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HERALD OF

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holiness

Sails or Anchors!

General Superintendent Vanderpool

BEAUTIFUL fluttering sails—ever subject to changing winds—once propelled seafaring vessels on distant voyages or shorter errands. Now these are all but forgotten, being replaced by motors and huge engines.

With anchors, however, it is quite another story. A good anchor is an imperative equipment for the voyage of every ship and there can be no substitute.

Recently Mr. Churchill and one thousand other passengers were delayed in their departure to the U.S.A., aboard the "Queen Mary," because her great anchor, or the machinery that controlled it, was out of order.

Many would cry, "Only the anchor? Forget it! Let's go!" Not so with the captain—he knew the grave peril of a wild, stormy sea without a good anchor. There may be substi-

tutes for pretty fluttering sails; but there is none for an anchor.

Faith in God's promise, hope in His Son, confidence in God's plan, and the assurance of His love are indispensable anchors which reach within the veil. To mar or weaken any one of these soul anchors renders the pilgrim's preparation unfit for his day.

The storm of the age gathers. Soon it will beat with wild fury. Light sails and rigging will be torn and tangled with the first blast of the storm; but with strong anchors cast within the veil, our ships will ride out the storm. Let's give attention to *anchors!*

Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil (Hebrews 6:19).

"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH"—John 17:17

TELEGRAM

Santa Ana, California—New church organized on February 7 with twenty-two members at Garden Grove. Rev. R. E. Dobie accepted the appointment as pastor. Woman's Civic Club building secured as temporary meeting place. Area Nazarene churches supplying pastor's housing until District Assembly. This makes twenty for the quadrennium for the Southern California Districts.—R. J. PLUMB, District Superintendent.

NEWS IN BRIEF

Superintendent John L. Knight of Florida District sends word: "We have organized a new church (in February) with fifty members in the city of Jacksonville. Rev. M. C. Mallory, pastor, and his entire group were organized into the Memorial Church of the Nazarene. Prospects are good for a growing, thriving congregation."

Dr. and Mrs. C. Warren Jones are planning to leave Miami on March 24 for the islands of Cuba, Haiti, Puerto Rico, Trinidad, and Barbados. They will close their work with the Barbados assembly and plan to arrive in New York on April 16.

Rev. L. H. Roebuck, who has pastored the church in Dunbar, West Virginia, for the past eight years, has resigned to accept a call to our church in Old Hickory, Tennessee.

Evangelist Don Scarlett has left the field to accept the pastorate of the Northside Church in Evansville, Indiana.

Doris C. Lucas, secretary, sends word: "Sunday, February 10; a red-letter day for First Church, Lexington, Kentucky; 333 in Sunday school; our pastor, Rev. C. R. Thrasher, given a three-year recall with only one dissenting vote. The best days are ahead."

Rev. Roy Wells has resigned as pastor of the church in Ravenna, Ohio, to accept a call to pastor the church in Science Hill, Kentucky.

Rev. Floyd P. Smith has resigned as pastor of First Church in Tyler, Texas, to accept a call to the church in Belle, West Virginia.

Superintendent H. A. Wiese sends word: "A new Chinese work has been started in Fresno, California. The average attendance for January was

(Continued on page 17)

IN THIS ISSUE

Guard Well the Foundations!

Oscar Hudson

Financing Home Missions

Roy F. Smee

Do We Have Sense Enough?

Mark R. Moore

The Long-View Of Home Missions

Leslie Parrott

A Great Home Missionary Responsibility

E. O. Chalfant

Home Missions The Lifeline of the Church

Arthur M. Fallon

Quotations on Stewardship

Earl C. Wolf

Editorials

Stephen S. White

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You Promote the GOSPEL When You Promote the HERALD

THAT PRICES have skyrocketed with in recent years is a fact well known to everyone and of which all are reminded daily. Everything we eat, everything we wear, everything we use costs more. The United States Bureau of Labor Statistics discloses that from 1932 to 1951 the price of coffee soared 183 per cent, butter 201 per cent, meat 315 per cent. Wages have gone up too. It is an up-and-up spiral.

In the midst of this picture of rising costs your publishing house operates. Always it has been the policy to operate efficiently and to make available the literature and supplies for the church at the best possible price advantage. This is the present procedure, and price increases have been comparatively far below current trends.

Two years ago the subscription price for the HERALD OF HOLINESS was increased 25c—barely enough to offset the higher costs of paper and production at that time. Since then the cost of paper alone has risen 30 per cent. Actually the HERALD OF HOLINESS will have been published during the fiscal year closing April 30 at a deficit of over \$30,000.

With these facts at hand the Board of Publication, meeting in Kansas City in January, voted to increase the price of the HERALD OF HOLINESS to \$1.50 a year. This price is to be effective May 1, 1952.

THAINE F. SANFORD,
Sales Manager



We Live Today!

By F. W. Davis

We know not what the future holds;
Nor do we know the plans of Him
Who holds the future in His hands,
Our course of life, both bright and dim.

We live today, and not tomorrow—
This span of life we cherish dear
Is filled with vast uncertainties,
And only God can shield us here.

Today is ours—tomorrow God's;
All we possess our Father gives.
Let's trust our future in His hands,
For time and eternity are His!

Guard Well the Foundations!

By Oscar Hudson*

THE STRENGTH and usefulness of any structure rests principally in its foundation. The room arrangement may be complete, its walls perfectly formed, and painting masterly; but if the foundation is faulty, its use will be dangerous and endurance disappointing. This applies to religion as well as architecture. Some contend that one religion is about as good as another if its devotees are sincere. But this position is not well taken. One may "believe a lie" and "be damned." Pagan religions as well as Spiritless Christianity are to be avoided because of their unsafe foundation.

Jesus started His Church upon a foundation that is more enduring than the rock of Gibraltar. He asked His disciples: "Whom do men say that I the Son of man am?" They were indefinite because the people were uncertain; they were without definite conviction. Then He asked, "But whom say ye that I am?" In no uncertain tones, Peter answered, "Thou art the Christ, the Son of the living God." Jesus replied, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven . . . and upon this rock I will build my church; and the gates of hell shall not prevail against it."

A definite, unclouded experience of divine grace in the human soul is the only sure foundation for building strong Christian character or maintaining a useful ecclesiasticism. Some religious bodies rest upon the keeping of a certain holy day, others on some form of water baptism, and still others upon some sort of physical demonstration; but the true Church of Christ rests upon a conscious impartation of God's grace to the human soul. One may be sound in theology, constant in church attendance, and liberal in its support, and yet void of that stamina upon which the Church of Christ is built.

Holiness bodies may undermine and destroy their future spirituality and fruitfulness by careless, unwise altar work. The late Dr. B. Carradine once said that an evangelist may wage a successful battle until he comes to the altar service, then lose it all. To hurry anxious souls into an immature profession of salvation and church membership may become spiritual abortion, producing death rather than life. Such procedure may increase records of church membership, but will clog the wheels of real spiritual progress and militant activity with useless weight. Seekers should be urged to tarry for a heart experience of divine grace. God can accomplish more with three hundred Gideon soldiers than with thirty-two thousand if the most of these are unromantic and self-seeking souls.

In the closing words of the Sermon on the Mount, Jesus pictures the result of two builders. One dug away all of the sand and built

upon the rock. He repented of all his sins, made humble confession and hearty restitution—cleared everything away. It cost him something and required time and effort to do this, but it paid off when the storm arose. Jesus said that house "fell not." The other built hurriedly upon the sand; he made no effort to clear anything away. According to the record, in outward appearance the two buildings were very much alike—the only difference was in their foundations.

It cost less to build upon the sand; but when the storm came, this building went down with a terrible crash. The stormy winds of judgment and the lurid lightning of wrath against sin and uncleanness are facing every soul. The only thing that will enable anyone to stand at that time is a clear revelation of God to the human soul.

THIS IS OUR DAY

THE DAYS we face are difficult, but God knows how to help us face them. This is a time for greatness. God, no doubt, has brought us to the Kingdom for such an hour as this; and so the Church of the Nazarene has her task. It is to strive for souls: souls for whom Christ died, souls who are in darkness—to them we must bear the light.

The joy of winning souls will bring us to our reward. For in the doing of God's will we become His ambassadors. It is this partnership which gives us both our sense of mission and our means for accomplishing it.

The Easter season will soon be upon us. What an opportunity we have to share in the church's world-wide ministry! April 13 is the date for the annual offering we bring for the extension of Christ's kingdom around the world. This year, because of the General Assembly and the closing of the quadrennium, our gifts of love will have added significance.

The General Board in its recent annual meeting authorized the sending out of forty-three new missionaries to represent the church and carry the gospel of full salvation to those "who sit in darkness." We must equip them. We must send them. We must maintain them. This is our joyous task.

So as we pray for the success of the Easter Offering, let us remind ourselves we are on the home stretch of the quadrennium. "Over one-half million dollars" in the Easter Offering will challenge our delegates at the General Assembly to plan adequately for the next four years. But it will do more. It will give to our general superintendents a clear indication that we are a united people pressing the battle for God and souls around the world. This is our day for EVANGELISM!

—GENERAL STEWARDSHIP COMMITTEE

*Retired Nazarene Elder, Pasadena, Calif.

HOME MISSIONS

MANY OF OUR CHURCHES and districts will give special emphasis to home missions during the month of March. The possibilities of this part of our church work have increasingly captured the interest of Nazarenes everywhere, and God is blessing the church because of it. The following articles on home missions have been arranged by Dr. Roy F. Smee, the general home missions secretary.

This quadrennium the Church of the Nazarene is setting a new record for home missionary work. Statistics cover the period, June 1, 1948, to June 1, 1952. By February 15, with three and one-half months yet to be recorded, 640 new churches have been organized. We are expect-

ing this number to go well over 700 before the General Assembly.

We are glad to include in this home-missions issue the challenging article by Rev. Mark R. Moore on the rural church. Brother Moore speaks with authority, for his district is predominantly rural. We believe the Church of the Nazarene is answering this challenge. It is interesting to note that, out of 557 new churches organized in the United States since 1948, 363 (65 per cent) are located in towns or villages of 5,000 population or less. One hundred eighty-eight of these new churches are in county-seat towns, many of these towns being entered for the first time by the Church of the Nazarene.

Financing Home Missions

By Roy F. Smee*

HOME MISSIONS is the most appealing undertaking in the entire church program. Its appeal lies in the practical results it achieves. Without the constant outreaching of home missionary burden and passion in opening and establishing new churches, the entire denomination will soon stagnate and die. Every department of the church feels the impulse of home missionary advance. Our colleges and seminary find a new source of support in students and finances with every new church organized. Our publishing house receives a new patron with every new organization. A new budget for foreign missions is born with every new congregation. And it has been my observation that an enlivened spiritual fervor results on any district that becomes intensely home missionary minded. An aggressive home missionary program will so occupy and challenge the minds of our people that they will have little time for petty trivialities, which so often destroy the unity and handicap the co-ordinated forward march of our Zion.

Every district should have a home-mission budget. But it is seldom wise to try to make this budget comprise the entire home-mission giving of the district. When our people get a vision of what a home-mission dollar will do in terms of souls and church growth, they will become liberal in their support. I know a district that ten years ago had only \$900 to invest in home missions. It was invested wisely and well, and today as a result of that \$900 investment we now have property worth \$25,000 and a group of saved and sanctified Nazarenes numbering

several hundreds. That is the story of home missions, north, south, east, and west. That Nazarene soul is indeed dead who would not respond to a direct appeal to thus make his money live. But merely to put it in a budget and thus expect to collect and spend is to court dissolution and put a certain end to all home missionary fervor. Therefore, we must conduct home-mission tours, hold home-mission rallies, and constantly make a direct appeal for the support of this great arm of the church.

I have found that scarcely anything appeals to the young people of our church like home missions. Its very nature fits into their outlook on life. Home missions is building the church for tomorrow, and our young people are the church of tomorrow as well as the church of today. A certain district made an appeal to its young people for home missionary support and that year they put \$400 into home missions. Each year the various societies increased their home-mission giving and the new societies added to the increase of the original group until now, twenty years later, they will give this year for district home missions the sum of \$15,000, and they thrill with the task. Of course, this result could not have been achieved without the district superintendent's having cultivated and fostered the impulse in every sanctified young person that responds to such a challenge.

Some of our major churches under the leadership of pastors who have a vision have sponsored new churches. The pastors of these mother churches are thus proving their interest in the advance of the Church of the Nazarene beyond that which contributes to their own personal benefit. This is the true Christian attitude. I have yet to see a sponsoring church which is wholehearted

*General Home Missions Secretary. Condensed from a paper read at the Superintendents' Conference in Kansas City, January 10, 1952.

in the giving of money and foundation membership to start a new church that has not profited beyond measure by any sacrifice thus entailed. There is bound to be a temporary shock not unlike that which comes to a mother in giving birth to her child. But this is temporary, and soon the flush of new life and unusual strength will compensate for all that it cost. And who would say that the mother is not the stronger for the sacrifice thus made? Likewise is the regenerating influence of the spirit of missions upon any church. I have found that this method is one of the most satisfactory methods of financing the home missionary church.

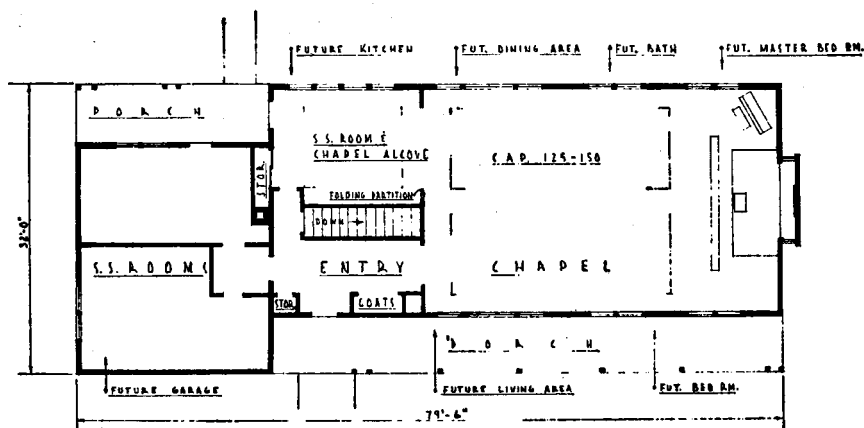
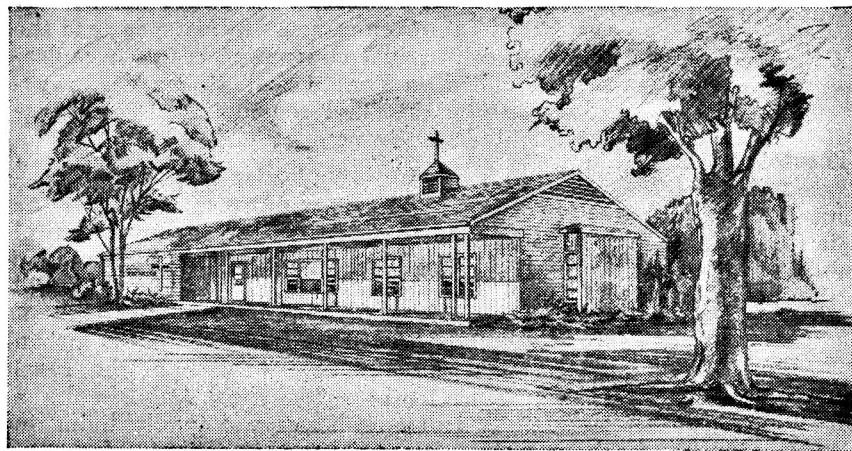
Those of us who have been active in the field of home missions know that one of the problems which is most difficult is the securing and financing of suitable places of worship for the new organizations. To stay in temporary quarters for too long will handicap our advance. The people whom we are trying to reach are not going to be attracted to a dirty-faced store building, a greasy tent, or a hole in the ground, which is a good description of some basements which I have seen. It has become impractical if not impossible to rent suitable places in which the new churches may worship. We are forced

to buy or build. This forces upon us a program for financing.

Every young church and every young pastor has a right to ask for an opportunity. And I believe that every district should do its best to make that opportunity possible. Give the young church as much as may be reasonable, but also make sure that there is a sufficient burden of responsibility to challenge the new group to real sacrifice and dependence upon God for their future.

Many of our districts have now organizations patterned after the Two-Dollar Club of Northern California. Some call their setup the Founders' League or Pioneers' Army, or some such name, but the principle is the same. The plan is for the district superintendent to make direct calls on all who will join by agreeing to send in a certain amount—it may be one dollar, two dollars, or five dollars—each time a call is sent out. This money is usually earmarked for capital investment only. Therefore, if a district can secure one thousand members to this sort of plan, the district superintendent of that district has at his disposal a sizable sum of money for immediate use in making the initial payment on such property as may be secured for the new organization.

HOME-MISSION CHAPEL



The perspective and floor plan of a home-mission chapel that can be converted into a residence are shown on the left. This is one of the "dual-purpose buildings" mentioned in Dr. Smee's article. The plan was developed by the Department of Home Missions and Evangelism through its Division of Church Extension. Blueprints comprising the preliminary drawings for the chapel are available from the Church Extension office. This chapel can be built with or without the garage, and with or without a basement. If desirable, a small apartment for the pastor could be built in the future double garage. When converted into a residence, it is a well-arranged, three-bedroom house.

This plan will not work automatically. It has to be worked. But when our people know that their one dollar, two dollars, or five dollars means the planting of a new Church of the Nazarene it becomes a real source of joy for them to give. This is something anyone can have a part in. Thank God for those who can and do give their hundreds and thousands, but home missions should be put on such a basis that anyone may have a part. And indeed, who would not give a dollar to start a Church of the Nazarene!

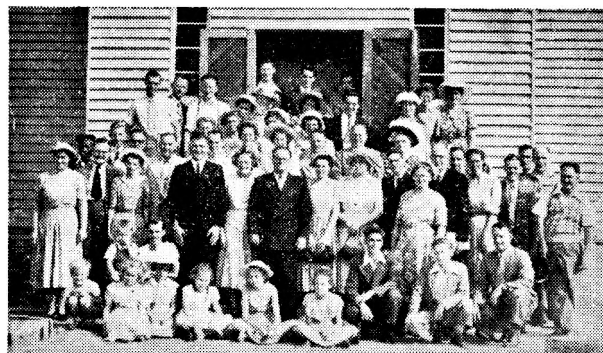
In building or securing property it is always wise to think, What could I do with this property if the venture for the new church were to fail? Invest your money so that it is secure. For this reason I favor a beginning building which can become a dual-purpose proposition. Build so that it can become something besides a church if need be. This has many advantages. Very few churches when once wisely housed fail. In fact, it is hard to kill a Church of the Nazarene after it is once under its own roof. But should one fail, if you have planned wisely you can salvage the entire investment for use in another place.

This dual-purpose building plan has the added advantage of making it easy to finance. Another advantage is that after the first years of use and the congregation has outgrown it, it becomes a valuable asset by either turning it into a parsonage or by selling it to advantage, thus putting into the hands of the young church needed money for the erection of the enlarged and more permanent place of worship.

When you build, build well. There is nothing more discouraging than for a young church to sacrifice to pay their building out of debt and then when they have outgrown it find that because of a sagging roof, or bellied walls, or termites in the understructure the building is worthless.

Financing home missions consists mainly of two things, getting the money and spending it well. The mechanics of either the getting or the spending is secondary in importance. Both are matters that concern the spirit.

I am not interested in organizing and building churches just to add to the name of the Church of the Nazarene. I am not interested in starting new churches just to find a place for more preachers to preach. I am interested in promoting the cause of home missions because I believe that under God it is the greatest means in the ultimate in bringing men to Jesus Christ. I am interested primarily in saving souls. And every time we establish a new Church of the Nazarene we raise an altar where countless hundreds will find God in increasing numbers, if Jesus tarries. From this church will go missionaries and preachers to the ends of the earth. The influence of their money and prayers will be felt around the world.



The Australian District Assembly, held at Wynnum, Brisbane, Australia, in December, 1951. This is the new location of the Manly church. Australia is one of our five overseas home mission districts. Rev. A. A. E. Berg, in the center of the picture, is the district superintendent. He will be in the United States next month.

Do We Have Sense Enough?

By Mark R. Moore*

"If the Protestants don't have enough sense to stay in the country, why should we be prohibited from going in?" asked Msgr. Luigi G. Ligutti, executive director of the National Catholic Rural Life Conference. In his speech to the twenty-ninth annual convention of his organization he called on Roman Catholic leaders everywhere to join this "holy competition to increase the rural Catholic population."

Why has this Catholic leader sought an excuse to enter the rural communities and why has he challenged his church to compete for the rural people? It is because he feels that his church's growth depends upon its ability to win the rural population. He points out that 80 per cent of the Catholic population now live in the urban areas while only 6 per cent live in the rural areas. Since it is a biological liability for a city family to be as large as a family living in the country, he sees little opportunity for continued growth among his people unless the rural areas are made Catholic.

Recently I heard a fellow minister quote a Nazarene pastor as saying that the Church of the Nazarene was not interested in the rural areas. It was impossible for me to let this mistaken idea go unanswered. I pointed out that on our district alone forty-five of our sixty churches are in towns of 5,000 population or less (5,000 is considered by many as a rural community), and that twelve of our sixty churches are the only or largest buildings within their respective communities. I also told him that I felt that the national relation of rural to urban churches was about fifty-fifty.

*Superintendent, Northwest Oklahoma District

These two attitudes should challenge the Church of the Nazarene to maintain its influence in the rural areas and intensify its efforts to reach every town, hamlet, and crossroads junction with the message of holiness.

LET US FACE FACTS

It is difficult to work in rural areas because of the seasonal and limited finances of the people. Rural people generally take longer to make a decision to accept Christ and join the church than do urban people. Many in the rural areas are only renters and are often forced to move from farm to farm or from farm to city. It is often difficult to secure ministers who know rural people and are willing to work with them.

The Church of the Nazarene has solved innumerable problems when brought face to face with them and must solve the many problems with regard to rural evangelism.

THE FINANCIAL

The Department of Commerce reports that two-thirds of the church membership lives in the rural area, yet furnishes only one-third of the finances, while the other one-third lives in the urban areas and furnishes two-thirds of the finances. Since the urban churches receive a portion of their growth from rural people moving in, would it not be wise for the larger churches to support rural churches in one form or another? The home-mission budget provides a good channel, local preachers could be sent to the churches, or direct financial support could be given. I believe it would be impossible for a large church to lose financially, spiritually, or numerically if it supported one or more community churches either directly or indirectly.

LONGER TO MAKE DECISIONS

Too often the rural pastor becomes discouraged before he completes his task. The people attend but seem to be unmoved. Actually the rural family does not live in the rush nor are they in the habit of making as many decisions as the urban family. As the rural pastor understands this he is less likely to become discouraged. The farmer plans a crop for a year or more; he plants, cultivates, and then gathers the harvest. Likewise with salvation. He studies a long time before making a decision; but when the decision is made, generally Christ has a dependable soldier. The local preacher from the urban church who does not have to depend on all of his support from the rural church often bridges the gap of time and helps save the rural church.

MOVING FROM FARM TO FARM

We must establish more rural churches, so we will have a church home near the renter family which moves often. Then too, by working the rural area more thoroughly we will reach many rural people before they move into the cities and become entangled with the devices of sin.

SECURING MINISTERS WHO KNOW

I have witnessed several public tests as to ministers' origin, whether it be rural or urban. These tests indicate that the great majority of ministers have lived in rural areas. It is not a lack of a minister understanding the rural community, for we have many ministers from the rural areas, but rather a misconception of service. We have judged the importance of a business, a newspaper, and a church by the size of their town too long. We have accepted the romance of moving to the cities until we are in danger of neglecting the greatest field for souls, preachers, and continued growth.

Nazarenes, we will prove to the world that we have sense enough to stay in the country!

The Long-View

Of Home Missions

By Leslie Parrott*

A DREAM of the Kelso Church of the Nazarene came true on the first Sunday morning in November, 1951, when the newly sponsored Longview congregation held its first service.

Kelso and Longview, Washington, are twin cities, separated only by an imaginary line. For fifteen years the Church of the Nazarene, which was first organized on the Kelso side of the line, has had a steady growth under the leadership of pastors Ted Martin, Ralph Cook, and H. S. Palmquist, consecutively. For years this congregation, which has drawn quite equally from both towns, has realized a church should be started in Longview. This last fall, as the Kelso church was running regularly at capacity, it seemed the time had come for the division. Final plans were consummated during the October revival with Rev. W. D. McGraw. As is now being proved, the Spirit of the Lord led District Superintendent B. V. Seals, the writer, and the Kelso congregation to know "now is the hour." It was not all glamorous. There were family, friendship, organizational, and spiritual ties that were not easily dissolved. Many who had "sweat blood" to erect and pay for the beautiful Kelso church did not cherish the thought of starting over again.

No one was told to change his membership, but Dr. Seals merely called for a meeting of those who felt the Spirit's direction to help start the new church. There were many moral battles waged by these God-fearing people, but the spiritual and numerical growth and development of new lay leadership has proved God's directive in the entire procedure.

The new congregation, which meets in the auditorium of the Longview Y.M.C.A., has more than eighty members and last week had 136 in Sunday school. Its regular plate offerings are near \$700

*Pastor, Kelso, Washington

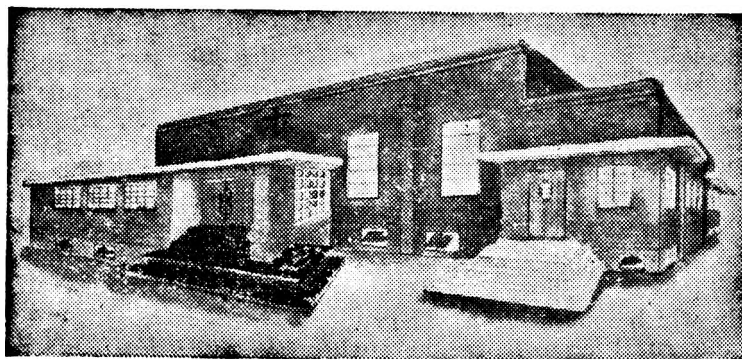
per month, exclusive of the building fund. Lots across the street from the Y.M.C.A. have been bought for \$11,500. A beautiful, well-located parsonage has been purchased and equipped with kitchen appliances, automatic laundry room equipment, and office furniture. A salary in keeping with the income of the church is being paid to Rev. Kenneth Bryant, the pastor. Brother Bryant, who has proved himself a home-mission builder in Spencer, South Dakota, is headlong in the job here. He has begun a \$15,000 building fund campaign, exclusive of the pledges made by the Kelso church, and he expects to begin building late this spring. A \$100,000 building is planned. This new church has assumed budgets from the beginning.

With the loss of so many members, so much financial strength, and with a complete disruption of the Kelso organization, many have wondered if the Kelso church would not be permanently crippled. However, since the division, we have had a rally-day attendance of 521, which is a record crowd in the history of the church. On the same Sunday, the Longview Sunday school had 133 in attendance. In December we averaged 308, which is the highest average attendance in the history of the church. The same month Longview averaged 122. This last Sunday (January 13, 1952) for regular church attendance we had to open the overflow room again, for the first time since the division. Eighteen has been the least number of new people on any Sunday since the first of November. If we can get twenty-three more members before our District Assembly in May, we will have gained back our Longview membership losses this first year.

Our bills are all paid. The board has added the expense of a secretary to the pastor. The Kelso church has voted to make an all-out attempt to pay the entire budgets assumed by the combined congregations at the beginning of the assembly year.

All of these things, plus a unique spirit of unity, makes us all know that the "Long View" in home missions pays.

Architect's sketch of the Church of the Nazarene at Anchorage, Alaska. Rev. M. R. Korody began our work in Anchorage in 1949. The church was organized in January, 1950, and a basement church and parsonage were built later that year, with the assistance of the Department of Home Missions and Evangelism. They expect to begin work on the superstructure, financed by the local church, this month.



A Great Home Missionary Responsibility

By E. O. Chalfant*

LATE STATISTICS tell us that the population of the United States in 1952 will be 155,700,000. I think it is generally admitted that 15,000,000 of these are colored people—that is one in every ten, with the ratio increasing slightly from year to year.

No human beings on the face of the earth have made greater progress in every way. You only have to look around a little in some of our great cities like Chicago, with more than half a million colored people, to see the great advance they are making.

Their banks, their schools, their churches, their parks, their homes, their stores, with the personnel, the bankers, storekeepers, ministers, doctors, lawyers, teachers, skilled workers—all these are good Americans. They have keen minds. Communism has made no appreciable inroads into their thinking.

The question is, Has the Church of the Nazarene a responsibility to this great people, to give them the doctrine of holiness and experiential salvation as we understand it?

1. We should give them our message because they are *near at hand*. I know best about the Chicago district area, where I have been superintendent for thirty years. There are 500,000 in Chicago; 10,000 in Peoria; 10,000 in Rock Island and nearby cities; 10,000 in East St. Louis, Illinois; 3,000 in Danville. In practically all the great cities we have a substantial colored population. There are something like 800,000 in the state of Illinois. The colored migration to Illinois has been tremendous in the last few years and is on the increase. There are also large groups in Ohio, Indiana, Pennsylvania, New York, and all our Northern states and cities, and of course the great Southland.

*Superintendent, Chicago Central District

2. To evangelize them will not take nearly so much money as it does in faraway places.

3. We should give them the gospel because we have church buildings and equipment right in the midst of many of their settlements.

4. Most of all, we should give them the gospel because we will not be carrying out the Great Commission right under our noses unless we do.

5. We will help to check the rising crime wave in their midst by giving them the gospel. The other day I visited a great penitentiary with some 4,100 inmates. They told me that 53 per cent of them were colored.

Our Church of the Nazarene has a genius of functioning any place with any race in any clime on the face of the earth.

How shall we proceed in this matter? I believe we should go in to get one hundred colored Nazarene churches in the next ten or twelve years. There is every reason why we should then have ten thousand colored Nazarenes with a million dollars' worth of property.

They would then be taking the *HERALD OF HOLINESS*, *Other Sheep*, paying into the General Budget, and sending young people into the ministry and Christian work among their own race and be a real force for God in the salvation of their own race.

Of course I am interested in the one million colored people in Johannesburg, South Africa; I have a boy working among them down there. I am interested in the 40,000,000 Filipinos. I am interested in the 8,000,000 souls in Australia. I am interested in the few thousand in Alaska. I am interested in 45,000,000 in Italy.

But here in the good old U.S.A. are 15,000,000 colored people right in our midst. Let us evangelize them. Why not give them the gospel? get them saved and sanctified and make them good Nazarenes?

Do we not have a major responsibility here that should grip us and challenge us? Is there any reason why we should not accept this responsibility and discharge it faithfully? We have the message that they need. We have the organization to do it. We have the leadership within our present organization that is interested and can promote the evangelization of these 15,000,000 colored people.

We are beginning to find the colored leaders to carry on this good work. There are bound to be preachers and workers of ability among these people who will take to the Nazarene way of doing things. Also I find a very sizable number of people who are interested in giving money to this cause.

Finally, I am sure it is within the range of the Great Commission as well as within the range of responsibility and ability of the Church of the Nazarene to evangelize this great group. Every one of them has a precious immortal soul worth a million worlds like this!



The first Church of the Nazarene was organized in High Point, North Carolina, in December, 1946. We now have three splendid churches in the High Point area. Pictured above is a Sunday morning congregation of the Archdale Church, the third of these churches, organized in August, 1949. They have the first unit of their church building free of debt and plan to build again soon. The Sunday school is averaging over one hundred. This is a typical home-mission development.

HOME MISSIONS

The Lifeline of the Church

By Arthur M. Fallon*

THE CHURCH OF THE NAZARENE is a sort of bifocal organization. We must be able to look off in the distance and near at hand. In fact, we must look at both simultaneously, for one is just the continuation of the other. It is hard for us to see any division between foreign and home missions, for there is a lifeline that runs through every department of our great church; and to forget one part means to help kill the other.

We have no license to forget our own local organization. Unless we pay our local bills, build our Sunday schools, increase our church attendance, have folk at our altars, and encourage the church we are pastoring, we are not doing what Jesus commanded us in the Great Commission: "Ye shall be witnesses unto me . . . in Jerusalem." Our local "Jerusalem" demands our first attention. But to build a great "Jerusalem" and neglect other fields is also going against Jesus' teachings.

There are many who do not wish to look away from that which seems to be of immediate profit to them. They are so nearsighted that if they ever looked afar they would faint. They feel that another church anywhere near theirs would rob them of some of their people and money. Yet, as we go back to the "Great Commission" and analyze it more carefully, I think we can see where Jesus teaches us that if we are to do the job right in "Jerusalem" we must of necessity witness to Judea. Not only that, but if we don't witness in Judea the work in Jerusalem is going to suffer.

We should not overlook two other parts of the Great Commission: "Samaria" and "the uttermost part of the earth." Our church has spread

*Pastor, Binghamton, New York. Condensed from a paper read at the Albany District Preachers' Meeting.

throughout the world. The lifeline goes from the local church through home missions, and out into the world. If we stop our great work of home missions, the lifeline of the church around the world is going to be cut or at least clogged. So for those who see only afar, and get thrilled only about giving out to our foreign work, and do not seem to be interested in the struggling church in the next city or town, there must come the consciousness that, if we fail to keep building new churches at the home base, even their giving to the foreign work without supporting the home missions work may be the very cause of the foreign work's bogging down.

Here are some of the reasons we should not forget home missions:

1. *We have a task*, and unless we carry out our task the lifeline of our church is broken. There are folk in many of these cities and towns in New York who need our message of holiness. Of course, many of them do not want us any more than some want Jesus. Yet they need us. Other churches are too much interested in other programs to reach these folk who attend no Sunday school or church. They will not leave the city in which they live, so we must go to them with our church if we ever expect to get them into our church. Therefore, home missions is the lifeline to carry out our task and to bring these unchurched to us.

2. *We have the message*. Holiness will take care of many problems in broken homes. We have little competition, for few want to preach perfect love. New methods of teaching religious life are not soul-satisfying, but our message is commen-

surate with our task. Therefore, home missions is the lifeline to spread our message of holiness.

3. *Our church must grow numerically if we are to carry out our task* and spread the message of holiness. Therefore, we must have more churches. Many would say that we cannot afford more churches, but we cannot afford not to have more churches. When we read our church history, we find that the reason we have the great church which is ours today is because of home missions. How often I have thanked God for that group of Nazarenes who pitched a tent in Manchester, Connecticut, years ago! Do you think they could afford to help pay for that campaign and support a new church as well as keep up their own local church? They could not, but they did. What are the results? A fine church and beautiful parsonage, many Christian laymen around the world. Then I remember helping to start the work in Hartford, Connecticut, where the late Dr. H. V. Miller once pastored. Out from these churches alone have come hundreds of Nazarenes. Home missions made it possible. Therefore, home missions is the numerical lifeline of our church.

4. *We need more missionaries and preachers to carry on our work*. In many of these towns and cities where there is no Church of the Nazarene, there are hundreds of potential missionaries and preachers who need to hear about the Lord, and they will come. Therefore, home missions is the lifeline to supply personnel to operate our church.

5. *Our church is in need of more money*. There is positive proof that our church has received back into its treasuries from churches started through home missions thousands of dollars to carry on district and general work. There isn't a better investment on the market than has been proved by our investment in home missions. Therefore, home missions is constantly serving as our lifeline to financial help for our general church.

6. This final suggestion: *Some of our churches need new life and a new interest*. Any home needs a child. To the good parent it is a thrill to watch a young child grow into womanhood or manhood. Churches need a renewing of life, for many times they become so concerned with local problems that they bog down and get nowhere. It does not seem sensible, but we are better off in every way since we have children in our home than we were before they came. My boys keep me on the go, and I cannot find time to worry about my own problems and the problems soon disappear. Many churches have gone too long without a "child." If they are not large enough to start a baby church by themselves, they could join some other church in adopting one and pray for and work to get another church established. When local congregations experience the thrill of seeing a new church grow, their local problems dissolve and they find their own hearts blessed and their own local responsibilities met without much trouble. Therefore, home missions can be the lifeline that will bring new life to your church.

A LIGHT

(Psalms 119:105)

By Wayne L. Cooper

I cried unto the Lord:

"I cannot see my way;

The day seems dim and distant still

And heaven a far-off place.

I cannot see Thee as I would.

Oh, show me now Thy face!"

'Twas then the God of heaven spake;

Assurance fell like rain.

"Look to thy feet," He said;

"The way is bright and plain."

I looked and, lo! a single step

Before me was alight.

I took the step, another came,

And thus my way is light.

A Lamp unto my feet Thou art,

A Light unto my way.

Tomorrow's shores may still be dark;

I've light enough today!

Quotations on Stewardship

Selected by Earl C. Wolf*

Possessed of everything but God is eternal bankruptcy.—G. A. McLAUGHLIN.

The communist demands his full share of all the wealth in the community. His gospel is one of demand for self. The Christian of Pentecost, on the other hand, contended only for the right to bestow his goods upon others.—BISHOP J. M. THOBURN.

From the days of the Apostles until this hour, whenever Pentecostal fire has fallen upon men or churches it has invariably burned the purse strings off and filled the possessor with the spirit of liberality.—SETH C. REES.

Rather would I be in the place of the heathen, who know not the gospel, than in the place of those who put so light an estimate upon it as to be unwilling to make sacrifices of money and time for its support.—PHOEBE PALMER.

How sad to think that not only worldlings, but vast numbers of professed Christians are using this world in such a way as to lay up no good store for the time to come.—GEORGE D. WATSON.

He who undertakes to make a consecration of himself to God without including his purse, is like the manager who proposed to bring out the tragedy of Shakespeare and leave out the part of Hamlet.—THOMAS CARTER.

There is not wealth enough in all worlds, if it was all concentrated; nor is there a throne builded beneath the stars, high enough; nor is there breath enough in the nostrils of men to breathe renown enough; to be the object of the master-passion of a soul endued and winged for immortality.—P. F. BRESEE.

It is folly for any man to claim sovereignty over his money, or over his talents, or over his time, or even of himself. We are not our own, for we ourselves with all we have, are under the control of a divine and supreme Sovereign.—R. T. WILLIAMS.

A man's real value is in the treasures of his heart and mind—not in the abundance of the outward things which he possesses. And he is to use the things of this world—not to be used of them. Only persons—God and men—are really of first-line value. Therefore the first thing involved in Christian Stewardship is the giving of one's heart and life to God: first in repentance and surrender for forgiveness and regeneration; and, second, in complete consecration and dedication for cleansing and endowment with divine unction and power.—JAMES B. CHAPMAN.

*Pastor, Oxford, Pennsylvania

MEN FOR THE GAP

I sought for a man among them, that should . . . stand in the gap (Ezekiel 22:30).

THE BLACK EMBULUZI RIVER had broken through its banks. It would soon destroy Swazi homes, gardens, and bridges. Stones and trees thrown into the gap were tossed away like pebbles. In desperation the natives sent for the one white man of that section.

Missionary Harmon Schmelzenbach came to the rescue. Above the gap in the riverbank a huge, round boulder sat perched upon a rocky ledge. By hard and long work they were able to pry the boulder off the ledge. The rushing waters caught the falling rock, and for a moment it seemed that it too would be swept away. It moved into the gap in the riverbank. And then its jagged edge gripped the rock beneath. The big boulder shuddered, slowly settled down, and held fast in the very middle of the gap. The battle was won.

Next day in Preachers' Meeting Brother Schmelzenbach preached a never-to-be-forgotten message on Ezekiel 22:30. He pictured the great God of all creation seeking everywhere for men who could stop the gap. Nobody wanted to be a pebble tossed aside. Everybody wanted to be that big boulder standing alone, holding in the very center of the gap.

The world is on the verge of terrible destruction. The gap grows wider daily. God is still looking for men of boulder proportions. If He can find the men for the gaps, He will save the world. Are you available? The greatest work any man can do is pray, until after he has prayed!

LOUISE R. CHAPMAN

General W.F.M.S. President

Spring Signs

By Norman C. Schlichter

*Again comes spring!
And signs of God
Are bursting through each warming clod,
While plowmen strong,
With a joyful song,
Run their furrows deep along—
A song of faith in yields to be
Of grains, and fruits on each budding tree.*

*The sap that's flowing
In every bough
Is a sign that God moves
With each moving plow!*

THE REPORT of the annual meeting of the Board of Governors of the Canadian Nazarene College appears elsewhere in this issue. It calls to our attention again the sudden passing of Dr. E. E. Martin, who was president of our Canadian Nazarene College. It was not my privilege to become intimately acquainted with Dr. Martin, but I knew him long enough to feel the impact of his godly and gifted personality. Not only his immediate family, Canadian Nazarene College, and our Canadian Nazarenes, but also the entire Church of the Nazarene suffered a great loss in the death of Dr. Martin. May God help us all to live as devotedly for Christ and the Church of the Nazarene as this great and good man did.

HOME MISSIONS

Is Evangelizing Your Community

HOME MISSIONS is evangelizing at home, or in your own community. It meets us right where we are and demands the best that there is of us as followers of Christ. It stares us in the face all of the time. It hounds us here and now. It calls on us to do something in the place where we are and at once. The demand is present, urgent, and universal. No Christian can escape it. Laymen as well as ministers must give ear to its persistent and all-important appeal. The battle against sin is on!

WHAT ARE the means of this evangelistic crusade? How can you as an individual participate in it? By the ministry of church attendance. You won't

By Churchgoing and Serving get started as a home missionary until you learn to go to church. Make it your business to be at church every time the doors open if you are physically able; and you are physically able if you can work during the week and go anywhere else you want to go. Go because it is your duty to go as a home missionary, because you believe in the church and the need of the world to such an extent that you want to go. You may have the most beautiful church in which to worship in the Church of the Nazarene; the best preacher, choir director, and choir in our denomination to listen to; the most wonderful people to fellowship with; and everything else in proportion in your church; but that is not the real reason you are there every time the doors open. Oh, no, these blessings are not the causes of your presence in church. You are there because you have religion in your heart and are not just talking about it occasionally. You are there because you believe that there are those about you who are going to hell and you and your church can and must do something about it.

How can you be a home missionary? By serving in the church to which you belong. If you are asked to perform a certain task, do it the best you can with God's help. This doesn't mean that you will get mad and stir up trouble if they don't give you something special to do. Such behavior doesn't become a home missionary—one who is trying to get others to follow Christ. One of the best ways to serve in the church is to be there and be so well prayed up that you can make a real contribution to the spirit of the service, whatever the nature of the meeting may be. Strive to do anything and everything that you can in the services of your church, and thus you will be able to forward its home missionary activities. To come short of this ideal is certainly not the mark of a true Christian.

ANOTHER WAY to forward the cause of home missions is through the ministry of giving your money—your tithes and offerings. Of

By Giving and Praying course, I mean by this, giving your tithes and offerings to the church to which you belong. God have mercy on a Christian who belongs to a church that he does not have enough confidence in to trust with his tithes and offerings! It takes money to carry on home missions, and God is expecting you and me to provide that cash. It will have to come out of our pockets. Every true Christian is a home missionary, and as such he will gladly give of his money for this purpose. Don't talk about loving God and the souls of lost men and then lock up your heart until it is all but impossible for God to get a few pennies from you to promote home missions. Giving to home missions is a glorious ministry!

The ministry of prayer provides one of the best means for promoting home missions. Pray for yourself as a home missionary, a soul winner. Pray until you catch a vision of a lost world, until you see the unsaved about you as sheep without a shepherd. Pray until you catch the spirit of the Master expressed in these words: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). Pray until a mighty passion for the lost has seized you. Pray for home missions—for the home missionary campaigns which are being carried on in your community, city, or on the district to which your church belongs. Pray for specific people: your pastor, that God will use him more effectively in reaching those who are unsaved and unsanctified; your fellow Christians, that they may be more effective soul winners; yourself, that you

Stephen S. White

may have courage and religion enough to talk to someone who is in spiritual need today about the God whom you love and serve. Build up a list of people for whom you are praying by name, either that they may be brought to God or that they may become better home missionaries if they already know God. Then help God answer your prayers by being on the job every day in getting people to come to God. Prayer lays the foundation. A prayerless life can never be a soul-winning life.

PRAYER must be followed by witnessing, as we have already suggested. You cannot continue to do nothing if you have prayed until you

By Witnessing are aflame with the passion of God for lost men. The ministry of witnessing is the sign of salvation. Soul winning is witnessing, telling the "good news" which you know about in your own heart. You will do this with such earnestness that those you talk to will ask for help or else the way will be opened for you to definitely invite them to come to the Christ who has meant so much to you. Evangelizing is witnessing—witnessing every day, in the church, at work, on the street, and in the homes of those who need Christ. All can witness; all who have been saved can talk about it in these glorious words: "Whereas I was blind, now I see."

Witnessing—becoming a home missionary, evangelizing, crusading for souls, getting others to come to Christ—is the only way you can keep the devil from getting you. The only way you hold on to your Christ is by releasing Him, turning Him loose in the world. If you bottle up, isolate, or segregate the life which God has given you, it will spoil and die. It is, Be a crusader for souls or else become a sinner again!

Communism with a Capital "C"

General Douglas MacArthur's Definition

LAST MAY when the Senate inquiry was going on in Washington, Senator Fulbright of Arkansas asked General MacArthur this question: "What is your concept of Communism?" MacArthur's answer as given in the newspaper was as follows: "Communism has many various factors. The greatest threat in what is called communism today is the imperialistic tendency, or the lust for power of certain nations beyond their own geographical confines. It is their effort to enslave the individual to the concepts of the state. It is the establishment of an autocracy that

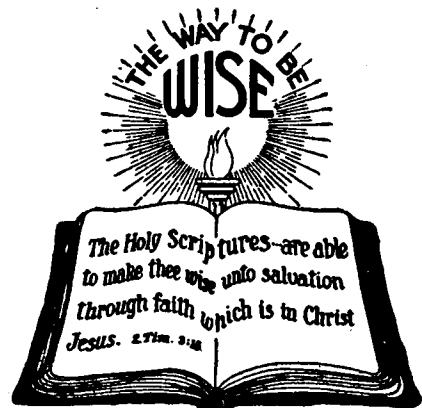
squeezes out every one of the freedoms which we value so greatly."

There are at least two outstanding elements in this definition. First, there are certain nations whose leaders want to become the rulers of the world. They have imperialistic tendencies, a lust to control nations beyond their own geographical confines. In other words, we are face to face again with the same spirit that Napoleon and Hitler had, men like them who want to be world dictators at any cost. It should be added that such men are more dangerous today than ever before because of the modern means of warfare. It is easier for a few to defeat and enslave the many than ever before in the history of the world.

These men who have this insatiable ambition to rule the world are willing to satisfy it at the cost of any enslavement of their own or other peoples. The two last statements in MacArthur's definition bring out this fact. "It is their effort to enslave the individual to the concepts of the state. It is the establishment of an autocracy that squeezes out every one of the freedoms which we value so greatly." The individual exists for the state so far as they are concerned; and they are the state. Men do not count, only their rulers and their ambitions have any value. Thus freedom of speech, voting, travel, trial by jury, press, and religion are destroyed. Those who live in these nations are virtually prisoners—hemmed in on every hand. They might as well be behind iron bars. In fact, in many instances they would be safer if they were there. This is Communism!

A New College President

The home-going of Dr. E. E. Martin made necessary the election of a new president of Canadian Nazarene College. The Board of Governors chose Rev. Arnold E. Airhart, who was already serving as dean of theology. Professor Airhart, a graduate of Canadian Nazarene College and Nazarene Theological Seminary, is a young man of excellent spirit and unusual gifts. I believe that God will continue to bless Canadian Nazarene College under his able leadership.



FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Progress

Saturday, February 16, Brother Cochran came, and we baptized eight believers, who are now ready to be organized and form the first Church of the Nazarene in Uruguay. Praise God for victory. Pray for us as we push on and for the work here.—RONALD DENTON, Uruguay.

Recent Victories

We are happy to report more than twenty saved in the past two months. Space doesn't allow to tell of each wonderful victory such as the young man who was critically ill with appendicitis. He called the pastor and me to pray with him. There was no surgeon to operate, but God touched his body and saved his soul! His old father also repented as well as his grown sister, the old woman in Ribeira de Barca who came to me for treatment. She accepted the invitation to attend the Christmas program—the first time she heard the gospel in all her eighty-two years! She liked it! Said she thought Protestants were horrible people but found they only spoke of God! She returned last week to be converted. She doesn't understand too well, but God sees her sincerity. A great drunkard knelt by the bed of his sick common-law wife after I treated her for fever. Both repented! Please pray for these babes in Christ that are so ignorant of the way of salvation.—LYDIA WILKE, Cape Verde Islands.

D.V.B.S. in Peru

This very week [February 13] as I write, there are seven daily vacation Bible schools being carried on simultaneously in different parts of our district. They are being directed mainly and carried on by our young lady students. My wife and Miss Lane are carrying the burden of these schools, and the other missionary ladies are making their contribution also. I have visited two the past week, which will give you somewhat of an idea of what they are doing. Here in Chiclayo we have a big school of two hundred or so. They are divided into six departments, and what a beehive of activity the school is! Sister Burchfield, as superintendent of the Chiclayo Sunday school, directs it and her splendid group of Sunday-school teachers forms the main staff that is carrying it on.

The other extreme is at Llama. They have just twenty enrolled. The small school there is due, for one thing, to

the fact that most of the brethren of the church at this time of the year have moved out to their little farms to plant and sow and cultivate. The day before our school started two Bible school girls visited many homes

in town, inviting the parents to send their children. Many promised, but few complied. The priest had followed the girls up a day or so later and berated the parents for even admitting the girls into their homes, and threatened them with severe things if they permitted their children to go to our school. Many were intimidated, but there were more not evangelicals at school than the strictly evangelicals.—IRA N. TAYLOR, Peru.

The Young People's Society

L. J. Du Bois, Secretary

Disease for Profit!

SUPPOSING alcoholism is a disease, as the liquor interests and a self-indulgent and carnal section of society would have us believe. If it is, then we have an obligation to destroy the germs of that disease. One of the first ways that this can be done is to close up the liquor-making industry.

What fools we are! Let us suppose that a certain group of people could make money selling tuberculosis germs, or influenza germs, or even the common cold germs. Would we as an intelligent society allow that group to continue spreading those germs, permitting plagues to sweep our nation? The answer is an emphatic No! A man who premeditatively sends a bullet through the heart of another man is hanged on the gallows. The man who contributes to the delinquency of a minor is imprisoned for months or years in the penitentiary. The man who manufactures and spreads the germs of alcoholism should be dealt with just as firmly. Not only should his industry be closed, but he should be dealt with personally in accordance with the laws of a modern society, and in harmony with the crimes he has precipitated, for the lives he has blighted and the national havoc he has wrecked! If alcoholism is a disease—*kill the germs!*

We can kill the germ of alcoholism by an intelligent and conscientious law enforcement. No one will doubt but that laws against the manufacture and sale of alcoholic beverages alone are not enough. During the war we said that we would rather contend with the "black market" and the rackets that issued from ceiling price laws than to suffer the consequence of no control. Whenever a law is enacted that will curtail certain activities or whenever a law creates a situation that will allow for illegal profits, we will always find *lawless, godless, and selfish men and women* who will try

to take advantage of it and make that profit. However, these facts have never been the basis upon which a sensible nation has made her laws. Because some men will try to make money through the kidnaping racket does not mean that we will disregard the law and make kidnaping legal (yes, and tax the ransom money to run the government). Instead the nation decides what is right, what should be the principles to guide a modern, intelligent nation, and what will bring the greatest measure of comfort and well-being to the greatest number of her people, and then enforces limitations upon all who would be lawless. So, too, must we act in connection with the liquor question. We can enforce the laws that we make, *if we want to!* If alcoholism is a disease—*let's kill the germs!*

Prayer Tower Requests

March 2-8

Puerto Rico

Brother Lebron-Valazquez and his corps of workers are seeing real progress in the work. Let us pray for the Bible school and the students, for the continued success of the field radio broadcast, for the four main stations, five outstations, and the five N.Y.P. Societies.

March 9-15

Italy

The Church of the Nazarene has recently opened work in Sicily, with several churches already functioning. Let us pray for this new field and that God will make possible the opening of a Bible school in which to train young people for the ministry.

The more like Christ we become, the more are we ready to give our lives and make a personal sacrifice, in order that the world may know the way of salvation and that the great underlying cause of hunger and nakedness may be removed.—*Selected.*

Thoughts from a Farmer's Son

By Spencer Johnson*

Stuck in the Middle Of the Road

JUST SOUTH of our house there was a low place in the roadbed about one hundred yards long. When the winter snows and rains came, that part of the road became almost impassable. The mud was the gumbo type, and only the mail carrier and the school bus dared defy its clutches. Occasionally, strangers battling their way across the muddy flats would turn down that road, only to stick and spend the night with some of the friendly farmers.

One cold, rainy day, in spite of its reputation for perseverance, the school bus stuck, not in the gaping ditches on either side, but right in the middle

*Evangelist, Bethany, Okla.

of the road. The ruts had become so deep that the body of the bus dragged the ground. The driver said he had gone too slow and struck "high center."

In the road of Christian experience there are many dangers. The most commonly known and recognized are the ditches of formalism and fanaticism on either side. All along the way, the good admonition to keep in the middle of the road is heard. Indeed, one must "keep to the golden means and thus avoid the dangerous extremes." However, there are other hazards equally disastrous along the way. One must make sure that his travel is in the right direction, and then keep up enough victory to overcome the obstacles that he is sure to face. It is not enough even to be in the middle of the road, for progress must be made toward the heavenly destination. Too much of the time

there is the great temptation to slow down and take it easy.

It is a sad fact that one can be thoroughly orthodox and yet be dead. There are those things which would tempt the pilgrim on his way to become attached to the country through which he travels, but he must not slow up and get caught by the mire of this world. The Christian must ever remember that he is a stranger here, that "this world is not his resting place."

The road leads on, and the sincere man of God must press on with vigor through the testings and over the trials to the city of God.

The experience of holiness is no substitute for daily, earnest, secret prayer. Here is where many fail and become powerless.—*Exchange*.

The Blessed Word of God

By Mary Alice Holden

Are you walking in the pathway
Of the patriarchs of old?
It is paved with truth, embedded
With the stories Jesus told.
Many people helped to build it—
This same path where saints
have trod,
For it leads up to the mansions
In the city built of God!

It is God's own Word that sages
Have inscribed with pens of
fire;
It holds all the mortals need here,
All that human hearts desire.
It will mold man to the rapture
That the Spirit gives to man,
Who have left the earth and
follow
In the Saviour's blessed plan!

None can know God's blessed
presence
But who knows the truth it
tells;
None can know His holy blessing
Where each wave of glory
swells
But accept its solid pathway
As the roadway of His feet,
And acknowledge as His Saviour
Him who makes each life
complete!

It is this own blessed Bible—
It is God's Word tried and
true—
That has come down through the
ages
And brings life to me and you.
It can be a rock to stand on;



As a light it points the way;
And as showing Christ, the

Saviour,
It can save us all this day!

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for March 16: Timothy, a Dependable Follower

Scripture: Acts 16:1-3; I Cor. 4:14-21; Phil. 2:19-24;

I Tim. 4:10-16; II Tim. 2:1-13 (Printed, Acts 16:1-3;

Phil. 2:19-24; II Tim. 2:1-5)

GOLDEN TEXT: *Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity (I Tim. 4:12).*

No saner advice was ever given from maturity to youth than the words of St. Paul, "Let no man despise thy youth." And in these words I think I can detect at least two warning signals.

First, *Don't Defeat Others by Your Youthfulness.* Paul would say, Live your youthful years so wholesomely, so fully, so vibrantly that you will make it easier for all following generations of youth. Don't be a moral "hot-rod-der." Don't tear through the main streets of life with the moral

throttle wide-open. You will not only make a silly display of your own folly; you will actually place a mortgage against the other young people who try to live decently around you. For the slogan "Teen-Age Terrors" will be undeservedly thrown at all youth because of your foolhardiness.

Oh, no! don't go limp and be a sour-puss. Accept all the legitimate adventure that youth brings. Under the thrilling leadership of the Holy Spirit push open all the doors that beckon you. You can be supremely happy without leaving behind you a pool of scalding tears and a dismal swamp of broken hearts and lives.

Second, *Don't Defeat Yourself by Your Own Youthfulness.* Paul's words

could be stated differently with no harm done, "Let no man cause you to despise your own youth." I have seen timid young people so cowed by domineering older people that they became ingrown and made no contribution whatsoever to the cause of Christ. Youth should correctly hold in high esteem the advice of maturity. But don't let staid, fearful older people stop you from expressing your legitimate youthful enthusiasm and optimism. For that is your distinct contribution to the Church of Jesus Christ. We have said that youth is the Church of tomorrow; let us remind ourselves that youth is very definitely a part of the Church of today, as well. Ten years from now you will make the contribution of mature experience, of wise counsel; but today you can add the touch of pep and reckless abandon that so many of our churches desperately need. Be yourself, be natural—I mean be what you are under the anointing of the Spirit of God.

"Let no man despise thy youth."

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THE QUESTION BOX

Conducted by Stephen S. White

Q. *What would you think if the people in the congregation talked like the preachers on the platform?*

A. Often they do. However, this does not excuse the preachers for their promiscuous talking on the platform. Neither does it excuse the people in the congregation for their promiscuous talking. Both preachers and people should do better.

Q. *The Church of the Nazarene believes in being saved and sanctified. Would you explain and give scriptures where it says you must be saved and sanctified?*

A. In John 17 we have Jesus' prayer before He was crucified. Beginning with the sixth verse and continuing through the remainder of the chapter, Jesus prays for His immediate and future disciples. Several times in these verses Jesus specifically states that those for whom He prays are disciples, saved people, or Christians, and yet He definitely asks the Father to sanctify them—"Sanctify them through thy truth; thy word is truth" (John 17:17). Evidently these disciples did not get sanctified when they got

saved. Other scriptures which teach the same truth are Matthew 3:11-12; Acts 2:1-4; Ephesians 5:25-27; and Acts 19:1-7.

Q. *Is the life of a human soul, or man, immortal whether saved or sanctified?*

A. Yes. Our church and the teaching of the traditional Christian Church reject the idea of a conditional immortality, immortality which is conditioned on one's acceptance of Christ as his personal Saviour. We believe that man is by nature immortal and will live forever whether he dies in sin or as a Christian. We do not accept the doctrine of the annihilation of the wicked.

Q. *How can one become settled about a call to the ministry? Why is it that the call seems clear sometimes and very uncertain at other times? I want God's will first of all, but I must be sure.*

A. You are right—you should be sure. I do not believe that anyone has a right to choose to be a preacher unless he is certain that God has called

him. Nevertheless, men are not always called in exactly the same way, but I believe that God will let you know somehow that you should preach if He really wants you to.

Your call will not come just as mine did, but it may help you and others to tell about mine. I felt that I should preach even before I was saved. This feeling goes back to my childhood days. It became stronger after I was saved and still stronger after I was sanctified. Then I was licensed to preach while I was in college, and I always felt at ease in my soul as long as I continued to take steps in the direction of making the ministry my life's work. After I finished my seminary course I was recommended for ordination. Between this and the date set for my ordination, I had a brief time of questioning as to whether I should be ordained. This was due largely to the fact that then I was giving my time chiefly to teaching in one of our holiness schools. I reasoned that if teaching was to be the primary work of my life I did not need to be ordained. But immediately, as I contemplated not going ahead with my ordination, I was plunged into soul uneasiness and darkness. This I took to mean that I should go on and be ordained as I had planned; and when I finally made such a decision, the uneasiness and darkness disappeared. I was again happy in my relation to

God. Since my ordination, although I have felt my inadequacy for the task many times, I have never for a moment doubted my call to the ministry.

Q. *Is it fair to the boys who are dying in Korea to go for weeks without any mention of them in a public special prayer unless a request for same is made by their parents or loved ones?*

A. Certainly it is not fair to forget our boys over there in that way. However, I believe our preachers and

churches are doing better in regard to this all the time. Dr. L. J. Du Bois, general secretary of the N.Y.P.S., in his work as director of the Servicemen's Commission is arousing us to the need of being more thoughtful of our servicemen.

Many of us complained loudly about our leaders in government calling the trouble in Korea a police action and not a war. Still, many of us have acted in our churches as if it were nothing more than a police action. We ignored it and forgot to pray for our

servicemen as we should. However, as I have indicated above, this condition is now steadily changing for the better.

Can people be said to be "looking for and hasting unto the coming of the day of God" when they allow themselves to become so engrossed in material things that attendance at the house of God becomes a wearisome and then a half or totally neglected duty and privilege?—R. A. KERBY.

NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

twenty. Delbert Morse and George Rench, with their wives, are the workers. Pray with us for this new work. Also pray with us for a third place we hope to open this year."

Rev. Curtis Smith has resigned as pastor of First Church, Corpus Christi, Texas, to accept the position of field representative for Bethany-Peniel College, Bethany, Oklahoma.

Rev. Jimmy Heasley has resigned as pastor of First Church in St. Petersburg, Florida, to accept a call to pastor the church in Rogers, Arkansas.

Dr. A. L. Parrott has resigned as field secretary for Samaritan Hospital School of Nursing, and has accepted the call to pastor First Church of the Nazarene in Tyler, Texas.

Rev. Virgil H. Few writes: "Last summer we came to Florida because of ill health and on the advice of doctors to seek a warmer climate. We had spent some twenty-one years pastoring in Ohio, our last being four good years with the fine church at Sidney. In the fall we accepted the pastorate of Lealman Church here in St. Petersburg, and God has blessed and helped us. We are improving physically, and are seeing the church move forward. We became a self-supporting church on December 1, and the people have given us a fine raise in salary. We began the new year with special week-end services conducted by Chaplain Claude L. Chilton; God blessed his messages. We have just closed a wonderful revival with Rev. Frank Roddy as evangelist. He is an old-fashioned, Bible preacher. We received a fine class of ten members into the church, and broke all Sunday-school attendance records. When coming this way, visit the Lealman Church of the Nazarene at 55th Avenue, North, and Orange Street."

Youngstown, Alberta—Evangelist Myrtle Moore was the special worker in a most profitable revival meeting closing on January 20. Her effective gospel preaching, her messages in song, and the colorful chalk pictures drawn each night aroused and held good interest throughout the campaign. God gave seekers at the altar, the attendance was above the average, and the financial response was better than usual. As a result of this meeting, a new optimism and faith prevail among the people. Last March, when the snowbanks were ten feet deep, Evangelist Ralph Lanterman arrived to begin a revival meeting. Notwithstanding the severe conditions, much interest was shown and considerable good accomplished. Brother Lanterman returned for another meeting in June; but in spite of our united prayers and the evangelist's good preaching, no definite results in souls saved could be recorded. We continued to water the seed down with prayer and faith until Miss Moore came to us on January 6. We are grateful to the Lord for the labors of these faithful workers and the victories eventually won. At an extra service on Monday following the close of the meeting, Miss Moore very deftly diverted the offering to the needs of the parsonage.—C. E. Rawson, Pastor.

North Sacramento Church (California) recently closed one of the greatest revivals in years, with Rev. Ellis Lewis, evangelist, and Tessie Freeman of the local church as the song leader. God blessed and gave more than 150 seekers during the two-week campaign. Brother Lewis was given a unanimous call to return for another campaign in March of '53. Our new church, with a seating capacity of 900, has been completed and will be dedicated this month (February).—Clyde C. Casto, Pastor.

Port Arthur, Texas—On February 10, Grace Church closed the best youth revival of its history with Rev. Emma Irick, pastor at Lufkin, as the evangelist. Her messages were given with the anointing of the Holy Ghost, and night after night the altars were lined with earnest seekers praying through to definite victory. Melvin Sanderfer, local N.Y.P.S. president, efficiently presided over all the services, with the music and special singing being provided for by the young people of the church. As a result of this very fine meeting, three new members were added to the church, and the revival spirit continues with the Lord blessing in all departments. If you have friends in or near Port Arthur, please write our pastor, Rev. James C. Hester, 3729 Eighth St.; he will be glad to contact them.—Mrs. Clifton Sanderfer, Reporter.

Inner Urge

By Frieda S. Dause

*Many may take the wide, bright road;
Some from the right path may fall.
But I must seek the way called Strait,
Must follow the Master's call.*

*Many may cease to watch and pray,
Then fail in the crucial test.
But I am resolved to cling to the right,
Nor ever my labors rest.*

*For I have heard of that home above—
Have yearned for that heavenly place;
And I must not miss that final day
When I look on His wonderful face.*

Wheeling, West Virginia—Our church recently had a good revival with Evangelist Russell Bowman. We had good crowds, Brother Bowman brought messages of camp-meeting caliber, and souls responded at every invitation. The Sunday-school attendance was almost one hundred, the church gave the pastor a unanimous three-year recall, also pledged one hundred dollars for the pastor and wife to attend the coming General Assembly. A fine class of ten was added to the church membership. Brother Bowman was given a call to return next year. This is the twentieth year of the organization of this church, and we expect it to be the best; we are encouraged. If you have friends here, write us at 34th and Chapline Streets.—Paul Darulla, Pastor.

Daly City, California—Grace Church had a revival, February 3 to 10, with Rev. Don E. Cook, a student from Pasadena College. From the very beginning God's presence was felt in an unusual way. The first Sunday evening service was climaxed with no preaching necessary; God came upon the scene and took charge. Several seekers bowed at the altar and prayed through to definite victory. There was only one evening service without seekers at the altar. There were many marvelous victories with people confessing their indifferent attitudes, their opposition to the work of the church and to God. We praise God for a real revival in Daly City, and we press forward to greater things in Christ.—Carlos L. Stepp, Jr., Pastor.

Hawthorn, Pennsylvania—Our church recently had a good revival with Evangelist Donald Isenberg. His inspirational chalk drawings and his earnest, spiritual preaching not only blessed our hearts, but also resulted in a number of seekers finding victory at the altar of prayer. Evangelist Isenberg, with his wife and their two children, make a fine evangelistic team. Large crowds attended the services, and many friends were made for the church. We are happy in our work for the Lord and with our faithful, spiritual Nazarenes here.—George Emmitt, Pastor.

Charleston, West Virginia—South-east Church recently closed what many feel was the best revival in the history of our church. The evangelist was unable to be with us for the first week; so our pastor, Rev. Hadley Hall, preached the first night, Rev. Harvey Hendershot of Belle preached the second night, and Rev. Willard Hubbard of Temple, Texas, came and preached the rest of the first week. The Lord used Brother Hubbard to get the meeting off to a good start. Rev. D. K. Wachtel, superintendent of the Tennessee District, came for the second week. Never have we had better workers or heard greater preaching than that of Brothers Wachtel and Hubbard. Brother J. T. Darity did a grand job as song evangelist; he made a great contribution to the meeting with his lovely voice and kind, sweet spirit. From the first service the Lord came on the scene, with spontaneous testimonies and shouting the order of the day in many services. Many nights it seemed there would be neither time nor need for the evangelist to preach. Folks got blessed before preaching and after preaching, until we could hardly get them to go home. The crowds increased from night to night until our large auditorium was filled with people. Night after night the altar was lined, and sometimes the front benches and extra chairs were needed to accommodate the seekers. A large number of people were saved, reclaimed, or sanctified. On the closing Sunday our Sunday-school attendance was 450; a few Sundays previously we had set a new high

record of 516. We are having wonderful times in our regular services with an increase in attendance and souls praying through almost every Sunday. Recently we purchased a new \$5,000 Sunday-school bus, which is filling a great need. Our Sunday-school attendance is crowding us out of our present quarters, and we plan to erect a new educational building in the immediate future. Our church is co-operating in the 10-per-cent General Budget plan, with our treasurer sending the check each month. We have paid almost \$2,000 on the General Budget already this year; in addition, our Seminary quota is paid in full. Our new pastor, Rev. Hadley Hall, and family are fitting into the program in a fine way. We love and appreciate them, and feel that God directed us in our selection. The church board expressed their love and appreciation to Pastor Hall with an increase in salary, voted at the last board meeting. We are encouraged in the work of the church.—Clyde Pritt, Secretary.

Bradenton, Florida—Our church recently had a very gracious revival with Evangelist H. G. Purkhiser as the special worker. God blessed and gave souls at the altar, a nice class of members was added to the church, and Brother Purkhiser was given a call to return in '54. We have begun our fourth year with this church, and recently received our second three-year call. The membership of the church has been doubled since we came in October, 1948; and the Sunday school has shown a marked increase with an average net gain of approximately 70 per cent. A fine educational unit is nearly finished, with twelve rooms including three large auditoriums for the departments. Our general and district budgets are already overpaid for the year. We praise God for His presence and blessings.—E. Wayne Elliott, Pastor.

Temple, Texas—Bressee Church had a revival during Youth Week with Rev. James McGraw, pastor of First Church in Ft. Worth, as evangelist. Several souls prayed through to glorious victory, some of them "hard" cases, and there were some additions to the membership. The solos and sermons of Brother McGraw were enjoyed by the large attendance in each service. On the closing night we had an outstanding service, with several souls praying through, followed by shouts of victory and glowing testimonies. We are enjoying an increase in church and Sunday-school attendance, and the services are blessed with a sense of God's presence and freedom in the Holy Spirit. Some budgets are paid in full, and all others paid to date. When we came last August, the membership was eighteen; now it is forty-two. We are co-operating fully with the general and district programs, and are happy to serve this group of loyal Nazarenes.—E. P. Akin, Pastor.

Norfolk, Nebraska—On February 10 we closed a good revival with Evangelist A. G. Weiss. He plays five different musical instruments, which helped to attract the crowds, and he worked well with the young people of the church. The fact that he is able to speak German attracted many German friends in the community and we believe many of them can be won to the church. This is a home-mission church, but the folk responded like old-time Nazarenes, and God's presence was definitely felt in the services. Brother Weiss was given a call to return for another meeting in the near future.—W. R. McCroskey, Pastor.

Ashland, Kentucky—First Church has had two very profitable meetings. Our winter revival closed on January 27, with Dr. Howard Jerrett and the "Singing Pierces" as the special workers. They are among the best, and the Lord honored their ministry in sermon and song. The church was greatly helped, new people were reached, and a nice class of members was received. Our pastor, Rev. L. B. Hicks, is greatly loved and appreciated here. As evidence of this, on February 3 we extended to him a unanimous three-year call. He is a pastor with a shepherd's heart, and we feel we are fortunate in having secured him. All departments of the church are prospering. In January our Sunday school averaged 391, and the entire church debt has been covered by pledges to be paid by the end of this year. The second meeting was a holiness convention, February 4 to 7, with Dr. H. C. Benner, Rev. Elbert Dodd, and Rev. Leon Cook as the special workers. This was sponsored by the twenty-one Nazarene churches in this area—the Tri-State Holiness Association, of which Brother Hicks is the president. Large crowds attended the services and, best of all, the divine anointing was graciously felt in each service. These men preached old-fashioned holiness; and Brother Cook, with his beautiful tenor voice, sang the glory down. We praise the Lord for His many blessings.—Wayne E. Kendall, Secretary.

Evangelist Don Scarlett writes: "After laboring in the field of evangelism for over ten years, I have accepted the call to pastor our Northside Church in Evansville, Indiana. It has been a pleasure and a privilege to work with our good pastors and people; their many kindnesses will never be forgotten. I find a wonderful group of people here at Northside Church. Our predecessor, Rev. A. L. Emmert, had a fine ministry, left the church in a wonderful spiritual condition, and he was loved by all. The folk have received us well with a fine reception and pounding. Before we arrived, the pastor's salary was raised ten dollars per week. We have a nice, eight-room parsonage which was built during the ministry of Rev. Earl Marvel. If you have friends here you'd like to have us contact, write me at 919 Meyer Avenue."

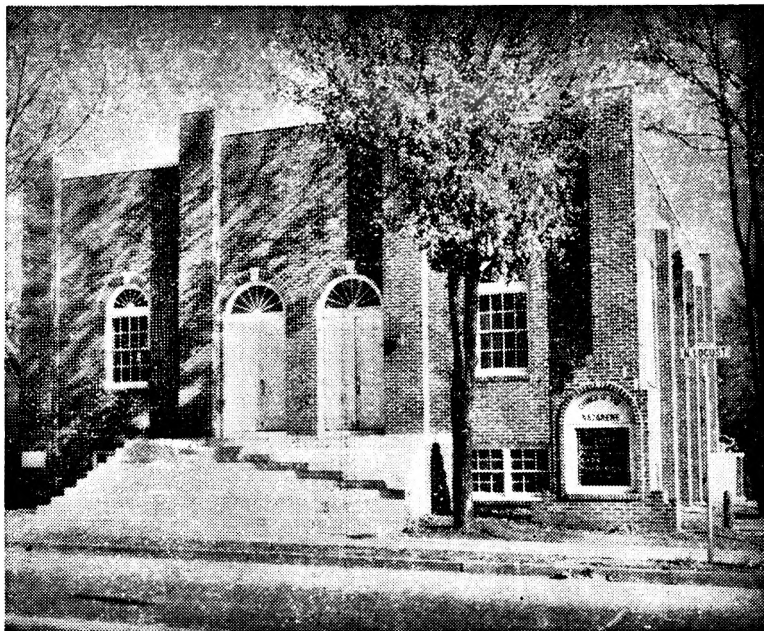
Pastor Ridgeley P. Ireland writes: "After serving our church at Van Dyke for more than five years, I have accepted a call to pastor our church at Caro, Michigan. During our stay at Van Dyke, the church was remodeled throughout; the downstairs has a beautiful youth chapel in knotty-pine, and five Sunday-school rooms; the main church edifice has new pews and indirect lighting. Church membership was tripled, and the Sunday school almost doubled. A recent revival with Evangelist Loran Irby and Singer Ray Sigler was a time of glory and victory for many souls. There is a wonderful spirit in the Van Dyke church."

Monrovia, California—Recently we had a very fruitful revival meeting, and Evangelist Paul Gray's preaching was blessed of God. Brother Gray preaches with unction, carries a burden for souls, and his ministry was greatly appreciated by members and friends of the church. Seekers responded to every altar call given, and the praying people were faithful in their places to help carry through to victory. Our own director of music, Brother Harold Ransom, and Mrs. Ransom as pianist, gave their best in gifted service in music and song which added much to the spirit of the meetings. The Monrovia church has been strengthened spiritually, and moves on for God and souls.—L. D. Meggers, Pastor.

Evangelists J. Lester and Edna M. Seel report: "We have just closed our third meeting since January 1, working with Pastor R. J. Siders at Oak Hill, and Pastor F. J. Reed at Payne, in Ohio, and Pastor E. L. Stafford at Wabash, Indiana. A marvelous spiritual atmosphere prevailed in all three of these revivals due, we believe, to a special emphasis on the work of the Holy Spirit. There was a total of 232 different seekers, and at Wabash the all-time Sunday-school record was broken, with 252 present on the closing Sunday. The fellowship with these brethren was very precious."

Old Hickory, Tennessee—On last December 4, our new pastor, Rev. L. H. Roebuck, and family arrived to begin their ministry in this church. We appreciate having Brother and Sister Roebuck as our pastors, and in this short time our church has made steady progress. The new auditorium has been completed in the basement and the Sunday school has been departmentalized; a new nursery has been placed in the balcony where mothers can see and hear the services; sound system with electric organ has been added to the church; and a candle-light service has been arranged for the first Sunday night in each month for all servicemen. On Sunday, February 10, the church gave Brother Roebuck a unanimous vote for the coming year, and extended the call for three years. We were fortunate in having Rev. Dale Mitchell as our

James D. Vaughan Memorial Church of the Nazarene Lawrenceburg, Tennessee



This church was established in 1926, and this nice red brick structure, 45 x 78 feet, was erected in 1951. It is located on the Nashville and Florence Hi-way in one of the best sections of the city. The estimated value is \$65,000. The building has full basement containing twelve Sunday-school rooms and a small auditorium; the main auditorium with balcony and

choir loft will seat 500 people. By careful planning, the building was erected for the minimum cost of \$40,000. Rev. E. J. Osborne has served nine successful years as pastor of this church. With vision and zeal, pastor and people move forward to fulfill the mission of this church in our Crusade for Souls.—Reporter.

guest speaker for a week-end revival, February 9 and 10; his messages and spirit were inspiring to the church. On February 10 our Sunday-school attendance and offering records were broken. Unity and harmony prevails.—Ouida Mai Higginbotham, Secretary.

brought about by much prayer and fasting, personal work, and spiritual preaching and singing.—Mrs. Don Charlton, Reporter.

High Point, North Carolina—The Lord has given First Church an outpouring of His Spirit in our youth revival. The workers were Miss Lottie Phillips, evangelist, and Mr. and Mrs. Raymond Johnson, singers. We had capacity crowds from the third night; over 250 under thirty years of age in the services, with 150 in one service. More than one hundred were present who never had been in a service in our church before. God blessed and gave 78 seekers at the altar, with all but two claiming victory. Two services at the noon hour in the mills were blessed of the Lord, and a chapel service in the Pilgrim Bible College resulted in the altar filled with seekers. The revival reached into the other Nazarene churches, with many of their young people praying through to victory. All three of the churches have given the workers a call for future meetings. The secret was, of course, the presence of the Lord,

Westminster, Maryland—We have been enjoying one of the best revivals this church ever has had. The "Musical Bertolets" have been a blessing to our community and church. The church was filled nearly every night to hear Mrs. Bertolet play the Hammond organ, and Brother Bertolet play the trumpet. God blessed and gave many souls, the church has been strengthened, and new friends have been won. The music and preaching were of the best. We appreciated the ministry of these workers and their burden for souls. We are in the beginning of our fifth year in Westminster. God has helped us to grow from a small handful of folk to a good-sized congregation. We are now engaged in the task of enlarging our building for the second time since we have been pastor here. Our people have wholeheartedly endorsed the 10-per-cent plan for missions. The days of revivals and spiritual blessings are not over, for which we thank God.—R. E. Zollinhofer, Pastor.

"Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4).

Akron, Ohio—This "baby" church at East Liberty was organized in July of 1950, and we averaged 153 in Sunday-school attendance for last month (January). Our church being only a half-story structure as yet, it is not large enough to accommodate some of the classes. Brother Elmer Kauffman suggested we operate on a two-session basis; last Sunday we initiated this plan with one Sunday-school session before church and one following. One of the good effects of this plan is an increase in the attendance at the worship service. This is only an emergency plan until we can build. God has blessed and given nearly two hundred seekers at the altar since last May. —J. Donald Freese, Pastor.

Pataskala, Ohio—On Sunday, February 10, we closed the best revival in my three-year pastorate of this fine church. The crowds were unusually large, the church being filled to capacity on some nights. Our neighboring E.U.B. church dismissed some of their services to labor with us. At least thirty people attended who never had been in our church before. The altar services were wonderful, with old-fashioned praying, weeping, and restitutions. We had thirty-three seekers; the last night the altar was filled, with every one praying through to victory. The special workers were that veteran of the Cross, Rev. W. W. Loveless, evangelist, and Rev. Clyde Bartlett, singer. Surely they were

God's choice for this meeting. We want Brother Loveless for another revival. Finances came easily, as the people gave liberally and joyfully. On the closing night Brother Loveless raised a love offering of \$67.50 for the pastor. —A. E. Beckwith, Pastor.

Mangum Missionary Lectures Northwest Nazarene College

The speakers for the sixth annual Mangum Missionary Lecture series at Northwest Nazarene College, Nampa, Idaho, were Earl and Gladys Mosteller, alumni of N.N.C., and recently returned from the Cape Verde Islands. Established in 1946, the Mangum Missionary Lectures are sponsored by the Mangum children in honor of their parents, Dr. and Mrs. Thos. E. Mangum, founders of Samaritan Hospital. Always a source of enrichment, the lecture series this year brought remarkable spiritual blessing and challenge.

These were not lectures in any formal sense, but Spirit-filled messages from the hearts of capable, human, devoted servants of the Lord. As we looked upon those bleak, famine-stricken, volcanic islands, where moral corruption has flourished in the presence of systematized religious superstition and in spite of a high rate of literacy, we marveled at the grace of God in the lives of our missionaries there. Students, faculty, and townspeople laughed, wept, shouted (and examined their own hearts), as from day to day the Mostellers described

how hundreds have been converted, large Sunday schools and congregations established, fine buildings erected, a large and active youth work organized, a capable native leadership raised up, and many delivered from physical affliction and actual demon-possession.

At the close of the last message, after Brother Mosteller had presented a strong personal challenge, and while everyone stood singing, "Follow, I will follow Thee, my Lord," the heavens rained righteousness and God's presence filled that chapel with great power and glory. Students streamed to the altar from all over the building; faith and courage mounted high, and all knew that God was in the midst. When it came time to pray for the seekers, few left, and prayer went up to God from all over the chapel, including the balcony. Here is what has made the Church of the Nazarene! How inspiring that these hundreds of young people could experience the influence of such an atmosphere! Once again I thanked God for our colleges and schools. And how can any of us forget—to quote Earl Mosteller's perennial text—that it is "not by might, nor by power, but by my spirit, saith the Lord of hosts," and, "The effectual fervent prayer of a righteous man availeth much!"

Under the splendid leadership of Dr. L. T. Corlett, president, and his administration, N.N.C. is making a wonderful contribution to hundreds of our youth in this great Northwest. I count it a joy, after thirteen happy years in the pastorate, to be engaged in the ministry of Christian education.

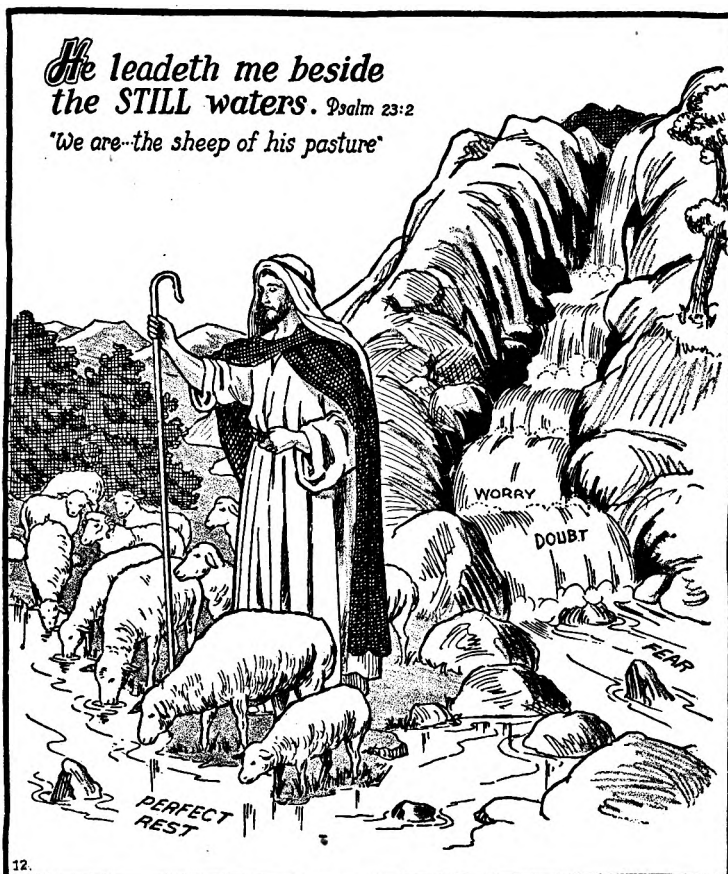
A. ELWOOD SANNER, Reporting

Annual Meeting

Canadian Nazarene College

The sudden death of Dr. Everett Edward Martin at his home in Red Deer, on Christmas Day, was a distinct blow to the Church of the Nazarene. Together we have felt the loss of this good man, but more keenly has his loss been felt by the Canada West District, and Canadian Nazarene College in particular. The funeral service was held in the local Church of the Nazarene in Red Deer, on December 29, with District Superintendent Edward Lawlor in charge, assisted by the pastor, Rev. A. Richard Gongwer, and Professor Arnold E. Airhart of C.N.C. Dr. L. T. Corlett, president of Northwest Nazarene College, spoke fitting words of tribute, representing the general church.

Many of the members of the Board of Governors were unable to attend the funeral service; therefore a brief memorial service was held in the college chapel on the evening of February 6, conducted by the Board of Governors when they met for their annual meeting. Dr. Edward Lawlor, chairman of the board, was in charge. Rev. J. Carey Campbell, of Edmonton, led in singing "Faith of Our Fathers." The scripture lesson was read by Rev. A. B. Patterson, of Abbotsford, British Columbia. Wesley E. Collins, vice-



chairman, of Calgary, prayed an inspired prayer for the family and for the continuation of the works of this man of God. Professor Arnold Airhart spoke words of tribute to the life and character of Dr. Martin, stressing his love for young people, his faith in others, his capacity for self-criticism, and his contagious enthusiasm for success. Dr. Oscar F. Reed, pastor of Calgary First Church, spoke words of tribute as having followed Dr. Martin at Malden, Massachusetts, as pastor, mentioning the good foundation, the well-balanced ministry, and the spirit that was left to bridge the gap during the change of pastors. Rev. C. George Hansford of Regina, Saskatchewan, and Charles Schneider of Calgary, sang "Beyond the Sunset." The closing prayer and benediction was given by Rev. Robert W. Coulter, of Winnipeg, Manitoba.

The immediate business of the Board of Governors was the securing of a successor to Dr. Martin. Rev. Arnold E. Airhart, dean of theology, was elected and given a three-year call. In accepting the call, Dean Airhart made it plain that he had sought the mind of God, praying to be released from so great a responsibility; however, God's leading was, "Behold, I have set before thee an open door." Therefore Brother Airhart accepted, taking the voice of the Board, coupled with the sense of peace in his own heart, as the leading of God.

In a special chapel service, the announcement of Dean Airhart's election and acceptance was made known to the faculty and the student body, and received with hilarious enthusiasm.

The business of the Board continued with reports, gains tabulated, and recommendations considered. A Commission on Education was set up to pursue and search out ways and means of making Canadian Nazarene College more efficient and beneficial to our constituency. Members of the executive committee for the coming year are: chairman, Dr. Edward Lawlor of Calgary; vice-chairman, Wesley E. Collins of Calgary; chairman of finance committee, Rev. J. Carey Campbell of Edmonton; treasurer, Rev. A. Richard Gongwer of Red Deer; and secretary, Rev. D. George MacDonald of Calgary.

D. GEORGE MACDONALD,
Secretary of Board

DEATHS

MRS. M. ELLA YATES, age seventy-six, died October 2, 1951, at Nashville, Tennessee, after six months of failing health. Her husband, Walter E. Yates, preceded her in death by twenty years. Together they had been leaders in the holiness movement in Dickson County, Tennessee, in the first part of the century. They were charter members and largely responsible for the building of the Mt. Olivet Church of the Nazarene, Charlotte, Tennessee. Their home was always open to evangelists and Christian workers. After the death of her husband, she moved to Nashville, becoming a member of Immanuel Church of the Nazarene. She loved the youth and numbered among her friends many students and young Christian workers. Her home was a gathering place for Trevecca students to come to sing, pray, unburden their hearts, and eat her cookies. Both she and her husband loved missions and gave generously to this cause. They reared three sons and one daughter, one foster

son, and partially reared two orphan children, besides helping many students. She is survived by one daughter, Mrs. Crystine Soyars; a son, Robert; and a grandson. Funeral service was conducted by her pastor, Rev. J. C. Matthews, assisted by Rev. E. K. Hardy, and a male quartet from Trevecca Nazarene College. Burial was at Hutton Cemetery, White Bluffs, Tennessee.

MRS. ANN THOMAS FREDERICK was born February 21, 1882, in Blooming Grove, Texas, and died November 15, 1951. She was converted at an early age. In 1931 she united with the Church of the Nazarene in Ropesville, Texas. On March 14, 1897, she was united in marriage to Jim H. Stephenson. To this union were born fifteen children, all of whom are living. After living in Ropesville for twenty-six years, they moved to Seagraves, Texas, in 1949. Funeral service was held in the Ropesville high school, with Rev. John Ferguson of Brownfield in charge, assisted by Rev. Henry Thomas of Seagraves and Rev. L. V. Reazin of Ropesville. Interment was in the Ropesville cemetery.

MRS. ADA MC CRAY died January 25, 1952, at her farm home near Cissna Park, Illinois. She was seventy years of age, and had been an invalid for the past two years. She was born in 1881 near Yale, Illinois; married Edward McCray in 1901, and lived all her married life in the Cissna Park area. She is survived by her husband, four daughters, three sons, also two sisters and two brothers. Funeral service was held at the Church of the Nazarene in Hoopeston, with Rev. J. D. Havener officiating. Mrs. McCray was a charter member of the Hoopeston Church of the Nazarene. Burial was in the Amity cemetery near Goodwine, Illinois.

MRS. LULA DELL HARALSON, age eighty, died January 21, 1952, in a hospital at Hugo, Oklahoma. She was born September 21, 1871, near Lewisburg, Kentucky. In 1891 she was united in marriage to Willie F. Banker; he died in 1897. In 1899 she married W. W. Haralson; he died in 1905. She had been a member of the Church of the Nazarene since 1919, and always was active in the work of the church. She is survived by a daughter, Miss Willie Banker; two stepsons, Bailey and Howard Haralson; one stepdaughter, Mrs. Mary Naugle; also one sister and one brother. Funeral service was conducted at the Church of the Nazarene in Boswell, with the pastor, Rev. A. G. Harder, officiating. Burial was in the city cemetery.

MRS. JOSEPHINE HOLMES SPENSE was born July 22, 1880, at Ladonia, Texas, and died January 1, 1952, at a hospital in Hugo, Oklahoma. On December 25, 1898, she was united in marriage to Sam Spense. To this union were born five children, three of whom preceded her in death. After her husband died in 1916, she moved to Oklahoma in the Indian Territory days, residing here until her death. Early in life she accepted Jesus as her personal Saviour, and in 1922 united with the Church of the Nazarene. She was a faithful member to the end. She is survived by a daughter, Mrs. Norma Henslee; a son, Sam; and a host of friends and other relatives. Funeral service was held in the Church of the Nazarene, with Rev. A. G. Harder, pastor, officiating.

MRS. LYDIA SCHARER was born May 22, 1874, in Evansport, Ohio, and died November 29, 1951, at her home in Toledo, Ohio. She was a devout Christian, a loyal member of the Manhattan Boulevard Church of the Nazarene. Her husband, Wm. C. Scharer, preceded her in death in 1946. They united with the Church of the Nazarene in 1939, and as long as her health permitted she was faithful in church attendance. Her life was lived for the Lord, and she gave most liberally to His work. She is survived by one son and six daughters. Funeral service was held at the church, with the pastor, Rev. Russell V. Clay, officiating, assisted by Rev. Paul Bassett.

REUBEN E. WHITEHOUSE, age fifty-four, died on January 22, 1952, at his home in Worcester, Massachusetts. He united with the Church of the Nazarene in 1935, and was a faithful member until his death. Funeral service was conducted by the pastor, Rev. C. I. Willwerth.

The way to become a new creature and have all old things replaced by new things is to confess ourselves sinners and accept the atonement of Christ. For, as the Scriptures say, "If we confess our sins, he is faithful and just to forgive us our sins."—**Selected.**

SERVICEMEN'S CORNER

CHAPLAIN George Laurie writes from Japan: "Our Tuesday night service January 29, 1952, was wonderfully blessed with the blessings of the Lord. After the giving of a short message approximately fifty hands were raised requesting prayer, and twenty-three men came forward. We had a real march at the altar with men weeping and finding the Lord. Many men leaving the chapel service expressed their surprise at finding something like this in the army chapel. The singing of a hymn for altar call was unnecessary."

Chaplain Laurie is on his way to the States and will be stationed at Fort Jackson, South Carolina.

Chaplain Charles M. Crouch, Fort Ord, California, writes: "Korea combat veterans and men on rotation from the Far East and Europe clear through this post along with the very new inductees just starting their military life. Many of the problems we get seem to have no human solution. I have never had such glorious opportunities to set men to thinking about God. For, honestly, I have concluded that most of these problems have no satisfactory solution aside from a genuine acceptance of Christ as a personal Saviour."

Chaplain John Lowell George writes: "Since our transfer to George Air Force Base in Victorville, California, from Georgia, I have been appointed as the Base Chaplain. Being the only Protestant chaplain on the Base (there are two Roman Catholic chaplains), my program is so full that Mrs. George has taken charge of Sunday-school activities in the Religious Education Chapel. The children come from the Wherry Housing Unit near the Base. Mrs. George has had excellent co-operation from both parents and teachers. Our literature and supplies are purchased from the Nazarene Publishing House. This material is not only well written but easily adaptable to the military establishment. Appraisals of its quality and usefulness have all been favorable. We appreciate the Church of the Nazarene, its message, and mission, more than we can tell."

A revival begins when some faithful saint prays the "effectual fervent prayer."

ANNOUNCEMENTS

BORN—to Mr. and Mrs. Vernon E. Lunn of Overland Park, Kansas, a daughter, Sharon Elizabeth, on January 27.

—to Mr. and Mrs. William Moon of Lincoln, Nebraska, a daughter, Beverly Joan, on January 28.

—to Mr. and Mrs. Raymond Johnson of New Castle, Indiana, a daughter, Vicki Anita, on January 1.

—to Rev. and Mrs. Conard E. Stairs of Bethany Bible College, Yarmouth, N.S., a son, Gary Earl, on February 8.

—to Mr. and Mrs. Virgil Lloyd of Montpelier, Ohio, a son, Marvin Ray, on January 26.

WEDDING BELLS—Miss Aileen King of Danville and Mr. Louis A. Ziebart of Wellington, Illinois, were united in marriage on February 16, at First Church of the Nazarene parsonage, with Rev. L. D. Morgan officiating, assisted by Rev. Paul Benjamin.

SPECIAL PRAYER IS REQUESTED by a broken-hearted mother in Louisiana for a daughter who is a chronic alcoholic and demon-possessed, that God may undertake, save her, and deliver her;

by a lady in Iowa, that "God will destroy the works of the devil in this household and my father's household";

by a lady in Indiana, that she may be healed of arthritis and neuritis; for a friend to be saved and quit drinking, also be healed; for a lady friend to be healed, so she may walk again;

by a Nazarene minister's wife in Louisiana, that God may undertake in the solving of a financial prob-

lem which is having serious spiritual results on a Nazarene family;

by a friend in Colorado for the salvation of two men whose wives have been converted only recently, that her own children may go through with the Lord, and several unspoken requests;

by a sister in Christ in Indiana, that God will undertake in the case of those who have wronged her, also that God will heal her from extreme nervousness;

by a lady evangelist for herself and work; by a brother in Ohio, recently reclaimed, that he may be sanctified wholly, also for the salvation of his wife;

by a Christian lady in Indiana, that God will save her son and other loved ones;

by a Christian mother in California for her daughter and little son—the daughter once knew the Lord; also her son and wife and little girl, as God is dealing with them; also that she may be able to find a home and care;

by a Christian brother in Pennsylvania for some very special requests for souls with whom he is dealing.

We are apt to judge God's love to us by His providences instead of His promises and forget that tribulation in the world is as necessary for the soul as peace in Christ, or else our loving Saviour would never have appointed it for us. The valley of tribulation is no deeper than the mountain of peace is high.—OLIVER A. WILSON.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:

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

(Pre-General Assembly Schedule—1952)

British Isles April 9 to 13
Idaho-Oregon May 7 to 9
Northwest May 14 to 16
North Dakota June 4 and 5

G. B. Williamson:

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

(Pre-General Assembly Schedule—1952)

Washington Pacific May 7 and 8
Northern California May 14 to 16
Southwest Mexican May 20 and 21
Southern California May 22 to 24
Los Angeles May 27 to 29

Samuel Young:

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

(Pre-General Assembly Schedule—1952)

Ontario May 7 and 8
Akron May 14 to 18
Florida May 21 to 23
Albany May 28 to 30
New England June 4 to 6

D. I. Vanderpool:

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

(Pre-General Assembly Schedule—1952)

Oregon Pacific May 14 to 16
Arizona May 28 and 29
New Mexico June 4 and 5
Rocky Mountain June 11 and 12

District Assemblies

Summer Schedule—1952

Eastern Michigan	July 2 to 4
Nevada-Utah	July 2 to 4
New York	July 4 and 5
West Virginia	July 4 and 5
Canada West	July 9 and 10
Colorado	July 9 and 10
South Dakota	July 10 and 11
Alabama	July 9 to 11
Northeastern Indiana	July 9 to 11
Maritime	July 16 and 17
Michigan	July 16 and 17
Nebraska	July 16 and 17
Central Ohio	July 16 to 18
Pittsburgh	July 16 to 18
Minnesota	July 23 and 24
Eastern Kentucky	July 30 to Aug. 1
Southwest Indiana	July 30 to Aug. 1
Washington-Philadelphia	July 30 to Aug. 1
Western Ohio	July 30 to Aug. 1
Illinois	August 6 to 8
Kansas	August 6 to 8
Kentucky	August 6 and 7
Missouri	August 6 to 8
Virginia	August 6 and 7
Iowa	August 13 to 15
Northwestern Illinois	August 13 and 14
Northwest Indiana	August 13 to 15
Northwest Oklahoma	August 13 to 15
Wisconsin	August 14 and 15
Chicago Central	August 20 and 21
Dallas	August 20 to 22
San Antonio	August 20 to 22
Abilene	August 27 to 29
Houston	August 27 to 29
Indianapolis	August 27 to 29
East Tennessee	September 3 and 4
Kansas City	September 3 to 5
Louisiana	September 3 to 5
Tennessee	September 10 to 12
Arkansas	September 17 to 19
Northeast Oklahoma	September 17 to 19
Southwest Oklahoma	September 17 to 19
North Carolina	September 24 and 25
Southeast Oklahoma	September 24 and 25
Georgia	October 1 and 2
South Carolina	October 1 and 2
Mississippi	October 8 and 9



PROGRAM DIRECTORS

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By Allen A. Bennett

I love Thy Church, O God (Acts 20:28),
Her walls and stately towers (Rev. 21:12)
She is a bulwark to our faith (Acts 12:5).
On her Thy blessing showers (Eph. 1:3).

I love Thy Church, O God,
In earth and heaven above (Eph. 3:15).
From her, the offspring of Thy hand (I Cor. 3:9),
Come children of Thy love (Gal. 4:26).

I love Thy Church, O God,
Her simple dignity,
Kept in the hollow of Thine hand (John 17:15),
The only people free (Gal. 5:1).

I love Thy Church, O God,
More fair than Eden's bowers (Rev. 21:2, 11),
Cleansed in Thine atoning blood (Eph. 5:25-27),
Perfumed by heaven's flowers (Phil. 4:18; Rev. 5:8).

I love Thy Church, O God,
For here no sin can hide (Eph. 5:27).
Thy will is done in earth as heaven,
And here Thou dost abide (Matt. 28:20b; Rev. 21:3).

Entempled hearts, Thy Church alone (I Cor. 3:16),
A house not made with hands (I Cor. 3:9; II Cor. 5:1),
With every soul a building stone (I Pet. 2:5),
A living structure stands.

I love Thy Church, O God;
And though its foes assail (I Cor. 16:9),
This promise Thou dost give to us,
"Hell's gates shall not prevail" (Matt. 16:18).