.18	South Dakota	1,686.18
Houston	2,939.99	Southern California	9,242.83
Idaho-Oregon	11,431.88	Southwest Indiana	6,606.78
Illinois	9,972.56	Southwest Oklahoma ...	6,851.06
Indianapolis	7,375.83	Tennessee	7,104.86
Iowa	13,263.49	Virginia	2,130.56
Kansas	10,471.03	Washington Pacific	5,224.82
Kansas City	9,772.79	Washington-Philadelphia	9,039.67
Kentucky	8,900.01	Western Ohio	15,095.68
Los Angeles	13,269.87	West Virginia	6,883.89
Louisiana	4,261.20	Wisconsin	2,361.98
Maritime	111.58	Alaska	452.60
Michigan	8,828.74	Hawaii	32.95
Minnesota	2,720.54	Miscellaneous	1,042.07
Mississippi	1,666.25	North American Indian	185.63
Missouri	8,496.08	Palestine	40.61
Nebraska	3,305.22	Southwest Mexican	223.36
Nevada-Utah	596.10	Texas Mexican	189.42
New England	7,860.25		
		Total	\$439,491.93

donated labor and funds. The church board voted to pay the tithe of the tithe, and God has miraculously blessed in the financial realm. Both the N.Y.P.S. and the W.F.M.S. are live-wire, growing organizations, and we have a splendid group of leaders and members. If you have friends in and around Memphis, write me at 3647 Park Avenue, and I shall be glad to contact them."

Evangelist Fred W. Fetters reports: "During the past year it has been my privilege to conduct twenty-one meetings, taking me from southern California to as far east as Prince Edward Island. These meetings covered a part of eight districts of our church. In many ways, it was the best year in blessing and victory since I entered the field of evangelism. God gave us some outstanding

meetings, for which we praise Him. It has been a privilege to labor with our good pastors. Since last reporting, we have been in a meeting at Southside Church, Omaha, Nebraska, with Rev. Will Schroeder; in Eureka, Kansas, with Rev. William McCollom; at Nelson Street Church in Fort Wayne, Indiana, where Rev. Harold Priddy is the pastor. In this last meeting our collaborer was Brother Curtis Brown, who directed the singing and rendered splendid service as soloist. After leaving Fort Wayne, it was my privilege to be in the second revival in two years with Pastors Clarence and Thelma Warkentin at Smith Center, Kansas; then to Fontana, California, with Rev. J. J. Van Ryn; and on to Yreka, California, where Rev. Leonard York is doing a fine work in a home mission field. God met with us and gave thirty-

four souls seeking Him for pardon or heart purity. In each of these meetings a godly number of souls prayed through to salvation or sanctification. This week we begin in Glassel Park, California, with Pastor Edward Munger—our fourth meeting with this church in a little more than four years. I have time open in both the spring and the fall of this year, and will go anywhere for free-will offering and entertainment. Write me, % our publishing house at Kansas City, Missouri."

Cheyenne, Oklahoma—Recently our church had a meeting with Evangelist Carl Kruse and wife as the special workers. Brother Kruse is an interesting preacher and presents the truth with force. Mrs. Kruse conducted children's services each evening, and raised twenty-two dollars for missions. Brother and Sister Kruse have a well-rounded program; they made friends for the church and did a lot of good for us.—Mrs. Austin Graham, Pastor.

Anderson, Indiana—The call to prayer from our general superintendents was observed here in Anderson by the five Nazarene churches. We had one service in each of the churches, with each pastor taking the leadership in one service. Each night the spirit of prayer prevailed, and many times shouts of victory were heard. As we prayed for world conditions, the spirit of revival came upon us. Holiness was the theme of each service, using as subjects "Back to God," "Back to the Bible," "Back to the Church," and "Back to the Faith of Other Days." The Holy Spirit was present, and this meeting made an impact upon every church, also gave us a spirit of unity.—S. J. Roberts, Secretary.

Parkersburg, West Virginia—First Church has had a very successful revival under the ministry of Evangelist Sammy Sparks. God gave us many seekers at the altar with scores of definite victories, and the entire church was lifted to new heights in God. We are closing our eighth year as pastor of these fine people. The church has more than doubled in membership, as well as the Sunday-school attendance and enrollment. A beautiful spirit of unity exists in the church.—Roy T. McKinney, Pastor.

Ellis, Louisiana—Recently we enjoyed a revival with Evangelist Carl Kruse and wife. Brother Kruse's timely and heart-searching messages were a great blessing to the church. Mrs. Kruse's beautiful flannelgraph lessons were very inspiring to the adults, as well as a spiritual blessing to the youth of the church. Several sought God at the altar of prayer, and a nice class of five was added to the church membership. Crowds and interest were the best since we have

been here. The Kruses are fine people to work with, fully consecrated to the work of the Lord; the church called them to return for a meeting in '52.—D. E. Lemmons, Pastor.

Evangelist Herbert E. Lilly writes: "I praise the Lord for His many blessings; 1950 was a busy year for me. It was my privilege to conduct revivals on several of our districts, and the Lord blessed with good victories. I have a full spring slate and purpose to do my best for God and the church. I have open time for summer and fall dates. Write me, 303½ Maple, Nampa, Idaho."

Denver, Colorado—Southside's annual Christian workers' training class was held at Thanksgiving time with Evangelist Herbert Lilly as the teacher. "Understanding Our Pupils" was the course selected, with the text, *The Story of Ourselves*. This was the first time we had undertaken a course requiring twelve fifty-minute sessions (six evenings), but the group enrolled were enthusiastic, and twenty-two individuals completed the course. Brother Lilly is a good teacher. Both as the preacher in our Sunday services, and as instructor of the training class, our people received him well. Southside Church is making steady progress under the leadership of Rev. C. B. Mylander, who is now in his seventh year as pastor. Average Sunday-school attendance for last month was 309, the highest monthly average in the history of the church. There is a remarkable spirit of unity among the members.—Iola V. Smith, Secretary.

Professor "Bob" and Madge Killion, singer and musician, report: "We write to bear testimony of the most thrilling year of our lives. We had long heard of genuinely, Holy Ghost propelled revivals with such intensity of conviction that people sought God day and night; but, praise God, He has permitted us to witness such demonstrations of power in this one year since we resigned our work in Detroit First Church and permitted God to lead us by faith. This revival tide has been none of our making, but is so obviously supernaturally wrought that we must give God the glory. Last March, our Pasadena College and ten co-operating churches sponsored a meeting in which we were privileged to serve with Dr. Russell V. DeLong and to see over twelve hundred souls won to the Lord in ten days. In a Monday night 'echo service,' some one hundred people came forward without any preaching. Also, with Dr. DeLong in Saginaw, Michigan, and Nashville, Tennessee, in city-wide meet'gs, we saw unusual revivals. In Mt. Carmel, Illinois, with Dr. Dwight Ferguson, a revival scheduled to run two weeks continued for thirty-one days and, having begun in the First Methodist Church, became a union revival

sponsored by the ministerial association. The Holy Spirit was so present that we prayed with people on the streets, and one night a layman made an altar call which, with testimonies and other altar calls, lasted until 11:40 p.m. before anyone left the church. In Vancouver, Washington, the high school youth of the church were so spiritually awakened that gospel teams were organized and are now going out every week. The close of 1950 did not end these wonders. In January, in a six-day revival with the Holiness Youth Crusade in Detroit, Michigan, people were saved even at choir rehearsal, and the choir became a band of personal workers, until many testified that the last services in the beautiful Institute of Arts Auditorium was unlike anything they had witnessed for years in freedom in the Spirit and soul winning. We thank God that we have been a part of such a great spiritual tide, and we anticipate another joyous year in this Spirit-led music-ministry."

Tithes and Offerings

(Continued from page 17)

out my ten-dollar bill and held it in my hand. God began to talk to me about that thirty dollars. He said that He wanted it, and that if I would give it He would provide me with a suit (I forgot to ask if it would be blue). After a little argument on my part, I parted with the ten dollars, and the thirty dollars too! I hope some missionary was able to get a new suit with it.

Did I get a new suit? I did. It was this way. The missionary society had a number of families for whom they were providing clothing. They had made a call for clothing of all kinds, and great quantities were received. Among the clothing was a brown corduroy suit that did not fit one person on the lists; it looked as though it had been to the cleaners only once, and it exactly fitted me. The society was of one mind that it was mine. They wanted to give it to me; but since there was a need for some children's shoes, I promised to pay for the suit, at a later day—which I did; ten dollars, twice what they asked for it.

When I decided to buy the suit, they informed me there was a blouse that went with it—a yellow one, my best color! Also, there was a good pair of gloves in the pocket of the jacket. And the hem in the skirt is so deep that, let out, it will be just right for this year.

Say, did I get a blessing out of that offering! I still get so blessed when I think of it that the room will hardly hold me!

*Austin, Texas

Evangelist Spencer Johnson writes: "I want to thank our good people for praying for me. I did not have tuberculosis, but did have a virus infection in my lung. In answer to prayer God has healed me, and I am now well, happy, and busy in the work of evangelism. I do appreciate the prayers of the people, and give all glory to God."

Evangelists James and Ruth Ford report: "At this writing we are in a meeting at Dana, Indiana, with Pastor Edwin Roe, and God is blessing. We have the month of July slated in Texas, and have the month of June open, so would like to slate some meetings in the South for June. We are happy in this work for God; we carry the whole program, and are glad to go anywhere the Lord may lead for freewill offerings. Write us, Route 1, New Castle, Indiana."

Mountainair, New Mexico—This church had been without a pastor for some months when we came last June. Although few in number, we found the faithful members had a progressive Sunday school and W.F.M. Society. In November we had a revival with Evangelist Thomas Hayes and wife, and Rev. and Mrs. Charles Little as the special workers. The church was greatly blessed and helped, and we had a good attendance with wonderful co-operation from other Christian people. Fifteen souls prayed through to definite victory, and our church membership was increased 13 per cent. Since the revival our Sunday-school attendance has increased 40 per cent. The closing Sunday was a great day in the Lord, with old-time shouting and praising God. In the afternoon service, Brother Hayes organized a tithing band, made up of members from five different churches. Three people prayed through to God in the closing service. Brother Hayes is a marvelous gospel preacher, and Brother and Sister Little are fine young people; we appreciated their music and singing.—Charles A. Hutchison, Pastor.

Coshocton, Ohio—Sunday, January 14, marked the first anniversary of the Nazarene broadcast over WTNS, originating in our First Church. Coming here one year ago in December, one of the first things Rev. W. E. Zimmerman inaugurated was the broadcasting of his Sunday morning service. This is followed by "Showers of Blessing." The broadcast has been a great blessing in helping to get the gospel into many homes. Besides preaching, Brother Zimmerman also directs the choir, and a fine balanced choir of twenty-five voices has been developed. The church took as its slogan for the past year "Pay the Debt in 1950." One year ago the debt was over \$8,000. The people responded through the year and had it cut down to \$3,000 by Christmas time. On the

Sunday before Christmas, in a march offering, the people laid over \$2,000 on the altar; at the close of the year, the debt was only \$700. In addition the church has made improvements on church and parsonage, bought a

church bus to bring in Sunday-school scholars, and paid over \$3,000 for home and foreign missions. Twenty-one new members were added to the church, and attendance at all services is on the increase.—Reporter.

Sunday-School Attendance Report

Districts by Groups	1950	December	%
PURPLE STAR DISTRICTS (10,000-15,000)			
Northern California	12,119	12,465	103
Western Ohio	11,053	11,835	107
Central Ohio	10,114	10,349	102
BLUE STAR DISTRICTS (7,500-10,000)			
Illinois	7,232	9,874	137
Northeastern Indiana	8,438	8,431	100
West Virginia	8,046	8,413	105
Washington-Philadelphia	8,064	8,343	103
Southern California	7,692	8,207	107
Kentucky	8,712	8,053	92
Southwest Indiana	8,214	7,673	93
Eastern Oklahoma	7,323	7,593	104
GREEN STAR DISTRICTS (5,000-7,500)			
Los Angeles	7,140	7,421	104
Eastern Michigan	7,443	7,374	99
Kansas	6,510	7,118	109
Michigan	7,372	7,114	97
Arkansas	7,243	7,099	98
Kansas City	6,372	6,860	108
Idaho-Oregon	5,494	6,591	120
Oregon Pacific	5,752	6,262	109
Alabama	5,908	6,082	103
Colorado	5,608	5,967	106
Southwest Oklahoma	5,375	5,828	108
Iowa	5,341	5,724	107
Northwest	4,796	5,578	116
Florida	5,287	5,363	101
Northwest Oklahoma	4,983	5,248	105
East Tennessee	4,954	5,217	105
RED STAR DISTRICTS (2,500-5,000)			
Northwest Indiana	4,707	4,880	104
Abilene	4,650	4,736	102
Dallas	4,462	4,614	103
Chicago Central	4,507	4,610	102
Georgia	4,251	4,121	97
Northwestern Illinois	3,777	3,913	104
Canada West	3,671	3,879	106
San Antonio	3,340	3,454	103
Albany	2,661	2,914	110
New Mexico	2,336	2,591	111
WHITE STAR DISTRICTS (Under 2,500)			
Virginia	2,164	2,380	110
Rocky Mountain	2,165	2,277	105
Mississippi	2,353	2,104	89
Ontario	1,633	1,935	118
Minnesota	1,835	1,836	100
New York	1,566	1,561	100
North Dakota	1,363	1,414	104
South Dakota	743	795	107
Maritime	661	725	110
Nevada-Utah	617	657	106

The following districts did not report for December:

Akron, Arizona, Houston, Indianapolis, Louisiana, Missouri, Nebraska, New England, North Carolina, Pittsburgh, South Carolina, Tennessee, Washington Pacific, and Wisconsin.

Estimated total average attendance for December for all districts 332,513
Gain 11,431 or 3%

ERWIN G. BENSON, Field Secretary
Department of Church Schools

Evangelist P. M. Henderson writes: "During November and December, we preached for five Sundays at our Union Gay church (suburb of Yakima, Washington), while they were waiting for their new pastor to arrive. We enjoyed the fellowship of this fine group of Nazarenes. On December 17 we preached on Sunday evening to a good crowd for Pastor Berkeley here in our home church at Pasco. On January 7 we preached in the evening for Pastor Bridgewater and his fine group of Nazarenes at Kennewick. We are open for calls for revivals or week-end services; write me, 719 Court St., Pasco, Washington."

Union City, Pennsylvania—On Sunday night, January 7, our church closed a very fruitful four-week revival campaign. Rev. Alfred Armstrong was the evangelist for the first three weeks. It was a hard fight from the beginning and gathered momentum slowly. Brother Armstrong was slated for two weeks, and although he preached with the anointing of the Holy Spirit, there was a tenseness in the services that hindered people from seeking God. In spite of this, some seekers did pray through. Brother Armstrong and the pastor felt it wise to continue for the third week, and during this third week the spirit of the meeting changed, the tension disappeared, and souls began to come to the altar and earnestly seek God. Many souls prayed through to definite victory. On Sunday night God came on the scene in a marvelous way; the Spirit began to work and the glory fell, people shouted, some ran down the aisles—the revival fire had begun to burn! After the altar service, the pastor suggested it might be well to continue yet another week, and he would do the preaching, since Brother Armstrong had to leave for another appointment. The response was in

the affirmative, so the meeting continued. And what a meeting! The power of God was on the service each night, and there was liberty in every service. New people came in and sought God at the altar; there was not a barren altar service during the remainder of the campaign. We give God all praise. Brother Armstrong is a splendid evangelist and personal worker. He preaches the Word and lets God do the rest. He is a man of prayer, consecrated to the call of the ministry, and has a great love for souls. With the pastor, he spent several hours each afternoon in personal visitation. This was a revival born in prayer, nurtured in prayer; a small handful of prayer warriors had prayed and fasted for months—they touched the throne of grace. God heard and answered, and some souls were saved and sanctified for whom prayer had been made for years.—Harvey P. Amos, Pastor.

South Gate, California—Our church has been growing for the past ten years, but the last two have been the best since the church was organized in 1935. Less than two years ago Rev. Lyle K. Potter came to be our pastor; he gave us a wonderful, organized program, and both church and Sunday school began to climb. When the Potters came, the average Sunday-school attendance was 219; but the following assembly found us with 276 in average attendance for the year. Now, in January of '51, the Sunday school is still advancing, and we are showing some of our best gains over one year ago. The Potters have had a very fruitful ministry here, and are loved and appreciated by all. We are very sorry to lose them, but pray as they enter their new and larger field of service in the field of Sunday-school promotion that God will use them mightily and effectively.—Carroll McMinn, Reporter.

Bonham, Texas—Since coming to this church one year ago we have seen progress and growth in all departments. The blessings of God have been upon us, and the people have been loyal and co-operative. We have seen a 35 per cent increase in the Sunday school, with an equal increase in attendance at all other services; our Sunday-night attendance has more than doubled. Also, we have made some much-needed improvements on the church. In September, we enjoyed a one-week revival with District Superintendent Paul H. Garrett. His ministry in sermon and song was a blessing to all, and several seekers found victory. The spiritual tide continues with people praying through in our regular services. If you have friends in or near Bonham, write me at 508 Morgan Street, and I shall be glad to contact them.—Leon Martin, Pastor.

Pastor J. B. Cook reports: "Last October, feeling led of the Lord, we resigned as pastor of Avondale Church, Chattanooga, to accept the call to our First Church in Knoxville, Tennessee. We left a wonderful group of people, and have found here some good, loyal, hard-working Nazarenes. The church purchased a nice, six-room parsonage in a good residential section for us to move into upon our arrival. Both members and friends have rallied to the work, and we feel that God is answering prayer. In November we had a successful revival with Wife and I as the special workers. God blessed and we received some good members as the result of this meeting. Over Thanksgiving week end we had a zone rally at our church with the district superintendent as special speaker, and Carl Thompson as the singer. Truly, God blessed their efforts. I am thankful for the Church of the Nazarene, a fruitful field in which to labor for my Lord. I appreciate her standards and goals. If you have friends moving into this area for defense work, send me their names and addresses; my address is 211 Burwell."

Dr. and Mrs. A. S. London report: "Pastor R. T. Williams, Jr., of First Church, Oklahoma City, Oklahoma, has a membership of more than five hundred; his Sunday school averages around six hundred in attendance. The pastor has a daily broadcast over WKY, and is on television every Sunday afternoon. The church is almost a household word in the city. It was a delight to speak in the memorial service, honoring the late Mrs. Lulu Caldwell of First Church. Nearly \$1,000 was given for our church in Anchorage, Alaska, as a memorial to this Christian, missionary-minded woman; she is missed by her host of friends. Pastor Palmer of Warren, Ohio, has been with First Church for more than twenty-five years. Out of this church, four organizations have come—all good churches today. This pastor has a membership of 375; and a new build-

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ing, valued at more than \$70,000, has just been completed. Our convention with this people was one of the best. Sunday night saw an unusual altar service, with several conversions. Thirty people came forward pledging personal visitation work each week, with a dozen offering their services as teachers. We shall not soon forget the kindness of this pastor and wife, and their people."

Australian District Assembly

The fourth Australian District Assembly, meeting December 28 through 31, at Northmead, gave the Australian church a great step-off into the new year. Delegates traveled as far as 1,250 miles to form the largest and most encouraging assembly yet convened in this country.

God powerfully blessed the gracious and inspiring ministry of our esteemed general superintendent, Dr. G. B. Williamson, who, with his wife, was on tour of Australia. The messages of Dr. Williamson, with his wise counsel and leadership as presiding officer, produced genuine enthusiasm. Past achievements were hailed with shouts of victory, and future projects were planned with aspiring faith.

Reports of the past year indicated splendid gains in almost every department; two new churches were formed during the year, and church membership rose by slightly more than 15 per cent. Giving reached an all-time high. All churches reported the acquisition of land for building. The building in connection with the native work at Parrys Estate is almost complete, while at least three other churches are engaged in building operations at present.

Our district superintendent, Rev. A. E. Berg, was re-elected for the coming year with a unanimous vote. Fine love offerings were given both to Dr. and Mrs. Williamson and also Rev. and Mrs. Berg.

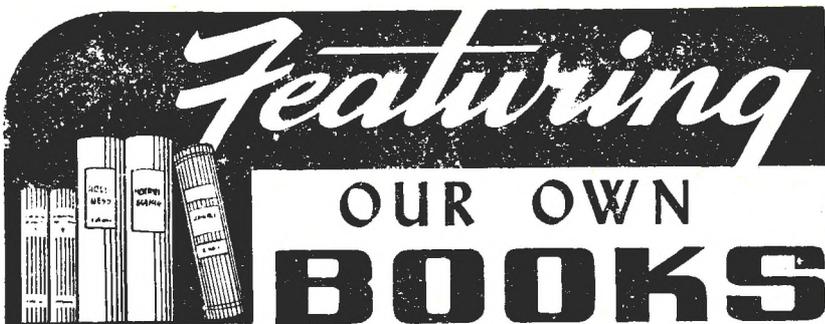
The message given to the preachers by Dr. Williamson will be long remembered, while the God-honoring ministry of Mrs. Williamson in her address to ministers' wives will assuredly bear fruit.

We witnessed wonderful altar scenes throughout the assembly; the Spirit of God was unspeakably real and near to many hearts. The week-night meetings saw fine crowds assembled and resulted in some splendid victories, but were eclipsed by the final meetings on Sunday, when revival fire fell on the largest group of Nazarenes ever assembled at one time in Australia.

The assembly closed on New Year's Eve in glorious victory, a fitting climax to the old year and a heartfelt harbinger of the new.

Australia has the vision; we have the seal of God upon us; and in common with the Nazarenes around the world, we face the new year with confidence, and expect great things from God.

ERLE SPRATT, Reporter



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DEATHS

REV. JONAS H. SULSTON, Nazarene elder, and retired pastor, died at Tacoma, Washington, December 31, 1950, at the age of sixty-five years. He was a native of Woodstock, Ontario, but had resided in the United States for forty-three years. With his wife, who also is an ordained Nazarene minister, they came to Tacoma in 1919. Since his retirement from the pastorate of First Church, he had been a supply minister. In recent years he had been a member of South Tacoma Church of the Nazarene. Besides his wife, he is survived by a son, Rev. Kenneth H. Sulston, also a Nazarene minister; two brothers; and one sister. Funeral service was conducted by his pastor, Rev. Elwood Smith, and Dr. B. V. Seals, district superintendent, in First Church of the Nazarene. Burial was in Mountain View Cemetery.

DANIEL MILTON PARKINSON was born October 25, 1873, at Columbus, Ohio, and died January 1, 1951, at Enumclaw, Washington. He was converted when a young man and lived a consistent Christian life. In June of 1901, he was united in marriage to Emma Kreitzberg. To this union were born two sons and two daughters, one son, Edward C., preceding his father in death. He is survived by his wife, two daughters, and one son, also one sister. Funeral service was conducted by Rev. Fred Stockton, assisted by the Rev. Mr. Lawrence, with interment in the Black Diamond Cemetery.

ROBERT E. MARVEL was born May 13, 1915, near Mt. Erie, Illinois, and died December 24, 1950, after an illness of several years. In 1940 he was converted, sanctified, and united with the Church of the Nazarene. He was the brother of Rev. Earl Marvel, Nazarene pastor at Morristown, Indiana; also is survived by three other brothers and one sister. Robert will be remembered for his patience in affliction. Funeral service was conducted by Rev. Robert Winegarden, with interment in the Brown Cemetery.

FRANK WESLEY SCHULTZ was born December 28, 1882, at Westtown, New York, and died suddenly on November 23, 1950, at Nampa, Idaho. He was converted in 1898, sanctified in 1922, and lived a faithful Christian life. He is survived by his wife, Mrs. Ada Schultz, and two daughters, one of whom is Miss Lorraine Schultz, missionary to Africa. Funeral service was held in the College Church of the Nazarene, Nampa, with his pastor, Dr. John E. Riey, officiating, assisted by Rev. Melza Brown and Rev. Glenn Griffith.

MRS. MARY MINERVA WILSON was born May 7, 1868, in Ohio, and died December 19, 1950, in Anaheim, California. In 1895 she was united in marriage to Avery Bert Wilson, and about 1906 they came to Los Angeles to live. Mr. Wilson died in 1945. The Wilsons united with First Church of the Nazarene in Los Angeles about 1913 and were devoted and earnest Christians. Sister Wilson was deeply devout in heart, a woman of strong convictions, and had many friends. After moving to Anaheim two years ago, she transferred her membership to Anaheim Church of the Nazarene. She was loyal and faithful. She is survived by two children, Rev. Mrs. Fern Cook Davis and D. Ross Wilson; also one sister, and one brother. Funeral service was conducted by Dr. D. Shelby Corlett, assisted by Rev. John Kiehl.

MARY RUTH, infant daughter of Mr. and Mrs. Reger, died in December of 1950. She will be missed by her parents, three sisters, and two brothers. The mother and sister are faithful members of the Clintonville Church of the Nazarene of Pontiac, Michigan. Funeral service was conducted by the pastor, Rev. R. F. Dickinson.

ANNOUNCEMENTS

WEDDING BELLS

Joan Richardson of Ajo, Arizona, and Frank L. Quiring, Jr., of Newton, Kansas, were united in marriage on December 28, at West Side Church of the Nazarene, Tulsa, Oklahoma, with Rev. Orville Firestone, officiating.

Miss Virginia Dodd and Mr. Raymond Fox of the U.S. Navy (stationed at Pearl Harbor) were united in marriage on December 29, at the home of the bride in Oklahoma City, Oklahoma, with Rev. J. D. Wiginton officiating.

Rev. Miss Sallie O. Walker of Reidsville, North Carolina, and Mr. D. Herman Haizlip, were united in marriage on November 7, 1950, in the home of

Mrs. Troy Lasley, with Rev. Tucker Humphrey, pastor of the First Congregational Christian Church, officiating.

BORN—to Rev. and Mrs. Charles McCall of Corsicana, Texas, a son, Douglas Mark, on January 9.

—to Mr. and Mrs. Claude E. Pittenger of Shawnee, Kansas, a daughter, Jean Marie, on January 10.

—to Rev. and Mrs. W. C. Fowler, Jr., of Punta Gorda, British Honduras, a son, Robert Mark, on November 20, 1950.

—to Rev. and Mrs. Harold E. Platter of Kenard Church, Cable, Ohio, a daughter, Patricia Sue, on December 3, 1950.

—to Mr. and Mrs. Robert Graves of Nampa, Idaho, twins, Randall Ray and Sandra Kay, on December 18, 1950.

—to Rev. and Mrs. Victor Enoch of Overland Park, Kansas, a son, Dennis Victor, on December 31, 1950.

—to Mr. and Mrs. Lloyd F. Downing of Fort Wayne, Indiana, a son, Bennett Charles, on January 5.

SPECIAL PRAYER IS REQUESTED for Rev. E. O. Tapley, retired Nazarene minister in Eastern Oklahoma, who had his neck broken in a serious accident on December 29, and is now in the hospital; specialists says it is a miracle that he is still alive.

SPECIAL PRAYER IS REQUESTED by a friend in Illinois for a much-desired adjustment with a friend, also that her family may see the light on holiness;

by a lady in Illinois now at her daughter's home recuperating from a serious illness and not able

to attend church—will be there two or three months unless God undertakes;

by a friend in Illinois that a young minister may keep in the will of the Lord, also for another minister in another state that he may choose the right companion;

by a teen-age girl in Illinois recently converted and sanctified, that God may undertake and help her to be faithful—the enemy is giving her a very difficult time;

by a brother in Pennsylvania for his stepfather who is losing his sight—he is unsaved, but refuses to attend church; also for their home, and that they might be able to have a colored church of the Nazarene there;

by a Nazarene brother in North Dakota for healing—he is afflicted with arthritis and needs to work to support his wife and two little girls—he wants God's will done in his life;

by a young woman in Texas, that she and her husband may find permanent work in that place;

by a mother in Wisconsin for three sons and their wives and six daughters and families; two are saved and on the field in Arizona, but all need prayer.

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