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NO 2550

Official Organ

Church of the Nazarene

HERALD OF HOLINESS

Safer than You Think!

General Superintendent Young

YOU ARE SAFER than you think when you are in the will of God. The Psalmist confided, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Psalms 91:1). Here is the true freedom from fear, as one seeks for and lives in the presence and will of God. This ancient worthy had felt pressure from the snare of the fowler, had witnessed the harmful pestilence. Terrors by night and by day were common. Trouble was on every hand. There was no earthly place of safety. Truth alone was his shield and buckler, and nothing short of the Divine Presence could afford permanent refuge.

How prone we are to measure life by its inconveniences and extremities rather than to seek and secure the poise and courage to live above them. The Man who had nowhere to lay His head gave His followers unqualified peace, and without price or partiality offered to a sinning world forgiveness of sins and an inheritance among the sanctified. George MacDonald dared to say, "The Son of God suffered unto the death, not that men might not suffer, but that their suffering might be like His."

The New Testament Church was poor, but made many rich; had nothing, yet possessed all things. The Apostle Paul learned to count everything but dross that He might win Christ and receive the righteousness born alone of faith. Apprehended by Christ, he became His ambassador and traveling evangel of the earth. His missionary journeyings afforded him perils in the city as well as in the wilderness, on the land and on the sea. Weariness and pain, cold and nakedness, hunger and thirst were his common companions. Eight times he received official and legalized beatings, and once was stoned and left for dead. Three times he was shipwrecked, but always he came through. Finally death caught up with him, and he knew his hour was come. But from the point of completed assignment he could look back with rejoicing upon a good (brave) fight that had left him with faith untarnished and allegiance clear. He died as he lived—triumphant! He had found freedom from the fear of fear through faith in the living God!

November 20, 1950

"The Mid-Century Crusade for Souls"

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

TELEGRAMS

Nashville, Tennessee—For fifteen years the Nazarene pastors of the Nashville area debated having a union revival meeting without taking any definite action, until the latter part of 1949. Then the greater Nashville Nazarene Ministerial Association became so stirred and interested in a great union meeting that plans were set in motion which resulted in the consummation of the greatest Nazarene revival in the history of the Church of the Nazarene in Nashville. Throughout the early months of 1950, the association made plans which were to guide through the actual two weeks of revival services. Rev. D. K. Wachtel was secured as the general manager; Dr. Russell V. DeLong was secured as the preaching evangelist; and Bob and Madge Killion were secured as the song evangelist and organist. The meeting was called the "Showers of Blessing" revival, and was held in the Memorial Building in the uptown section of Nashville. The twenty-eight churches in the Greater Nashville area worked together beautifully and harmoniously to bring about a good revival under God's anointing. Night after night there were capacity and near capacity crowds in the auditorium of 2,500 seats. On a few of the nights there were hundreds of extra chairs required to seat the people, and on two nights many were turned away. An accurate account of the results could not be tabulated, but there were about six hundred seekers at the altar during the two weeks of services. Praise God from whom all blessings flow!—**CLAUDE GALLOWAY, Secretary**

Kankakee, Illinois—Dr. Charles A. Gibson, with 175 pastors and laymen from the Wisconsin District, visited our campus, November 3 and 4. Check was presented to Dr. Reed, president, in an inspirational service, overpaying their entire budget; also a truckload of potatoes, cabbage, onions, canned fruit, cheese, and vegetables, as a bonus.—**CHARLES D. IDE, Field Representative, Olivet Nazarene College.**

NEWS IN BRIEF

Rev. and Mrs. T. L. Taylor will have open house on Saturday, December 2, in celebration of their fiftieth wedding anniversary. Rev. T. L. Taylor and Lucy Hoover were united in marriage on December 2, 1900, at Mena, Arkansas. Brother Taylor pastored Nazarene churches for thirty-five years in Oklahoma and California; he retired from the ministry in 1945. Their present
(Continued on page 17)

IN THIS ISSUE

Noble Nonconformity

Guest editorial by Paul S. Rees

A Royal Welcome!

General Superintendent Williamson

"Think on These Things"

F. Lincicome

Waging and Winning God's War

Dallas Baggett

You Cannot Cover Your Sins

Russell Bowman

The Riches of the Reproach of Christ

E. Wayne Stahl

The Final Explosion!

A. M. Quick

It Happened to Him!

H. M. von Stein

A Testimony to Tithing

V. S. Rushing

Editorials

Stephen S. White

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150,000 HERALDS in 1950
NOW, EVERYONE, BOOST!

"When I give the HERALD a boost I know I am helping that district, the churches on it, and the church as a whole," a general superintendent said to me the other day.

His statement set me thinking. After all, we are not promoting merely a magazine to show a subscription list increase nor to try to get out of the deficit into the profit column—no, we are spreading the news of salvation and information vital to our beloved church. Every subscription will accrue interest to every part of the church and to the kingdom of God.

Approximately fifteen hundred subscriptions for the HERALD OF HOLINESS are being entered each week. Of course, expirations absorb a good portion of that figure, but actually the entire subscription list is increasing steadily. It is today 5,400 more than last year at this time.

We are delighted with this report. It reflects the excellent work done throughout the church, both locally and in district campaigns. We appreciate the wholehearted support of everyone.

OVER THE TOP!

HERALD OF HOLINESS campaigns are now in progress on the following districts. We anticipate a real boost in the subscription list from each.

District	Campaign Mgr.	Dates
N.E. Ind.	J. Martin	Sept. 10 to Dec. 1
Canada West	P. Gilliland	Oct. 29 to Dec. 1
New Eng.	J. Parry	Nov. 1 to 30
Nebraska	J. L. Hull	Nov. 1 to 30
Ore. Pac.	R. Hempel	Nov. 1 to Dec. 3
Kansas City	R. Hayslip	Nov. 1 to Dec. 4
Missouri	Dell Felts	Nov. 1 to Dec. 18
Wash. Pac.	Mrs. M. Pearson	Nov. 20 to Dec. 20
N. Calif.	H. Ponsford	Dec. 1 to ?


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THAINE F. SANFORD,
Sales Promotion Manager

GUEST EDITORIAL:

By Paul S. Rees*

Noble Nonconformity



IN countries which have the State Church, such as England and Sweden, the "Nonconformists" are, of course, those who affiliate themselves with independent, or dissenting, religious groups. But there is a sense in which this use of the word nonconformist is much too narrow.

According to the New Testament, every Christian is called to a life of nonconformity.

Recently, when I acquired a copy of Phillips' translation of the epistles, entitled *Letters to Young Churches*, I was struck with his rendering of Romans 12:2: "Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good." It is as though Paul were saying, "If your discipleship is to be healthy and effective, you will have to get rid of the 'me, too' complex and display the courage of your loyalty to Jesus Christ."

"Don't let the world around you squeeze you into its own mold." Remember to whom those strong words were first written—the followers of Christ in Rome. Rome—proud and powerful, gaudy and gay! Rome—with its cruelties and unchastities, its luxuries and its slaveries! The Rome of Nero, that "hell's ideal," who stood forth "clothed in all the dusky deviltry of the lower regions!" "Do not let such a world master you," Paul called to the Christians of that difficult day. "If you do, it will squeeze you and suffocate you. If you let it *fashion* you, it will *finish* you!"

I wonder if Paul was familiar with the saying, "When in Rome, do as the Romans do." If he was, I know how he detested it. He realized, to be sure, that there are innocent adjustments that any intelligent person must make to the group in which he finds himself, but he was at the same time keenly alive to the deadly danger of letting harmless adjustments pass over into hurtful compromises. It sometimes may be necessary to sit with the Romans; it never is necessary to *sin* with them.

How persistent—alas, how successful!—was Rome's effort to make Christians conform! A day came in the fourth century when a declining Church and a decaying state struck hands of friendship and union. Result: for centuries we have had a brand of Christianity that is thoroughly Romanized. Its indulgences can be had cheaply;

*Pastor, First Covenant Church, Minneapolis, Minn.

its man-made pardons come easy; its glittering trappings are those of the princes and kings of this earth. A church, whether Catholic or Protestant, can be conformed to this world and still carry the name of Christ. If, however, it truly enshrines the Spirit of Christ, its nonconformity will appear as plainly as it did when "the saints of Caesar's household" saluted their Philipian brethren in Paul's day. Or, if we may revert a moment to the language of the Old Testament, it is still true that "the Lord doth put a difference between the Egyptians and Israel" (Exodus 11:7).

If you ask the secret of this Christian nonconformity, Paul has it. Notice two things. First, "Present your bodies a living sacrifice, holy, acceptable unto God." Second, "Be ye transformed by the renewing of your mind." You do the first; God will do the second. Fighting the "world" in one's own strength is a losing battle. Running away from the "world," like monks and nuns, is a vain effort to escape; but letting Christ possess you—there is your golden secret! Let this mind be in you which was also in Christ Jesus. Will you let it? You will find it an unceasing antiseptic against the germs of worldliness.

"You must be singular or be damned," said John Wesley. The language is shockingly pointed, but the principle is inescapably Christian.

Noble nonconformity! That's one part of our "high calling" if we are truly Christ's.

A Royal Welcome!

General Superintendent Williamson

OUR FAREWELL, with best wishes for *bon voyage*, began in Kansas City on October 14, some days before our departure. It was continued by many friends in Chicago, Minneapolis, Spokane, Portland, and San Francisco. Finally, at four o'clock sharp on October 25 the gangplank of the Matson liner "Lurline" was lifted and we were on our way. The Lanphers, Benetts, Duerners, Crofts, Whittingtons, and Mrs. D. I. Vanderpool were on the pier to wave us good-by.

We had come to the pier in a downpour of rain. The clouds were breaking as we glided out of the harbor beneath the great span of the Golden Gate Bridge and out to sea. We watched the slowly receding shore line with mixed emotions. By the time our thoughts turned to the settling of ourselves in our stateroom we were aware that the Pacific was not fulfilling the implications of its name. Even dramamine pills did not still the storm within for Mrs. Williamson. By morning the waves were thirty-five feet high. We were grateful for a good, sturdy ship and the skillful men of the crew. It was providential that we did not get under way earlier in the day. The "President Wilson" had preceded us by four

hours and, being in the storm at its peak, was damaged seriously enough to return to San Francisco for repairs. During the second night out the winds subsided, and Friday morning the "Lurline" was making up time. After a thrilling and restful trip we docked at Honolulu at exactly nine o'clock on the morning of October 30. We were surprised to learn that it was two years to the day since Dr. Miller had grounded at Honolulu on his last "long trip."

We were on deck early to see the sights. We were soon aware that the arrival of the "Lurline" was an event which the entire city celebrated with considerable ostentation. Little outrigger canoes and other pleasure boats were out to participate in the welcome. At about eight o'clock the pilot's boat appeared, and the ship dropped anchor while the pilot and probably one hundred other persons came on board to give the first welcome greetings. The high moment of that occasion was when we looked down on the crowd on the pilot's boat to see Leo Baldwin with three of his friends from the mainland waving and smiling and calling "Aloha" to us. They were soon on the deck of the "Lurline" with their warm handclaps and lovely leis of Hawaiian flowers to place around our necks. Involuntarily our thoughts turned to the day six months in the future when, if the providences of God are favorable, we will come into New York harbor to be welcomed home again by friends and our own Joe, John, and Maylou. And then we could not but anticipate with some new understanding what it will be like to be on board "the good ship Zion when she makes her last trip." We hope we will not be missing then.

As we pulled alongside pier 10 we heard the singing of songs and the enchanting music of the Royal Hawaiian Band. Soon we began to pick out familiar faces—Leo Steininger, Paul Yamada, Mrs. Baldwin, Reuben, Mary Jo, and little Pamela Welch. When we disembarked they were there with more alohas and beautiful leis.

This is a land of natural wonder and beauty. There are the blue waters of the Pacific always near, the excellent beaches, the tropical trees, shrubs and flowers of countless varieties, the mountains lush and green and yet rising in majestic grandeur, the fertile valleys with great fields of sugar cane and pineapple. Truly it is a land of color and enchantment. The only way fully to appreciate it is to see it. It beggars all attempts at word pictures or photography.

But we are here on business for the King. Here is a land of indescribable human need and unsurpassed opportunity. Tonight we are to meet the people in our first service in a holiness convention. It is holiness that this land needs. The Nazarenes are the only ones making any serious attempt now to supply the knowledge of its availability by faith in Christ.

"Think on These Things"

By Evangelist F. Lincicome*

THE way to heaven is narrow; it is bounded on one side by formalism, and on the other side by fanaticism. It is difficult to tell which is the more fatal. Formalism is a Pharisaical form of religion which denies the power and life of it, while fanaticism is overdoing religion by spoiling the good results. It is carrying religion into all kinds of spectacular display, thus grieving the Holy Ghost and crippling our influence with thinking people. Formalism kills the church in a respectable way; fanaticism kills the church in a spectacular way. We have seen churches destroyed, the doors closed, the buildings sold for other purposes, as a result of perpetual displays of fanatical demonstrations of various kinds.

* * * *

There are ten distinct steps in the career of the prodigal son (as recorded in Luke 15):

1. His demand: "Give me the portion."
2. His departure: "took his journey."
3. His distress: "arose a mighty famine."
4. His condition: "began to be in want."
5. His depravity: "to feed the swine."
6. His conviction: "came to himself."
7. His determination: "I will arise and go."
8. His confession: "I have sinned."
9. His contrition: "no more worthy."
10. His conversion: "... the best robe."

* * * *

The sermon of the minister has its direct effect on his congregation in two particulars: in its content and in its delivery. The content of the sermon should make people conscious of God, bring them to awareness of God's presence, a feeling of His nearness, a desire to lay hold of His power for the living of a better life and the making of a better world.

The preacher should seek to impress his congregation with his knowledge of God more than his knowledge of world affairs. The other aspect of the preacher's message is its delivery. Preachers should speak with clarity, distinctly, and with sufficient volume to be heard easily in any part of the church. In delivery, however, there should ring the note of sincerity and of simplicity, so that understanding and conviction will result. A sermon that is not understood is a wasted effort. A lot of preachers shoot over the heads of the people, but that is no proof they have superior ammunition; it is only proof they do not know how to shoot.

* * * *

We have not been put here to be mere on-lookers, but to play a part in the great purpose of God. This world of ours is not finished; it is a world in the making. We are to work together and work with God in shaping and reshaping it.

*Gary, Indiana

Some of the biggest questions in life are simple questions, but that does not mean that they are easy to answer. Here is one of those questions, "What are we here for?"

Has our life any special end? Does it simply mean being born, growing up, eating, sleeping, working, and dying? Certainly not! God has a very definite purpose for the life of each of us. Am I here to make a *life* or to make a *living*? Making a living is a mere incident—an important incident, to be sure. We are here to live a life; not just to keep alive, not merely to exist, but to live our lives in all possible richness and fullness, remembering Him who said, "I am come that they might have life, and that they might have it more abundantly."

Waging and Winning God's War

By Dallas Baggett*

IN ONE of his recent broadcasts, Drew Pearson said: "At the Korean battlefield they're 100 per cent in the war effort; at Tokyo, they're 50 per cent in it; at Washington, they're 10 per cent in it." To myself I said, "Honestly now, what per cent am I in the struggle against sin and in God's war effort—100 per cent? 50 per cent? 10 per cent?"

Three things God must have to execute successfully a crusade against the forces of evil.

MONEY

I overheard two laymen talking; one said: "I don't save one hundred dollars per month, or even per year. I pay my tithe, provide for the necessities of my family, and put all the rest into the Lord's work." I know that to be true. He's 100 per cent back of the spiritual push against the devil.

A haunting question has arisen in my mind: How many million Nazarene dollars lie idle and unused in banks and savings accounts while the ears of their owners grow dull at the call of world evangelism?

Or, more truthfully, their money isn't dormant; it's active in the work of building breweries, distilleries, theaters, tobacco industries, dance halls, and countless other diabolical instruments of destruction! The bankers loan *our* money to men who use it in tearing down the very thing we endeavor to exalt—Christian character. A ghastly thought—Nazarene dollars serving as fuel to the fires of loose living, immorality, delinquency, drunkenness, general godlessness! Will we sell our souls, our heritage, our children for one and one half per cent interest from the banks!

From pulpit and pew do we shout condemnation upon the forces of sin, and with our dollars insure their increase and prosperity? Are we selling our scrap iron to Japan? Or giving the fat of the land to Russia by secret concessions? Oh, yes, in our existing economy, we must have some

money to "get by"; but are we convincing God that we are 100 per cent back of His war effort?

MAN POWER

In this death struggle between right and wrong, God needs men! Men who are not fettered by weights, not hampered with carnality which so easily besets; men who hear the pulsating drumbeat of the militant Mid-Century Crusade for Souls!

I doubt that God sorely needs soldiers of eloquence or captains who depend on the force of their logic. He calls for and uses men whose hearts are at white heat, zealously holy, and on the march! The early Christians undertook the impossible. The people of that day were in constant wonder as to what would happen next. Angels led apostles out of jails, God shook prison doors open, centers of wickedness were converted, empires felt the impact of their influence; iniquity retreated and Christianity advanced!

One writer said: "When Christian truth went into the world to fight her way to victory, she was without learning, caste, wealth, or a particle of influence in society." Sanctified man power will face danger, scoff at suffering, wink at hardships. The young will sacrifice, the middle-aged will undergo pain, battered veterans will straighten their shoulders and quicken their steps.

To advance, yes, even to survive, we *must* mobilize and enlist our redeemed man power. As Dr. G. B. Williamson so effectively puts it, "Our evangelists and pastors are fishing too often in a dry pond. The unconverted, unchurched are not in our services and revivals." Our laity must be awakened and used as recruiters in getting the unsaved to church and under the gospel, which still is the power of God unto salvation!

If we foolishly try to win this fight for freedom by the strength of the clergy alone, the cause is hopelessly lost. God bless our foot soldiers, the laymen, who are our last and greatest reserve!

"Come, See a Man"

By Grace Noll Crowell

*Once swift as the wind a woman hurried
Into a city, and cried aloud:*

"Come see a Man, oh, come and see Him!"

*And, turning to follow her, a crowd
Found the Christ at an ancient well-side,
The sunset crimson along the land,
A curious throng who sought to hear Him
Speak in a tongue they could understand.*

*"Come, see a Man"—the cry, still ringing
Across the centuries, bids men come
To find the Saviour. The night is nearing,
And many are impotent, blind, and dumb,
Needing to drink from the Living Water,
And eat of the "bread they know not of."
"Come, see a man, oh, seek and find Him!"
He waits your coming with infinite love!*

*Pastor, First Church, Birmingham, Ala.

Shall we gird together, nearly one-quarter million strong, to fast, pray, and push an offensive for visitation? Holiness evangelism must be more than the insignia on our banner. Under God, it must be our stock in trade!

MUNITIONS

By that word we really mean power, equipment, and supplies; don't we? "Too little and too late" is characteristic of man's ability and effort. "Plenty and to spare" describes our great God! His character hasn't changed. His gospel is the age-old, ultramodern, top-secret weapon that conquers men of every color and tongue! His Spirit is faithful; the Blood has not lost its power; Calvary was not in vain; Pentecost was not a myth; God hasn't abdicated the throne! The tidal wave of Communism can no more defeat God than a mouse can overthrow the Alps. "The Lord God omnipotent reigneth." If we furnish the money and man power, God guarantees victory; for it is "not by might, nor by power, but by my spirit, saith the Lord of hosts."

How Does It Read

In the Greek New Testament?

By E. Wayne Stahl*

The Riches of the Reproach of Christ

MOSES, who reckoned "the reproach of Christ" more magnificent wealth than all the most precious things of Egypt (Heb. 11:26), had the mind that was in the apostles. They, when threatened by a bloodthirsty gang of ecclesiastical cut-throats, "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame" for the Transcendent Name (Acts 5:41).

Paul also took "pleasure in . . . reproaches . . . in persecutions, . . . for Christ's sake" (II Cor. 12:10). To him the iron "offence of the cross" (Gal. 5:11) was transmuted by the alchemy of grace into golden honor. He would glory only in what had been the supreme symbol of deepest ignominy, the Cross (Gal. 6:14). For he testifies in the third verse following the one to which I have just referred, "I bear in my body the marks of the Lord Jesus" (Gal. 6:17).

In the Greek, the word for "marks" is *stigmata*, plural of *stigma*. The word has been transliterated into our language, and signifies in English "any mark of infamy or disgrace." Its meaning in the Greek is "brand." Slaves in the ancient world were sometimes given the *stigma*, branded, to indicate they were the possession of another.

I am reminded of what a sweet singer of Scotland, in her surpassingly beautiful poem, "Immanuel's Land," imagines the saintly Samuel

Rutherford, persecuted for the truth of God, saying while a prisoner for Christ's sake: "Where God's seals set the fairest, they've stamped their foulest brand."

Truly, Paul found "the reproach of Christ greater riches."

Then the *stigma*, in antique times, was applied to slaves who were dedicated to service in heathen temples. In Galatians 6:17, the Apostle would, in using *stigmata*, make it known that he, "the bondsman" of Jesus, is wholly dedicated to His service.

Roman Catholics have claimed that two of their saints, Catherine of Siena, and Francis of Assisi, had in their bodies the *stigmata*, the reproduction of the five wounds, or their scars, of Christ's passion. We Protestants believe these accounts are due to legend or abnormal psychology. But when Paul writes of his bearing in his body the "marks" (*stigmata*) of the Lord Jesus Christ, he is referring to the scars he carries from the treatment he received from merciless persecutors. Think of the awful cicatrices from the dreadful Roman scourging at Philippi (Acts 16:23). Without doubt, he then thought of the fearful whips that descended on Christ's body, by command of Pilate.

Also, Paul received from the Jews one hundred and ninety-five lashes (II Cor. 11:24). And how indescribably scarred must the Apostle's body have been from the stoning at Lystra, so severe that it was considered fatal (Acts 14:19). *Did he not then remember, remorsefully, the part he had had in the stoning of Stephen?* (Acts 7:58). Truly, Paul was a partaker of the sufferings of Christ!

Now here is "a marvelous thing" about Galatians 6:17: the verb for "bear" in this verse is *bastadzo*; and it is *the very same verb* that Jesus uses in Luke 14:27, when He says, "And whosoever doth not bear [*bastadzei*] his cross, and come after me, cannot be my disciple."

Here is glory! Here is honor! Here is triumph! Though not literally having the *stigmata*, as did Paul, we may present our bodies "a living sacrifice" to Him whose body was "marred more than any man." Then we shall indeed belong to the fellowship of Calvary; then we shall walk in "the royal way of the holy cross." Then we shall arrive some "great, illustrious day" at a Kingdom, sitting down with Christ on His throne. Suffering for Him here for a little season, we shall reign with Him there forever! Hallelujah!



Joy for Mourning

By Mary Alice Holden

*Always a purpose, always a plan
To fill out the project of God's will to man;
Even our failures may be something sweet,
Our tears changed to perfume of praise for
His feet.*

*Nazarene Elder, Lowell, Mass.

THE EVANGELISTIC PULPIT:

You Cannot Cover Your Sins

By Evangelist Russell Bowman*

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy (Prov. 28:13).



BACK through the ages, men have sinned and tried to cover their sins; but the Bible says, "Be sure your sin will find you out" (Num. 32:23). Adam and Eve sinned in the Garden, tried to cover their sins and hide from God; but God found their hiding place and uncovered their sins. God knows our hiding place, and also He knows whether or not we have

covered sins in our hearts and lives. Adam and Eve tried to cover their sins by wearing fig-leaf aprons, and a lot of people these days try to hide their sins with a cloak of religion like the Pharisees.

The reason Adam and Eve tried to hide from God was that they had a guilty conscience, and the presence of God made them feel miserable. The reason many people do not like to be where the presence of God is manifested is that they have covered sins and thus they feel miserable.

When Adam and Eve were pure and holy, they loved to see the Lord and walk with Him in the Garden in the cool of the day; but after they had sinned, they shunned God's presence. It is the same today. People who love God, and have clean hands and a pure heart, love God's presence. These people rejoice on Sunday morning when the congregation sings "Amazing Grace" or "He's the Lily of the Valley," and God comes on the scene. It is surprising how those who have sin covered in their hearts, and are not in good standing with God, resent the spirit of such a meeting.

One man in Joshua's army, who had sin covered in his life, caused Israel to lose the victory when they tried to take the city of Ai. But Joshua, their great leader, was a praying man, and he fell on his face and cried unto God. While he was praying, God told him what to do: "Get thee up; . . . sanctify the people. . . ," and then told him how to call them out tribe by tribe, family by family, man by man. Joshua did as God had told him, and Achan confessed out to having sin covered in his life, and said: "I have sinned against the Lord God of Israel . . . I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge

of gold . . . then I coveted them, and took them; . . . they are hid in the earth in the midst of my tent."

Achan is a type of carnality; so Joshua had to destroy carnality to get sin out of the camp and have a sanctified army. He commanded his soldiers to bring "Achan . . . and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor . . . And all Israel stoned him with stones, and burned them with fire." After Joshua did this he set his army in array and took Ai. How did he win this great victory? He sanctified his army. Joshua didn't suppress Achan, or put him in jail; he killed him. We have too much suppression today and not enough of destruction. I am sure that we, like Joshua of old, must have a sanctified army to win great victories.

GOD DEMANDS THAT WE CONFESS OUR SINS

Millions of people have sinned, but the sinner never goes so deep but what the blood of Jesus Christ can cover; the blood of Christ goes deeper than the stain has gone. Thank God for the Blood! "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). God will do exactly what He said He would. In this scripture, He has promised to forgive us if we confess. He has to do that to keep His word, and certainly He has to keep His promise to remain God. Unconfessed sins are unforgiven sins. God never has forgiven anyone, and never will, unless that one confesses. All over the country I have had folks come to my altars and say, "I've done all I can do, but I am not saved." The fact is they have not done all they could do, or they would be saved. God's word is out, and He cannot lie. Too many people confess with their mouths, and at the same time say "No" in their hearts. I'm a "stickler" for what the Word says—not the seeker.

GOD DEMANDS THAT WE FORSAKE OUR SINS

It is impossible to forsake sin, or quit the sinning business, without having a real experience of regeneration and sanctification. Regeneration takes you out of the sinning business, but sanctification keeps you out of the sinning business. In regeneration we have the "new birth." When Christ was talking to Nicodemus, He explained the new birth. Jesus said, "Except a man be

*Columbus, Ohio

born again, he cannot see the kingdom of God" (John 3:3). In substance, Jesus said, "Nicomodemus, you already have had the *physical birth*, and now the thing you need is the *spiritual birth*." That is why Jesus, said, "Except a man be born again." If he had not already been born once, it would have been impossible for him to be born again.

When the scribes and Pharisees brought to Jesus the woman taken in adultery, He forgave her and said: "Go, and sin no more." Christ healed and saved the man at the pool of Bethesda, and when He afterwards saw him in the Temple, He said unto him, "Sin no more, lest a worse thing come unto thee."

There is no such thing as a sinning Christian. Note, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8). It does not say, suppress the works of the devil, but "destroy." When the works of the devil are destroyed, and we lose our desire for sin and the world, it is no trouble to live above sin. Our only hope is to confess our sins, and let the blood of Christ cover them.

Thy prayers and thine alms are come up for a memorial before God (Acts 10:4).

Prayers and no alms indicate selfishness. Alms and no prayers indicate shallowness. Prayers and alms indicate selflessness.—EARLE F. WILDE.

The Harbor Bells

By N. B. Herrell

*John on Patmos, we are told,
Saw a city of pure gold
Just beyond the harbor bells;
In that city built foursquare,
Thro' twelve gates we'll enter there,
Just beyond the harbor bells!*

*There our loved ones watch and wait,
Thro' a friendly, open gate,
Just beyond the harbor bells;
There God's family will unite,
In that golden city bright,
Just beyond the harbor bells!*

*Toil and cares forever past,
Gathered there with friends at last,
Just beyond the harbor bells;
No more heartaches, grief, or fears,
Gone the burden of the years,
Just beyond the harbor bells!*

*There we'll lay our armor down,
Change our crosses for a crown,
Just beyond the harbor bells;
Safe across the ocean foam,
Ever more with Christ at home—
Just beyond the harbor bells!*

The Final Explosion!

By A. M. Quick**

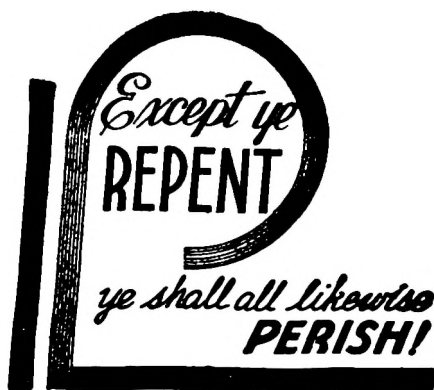
WHILE browsing recently through my Weymouth New Testament, I was impressed anew by those startling passages in Second Peter, chapter three, dealing with the end of the age. Perhaps all this talk of atomic and hydrogen explosives quickened my imagination somewhat, but there did seem to be a great similarity in the language used by Peter around nineteen hundred years ago and some of the expressions used to describe the effects or possible effects of these super-destructive agents developed by men in our day, particularly as it is so freely stated that the earth could be destroyed in one climactic explosion touched off by an atomic or hydrogen bomb.

Let's look at verse seven*: "But the present heavens and earth are, by the same word [the Word of God], stored up, reserved for fire against a day of judgement and of destruction for the ungodly." That this destroying fire will be an explosive rather than an ordinary fire is clearly indicated in verse ten*: "But the day of the Lord will come like a thief, on which the heavens will pass away with a rush and a roar, the elements be destroyed in the fierce heat, and the earth and all its works will vanish." And in verse twelve*: "... the day of God, by reason of which the heavens, all ablaze, will be dissolved, and the elements will burn and melt?"

That will be a day of judgment and destruction; it will come suddenly, and we gather that there will be such a disturbance in the now properly balanced elements composing the air that the atmospheric heavens will disrupt in one tremendous explosion and "pass away with a rush and a roar"; and in the fierce heat of this atomic cataclysm the elements themselves shall burn and melt and be destroyed, and the earth and all its works—historic monuments erected to withstand the assaults of the centuries, skyscrapers anchored in the "solid rock," huge factories, subterranean refuges and storehouses—all, all will vanish!

Will God do this? Will He send forth messengers to ignite the fuse that sets off that last explosion? I don't think so, except in the sense that He is the Author of certain natural laws or principles that govern the destiny of man. That will indeed be the day of God, but Peter does not say that the destruction will be at His hand. Indeed, if we turn to Revelation 11:18, we find another inspired prophet saying: "The nations grew wrathful, and Thy Wrath has come, and the time for the dead to be judged, and the time for Thee to give their reward to Thy servants the Prophets and to Thy people, and to those

**Galt, Ontario, Canada



who fear Thee, the small and the great, and to destroy those who destroy the earth."*

Adam Clarke believed the phrase "those who destroy the earth" means "all the authors, fomentors and encouragers of bloody wars." I wonder, had he been writing his commentary on this passage in 1950, instead of in 1832, what his comment might have been. Would he have widened it to include some remarks about those who build instruments of war which hold within themselves the dread potentiality of literally destroying the natural earth?

And how is the destruction to be accomplished, then, of those who destroy the earth? Why, as far as their earthly being is concerned, by that very destruction which they themselves have brought to pass! Man brings the punishment upon himself, and his punishment is a natural growth from his own acts. We see this principle in continual operation in the lives of nations and men.

Nations are not destroyed by the direct act of God: their destruction comes slowly but relentlessly and certainly as a natural and reasonable result of their violation of God's law, and in accordance with the unalterable principle that sin has within itself the seeds of death. No nation can continue to violate the laws of God and long survive. God did not destroy Babylon; He did not destroy ancient Rome; neither did He destroy ancient Israel. They destroyed themselves by disobedience to God's known laws.

The same principle applies to individuals, even to the extent of eternal punishment. "The soul that sinneth, it shall die." But how? Again from James: "Then the passion conceives, and becomes the parent of sin; and sin, when fully matured, gives birth to death" (1:15).*

Life is composed of a series of choices: either we choose God's way, or we yield to the voice of the carnal mind within, prompted and urged on by the devil without, and choose the way of sin rather than cry for the deliverance provided by the blood of Christ. We put ourselves in a groove of wrong choices until finally we are unable to choose otherwise than evil. We choose the devil's way rather than God's way and end

up in the devil's hell instead of in God's heaven because of our own choice. God does not send us to hell; we land there because we have chosen to take the highway that leads there.

God has stored resources of wonderful power in this earth of ours, power that might be used for the comfort and well-being of mankind. If man persists in choosing, as he is at present choosing, to exploit this power for a destructive global war, he will destroy the earth and will himself perish in that destruction. But he will not be annihilated. The earth may dissolve in a last atomic blast, but the materials of which it is composed will still exist in some form in the universe. Millions may die physically in that last orgy of destruction, but the spirit of man is immortal. What physical death *does* do is to fix destiny. How soon will yours and mine be fixed? *The day of the Lord* will come as a thief: "Be ye also ready!"

It Happened to Him!

By H. M. von Stein*

THE other morning, here at Imnaha, my present station on the Rogue River National Forest, I and a trail crew sat at breakfast when a lordly buck deer stalked quietly out of the forest and came to the salt lick. He was in good shape and his horns, which, you know, are shed each year, were about half grown out and covered with velvet. They were just beginning to fork, giving them an odd appearance, like the hands of a man thumbing a ride with both at once.

Now 'a mature buck is smart in his way. He certainly can make a fool of a man when you are after him in the fall. It is impossible to think of such a lordly creature placing himself in a compromising position at any time. He is a true creature of the wilderness, and is able to defend himself savagely without horns, using those polished hoofs.

But this buck sauntered around until he stuck his head inside the garage door. There wasn't much salt at the lick. He kept fooling around until, by and by, he went inside the open garage door. Now who ever heard of a wild buck deer, up in this wilderness, going inside a building?

"I wonder if I could shut him in," one of the younger foresters remarked. "I'm going to try!"

It is about thirty-five feet from the kitchen door to the garage. I was certain those sharp wilderness ears would hear the squeaky kitchen door, or the carefully guarded footfalls, but he did not! How often have I seen a buck spooked merely by the infinitesimal sound of soft cloth rubbed together!

The forester reached the door, gave it a hard shove; it rumbled closed! Earth flew from be-

*From *The New Testament in Modern Speech*, by Richard Francis Weymouth. The Pilgrim Press. Used by permission.

*Medford, Oregon

neath it where the strong hoofs spurned the soil in that wild leap for freedom—too late! The noble wilderness animal was trapped like a common pack mule, inside a building.

There are two windows to the garage and they are tolerably high up. In time, the buck would have leaped through one of them, but of course we had no intention of allowing him to injure himself. We looked at the great beast and heard him blat softly, ready to fight if he could, but trembling with fear. How was the mighty fallen!

Directly we stood well back and opened the door. The first leap he took was twelve feet, and the next much more. The farther he went, the faster he shagged his noble shins out through the woods!

I think that is a good example of what can happen to a man who cannot see the sin he does as vile as that of any other man. No man intends to go into a trap; it is the technique of the devil to deceive us concerning our well-being with God. When we get our heads up in the air and begin looking for something we think we ought to have, let us beware! If the devil can lead us into a trap, he won't let us out so considerably as we let the old buck out!

A good many years ago, a preacher made a remark to me that called for considerable "gall" on his part; but it was all right, because preachers are supposed to say things like that. In fact, our otherwise excellent pastors often fail us in the saying of similar things to us individually, in the name of "tact." Tact is a fine thing. Jesus used tact, I think, when He made a whip of cords and drove the defilers out of the Temple. There are times when it would be a good thing if someone hit us over the head with a fact that would open our eyes to our individual condition.

This preacher said: "Von [not, 'My dear brother,' or 'Fellow Christian'], your sin is no less vile and evil in the sight of God than that of any other sinner."

It is remarkable,* not the statement, but that it was necessary for someone to make that observation before I could see the truth. Somehow it seemed to me that *my* sins were just frail, inconsequential, spindly, little things between me and God that He could blow away, directly, with His breath. It seemed to me that I was not *committing sin*, but just sort of "doodling at sin," the way a man marks on a napkin with a pencil while he talks across the table. But remember, nobody can do that and get away with it!

Often we are reminded of the countless souls who have given their hearts to Christ as a direct result of generous giving on the part of others; but generally, scant thought is given as to the vast number of those who have yielded to Christ by first opening their own hearts in the true spirit of free giving.—MARY SANDERS.

A Testimony to Tithing

By V. S. Rushing*

I give tithes of all that I possess (Luke 18:12).

WHAT IS TITHING?

TITHING is giving one-tenth of our income.

Webster says: "Tithe is one-tenth of anything." Scriptural tithing is bringing one-tenth of our income into the storehouse of God, or into the church to which we belong (see *Manual, Church of the Nazarene*). Many folks believe that all there is to tithing is just to give 10 per cent away and not consume it upon themselves; they give it to kinsfolk, charitable institutions, or to the beggar on the street. All of these may need help, but that help should not come from the tithe. God says, "Bring ye all the tithes into the storehouse."

SOME EVIDENCES THAT TITHING IS RIGHT

1. *Failure of other methods.* Varied have been the methods used to build and support the kingdom of God, such as selling commercial products, rummage sales, house-to-house canvassing, box suppers, etc. Not one of these ever has been very successful and never satisfactory.

2. *The results accomplished* by tithing are an evidence that it is right. It is amazing what a small crowd can do in a financial way if they systematically and faithfully bring their tithes into the storehouse.

3. *The testimony of thousands of people* evidences that tithing is right. The most spiritual and influential lives in God's kingdom have been tithers. In every case they testify that it pays in spiritual blessings and, in many cases, people have testified that it paid materially, for they never seemed to get along and be able to meet their obligations until they became tithers. The nine-tenths that was left seemed to go further with God's blessings than the ten-tenths did without His blessings.

4. *Inward convictions* evidence that tithing is right. The Holy Spirit convicts the enlightened mind that he should tithe. If tithing were not right, the Holy Spirit would not convict people to do it.

5. Last, but not least, the *scriptural evidence*. The Scriptures are always conclusive. When God's Word says anything, that is final; it is beyond our authority then to make decisions. God in His Word teaches that tithing is right for His people.

HOW TO BECOME A TITHER

1. *Be open-minded* toward the subject. Prejudice toward a particular truth oftentimes hinders one from seeing the light. We should not pass decision in our mind as to what is right or wrong until we have heard God speak on the subject.

*Pastor, Montgomery, Alabama

2. *Follow the light received upon tithing.* It takes faith to start, but God will not fail in keeping His promise to you. When He shows you and convicts you of tithing, then is the time to start.

3. *Listen not to the suggestions of the enemy.* It is ever the business of the enemy of your soul to hinder you from obeying God. He will bring to your mind every excuse why you should not tithe; he will tell you that you owe other people and you should pay them first. But remember, *God comes first.* Too many take the position of the colored layman when his pastor reproved him for not tithing. He said, "I owe debts to men, and must pay them first." "But," said the pastor, "you owe God too." "I know," said the colored layman, "but God is not crowding me like these others are." It is true that God does not use coercion to get one to tithe, but in the end He too will collect.

4. *Make a definite start (to tithe), take a definite stand, and persevere* in the face of testings. Be assured that the enemy will test you out, but make a covenant with God that you will be a tither. Then, after you have dedicated to God a certain part of your income, beware of keeping it in your presence lest, in possessing, you turn to covetousness.

SOME BENEFITS OF TITHING

The Lord's treasury will be supplied.

The financial burden of the church will be equalized.

Life in Review:

Washington-Philadelphia District

IT WAS my delightful privilege during October to speak six times at the annual ministers' convention of the Washington-Philadelphia District of the Church of the Nazarene. It was held in the Calvary Church of the Nazarene, at Reading, Pennsylvania. Rev. G. Thomas Spiker, the host pastor, made all feel at home in his new stone church building. He and his people are now building an educational annex, which, when completed, will give them an outstanding church plant.

The following members of the district, and others, participated in the convention's program: Roy M. Bowers, C. A. Smith, Kenneth L. Akins, G. Thomas Spiker, L. B. Williams, Chester M. Williams, J. N. Neilson, H. E. Heckert, R. C. Roberts, Nelson Mink, Roy F. Stevens, Neal Hutchinson, Earl C. Wolf, E. G. Lusk, Don. R. Hoffman, Donald Metz, G. H. Kies, and F. D. Ketner. The papers, addresses, and music were of a high order, and the presence of God was evident in every service.

There was a wonderful spirit of harmony present in this convention. Rev. E. E. Grosse is proving himself to be a capable leader, and the preachers and laymen of his district respect and

love him and Mrs. Grosse. The local pastor and a representative from the city ministerial association welcomed the convention to Reading, and Brother Grosse responded for the members of the convention. Also, Brother Grosse spoke words of wisdom in connection with several of the discussions. Near the close of the convention, Sister Grosse was given a beautiful corsage, and Brother Grosse was presented with nearly two hundred dollars to be used to buy a Christmas present from the preachers and their wives.

Dr. Edward S. Mann, president of Eastern Nazarene College, spoke to the convention. He inspired all of us with enthusiasm about the progress which is being made at Eastern Nazarene College. It was a pleasure to hear and fellowship with Dr. Mann again, and to learn firsthand of the way God is blessing our school in the East.

Another visitor there was Rev. Estelle Crutcher, evangelist. She spoke to the preachers' wives once. Her enthusiasm for and devotion to the work of God are always a blessing.

Many of those we met were friends of other years. The longest known among these was Rev. L. B. Williams, of Washington, D.C. He had charge of the commercial department and was Sunday-school superintendent at Peniel College, Peniel, Texas, when I first enrolled there.

God bless the Washington-Philadelphia District. Attending the sessions of its 1950 Preachers' Convention brought both information and inspiration to me.

SUNDAY, October 15, was spent with Rev. Arthur Morgan, superintendent of the Minnesota District. Sunday morning I brought a dedicatory message at the Brainerd Church of the Nazarene, where Rev. W. C. Morris is pastor. An excellent offering was raised on the church indebtedness. Brother Morris was my pastor for four years while I taught at Olivet Nazarene College, and, of course, it was a joy to eat in his home and to meet with him and Mrs. Morris again.

Sunday night I was privileged to be with Rev. G. Chester Morgan and his good people at Russell Avenue Church of the Nazarene in Minneapolis. It was a delight to be in Brother Arthur Morgan's home again for Saturday and Sunday nights, and to visit with him and his family. Brother Morgan was in my classes at Bethany-Peniel College, and I have appreciated his friendship across the years.

On the morning of Sunday, October 22, I preached at First Church of the Nazarene, Minneapolis, where Rev. W. F. Clay is pastor. It was a pleasure to be with the people of this church again and to enjoy the fellowship of Brother and Sister Clay. God is surely blessing them as they lead on in the work of this great church. On Sunday night I heard Rev. Ray Hance in a revival meeting in my home church in Kansas City. God blessed Brother Hance's message, and the altar was filled with seekers.—THE EDITOR.

What Is Loyalty?

ACCORDING to one outstanding thinker, loyalty is the "heart of all the virtues, the central duty among all duties." This view would not be generally accepted today, but many students of human conduct would place loyalty high on the roll of human virtues. It is an important element in character.

Loyalty has been defined as the state, or quality, of being true to any cause or person to whom one owes fidelity, or faithfulness. Again, we are told that loyalty is a willing, a practical, and a thoroughgoing devotion of a person to a cause.

No human being has given us a better example of loyalty than Saint Paul. Before his conversion he made it his primary business to run down as many Christians as possible, because they were the greatest threat to Judaism—the cause for which he then was ready to give his all. After his decision for Christ, there was but one thing which engaged his attention, and that was preaching Christ to the world. His loyalty to this cause was wholehearted and complete. He was determined not to know anything except Jesus Christ, and Him crucified. He was a man of one person, or cause.

PAUL'S experience on the road to Damascus was certainly unusual. Aflame with his anti-Christian mission, he was arrested by the God of heaven while on his journey. This Paul's Loyalty, Willing, Practical, Thoroughgoing divine intervention and its im-

mediate results are graphically described in these words: "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do" (Acts 9: 3-6). This Damascus experience was sudden and dramatic, but there is nothing in it to indicate that it was coercive. Paul could have resisted its call. He followed Christ because he chose to. His devotion to Christ, from the first to the last, was a willing one.

Paul's devotion to Christ was not only willing but also practical. He forsook his past life and connections immediately. He went on to Damascus; but instead of persecuting the Christians, he submitted to the ministry of one of them, Ananias, who had been directed to him by the Lord. Then he was filled with the Holy Spirit, received his sight back, and was baptized. "And straightway he preached Christ in the synagogues,

EDIT

Stephen

that he is the Son of God" (Acts 9:20). This was the beginning of an intensive, lifelong campaign for Christ, during which he was almost constantly faced with opposition and involved in suffering and the threat of death. None of these things moved Paul. His devotion to Christ never lessened.

Paul's devotion to Christ was thoroughgoing as well as willing and practical. There are many evidences that Paul held back nothing during his ministry for Christ, but we shall mention only two. On his way back to Jerusalem after his third missionary journey, Paul tarried in Caesarea for many days. Here he was warned that he would be bound in Jerusalem, and his many friends there begged him not to go on to Jerusalem. "Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21:13). The other proof of His thoroughgoing devotion to Christ was His martyrdom in Rome. We have good reason to believe that Paul made the supreme sacrifice for Christ in Rome. His devotion to Christ was thoroughgoing.

Practical Loyalty

LOYALTY is feeling, emotion, or sentiment; and, as such, it is within us. Nevertheless, if it is true loyalty, it will have enough strength to get out on us, that is, it will manifest itself in action: it will issue in something which is beyond mere feeling. No one can really be devoted to a person or a cause without doing something about it. In thinking, it is not enough to stop with theory; there must also be practice. Likewise, a strong emotion or sentiment will go beyond itself and bring something to pass in the world of action.

If you belong to a local church, you ought to be loyal to it; and if you are loyal to it, you will act like it. Your loyalty to the church of which you are a member will make a difference in what you do. You will put your tithe and offerings into that church, and not somewhere else. You will not be hunting for chances to go visiting out of town over the week end. You will attend Sunday school, two services on Sunday, midweek prayer meeting, and the services of the

revival meeting during the week as well as on Sunday, unless providentially hindered. You will be willing to give at least one-seventh of your time to work in the Sunday school and church if you are working and eating regularly during the week. Talk about loyalty to your local church, when you disregard the matters which I have mentioned, is nothing more than hot air.

IT IS A wonderful thing to consecrate our spirits to God, but that is not enough. We must go beyond our spirits and place our bodies on the altar forever. Paul exhorts us in Romans 12:1 to present our bodies a living sacrifice.

Beyond Spirit Ministers do not care to preach to spirits on Sunday. They prefer for the spirits to bring their seat-warming bodies along. Noses can be counted in Sunday school, but not spirits. True Christian loyalty to your church will manifest itself bodily as well as spiritually. It will see that the spirit is given a body with feet and hands which can serve the Master in the church-house and out in the open. God save us from a crowd of church spirits which cannot stand up and be counted when they are needed!

WHEN a new church is finished, we dedicate it to God; and that is as it should be. Still, we should remember that what we do in the church will set it apart for

Beyond Words God's service far more than what we say about it in the dedicatory service. The best way to consecrate a church to God is to meet in it and sing His praises, pray, hear its pastor open the Word of God, and help souls find their way into the Kingdom of righteousness. The best method for dedicating the pews, lights, altar, and entire church building is to use them as often as possible for the purpose for which they were intended. Lincoln in his famous address at Gettysburg reminded his listeners that what the soldiers did there dedicated that ground far more than what he could say on that occasion. In other words, what they did there was a more significant dedication than what he said. So it is with our churches: what we do in them in the way of true worship dedicates them to God much more significantly than what is said on the day of their formal dedication. How often do you dedicate God's house to His worship by your presence and worship there?

General Superintendent Nease Called Home

DR. ORVAL J. NEASE, general superintendent of the Church of the Nazarene, was called home Tuesday night, November 7, 1950. Recently he finished holding the North Carolina, South Carolina, Georgia, and Florida district assemblies. He closed the last one October 19, then returned to his home in Pasadena, California, by plane. Some days later he became seriously ill and was taken to the Huntington Memorial Hospital, where he died.

Born and reared in the Church of the Nazarene, Dr. Nease was the first general superintendent to be elected from second generation Nazarenes. He was well known and loved throughout our church before he was elected to any general position.

Dr. Nease served the Church of the Nazarene in many and varied capacities. For years he was in constant demand as an evangelist and a convention speaker. He was also pastor of several of our largest churches. Then he was president of Pasadena College for a term of years. Later he was chosen editor in chief of our church school publications and executive secretary for the Department of Church Schools. In 1940 he was elected to the general superintendency, and in this honored position he served the church with distinction. Dr. Nease was nowhere more at home than in the pulpit, and here he preached the gospel of Jesus Christ with passion and power.

Shortly after the last general assembly, Dr. Nease went to the Orient as a representative of the Board of General Superintendents and the church. On this trip he gave himself intensively to foreign missionary supervision, and never since his return to the United States has he been at his best physically. In spite of this, he has carried on courageously.

The Church of the Nazarene and the holiness movement have lost a notable leader and friend. Dr. Nease was not only respected but also loved throughout the Church of the Nazarene and by many outside of our denomination.

A devoted son, husband, and father, Dr. Nease will be missed by his family and relatives. He will also be missed by all of us. The lack of his consecrated leadership will be felt on every hand. He has left us, but the influence of his life still abides.

The whole church unites in extending sympathy to Dr. Nease's mother, wife, children, and other relatives. We will pray for them. They can rest assured that he who has been taken from our midst has gone to be with God. He was a good soldier who fought uncompromisingly for the right, and now has gone home. He will be welcomed by his great Commander in Chief, Jesus Christ, in that land of endless day.

Funeral service for Dr. Nease was held Friday afternoon, November 10, at Pasadena First Church, with the message by Dr. D. I. Vander-

pool, and tribute for the Board of General Superintendents by Dr. Samuel Young. A number of other ministers participated in the service. Inter-

ment was in Mountain View Cemetery.

(Memorial issue of the **HERALD OF HOLINESS** probably will be the number dated December 18.)

Home Missions and Evangelism

Roy J. Smee, Secretary

Home Missions

THE cause of home missions is receiving a steadily increasing support throughout the entire church. Its very practical appeal is bringing a new response in every section of our church. Our people are realizing that the whole program of the church and its future rest on home missions. This accounts for the fact that we are organizing churches now at the rate of twenty per month. This is our record for the past five months. If every Nazarene would become a home missionary, we soon could be organizing a church a day. This should be our goal; and where better could we invest our prayers, our time, our money?

Since last reporting tours, we have had the privilege to tour two more districts, Washington-Philadelphia and North Dakota. The last part of September I was with the Washington-Philadelphia people. This great district is thriving under the leadership of Brother E. E. Grosse. He has vision and faith with a balanced sense of leadership. We were accompanied on the tour by that veteran preacher and writer, Rev. L. B. Williams, and also Rev. A. C. McKenzie, the district young people's president. Their boosting in the services added much to the success of the tour. Little pressure was put upon the offerings; yet large sums of money were pledged. The Nazarenes in this area showed lively and practical interest in promoting the church through home missions. If they follow the pattern set by Brother Grosse and his official family, they will yet reach their quota of churches for the quadrennium.

The last week in October was spent with the North Dakota Nazarenes in their annual workers' convention and touring among the churches. Rev. Harry F. Taplin, the good district superintendent, is a tireless worker, and seems to have the district unitedly back of him. We tried to lift their sights as to the opportunities for our church in that great district. There are few districts which have a higher average of substantial members than North Dakota. Their hard winters and the exodus of population from the state have worked a hardship on our work there. However, I think

the hardship has been more psychological than actual. The per capita giving of North Dakota Nazarenes is \$55 above the annual average of the entire church. Their response to the home missionary appeal was very encouraging. There are many towns and cities in North Dakota which need the Church of the Nazarene, and I believe the district superintendent, pastors, and people are determined to answer this need.

Northwest Area Meeting

Several members of the Commission on the Mid-Century Crusade for Souls attended the Northwest Area Preachers' Meeting in Spokane, Washington, October 17 to 19, including General Superintendent G. B. Williamson, Dr. S. S. White, Dr. L. J. Du Bois, and myself. The meeting emphasized the Mid-Century Crusade for Souls, and the great messages of Dr. Williamson stirred every pastor to self-examination. We are sure many will return to their churches to make visi-

tation evangelism and soul winning a vital part of their church program.

The Spokane meeting was a prelude to special regional conferences on visitation evangelism that will be held across the entire church during 1951. These conferences will be held in every educational zone. The president of the college in the zone is chairman of the Steering Committee of District Superintendents in charge of the conference planning. They will be three-day meetings, with some general sessions that will bring inspiration to pastors, evangelists, and ministerial students attending the conference. The major emphasis of the sessions, however, will be given to seminar classes, in which training and information will be given in the techniques of visitation evangelism, planning the evangelistic program of a local church, and soul winning. Dividing the large conference attendance into smaller groups for intensive study will enable pastors to ask the questions that they have concerning the Mid-Century Crusade for Souls. It is the hope of the Commission that regional conferences will be held within the reach of every pastor in our church. Winning others to Christ by all methods must never be just a quadrennial project, but the permanent program of the church.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for December 3: The Stewardship of Life

Scripture: Rom. 12:1-2, 6-8; II Cor. 8:3-5; Phil. 2:25-30

GOLDEN TEXT: *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Rom. 12:1).*

Even a casual reading of the Golden Text makes the word "therefore" stand out clearly. It is the lasso-word; it encircles the preceding verses and makes them bow to the thought that is at hand. "Therefore" says that the verse to follow is made possible only by the verses that have gone before. As this is the trumpet call to entire consecration, it is fitting that we take a look at the reasons that lie behind it.

Paul makes much of the mighty sweep of God's grace. In the first

eleven chapters of Romans we read of the unspeakable filth of sin, of the dire need for redemption for all men, both Jew and Gentile; then we climax with the hope of glorious liberty in the Spirit, and it is all summed up in Paul's shout of ecstasy, "O . . . the riches" (11:33). Paul announces that God wants to lavish His wealth upon His children but cannot do so until they come to Him in absolute abandonment. So entire consecration is no harsh demand of an arbitrary God; it is the door into God's treasure house of spiritual riches. My, but that word "therefore" does a big job in that verse!

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

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Indian Bible School

WE now have twenty-nine students, and all are in the experience of salvation. A number are professing holiness of heart, and of the remainder a number are seeking the blessing. We had a wonderful revival with Brother Komah as evangelist and have had a number to pray through since the meeting. We do praise God so much for His presence with us.—A. H. EGLESTON, C. Warren Jones Indian Bible and Training School.

We Must Increase!

We have opened a new mission in reparto Arroyo Apolo, Havana, thanks to Olga, wife of our worker, Julio Bouzo. The services are held in the home of her parents. Also Brother Blas Serrano has expanded to a second Sunday school in San Antonio de los Banos. The Lord blessed our preaching efforts this past week with twelve seekers at the altar. Our Bible school was opened on October 10 with eight students enrolled, and the school building was dedicated in a service blessed of God. Our present plans are to double up on services in a number of likely missions where now the workers are giving only one service a week. I have launched the Prayer and Fasting League and it is taking hold well. Next Wednesday (the twenty-fifth of October) will be an all-night of prayer among our missionaries and workers. We are encouraging our workers to organize services dedicated to prayer among their people. We want God to break in upon us with revival victory. Now we have twenty-four missions and preaching places with a total weekly attendance of about one thousand. We must double this by this date next year.—LYLE PRESCOTT, Cuba.

Punta Gorda

We have just closed a very profitable tent meeting here in Punta Gorda. The Hamptons and Miss Blair were with us for the first week and Brother Bishop the second.

The crowds were excellent. On any night when we didn't have rain there would be as many as 125 standing outside the tent listening—too fearful of their priests to come inside. There were seekers in all but three or four services, some finding definite help. Twelve were baptized the second Sunday of the meeting. Eight were received as probationary members with

that many more good prospects to work on.

There was a variety of racial groups represented in the services with Creoles (English-speaking colored people), Caribs (colored people who speak an African dialect), Spaniards, Kekchis, and Mayas in attendance.—W. C. FOWLER, JR., *British Honduras*.

Miracle-Working Power

At last we are on Nazarene soil in India and are in the process of unpacking our things in our new home. Our missionaries and the Indian people have given us a gracious welcome. We have been made to feel right at home here.

We do thank God for what our eyes have already seen as the result of years of toil by Christian workers. These buildings are monuments to their faithful efforts, and these faithful Indian Nazarenes are certainly monuments, living monuments, to praying

people and the miracle-working power of God.—CLARENCE L. CARTER, *India*.

Dedication

Our hearts have been greatly encouraged by the recent visit of our general superintendent and his wife, Dr. and Mrs. H. C. Powers. We were especially glad to have them with us for the opening of the new Fox Memorial Wing to the native nurses' home. This is a beautiful building and, along with the existing accommodation, makes a very fine unit for the training of African girls as nurses. It is a fitting memorial to one who did so much to establish this branch of missionary endeavor.

Dr. Powers dedicated the building to the memory of Miss J. Evelyn Fox, in the presence of His Honor the Resident Commissioner and Sobhuza II, Paramount Chief of Swaziland. In his charge to the district superintendent, the medical superintendent, and the matron, Dr. Powers said that one day they would be required to give an account of their stewardship, and they must take this gift and use it as those who would have to give an account to God.—MARY S. MCKINLAY, *Africa*.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Does a secretary, treasurer, or anyone else who may attend the church-board meetings because of his office and not because he has been elected to it have a right to vote in the church-board meetings?

A. The Manual says: "Every local church shall have a church board, composed of the pastor, who shall be, *ex officio*, chairman, the Sunday-school superintendent, the president of the Nazarene Young People's Society, the president of the local Woman's Foreign Missionary Society, or the president of the local Church Missionary Society, the stewards, and the trustees of the local church." If this church board elects a secretary or treasurer who is not one of its members, that secretary or treasurer does not become a member of the church board because of his office, and, therefore, does not have a right to vote because of his office.

Q. Would you please give scripture to prove to me that a man who is called of God to preach His Word should have a license?

A. A license to preach is a recognition of one's call to preach by a church, an outward organization, which has been set up by men in

harmony with the plan of God. The Bible basis for such a procedure is found in the fact that the New Testament Church had elders or presbyters and bishops, who were to be the spiritual leaders of the Church, or have oversight of the Church in spiritual matters. That such leaders were not only present in the Early Church but also formally, or officially, recognized by the Church is indicated by several scriptures as follows: Acts 20:17; 15:4; 1 Tim. 4:14; and, in fact, the whole of First and Second Timothy. The New Testament does not give much in the way of details as to how these ministers were chosen, but it certainly teaches that there were such men. Therefore, we have a definite Bible basis for recognizing men who have been called of God to preach by licensing and ordaining them.

Q. Is Satan going to be destroyed? How can a negative answer be harmonized with these scriptures: Mal. 4:1-3; Ps. 37:10, 20; and Ezek. 28:13-19?

A. These passages do not refer to the annihilation of Satan or the wicked. They have to do with judgments which are sent on the wicked here

and now and which may in some cases result in their physical death. They may also indicate the disintegrating or destructive effects of sin upon personality, which are always evident in the case of the wicked. We know that these passages could not mean more than this because the whole teaching of the Old Testament emphasizes the fact that the departed are not annihilated. They are in Sheol, the realm of the dead, where they continue to exist consciously. In the New Testament, Mark 9:48; Rev. 20:10; and other passages definitely disprove the annihilation theory.

Q. Two of our Sunday-school classes put on an attendance contest, with the understanding that the loser should entertain the winner at a picnic in one of our city parks. What do you think about this? How does it differ from gambling?

A. I think that such contests in connection with any part of our church work can be overdone, but I certainly would not want to rule them out altogether. Further, I would not classify them with gambling at all. In gambling, there is much more of

the chance element, and there is also the loss of money on the part of some and the gaining of that money by others who did nothing which gave them any right to it. The winning of such a contest as is mentioned is very different from gambling. The victors do not win by chance; they come out ahead by means of hard work. Besides, they do not lose money which the members of the other group get. Such friendly contests as you have described have been used in many of our churches from time to time, and have had a part in stimulating interest in the work of God.

THE HOME CIRCLE

Conducted by Grace Ramquist

Our God Is Able!

A FEW months ago I was talking with my pastor about a new book which our Publishing House had recently published. It was written by a mother of seven children. This mother has long been the wife of a pastor and has learned to lean upon the Lord for everything.

Out of her seven children, two of her sons are now in the ministry of the Church of the Nazarene and at least one of her daughters is the wife of a Nazarene minister.

I said to my pastor, "You know, when I read that book, *The Lord's Leadings*, I laughed and I cried, and then ever so often I stopped to thank the Lord."

My pastor answered, "I did, too."

Mrs. J. Erben Moore wrote the little book; and last night, as I was reviewing it before a group of young people, I again rejoiced when I realized how God had helped this mother bear her trials and rear her children and work for the Master down through the years.

I came to the conclusion that if we put our trust in God, and keep it there, whatever ills may come to us, we can rest assured that they all will work for our good!

In telling of the sudden death of her son, Mrs. Moore told how God held her up with His almighty arm and sustained her, giving her the assurance that He knew what was best and took her beloved boy at the time he was ready to go.

I wonder how many of us are living in the place where we can rest on the promise that all things work together for good. It takes an everyday living and praying and trusting and believing.

Mrs. Moore does not set up herself as a model, but in her humble spirit she tells how God led her into His way, how He kept her through all the ill winds that blew over her life, and how He sustained her through every trial and difficulty.

Oh, that all of us might get to the place where we put our whole trust in the almighty One! He has promised to help us if we but call upon Him. He has promised to sustain us if we put our trust in Him. He has promised far more than we could ever ask for! Our God is able to work miracles in and with our lives!

P.K.'S IN TEXAS:

Sunday Reading

Whenever days of importance came around at our house, someone was given a book or books! On birthdays, books were always the favorite gifts! At Christmas time often whole sets of books were presented to the group of us.

Now, our house had many bookshelves—all homemade, I assure you! In the library room there were two whole shelves which were given over entirely to Sunday reading books. These books we children read on Sunday afternoons. I especially remember the Elsie Dinsmore books, and the Mildred Keith books. Elsie was a cousin of Mildred. These two sets of books were read over and over again.

Every book you read influences what you do and what you think, to a certain degree. I have tried to remember what good I received from the two favorite Sunday sets of books. I remember that in everything the characters did they always found a scripture to fit.

Elsie was a wonderful little Christian girl. But her father, who was a wealthy man, did not pay much attention to her; he was definitely not interested in religion. And her aunts, who raised her, did not even want her to be a Christian. Elsie was persecuted unmercifully, yet through it all she lived as she should and always came out victorious.

Now in Mildred's home, the situation was entirely different. Mildred's parents were not wealthy at all; yet they were Christians and encouraged their children to live good lives and to keep busy doing good deeds for others. Sometimes Elsie would write Mildred, telling her of her trials, and Mildred would sit down and quote the promises of God to her little cousin.

I was made to realize how important it is for parents to be Christians and so help children in their efforts to be good followers of Jesus. Elsie's young life was made unhappy because of her father's attitude toward God, while Mildred and her five brothers and sisters had the happiest life you can ever imagine.

That's the secret to it all, I believe! The only really happy homes are Christian homes where everyone is trying to help every other member of the family live a better life. If your parents are Christians, then you should be especially thankful! You should also remember to encourage other boys and girls who must work as hard at home to be Christians as they have to work when they are at school! Be thankful for your good fortune, but be not forgetful of those who are not in such good circumstances!

"The Lord knoweth the way of the righteous: but the way of the ungodly shall perish" (Psalms 1:6).

"Jesus saith . . . My meat is to do the will of him that sent me, and to finish his work" (John 4:34).

Religious News and Comments

Edited by Delbert R. Gish

ABOUT the year 1670, Governor Berkeley of Virginia declared opposition to public education on religious grounds. "I thank God," he said, "there are no free schools, and I hope we shall not have them these hundred years; for learning has brought disobedience and heresy and sects into the world." Since then our public schools have come a long way; yet there are still religious groups which oppose them for one reason or another.

Around Lancaster, Pennsylvania, the Amish sect has been in conflict with school authorities over compulsory attendance. The state law requires children to attend school until they reach the age of seventeen, but the Amish people insist that attendance up to the age of fourteen is sufficient. From their point of view public school brings young people in touch with contaminating influences. They feel, like Governor Berkeley, that schooling, especially beyond the age of fourteen, encourages disobedience and unruliness, and causes pride and laziness. For them, farming is the way of life most fully sanctioned by the Bible, is most wholesome, and young people need to be at it early in life in order to learn it well.

The *Christian Union Herald* tells a story of tragedy in connection with Chosen Christian University at Seoul, Korea. When the city was retaken recently by United Nations Troops, Naval Lieutenant Horace G. Underwood was among these who played a part in the capture. Lieutenant Underwood's grandfather, for whom he was named, was the founder of this university. In 1885 the grandfather went out to Korea as one of the first Protestant missionaries to that country. In 1915 the Underwoods opened the college which later grew to be the second largest university in Korea with an enrollment of 1,300 students. They lived in Korea during the entire Japanese occupation (1910-1945).

When the grandfather died, his son, Horace Horton Underwood, took his place and reared his four sons in Korea. During the last war they were interned by the Japanese, and finally were repatriated to America. The oldest son Horace joined the navy, and when the war was over he went back with his parents to the university in Korea. There one day last year a knock on their door was answered by

his mother, and one of the two Korean Communists who were standing there shot her to death with a sawed-off U.S. carbine. It fell to Horace's lot to preach the funeral sermon of his mother.

When the Communists invaded Seoul, Horace rejoined the navy. Since he knew the language he was assigned the job of questioning North Korean prisoners. As the time came to attack Seoul, he learned that North Korean troops were using the university buildings as headquarters. His duty was obvious, no matter what sentiments might grip his soul. The order was given, and a barrage of shell fire had soon accomplished what refugees called "terrible destruction." A recent report speaks of the "almost

complete destruction" of the university.

There have been at least three cities called Jericho. One is the Old Testament city, one is that of the New Testament, and one is modern. The site of the New Testament Jericho was recently discovered by archaeologists about one mile west of the present city and two miles from the site in Old Testament times. It was built about the time of Jesus' birth and flourished for about three centuries. Herod the Great used it as a winter capital.

In an interview with a writer for the *United States News and World Report*, Gordon Dean, chairman of the Atomic Energy Commission, says that atomic bombs do not deteriorate and that, if they are not used for war, they can rather easily be converted to peacetime purposes. At present, however, turning swords into plowshares seems a forlorn hope.

NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

address is 657 Glendora Avenue, Glendora, California. One son, Dr. Mendell Taylor, is professor of church history at Nazarene Theological Seminary, Kansas City; one son-in-law, Rev. Haley Messer, is a Nazarene evangelist. Other children are Charles Taylor, Mrs. Grace Messer, Mrs. Lois Messer, and Mrs. Lochie Crumpler.

Westside Church, Decatur, Illinois, has had one of the greatest revivals in its history. Rev. Harold W. Gretzinger was the evangelist. Many hard cases were won to God, and they feel the results will be lasting; finances came easily. God is blessing. Rev. G. H. Harmon, in his sixteenth year, is a great pastor and humble man of God.

After two years of successful evangelistic labors, Rev. Walter F. Masters has accepted a call to Pastor First Church in Macon, Georgia.

Rev. Marion Guy, pastor at Craig, Missouri, has accepted a call to pastor the church in Siloam Springs, Arkansas.

On October 22, Rev. Herman L. G. Smith, formerly pastor of Central Church, Portland, Oregon, was in-

stalled as pastor of First Church, Oakland, California, with District Superintendent George Coulter officiating.

Dr. Erwin G. Benson, of the Department of Church Schools, was in a tour on the Illinois District, with Superintendent W. S. Purinton, November 12 to 19.

Rev. Bob Radebaugh is the new pastor of the church in Craig, Missouri.

Chicago Central District is having a tour, November 22 to December 3, stressing home missions, with Rev. E. C. Oney, superintendent of West Virginia District, as special speaker.

From November 1 to 12, Abilene District was in a special soul-winning and personal evangelism tour, with Mrs. Eva Gardner as the special speaker.

Superintendent A. A. E. Berg has organized the tenth new church on the Australian District at Eidsvold, Queensland, during the month of October. Rev. and Mrs. Charlie Lee are under appointment to pastor the new work. The Church of the Nazarene in Australia marches forward!

Rev. Joe M. Tyson is the new pastor of Avondale Church in Chattanooga, Tennessee.

Rev. Charles Farmer writes: "After serving as pastor for the past five and one-half years, Wife and I are now re-entering the evangelistic field. We have some open dates for 1951. We carry the full program—singing, preaching, and Mrs. Farmer carries on a Junior program. Will go anywhere for freewill offerings; write us, Box 266, Grand Blanc, Michigan."

Evangelist Mildred (Brown) Brinegar writes: "I have been ill for some time, and am now anxious to get busy for the Lord again. I traveled for several years in the field, and would be glad to slate revivals or week-end meetings. You may contact me at 114 Magnolia St., Bluefield, West Virginia."

Rev. L. B. Mathews and wife, evangelist and singer, write: "We have an open date the latter part of January which we'd like to slate. Write us at our home address, 2208 18th Avenue, South, Nashville 4, Tennessee."

Sarasota, Florida—Coming here three years ago, on November 15, we found that services were being held in an apartment-room, with about six discouraged members. In a few weeks we rented a club building, then started looking for lots on which to build a church. In January of 1949 we started building our Sunday-school annex, 36 x 76 feet, on two corner lots, in a nice residential section. On December 18 of '49 we had our first service—although the annex wasn't quite finished—with ninety-two people present. The work is now nearly completed, and completely paid for; valued at about \$25,000. We are using this for worship services until the main auditorium is finished. We are thankful we now have a church in Sarasota, and invite our friends to visit us and worship with us.—William Snyder, Pastor.

Brother Jack Bierce writes: "I have an open date, December 27 to January 7; will be near Goshen, Indiana, for the following date. Would be pleased to serve any church desiring my services as singing evangelist. Write me, 19 Cedar Drive, Glen Burnie, Maryland."

Springfield, Illinois — South Side Church has been helped and blessed by the ministry of Evangelist O. F. Zachary. His preaching was anointed of God, conviction came, and a fine number of seekers at the altar prayed through to definite victory. James and Juanita Carmickle had charge of the music, which added much to the revival; they are Spirit-filled, and brought some great messages in song. We give God praise for this good revival. At the close of the meeting, among the members received into the church were Rev. and Mrs. Zachary and their daughter, Connie. We greatly appreciated the ministry of Brother and Sister Zachary with us. A fine

love offering was received for the pastor. With the help of God, our church marches forward to victory.—J. P. Foster, Pastor.

Evangelist Fred Thomas writes: "I am closing a revival campaign at East Side Church, Phoenix, Arizona, January 28; then am slated to begin a revival in Hawthorne, California, on February 14; therefore have an open date, January 30 to February 11 (1951), for the Southwest. Anyone desiring this date, please contact me at once at my home address, 2201 Morehouse Avenue, Elkhart, Indiana."

Saginaw, Michigan—One of the greatest old-fashioned revivals this city ever has known was conducted recently with Dr. Russell V. DeLong as evangelist, and Professor Robert and Madge Killion as singers and musicians. Every service was wonderfully blessed with the presence of God, and never was Dr. DeLong used in a greater way as the minister of God than in this campaign for souls. He won his way into the hearts of all in the first service; and truly his messages were saturated with the doctrine of second-blessing holiness. Crowds of people—estimated to be over two thousand—filled the city auditorium night after night, and hundreds of souls prayed through to glorious victory. Nothing but praise can be given to Professor Killion and wife for their contribution in this great revival. Professor Killion blessed the audience night after night with his singing, and the great choir he directed, as did also Mrs. Killion at the piano. Already plans are in the making to have these splendid workers return to Saginaw for another campaign for souls.—H. T. Stanley, Reporter.

Acton, Indiana—Recently we enjoyed a wonderful revival with Rev. F. P. Cassidy as the evangelist, and Brother and Sister Ralph Humble as singers. We greatly appreciated the ministry of all these fine workers. We thank God for His outpoured blessings, and that souls prayed through to victory for salvation and heart purity.—Dale R. Jackson, Pastor.

Indianapolis, Indiana—First Church enjoyed one of its best revivals, September 27 through October 8, with Evangelists Harold W. Gretzinger and Peter Jurich as the special workers. Theirs is a unique ministry. Under the anointing of God, Brother Gretzinger, author, lecturer, musician, and evangelist, with Peter Jurich a power in prayer, gave us a meeting such as we never had had before. Night after night, people came at six-thirty for Brother Gretzinger's organ recital, which was followed by special choir selections until the regular service started at seven-thirty. At seven o'clock, in the prayer room, Brother Jurich led the prayer band; he also continued in prayer throughout the whole service. A special feature was the "prayer chest" in which requests for prayer were placed; as prayers

were answered, the people would so testify. At the close of the last service, in fitting ceremony, the requests were removed from the chest and burned. Morning services were well attended, and Brother Gretzinger's lectures on the atomic bomb, "flying saucers," the return of the Jew to Israel, and of his visit to the Holy Land drew large crowds. Best of all was the deep spiritual atmosphere, the strengthening of Christians, and the goodly number of seekers who found Christ in pardon and heart purity. In consequence, the following Sunday a fine class was received into the church. Truly, we thank God for His blessings.—Reporter.

Dr. and Mrs. A. S. London report: "Pastor Earl Powell of Newton, Kansas, has seen a \$53,000 educational unit completed, with only \$5,000 indebtedness; \$3,000 of this balance was pledged during our convention. Planning for this beautiful structure has extended over a period of several years. The Sunday school has an average attendance of around 230. We saw good altar services over the Sabbath with this school of forty years' of history. We had a good convention with Pastor F. M. Brickley of Barnesville, Ohio. He has finished a beautiful church building, full basement, with excellent pews and organ, at a cost of \$26,000. We had a fine week with this pastor and people. He has been in this pastorate nine years."

Webster City, Iowa—In August our church had a very good tent revival, with Evangelist R. M. Banning and Song Evangelist Robert and Delores Hungate as the special workers. God honored the ministry of Brother Banning, as he preached on old-fashioned repentance and second-blessing holiness. Also the Lord used the wonderful talents of Brother and Sister Hungate in singing and instrumental music; they play piano-accordion, guitar, and Hawaiian guitar. Marcia, the small daughter of the Hungates, was also a blessing as she sang. The Holy Spirit stirred souls, Christians were drawn closer to God, sinners were saved, and some were sanctified wholly by the grace of the Lord Jesus Christ. Pastor James Mahan, wife, and son Jimmy came to us two years ago, and under their Spirit-filled ministry the church has moved forward and God is blessing.—Audrey Carpenter, Church Secretary.

Evangelist John Shoemaker writes: "Due to a cancellation, I have an open date, January 30 to February 11; also an open date in April. I shall be glad to go anywhere the Lord may lead; and carry the full program of preaching, singing, and special music. Since entering the field last fall, I have seen over three hundred seekers pray through to victory around the altar. I have labored at Maryland Avenue Church, Dayton, Ohio; Hanover, Pennsylvania; Douglas Road Church, Toledo, Ohio; Stinesville, Indiana;

Richfield, Michigan; Freeport, Illinois; and Long Beach, California. If I can be of service to you, write me at my home address, 1218 Cleveland Avenue, Hobart, Indiana."

Muncie, Indiana—Five Points Church recently had a wonderful revival with the A. C. Rowland Evangelistic Party as the special workers. Many seekers bowed at the altar and prayed through to God for salvation and heart purity. On the closing Sunday we broke all Sunday-school records with 397 present. Also, we gave our good and efficient pastor, Rev. J. A. Duncan, a ten-dollar-per-week raise in salary. We gave the evangelistic workers a call to return. The Lord is blessing, and all departments of the work are moving along fine.—Church Secretary.

Evangelist D. C. Reynolds writes: "Just 'mopped up' on a couple of hard-fought 'beach heads' in north central Missouri. Due to a change in plans, I have some open time; will go anywhere, almost any time. Write me, 4805 N. Western Avenue, Oklahoma City, Oklahoma."

Royal Center, Indiana—In October we had a revival with Rev. M. G. Hall as the evangelist. Thirty-three souls sought God at the altar of prayer, four new members were added to the church, and we broke our Sunday-school record. The church was much encouraged by the efficient and stirring preaching of Brother Hall.—Arthur Wenner, Pastor.

Evangelist W. A. Mundell writes: "We closed a revival recently with our church at Ebenezer, Louisiana. The Spirit of God prevailed throughout the meeting, with Holy Ghost conviction present in every service—people confessed out and made restitution. A great crowd of people fasted and prayed; God came and gave eighty-five seekers with many victories. New people were added to the church membership."

Pastor Herman L. G. Smith reports: "After a very happy pastorate of over six years, I am leaving Central Church, Portland, Oregon, to go to our First Church in Oakland, California. Our last Sunday at Portland (October 15) was marked with the reception of fifteen new members, bringing the membership up to 190. The Sunday school averaged 191 in attendance during the last assembly year. A sixty-thousand-dollar auditorium, seating five hundred, was built in 1948, as the first step in a building program. A parsonage was bought in 1944. The debt against this recently acquired property is slightly over \$11,000 and is being reduced by monthly payments of \$297. Portland Central Church is made up of a high-type personnel who have a real evangelistic concern and a remarkable unity, so we feel that the stretch ahead portends some splendid spiritual achievements."

La Crosse, Wisconsin—The Nazarenes have a nice plant with a livable parsonage at this place; also, we have some of the finest people in the land, and the general prospect is good. Recently I spent one week with these fine folk and their pastor, Rev. Clifton Nixon. It was a joy to stay in the parsonage with the Nixons and their fine boys. Brother Nixon has the hearts of all his people, and they have a definite upward look. I preached each night for one week, with liberty, and God blessed. This is a town of nearly fifty thousand population, and there are many factories in the city. It affords a real opportunity for any of our folk who want to get into a good city where there will be much defense work. Brother Nixon will do his best to help any who are interested in coming. I know of no place where Nazarenes could contribute more to the cause of Christ while they help their country than in this fine city. No finer leadership can be had than is found in this young man, who is a graduate from Olivet Nazarene College, and also has had business college training. His passion for souls is not to be excelled. Write Brother Nixon. Look for a real advance in this industrial center for the cause of holiness and the Church of the Nazarene.—CHARLES A. GIBSON, District Superintendent

Evangelist Joe Norton writes: "Since September 1, 1948, I have been very active as an evangelist in the Church of the Nazarene, and have been privileged to work with some of our very fine pastors and churches in Kansas, Oklahoma, and Texas. At this writing I am in a meeting at Meade, Kansas, and so far God has blessed with seekers at the altar in each of the night services. Brother Bruce Wade is the singer, and Rev. L. V. Payton is the good pastor here. I have some open time in January and February; write me, Box 143, Hamlin, Texas."

1950

• SEMINARY ADVANCE YEAR •

\$300,000


For Seminary Buildings

MORE CAMPAIGN NEWS

Los Angeles, California
At the invitation of Dr. M. Kimber Moulton, pastor of First Church, Los Angeles, California, President Benner presented the Seminary cause there on October 22. Although under the pressure of a major building project, the people pledged \$1,000. A letter from Dr. Moulton indicates the probability of further support a little later.

Walla, Walla, Washington
Dr. L. J. Du Bois presented the Seminary need at First Church, Walla Walla, Washington, on October 15. With the full co-operation of Pastor J. Paul Downey, a total of \$565 was raised, which oversubscribed the apportionment to that church. A sincere "Thank You!" from the Campaign Committee.

Catlettsburg, Kentucky — First Church has begun its fourth year under the leadership of Rev. Raymond DeShon. Since he came to us, God has blessed and we have seen good progress. In these three years, fifty-one members have been received into the church, and the Sunday school has enjoyed a nice gain each year under good leadership. The three months of this new year has shown larger gains than in the previous year; and we thank God for the fine evidence of love, unity, and spiritual progress.—Ella Bradley, Reporter.



MY GIFT FOR WORLD
EVANGELISM

Grateful to Almighty God for His bountiful blessings, I joyfully give this THANK offering for the advancement of His cause and the salvation of souls.

Name

Address

To what church or district do you wish this gift credited?

.....



As Received by
T. W. Willingham, Executive Director
Nazarene Radio League

A Savory Effect For Other Tables

"Ye are the salt of the earth." Not only are we to be seasoning for our own palates, but to give flavor throughout the earth—on many tables. Here are a few reactions from "other tables" where "Showers of Blessing" has had a savory effect:

From a Presbyterian parsonage comes this letter. "I have just received your radio messages. I heard them on the broadcasts and am delighted with them, and feel that they are worth quoting from time to time in my church bulletin or congregational letters. You have a concise, clear way of presentation that 'packs a punch.' I am requesting permission to quote you for my congregation in mimeographed material for local circulation."

Another writes: "It has been on my heart for some time to write a line of appreciation of your splendid, refreshing broadcast each Sunday morning. My family and I usually get it while we breakfast."

"Your program is a genuine contribution to radioland. It is spiritually

refreshing, challenging, comforting, and inspiring. Your singers are great. We like their selection of hymns and gospel songs and the effective use they make of them. Such consecrated talent means much in our Master's service. Also we want to express our appreciation for the fine spirit and soul-stirring messages of Dr. Russell V. DeLong. It is not alone his earnestness and sincerity, but also his courageous, practical appeal, that is so helpful."

A Baptist pastor writes: "I listened with delight and real blessing to the broadcast last Sunday morning. Praise God for those who still believe in and preach the Word and the need for revival."

From a community church parsonage comes this word: "Accept my congratulations on your excellent programs. Both the music and the preaching are superb. I appreciate especially the fact that you are bringing historic Christian truths to your hearers."

Another minister says: "I think this is one of the finest programs on the air and that speaker cannot be excelled as a radio speaker. He can put more into a few minutes allotted him than any other man I ever heard. The music is superb. We enjoy every broadcast."

Radio broadcasting of the gospel message is like the loaves and fishes surrendered by the little lad to Jesus. He broke the loaves and fishes, handed them to others, and they in turn served the multitude. "Showers of Blessing" brings inspiration to many ministers, and they in turn go out to serve their hungry, waiting congregations. Have you prayed for "Showers of Blessing" today?

Mrs. R. C. Carrell, pastor at San Antonio, Texas, writes: "Fourteen months ago we were given a call to pastor the new South San Antonio Church. A few months after we came, one of our men was instantly killed and one of our young women confined to the hospital for four months. This greatly affected the church, and we are only now beginning to get started upgrade. In October, we averaged forty-six in Sunday school—a 63 per cent increase over September. In our contacts for the month we went 'over the top' 200 per cent. People are becoming interested, and attendance is increasing in our church services. We have a fine group of young people, among them a goodly number of soldier boys. If you have friends in the near-by camps, send us their names and addresses. Receiving the second unanimous vote, we are beginning another year of work for our Lord and Master."

Needles, California—About one year ago, at the request of District Superintendent A. E. Sanner, we came here to supervise an independent Sunday school. We found about fifteen men, women, and children meeting in the living room of one of the homes—not a Nazarene among them. But with the help and blessing of God, in only a little more than one month Brother Sanner came and organized a church with twelve charter members. Soon a good building site was purchased, and after some delay work was begun on the church building. It is now far enough along that the congregation has moved into one room of the building, where they will worship while completing the interior of the auditorium. But now we must turn the work to others . . . (This report sent in by Rev. Oscar Hudson, now retired—after more than fifty years in the ministry—and living at his home, 2368 Dudley Street, Pasadena, California.)

Evangelist Herbert E. Lilly writes that he has an open date in January he'd like to slate in the Northwest. Write him, 303 Maple, Nampa, Idaho.

Georgia District Assembly

The thirty-sixth annual assembly of the Georgia District convened in Savannah on October 11, at the Immanuel Baptist Church, with Dr. Orval J. Nease presiding. The assembly was well entertained by pastor H. J. Eason of Central Church and Pastor W. E. Latham of Eastside Church and their people.

On Tuesday evening, Dr. Nease delivered a stirring message to the church schools convention. The passion and drive which always have characterized our beloved "General" were very much in evidence throughout all the sessions of the assembly. It was a high privilege to have Dr. Nease as our presiding officer at the assembly. Mrs. Nease accompanied her husband, and endeared herself to the people of Georgia.

The report of District Superintendent Mack Anderson revealed a year of great activity and progress. Substantial gains were made in Sunday-school enrollment and average weekly attendance; and the total church-membership figure increased 297, to give the district 3,001 members. Nine new churches organized during the year brings our total for the quadrennium to fifteen. Brother Anderson was re-elected for the fourth consecutive year on the nominating ballot; there were only two dissenting votes. After the election, a nice love offering was received for Rev. and Mrs. Anderson. The people of Georgia love and appreciate the Mack Andersons.

In the W.F.M.S. convention, on Tuesday before the assembly, Mrs. Bruce B. Hall was elected district president to succeed Mrs. Irvin Kennedy, who resigned to accept a position at Trevecca Nazarene College.

Other district officers elected were Rev. Bruce B. Hall, treasurer; and Rev. L. E. Humrich, secretary, to succeed Rev. W. Lee Gann, who is transferring to another district.

Mr. Elvin E. Hicks very ably represented the Nazarene Publishing House; Dr. Edwin E. Hale was present on Tuesday and spoke briefly regarding his work as president of the Nazarene Bible Institute and among the colored people at Institute, West Virginia; and Rev. Clifford E. Keys was present to represent Trevecca Nazarene College, Nashville, Tennessee.

Other visitors in the assembly included Rev. Ray Cloer, of Columbia, S.C., who brought the evening message to the assembly on Wednesday; Superintendent John L. Knight, of Florida District; Superintendent C. E. Shumake, of North Carolina District; Rev. W. D. Blackmon, Rev. and Mrs. W. D. Croft, and Rev. C. E. Toney, from Florida; and Rev. E. N.

Gunter and Rev. D. W. Thaxton, from South Carolina.

General Superintendent Nease conducted the ordination service on Thursday evening, with S. L. Drawdy and W. E. Latham receiving elder's orders.

The Georgia District is set for "all out" victory in the "over the top" year of the quadrennium. We are grateful for the splendid leadership which God has given us, for the substantial growth which we have enjoyed consistently, and for the wonderful unity which provides a solid front for the offensive against the enemies of righteousness.

BYRON E. LEJEUNE, Reporter

Northwest Area Preachers' Meeting

The Northwest Area preachers' meeting, emphasizing the Mid-Century Crusade for Souls, convened October 17 to 19, in First Church, Spokane, Washington.

Urging the visitation evangelism program was a corps of workers led by Dr. G. B. Williamson. The delegation of nearly five hundred pastors and pastors' wives visibly responded to General Superintendent Williamson's stirring messages on soul winning. The keynote of "urgency" was reflected in every phase of the convention by such able men as Dr. S. S. White, Dr. Roy Smee, Dr. L. J. Du Bois, Dr. Lewis T. Corlett, and Dr. H. C. Benner.

The influence of the convention on the "Crusade" program for the remainder of the quadrennium is not to be underestimated. All the six co-operating districts reported perfect or near-perfect representation, and some traveled as much as eighteen hundred miles to attend the conclave. A new surge of evangelism is anticipated as these people return to their churches in the great Northwest country.

The following districts and district superintendents joined in this regional effort: Washington Pacific, Superintendent B. V. Seals; Oregon Pacific, Superintendent Weaver W. Hess; Idaho-Oregon, Superintendent J. A. McNatt; Rocky Mountain, Superintendent A. L. McQuay; Canada West, Superintendent Edward Lawlor; and Northwest with Superintendent E. E. Zachary. Visiting superintendents and pastors came from Minnesota, South Dakota, Nevada-Utah, and California.

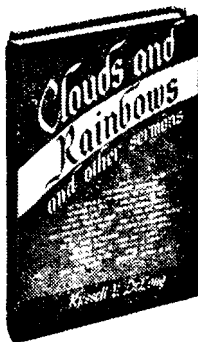
It was a general opinion that the smoothness with which the mechanics of the convention operated was due largely to the careful planning of the superintendents, and especially the efforts locally of Rev. J. George Taylorson, host pastor.

The district luncheons and the united preachers' banquet, held in the beautiful main dining room of the Spokane hotel, high-lighted the fellowship which everyone enjoyed.

The sentiment of "value received for effort invested" was expressed in the general desire to see another regional conference called following the next General Assembly.

LESLIE PARROTT, Conference Reporter

Books Make Ideal Gifts



CLOUDS AND RAINBOWS

By Russell V. DeLong

Dr. DeLong's newest book, containing twenty-four of his popular, dynamic, terse radio sermons. They portray his style, which is straightforward and hard-hitting; his material delves into scientific, historical, literary, and philosophical fields for facts and illustrations. There is never any suggestion of the obscure, the ambiguous, the evasive, in anything Dr. DeLong says. This will make a wonderful gift.

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A DAY IN THE LORD'S COURT

By J. B. Chapman

Seventy of Dr. Chapman's richest devotional, doctrinal, inspirational, and evangelistic messages are contained in this 144-page volume. It is beautifully bound in cloth-board with attractive jacket in blue and gold. It is an ideal gift.

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By Charles M. Sheldon

As popular today as when it was first written, "In His Steps" applies to the life of the average person and sets an ideal example for everyday living. In that phrase, "What would Jesus do?" lies the power of the book.

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THE PILGRIM'S ROAD MAP

By Bertha Munro

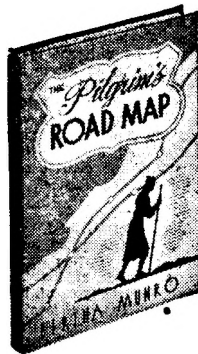
This is an ideal gift for a friend. He will enjoy reading this book and he will be deeply grateful for the benefits it will bring to him.

Miss Munro, with unerring spiritual perception, makes practical and timely applications of the lessons taught in this classic allegory.

It is a book that every serious Christian, young and old, will read with enjoyment and spiritual profit.

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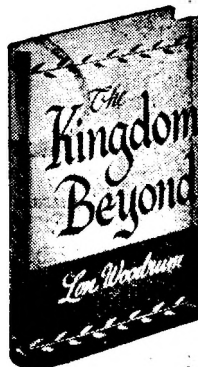
By Lon Woodrum

This attractively bound gift book contains eighty "thumbnail" essays—each centered about some scriptural statement or situation. They are characterized by the author's inimitable style—a delightful combination of wit, poetry, philosophy, and genius. There are inspiration, exegesis, and evangelistic exhortation in them all.

Use this book for your devotional reading. Give it as a gift.

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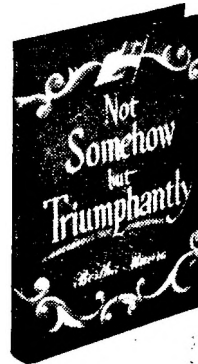
NOT SOMEHOW BUT TRIUMPHANTLY

By Bertha Munro

These talks—so intimate and informal—were first published in "Conquest." They are written primarily for young people. However, older Christians will read them with interest and spiritual profit. Miss Munro has no regard for casual, self-satisfied religious experience. To her, Christianity is a challenge to live nobly, to walk the high road, to be "more than conqueror."

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DEATHS

REV. D. M. COULSON, age ninety-one years, died October 20 at Ocala, Florida. He was a resident of Sparr, Florida, and a retired minister of the Church of the Nazarene; he was one of the old-timers of our church. Brother Coulson was well known throughout the general Church of the Nazarene as an outstanding evangelist and pastor. He was active up to within a few days of his death. He leaves many friends and will be missed by all. Funeral service was held at the Archer Church of the Nazarene, with Rev. John L. Knight, district superintendent, in charge, assisted by Rev. Earle W. Vennum and Rev. O. H. Ferdon. A group of the pastors of the district served as pallbearers.—J. V. Frederick, Jr., Pastor.

MRS. CYNTHIA J. DAVIS of Marion, Indiana, age ninety-four years and six months, died October 18. Her home-going was triumphant in Christ. She was a member of the Marion Church of the Nazarene. The youngest of her six children is Rev. Leo C. Davis, superintendent of the Southwest Indiana District. She is remembered by all who knew her as radiant in her Christian experience, and with hands full of kind deeds for the welfare of others. She remained active, a keeper of her own home and doing her own housework, until three months before her death. Funeral service was conducted by Rev. J. W. Swearingen, pastor of Bayard Park Church of the Nazarene in Evansville, assisted by Rev. Carl Beaver, pastor of Nelson Street Wesleyan Methodist Church in Marion.

HAROLD CALKINS was born May 19, 1912, at Champion, Nebraska, and died September 10, 1950, at Fruitland, Idaho; he had lived in this community for twenty-three years. He united with the Church of the Nazarene at Ontario, Oregon, in 1932. In 1942 he transferred his membership to the Payette, Idaho, church, where he held various offices, including the presidency of the local N.Y.P.S. and chairmanship of the board of trustees. His death was very sudden and a great shock to the church and community. He was a loyal supporter of the church and pastor, and his cheerful and encouraging attitudes will be greatly missed. He is survived by his wife, Alma Stepp Calkins, whom he married in 1935; also his father, three brothers, and one sister. Funeral service was held at the Payette church with his pastor and Rev. George Finch, a former pastor, officiating. Burial was at the Rosedale Memorial Park, with military honors by the Payette National Guard.

MRS. HORTENSE MCCALL FAULK was born March 30, 1930, near Crowley, Louisiana, and died September 19, 1950. She was reared in a Nazarene preacher's home, where God was honored, and gave her heart to Jesus while only a girl; then, sanctified while young, she was faithful to God in the few years of her pilgrimage. She lived a true Christian life and died with victory. In 1947 she was united in marriage to Joseph W. Faulk. To this union was born a son, Joseph. She is survived by her husband and infant son; her father and mother, Rev. and Mrs. Earl McCall, Nazarene pastors at Ponchatoula; also two sisters and one brother.

er. Funeral service was in the Ebenezer Church, conducted by Rev. Elbert Dodd, assisted by Rev. C. T. Stewart, Rev. A. H. Hoffpauir, Rev. O. Hoffpauir, Rev. Walter Hoffpauir, and Rev. Harold Pauley.

MRS. EMMA ATKINSON MCNEILL, widow of the late Professor Robert E. McNeill, was born in Salyersville, Kentucky, May 20, 1873, and died September 14, at her home in Hamersville, Ohio. She was united in marriage to Robert E. McNeill in 1915; theirs was a union of devotion to God and each other. To this union two daughters were born, who survive. Mr. and Mrs. McNeill were charter members of the Norwood, Ohio, Church of the Nazarene. In spite of a frail body, and years of suffering, Mrs. McNeill lived a beautiful, consistent Christian life. Funeral was conducted in Elm Street Church of the Nazarene, Ironton, where she held her membership; her son-in-law, Rev. C. D. Westhafer, is the pastor. Dr. Harvey S. Galloway, Rev. H. C. Little, and Rev. E. G. Marsh conducted the funeral.

MRS. DELLA A. FRITSCH, mother of Rev. C. E. Fritsch, died September 28, at a Hannibal Missouri, hospital following several weeks of illness. She was a member of the Church of the Nazarene at Hull, Illinois. Funeral service was conducted by Rev. W. S. Purinton, superintendent of the Illinois District.

ANNOUNCEMENTS

RECOMMENDATION—Rev. Robert E. Mortensen, our pastor at Bluefield, West Virginia, is closing a successful ministry, and entering the evangelistic field. Brother Mortensen is a fine brother, a good preacher, and has had good success in the field of evangelism. He also is a good singer, which will add greatly to his revivals. Let's keep him busy. Address him, 106 E. Pierson Ave., Somers Point, New Jersey.—Edward C. Oney, Superintendent of West Virginia District.

BORN—to Rev. and Mrs. L. E. Tucker of Peru, Indiana, a daughter, Judith Ann, on October 20.

—to Mr. and Mrs. C. I. West of Roseville, California, a daughter, Leah Christine, on October 12.

WEDDING BELLS—Miss Laurellen Cardin and Mr. A. B. LaRoyce Witt were united in marriage on October 31, in the home of Mr. and Mrs. J. M. Glover, Wheeler, Texas, with Rev. Susie E. Glover officiating.

SPECIAL PRAYER IS REQUESTED by a lady in Missouri, that God will undertake for her along financial lines, also for the work of God in that place;

by a mother in Wisconsin for her son, twenty-nine years old and now in a mental hospital, that God may undertake for him—much needed by his wife and children;

by a lady in Illinois for the salvation of her husband and son;

for a young Pennsylvania woman, that she will not make a wrong choice in marriage, and also pray for her worried mother;

by a lady in Indiana for her mother, who is sick, that God may lift her up in a supernatural way;

by a man in Florida, that God may bless him in his evangelistic and tract work as he travels;

by a mother in Michigan for her two sons who "surely need God"—one in the air force and far from home;

by a brother in Kentucky, song leader in their church, that God may help him physically and spiritually, for his father and three brothers, and that God may supply the needs in their small church.

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Christmas 1950

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Setting is in Bethlehem on the anniversary of Christ's birth in the year of His crucifixion. Requires 2 men and 3 women. 25c

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The Miracle of Answered Prayer!

By Basil Miller

Conquests of Prayer

SCRIPTURE FOUNDATION: *The Lord appeared to Solomon . . . and God said, Ask what I shall give thee* (I Kings 3:5).

PRAYERS marshals God's conquering forces and makes them available for the Christian's use. The greatest conquests of the centuries have been wrought through prayer. "More things are wrought by prayer than this world dreams of." The men and women lifting aloft the banner of victory in God's army have been seasoned in His school of prayer.

Jesus aligned himself with the Heavenly Father through prayer. We read, "And he went out into a mountain to pray, and continued all night in prayer" (Luke 6:12). Paul besought God mightily, and the Father answered with miracle-working wonders. John Wesley built on prayer. Martin Luther opened the centuries to the Protestant Reformation by staining the walls of his study with prayer. George Muller fed thousands of orphans through prayer. He prayed in more than five million dollars for needy causes during his lifetime. The conquests which others have wrought are possible to him who will dare go forward into the thick of battle upon his knees.

Prayer conquers self.

The greatest conquest man makes, foundationing all other achievements, is the conquest of his inner life through prayer. Until this battle is won, other victories are scant. Jesus prayed, "Not my will, but thine" (Luke 22:42). The Son blotted out His will that the Father's might be accomplished; so must the prayer warrior. Prayer subdues one's individual will so that his life might be aligned with the will of God. No achievements for God and heaven are ever possible without the perfect alignment of self with the will of God.

Prayer calms the wildest storms that brew in the soul. Prayer erases the tangle of emotions, quiets debilitating fears, conquers the inner disquieting influences, so that God might work through us. Prayer makes it possible for divine resources to be channeled through us into a needy world.

Prayer unites with God. Until our lives are perfectly united with His, prayers ascend to a brassy heaven, or strike the closed doors to God's throne room. But prayer, in uniting us with God, opens all the avenues that lead into heaven's resources.

Until one has first conquered himself, he is unable to achieve conquests on the battlefield of service for God. The minister finds barren altars until God has conquered him through prayer. The Christian worker is powerless until first prayer has subdued all soul enemies within. Moral, mental, and spiritual giants are made for God by conquests being wrought in the slaying of inner spiritual enemies through prayer.

Prayer fits one for divine occupancy and service.

We must pray ourselves into an attitude where God abides in the heart. Until we are conscious that He dwells within, that we have become the abode of the Almighty, God does not greatly employ us in Christian

service. The source of being useful in the heavenly Kingdom is found in this preparation of the heart for God's abode. The Bible says that we are the temples of the Holy Spirit (I Cor. 3:16). But we do not become the temples of God until first prayer removes iniquity, blots out stains, conquers the inner forces that dwell in the heart, and thus makes possible God's indwelling.

Prayer cleanses the heart of evil forces that would keep God from abiding. Without the divine inhabiting, without the body becoming the temple of the Holy Spirit, we are unable to tap the heavenly resources and bring God down to earth.

Great were the storms, mighty the tempests that raged in George Muller's young soul. But a friend invited him to attend a cottage prayer meeting where the miracle of prayer took place. George Muller learned that he must first be conquered by God, that all indwelling of self and evil must be removed before God could come in. Once Muller learned that lesson, he was able on his knees to enter God's audience room, and there open the door to God's resources with the key of faith. If you would unlock the treasures of God, you must do so by fitting your heart and life for an audience room with the King of Kings through prayer.

Prayer places behind man all available divine resources.

The Bible assures us that at the ". . . end of praying, the fire came down . . . and the glory" (II Chron. 7:1). Thus the terminus of praying is the fire of God coming upon the heart's sacrifice, and the glory of the Lord filling the temple, which is your body. Prayer makes this achievement an immediate possibility for the man who marches forward on his knees. Prayer brings the glory of God. Prayer permeates the house of the Lord with the heavenly fire where spiritual battles are won.

In Acts 4:31 we discover the source of the Early Church's power with men and God. We read, "When they had prayed, the place was shaken." The power that shakes the place—the hamlet, the village, the city, the state, the nation, literally the world—is prayer! There have been no place-shaking movements set up in the tides of the centuries except by men and women of prayer. Brilliancy, high-steeped churches, beautifully robed choirs, churches with flourishing accouterments—all of these may be grand in impressing man, but little do they bring down the fire and the glory of God. They do not shake the place.

Only prayer—whether in a humble frame building, a one-roomed church on the prairie, a mountain chapel, the church in the dell, the city cathedral—will shake the place. America must be awakened, but it will be awakened only by place-shaking prayers. Great preaching will not achieve it. High-sounding titles will not produce it. The accouterments of learning will not avail. To shake America, only prayer is effectual!

Credo for today: I will shake my place this day through prayer.