

Herald of HOLINESS

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IN THIS ISSUE

Test Your Devotion!

Guest Editorial by Remiss Rehfeldt

Forty Years Ago This Spring!

Mendell Taylor

"Think on These Things!"

F. Lincicome

Talking Feet

Herschel Murphy

What Jesus Said About Money

Richard S. Taylor

Objections vs.

Ten-per-Cent Plan!

Earl G. Lee

He Kept Bad Things Out People to Himself"

A. S. London

Waskan Curse: Strong Drink!

M. R. Korody

Editorials

Stephen S. White



Be ye holy; for I am holy"
(1 Peter 1:16)

The Right to Die!

By Stephen S. White

RECENTLY President Truman received a post card suggesting that the United States surrender to Russia. The person who offered this advice said that it would be better for us to lose our freedom than our lives. This attitude points to a weakness which is all too prevalent today in this and other lands. Too much value is attached to our present physical existence. We have gone wild over security here without much thought for security hereafter. The body must be protected, regardless of what happens to the soul. Bread is more important than principle.

Our age is dominated too much by a lot of sentimental sob sisters and sob brothers who can't stand to see a flea killed. Their cries clog up the legal processes of the courts until sometimes the worst of criminals go free. They raise their voices for a peace which is really a peace at any price. They are ready to surrender their freedom and even their souls in order to escape war.

Please do not misunderstand me. I believe in this life and am enjoying it immensely. I believe that I am ready to die, but I do not want to die. Still, there are some things which are more important than physical life, that is, some things are worse than physical death. A man had better lose his head than his soul. The right to die rather than give up the good is always the prerogative of the righteous.

Patrick Henry said, "Give me liberty or give me death." This kind of spirit laid the foundation for our country. The Pilgrim Fathers lost about one-half of their number the first year, and still they were not ready to give up. They thought more of freedom than they did of their physical existence. Some tried to head Paul off from Jerusalem and Rome, where bonds, afflictions, and death awaited him; but he ignored their cries—he was ready to die for the gospel's sake. Peter rebuked Jesus when He began to talk about His death, but the Master recognized in Peter the voice of Satan. Christ set His face like a flint toward Jerusalem and the Cross. He demanded the right to die for your salvation and mine!

June 12, 1950

TELEGRAMS

High Point, North Carolina—Organized new church at Thomasville on May 28; seventh church organized since General Assembly; 106 in Sunday school at new church. Elgin Dobie appointed pastor.—C. E. SHUMAKE, Superintendent of North Carolina District.

Lexington, Kentucky—May 28 we dedicated our new church at Newport, Kentucky. It is the finest church building on Kentucky District, and one of the nicest in our movement; valued at \$150,000 with reasonable indebtedness. Large crowds throughout the day. Dr. A. B. Mackey, guest speaker; Male Quartet from Trevecca College. Good offering. Rev. R. L. and Bertha Ihrig, pastors.—L. T. WELLS, Superintendent of Kentucky District.

Lake City, Florida—Organized Second Church in St. Petersburg; property secured, Rev. Wilburn Dougharty appointed pastor. Evangelist W. F. Masters and wife excellent workers. Rev. Don Irwin and First Church one hundred per cent co-operative. Onward we go!—JOHN L. KNIGHT, Superintendent of Florida District.

Temple, Texas—Reached our quota of new churches with the organization of Winters. Campaign conducted by Rev. R. M. Hocker; Rev. and Mrs. Fred Killam appointed pastor. Prospects very good.—HADLEY HALL, Superintendent of San Antonio District.

NEWS IN BRIEF

Rev. Ponder W. Gilliland has resigned as pastor of First Church, Bakersfield, California, to accept a call to First Church, Calgary, Alberta, Canada.

Word has been received from the Office of the Chief of Chaplains, Department of the U.S. Army, regarding Chaplain Conley D. Pate, Nazarene, who is at Ft. Lewis, Washington: "Chaplain Pate's work with this battalion (518 AAA bn.) has been in the finest tradition of the Army Chaplain Corps. His loyal, sympathetic assistance to the men of this organization has been very helpful and is greatly appreciated."

Rev. John Leih, pastor at Canoga Park, California, for over six years, has accepted a call to the pastorate of First Church, Tacoma, Washington.

Pastor William O. Blue and congregation dedicated their new church

home at South and Walnut Streets, Wooster, Ohio, on Sunday afternoon of May 28, with Dr. Harvey S. Galloway, district superintendent, as special speaker, and Rev. Carl Hanks in charge of the music.

Southwest Indiana District, Rev. Leo C. Davis, superintendent, is having a tour, June 15 through 25, with Rev. D. Swarth, superintendent of the North American Indian District, as special speaker. They will visit a number of churches, also conduct two zone rallies.

Dr. Ross E. Price of Pasadena College, Pasadena, California, received the degree of Master of Theology from McCormick Theological Seminary, May 11, 1950.

Heritage

By Ida M. Attebery

I have a royal heritage;
It came to me by birth.
This heritage more precious is
Than all the treasured wealth of earth.

My high estate was bought with blood—

The precious blood of God's dear Son,
The blood that brings a twofold grace;
With Him its merit makes me one.

This rank is not for me alone,
But offered free to everyone;
And, oh, that none would miss the chance

Of being heir with God's own Son!
Look unto me, and be ye saved, all the ends of the earth (Isaiah 45:22).

HERALD OF HOLINESS

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NOW, EVERYONE, BOOST!

Your subscription for the **HERALD OF HOLINESS** must be accompanied with \$1.25. May 1, 1950, the paper was enlarged to a regular 24-page edition and the price was advanced to \$1.25 a year. To avoid delay for your subscription and to eliminate bothersome and costly correspondence for both you and us, please do not fail to observe this price change.

Northwest Illinois—Report shows 1,545 HERALD OF HOLINESS subscriptions; their campaign quota was 1,400. Commendations! Charles Dyer was campaign manager; H. C. Hatten is N.Y.P.S. president; Lyle Eckley is district superintendent.

North Carolina—The quota of the goal adopted by the General Board for this district was 937; they set their campaign goal at 1,000; they turned in 1,019 subscriptions. Great work, North Carolina! Harley Duncan was campaign manager; C. W. Elkins is N.Y.P.S. president; C. E. Shumake is district superintendent.

Dewey, Oklahoma—Mrs. T. A. Dyer, N.Y.P.S. president, reports 71 subscriptions; they have 34 members. Congratulations!

Northwest District—Pastors ordered 15,350 copies of the "special issue" of the HERALD OF HOLINESS after the presentation by Dr. D. I. Vanderpool in their district assembly.

OVER THE TOP!

	Members	Subs
Romney, West Virginia	10	7
Lake Placid, New York	30	30
Vermontville, New York	47	62
Innisfail, Alta., Canada	21	17
Lethbridge, Alta., Canada	38	26
New Westminster, B.C., Canada	10	8
Halifax, N.S., Canada	22	16
Midgell, P.E.I., Canada	12	9
O'Leary, P.E.I., Canada	41	32
Lincoln, North, Nebraska	25	23
Newman Grove, Nebraska	13	11
Omaha, Benson, Nebraska	12	11
Valentine, Nebraska	15	29

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GUEST EDITORIAL:

By Remiss R. Rehfeldt*

Test Your Devotion!



CHARITY is the crown of all Christian virtues and the basis for Christian living. It was Christ's chief concern for His disciples.

When Peter was commissioned to "feed my lambs," there was only one question. It was so often repeated that it burned itself into his soul. Jesus persistently inquired, "Lovest thou me?"

This was the topic of conversation as Christ ate the Last Supper with His disciples. Here is a new commandment—"That ye love one another." Here is the test of discipleship—"Ye are my disciples, if ye have love one to another." Here is the motive for obedience—"If ye love me, [ye will] keep my commandments."

True love delights in the distinguishing characteristics of the object of its love and will endeavor to emulate them. Several qualities in Christ's life should be of interest in this regard.

Jesus always stood for righteousness. "I must be about my Father's business," "It becometh us to fulfil all righteousness," and other like expressions sum up His life. He withstood iniquity and sin wherever it appeared. For this He rebuked the Pharisees, as hypocrites. He championed the cause of righteousness on every occasion and promoted the interests of His Father's kingdom. "My meat is to do the will of him that sent me, and to finish his work." In testing our love for Christ, we must not overlook this characteristic. To what extent do we loathe sin and stand for righteousness?

Jesus delighted in helping others. He "pleased not himself." Seeking no palace in Jerusalem for selfish enjoyment, He followed the road of human need. His purpose was to serve. "He went about doing good." Early in the morning, late at night, in Galilee, in Samaria, in Judea, beyond Jordan, to His friends, to His foes, from the beginning to the end of His earthly pilgrimage. He was a perpetual fountain of good to others. In the storm-tossed ship, He could sleep though the storm raged and the thunder rolled; but at the cry for help He could no longer rest. Does this cry affect us? The world, storm-tossed and distressed, calls to the Church for spiritual help. Is the aim of our life self-enjoyment, self-gratification, and self-indulgence, or do we love to give for the good of others? Will we, like Christ, offer help at the point where it is most needed? It is far easier to help in external things

*Foreign Missions Secretary

than in spiritual, but the world is most in need of spiritual help. One good test of our love for Him can be made at this point.

Jesus was willing to sacrifice himself. "Greater love hath no man than this, that a man lay down his life for his friends." This Jesus did. He threw himself sacrificially into the work of man's redemption. Too often our attitude is: "I do not purpose to have my life governed by others. I'll do as I please. What right have people to ask me to make sacrifices for their good?" Such, however, was not the spirit of Jesus. Nor did such an attitude characterize the life of the Apostle Paul. He said, "If meat make my brother to offend, I will eat no flesh while the world standeth." The spirit of self-sacrifice was always the spirit of Jesus and His followers.

A noted Christian once asked a blind boy on a ship in the Mediterranean Sea, to whom a brother had been ministering patiently, "Charlie, do you love your brother James?" "Do I love James? Why, of course, I love James." "How much do you love him?" He was puzzled for a minute, then said, "How much do I love him? I don't know. I haven't any measure for love." Just so, we may not be able to measure the quantity of our love for Christ, but we may test its quality. If we genuinely love, we will stand firmly for righteousness, seek earnestly to serve, and manifest a spirit of self-sacrifice.

Forty Years Ago This Spring!

By Mendell Taylor*

THEY WERE SAYING:

"The fragrance of the morning prayer lingers with us throughout the day. A man cannot free himself from the farewell kiss of his wife and little one throughout his day of toil; they urge him to his best endeavor . . . In like manner the fragrant protection of God's morning kiss upon the soul lingers with and fortifies it for its duties . . . His blessing rests upon us from our morning prayer, and quickens our homeward footsteps when the day is done, for we hunger for His immediate presence again."—Mrs. Margaret Price McConnell.

"The cost of living is very high to a common laborer now—much higher than usual—and the cost of living for a district superintendent, who must have his laundry done where he can, sleep in hotels and eat in restaurants, and send numerous telegrams, will be much higher than for you who live at home . . . Shall we compel our district superintendents to wear seedy clothes and sell their homes in order to push the church work, while others sleep all night and take their ease

*Professor of Church History, Nazarene Theological Seminary, Kansas City, Mo.

at home? No, brethren, this is not right."—C. B. Jernigan.

"In the beginning God. Away back in the dim ages of the past, ere the light of the sun had risen, or ever the moon and stars had been made, even while chaos reigned over an unformed and confused bulk, as we listen we hear the thunder-like tones of the Almighty, startling the deep silence and pealing over the black floods of ruin, speaking in awfullest command, 'Let there be light,' and instantly it flashed forth from the womb of darkness and illuminated the rolling globe with its waste of overspreading waters . . . None but the most prejudiced of people can read the history of woman's creation and carefully study it and find there any evidence of her inferiority to man. If she were his inferior how could she be his companion or partner?"—from a series of articles on "Woman's Sphere in Gospel Service," by *Mrs. E. P. Ellyson*.

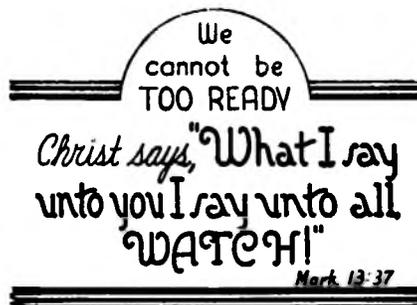
"No man has any right or any business to come into a church to pluck up every tender plant by the roots to see whether it is growing or not. No man has any right—so to speak—to go into a pulpit to which he has been invited, armed with cudgels and brass knuckles, to break down and destroy what others have accomplished. This breaking of windows—this smashing of china—this setting the foot of the ox into every sparrow's nest—this uprooting and upturning—is not of the Holy Ghost."—From a series of articles on "The Pulpit as Seen from the Pew," by *Professor J. W. Akers*.

ANNOUNCEMENTS:

"We must plan to reach our whole community for God. Plan a wide-awake campaign! Do something! Don't be a 'dead one!' Do as Rev. H. M. Chambers has done in Hutchinson, Kansas. He and his people made a map of the town, and dividing it off into districts, are praying in the homes from house to house."—Editorial in the *Beulah Christian*.

"Brother Cornell recently held a meeting of his church board where the time was spent in supplicating prayer. Oh, glory! All our church boards should do this often."

"District Assemblies in 1910 will be held five days each. The five Eastern District Assemblies will be held by Dr. P. F. Bresee; the five Western District Assemblies will be presided over by Dr. E. P. Ellyson; the six Southern District Assemblies will be held by Dr. H. F. Reynolds."



"Think on These Things!"

By Evangelist F. Lincicome*

THE WORLD'S wisest Leader said to the members of His intimate group, "Tarry ye in the city of Jerusalem, until ye be endued with power . . ." He did not want them to go out and engage in such a momentous work until they were ready. It is as if God was saying, "Let the world perish, let them die rather than for you to start out unequipped." It was as if He had said, "Let no one who is not prepared attempt this task." Yet again it was as if He had said, and in reality He did say, "Take time out. Take time out for preparation." The world's greatest spiritual leaders took time out for preparation.

Go to the Old Testament and you find Moses, chosen of God—a man well-learned and well-equipped. Go to the New Testament and there is Paul, also well-equipped. Turn to church history and you have a sketch of thirty men from the eleventh century till now, and all of them college men but one; some of them so well educated they were college presidents—Finney, president of Oberlin; Edwards, president of Princeton. Equipment is a determining factor toward success in any line.

Never did it require a better preparation than now, due to the keen competition. No matter what you decide to do, thousands of others are headed for the same goal. Carlyle was right when he said, "The race of life has become so intense that the runners are treading upon each other's heels and woe be unto him who stops to tie his shoestrings." Nobody prepares for life's work by four easy lessons through the mail. Moses was eighty years getting ready to do a forty years' job.

* * * *

There are two extremes in lifting a standard. You can put it too high or you can put it too low. If you put it too high you drive people to despair. If you put it too low you drive them to hell. You put it too high if when you preach holiness you do not take into account the human element which holiness will not extract. Always keep in mind that holiness has to do with our carnal nature and not our human nature. While a sanctified man is not carnal, yet he is still very human. Sanctification does not dehumanize us. The teaching of the Bible is not the annihilation of our human nature but rather the subjugation. Paul said, "I keep my body under." This is the law of subjugation with reference to our human nature.

You put it too high if you teach it will save us from emotional up's and down's. Fluctuations of emotions obtain with all temperaments. Your feelings cannot be uniform—always the same. They will be like the markets, fluctuating up and down. Life is not lived on a level so that we can maintain a constant elevation. Life is made

*Gary, Indiana

up of mountains and valleys of emotional up's and down's. The holiest people have their mountain and valley experiences and also their emotional fluctuations.

You put it too high if you say you can get an experience that will put you where you cannot backslide. The reason for this is that sanctification does not put us where we cannot sin. Sanctification does not destroy our *capacity to sin*; it only destroys our *bent to sin*!

Talking Feet

By Evangelist Herschel Murphy*

He speaketh with his feet (Proverbs 6:13).

THE TONGUE is usually considered the medium of speech, but here the Wise Man declares that the *feet* also can talk! Also, it has been discovered that other parts of the human body are capable of expression. The *eyes* long have been known as instruments of expression, and often belie what the *tongue* has said. Even shoulders have been known to speak with an eloquent shrug, worth a thousand mere words. Our *hands* speak, or can cause other things to do so; that is, the musician is said to make his instrument *talk*, the gypsy to "make his violin *cry*." Dorcas talked with her needle, and by her sewing and deeds of mercy was raised from the dead. Some even have noticed that the human *nose* can talk, when elevated at the proverbial forty-five-degree angle! The deaf and dumb utilize their fingers and hands to carry on conversation—but the *feet*?

I

Talking feet go to church services. Here they speak a most elegant language: walking for God! We remember that "Enoch walked with God: and he was not; for God took him." His walking had used up three hundred years. What a stroll! If Enoch walked with God, surely God walked with him—they went along together. The feet that walk into God's house on the Sabbath cannot go far afield on Monday. The feet carry the *ears* where they can hear the glorious gospel, feast themselves on the inspiring music, the glad welcome of their pastor, and the exchange of brotherly greetings of friends! The feet take the *eyes*, too, where they can behold the good things of the Kingdom, look into faces near and dear unto them. The *hands* also are brought along that they might take part in the service, if to do no more than reach the *wallet* and deposit an offering unto the Lord! Everywhere we hear the tramp of these faithful *feet*.

II

Talking feet go about doing good. The owners of sanctified feet do as their Master did, "who went about doing good." Not to peddle gossip, dissension, slander, trouble, but to carry the "Good News"—possibly a handful of tracts, a

*Nampa, Idaho

basket of food to a needy family. And perhaps these feet find their way into prisons, poorhouses, hospitals, etc., on errands of mercy. Talking feet are not always in the limelight; the extent of their activities is not always known. Someone asked a Chinaman just how he operated, and he replied blandly: "First, I gette down on my *knees* and talkee, talkee, talkee . . . then I get up on my *feet* and walkee, walkee, walkee!"

III

Talking feet follow in the Master's footsteps. It is not always easy to follow in the steps of the lowly Nazarene; but the path is plain. His steps lead through misunderstanding of motives, on through opposition, false accusation, even to the most bitter persecution; the trail will finally lead through the Garden of Gethsemane, and then—Calvary. We repeat, it is not easy to follow, as the poet has said:

*Trying to walk in the steps of the Saviour,
Trying to follow our Saviour and King,
Shaping our lives by His blessed example,
Happy, how happy, the songs that we bring!*

Oh, to walk as He walked, to talk as He talked, to live as He lived, to suffer as He suffered, and, if need be, to die as He died! To follow His example of patience, His pattern of humility, His model of devotion, His object lessons in love, and His example in forgiveness on the Cross!

Truly, our feet shall be busy if we follow "In His Steps"!

O Father, Do It Here!

By Alice Hansche Mortenson

*We've had a little faith, O Lord;
But now our hearts are stirred,
And, oh, the welling up within,
From things we've seen and heard!
We know that Thou hast bared Thine arm
In places far—now near;
And so with faith renewed we cry,
"O Father, do it here!"*

*"O Father, do it here," we cry;
And even as we pray
We feel Thy Spirit moving now
As hearts prepare the way.
Oh, cleanse us, Lord, without, within,
And bring Thy searchlight near.
Oh, sanctify us for Thy use.
O Father, do it here!*

*Oh, fan each spark of faith, we pray,
Into a flaming fire;
And purge all selfishness away
Until our one desire
Is but to win lost souls for Thee,
And count no price too dear
To bring a great revival, Lord—
O Father, do it here!*

What Jesus Said About Money

By Richard S. Taylor*

CONTRARY to public opinion, Jesus said very little about money. But that little is profoundly important to members of a twentieth-century civilization in which money is such an everyday necessity.

He made it very clear, for example, that, though money cannot buy our way into the Kingdom, money can keep us out. After the rich young ruler turned away sorrowfully, refusing to pay the price of discipleship, Jesus turned to His disciples and said, "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven" (Matt. 19:23). Then to show just how difficult, He added the astonishing assertion that it would be easier "for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

The difficulty lies in the tendency of the rich to trust in their possessions, as Jesus himself explained in the account given in Mark; and when we trust in *things*, we do not trust in God. There is likewise the tendency to love money, as proved by one's reluctance to part with it. As a consequence of trusting and loving money, one becomes its servant, and then we have the deadly triumvirate of materialistic idolatry—worshipping the god of mammon.

The rich young ruler, Jewish as he was, and deeply religious, did not dream that he was an idolater. His soul would have abhorred the thought. But he was! And such idolatry, Jesus taught, was absolutely incompatible with a love for God. "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Luke 16:13); which is another way of saying, "Ye cannot love both God and gold."

*Pastor, Everett, Mass.

Candles in the Dark!

By Jean Leathers Phillips

*Ye are lights, the blessed Jesus said,
Lights in a world of darkness, pain and dread.
Ye are My lights, to do, to go, to stay,
To press back the darkness, to consume away.*

*Lights must burn! They cannot idly stand.
Lost souls are straying in a darkened land;
"How shall we see?" they cry. "The light is
low;
Snares and deep pitfalls take us as we go."*

*Light of Life, light me anew today;
Help me burn brightly along the darkening way,
To be consumed if that be Thy sweet will.
As Thou didst go before me, so I follow still!*

The irony is that one does not have to be rich to be kept out of the Kingdom by money. The lust for money can damn a man when he hasn't two cents jingling in his pocket. Whereas the rich are in danger of selling their souls to keep rich, the poor are in danger of selling their souls to get rich. Those who envy the wealthy are as deeply in love with money as are those who have it and hoard it.

The curse of covetousness is in the disposition to make riches an end in themselves, rather than a means to an end. A man just wants to know that he has money, and plenty of it. If he wishes to prove he is not motivated by covetousness, let him use his money for the advancement of God's kingdom and the uplift of humanity. When he hoards it, or hoards even the major portion of it, while doling out a pittance in pompously publicized magnanimity, he convicts himself of the sin of covetousness.

Therefore, whether a man loves God or loves gold makes all the difference in the world in his attitude toward money and his practical handling of it. The lover of gold stores it up. As the rich fool, he says to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." He complacently enjoys his good things, while Lazarus lies at his gate nursing his sores. But in the greatest possible contrast, the lover of God is absolutely detached emotionally from his wealth, and is just as happy to give it as to keep it. Indeed, he feels that whatever ability he has to make and handle money is a sacred trust, dedicated to the kingdom of God, and he dare not betray that trust by keeping his money selfishly, while the world is dying without the gospel and often without the necessities of life. If consistent, such a man may get rich, but he will not die rich.

Jesus carried this teaching so far as to make this point the index to one's true spiritual state, and said that God measured a man's fitness for spiritual blessings by his faithfulness with earthly bounties. "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" (Luke 16:10-12).

This nullifies the profession of those claiming to be saved and sanctified wholly who are at the same time restlessly seeking to amass a fortune and, having accumulated money, are reluctant to release any sizable sum for God. In self-righteous strutting they give their hundreds when they could give thousands, or their thousands when *true stewardship* would dictate the humble, glad investment of tens of thousands in the Kingdom.

Many such are deceived into thinking the tithe is the end of their duty, whereas the tithe is absolutely not the New Testament standard

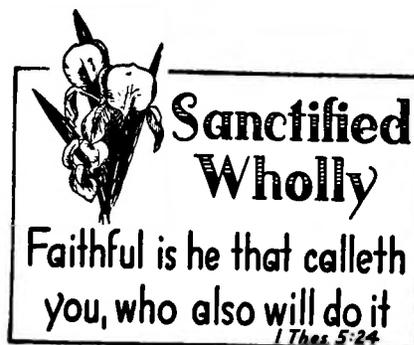
of stewardship. The true Christian who has the Christian conception of stewardship makes all his money only for the glory of God, and proves it by giving as much as he can to God, whether the amount turns out to be one-tenth or nine-tenths of his income. No Nazarene ever has been a more strict tither than was the rich young ruler; but tithing did not make him a Christian. It is possible for the tithe to be a mere dole, not stewardship.

That God pays little attention to the tithe as the index of stewardship, in the case of those who can and should give more than the tithe, is indicated by the statement of Jesus while watching, with His disciples, the people casting their gifts into the treasury, that the poor widow who out of her poverty cast in all her living, even all she had, had put in more than all the rich together (Mark 12:43-44). Evidently God does not look at the amount we give as much as at the amount we have left. He measures our giving, not by the sum, but by the sacrifice. Therefore, what becomes of the praiseworthiness of the Christian who, having piously tithed, goes through the week pouring out money like water in self-indulgent, luxurious living while the cause of foreign missions is suffering from want of funds?

The disciples asked in astonishment, "Who then can be saved?"—meaning, Can any of the rich be saved at all? But Jesus replied, "With men this is impossible; but with God all things are possible"—not meaning that with God it is possible for the rich man (or poor man either) to get in while still loving his money, but that with God it is gloriously possible for the rich man's heart to be changed, and his affections be transferred from gold to God. When that happens, God can have his money—every penny of it if He desires.

But this involves a very deep cleansing of the inner man. The only man who can be trusted with wealth is he who can be happy without it, and proves the fact by continually pouring what he has into the kingdom of God. But only a wholly sanctified man can be like that. Therefore, the possibility of the rich getting into the kingdom of God and finally making it through to heaven lies entirely in the possibility of his heart's being completely cleansed from every vestige of covetousness, and filled with supreme love for God and Christian love for all men. Only then will it be possible for him to handle money, yet remain emotionally detached from it.

How apt is the average sinner to show quick resentment when approached with kind persuasion toward a life of peace—by some Christian friend—yet will show only good-natured tolerance while being brazenly influenced toward a life which leads only to misery—by some sinner friend!—MARY SANDERS.



Injections

Versus the Ten-per-Cent Plan!

By Earl G. Lee*

"Daddy, here are your pills!" and Gayle counted out seven pills of various sizes and colors (Paludrine, B1, iron, and multivitamin). Please don't get too upset about the physical condition of this missionary, for I am not wasting away to a capsule; but pills are just a part of our daily schedule out here. We cannot obtain the delicious leafy green vegetables, nor dare we eat the raw vegetables as we did while at home; so therefore we are urged to take the substitute, which means pills. Then every once in a while, when the system needs a real lift, the doctor gives us an injection of vitamin B1, and we carry on from there until we again need a boost.

Before coming to India, I gave very little attention to the pill bottle and the injection needle, for the fresh vegetables were a daily part of my diet. Pills and injections are only a substitute for the normal obtainment of health.

At last Thanksgiving time, this illustration came to my mind, and I have not been able to shake it off. Dependence on two big injections (Easter and Thanksgiving offerings) to carry on the tremendous work of giving the gospel to the nations around the world is just as unnatural as my having to take seven pills yesterday. If you at home were in our place out here, on the working end of the "life line," you could better see our point. We hold our breath twice a year, waiting to hear how the *Big Offering* is going to make out! Will we be able to keep the Bible school open? What about the Chikhli school? About evangelism? etc., etc.

Then after about six weeks we hear the final results, and again we can breathe normally. This is abnormal, for there is not a local church anywhere which could operate successfully in this manner. The normal way is, week by week, month by month, giving into the "life line."

So from this end of the "life line" it looks to us like the *ten-per-cent plan* for all the churches, as the minimum for giving into the General Budget, is the only plan to adopt in "Giving Christ to the Nations!"

*Nazarene Missionary in India

"She Kept Bad Things

About People to Herself"

By A. S. London

A FEW years ago a noted lady of a near-by town in my home state retired as the society editor of a daily paper, after twenty-six years of service. It was said of her that "she always kept bad things about people to herself." Could a nicer thing be said about any of us than was said of this retiring editor? She was called "Granny Baker" by many who knew her, and was loved very greatly.

There are two things that each of us can do with tales that we hear about the mistakes and blunders of others—and who among us has not blundered somewhere down the line in some way? We can spread bad tales heedlessly, keep adding things to them, and making them larger as we spread the gossip; or, like this society editor, we can keep bad things about people to ourselves. I prefer to do the latter.

Good people blunder. They do things that seemingly to others are very bad. But we do not know the heart motive, the conditions under which the deed was committed, or the word spoken—and, as a result, we are not capable of judging our neighbors. In fact, there is a very specific statement in the Bible against this matter of judging people. The Word of God says, "Judge not." Who among us, with all our faults and failures, is worthy to be placed on the judgment seat and pass words of condemnation on any living soul?

Dr. Watson once said that we should be kind to everyone we meet, for everybody is having a hard time. Gossip gives rise to misunderstandings, heartaches, hard feelings, distrust, distorted opinion, and wrong attitudes. The scandal may spread as rapidly as a virulent disease. The evil

grows as it is told, until minds by the hundreds are infected by the sharp-tongued gossip who has no regard for the truth or for reputations.

Many who spread scandal act as if they were benefactors of the persons to whom they carry their obnoxious tales. Some of them even assume an air of superiority, deeper religious experience, and carry on their work in the spirit of "Aren't you glad that I 'put you wise'?"

Often scandalmongers make no effort to find out if a report has a grain of truth in it or not, or to understand the motives of the talebearer. Life with many seems to be dull unless they can cast a fellow being in the role of a very inferior type of person. They seem to think that they are important when they get something started, or pick it up when it is told and make a big affair out of it, setting their hearers on their ears.

We have laws in this country, where there is smallpox, diphtheria, or scarlet fever, requiring that placards be placed announcing the fact that patients are on the inside of the house with these diseases. But, unfortunately, we cannot put up a card telling all who pass by that a scandal-monger, a gossip, a sharp-tongued one is on the inside of the house, and no one is allowed to enter. And God knows that I had a thousand times rather come in contact with any of the common diseases in life than to be thrown in company with one who is cutting to pieces some good man or woman! Such characters are deadly. They are infected with a disease that is a hundred times worse than the smallpox. They are a menace to society.

Explorers, soldiers, and adventurers tell us that they find it very difficult to get rid of malaria after having been living in a mosquito-ridden swampland. It is often even harder for one to rid himself of a psychological poison as the result of having been thrown in company with those who love to talk about the faults and failures of others.

A while ago a preacher said to me that for months he had been suffering over a sharp-tongued person who had no more regard for the feelings of others than he did for a common brute. A good man is hurt. He had worked hard and long, and put many years out of the very heart of his ministry into his church; but a long tongue, a gossip, a scandalmonger had done its work.

I repeat what I have said across this nation, I would rather my lips would be forever sealed, and my tongue cleave to the roof of my mouth, than to be the means of making life harder and the burdens greater for anyone by my having lived.

"Granny Baker" of my home state will not be forgotten. She trusted people when she knew they had failed; she believed in the doctrine of giving one another chance. She was far more interested in finding the good in people than she was in talking about their shortcomings; she had a quicker eye for a virtue than for a fault.

May God give us the spirit of "Granny Baker" is my prayer—the spirit of Christ!

GOD'S LOVE!

(Ephesians 3:18-19)

By A. M. Quick

In *breadth* God's love is as a belt of gold
Encompassing the globe; its mighty *length*
Starts deep in His eternal purposes
And reaches to a bless'd eternity;
Its *depth* is measured by the deepest woe
Of hopeless human hearts defiled by sin;
And of its *height*—oh, who may tell, and how
Describe the indescribable? Above
The tow'ring peak of man's imaginings,
Beyond the farthest star his eye may scan
Or mighty instruments bring to his view,
To that most highest place of highest heav'n
Where glories infinite adorn Christ's throne:
Such is the height of God's great love to man!

Alaskan Curse: Strong Drink!

By M. R. Korody*

A MAN past middle age, with graying temples and marks of dissipation clearly outlined on his swarthy features, knocked at the parsonage door.

"Is this the Nazarene parsonage?" he asked. When I answered in the affirmative, he again probed, "Is a Mr. ——— a member of your congregation?" Again I assured him he was correct, and quickly gave him the invitation to enter.

There was a spirit of expectancy about the man, and as we sat down he quickly came to the point. His was the story of many a moral person coming to Alaska for a "fresh start." Away from his family, severing his church connections (there are twenty-eight churches in Anchorage), in his loneliness he sought comfort in the companionship of his drinking co-workers. With eighty bars and liquor stores, alcohol flows nearly as freely as water. It is small wonder that under such circumstances of vice and corruption he soon became a victim of this poison. In Alaska, it is a common thing for employer and employee to drink on and off the job. The man in this case was a skilled laborer and had come to Alaska "to make good."

His story goes: "I was at the end of my rope and knew I couldn't go any further. I sat there wishing I had enough courage to end it all, when suddenly I heard the strains of someone singing what was unmistakably Christian—'Jesus, my heavenly King, loves me I know; Singing His praises, onward I go.' I experienced a deep sense of longing as I watched a young man who was obviously very happy indeed, keeping in step to his improvised music. I thought, If only I had what he is singing about, and that which makes him sing!"

As we sat in the parsonage, he told me how the young man took in his situation at a glance, his prayer life being whetted to a keen edge by prayer and fasting that day. After a season of prayer and encouragement there at the side of the road, the victim of drink, now encouraged, was directed to the pastor.

We knelt together in prayer, and God met with us and encouraged the lonely heart once more. As we arose from prayer, he said, "Pastor, I am not quite ready to make the final step; there are some 'things' I must straighten out. I will see you Sunday in the service."

Sunday morning I saw him sitting there singing as wholeheartedly as any member of our group. His eyes were shining and, as the altar call was given, there was no hesitating. As we prayed together, the light of Heaven broke upon another soul, and the curse of Alaska was broken and destroyed in this man's life. I saw him several times before he went back to the States to his

*Nazarene Pastor, Anchorage, Alaska

family; he remained true to his vow and, as far as I know, never touched another drop of liquor.

Does personal evangelism pay? Let this man who was saved from a life of shame and degradation answer. "If that young man had not obeyed God and spoken to me about my soul, I shudder to think where I might be today."

The Greatest Need of the Hour!

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land (II Chronicles 7:14).

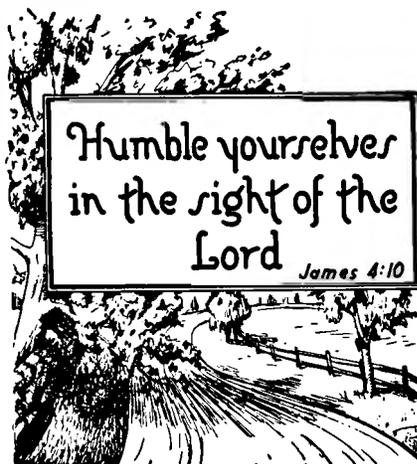
Thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray (Matthew 6:6, R.V.).

When once we realize the exceeding sinfulness of the sin of too little or no prayer in the secret place of the Most High, we will earnestly seek to pray more and more, day by day, and night by night.

We will not *find* time, but we must *take* time. We must fast more, eat less; pray more, sleep less.

It is not an easy task. The cost is blood, sweat, tears, and weeping; a bleeding, broken, and burning heart for wandering loved ones, friends, neighbors, and strangers for whom Christ died. As we earnestly and sincerely cry, "Lord, give me souls, or take my soul," His transcending, transforming, and transfiguring love so grips our souls that our hearts overflow to others with joy unspeakable and full of glory. Praise God for every answered prayer!

May God richly bless the great band of Nazarene prayer warriors of the inner chamber around the world. Let us all pray as never before for a genuine Holy Ghost sent revival for our bewildered nation, and for all the world.—C. H. BUTCHER, a burdened layman.



Home Missions and Evangelism

Roy J. Smee, Secretary

New Crusade Book Ready

He That Winneth Souls, a book of soul-winning stories, many of them from the experiences of this quadrennium in visitation and personal evangelism, is now off the press. In its pages you will read the thrilling accounts of fellow Nazarenes busy at the primary task of every Christian—winning others to Christ. The stories have been classified into seven chapters, in which laymen, pastors, and evangelists reach the unchurched, win the unsaved, distribute gospel literature, and increase attendance in Sunday school and church.

This is the fourth book published by the Commission on the Mid-Century Crusade for Souls. The first three books are manuals (published in 1948), that present the need and describe the methods of visitation evangelism. *He That Winneth Souls* is a companion volume which many have asked for, relating the glorious successes of Christians who have been motivated by a burden for the lost and a desire to fulfill the Great Commission. The incidents have been compiled from information furnished by pastors and evangelists throughout the church. General Superintendent Williamson, who is a member of the Crusade Commission, has written the Foreword for the book.

Pastors, evangelists, Sunday-school superintendents and teachers, young people's leaders, and every Nazarene interested in winning someone to Christ and seeing a revival in his local church, will want a copy of *He That Winneth Souls*. The Nazarene Publishing House has co-operated with the Commission on the Mid-Century Crusade for Souls in making this book of 125 pages available in an attractive paperbound edition for only fifty cents a copy. Many pastors will want every Sunday-school teacher and every member of the friendship band or callers' group to have a copy. Whether or not any of the manuals on visitation evangelism have been read, *He That Winneth Souls* will bring a blessing and a greater desire to serve our Lord to the heart of every Christian.

NEW CHURCHES

Report of progress toward our goal of one thousand new churches will be given for the halfway point of this quadrennium in our column in next week's issue. Some recent organizations are as follows:

Superintendent B. V. Seals has organized a new church at Maple Valley on the Washington Pacific District.

Superintendent Renard D. Smith has organized two churches on the Albany District. At Waverly, New York, there were twelve charter members. They have rented and fully remodeled a store building for their services and are purchasing a lot in the heart of the city. They have a full-time pastor. The new church at Oneida is also worshipping in a store

building and is planning to purchase a lot for a building program. At the time of our report, Brother Smith was to organize a church at Fulton on May 28, and said that if he had the men and the money there were half a dozen more excellent opportunities now available.

New Edition of Pastor's Manual

The revised Mid-Century Crusade manual, *The Pastor and Visitation Evangelism*, with changes that have grown out of pastors' and evangelists' experiences in visitation evangelism methods, may now be ordered from the Nazarene Publishing House. The price remains the same, fifty cents.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Revivals!

OUR DISTRICT fall revivals begin this evening. Since Mr. Mischke is in charge of the district, it means that he will be gone most of the time from now until the last of June. I will go with him part of the time, but since I teach in the high school here I cannot be gone too much. However, it is always a pleasure to go around among the people. Our pastors and wives have very humble homes with no conveniences whatever, but they are always so glad to see us, and so wholeheartedly give us the best they have. We often can hardly help weeping when we see how they get on, and yet do not feel sorry for themselves. Then too, there is no way to get into the hearts of the people like living with them. We visit in the kraals during the day, and sit on the mats and talk with the people in their own homes. Then is when you find out the secret of their hearts, and can really pray for them and help them intelligently. We are praying mightily that God will give us some wonderful revivals this year.—VELMA MISCHKE, Africa.

Preachers' Institutes

Just a word about our institutes. I held two institutes, one in Arriaga, Chiapas, with twenty-two students, pastors, and licensed preachers. It was held from February 21 to March 1. It was the best institute held until now in the Southwest. I held the other institute with pastors and licensed preachers here in Puebla, with nine workers, from April 10 to 14. This was the first institute in this central section of the country. It was fine, and our workers returned very happy to their fields.—C. E. MORALES, Mexico.

Answered Prayer!

On February 9, Brinson Guy, our third son, came to us. When he was three weeks old he took pneumonia. The doctor told me the other day that he himself had not expected the baby to live. But, thank God, He brought him through. The baby weighed only five pounds three ounces at birth and was just up to seven pounds when he took pneumonia, but he now weighs 12 lbs. at three months.—WESLEY MEEK, Africa.

Prayer and Fasting

Our hearts have been stirred as we have read from time to time in our missionary paper, the *Other Sheep*, of the number of once-barred doors that are now open to the gospel. The fields on every hand are white unto harvest. God needs His laborers. Who will enter these God-opened doors?

We praise God for our four hundred and forty-four Nazarene young people who have heard God's call, and whose applications are on file for foreign missionary service. As these young doctors, nurses, teachers, preachers, and evangelists swell our missionary ranks, increasing inroads will be made in the enemy's territory. Satan's hosts will seek to resist in many ways, as these heralds go forth with their glorious message of full deliverance from sin. Although we may not be in the forefront of the battle, we still have a vital part to play in this holy war. Spiritual warfare demands spiritual weapons. God has given us a potent weapon—that of prayer. Are we wielding it? Satan will seek in many subtle ways to attack our prayer life—for every time we pray in the Holy Ghost, he feels a gradual loosening of his once

powerful grip on the souls of those for whom we pray. Oh, the need for faithfulness in prayer! We dare not ease up in this sacred ministry of

intercession. We must stand by our faithful missionaries.

"Some can go; more can give; all can pray."—*Australian Nazarene.*

THE QUESTION BOX

Conducted by Stephen S. White

Q. Please explain Proverbs 16:4. It reads: "The Lord hath made all things for himself: yea, even the wicked for the day of evil." The latter part is confusing to my brother and me.

A. God is supreme and the Creator of all that is, except that which is evil. Still, He created the possibility of evil when He made finite moral beings—angels and men. Also, God is holy and has a plan and purpose which accord with His holiness. In such a scheme, evil, or sin, results in evil, or suffering. The word evil is used in two ways—sometimes as a synonym of sin and sometimes as a synonym of suffering, or the effects of sin. In this statement—"even the wicked for the day of evil"—evil refers to suffering, or the outcome of sin. This simply means, then, that according to the plan of God—which grows out of His holy nature—sin will inevitably bring evil, or suffering, to those who indulge in it. In God's scheme of things, man cannot choose sin without suffering for it. Thus the responsibility for the suffering is really man's and not God's, for it is man who chooses to sin.

Q. Please explain Matthew 16:19 and John 20:23.

A. These verses read as follows: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven"; and: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." The first quotation is given by Christ in connection with Peter's great confession. It is one of the most discussed passages in the Bible. The Roman Catholic church bases its doctrines of papal supremacy and apostolic succession on this passage. Peter, who was the first pope, according to them, was given the keys of the Kingdom, and they have been passed on to the succeeding popes. They claim that the second quotation substantiates this view. First, let me say that if this is what is actually meant by these passages they could not refer to Peter only. In Matthew 18:18, when Jesus is talking to all of the apostles, He

repeats the statement which was made to Peter in connection with the great confession. Therefore, all of the apostles, and not just Peter, are given this power, or right, of binding and loosing. Such an explanation would not fit at all into the Roman Catholic view, which would give to Peter and his successors this power exclusively. Again, we have nowhere in the New Testament any hint of the exercise of this prerogative by Peter or any of the other apostles. Further, Jesus time and time again emphasizes the fact that He and He alone can forgive sins. This is the right of the Son of God only. What, then, do these passages mean? That the ministers then—apostles—and the ministers now, as leaders in the Church of God, have the final right to pass on church membership—admission to and rejection from the same. To interpret these verses otherwise is to cut across all of the rest of the spirit and teaching of the New Testament.

Q. I know a person who was a victim of circumstances and was sinned against. She had no motive, will, heart, desire, or temptation to sin. Being a conscientious person, she worried a long time until one day she heard Dr. R. T. Williams explain (as he does in his book) how sin enters into the heart. She prayerfully searched the Scriptures also. From then until now she has been forever settled that she did not sin but was sinned against. Please explain the difference between being sinned against and sinning.

A. I can find only one place in Dr. Williams' book, *Temptation*, where he

talks about a person being sinned against. Here he is undoubtedly referring to the social effects of sin. A man may, as he says, sin in his heart without damaging or hurting anyone else; but if he commits the act which he has chosen, or decided on, someone else is likely to be involved. The person or persons involved by the one person's wrongdoing are, as Dr. Williams declares, sinned against. This may include both the person who is unwillingly involved in somebody else's sin and the one who suffers because of another person's sin. The woman who is raped is sinned against—she is involved in sin, but is not in any sense responsible for the sin in which she is involved. On the other hand, the wife who does not have enough food and clothing because her husband spends all or most of his money for intoxicating liquor is also sinned against.

Q. In regard to your statement made recently that there will be no second chance after death, I would like to ask about those who are following all of the light that they have and yet are not sanctified when they die. There are many Christians today, saved people, who are not pure enough for heaven. If they die that way, do you think that God is going to take them into heaven with carnality in their hearts just because they are under the Blood? If they are saved, they certainly won't be banished to eternal hell, yet I can't imagine anything impure in heaven.

A. These people will get to heaven, but they will not get there with any carnality, or sin, in their hearts. They will be cleansed sovereignly, or apart from their wills, or choices, if they die saved. This, however, does not mean that they are given a second chance. A second chance is given only when there is an opportunity to choose or reject Christ. This they will not have. If they are finally saved, it will be because of the choices which they have made in this life, and not because of any choices which they made after death.

JUST WHY:

- Can you watch your brother suffer—and not pray?
- Can you slumber without praying—at the close of day?
- Can you feast without prayer—for others have no care?
- Is your vision bright and clear—groans, can you hear?
- Is your faith still brave and bold—as in days of old?
- Can you see your brother give—while you in comfort live?
- Can you see them on their knees—while you live on in ease?
- Can you watch the heathen die—and your soul never sigh?
- Have you ever stopped to ask yourself, *Just why?*

—By MARVIN S. COOPER, *Connersville, Indiana*

Christianity as a Life Is Purposive

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

Persons and Conscious Purpose



LIFE ON its highest level, personal life, may be consciously purposive. On its lowest level, life grows; on the plane of the animal, it both grows and is self-active; and as personal, it not only grows and is self-active but it may also be consciously purposive. It is this last characteristic which engages our attention now. Conscious purpose involves choice; and there can be no choice except where there is freedom. To choose consciously means deliberately to set goals, or objectives, and consciously move toward them. The animal cannot do this. A man may make a New Year's resolution and carry it out, but his dog cannot. A Christian may resolve to read the Bible more during 1951 and do it, but neither the lion nor any other animal can do this. Animals cannot foresee certain ends, aim at them, and achieve them. This is only within the province of men. A man may consciously purpose to be a better husband, citizen, or Christian, and realize his aim.

Personal life, if lived as it should be, must be shot through and through with purpose. A young man may decide to follow a certain calling or profession and for years subordinate many things to the attainment of this goal. In fact, personal life to be personal—to be lived on the high level that it should—must be so directed. In other words, it is the essence of personality to be guided by conscious purpose. The decision to be a physician and the call to be a preacher are realized only through the medium of conscious choices.

IN THE BIBLE God is working out His purpose. This divine purpose cannot be discussed in detail. Only its broad outlines can be set forth now. The Old Testament with its ceremonialism and prophecies points toward the coming Christ. It is Christocentric. Christ deliberately moves toward the Cross, then the Resurrection, and finally Pentecost, when His presence in the world will be made spiritual and permanent. Out of Pentecost the Church develops with its world-wide purpose to evangelize

The Bible And Conscious Purpose

Christocentric. Christ deliberately moves toward the Cross, then the Resurrection, and finally Pentecost, when His presence in the world will be made spiritual and permanent. Out of Pentecost the Church develops with its world-wide purpose to evangelize

the world, in preparation for the second coming of Jesus Christ and the consequent consummation of the kingdom of God.

CHRISTIANITY is a life, and as life that is personal it is purposive. The individual Christian cannot live a blind, haphazard life.

Christians And Conscious Purpose

The life that Christ gives and is abundant must have goals—goals that are near at hand and those that are far off. It must be planned and ordered. "The steps of a good man are ordered by the Lord"—and the stops, also, as someone has said. The checks, or red lights, have a place, as well as the "go" signs. Our lives as Christians must be directed by us under the guiding hand of the Holy Spirit.

WHAT IS TRUE of the individual Christian holds good for the church, a company of Christians. It is a living reality if it is truly a Christian organization, and as such must have a program.

The Church And Conscious Purpose

This is just another way of saying that both the local and the general church must have a conscious purpose. They must set goals and move toward them. These goals, or this program, must be God-ordained and God-inspired. The local church which does not have such a plan, or program, will soon die. At the beginning of each year it should outline its aims for the next twelve months. Our general church does this by quadrenniums and by single years—at the general assembly, which convenes every fourth year, and at the annual board meetings, which assembles in Kansas City in January.

The activities and goals are co-ordinated and checked on by the district organizations, which have a very important function in our church. Our plans and goals for the local and general church could not be brought to consummation without the district organizations with their annual assemblies.

Christianity as a life cannot drift and survive. In the individual, the local church, the district, or the general church it will cease to exist unless its course is charted under the direction of the Holy Spirit.

The more a man dieth to himself, the more he beginneth to live toward God.—THOMAS A' KEMPIS.

EDITOR

Stephens

I A L S

ve, Editor

The Seminary Offering

THE FIFTH YEAR of the Nazarene Theological Seminary has come to a close. I attended the most of its commencement exercises, and they were the best yet. Surely God is blessing Nazarene Theological Seminary. It is not my purpose, however, to give a report of the year's work or of the closing exercises. This will be taken care of by someone else. Nevertheless, I do want to urge our people to respond to the seminary offering. The seminary is an institution of the church which is making good beyond our fondest hopes; and it should be provided with its own quarters. We should not, and we will not, longer permit it to be cast about as an orphan.

Already some of our churches are coming to the help of the Lord in this cause. They are taking offerings for the seminary and are making a commendable record for themselves in what they have raised. What they have done others will also do. Our people are liberal givers; and when they are convinced that there is a need in the church they rise to meet it. The leaders of our church and seminary can count on our people to do what they should for Nazarene Theological Seminary.

Not long ago a fine layman wrote me thanking God for the Church of the Nazarene because of the many and varied opportunities it offers for giving. There are plenty of other laymen in our church who feel the same way about it. To them, giving to the seminary for this new building is just another chance to help spread the gospel of Jesus Christ. They will thank God for it and do their part!

Adding the Dead to the Dead!

JUST TODAY I read a report of the current United Evangelistic Advance. It marked the mid-point of a fifteen-month campaign by thirty-eight denominations to win America for Christ. This account talks much about visitation evangelism. It gives many instances of what were considered outstanding victories, but in most cases it talks only in terms of church membership. Their visitation evangelism was merely to get people to join the church. Converts to Christ were mentioned only once, decisions for Christ occasionally, and the obtaining of church members many times.

Calling on unsaved people to get them to join the church is not *visitation evangelism*. Most churches already have too many members who have no vital religion. This is the principal reason why they are so weak and anemic. Adding the dead to the dead—as is often the case in this type of visitation—is no mark of progress. A true church is a company of “called-out” ones, a community of believers.

The Church of the Nazarene is not one of the thirty-eight denominations referred to above, but it is putting on a crusade for souls and is giving a large place to visitation evangelism. We are convinced that there is no real conflict between true visitation evangelism and mass evangelism. We are also sure that the chief purpose of every method which we use must be to get people to Christ, or to get them genuinely saved. We are very definitely interested in getting them into the church, but that must follow Bible conversion. In fact, our standard of church membership is so high that it is all but impossible to get people to join the Church of the Nazarene who have not been saved. May our church ever be true to this ideal, and thus be saved from getting dead people—those who are dead in trespasses and sins—into the church!

“With Wings as Eagles”

By Grace Noll Crowell

*The promise, “They that wait upon the Lord
. . . .”*

*Is like a heartening shout from some high hill.
It rings across the centuries to cheer
And bless the listening ones. The word is still
As precious and as true as it was when
It first was spoken to the hearts of men.*

*“They shall mount up on eagles’ wings”; and, lo,
The earth-bound pilgrims contemplate that
flight
With hope renewed and, strengthened by that
hope,*

*Prepare to meet and face the dazzling light
Of sun and moon and stars through boundless
space,
When they shall mount with a golden eagle’s
grace.*

*“They shall run, and not be weary.” Oh, to run
With all the high winds from the shores of
heaven!*

*“They shall walk, and not faint.” Ah, best of all
Is this great promise that the Lord has given
To the weary ones who long to walk upright,
Strengthened by His power and His might!*

Religious News and Comments

Edited by Delbert R. Gish

ACCORDING to figures compiled by the *Southern Baptist Handbook for 1950*, U.S. church membership has gained 1.4 per cent over the number reported last year. The total is listed at 81,497,698. Forty-eight Protestant groups, each having over 50,000 members, reported a total of 47,199,675, nearly 500,000 more than last year. One startling revelation was that Protestant Sunday schools had lost over 37,000 pupils during the year.

Canada's Prince Edward Island has no unemployment and little poverty. One divorce has been granted in a sixty-year period. Part of the answer as to how this happens is prohibition of alcoholic drinks. The islanders adopted it in 1900.

By a vote of 38-0 the Massachusetts Senate passed the bus bill which permits continued transportation of parochial school pupils. Protestants are still working to have the free service for nonpublic school pupils discontinued.

In May, after it had been interrupted three times by war, the Oberammergau Passion Play was performed for the first time in sixteen years. This presentation of the life of Christ, and particularly of His death, has normally been one of Europe's best-known religious events. Visitors from many parts of the world have made the trip to this small German town where the play became a tradition. When there are no interruptions, it is presented every ten years.

Youth leaders in Britain composed a prayer for Empire Youth Sunday, May 21, which aroused criticism by lay leaders of the Anglican church. In the prayer mention was made of certain faults, injustices, and shortcomings in the past of Great Britain, and objection was raised on the basis that mention of these might furnish propaganda for the Russians. It seems that national sins must not be confessed in prayer.

Regard for the Sabbath is generally at so low an ebb that we pay little attention to new instances of breaking over. Yet we hope that the holding of a sports event between Columbia University and the University of Wisconsin on May 7 will not become a signal and an opening for state and

Protestant institutions to schedule sports events on Sunday. This particular instance was a postponement of a rowing race from Saturday because of bad weather. It is a matter of regret that a great many Catholic schools and colleges schedule their sports events on Sundays as a regular procedure.

Some more good, old-fashioned, independent spirit like that manifested by Baptists in Southern states is what is sorely needed in these United States. Recently Baptists in North Carolina refused grants of government money for their hospitals because they regarded this as a violation

of the principle of separation of church and state. They made plans to raise the needed money themselves.

The *Moody Monthly* celebrates its fiftieth anniversary this year. During its life it has had but three editors. It circulates to about 70,000 people in one hundred countries.

An official of the Federal Council of Churches says that the "numbers of able youth heading for church vocations have never been so great in the history of American Protestantism." At the present time theological seminaries are being overcrowded, and new recruits for the ministry and religious work are being rapidly added in most denominations. Nazarene Theological Seminary set a new mark for the year just passed with 164 students enrolled.

NEWS OF THE CHURCHES

San Fernando, California—First Church recently closed an outstanding revival with Evangelist T. P. Dunn. We felt that it was truly a revival. It was a pleasure to entertain Evangelist Dunn. His preaching is sensible, anointed, and interesting.—Kenneth P. Smith, Pastor.

Evangelist Lee L. Hamric reports: "We have been in continuous revivals since the last of February. Early in May we closed a glorious revival with Pastor John McKay and people. The last night was a veritable Pentecost, with fifteen or more praying through to God. All the services were especially blessed of God, and we found it easy to preach. Following this we had a good revival with Rev. Byron LeJeune and people at Columbus, Georgia. Souls were saved and sanctified. At this writing we are in a good meeting with Rev. E. B. Mathews and church in Dallas, Texas. God is blessing and giving seekers in the first services. I have some open time in September and October, also first part of November; write me, 766 Sycamore Street, Abilene, Texas."

Grove City, Pennsylvania—The Lamplighters' League was organized in our church only two months ago, and sponsored its first week-end evangelistic meeting, April 21 to 23, with Rev. James Crabtree and the Viking Male Quartette, all of Olivet Nazarene College, as the special workers. Brother Crabtree preached the old-fashioned gospel with the anointing of the Spirit. Thirty souls bowing at the altar of prayer in two services were the fruits of our efforts. Brother Crabtree was given a call to return in '51. The Viking Quartette (Ed Mattax, Bill Lagee, Dick Neiderhiser,

and Curt Brady) had charge of the music with instrumental numbers as well as the quartet specials. These young men preached and sang their way into the hearts of the people, and we had a capacity crowd in the closing service on Sunday night.—Edna Tunstell, Reporter.

Rev. L. C. Bean writes: "After several years of experience in pastoral work I have re-entered the evangelistic field. Recently conducted three very good revival meetings in Wyoming: at Eden, Boulder, and Rock Springs. I am a member of the Northern California District. Have an open slate now, and will go anywhere for freewill offerings. Write me, % General Delivery, Sanger, California."

South Gate, California—Due to the resignation of Rev. Edward E. Mieras, who for eight years did an outstanding piece of work as pastor, Rev. Lyle K. Potter accepted the call and became our pastor in June of 1949. He was received very graciously by the membership, and is doing an excellent job here. In many ways this has been an unusual year for us. We purchased a modern, three-bedroom parsonage in a nice neighborhood four blocks from the church. We found it necessary to borrow \$2,500 when purchasing the parsonage; this was paid in less than one year. The present value of our beautiful church property is conservatively estimated at \$75,000. Our Sunday school has so increased in attendance that it has been necessary to remodel our accommodations to make room for proper departmentization and the larger attendance. During the recent six-week advance program, we averaged 368 in attendance, which is 149 over our

last year's average of 219. Attendance and interest have increased in all departments. We found it necessary to move the midweek prayer meeting service from the chapel to the main auditorium. Last fall when our scheduled evangelist found it impossible to keep his appointment, our good pastor filled in and we had a gracious time. In January we had a very successful four-day convention with Rev. Geoffrey Royall. Rev. H. H. Cochran was the evangelist for our spring revival, and he was mightily used of the Holy Spirit. The blessing of God is evident at the South Gate Church.—Martin L. Rowl, Secretary.

Allerton, Iowa—We praise God for the good revival we have enjoyed under the ministry of Evangelist C. C. Swalwell. He presented truth, new and old, from the Word of God with the anointing of the Holy Spirit, and God honored His Word. Souls were deeply convicted and moved toward God, praying through to victorious experiences. The church fasted and prayed, and greatly appreciated the ministry of Brother Swalwell. The closing service was a blessed time of prayer and praise for victory.—A. W. Irwin, Pastor.

Salisbury, North Carolina—After my serving First Church for three years, they have extended me another three-year call. Church membership and the Sunday school are growing rapidly, and there is a good revival spirit in the church. Recently we have purchased a new parsonage, also added five new Sunday-school rooms, and these are being filled each Sunday. The church has granted me permission to hold two revival meetings during June and July. Write me, 709 E. Bank Street.—Ralph D. Riddle, Pastor.

Evangelist S. T. Moore reports: "Since last writing, we have been in Montpelier, Ohio, with Pastor Bowsher and his fine people. In this meeting God came and gave many souls, both Sunday-school and church membership were increased, and the evangelist was given a call to return. With Pastor John Wine and his growing church at Portland, Indiana, the Lord gave many new people a real experience of regeneration and sanctification. The town backed up the meeting, and we had good crowds and good victory. In the meeting with Pastor James Mahan and his loyal church at Webster City, Iowa, God gave us some new people at the altar praying through to victory, the Sunday school was almost doubled, and eight new members were added to the church. We are now in a meeting in Owosso, Michigan. Because of pastoral and district program changes, I have two open dates: July 25 to August 6, and September 19 to October 1. Write me, Box 777, Lafayette, Indiana."

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for June 25: Jonah Learns God's Missionary Purpose

Scripture: Jonah 3:3-6; 4:1-11

GOLDEN TEXT: *Salvation is of the Lord* (Jonah 2:9).

Critics have stumbled over the big fish, and so have laughed the whole Jonah story out of court, except as a fable. I wonder how they happened to overlook the other miracle in the account that is greater still! For Jonah is a greater miracle than the fish! It was something all right when the great fish swallowed the prophet; it was a greater thing when Jonah accepted the Ninevites. It just took a big throat for the fish, but it required an unusually large heart for Jonah. It is a smaller miracle to make a big fish than to create a foreign missionary.

But that is the story over and over again. Physical miracles are announced, and some lift their eyebrows dubiously and others run to throw a sacred glamour over the event. But let a spiritual miracle happen and a lot of people (even people who are church members) will scarcely turn to look.

From Jonah until today a big fish gets the headlines, but a really big Christian often passes unnoticed among the throngs!

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

Woodville, California—We thank God for the recent revival with the A. C. Rowland Evangelistic Party; it was a time of great blessing and victory. On the closing Sunday we broke all records with 325 in Sunday school, and in the night service we received a nice class into church membership. This was the first revival for the Rowlands in California, and we certainly appreciated their ministry in sermon and song; never have we had more consecrated and sincere workers.—Clarence Killion, Pastor.

Evangelist D. D. Berry writes: "Since reporting in March, I have been in a three-week meeting with Beulah Church, out of Attica, Michigan, where Brother Lee Cross and wife are pastors. They have a fine country church. Then to another fine country church, Cherry Grove, near Cadillac, Michigan, where Brother Jacob Moore is pastor. And just recently closed a fine revival with many precious victories at Montrose, Michigan, with Brother C. H. Glass and wife. I am now in the beginning of a meeting at Swartz Creek, Michigan, with Brother George Starkey and people; go from here to Ionia, with Brother O. Shoup, and then to the Eastern Michigan Assembly."



He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father.

John 14:12.

Neodesha, Kansas—Our Sunday school is gaining; last Sunday (May 21), we had 198 present. God really blessed in our recent revival with Rev. L. D. Sharp as the evangelist, and Brother Johnnie Whisler, blind singer. Pastor Keith C. Taylor and family are doing a fine work here. He has been given a three-year call.—Mrs. A. C. Balinger, Reporter.

Frank, West Virginia—Recently our church enjoyed a most profitable revival with Evangelist M. F. Feazell and James and Juanita Carmickle as the special workers. It was a time of true Bible preaching and rejoicing over victories at the altar, as it was lined night after night with seekers. The meeting was a help to the church as well as to the unsaved. Finances came easily, and all previous attendance records were broken, with 176 in Sunday school on the closing Sunday. A fine love offering was given to the pastor. It is a privilege to serve this fine group of people. We have

been given a call for our fifth year, with a five-dollar-per-week increase in salary. On the morning of the pastoral recall, the service was broken up with shouts and a march love offering for the pastor. God has really helped us during the past four years; excellent gains in all departments, membership more than doubled, and the church on the best financial basis of its history. Two bedrooms have been added to the parsonage, and plans are now being made for a much-needed Sunday-school annex.—C. F. Beckett, Pastor.

Evangelist J. L. Longnecker writes: "I am getting a fine start in the field of evangelism. Recently had a fine meeting with our Virginia Avenue Church in Connersville, Indiana, where Rev. Martin S. Cooper is pastor. God gave sixty-two seekers at the altar. At this writing am in a meeting at Valley Park, Missouri, with my son-in-law, Rev. Edgar R. Jewell; from here I go to Hurland, Missouri. Wife is traveling with me; we sing together, and either of us leads the singing. We believe in the whole program of the church, and will go anywhere for freewill offering and entertainment. God is giving us a good slate, and we are now making up our fall and winter schedule. Write us, 45 Main St., Valley Park, Missouri."

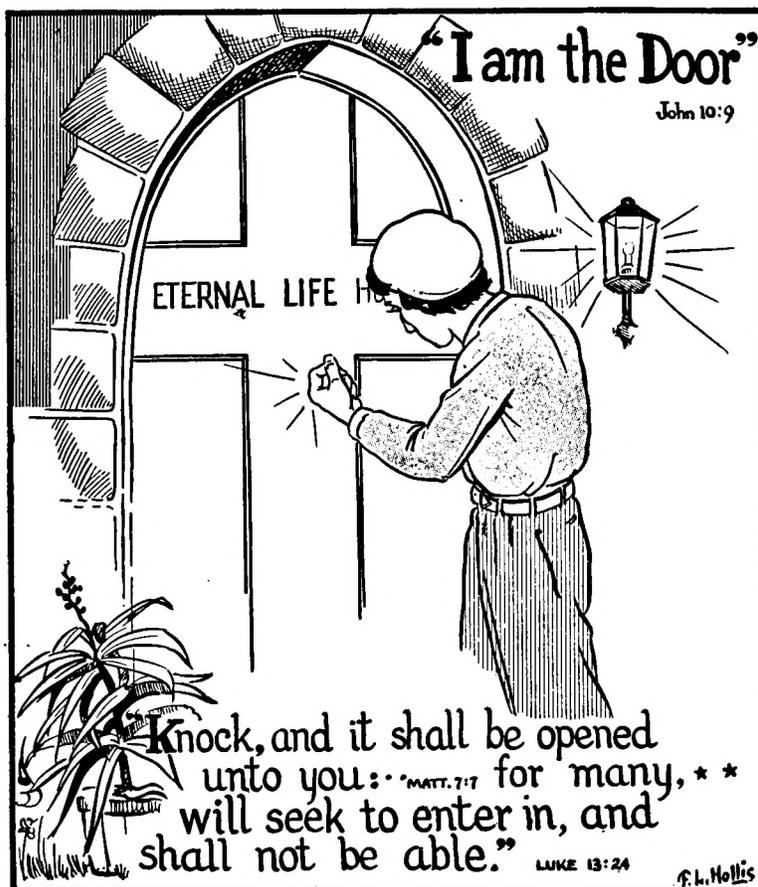
Evansville, Indiana—Pastor J. W. Swarengen came to First Church here in August of 1947. This has been an organized church since 1911, and was located in a downtown business area which had changed considerable in the past few years, and the Sunday-school facilities were very inadequate for a growing school. In November of '47 the way was open for the church to purchase the Bayard Park Methodist Church building on the east side of the city in a fine residential section; the sanctuary has a seating capacity of 500, with a side room large enough for 250 more people. Adjoining the church is a wonderful, three-story annex or educational unit, with rooms for all classes and opening assembly rooms for adult, young people, and Junior departments. Next to this beautiful brick church building is the ten-room parsonage, which was also purchased. The house has been completely redecorated and painted both inside and out. These two properties cost \$60,000 (builders have told us the church building alone could not be duplicated for less than \$250,000 today). After selling our old property to the Colored Methodists, and spending nearly \$10,000 in remodeling the annex, and for equipment, we have a debt of \$28,000. The men who have pastored this church through the years were good and faithful, each making a lasting contribution to the

cause. The first year the Sunday school averaged 202 per Sunday; the second year we made a gain of 86 per Sunday, giving us an average of 288. Moving to the new location the first of January, this year, our school averaged 342 per Sunday through April. We are winning new friends in the community. The Easter offering was \$1,225 cash, and all other financial goals are being exceeded. A glorious spirit of love and harmony prevails both in worship and business meetings. On May 7 we closed a very gracious week-end meeting with Mrs. Louise R. Chapman as special worker. God honored her ministry with us. The pastor is serving the second year of a three-year call, with two raises in salary since coming to the church. We plan to dedicate our building on Sunday, September 10, with Dr. G. B. Williamson as the speaker. The church is now known as the Bayard Park Church.—Reporter.

Rev. T. O. Weatherby writes: "During the years 1948 and 1949, I greatly enjoyed the work of evangelism, and did not in any sense feel that God had released me from the call; but my wife became so ill that it seemed necessary for me to remain at home to care for her. We accepted the call to our church in Grangeville, Idaho, and have enjoyed our labors with these good people for the past year. Since Wife's operation and her speedy return to good health, we felt we should return to the field and these people graciously accepted our resignation. We shall be glad to go anywhere after September 1. Write me, 116 Lake Lowell Avenue, Nampa, Idaho."

Rev. Laura Meyer, evangelist, reports: "Early in May I closed a good spring meeting with Pastor Dursma and his people at Ft. Clark, North Dakota. In spite of snow, mud, and water, God gave us some outstanding services with blessed victory. The people came in spite of the weather, and earnest seekers became happy finders. The good 'cowboy' pastor was faithful to the services, in spite of working hard helping his people to keep their stock alive. We surely appreciated these fine, loyal people. God bless them."

Concord, North Carolina—First Church has had one of the best revivals in recent years with Rev. C. G. Braley as the evangelist. The special anointing of the Holy Ghost was upon the evangelist. He brought timely, heart-searching messages each night, resulting in a number of souls praying through definitely for saving and sanctifying grace. Also, Brother Braley's music on the guitar, musical saw, and violin and his singing were an asset to the meeting. The revival fires continue to burn, and we believe a new epoch has been reached in our church.—C. E. McKenzie, Pastor.



Alhambra, California—Our church has enjoyed a year of blessing through 1949-50. In January, the Lord honored with a wonderful revival under the ministry of Evangelist Harold W. Gretzinger. More than one hundred sought God at the altar of prayer. In April we had another time of spiritual refreshing, as God blessed the ministry of Evangelist Howard Lewis and wife to our hearts. The Alhambra church has had a history of God's blessing, and we are praying for a more glorious future.—W. Shelburne Brown, Pastor.

Sledge, Mississippi—On May 1, Robinson Chapel Church closed one of its best revivals, with Rev. James A. Hale and wife as the special workers. Brother Hale preached the old-fashioned gospel with the anointing of the Spirit, and their singing was enjoyed by all. Large crowds attended the services, and about seventy-five people bowed at the altar, with many of them praying through to be saved or sanctified. Nine new members were added to the church. Brother Hale also taught a Christian Service Training course on Visitation Evangelism; sixteen people completed the course, and already it is bearing fruit. We came here as pastor in 1946, soon after the church was organized, and found them worshipping in an implement shed. God has helped us to build a good church, free of debt; when fully completed, it will be one of the nicest rural churches in this part of the state. We thank God for His blessings.—George T. Robinson, Pastor.

Attica, Indiana—In May we had a fine revival with Evangelists James and Ruth Ford and daughter, Gloria. Truly, their preaching and singing were anointed of the Spirit, and many souls sought help from God at the altar. On Mother's Day Sunday we broke our Sunday-school record. We are in the second year of a three-year call, and are glad to report increases in every department. We give God the praise.—E. V. Wamsley, Pastor.

Clarksdale, Mississippi—Our church has enjoyed a steady growth in the last three years under the leadership of Rev. and Mrs. J. A. Russell. They are hard-working folks, and carry a burden for lost souls. Three years ago the church membership was 42, and the Sunday-school attendance on Brother Russell's first Sunday with us was 45; our average in April of this year was 217. The present church membership is 120. In April we had a good revival with Evangelist J. W. South and wife. Good crowds attended the services, many souls prayed through to victory at the altar, and four new members were added to the church. A fine spirit prevails in all our services. Many improvements have been made: church redecorated, new floor put in, built a Sunday-school annex of sixteen rooms, and have just completed a new, eight-room parsonage, all modern throughout. Pastor and wife moved in on

April 24, and a few nights later the members and friends surprised them with a shower of gifts for the home.—Mrs. C. W. Howell, Reporter.

Pastor R. Earl Cotton reports from Ponca City, Oklahoma: "Since our coming to Westside Church in September of 1948, God has blessed our ministry. The church membership has increased from thirty-three to fifty-two, and we have had an average of eighty-nine in Sunday school thus far this year. Property value has increased from \$5,000 to \$12,500. In May we had a revival meeting with Evangelist Carl H. Kruse and wife, and their ministry was a great blessing to our people. We are moving forward for God."

Clarksville, Tennessee—The past seven months have been the best in the history of the Franklin Street Church. Under the able leadership of Pastor W. Roy Stewart, our church is growing, glowing, and going. We give God all the praise. We have built a two-story annex to the church, consisting of a choir loft, well-equipped pastor's study, Sunday-school rooms; and a nice young people's auditorium is nearing completion. The N.Y.P.S. has purchased a new piano for the church. The lawn has been leveled and landscaped. Our attendance has more than doubled in the regular services, and on Easter Sunday we broke all previous records with 342 in Sunday school. We have given our pastor a ten-dollar raise in salary. Financially, the month of March was the best in the history of the church.—Mrs. J. M. Wallace, Secretary.

Chicago, Illinois—Roseland Church recently closed one of the best revivals of the past few years. Rev. D. E. Patrone was the evangelist, and his preaching and special music on the violin were both stirring and inspiring. One of the outstanding victories was a German war bride who had been in this country for about three years. Although reared in another belief, she was wonderfully converted; also her husband. We are making preparations to begin our new church building this summer.—Alvin T. Smith, Pastor.

Evangelists Dorrance and Esther Nichols write: "We are in the midst of a very good revival with our Nelson Street Church, Fort Wayne, Indiana, where Rev. Harold Priddy is the pastor. God is blessing and giving souls. We have an open date, August 9 through 20, which we'd be glad to slate for a tent meeting, home mission campaign, or revival; also we have an open date November 29 through December 10. Would be glad to slate both of these dates east of the Mississippi. We have our own house-trailer, and furnish a complete program of preaching, music, and singing. Write us, 849 Poplar St., Bloomsburg, Pennsylvania."



President Benner, the faculty, and student body of Nazarene Theological Seminary have consistently proved their interest in the general program of our church. Their tithes have gone regularly into the storehouse where individual membership is held. Home missions have been remembered, for a new church is being established and will be maintained with dollars given by Seminary personnel. Their zeal for giving has exceeded these, however; for in each Wednesday's chapel service during the year they have given a sacrificial offering to the life-line General Budget. In an eight-month school term they have placed a total of \$1,959.42 into the channel of the General Budget. *Their per capita record is one which very few of our churches can equal.*

Certainly the Seminary deserves our deep appreciation, and all Nazarenes everywhere can express personal thanks by subscribing generously to their Building Fund Campaign. As they have been faithful to the needs of the church and the Kingdom, let us be faithful to the urgent building needs of the Seminary.

John Staddon
General Church Treasurer

Ogden, Utah—God is richly blessing this church under the leadership of our pastor, Rev. Bertha Knox. We have redecorated the church, also the parsonage, inside and outside. We have seen a good increase in our Sunday school; with much prayer and visitation, the attendance has grown from forty-five to nearly one hundred. Mrs. Eva Gardner was with us in April, and we greatly appreciated her stirring message on soul winning and Sunday-school work. In February we were blessed with a one-week meeting conducted by District Superintendent R. B. Sherwood and wife. The Lord's presence was manifested in a definite manner, with many souls praying through to God for regeneration and sanctification. Early in May we had a revival with Evangelist Nettie Neff, who preached in the old-fashioned way with the power of the Holy Spirit. Souls found help from God in saving and sanctifying grace. Our people have a new vision and burden for souls.—Reporter.

Fairfield, Maine—Our church has had a wonderful season of revival which charter members declared to be the best in the church's history. Crowds were much better than in any previous meeting; in two services we were packed out with an overflow crowd. Many people attended our church for the first time, resulting in many new contacts. Thirty-five souls prayed through to God for salvation or sanctification, and the majority of these were new people. Evangelist Noble Berryhill preached with unction and blessing, and a passion for souls; he is one of the best. His ministry was well received by the church, and also by newcomers. Surely God used him in a marvelous way to reach many new folks. He spent much time in prayer and study. He was given a unanimous call to return in '51.—George L. Wolf, Pastor.

Greenbrier, Arkansas—Easter Sunday was an outstanding day in our church; we broke all Sunday-school records with an attendance of 205. In April we had a wonderful revival, with our pastor, Rev. Jack Ward, and District Superintendent W. H. Johnson doing the preaching. Eighty-five souls bowed at the altar of prayer, seeking to be saved or sanctified, all but one praying through to God. Brother Ward is a young man, and he and his wife make a fine team. We greatly appreciated the ministry of our district superintendent with us. Last year we bought a bus, which brings in forty or more each Sunday to the Sunday school and church services. The Sunday night services are well attended. Fifteen new members were added to the church as a result of the revival. All our services, including the prayer meetings, are well attended.—Reporter.

Pastor-Evangelist A. D. Ashby reports from Blanchard, Louisiana: "In May we had a gracious revival with Rev. C. C. Knippers as the evangelist. He is a courageous, rugged man of God and preaches with the anointing of the Spirit. The attendance increased until we had the best attendance I've seen in my twelve years here. Brother Knippers' messages reached hearts, and a number sought God at the altar of prayer, finding God for salvation, reclamation, and sanctification. Twenty-five members were added to the church, and one-half of this number were adults. The meeting closed in a blaze of glory, for which we give God praise."

Connersville, Indiana—The Lord has honored the Virginia Avenue Church with another gracious revival. Evangelist J. L. Longnecker and wife were the special workers, and God used them in a wonderful way. The unsaved were brought to a knowledge of God's saving grace, backsliders returned to the Lord, and many believers were sanctified. All Sunday-school records were broken during the meeting. Since then, we have received a fine class of adults into the church, and dedicated fifteen children. Our Sunday radio program over WCNB, Connersville, has gained attention far beyond our expectation. The financial burden is heavy, but God is helping. Finer co-operation could not be had from either the church or the business institutions. We have been given a unanimous call for three years. Although our first Sunday-school unit is 50 x 36 feet and accommodates over three hundred, we are rapidly outgrowing it; therefore plans are now under way to erect our main auditorium, another brick structure, to be 42 x 74 feet in

size. If you have friends here, send us their names and addresses, and we shall be happy to call on them.—Marvin S. Cooper, Pastor.

Pastor J. G. Wells reports from Inglewood Church, Nashville, Tennessee: "May 14 marked the close of the 'deepest-running' revival I have seen in twenty-eight years as a Nazarene. Rev. Glenn Griffith was the evangelist; local talent did the singing. The major emphasis was Holy Ghost preaching. Brother Griffith preached in his fervent fashion, and perhaps more prayer was made before and during the revival than ever before at Inglewood. From the first night, the mighty presence of God was terrific in convicting power. Backsliders of years' standing were located and confessed their inconsistency; some prayed all night at the altar before victory came. Others confessed that they never had had a real experience of the new birth. An atmosphere prevailed that made it urgent to confess and get right with God. People stayed at the altar and prayed until God came. About one hundred sought God, and not one left the altar without a glorious experience. A splendid class was received into the church. Shouts rang out exceeding anything before in ten years' history of the church. Inglewood is ready to do business for God. We give God praise, and thank Him for evangelists like Brother Glenn Griffith, who prays more than any other man we know while in a revival meeting. On the closing Sunday, Brother Griffith conducted the pastoral recall, and for the third time we received a unanimous vote to serve this people. Pastor and people are united, and we are happier than ever before."

Sylacauga, Alabama—Westside Church recently enjoyed one of the greatest revivals of its history. Evangelist J. D. Stafford and wife were the special workers. Night after night the altar was lined with seekers, with many praying through to victory. God has some of the best people in the world here in Sylacauga Westside Church.—J. A. Blackwell, Pastor.

Vanderbilt, Pennsylvania—Recently our church had a wonderful revival with Evangelists Thomas and Naomi Younce. They are fine workers, and God used them in sermon and song, resulting in good attendance, many new friends made for the church, and a large number of souls praying through to definite victory. Among these were some who have been prayed for fifteen years or more. Thank God, He still answers prayer. We are happy in our labors here with this good people, and the Spirit of the Lord is in our midst. The church has taken on new life, and the people are encouraged. During the meeting the people gave the pastor a wonderful pounding, also giving a \$102 cash offering on the parsonage debt.—Lawrence V. Hastie, Pastor.

raise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power.

Praise him for his mighty acts: praise him according to his excellent greatness.

Praise him with the sound of the trumpet: praise him with the psaltery and harp.

Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

Let every thing that hath breath praise the Lord. Praise ye the Lord.

-Psalm 150

Santa Fe, New Mexico—God's blessings have been upon the work of the Church of the Nazarene here. The first service was held last September 11, with Rev. Ernest Armstrong, pastor of First Church in Albuquerque, bringing the message. The president of the Santa Fe Ministerial Alliance gave us a hearty welcome to the city. Our church is well located, in a good residential district. From a small beginning of only two Nazarene families, the work has had a steady increase. The local newspaper has been very co-operative in giving us advertising. The HERALD OF HOLINESS is now going into several homes. Thirty-six radio broadcasts have been made, and perhaps more than one thousand contacts have been made. Our first revival was held in April by District Superintendent R. C. Gunstream, closing on April 16 with the organizing of the church. New people are coming our way, the Lord is blessing, our people have a mind to work, and we are encouraged. If you have friends here, send their names and addresses to us at 1044 Don Diego.—Willard Nabors, Pastor.

Covington, Kentucky—East Side Church had a record-breaking Sunday-school attendance on Easter, with 171 present, and \$89 in the offering. On April 30 we closed a good revival with Evangelist E. C. Tarvin. Souls prayed through to God for pardon and heart purity, and the church moved forward. Finances came easily, with a good love offering given to the pastor and family.—W. M. Hodge, Pastor.

Wellington, Ohio—Recently we had a good series of meetings with Rev. D. A. Glaze of Tefft, Indiana, as the evangelist. He did some splendid preaching under the anointing of the Lord, and God blessed the preaching of His Word. There were a number of seekers, and we have had better attendance at prayer meeting since the revival. We believe this is a good test as to the results of a revival.—L. C. Osborn, Pastor.

Evangelist E. Arthur Lewis writes: "It seems almost impossible that Wife and I are now in a revival campaign in Madras, Oregon; for it was here that years ago the Lewis and Mathews evangelistic party had such a remarkable revival. Before Wife joined me a week ago, I had conducted short meetings for Pastor McGuire in our rural church near Yuba City, California; at Roseburg, Oregon, for Rev. Forrest Hill; and in Ridgefield, Washington, for Rev. C. V. Bryson. It was at Ridgefield, a number of years ago, that the Lewis and Mathews party organized the church, following a successful revival campaign; they now have a fine large church edifice. Then I had a beautiful meeting with Pastor W. T. Taylor in Coeur d'Alene, Idaho. In spite of an epidemic of the flu, we had a good meeting. We go next to Seaside, California, June 4 to 18, for

a revival campaign with Rev. Roy E. Partain. Following this we have open dates. We travel by auto and house-trailer, so can go anywhere. Write us, 1823 N. Sierra Bonita Ave., Pasadena 7, California."

Portland, Oregon—The Sellwood Church, organized in 1907, moved to its new \$200,000 home and changed its name to *Moreland* on April 30. Rev. J. George Taylorson, pastor of First Church, Spokane, Washington, was with us for the last service in the old building, and the first in the new. Over nine hundred dollars per month was pledged on the building fund. In the afternoon, Dr. Weaver W. Hess, district superintendent, officiated at the cornerstone laying, with many friends and neighboring pastors present. Rev. Herman L. G. Smith represented the District Advisory Board in the service, and Rev. Ralph Wynkoop the pastors of the zone. Charter members recognized were Dr. F. W. Bartholomew, Mrs. Lloyd Taylor, and Mr. and Mrs. I. R. Delano. God's presence was gloriously manifest throughout the day, climaxing with a wonderful altar service at night. The congregation will worship in the educational unit until the

main sanctuary is finished sometime this summer. The two-unit brick building covers half of one block with corridor connecting and court between; there are five auditoriums and thirty classrooms. This dream is being realized through the vision and sacrifice of a loyal and devoted people, and they are encouraged and challenged by this step of progress. A dedication service is being planned for this fall. Our choir, under the direction of Mrs. H. H. Nevin, is making an outstanding contribution to the church and its influence in the city. We thank God for the victories He has given to us and His people through the nearly five years we have served as pastor here.—Ira Paul Dumas, Pastor.

Cincinnati, Ohio—Recently Mt. Adams Church enjoyed a very profitable youth and Sunday-school revival with the Knippers Trio as special workers. God surely blessed the church in this effort to reach the youth of the school, and about eighty of them sought God at the altar during the week. Miss Lora Lee Knippers is a fine young evangelist with outstanding ability.—Curtis G. Coburn, Pastor.

What Is Sanctification?

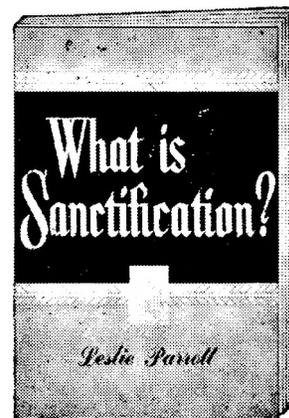
By Leslie Parrott

What Is Meant by the Term Sanctification? Is Sanctification Necessary? How Do I Get Sanctified? When Do I Get Sanctified? What Will Sanctification Do for Me? What Will Happen to the Unsanctified on the Day of Judgment? What Are the Temptations to the Sanctified? What Practical Changes May I Expect in My Life After Sanctification? How Do I Keep Sanctified?—These chapter headings indicate the comprehensive discussion of this eternally vital theme. It is brief and pointed.

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Union City, Pennsylvania—In our recent revival with Evangelist D. E. Patrone, the Spirit of God was on the services from the very first. On Friday night there was an unusual time of blessing. The tide ran high, and many souls found God during the meeting; some of these were individuals for whom the church had been praying for months. The attendance was exceptionally good, and many new contacts were made. Brother Patrone's ministry was so much appreciated that the board voted unanimously to have him return. The secret of this successful meeting was much prayer and fasting. Before the meeting began a number of people gathered in the church each day at noon to fast and pray. It was an inspiration to see both young and old come in for these noon services.—Harvey P. Amos, Pastor.

Evangelists Robert and Louise Sumner report: "It will soon be one year since we returned to the evangelistic field. The Lord has given gracious revivals, especially among the young people in our churches. We have conducted revivals in Albany, Ky.; Edgemont Church, Dayton, Ohio; Southside Church, Muncie, Ind.; Blountstown, Fla.; Findlay, Ohio; Charleston, W.Va., Springhill; Brewerton, Ala.; Tampa, Fla., Sulphur Springs; Newport, Ky., First Church; Fayette and Mt. Blanchard, Ohio; New Lothrop, Mich.; Floyd, Va.; Rockford, Ohio; Birmingham, Ala.; and Jackson, Georgia. We go next to Ft. Myers, Florida. We have a few dates open this fall and spring that we'd like to slate, if possible, with young people's revivals. We care for both the preaching and singing, accompanied with the piano-accordion. Write us, 2215 Maplegrove, Dayton 4, Ohio."

Pastor A. M. Wilson reports from Trenton, Ohio: "Our church has had a good revival with Evangelist Fred Thomas, who was at his best and preached under the anointing of the Spirit in each service. God honored with more than fifty souls at the altar. The attendance was good, offering came without a pull, and a fine class of members was added to the church. During the meeting, the church prayed continually from 10:00 p.m. until 6:30 the next evening—21½ hours per day—for the meeting; and this brought the blessing of God. When we came here in January of 1942, with not a Nazarene in town, the possibilities looked very meager for a church in this town of about twelve hundred population. But with much prayer and hard work, God has helped, and our attendance is now running over two hundred. We must now have a larger building, and are making plans for that. At the recent church meeting, the congregation gave us another three-year call, with no negative vote—this is the third such call. We thank God for this spirit of unity, and that souls are praying through to the Lord in our services."

R E C E I P T S

May 1, 1949, to April 30, 1950

God has been good to the Church of the Nazarene and has greatly blessed in a financial way during the fiscal year which closed April 30, 1950. All expenditure budgets approved by the General Board were paid, and we were able to end the year in good financial condition.

We have greatly appreciated the Thanksgiving and Easter offerings, which have been given at special seasons of the year to express our gratitude to God. But our heartfelt appreciation goes also to our churches who have been faithful in sending General Budget payments monthly, and by so doing have paid and overpaid their apportionments. It is this consistent program of giving that enables your general treasurer to issue checks for the monthly maintenance of our work around the world.

Listed below are General Budget, Alabaster, and Special Receipts for the year ending April 30, 1950. May God richly bless and reward all who made this impressive financial statement possible.

JOHN STOCKTON
General Church Treasurer

District	General Budget Receipts	Alabaster Box Offering	Home and Foreign Mission Specials	Total Receipts
Abilene	\$ 23,610.99	\$ 659.42	\$ 652.95	\$ 24,923.36
Akron	52,200.29	2,738.04	3,918.40	58,856.73
Alabama	12,679.19	238.92	117.86	13,035.97
Albany	10,782.80	285.99	624.84	11,693.63
Arizona	11,393.62	305.08	700.46	12,399.16
Arkansas	19,574.13	579.27	488.45	20,641.85
British Isles	2,169.71		1,709.34	3,879.05
Canada West	18,172.26	1,485.61	1,495.46	21,153.33
Central Ohio	51,883.40	835.91	1,207.77	53,927.08
Chicago Central	36,572.80	940.60	1,972.50	39,485.90
Colorado	28,273.56	1,472.07	2,967.80	32,713.43
Dallas	16,878.10	71.67	1,144.54	18,094.31
East. Mich.	21,394.16	1,409.26	396.99	23,200.41
East. Okla.	19,038.60	682.72	913.88	20,635.20
East. Tenn.	11,207.94	370.18	926.19	12,504.31
Florida	21,810.36	577.67	3,234.45	25,622.48
Georgia	8,672.87	175.83	383.85	9,232.55
Houston	10,135.43	1,129.55	126.40	11,391.38
Idaho-Ore.	34,932.17	2,680.93	6,557.97	44,171.07
Illinois	35,969.07	1,073.57	888.31	37,930.95
Indianapolis	29,786.35	1,751.81	2,387.44	33,925.60
Iowa	37,549.09	1,560.66	1,844.54	40,954.29
Kansas	35,553.17	1,723.37	1,121.92	38,398.46
Kansas City	29,833.82	783.75	3,801.20	34,418.77
Kentucky	20,658.03	319.12	200.00	21,177.15
Louisiana	11,661.60	583.41	190.00	12,435.01
Maritime	1,617.64	94.31	84.00	1,795.95
Michigan	27,633.55	2,266.63	1,566.51	31,466.69
Minnesota	10,842.50	1,105.30	3,001.41	14,949.21
Mississippi	5,879.57	88.91	310.00	6,278.48
Missouri	21,892.82	862.97	453.96	23,209.75
Nebraska	10,430.16	312.57	967.81	11,710.54
Nevada-Utah	1,666.87	71.96	38.64	1,777.47
New England	28,384.18	2,233.90	1,737.64	32,355.72
New Mexico	8,059.50	462.83	2,498.24	11,020.57
New York	8,821.70	754.53	889.35	10,465.58
N. Carolina	5,287.69	365.72	102.36	5,755.77
N. Dakota	8,655.08	665.58	481.68	9,802.34
N.E. Indiana	60,418.62	1,620.30	572.98	62,611.90
No. California	50,749.61	3,878.80	3,074.38	57,702.79
Northwest	30,006.65	1,003.16	758.54	31,768.35
N.W. Illinois	15,253.74	628.39	256.51	16,138.64
N.W. Indiana	22,857.80	709.62	619.54	24,186.96
N.W. Oklahoma	21,431.27	1,280.63	4,418.51	27,130.41
Ontario	6,652.59	489.28	558.73	7,700.60
Oregon Pacific	28,404.55	2,289.55	989.78	31,683.88
Pittsburgh	28,957.63	1,136.55	1,167.56	31,261.74

District	General Budget Receipts	Alabaster Box Offering	Home and Foreign Mission Specials	Total Receipts
Rocky Mt.	7,856.47	620.90	2,244.94	10,722.31
San Antonio	15,230.62	360.90	48.07	15,639.59
S. Carolina	5,741.29	103.20	80.00	5,924.49
S. Dakota	4,476.97	246.76	63.84	4,787.57
S. California	77,564.30	6,381.13	11,601.11	95,546.54
S.W. Indiana	23,258.19	1,716.05	406.97	25,381.21
S.W. Oklahoma	28,105.25	844.17	1,509.86	30,459.28
Tennessee	28,050.77	974.17	630.02	29,654.96
Virginia	5,733.70	235.29	431.81	6,400.80
Wash. Pacific	16,882.24	1,930.31	2,255.42	21,067.97
Wash.-Phila.	35,344.29	1,577.42	2,363.98	39,285.69
Western Ohio	42,285.70	865.21	815.17	43,966.08
W. Virginia	23,463.12	928.27	974.60	25,365.99
Wisconsin	7,625.87	296.15	108.77	8,030.79
Alaska	2,087.84	30.40	827.49	2,945.73
Argentina	845.00			845.00
Hawaii	192.17		6.07	198.24
Italy	10.00			10.00
Legacies			60.69	60.69
Miscellaneous	931.24	25.20	44,083.92	45,040.36
Nicaragua	25.00			25.00
N. American Indian	936.10	60.27	1,915.62	2,911.99
Palestine	20.00			20.00
Philippine Islands ..	75.00			75.00
Puerto Rico	80.00			80.00
Seminary	1,794.32			1,794.32
South Mexican	90.00			90.00
S.W. Mexican	891.23	45.85	5.16	942.24
Texas-Mexican	396.75			396.75
TOTAL	\$1,346,290.66	\$ 63,997.55	\$ 134,955.15	\$1,545,243.36

Bowling Green, Kentucky—Coming here about four years ago, we found a small but faithful and sacrificial group of people. God has enabled us to see the church move forward. We have completed a nice basement with nine Sunday-school rooms. We have enlarged the main auditorium, and remodeled the outside of the church; bought three Sunday-school busses, and a 1949 Chevrolet car for the pastor. When we came here there were sixty-three members; now we have 137. The Sunday school was averaging about eighty-four; the average has increased steadily each year and or the past ten weeks we have averaged 267. God has given us some wonderful revivals. One of our greatest revivals was with Evangelist P. E. Kuykendall. We pitched a tent which would seat over five hundred people, and God blessed with many seekers at the altar. Brother Kuykendall is a great preacher and soul winner. The last Sunday of the meeting a splendid class united with the church. —Melvin Dishon, Pastor.

Columbus, Georgia—Last July we accepted the pastorate of First Church, and the people graciously received us. These months have been times of victory and blessing. In November, God marvelously visited us with a true revival—charter members say that it was the best in First Church's history. Rev. Henry A. Screws, Jr., strong evangelist, was the special

worker. We greatly appreciated his ministry among us. Time after time waves of glory and blessing swept across the congregation, resulting in gracious altar services. People prayed through during the song service, only to return to the altar later in the service to seek and find the experience of entire sanctification. The Sunday school is growing, and new people are being won. Our folk are taking seriously the Mid-Century Crusade for Souls. Our April average of 203 was one of the highest in the history of the church. In a recent Sunday morning service, the pastor presented the cause of world-wide evangelism, and the people generously subscribed in cash and pledges a total of \$1,040. This brings our total giving for general interests to nearly \$1,500 this assembly year. Our beloved district superintendent, Rev. Mack Anderson, was with us May 7 to conduct the recall of the pastor. We were extended a unanimous three-year call, which we have accepted.—L. E. Humrich, Pastor.

Rev. F. O. Parr writes: "I am enjoying my work as a teacher of Christ-centered sociology in Olivet Nazarene College, Kankakee, Illinois. God is blessing my heart in these days. I have just closed my fifth year in this fine college, and on the election of the board am remaining for next year."

Pastor Robert E. Salser reports from Clendenin, West Virginia: "On March 5 we closed five years of ministry at Miami, where God blessed and we were able to build a six-room, modern, cinder-block parsonage, with basement; also a lovely, red-brick church basement. The present indebtedness is less than \$3,000. Coming to Clendenin, we found the fine folks here to be friendly and co-operative. We have had a good revival with Rev. T. W. Hayes, and the church is in a good spiritual condition. Souls prayed through to definite victory as the result of prevailing prayer, and a Spirit-filled evangelist."

Evangelists Lloyd and Gertrude Ward write, "We have just had a cancellation which leaves us with an open date for early fall. We travel with house-trailer, and carry the entire program for the meeting. Write us, 1115 N. Meridian St., Portland, Indiana."

Evangelist Carl H. Kruse and wife write: "We have two open dates we'd like to slate, June 20 to July 2, and July 4 to 16. We shall be glad to go anywhere as the Lord may direct. Write us, 503 N. Redmond, Bethany, Oklahoma."

Northwest District Assembly

Meeting in Spokane, Washington, First Church, the forty-sixth assembly of the Northwest District opened its sessions on Tuesday evening, May 16. From the very beginning, we were conscious of the presence of the Spirit of God. Holiness was translated into human experience resulting in unity of spirit and providing precious fellowship.

Dr. D. I. Vanderpool presided with grace and dignity. All business was dispatched with sanctified efficiency. Doctor Vanderpool's messages warmed our hearts and challenged us to a wider and more sacrificial service for our Lord and Master through the Church of the Nazarene. Mrs. Vanderpool spoke briefly to the assembly and was received with much affection.

The high point of the assembly was reached with the presentation of Rev. E. E. Zachary's second annual report as district superintendent. The account of his year's activity gave to us all a picture of the wide scope and influence of our much-loved district superintendent's service. The district has made healthy progress through the assembly year, with \$31,415 given for General Budget, and a total of \$387,982 raised for all purposes. Two new churches were organized. The tellers' announcement of the unanimous election of Brother Zachary to serve another year was received with a spontaneous burst of applause.

Speaking for young people's night on Thursday, Rev. T. E. Martin, newly elected superintendent of the Ontario District, brought a challenging message as he reviewed his recent trip

to Europe and told of the fields white unto harvest there. Truly, God was with us.

On Friday morning, Dr. Vanderpool conducted an impressive ordination service, with Jerald D. Johnson, Dale B. Worcester, Clarence L. Carter, John H. Brasch, Willis D. Barney, and Jay B. Budd receiving elder's orders.

Altogether, this was one of the finest assemblies we ever have enjoyed. We look forward to greater things under the leadership of our God.

J. G. TAYLORSON, Reporter

Northwest Indiana District Youth Rally

The Northwest Indiana District youth rally was held in April in Hammond First Church, with youth coming in from over the district to hear Dr. R. V. DeLong speak on his recent trip around the world. Doctor DeLong, former superintendent of this district, was greeted with much enthusiasm by those present. A dynamic speaker, Doctor DeLong gave forth a challenge to all youth to reconsecrate themselves, get a firmer grip on God, and help to meet the problems which lie ahead.

Harold Johnson, of Olivet Nazarene College, was director of music and led the choir, composed of members from Hammond First Church choir and

the Valparaiso choir, in singing two beautiful numbers. He also sang a beautiful solo.

God's presence was manifest, and out of overflowing hearts people gave ringing testimonies to His saving power.

The group was invited to attend the dedication of the Lafayette church on Sunday, where Dr. DeLong was preaching, and also to attend the special services in Hammond church on Monday evening, when Dr. DeLong would speak again and show pictures of his trip.

REPORTER

Albany District N.Y.P.S. Convention

The Albany District N.Y.P.S. Convention, held May 4 and 5, at Endicott, New York, was an epoch both for the district youth and also for the entertaining church. Detached from the district assembly and camp meeting for the first time in several years, a better attendance was enjoyed, and a local church experienced the happy stimulus of being host to nearly one hundred enthusiastic young Nazarenes.

A harmonious election period produced a slate of aggressive and tried officers for the year, with the Rev. A. B. Sampson of Elmira re-elected district president.

The Rev. L. Guy Nees, of Toronto, captured the convention from his first message. Speaking twice each day, Brother Nees majored on inspiration in the day services and on evangelism in the evenings. Endicott church's altar was far too short on both nights to accommodate the youthful seekers for salvation and sanctification.

The N.Y.P.S., with its HERALD OF HOLINESS and Conquest subscription campaigns, support of home and foreign missions, giving of scholarships to Eastern Nazarene College, zone rallies, and institute, is increasingly one of the important divisions of the advancing Albany District.

HOMER M. SMITH, Reporter

Minnesota District

Detroit Lakes church moves ahead; substantial increase in membership, Sunday school now averaging around fifty, and church now completely self-supporting. The present parsonage location sold, and plans are being made for a new parsonage location. Rev. Harold A. Williams, pastor, has been given a five-dollar-per-week raise in salary, and a nice love offering.

ARTHUR C. MORGAN, District Superintendent

Rest Cottage Annual Meeting

The records reveal a profitable annual meeting of the Board of Trustees of Rest Cottage at Pilot Point, Texas, on Tuesday, May 2. For close to forty years this haven for the unfortunate girl has been a help and blessing to thousands of girls and their babies. This past year, one hundred thirty-one were given timely assistance. We thank God for this Christian rescue home where shelter and help are given and for saving and sanctifying, for the most part, the girls who come to Pilot Point. The superintendents, John and Grace Roberts, gave an outstanding report of their stewardship for the past year. The audit and various committee reports show that the institution is being operated and managed efficiently and with amazing economy. Individuals and churches who have made pledges can pay with assurance that every dollar is being used carefully for a needy and timely work.

Dr. B. F. Neely was elected chairman to fill the vacancy made by the home-going of Rev. Allie Irick. The Iricks served Rest Cottage Board enthusiastically for the past thirty-eight years. Rev. V. H. Lewis is vice-chairman, Mrs. Emma Irick, secretary; John Roberts and J. Walter Hall are the two elected at large to serve as the Executive Committee.

The morning session ended with an old-fashioned country fried chicken dinner. The special speaker for the day was Mr. John Stockton, General Church Treasurer. Truly the Lord is blessing Rest Cottage and Brother and Sister Roberts. Pray for this work.

ROY H. CANTRELL, Reporter

He That Winneth Souls

Convincing

Illustrative

Inspirational

This latest book prepared by the Commission of the Mid-Century Crusade for Souls presents visitation evangelism in its fruit-bearing stages. Previous manuals have provided techniques; but here is the "proof of the pudding." These actual accounts of successful personal soul winning will encourage you to start, persist, and believe for victories in this all-important work. A few examples of lost opportunities are included as sober warnings.

The seven chapters of this Crusade volume deal with these varied phases; "Laymen Can Be Winners of Souls," "Pastors Leading the Way in Soul Winning," "Winning the Unchurched," "Visitation Evangelism Brings Attendance Increases," "Literature Distribution and Soul Winning," "Evangelists Busy at Soul Winning," "Not the Program, but the Spirit of the Lord."

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Nazarene Theological Seminary Commencement

"Unprecedented" is the word which everyone around Kansas City is using as related to the Seminary commencement. The addresses, the number of graduates, and the crowds never have been surpassed.

On the Wednesday preceding the commencement week, the fifth annual Bible reading award was held in First Church (where all commencement services were conducted), and the 1950 winner of the Whitsell Award was Ray J. Hawkins of Chicago Heights, Illinois, former student of Olivet Nazarene College.

The baccalaureate sermon on Sunday afternoon, May 14, was delivered by President H. C. Benner, who preached from the theme, "The Christ-tempered Ministry." It was a marvelously inspiring message and will be long remembered by those present. Sunday night the second annual Mabel Senior sermon award winner, Rev. James Weeks, preached the winning sermon to a crowded church, using as his topic "The Eternal Purpose of God." Monday night the annual Seminary banquet was held at the Muehlebach Hotel, and over three hundred guests crowded the banquet hall to hear Rev. Norman Oke, one of the first Seminary graduates to be asked to speak on such an occasion, give the address of the hour and challenge the hearers in his typical, original way.

Tuesday night the Seminary was honored to have Dr. G. B. Williamson as the commencement speaker. He traced the work of education in the Church of the Nazarene and finally, by a significant topic, showed the place of the Nazarene Theological Seminary in our denominational polity. His theme was "The Apex of the Pyramid." The address was inspiring and challenging, especially to the graduating class. Dean R. V. DeLong introduced the class of 1950 to President Benner, showing that they came from eighteen different states, and twenty-two church districts. Some were under appointment to foreign lands, sixteen were already located in pastorates, two were going into the evangelistic work, and several going on to further research and study. As the forty students received their diplomas and degrees at the hand of President Benner, they were then hooded and formed a long line across the front of the church. Dr. Benner called the wives present to come and stand behind their husbands and, preceded by the faculty, they received the congratulations of their friends.

Dr. Benner spoke briefly of the campaign now in progress for finances to build the first unit of the Seminary, and urged the visiting friends to spread the word among the churches they contact and give any inspiration needed for the offering. It might be added that in every church so far where the offering has been taken the quota has been far exceeded, and

in most places doubled and tripled. Kansas City First Church so far leads all the churches by a wonderful offering of \$11,600. Pray that God will give us the hearts of our laymen, as this expansion is not only greatly needed, but is absolutely necessary.

L. A. REED
Department of Preaching

Preachers' Retreat, Hawaiian Islands

The first preachers' retreat in the Hawaiian Islands might be described (like the mosquitoes which attended us during the night) as "small but mighty."

Feeling a need for a period in which the workers might meet to discuss mutual problems, make plans, and have our souls fed, Superintendent Leo H. Baldwin, together with the five preachers, met at Camp Kokokahi on Oahu for two days of fellowship. Truly, it was a period of refreshing. Papers were read, plans made, and the Lord blessed our hearts richly. Every pastor expressed the conviction in regard to his church, "This is

our year." This is our conviction, and in this, by the grace of God, we press on for Him and the church.

REPORTER

DEATHS

MRS. HENRIETTA OWENS, age ninety-two years, died March 9, 1950, at the home of her son, J. W. Owens, of Dallas, Texas. She was born January 14, 1858, in Winnsboro, Louisiana, coming to Texas at the age of fifteen. Her husband preceded her in death thirty-three years ago. She came to the Church of the Nazarene several years ago, maintaining her membership at the Dodson, Texas, church. It was a joy to hear her testify to the experience of holiness; she loved her church and what it stood for. Funeral service was in Dallas, with Rev. Amos Meador of Borger, Texas, officiating.

ALBERT L. TOMBAUGH was born December 16, 1880, at Joplin, Missouri, and died in Kuna, Idaho, April 24, 1950, after a one-week illness. He was united in marriage to Loma Huan in 1906; for forty-four years they lived together in beautiful companionship, maintaining a Christian home. He had been active in church work since his conversion at the age of twenty-one. He served for some eight years with the American Sunday School Union in Kansas and Colorado. With his family, he united with the Church of the Nazarene in Kearney, Nebraska, in the spring of 1925; and since that time he had taken an active interest in the entire program of the church. He served as Sunday-school superintendent, as the Bible class teacher, and on the church board; also supplied the pulpit as need required. In February of

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'48 he moved to Kuna, Idaho, transferring his membership to the Kuna Church of the Nazarene. He died victoriously. He is survived by his wife, six sons, and three daughters; all nine of the children are Christians, and five are connected with Nazarene institutions. The funeral service was conducted in Fairview Church of the Nazarene, Nampa, with Rev. Sanford J. Waggoner in charge, assisted by Rev. L. R. Sturtevant and Rev. Albert Neuschwanger; Rev. Melza H. Brown brought the message. At the request of the family, no flowers were sent, but friends wishing to contribute to Mr. Tombaugh were asked to contribute to a memorial student loan fund in his honor for student nurses at Samaritan Hospital and School of Nursing.

MRS. METTIE EASTON died January 20, 1950. At an early age she gave her heart to the Lord, and later was sanctified. She was an active worker in First Church of the Nazarene, Bloomington, Indiana, of which she was a member for years, and where she taught the adult Bible class. She was victorious until death. She is survived by her husband, Wm. J. Easton. Funeral service was conducted by her pastor, Rev. Franklin Moore, assisted by Rev. Leo C. Davis. Truly, the Spirit of the Lord was manifest in the service.

MRS. SARAH K. SUFFLE (nee Burkhart) was born January 6, 1860, at Bucyrus, and died May 10, 1950, at Montpelier, Ohio. In 1882 she was united in marriage to Solomon H. Suffle; to this union were born five children. Her husband preceded her in death in 1944, also a daughter in 1942. She was converted at the age of fifteen, and when she came to Montpelier to make her home with a daughter, she joined the Church of the Nazarene. She left a ringing testimony. Funeral service was held at the Edgerton E.U.B. Church, with her pastor, Rev. O. W. Bowsher, officiating, assisted by the E.U.B. pastor; interment was in Maple Grove cemetery, Edgerton.

CLARENCE WILLIAM BALDWIN was born February 22, 1886, at Cumberland, Maryland; and died April 27, 1950, at Mineral City, Ohio. He was converted at the age of forty and united with the Church of the Nazarene (he was a charter member); later he was sanctified wholly, and was faithful until death. Funeral service was held in the local church, with the pastor, Rev. Floyd E. Williams, in charge. Interment was in the Sandy Ville cemetery.

ANNOUNCEMENTS

WEDDING BELLS—Miss Donna Eileen Wilcox and John R. Donley, Jr., both of Warren, Ohio, were united in marriage on May 19, at the Belindale Church of the Nazarene, Warren, with the father of the groom, also local pastor, officiating.

RECOMMENDATIONS

Rev. Floyd Farnsley, Star Route, New Albany, Indiana, is a licensed minister on our district, and is now doing splendid work in the evangelistic field. His talent in the field of music and in directing of the song service is an asset in the revivals conducted, especially in smaller churches where both preacher and song evangelist cannot be financed. His preaching is anointed of the Lord, and his ministry is being honored.—Leo C. Davis, Superintendent of Southwest Indiana District.

With pleasure I recommend to the "Herald" family, Rev. Miss Bernice Roedel, 423 E. Maple St., Boonville, Indiana, as a splendid young lady evangelist and successful children's worker. She is an elder on our district, a graduate of Trevecca Nazarene College. She supervises vacation Bible schools in connection with her ministry in the pulpit. In recent months she has conducted revivals and week-end services at Boonville, St. Bernice, Evansville, Northside, Mackey, Roachdale, Salem, New Albany, Indiana; also in Jasper and Aliceville, Alabama.—Leo C. Davis, Superintendent of Southwest Indiana District.

BORN—to Mr. and Mrs. Duane S. McKay of Nampa, Idaho, a son, Kenneth Duane, on May 14.

—to Rev. and Mrs. J. W. Farris of Olivet Nazarene College, Kankakee, Illinois, twin sons, Lonnie and Ronnie, on May 19.

—to Mr. and Mrs. Harold L. Barrick of Ellisville, Illinois, a daughter, Martha Joyce, on May 19.

—to Rev. and Mrs. Seth G. Tidball of Jefferson, Ohio, a son, Jon Phillip, on May 26.

SPECIAL PRAYER IS REQUESTED by a lady in Florida for her mother, who has been ill for more than three years, that she may be spared an operation and healed;

by a lady in Michigan for her aged father that he may be saved before it is too late, also that God will put such conviction on her husband that he will want God more than anything else—he drinks and it is affecting his health;

by a lady in Indiana that she may be all the Lord wants her to be, also that God will touch her body, and that the Lord will open the way for her daughter to attend Olivet College next fall.

Nazarene Camp Meetings

June 23 to July 2, Louisiana District Camp Meeting, at District Campgrounds, on Highway 71; five miles north of Alexandria. Special Workers: Dr. T. M. Anderson of Wilmore, Kentucky, and Rev. Paul Garrett, superintendent of Dallas District. Rev. Elbert Dodd, district superintendent.

July 7 to 16, Red Deer Camp Meeting, campgrounds, Red Deer, Alberta, Canada. Workers: Rev. Ray Hance, Dr. Mendell Taylor, and Warren Rogers. Camp Director: Dr. Edward Lawlor, district superintendent. For further information write the camp manager, Rev. D. A. Prescott, 4601—48th Avenue, Red Deer, Alberta.

July 7 to 16, West Virginia District Camp Meeting, at Summersville, West Virginia. Workers: Dr. Hugh C. Benner, Rev. Gene Phillips, and Rev. Murray Morford; Rev. Edward C. Oney, district superintendent. For information, write Rev. H. H. Hendershot, 327 East 10th St., Belle, West Virginia.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule

Rocky Mountain June 21 to 23
Nevada-Utah June 28 and 29
Canada West July 5 to 7
Nebraska July 19 to 21
Northeastern Indiana August 2 to 4
Africa Summer and Fall

Orval J. Nease:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule

New England June 21 to 23
New York June 28 and 29
Maritime July 12 and 13
Albany July 19 to 21
Kentucky August 9 to 11
Abilene August 16 to 18
San Antonio August 23 to 25
Indianapolis Aug. 30 to Sept. 1
North Carolina September 27 and 28
South Carolina October 4 and 5
Georgia October 11 and 12
Florida October 18 and 19

G. B. Williamson:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule

Colorado July 5 to 7
Michigan July 12 to 14
Pittsburgh July 19 to 21
Washington-Philadelphia August 2 to 4
Illinois August 9 to 11
Virginia August 16 and 17
Houston Aug. 23 and 24
Dallas Aug. 30 to Sept. 1
Southwest Indiana Sept. 13 to 15
East Tennessee Sept. 20 and 21
Hawaii, Australia, India, Palestine, Syria Fall and Winter

Samuel Young:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule

Cape Verde Islands May—June
West Virginia July 6 to 8
Central Ohio July 19 to 21
Wisconsin August 2 and 3
Iowa August 9 to 11
Northwest Illinois August 23 and 24
Chicago Central August 30 and 31
Kansas City Sept. 6 to 8
Alabama Sept. 13 to 15
Arkansas Sept. 20 to 22
Eastern Oklahoma Oct. 4 to 6
Mississippi Oct. 11 and 12

D. I. Vanderpool:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule

Minnesota June 21 and 22
North Dakota June 28 and 29
Kansas Aug. 2 to 4
Missouri Aug. 9 to 11
Northwest Oklahoma Aug. 16 to 18
Northwest Indiana Aug. 23 to 25
Western Ohio Aug. 30 to Sept. 1
Louisiana Sept. 6 to 8
Tennessee Sept. 13 and 14
Southwest Oklahoma Sept. 20 to 22

District Assembly Information

MINNESOTA—Assembly, June 21 and 22, at St. Matthews Evangelical-Lutheran Church (recently purchased by St. Paul First Church), one block north of University Avenue on Dale Street, St. Paul, Minnesota. Pastor: Rev. Eugene M. Culbertson, 1401 Payne Ave., St. Paul. General Superintendent Vanderpool.

ROCKY MOUNTAIN—Assembly, June 21 and 22, at First Church of the Nazarene, Third Avenue at 33rd Street, Billings, Montana. Pastor: Rev. A. Furman Harris, 22 Lewis Ave., Billings. General Superintendent Powers.

NEW ENGLAND—Assembly, June 21 to 23, at Church of the Nazarene, 8 High St., Malden, Massachusetts. Pastor: Dr. Oscar Reed, 236 Hawthorne St., Malden. General Superintendent Nease.

NEW YORK—Assembly, June 28 to 30, at Nazarene District Campgrounds, Groville Park, Beacon, New York. Pastor: J. L. Colom, 73 W. Center St., Beacon. General Superintendent Nease.

NEVADA-UTAH—Assembly, June 28 and 29, at the Clark County Recreation Camp in Lee's Canyon, north of Las Vegas. Rev. Robert A. Lundgren, Box 1192, Las Vegas, Nevada, entertaining pastor. General Superintendent Powers.

NORTH DAKOTA—Assembly, June 28 and 29, at Nazarene Campgrounds, Sawyer, North Dakota. Rev. A. L. Lang, Box 202, Sawyer, entertaining pastor. General Superintendent Vanderpool.

CANADA WEST—Assembly, July 4 to 7, at Church of the Nazarene, Red Deer, Alberta (corner 48th Street and 50th Avenue). Pastor: Rev. A. R. Gongwer, 4806—50th Avenue, Red Deer. General Superintendent Powers.

COLORADO—Assembly, July 5 to 8, at Nazarene Campground, West Colfax and Dover Street, Denver, Colorado. Pastor: Rev. J. B. Miller, 503 Delaware. General Superintendent Williamson.

WEST VIRGINIA—Assembly, July 6 to 8, at Nazarene Campgrounds, Summersville, West Virginia. Rev. Chester Acton, % Campground, Summersville, is the entertaining pastor. General Superintendent Young.

MICHIGAN—Assembly, June 11 to 13, at the Adams Park Campground, Vicksburg, Michigan. Rev. V. L. Ward is the entertaining pastor. General Superintendent Williamson.

MARITIMES—Assembly, July 12 and 13, at the Church of the Nazarene, Oxford, Nova Scotia, Canada. Rev. R. O. Johnston, Oxford, is the entertaining pastor. General Superintendent Nease.

ALBANY—Assembly, July 19 and 20, at the district campground at Brooktondale, N.Y. Rev. Erwin Ford, Brooktondale, is the entertaining pastor. General Superintendent Nease.

NEBRASKA—Assembly, July 19 and 20, at Church of the Nazarene, 5th and Saunders Streets, Hastings. Rev. A. A. Schneider, 2009 West 6th Street, entertaining pastor. General Superintendent Powers.

CENTRAL OHIO—Assembly, July 19 to 21, at Columbus Campground, 2657 Morse Road, Columbus, Ohio. Pastor: Rev. Miles A. Simmons, 481 Arden Road, Columbus 2, Ohio. General Superintendent Young.

PITTSBURGH—Assembly, July 19 to 21, at Alameda Park camp-meeting tabernacle, Butler, Pennsylvania. Rev. Floyd A. Wycoff, 514 W. Penn St., Butler, Pa., is the entertaining pastor. General Superintendent Williamson.