



# Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

February 4, 1953

## Jesus Understands

General Superintendent Benner

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**T**HOU LOVING, gentle Jesus"—how often our hearts were blessed as our sainted Uncle Buddie Robinson used this beautiful expression in prayer. Jesus Christ, "The mighty God," is our Redeemer, our Saviour, our High Priest, and yet He is so "lowly in heart," so perfect in His human understanding, that every trying experience, every "fiery trial," every searing affliction finds in His infinite heart sympathy and consideration. He understands because "the Word was made flesh, and dwelt among us."

Not only did He become a partaker of human nature, but also a sharer of human experience. "In all points . . . as we," where trials, afflictions, and testings come to the human heart, Jesus knows our problems by personal experience. He knew weariness, disappointment, misunderstanding, treachery, suspicion, burdens, loneliness, and desertion. He met the most trying experiences of life alone. And now, as our eternal High Priest, knowing by experience all "the feeling of our infirmities," He loves us and intercedes for us. "Let us there-

fore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4: 16).

The gospel of Christ recognizes affliction as a legitimate problem of life. We need to remember that the absence of trouble, of itself, is no proof of divine favor; and that the presence of trouble, of itself, is no proof of divine disfavor. Through our High Priest, afflictions need not be weights, but can be *wings* by which we rise to higher heights of faith and confidence and service. Let us take advantage of the blessed privilege that is ours in the high priesthood of Jesus Christ. In Him we may find grace and strength, patience and victory for every difficult situation in life. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2: 18).

*There's not an hour that He is not  
near us,  
No, not one! No, not one!  
No night so dark but His love can  
cheer us,  
No, not one! No, not one!*

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**"FOR THIS IS THE WILL OF GOD, EVEN YOUR SANCTIFICATION" (I Thess. 4:3)**

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## NEWS IN BRIEF

Dr. C. Warren Jones left Bethany, Oklahoma, on January 28 for Puerto Rico, where he will serve as acting district superintendent for the balance of the fiscal year. This appointment was made by the Department of Foreign Missions on the recommendation of the Board of General Superintendents.

Word has been received that Maria Keith, wife of Evangelist Donald R. Keith, died in a hospital at Montreal, Quebec, on January 21.

After serving the church at Lamesa for a little over eight years, Rev. W. J. Benson has resigned to accept a call to First Church in Fort Worth, Texas.

Dr. A. L. Parrott has resigned as pastor of the church at Tyler, Texas, and is now giving full time to the work of evangelism.

Rev. Paul Moore has resigned as pastor of the church in Shippensburg, Pennsylvania, to accept a call to the church in Worcester, Massachusetts.

No privilege granted to man is of greater meaning than prayer. Those who have entered into the realm of communion with God have found it the source of spiritual life and vitality. It is in prayer that the spirit of man finds anchorage and stability. A failure to explore the potentialities of prayer results in a shrinkage of spiritual life.—*Selected.*

### The Invisible Presence

By Stanley E. Wilkin

(Based on Luke 24:32)

*I wish I could voice the joy I feel,  
And the peace of God that gives me rest.*

*The Holy Ghost makes my Lord so real,  
And His presence keeps me fully blest!*

*Oh, closer to me than hands and feet  
Is the blessed Lord of Galilee!*

*Oh, closer than sight or life's heart-beat!*

*Nearer and closer He could not be!*

*How blessed to know I am His child!  
How wonderful is His love and care!  
Whate'er my lot I am reconciled,  
Thro' abiding faith and constant prayer.*

## What of My Giving to God?

By T. T. Liddell

ALMOST always the words "tithes and offerings" are used in reference to our giving to God. These words are not the same, but represent different phases of our financial responsibility to God, namely, duty and appreciation. "The tithe . . . is the Lord's." It is never ours, but belongs to God as His property always. Thus, we are never justified in using the tithe in any manner other than the Lord has designated. It represents the divine investment in humanity. That divine investment was God's own possession and from it, as a profit, God requires the interest known as the tithe. We have not given to God as long as the tithe is due.

Thus, the offering becomes a matter of giving beyond the tithe. Our appreciation for what God has done is not revealed in our tithing, any more than our keeping the law would be an appreciation of government. It is only as our offerings beyond the tithe are given that we take from ourselves and present to God a gift of sacrifice and true appreciation. A man gives to himself when he provides for the necessities of his home, but his appreciation is revealed in gifts presented above necessity.

Thus, if we stop at tithing, we shall have failed in showing our love for God. God loves a cheerful giver, and a cheerful giver loves God.

## HERALD OF HOLINESS

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**OVER THE TOP!**

THE FOLLOWING is a continuation of the list of churches which according to the district reports exceeded their quotas in subscription drives conducted during the latter part of 1952.

CONGRATULATIONS TO ALL!

Church	District	Percentage
Cadiz—Akron		72
Cleveland First—Akron		60
Cleveland Bethel—Akron		65
Cleveland Brooklyn—Akron		107
Cleveland S. Euclid—Akron		66
Cuyahoga Falls—Akron		79
East Liberty—Akron		188
Greentown—Akron		62
Kent—Akron		62
Lisbon—Akron		77
Marietta—Akron		61
Massillon—Akron		62
Newton Falls—Akron		88
Power Point—Akron		63
Powhattan Point—Akron		64
Shadyside—Akron		64
Tiltonsville—Akron		69
Warren Bolindale—Akron		121
Warren Morgandale—Akron		77
Youngstown—Akron		63
Augusta, Maine—New England		88
Bangor, Maine—New England		65
Bath, Maine—New England		62
Bethel Beach, Mass.—New England		88
Bristol, R.I.—New England		63
Cambridge, Mass.—New England		76
Concord, N.H.—New England		123
Dennisport, Mass.—New England		167
Everett, Mass.—New England		60
Fitchburg, Mass.—New England		64
Jackman, Maine—New England		66
Johnson, Vermont—New England		64
Leeds, Maine—New England		200
Leicester, Vt.—New England		64
Medford, Mass.—New England		140
New Bedford, Mass., First— New England		117
North Waldoboro, Me.— New England		91
Norwood, Mass.—New England		75
Pittsfield, Me.—New England		68
Rumford, R. I.—New England		63
Springfield, Mass.—New England		60
Stoneham, Mass.—New England		108
Waterbury, Conn.—New England		145
West Point, Me.—New England		120
W. Somerville, Mass.— New England		65
Yarmouth, Maine—New England		151

THAINE F. SANFORD,

*Sales Manager*

# Kingdoms Hewn Out

By J. Kenneth Grider\*

**T**HOUSANDS of Alpine peasants farm the mountainsides; they grow olives, principally. This has been possible through extensive terracing. With the rocks, which are in abundance, they build walls; the dirt is then moved against the walls until there is a near-level space of a few feet. Often the walls must be greater in height than is the width of the "leveled" space. Sometimes one can see only the rock wall as he looks up from the valley.

Most of us would have thought farming impossible on these mountainsides. We would have said: "They are ruggedly beautiful. They remind us of God. They might contain valuable minerals within. But for use in agriculture, they are valueless." No doubt folk in those parts thought the same for centuries. There came the day, however, when some peasant, with more imagination than most, and with sufficient brawn, went to work on some mountainside. With pick and shovel, and with stonemason's hammer, he literally hewed out a kingdom. Others, with this lead, hewed out kingdoms on their mountainsides, until now there are thousands of such kingdoms in southern France, as well as in northern Italy, and in Switzerland.

The founders of the Church of the Nazarene were like these Alpine peasants. They saw about them an aggregate of sin which was mountainous in its proportions, and they knew that sin issued from hearts which were as stony as is a mountainside; but because of what had been done in their own hearts, they envisioned what could be done in the hearts of other sinful men. And with the Bible and prayer, and with the preaching of full salvation, they went to the task, hewing out kingdoms for our Lord.

A student in one of our colleges was disturbed about whether or not he would find a church upon graduation. This was not the attitude of our founders. They did not *find* churches; they *found*ed them. They were not given pastoral positions; many of them had them—good ones, professionally successful ones—but they forsook them, as did Phineas Bresee, and went out to *make* pastoral positions.

The Church of the Nazarene is not merely an institution; it is not merely engaged in conserving gains. Ours is a movement; we are forever extending our borders, preferring rather to seek new transfigurations than to build tabernacles with the thought of permanentizing earlier ones. This has ever been so, and it must ever be so. And because it is our essential spirit, we must ever hew out new kingdoms. Many of the five thousand students now in our colleges and seminaries are called to this holiness ministry. Not a

great proportion of these can hope to have churches awaiting them. We must be ready and willing to go out and make churches. In this way lies romance for pioneering spirits.

We shall have to go into new areas, where our work is not known. We shall have to go into difficult areas, where the seed of the gospel will at first fall upon stony ground. We shall have to go into metropolitan areas, where men are busy and where they are bent upon sin. We shall have to go into small towns, where the people are fixed in their manner of living and do not want new and deeper religious experience. We shall even have to go into rural areas, where we cannot contact so many people but where we shall implant

## A Statement

**N**UMEROUS inquiries have been received recently concerning the attitude of the Church of the Nazarene with reference to the Revised Standard Version of the Scriptures. We make the following statement:

We reaffirm our doctrinal position as recorded in our *Manual*. We particularly re-emphasize our unequivocal belief in the divine and plenary inspiration of the Scriptures, the essential and unique deity of Jesus Christ, the virgin birth, the atonement for all sin through the blood of Jesus Christ, and the personality of the Holy Spirit.

We acknowledge the value of sound scholarship to help us understand God's revelation, but we find no reason for accepting the theological emphases and pronouncements of liberal scholars. The doctrinal bias of translators is often manifested in any given translation. The theological views of those who have done the work on the Revised Standard Version are not concealed. There is some evidence of a tendency to weaken certain fundamental and historic Christian doctrines.

All modern translations have value in the enrichment of Bible study, but in such study we caution our people to use these materials with due regard for the possible theological bias involved.

In the light of the total situation, we find no justification for replacing the King James Version with the Revised Standard Version, or any other modern translation. We urge our ministers and people of the English-speaking world to continue the use of the King James Version for preaching, teaching, and public worship.

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the fullness of the gospel into every phase of personal, family, and community life.

Fellow Nazarenes, we must preach scriptural holiness, whereby Christ's reign in the hearts of men will come to be complete, and we must ever establish this gospel in new areas so that Christ's complete reign will be increasingly extended to all men. And as we go into those mountains, steep and rocky though they be, there to hew out kingdoms for our Lord, we can know that He will go before us to lead us, walk beside us to companion us, and dwell within us to fire us and empower us!

## Nazarene Theological Seminary and "CRUSADE FOR SOULS NOW"\*

By Lewis T. Corlett\*\*

**N**AZARENE THEOLOGICAL SEMINARY is an integral part of the denomination. The Seminary not only is dependent upon the church for support, but also is aggressively endeavoring to make a positive contribution to the denomination. From the beginning, even in thought, of the Nazarene Theological Seminary the objective and purpose was to plan, co-ordinate, and operate for the fundamental purpose of being motivated by the spirit of the church, controlled by her regulations, and ever be a stream of vitality to every area of denominational activity. Consequently, when the Mid-Century Crusade for Souls was launched, the Seminary did not discuss the pros and cons of the advisability of such a slogan or such a program but Dr. H. C. Benner and his staff enthusiastically plunged into the spirit and principles of the campaign to train and encourage students to work wholeheartedly for the success of the campaign. Eternity alone will reveal the extent and quantity of service rendered.

As the church for this quadrennium is challenged by her personal leadership to continue to advance in the campaign under the slogan "Crusade for Souls Now," the Seminary is in the forefront to make it a success. The emphasis is "now," not the last quadrennium nor the next one but this present time. I wish to discuss the place of the Seminary in the "Crusade for Souls Now" from a fourfold division—the staff, the curriculum, the activities of the students during the last twelve months, and the contribution of the graduates during a similar period.

The spirit and purpose of any institution lie within the heart throb, the attitudes, the objectives, and the motives of her leadership. The administration and staff of Nazarene Theological Seminary have a heartbeat in unison with the highest ideals and purposes of the denomination. They are evangelistic in their viewpoints and

\*\*President of Seminary

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\*Paper presented at the Superintendents' Conference in January, at Kansas City.

aggressive in their activities for the church. This is reflected in the influence on the students in their classes and in the variety of public services they have rendered to individual churches and districts. The people appreciate the spirit of the staff and extend to them more invitations than they can fill. If a check were made it would be found that a large number of seekers have bowed at an altar of prayer in the services held by them and most of these seekers have prayed through to victory.

The emphasis of the "Crusade for Souls Now" has been reflected in the curriculum and activities of the Seminary from its beginning. Missionary interests have been paramount; a missionary lecture series is provided each year for one week in chapel. A resident missionary has been on the campus one semester out of each year. Each Wednesday an offering is taken in chapel for the General Budget. Classes are offered regularly in different phases of missionary study. Also, there are a number of visiting missionaries speaking in chapel during the year.

Besides the general emphasis of evangelism, specific courses are offered to acquaint the students with the history of evangelism, the lives of great evangelists, the need of the hour for greater emphasis, and a program of evangelism with specific discussion on types of evangelism necessary to meet the needs of this age. Besides these specific courses, all the teachers in various fields incorporate in their instruction both the need of evangelism and how the truth they are teaching can be related to the general objectives of the church.

It is difficult to measure the strength of motives and purposes. The effects can be observed but the subjective power behind the results is more or less intangible to human measurements. The activities and results objectify it to a certain degree, so we wish to point out a few in the balance of this paper.

For a few years, the staff and students each year have been providing the salary for one of their own number to pastor a home-mission church in this area. This year when Dr. Jarrette Aycock and Dr. R. V. DeLong presented the project and asked for \$1,200.00 the students and teachers hilariously, in less than ten minutes, pledged over \$3,200.00. This will be used for salary and some money to help in purchasing the building. This incident opens to your view the heart throb of the Seminary. If a group has such an interest in home missions, no one can question their interest and participation in the "Crusade for Souls Now."

Another expression of the spirit of the Seminary is revealed in a few activities of the students during the past twelve months. Twenty-seven are pastoring churches while attending the Seminary; five of these are home-mission churches. The students, during this period, have preached 3,868 times and in these services have seen 1,521 persons bow at an altar for prayer. If it were not

for the economic pressure necessitated by attendance in classes and often supporting a family, these figures would have been much larger, as almost all of the students would like to have churches to pastor during their stay at the Seminary.

Another viewpoint of the strong motivation from the spirit of the Seminary is the activities and results of the labors of the graduates of the Seminary. Two hundred and five persons have graduated from the Seminary during the seven years of its history. To secure the data for this paper, the office sent a questionnaire to each and we have returns from 193 of the 205 graduates. The area of work of this group is varied and I thought you might be interested in it: 146 are pastors, 4 are evangelists, 13 are missionaries, 11 are teachers, 8 are chaplains, and 11 are doing further graduate work. Of this group of 193, 32 have served some time as pastors of home-mission churches and 24 are now pastoring home-mission churches. In a breakdown of the membership of the churches they are pastoring, 17 pastor churches of 25 or less members; 39 pastor churches with membership between 25 and 50; 39 pastor churches with membership between 51 and 100; and 25 are pastoring churches with membership between 101 and 200. The statistics are not complete for all serving in the pastorate, but of those mentioned above 50 per cent are pastoring churches of a membership of 50 or less, and 84 per cent are pastoring churches of 100 members or less. This indicates that the graduates of the Seminary have such a strong spirit for the salvation of the lost that they are willing to sacrifice and take difficult places in order to help people to God and to advance the cause of the church. During the past twelve months, these graduates of the Seminary have preached 16,076 times, and in those services 7,262 persons bowed at the altar definitely seeking God for spiritual experiences.

Practically all the reports received are that these graduates are doing good work, emphasizing the true message of the church and building the kingdom of God in their localities. They are actively and aggressively pushing the "Crusade for Souls Now."

From these statistics and this spirit, you can well see that the Nazarene Theological Seminary is a vital integral part of the church in the "Crusade for Souls Now." All this has been done under great handicap. With better facilities in the new building and with a larger staff to direct the ever-growing student body, we can predict that what has been done is only an earnest of what will be in the days to come. God has done great things for us, whereof we are glad; but there are greater opportunities, possibilities, and activities in the future, and by His grace the Seminary will do her part to carry the gospel of full salvation to the ends of the earth. You can count on the staff and students of Nazarene Theological Seminary to go all-out in the "Crusade for Souls Now."

## A TIMELY TOPIC

### For Laymen and Pastors

By S. T. Ludwig\*

FOR A good many years, Christian stewardship has been emphasized during the month of February. This has been part of the yearly program carried on by the General Stewardship Committee of the denomination. The emphasis has met with increasing response by the pastors and laymen of the church.

The purpose of such a theme is clear. All of us are aware of the constant pressure from the material world in which we live. Things of time and material substance envelop us. Ofttimes they are *so much with us* that our sense of eternal values becomes clouded and we lose sight of the eternal significance of spiritual things.

So it is not out of place for us to check up. Certainly once a year is not too frequent to have our attention called to the fact that we are but "STEWARDS" and God is the real "OWNER" of all that we have and are. It is our recognition of this fact that is stimulated by a clear-cut emphasis each February.

In a number of periodicals this month, the stewardship emphasis will be evident. It is not that we should practice stewardship in this month alone, but rather that we might face our privileges as Christian stewards early in the year and practice it the whole year through.

Our world—wounded and weary—so full of fear, of hatred, and of strife, desperately needs the gospel of Christ. With millions of our fellow men waiting who have never heard the message, with thousands of communities right here in America where the message of holiness is unknown, is not Christian stewardship a timely topic? Then let all Nazarenes—pastors and laymen alike—practice stewardship and put it into action!

*Next week read how stewardship relates to the Crusade for Souls.*

\*General Stewardship Secretary



# We Can See God Now!

By Mont Hurst\*

A STORY was once told of a boy who heard some men at a country store as they discussed God. The men were doubtful of the reality of our Heavenly Father. One settled the talk by saying that there couldn't be any God because no one had seen Him. He said that all we had to go on was what the Bible said, and that it was odd that since the times men had said they saw and talked with God no one else had seen Him. This disturbed the lad a great deal. He had the consciousness of God's power, but he became perplexed at what he had heard.

There was an old man who lived on the adjoining farm and the lad had struck up a friendship with him. They often went hunting or fishing together. The old man was one of the pioneer settlers in the community and was very religious. He was known to shout often in church. The perplexed lad decided that he would ask his old friend about God and whether or not anyone could see Him now. They soon went for a fishing trip on the lake in the old man's boat. It was near sunset when the lad decided to question the old saint.

"Mr. Hoskins," the boy asked, "I want to ask you a question and I believe you can give me the right answer. I've been bothered a lot about it lately and I've just got to get it settled."

"Why, bless your soul, Tommy, what is it you want me to answer?" replied the old man.

"Can you see God?" asked the lad.

The old man didn't say a word at first. He stared into the sunset at the crest of the hills. Tears welled up in his eyes and a glow of heavenly light filled the old man's countenance.

\*Dallas, Texas

"Mr. Hoskins," the lad repeated, "I asked you if you could really see God."

The old man turned a tear-stained face on the lad and it was a face of unbridled happiness. Then the old man replied:

"Tommy, it's a-gettin' so I don't hardly see anything else!"

The lad had received a direct answer that completely satisfied him and erased all doubts which had been caused by the talk of the men at the store. We, too, will be able to see God when worldly fog, mist, and obstructions shall have been removed from our viewpoint. But it takes a definite second work of grace to remove those obstructions. The marvelous lifting power of the Holy Spirit can elevate us above all obstructions to where we can get a clearer view of God day by day.

## Twenty Years from Today

You'll Be Like Us, if--

By H. C. Hatton\*

I ONCE stood on a downtown street, talking with a preacher friend of mine, who is connected with another denomination. There are many things about my friend which I like very much. He is sincere, he is well trained, he is very unselfish and a very desirable person to be around.

We got to talking of both his work and mine. We went into detail about both. I tried to allow him to do most of the talking, because I was anxious to know how he felt about some things. He told me how his particular church operated from the standpoint of program, finances, music, Sunday school, membership, and even to the type of preaching which seemed to fit, and what the reactions were to it.

Finally, after quite a lengthy conversation, we started making comparison with his type of work and the work which we are doing in the Church of the Nazarene. I told him how we believe and preach. I told him what we believe about heaven and hell, and what we believe about godly living; and as best I could, I told him the nature of the program which we promote.

He said: "You know, there was a day when many other denominations preached and taught the same. There was a day when the most of us believed in the sawdust trail. There was a time when we all emphasized emotionalism, and many other things which your group believes in today. We all, more or less, started the same; but across the years we have gradually left those old paths until today we are altogether different and are nothing like we were back in those beginning days." He said, "You believe in some life, some fire."

\*Pastor, Sterling, Illinois

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## FELLOWSHIP

(Phil. 3:10)

By Frances B. Erickson

*Eventually there comes to all who pray—*

*Who bear a burden for the souls of those in need,  
And spend themselves in tears both night and day*

*Before the throne, His mercy there to plead—  
A greater revelation of the love of God,  
A clearer comprehension of the road He trod!*

*They share His lonely vigil as Jerusalem sleeps,  
And grieve with Him for children lost in sin;  
They suffer His rejection as He sadly weeps  
For wayward ones who will not enter in!  
His passion was for souls until the end of time;  
The sharing of His passion must be mine!*

Then it came my turn to question him. It gave me such an appreciation for his sincerity and I have mentioned this little incident, not to reflect on my friend in any way, but because it encouraged me so much to have him feel the way he did about our work. I asked him if he would advise us to keep the fire and continue as we were, or if we were missing the mark and should make some changes, making us as others which he had mentioned were one day as we are but today are different. He looked at me and said, "Hatton, keep the fire; if you don't twenty years from today you'll be like us."

As I left my friend that day and drove off in my car, I said, "Thank God for the Church of the Nazarene, and I'll do my best to keep the fire and preserve in our church what others see, and what they even feel is our most valued asset."

## Thanksgiving—for Little Things!

By Mark F. Smith\*

### (II Corinthians 12:8-9)

**T**HE WORDS "Be ye thankful" (Col. 3:15) compose the text and key thought for our meditation.

The great tenor singer Caruso, while on tour, arrived in Cincinnati, Ohio, at one-thirty in the morning. The hotel expected him to sleep on a three-quarter bed with one mattress and two pillows. Caruso demanded a double bed, three mattresses, and eighteen pillows or no concert the next day.

Today some folks must have abundance beyond their needs if they are thankful. This is a strange contrast with Governor Bradford's thanksgiving surroundings: More than three hundred years ago, surrounded with their dead, their meager crops, unfriendly Indians, and poor climate—but they were thankful.

First, I would inquire, Are you thankful? Does your heart, like David's, go out in gratitude to Him who has blessed you with all spiritual blessings in heavenly places in Christ Jesus? And with Paul, who taught the Philippians, saying, "With thanksgiving let your requests be made known unto God." Even Jonah said, "I will sacrifice unto thee with the voice of thanksgiving."

This week I watched a poor family go into the dime store. The man, strong, clean-looking, and so tender toward his family. I thanked God for the scene. Elsewhere I prayed at the bedside of a mother dying with cancer. I thanked God for heaven and peace for the weary, and for years of good health. Also, I stood in the cold for thirty minutes and talked to one of the members of a recently broken home who unburdened his sad heart—then I thanked God for unbroken homes. Elsewhere, an office girl worked with an empty

sleeve, and a man with an artificial limb waited in a doorway. I was grateful for physical well-being.

Later, a wrecker crossed the intersection in front of me towing an ill-fated car. I thought, Why haven't I been more thankful every day? Then, in the quiet of my home, at evening time, as I looked at the sad Korean pictures in a magazine, it was too much for me. I gathered the family around me, and we had a time of genuine thanksgiving.

May I inquire personally of you again, Are you sincerely thankful? Not only would I inquire, Are you thankful? but also I would ask you to think with me of the iniquity of unthankfulness. This is the charge against the last days, "Men shall be . . . covetous, boasters, proud, blasphemers, . . . unthankful, . . . despisers of those that are good" (II Tim. 3:2-3). Luke lists ingratitude with evil, for God "is kind unto the unthankful and to the evil" (Luke 6:35).

Fuller says, "Ingratitude is a fault never found alone. It is always attended with other vicious evils that go hand in hand with it." Carlton claims that brutes leave ingratitude to man. This is a characteristic of heathenism, for these men glorify Him not as God, neither are thankful. Who else would rob God of His praise while rivers of goodness flow their way?

A visitor to the Mammoth Cave in Kentucky wrote:

Here one can see enormous pillars which have been formed by the steady dropping of water from the roof of the cavern. This masonry, formed of solid rock, made by the slow and silent process of nature, is truly marvelous. A single drop of water, finding its way from the surface down through the roof of the cave, deposits its sediment and another follows it and still another, each adding its imperceptible contribution, until the icicle of stone begins to grow, ultimately reaching the pillar which likewise has been forming on the bottom of the cave. It becomes a massive pillar which will stand until the end of time. There is a process just like that going on in each one of our hearts. Each thought that stirs for a moment sinks into the soul; as each little drop of water, with its limestone deposit, makes its contribution to the pillar, in the cave. Whether our lives shall be full and helpful, or cruel and hurtful, depends on our thoughts. A good way to have clean, noble thoughts is to read and study God's holy Word each day, then wait before Him, letting the Word grip mind and heart.

But note again the inclusiveness of thanksgiving: "In every thing give thanks: for this is the

*Never* **TOO BUSY  
TO PRAY**



Away with work that hinders prayer,  
'Twere best to lay it down;  
For prayerless work, however good,  
Will fail to win the crown.

\*Pastor, First Church, Hutchinson, Kansas

will of God in Christ Jesus concerning you" (I Thess. 5:18). "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20). "I will bless the Lord at all times: his praise shall continually be in my mouth" (Ps. 34:1).

We put emphasis on happiness, God puts it on character. We want our coal on top of the ground, our soil without weeds, our lumber grown on the plains, and our rivers easy to bridge. But God knows that southern breezes are good only for "snoozers," so He builds character in us as we dig the coal out of the earth, cultivate the fields against weeds, cut lumber out of mountains, bridge deep and wide rivers, and combat winters and storms. Brickbats are better for us than all pie and cake. Hardships are good for building character if we take the right attitude.

Now let us note the insult of forgetting to be thankful. The insult of spurning the diamond of salvation for a Christ-rejecting life is folly and wickedness.

The *Literary Digest* of September 15, 1923, said: "History knows no disaster which parallels the earthquake and fire that laid waste the capital city and the five chief cities of Japan. The 45,000 square miles were covered with lava, including five chief cities of Japan, containing 7,000,000 people. The Red Cross estimated that 300,000 people died. Food and clothing, medicines and supplies to the total of ten million dollars was sent."

The *International News Service* said again and again, "Japan will never forget."

But only eighteen years later, on December 7, 1941, came Pearl Harbor. Japan did forget.

But are the Japanese the only ones who have overlooked and are today overlooking past mercies? Long ago the Lord said of Israel, "My people have forgotten me days without number" (Jer. 2:32). God blessed them, but they forgot Him.

Are you guilty of forgetting Christ? Just what is your attitude toward the God who so loved the world "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"? Forget not, I beg of you, the Christ who died for you, but today come to Him with your whole heart.



## Information on the

### Nazarene Ministers' Proposed Pension Plan

**Y**OUR PENSION BOARD, appointed at the last General Assembly, has secured its final charter from the state of Missouri and from a legal viewpoint is ready for full operation. However, there is being prepared an amendment to the Social Security Act to be presented to the present Congress, opening the door for the participation of ministers on a voluntary basis. A similar bill was presented to the last Congress but there was such a volume of business to be transacted that it was left among the items not acted upon and consequently it died with the last Congress.

Inasmuch as many denominations now favor such a bill and only a token opposition seems likely, the probability is that if presented the bill will be favorably acted upon. Such a bill would be in line with the commitments of the new administration to extend coverage and increase benefits through the Social Security program.

In the light of the above and after consultation with the Board of General Superintendents it has been deemed advisable to hold our plan in abeyance until the proposed bill, if presented, is acted upon by the Congress. The passage of any such bill would call for modification of many existing church pension plans and it is indeed fortunate for us that the matter is being decided before our plan is in operation.

Do not hastily conclude that we will therefore have no pension plan. That question cannot be answered until Congress has acted. Some modified or temporary church pension plan may be necessary to tie in with Social Security.

Our ministers may be assured that in event action by Congress is unfavorable our present plans for the retirement of our ministers will be executed along the lines presented to the General Assembly.

T. W. WILLINGHAM  
Executive Secretary  
Nazarene Pension Board

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## These Three Things

By Marian L. Knorr

*For these three things I thank Thee, Lord,  
And these by faith I see—  
The blood-stained Cross, the empty tomb,  
The fountain flowing free.*

*Upon that cross Thy Son hath died,  
For guilty sinners slain—  
And, praise His name, before He went  
He said, "I'll come again!"*

*The empty tomb that promise fills;  
For if He rose then we  
Shall someday rise to meet our Lord,  
His blessed face to see.*

*And, best of all, the speaking Blood  
That flowed from Calvary  
Has never lost its wondrous power  
From inbred sin to free!*

*Yes, thank You, Lord, this glorious day;  
For these my heart doth leap—  
The blood-stained Cross, the empty tomb,  
The fountain wide and deep!*

# The Stewardship of Time

By E. E. Wordsworth\*

*Redeeming the time, because the days are evil*  
(Eph. 5:16).

*Ye are not your own? For ye are bought with a price* (I Cor. 6:19-20).

**T**HESE TEXTS strike home. They strike a death-blow to mere "pastime" or "killing time." We do not here speak against proper recreation, of course, but the wasting of the precious moments of life, for "time is the stuff life is made of." It should not "hang on our hands." Wesley advised, "Never be unemployed, never be triflingly employed." Time should be seized by the forelocks and put to the best use. Young said, "Time wasted is existence, used is life." The late Dr. Chapman wrote many of his articles for the *HERALD OF HOLINESS* before breakfast.

In the life of every Christian, time should be given to prayer and Bible reading daily, time for family worship, time for Christian conversation, time for soul winning, time for spiritual culture, time for meditation, time for the services of the church.

A little planning will help you to use your time to the best advantage. A Christian woman once came to Sam Jones, the noted Southern evangelist, complaining that her good friends were insistent on her attending the theater with them. She said she had no desire to go, but wanted his advice.

"Tell them," said Sam Jones, "that your time is all spoken for. Tell them that of course your Sundays are all occupied with Sunday school and church. Monday night you must be home with your family. Tuesday night you have set aside to help the children with the Sunday-school lesson. Wednesday night the whole family goes to prayer meeting. Thursday night you have reserved for visiting the sick and ministering to the needy of your acquaintances. Friday night you attend cottage prayer meeting. Saturday night you must see to the children's baths and arrange their clothing so they will be up and ready for Sunday school the next morning. Tell them the duties and privileges of the Christian life are so many, so pressing, and so precious that you are more likely to seek another day and another night in which to worship God and do good than you are to give away any of the good days and nights which God has allowed you in this world. Tell them it looks like you will not have a night to spare for at least one thousand years."

*Take time to be holy;  
Speak oft with thy Lord;  
Abide in Him always  
And feed on His Word;  
Make friends of God's children;  
Help those who are weak,  
Forgetting in nothing  
His blessing to seek.*

\*Pastor, South Tacoma, Wash.



## "The Home-coming Week"

By Raymond Browning\*

**O**NE DAY I was riding along in my car somewhat saddened and depressed. It was becoming quite clear to me that I was no longer at home in the church in which I had grown up and had preached for more than twenty-five years. Most of our leaders were opposed to the preaching of entire sanctification, and our presiding bishop was particularly hostile to the teaching of the second coming of Christ. He frankly told the preachers that the evangelists who preached this doctrine should be excluded from their pulpits.

Until that time most of my preaching had been done in the two Carolinas, where I had conducted more than two hundred revivals. Now the churches were closing against me and I realized that I would have to make a change—and did not know where to go. These things were in my mind that morning, and as I rode along I began humming a little melody and these words came with it.

*Upon our journey here below  
We meet with pain and loss.  
Sometimes there is the crown of thorns,  
Sometimes the heavy cross,  
The dreary road to Calvary,  
The bitter goad and sting.  
But what's inside those gates of pearl  
Will be worth everything.*

Those words and the words of the chorus came to me that morning. Later I wrote them down on a scrap of paper. Not knowing music or how to write it, I forgot the little melody.

Something more than a year passed by and I was invited to the Nazarene camp meeting at Columbus, Ohio. This was my first real contact with the Nazarenes and I had the feeling that I had discovered my crowd. The Vaughan Radio Quartet of Lawrenceburg, Tennessee, was singing in that camp meeting and their songs stirred my soul.

One day I happened to think of that little poem I had laid aside. It was still in my brief case, and I sat down at my typewriter and composed the other two stanzas in just a short while. I handed the words to Brother Adger Pace, the bass singer of the quartet, and asked him if he thought they would make a song. He took the paper and went

\*Evangelist, Bethany, Oklahoma

over and sat down on a little stump not far from the cabin the quartet occupied. In about an hour he had composed and written the melody on a scrap of paper he took from his pocket. Then he called the quartet together and they began to hum their parts.

That very afternoon, probably not more than two hours after the song was written, the Vaughan Quartet sang for the first time "The Home-coming Week," and shouts of praise rolled over that camp meeting. That has been twenty-five years ago. I met the Nazarenes in July and all my family joined them in November. My song preceded and, in a way, introduced me to the Nazarene movement. It was one of my first songs and no one has ever been more surprised than I at its great popularity.

I have written some other songs that I thought were just as good but none of them ever seem to touch the heart like this one. After all these years this song seems as fresh and vigorous as ever. Maybe after I have gone to heaven somebody will still be singing it down here on earth; then I may play an accompaniment on my harp of gold and rejoice that the Lord let me write something that had been a blessing to many people.

## The Inner Prison

By F. S. Mitchell\*

**P**AUL was not only put in prison, but for extra security he and Silas were put in the inner prison; and that brings to mind the thought that there is an "inner prison" for each of us. It is a prison for our souls, our real selves. Some few of God's servants have been shut up in outer prisons for a time. Herod had Peter in prison for a few days, and Paul was a prisoner for a few years. John Bunyan, Madam Guyon, and Rutherford, among others, spent time behind prison walls.

But every one has a soul that, we might say, is in an inner prison, behind walls of flesh. The soul, according to Webster, includes the "intellect, sensibilities and will," and "denotes especially the moral, the immortal nature." It is behind a locked door for a period of time. But though the soul is locked up it has windows through which it may look. It depends upon the individual as to what he sees through his windows. Bunyan wrote of a man with a muck rake. An angel was hovering over him with a crown which he was desirous of placing upon the man's head, but this individual was so intent on the things on the ground that he failed to see the crown. There are multitudes like that today. They have set their affections "on things on the earth." So intent are they on earthly things that they do not see the crown of eternal life that our Lord is yearning to give to them.

However there are those who are like the prophet of whom one wrote, "The window of his

soul was open toward God." Thank God for those who are looking that way. Daniel was one of them. The Scriptures tell us that the windows of his chamber were open toward Jerusalem, and that he kneeled "three times a day, and prayed, and gave thanks before his God." The outer window was open toward Jerusalem and the window of his soul was open toward God. He had his affections set on things above. He had his eyes set on a crown instead of on the muck of this earth. Paul and Silas had the windows of their souls open toward God (though there was possibly no other window), and their feet were fastened in the stocks. Madam Guyon's soul window was open toward God as she sat in the prison and sang.

*A little bird I am,  
Shut in from fields of air;  
And in my cage I sit and sing  
To Him who placed me there;  
Well pleased a prisoner to be,  
Because, my God, it pleases Thee.*

All these were like Moses, who chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." This world may offer us riches, but God offers us greater riches if we keep the windows of our souls open toward Him. Then one day He will send an angel to open the door of our inner prison, and he will beckon us to follow him. Friends and loved ones may stand by our bedsides and seek to hold us here. Their tears may flow and they may plead with God to let us stay a while longer; but in the words of the dying Moody we can say, "Earth is receding, heaven is opening, God is calling; do not call me back." Truly, "Blessed are the dead which die in the Lord."

With the windows of our souls open toward God we will be able to see the "windows of heaven" open toward us and, whether in life or in death, we will fear no evil. "They looked unto him, and were lightened: and their faces were not ashamed" (Ps. 34:5). Let us keep the "windows of our souls" open toward God no matter what our environment may be.

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*Because it is written, Be ye holy; for I am holy (I Pet. 1:16).*

Religious practices may induce a form of piety, but never will produce purity.

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*The things which happened unto me have fallen out rather unto the furtherance of the gospel (Phil. 1:12).*

If we are real Christians and living in the will of God, everything that happens unto us will prove to be of divine permission and will redound to the glory of God, and to the extension of His kingdom.—EARLE F. WILDE.

\*Retired Nazarene Elder, Seattle, Wash.

# New Life for Dead Timber

By Zuma L. Jones\*

ON EVERY church roster there is a list of names—dead names as far as the church is concerned. These are the names of the members who have excommunicated themselves. These constitute a devastating loss to the church. The question arises often about carrying these dead names on the roll for which the church will be apportioned. Logically they should be dropped; for readily it is conceded there is something amiss with the member who does not attend the means of grace, that is, the services, and support the church with his presence and his means. But this is not the solution to the problem.

There is something amiss, too, with the church that will let this great loss occur in the organization. The habitual non-attender backslides—eventually. Every backslidden member is a stumbling block to the church, while every person who attends service contributes something to the service. This is only the materialistic evaluation. There is a far greater—the eternal!

Jesus said there were ninety and nine safely in the fold; only one was out and away—but the one must be found and brought back again. Only one of the silver coins was lost; but what an energetic search to find it! The place of the irresponsible son, who had spent his youth and fortune in riotous living away from home, could not be filled by the son who did not stray—and great was the rejoicing at the prodigal's return. The

\*San Marcos, Texas

sheep nor the coin found itself; the prodigal did not return until disaster compelled him.

Jesus ever has been concerned over the lost; He came to set the pattern and example of how to seek and to save the lost. He is watching for their return. He also is watching the attitude, the success, and the failures of those who are seeking.

He knows where the lost ones are; He knows the reasons for their straying—the beautiful habit of faithful attendance broken from one cause or another. Perhaps it was a long illness when few of the church members called or seemed to care; perhaps a period of deep distress, or a time of intense temptation without a friendly smile to cheer, or a helping hand to aid the struggling soul. Those who have moved from a small town church can become submerged in a large city church and perhaps driven away unless effort is made to help them become adjusted. Too often the stranger is ignored by the laity.

The sad plight and the suffering of the backslider do not escape the eye of Him who cares. Jesus looks on, and He cares if men are lost; the Father cares, the angels care, the faithful pastor cares; but do the laymen care? Laity of our church, here is a golden opportunity for effective Christian service.

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Devotion to God makes His law our supreme and paramount delight. His law no longer restricts us; it releases us! His law is no longer grievous; it is glorious! His law is no longer a joy-killer; it is a joy-creator! His law no longer makes us an object for seraphic sympathy; it makes us the subject of celestial symphonies!—  
PAUL J. STEWART.

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## The Jewels of Jehovah

By E. Wayne Stahl

*"And they shall be mine in the day that I make up my jewels"; our Lord  
And Jehovah, our Father, is speaking this wonderful, beautiful word.*

*'Tis concerning His own precious people, who oft to each other spake;*

*Of their words then the listening Lord did a book of remembrance make.*

*How sweet unto Him were those sayings, as they thought on and mentioned His name,  
These redeemed ones, who lovingly feared Him, and thus His bright pearls became!*

*On each prayer-meeting night, at the witnessing time, our God will be  
Rejoicingly hearing reports of our spiritual victory,*

*As we frequently tell one another what bountiful grace has done*

*For our souls, and ascribe all the glory to the Father, the Spirit, the Son.*

*Oh, gracious and golden season! The angels will also rejoice*

*On beholding that week-night assembly and hearing each witnessing voice.*

*"And they shall be Mine," says Jehovah, "in the day that I make up My gems."*

*They shall shine in His great treasure city, the city of diadems.*

*There Christ is the Stone "most precious"; His true "living stones" we shall be,*

*Adorning His jubilee triumph in the land of His victory.*

*It is holiness only that fits us, in these testifying days of time,*

*For that rich and transcendent honor, that glory so vast, sublime!*

# The General Board Meeting

## A Church with Many Interests

**T**HE ACTIVITIES of the home are many-sided. There must be a place to live, and this place must be furnished. No family can live with any effectiveness in just a bare house with no beds or other furniture. There must be food, heat, clothing, reading material, religion, education, discipline, love, and recreation. All homes are not alike, but any home which is worthy of being called a home must necessarily have many interests—physical, intellectual, moral, and spiritual. The same is true of a church. If it is to do its work as it should, it must have many interests. This means that, when we meet together in business sessions to check on what is being done, there are many types of activity which must be discussed. Thus there are numerous departments from which reports must be received. Already I have directed your attention to reports from the general secretary, Dr. S. T. Ludwig; the general treasurer, Dr. John Stockton; the executive secretary for the Department of Foreign Missions, Dr. Remiss Rehfeldt; the executive secretary for the Department of Home Missions and Evangelism, Dr. Roy F. Smee; the executive secretary for the Department of Church Schools, Dr. Albert F. Harper; the general secretary of the Nazarene Young People's Society, Dr. L. J. Du Bois; the executive secretary for the Department of Publications, Dr. M. Lunn; and the executive secretary for the Department of Education, Dr. S. T. Ludwig. Now we continue with other reports.

From Dr. L. J. Du Bois, the secretary of the *Nazarene Servicemen's Commission*, we learned that there are now eighteen chaplains in the various branches of the military service, and one in the Veterans' Administration. These men are rendering an important service to their church and their country, and we should constantly remember them in our prayers. Four thousand and seven hundred servicemen and 550 post pastors (pastors located near military bases) have been contacted for the church through the Servicemen's Commission. Help is rendered in many ways both to the servicemen and the post pastors. From time to time our people have been informed through the columns of the *HERALD OF HOLINESS* about these various services. As a concrete illustration of some of the work of the Servicemen's Commission, I present the last section of Dr. Du Bois' report, which deals with special projects:

*Servicemen's Day:* A year ago the Servicemen's Commission suggested that we try having a Servicemen's Day in the church. This was set for November 9. It was advertised and word was sent to the pastors regarding it. Reports that have come to our attention indicate that it was of material help in calling the attention of our people to their youth in the service.

*Servicemen's Column:* Dr. White, editor of the *HERALD OF HOLINESS*, has been very gracious in giving us one column each week to present the case of our servicemen. This is known as the Servicemen's Corner and appears

# EDITORIALS

on the inside back page of each issue. In this we give excerpts from letters from servicemen and from the reports of our chaplains. We have reason to believe that this is a popular column with *HERALD* readers. Especially is it appreciated by the servicemen themselves and their families.

*Special Issue of the HERALD:* In planning for Servicemen's Day, a special issue of the *HERALD OF HOLINESS* was set up in which the work of the church with its military personnel was presented. Many fine commendations have been received as to the value of this issue in informing our people of this phase of our work.

*Help for Chaplains:* We are in constant contact with chaplains of other denominations and Nazarene fellows who are doing the work of chaplains on ships where no chaplain is stationed. We try to give these men the same type of service which we give to our own chaplains.

*Newsheet:* At regular intervals, falling approximately every two months, we have sent out a newsheet to chaplains and post pastors. This has helped tie the work of these persons together and has served to keep them informed of the Servicemen's Commission projects.

*The Junior Society Commission,* whose report was given by its chairman, Dr. Roy E. Swim, presented a phase of our work which is sometimes overlooked. Here is a statement of the Commission's work as set forth by Dr. Swim:

A brief summary of the responsibilities and activities carried on by the Junior Society Commission might be of interest. In general the work of the commission covers three areas of responsibility: administration, supervision, and publication. The commission has given over-all guidance and planning to the Junior Society program in its study program, its service activities, and its nationwide promotion. A wide variety of publications have supported this program. These include the quarterly leader's guide, handwork activity materials, picture posters, graphic charts for missionary giving, extensive bibliographies for a Junior reading program, and a variety of certificates of recognition to support and encourage selected activities.

Mrs. Elizabeth D. Hodges, who is general director of the commission's activities, is to be commended for her promotional work and her direction of the foreign and home missionary projects, as well as other activities carried on by the Junior Societies. The progress of the Junior Societies during the past year is summarized as follows:

Statistically Junior Societies show progress for the past year. There are 72 more societies, with a total of 1,577 in the United States and Canada and 212 in foreign mission fields, or together 1,789 societies. Nearly a thousand more boys and girls have been enlisted this year than last with 28,208 at home and 3,830 more abroad, a total of 32,038. Giving has reached an all-time high of \$40,610.00. The major portion of this was credited to the General Budget through local churches and on the assigned project for Juniors.

The report of the *Christian Service Training Commission*, with Dr. Albert F. Harper as chair-

# Stephen S. White

man and Rev. Norman R. Oke as secretary and director, was given. More than 24,000 were enrolled in Christian Service Training classes during 1952. This was excellent, but it must be increased until there is training for every member of the church. This every-member training is emphasized in the report in these words:

*Every Member Training.* All year I have been held captive, though joyful, by the few words of St. Paul to Timothy, "Sanctified . . . and prepared unto every good work." There it is: heart-religion first, and then preparation closely following, training for every task of the Kingdom. No Nazarene should be considered a 100%-er unless he is informed at the following basic points: (1) The Doctrine of Holiness, (2) The Cardinal Doctrines of Christianity, (3) A Simple Understanding of the Bible as a Whole, (4) A History of Our Denomination, and (5) The Meaning of Church Membership. Regardless of his responsibility in the local church each Nazarene should consider these courses a minimum requirement. We have never made wise progress through zealous ignorance. "Every Nazarene a Trained Churchman" is our slogan for the new quadrennium.

God speed the day when this ideal has been realized!

Dr. M. Lunn, executive secretary for the *Department of Ministerial Benevolence*, gave his report. The last section of this report will give our people an idea of the great work which is being done by this department. Here are the facts:

## Accumulative Income and Expenditures May 1 to October 31, 1952 (6 months)

<b>INCOME</b>		
Balance May 1, 1952 . . . . .		\$771,184.45
General Budget . . . . . \$ 30,000.00		
Churches and		
Individuals . . . . .	145,680.93	
Nazarene Publishing		
House . . . . .	12,499.98	
Interest . . . . .	4,017.51	192,198.42
		<hr/>
		\$963,382.87
<b>EXPENDITURES</b>		
Regular Assistance . . . . . \$ 80,450.53		
Emergency Assistance . . . . .	1,490.00	
Sundry Expenditures . . . . .	3,078.17	\$ 85,018.70
		<hr/>
Balance . . . . .		\$878,364.17

On December 31, 1952, we were assisting 293 ministers (men and women) and 144 widows, making a total of 437. The maximum allowance to ministers with twenty-four years or more of service is \$45.00 a month or \$540.00 per annum. Widows receive 60 per cent of the rate to which their husbands would be entitled in amounts ranging up to \$27.00 a month or \$324.00 per annum.

Dr. T. W. Willingham, executive director of the *Radio League*, reported on its activities. This means, through which the voice of the Church of the Nazarene reaches around the world, has had another good year. The Radio League, through its many programs, touches millions of people and thus paves the way for the work of every other

department of the church. As Dr. Willingham's report showed, bills are being paid, new stations are being secured, and the cause of holiness and the kingdom of God are being advanced.

Dr. Ludwig, in his report as secretary of the *Stewardship Committee*, gave us this over-all picture of our giving for 1952:

<i>Financial Reports</i>	
Paid local interests . . . . .	\$24,765,134 (Gain \$1,813,211)
Paid district interests . . . . .	2,078,070 (Gain 250,575)
Paid general interests . . . . .	2,676,510 (Gain 356,860)
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Total paid all purposes (domestic)	29,519,714 (Gain 2,420,646)
<i>Per capita giving</i>	
Local interests . . . . .	\$ 98.97
District interests . . . . .	8.30
General interests . . . . .	10.70
	<hr/>
Total for all purposes . . . . .	\$117.97 (Gain \$6.21)

The per capita giving of \$117.97 represents an all-time high in the Church of the Nazarene. We praise God for this record.

The report of the activities of the Church of the Nazarene in connection with the *American Bible Society* was given by Dr. L. J. Du Bois, who has recently succeeded Dr. Ludwig as the representative of our denomination on the Advisory Council of the American Bible Society. There are three paragraphs which I quote from Dr. Du Bois' report. They have to do with the spiritual import of the work of the American Bible Society and what our church in the United States and elsewhere is doing for the American or other Bible Societies. Here are the paragraphs:

The group of men and women who make up the American Bible Society staff and those who make up the Board of Managers are spiritually minded and have a sense of divine mission in their task. There is no motive evident among them but that the distribution of the Scriptures is for the sole purpose of bringing men and women to Christ through the power of the Word.

The Church of the Nazarene has received favorable recognition for its project to raise money for the Bible Society. While the amount we give is not a great percentage of the total, yet the ready response of our people and the smoothness with which our project works has been a source of encouragement to the secretaries. From January 1 to October 31, 1952, (ten months) we raised \$13,842.00 for the American Bible Society. This is over against the budget of \$11,500.00 which they suggest is our share of the denominational giving.

Since we are an international church, this report would not be complete without pointing out the fact that the American Bible Society is but one of twenty-four United Bible Societies which are working hand in hand to accomplish a common task. And our British Dominion churches are not left out in our project of giving to this work. These churches are alerted and sent materials which relate to the work of the British and Foreign Bible Society at the same time materials are sent to the churches in the United States. We do not have a record of the giving of our British Dominion churches, but from the reports we have received we believe that they are giving in about the same ratio as are the American churches. For this we are grateful, as are the representatives of the various branches of the British and Foreign Society.

*(Editorials continued on next page)*

## What Would They Think?

**T**HE ANNUAL conference of general and district superintendents, which convened January 14 and 15, will be reported elsewhere in this issue. However, I can't refrain from saying something about it. I attended enough of its sessions to catch somewhat of its feeling and vision. God was there, and time and again His people were moved.

Suppose all of the general and district superintendents of the first fifteen years of our existence as a church could have suddenly walked into this conference. What would have been their reaction? I believe that they would have been thrilled to witness what was going on.

They would feel at home in the Crusade for Souls Now. They would believe in it for all of our people—general superintendents, district superintendents, pastors, evangelists, and laymen. They would believe in it for every department of the work of our church, and they would insist that our standards and every institution of our organization be such as to best forward the Crusade for Souls Now. They would have rejoiced in the emphasis placed on the Crusade for Souls in every paper and address presented during the conference. They would have sung and shouted and wept with the same enthusiasm as many of those did who were there. They would have said, "This is the old-time religion that we stood for while fighting the good fight of faith, and this is that which finally led us home to heaven." In fact, I am not at all sure but that they would have pleaded with the archangels who brought them here below for the short visit to permit them to stay and join the Crusade for Souls Now—the Church Militant.

Yes, it would have been wonderful to have had these visitors from the Church Triumphant. Like old soldiers of the Cross, they would have been stirred by the battle call which was sounded by our general and district superintendents and other leaders of our beloved Zion. God bless their memory, and help us to be true to the pattern they set.

## His Twin Brother!

**N**O DOUBT you heard the story which came over the radio a few days ago. A medical assistant was treating a wounded soldier on the battlefield, who was soon to make the supreme sacrifice. After a little while, the assistant discovered that the young man he ministered to was his twin brother. No doubt he was glad then that he had done his best for the dying man.

Did you know, my Christian friend, that all of the needy peoples of the earth are your brothers? Many of them have been wounded by sin and must have the help of the Great Physician or else perish. You must do for them what they cannot do for themselves and do it quickly.

We, as Christians, are our brother's keeper, and his blood will cry out against us if we do not do

our best for him. Cain would have escaped his responsibility for the death of his brother, but God did not let him. Neither will God let us escape our responsibility. All men are our brothers in the sense that they belong to the human family, and we owe it to them to give them the gospel in the same measure in which we have received it.

This is stewardship month. Nothing that we have is ours. We do not have the final ownership of anything. All that is belongs to God. We hold our lands and houses for Him. They are only temporarily in our hands. We cannot stand before Him at the judgment uncondemned if we have failed to share with our brothers around the world what He has placed in our possession. No testimony is worth much which is not backed up by a life of giving. Tithes and offerings are the least that we can present to the Lord of all the earth. They constantly remind God of the fact that all that we have is His; and if He wants more than the tithe and offerings at any time for our many brothers, that is His business. "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). And, "Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:45-46).

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## Orange Juice as White House Beverage

### Urged on "Ike"

*Los Angeles, California*—"Temperance leaders believe an orange juice drink policy by the new President," says the *National Voice*, "would produce an upsurge in behalf of prohibition equal to the grape juice determination of the late William Jennings Bryan during the heyday of his popularity.

"So positive were leaders of the dry movement in Kansas that a fruit juice stand by the President-elect would be of tremendous benefit to the cause," says America's oldest dry weekly, "that they are presenting the matter officially to the incoming President.

"Orange juice was the drink served at the General's Headquarters in Chicago at the height of his campaign for the Presidential nomination. The policy should signal a tremendous revival of support for temperance in the nation."

The *National Voice* says, "Literally truck loads of bottled soft drinks as well as scores of gallons of orange juice were free for the taking.

"It is hoped the General will turn the clock ahead to a new day, with alcoholic beverages no longer served in the White House. It is suggested that General Eisenhower follow the precedent set by Hoover, Coolidge, Teddy Roosevelt, Wilson and others."

# Home Missions and Evangelism

*Roy J. Smee, Secretary*

## Honolulu First Church

OUR Makiki Church in Honolulu has moved to a new location, purchasing a splendid building that will be a great asset to the progress of the work. It will now be known as the First Church of the Nazarene in Honolulu.

Rev. A. J. Gunter, the pastor, has been in Hawaii only a few months, but he writes: "God has given us one hundred souls in the altar and we have received sixteen into the church, with a few more to follow. We are getting about fifteen to twenty servicemen in our services every Sunday. They are thrilled at the activities in the church."

There are great possibilities in the new community, and the church is anxious to reach the people. They could use at least 1,000 copies of the March 12, 1952, special issue of the *HERALD OF HOLINESS*. Is there any church that has a supply of this special edition left over from last year? It would be a splendid home missionary service to pack these up and send them to this church. Mail to Rev. A. J. Gunter, 408 Judd St., Honolulu, Hawaii.

## ALASKA

Our Anchorage church is three years old this month. We have just received a report from the pastor, Rev. M. R. Korody, that the Sunday school averaged 112 for December.

The Anchorage church has been fully self-supporting for some time, and now is fostering the opening of new work at Palmer, nearby in the Matanuska Valley. They have two fine couples there who are the nucleus for a new church, and are now looking for a suitable building to start services.

The Anchorage church has purchased a new parsonage this year and now is in the process of raising a building fund to build the superstructure on the basement church building, which has already been remodeled by changing the pastor's apartment to Sunday-school classrooms to take care of the growing congregation.

Our mission church at Ketchikan is also making progress. The Sunday school averaged thirty-four for December and they had 65 present for the Christmas program one Sunday evening. Rev. Clark Lewis, the pastor, followed a suggestion in the *Church School Builder* and erected a

manger scene on the lawn of the parsonage-chapel. It won first prize in the Chamber of Commerce Christmas lighting contest.

The Alaskan churches are also interested in the world-wide program of the church. The Fairbanks church gave \$500.00 in the Thanksgiving offering for missions.

# FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

## Word from Haiti

THINGS are progressing well, for which we thank the Lord. Last Sunday we baptized thirty-two probationers at Canal Bois and received them as full members. The Alstotts are making a good start in Creole and are just about settled in their house close by.—REV. PAUL ORJALA, Haiti.

## At Your Service!

"Mario David Santos, para servirle" ("at your service")—so a young man greeted me as I returned to the missionary apartment in Guatemala City. At once I liked this frank young man, a Cuban, who for a year has been teaching in a seminary in Mexico City. Before he left I had invited him to preach for us on Sunday night. As I was on the eve of a trip to our Peten zone, I felt moved to invite Brother Santos to accompany me. The ten days we have spent there have amply proved that the Lord has led. We have had crowded-out attendance night after night. Souls are being saved and believers sanctified under the clear preaching of Brother Santos. We will be in Peten another ten days and are expecting larger things from the Lord.—REV. R. C. INGRAM, Guatemala.

## Bolivian Assembly Meets

The Bolivian District assembly met in Huarina, about a two-hour drive from La Paz, where we have a property large enough to accommodate all who wished to attend the assembly.

The National Holiness Mission lent us their tent, which seats 350 people.

All was in readiness when we arrived on the afternoon of December 10. Having a portable electric plant, we had lights each night.

There was a great service the first night with many seekers at the altar. The first day the assembly was or-

## Superintendents' Conference

The annual Conference of General and District Superintendents in Kansas City on January 14 and 15 had as its theme Crusade for Souls Now, and was one of the finest that has ever been held. The conference this year was not a social gathering, but a great spiritual experience. Every message breathed forth the urgency of our task in evangelism, and we believe the fires that were built at this meeting will be carried to every district of the church. May God himself lead us on in holy zeal and a real Crusade.

ganized and began to work just like a real assembly. The brethren enjoyed sitting in committees to iron out their problems. Each night the altar—or perhaps one should say the whole front of the tent—was filled with hungry hearts seeking and finding God. We had a blessed time together.

Brother Hunter preached the evangelistic message the opening night. Thereafter he gave a devotional message each morning and an instructional message on personal evangelism each afternoon. Sunday morning seven babies were dedicated. Ten organized churches and six missions reported. Statistics show good gains in membership.

The brethren arose at 4:00 a.m. to pray and sing, and the last thing we heard at night as we tried to get warm enough to go to sleep on our army cots was their singing. One night a number of improvised benches collapsed and slightly injured a dozen persons. As I went from room to room treating the injured by candlelight I found them in groups of twenty or twenty-five rolled up in their heavy blankets on beds of straw singing on the floor with their hymnbooks in hand. How their faces did shine as they sang! What a change has been wrought in their lives since Jesus came into their hearts!

Sunday morning after Sunday school and church the Lord's Supper was celebrated with about 250 persons partaking. We were to have a baptismal service in the afternoon but a storm made it impossible to baptize in the lake.

During the assembly the Alabaster Box was presented and the idea seemed to catch fire.

We feel that our assembly was owned and blessed of God, and that our brethren in Bolivia have a better understanding of the work and are

going to do more to win souls this year than ever before. We are deeply thankful for their splendid spirit of co-operation and deep devotion to the work.—MRS. MABEL HUNTER, Reporter.

#### Looking Upward and Forward

While crowds gathered at the bars eating sandwiches of poorly cooked pork, munching red grapes, and drinking liquor, homes decorated for all-night dances, and cars raced noisily up and down the narrow streets of Havana, groups of Nazarenes gathered at two different churches for watch-night services. It rained heavily all

evening, but a nice group assembled at the Mantilla church. Brother Ardee Coolidge and I enjoyed dedicating two lovely new babies to the Lord, who came to two of our Christian homes in December. Pray for little Luis and Esther. Brother Coolidge then brought a fine message on obedience to Christ, interpreted by his wife, Faith. At the close of his message, we all gathered about the altar for a time of serious prayer. Then the Lord's Supper was served, with the lengthened altar well filled, and God definitely blessed our hearts in this beautiful sacrament. Following a

brief message on "Going Forward" by the superintendent, the congregation lifted their hearts to God in a final prayer, while the wild burst of gunfire and fireworks about the city announced that 1953 had arrived.

The neighbors in front of the church burned sparklers before a large image of Santa Barbara, drank champagne, and threw a bucket of water out their front door to symbolize cleansing. But the Nazarenes called on the name of their God, sang "There Is Power in the Blood," and went home trusting God for greater victories in 1953.—REV. LYLE PRESCOTT, Cuba.

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## THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

### Topic for February 15: Gaining or Losing the Kingdom

Scripture: Matthew 21:1—22:14 (Printed, Matt. 21:33-43)

**GOLDEN TEXT:** *Fear not, little flock; for it is your Father's good pleasure to give you the kingdom* (Luke 12: 32).

Last Sunday we learned that saving grace was bestowed apart from human merit. It was a case of "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Or to put it in a word it is *Believe or Else!*

However, God's program is never unbalanced. Take the entire Bible for a base and the program of redemption is well rounded and entire. So, as last Sunday's lesson said that human efforts were useless for salvation, today we place the utmost importance on the fruits of righteousness. A week ago it was *Believe or Else*, today it is *Produce or Else*; and these are not antagonistic, rather they are supplemental. You see, a person becomes a Christian by sheer grace, but he retains the favor of God by bringing forth fruits. Listen, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It may sound terribly blunt, but the Bible suggests it and Christian experience reinforces it, that with each Christian it is *Produce or Else*. In the parable the husbandmen were fully expected to bring forth a good harvest.

But we are not through with the parable unless we take another step. Let us put it this way: it was also *Pay Up or Else*. The husbandman was to produce well, but he also was to turn over to the householder the just portion of the fruits. In the parable the husbandmen tried to avoid this responsibility by vicious methods, even to the extreme of murder. Pri-

marily this was aimed at the Jews who refused to accept the Messiah as the Son of God. But the secondary meaning is for us, even down to this present hour. We are taught that tithing is the Bible method of stewardship. These husbandmen were not permitted to take the master's share and distribute to needy and destitute neighbors in the community; neither

are we to take our tithe and dispense it at will. It is to be turned over to the storehouse as these men were to turn over the fruits to the householder. Failure to *pay up* meant tragedy in the parable. We wonder if modern Christians who take their tithes into their own hands and refuse to bring them into the storehouse should not read again the sad ending of these husbandmen.

*Believe or Else; Produce or Else; Pay Up or Else*—not a bad trio!

Lesson material is based on International Sunday-School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

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## Religious News and Comments

Edited by Delbert R. Gish

**T**HIS YEAR the World Day of Prayer has been set for February 20. It is expected that 115 nations will observe it, keeping the chain of prayer intact for a twenty-four-hour period. This will be the sixty-sixth year for this special day to be set aside for world-wide observance.

Without doubt only high motives actuate the plan of Dr. J. B. Rhine of Duke University and Dr. Glenn Clark of the Camps Farthest Out to make a scientific study of prayer to determine how much power there is in it. Dr. Rhine is a foremost authority in his field of investigation of telepathy and thought transmission; and Dr. Clark has seen some remarkable answers to prayer. But it seems to be another situation where the analytic method of science will miss the deepest truth—just as the biologist's study misses the life of the animal when he dissects it.

The story is told of a young scientist who approached a preacher with the idea of proving to him that there

is no God. "First," he said, "We create a vacuum. When you do that, nothing is left—only empty space. Extend that vacuum to all space, which theoretically you could do, and everything, even God, is excluded. God is nowhere to be found." The preacher's simple reply was, "Young man, you are trying to find God with the wrong instruments." Science is not wholly irrelevant to divine truths, but the deep things of God are always mysterious even after the best methods of science have been employed.

There are three rather important organizations which attempt to unite various churches in some kind of effective union in the United States. The oldest and best-known of these is the National Council of Churches, which has the largest membership. This group has taken the initiative in sponsoring and promoting the Revised Standard Version of the Bible. Another group, an organization chiefly for fundamentalists and ultraconserv-

# NEWS OF THE CHURCHES

atives, is the American Council of Christian Churches. This group opposes the National Council on most issues. A spokesman for this group recently said that this group opposes the R.S.V. and, although it has not recommended burning the Bible, this group appreciates "the zeal of people who are taking this method of letting the public know how they feel about the Revised Standard Version. . . ."

A third group is the National Association of Evangelicals, which is distinct from both of the two mentioned above. This group represent a middle position between the others. So far it has made no statement about the R.S.V. officially, but promises one soon.

News from Israel speaks of a fine crop increase over last year due to an abundance of rain. Nearly three times as much wheat seems assured, and other crops are greatly benefited. Last year 145,000 tons of vegetables were raised, this year 250,000 tons are expected.

Some statistics gathered for a W.C.T.U. publication show that there are more saloons and liquor outlets in the United States than there are of various other kinds of more wholesome institutions. At the time the figures were compiled there were 169,793 restaurants, 198,878 schools, 241,858 gasoline stations, 253,762 churches, 387,337 grocery stores, and 483,633 liquor outlets.

Religion makes people do strange things. Although Boston-born and reared, U.S. Private Walter NeHansingh is a Sikh (the chief religion of northwest India). The army has given him special permission to wear his hair long as required by his religion, and it has reached a length of thirty-seven inches.

## A Prayer for the Year

By F. W. Davis

*Lord, grant my life may holy be,  
In nineteen hundred fifty-three.*

*May every thought have Thy control  
And Thy sweet peace live in my  
soul.*

*Please use my talent and my time—  
For all I have, O God, is Thine.*

*Then fill my heart with love and  
praise,  
And give me grace in future days.*

Portraying Christ is far more effective than preaching Him.—H. T. Beyer.

## NOTICE

It has come to our attention that certain Bible Societies, unrelated to the American Bible Society or the United Bible Society, claiming to be doing work printing and distributing Bibles for specific groups, are making appeals to our churches. Extreme caution should be taken in giving entrance to representatives of these groups.

The American Bible Society and its affiliates in the United Bible Society are the recognized agencies through which the Church of the Nazarene gives to this type of enterprise. They are entirely trustworthy, and are committed to the type of program which would warrant our support and confidence.

S. T. LUDWIG  
General Church Secretary

Oxford, Nova Scotia—Canada's oldest Church of the Nazarene (now fifty years old) recently closed one of the greatest revival campaigns in its history. Night after night the building was filled and it was necessary to provide extra seats. On the last night God visited us in an unusual way and approximately thirty-five souls sought the Lord for pardon or purity. We had two of the finest workers to be found for this campaign: Rev. R. T. Sellick, evangelist, and Song Evangelist DeVerne Mullen. To God be all the praise for the great things that have been accomplished.—H. Malcom Burgess, Pastor.

Evangelist George Brannon writes: "I have four revival dates available, two in May and two in June of this year. If interested write me, 125 N. Wheeler, Bethany, Oklahoma, my home address."

Newman Grove, Nebraska—God has graciously given us a great revival with Rev. Gene and Wanda Smith as evangelists and singers. Brother Smith's messages were both convincing and convicting as he preached under the anointing of the Holy Spirit. He presented the doctrine of holiness in such an understandable way that many of our Sunday-school boys and girls accepted Christ as their Saviour and Sanctifier. He held the attention of the people throughout each and every service. God gave us glorious victory with many souls being saved and sanctified. Our whole church has been revived and inspired. We greatly appreciated the ministry of this splendid young couple.—James E. Wallick, Pastor.

Song Evangelist John E. Moore writes that he has an open date for a meeting, March 25 to April 5. Contact him, % the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

Evangelist U. E. Harding and wife write that they are now in southern California—will be there for a couple of months, and would be glad to schedule meetings or conventions with churches on the coast. Address them, 1006 East 17th Street, Long Beach, California.

Evangelist D. C. Reynolds reports: "I am happy to report one of my best years in the field of evangelism, with my work taking me in travel well over ten thousand miles by way of Greyhound bus lines. In Ohio, I was at Elyria with Pastor James C. Leonard; and on over to Wellington, where Rev. L. C. Osborn was then pastor. I next went to work with our North American Indians, at San Carlos, Arizona, where Rev. Joshua Porter is the missionary; at La Jolla, California, with Mission Indians; to our home state with the Comanche Indians, where Rev. Amos Komah is our missionary. On the West Coast, I worked with Pastor Wilson at Oceanside; and Pastor Leroy Daniel at Downey, California; and on to Somerton, Arizona, with Rev. Gilbert Kline, missionary to the Cocopas Indians. Back to Winter Haven, California, where Rev. Samuel Graves is the missionary; and then the missionary and evangelist took a tour over in Old Mexico, where we were greeted by our missionaries, Mrs. Ruth Ainsworth and Rev. Francisco Moreno. I next went to Winslow, with the Navajos, and Rev. Charles Scrivner; to Glendale, Arizona, where we had an Indian Thanksgiving camp, and my coworker was Rev. James R. Bishop. We had about ten different tribes represented and God gave us salvation. At our Lehi Indian Mission, Rev. Roy Schurman is our missionary to the Maricopas. Our last Indian meeting engagement was in the closing of 1952, over at Tucson, Arizona, where Rev. Burton R. Stewart is our good missionary among the Papagos. Our missionary workers are among the best, college graduates, intelligent, prayerful, spiritual, and in love with their work. Due to causes beyond my control, I have had a month of meetings canceled, so have some open time. Write me, 2619 N. Dewey Avenue, Oklahoma City 3, Oklahoma."

Pastor George M. Lake writes: "The past year has been very full getting settled in our good First Church at Burlington, Iowa. Dr. R. R. Rehfeldt, and Dr. V. H. Lewis are held in high esteem by the people here, and it is a joy to follow men of such caliber. We are now making plans for a new church plant."

## Idaho-Oregon District Parsonage

At our district assembly last May, Rev. I. F. Younger was elected district superintendent to succeed Rev. J. A. McNatt, who had declined re-election. With this change of administration, it soon became apparent that a district parsonage was needed. This matter was referred by the assembly to the district advisory board with power to act. Under the leadership of the newly elected superintendent, Brother Younger, we proceeded step by step until today we have a beautiful residence (just a few blocks from Northwest Nazarene College) for our district leader. The address is 324 Holly Street. It was built by a Naza-



rene contractor for approximately \$14,000.00 and is valued at \$16,500.00; beautiful in situation and most attractive in architecture. On November 25, a service of dedication was conducted at Nampa First Church. It was a time of sweet fellowship and the atmos-

phere was marked by a spirit of victory and progress. We give thanks to God, and to our ministers and to our loyal laymen who are making this project possible.—E. H. Edwards, Reporter.

Evangelist C. Helen Mooshian writes: "I will return to Boston from London on February 12, the Lord willing. Pastors or churches wishing to contact me in regard to revivals, conventions, or special services, may write me, 18 Bellevue Street, Lawrence, Massachusetts."

Denison, Texas—We recently closed a revival with Rev. A. E. Green as evangelist. He preached under the unction and anointing of the Holy Spirit, and carried a great soul burden. The church got under the burden and prayed, and God rewarded with an old-fashioned revival with around 50 people praying through, and 10 joined

the church. I have been pastor here for almost twelve years, and I feel this year will be our best. For the first five months of our assembly year we have made an average of 277 in Sunday school. We have a great and good people here.—H. F. Crews, Pastor.

Grand Coulee, Washington—After serving nearly eight years as pastor in California, we came to our church in Grand Coulee last September. We did the preaching in our revival in November; several were saved and we have received five new members by profession of faith. The church has purchased two nice lots next to our church, upon which we hope to build

a new parsonage in the future. A new garage has been erected next to the parsonage and some improvements have been made inside the parsonage. We have "Showers of Blessing" over KFDR each Sunday at 1:00 p.m. We have a faithful group of Nazarenes, the Lord is blessing, and we are looking forward to greater things in the future.—R. E. Bebout, Pastor.

Pastor John A. Coffman writes: "The Church of the Nazarene at Waverly, Ohio, welcomes all who are moving into the area of the new atomic energy plant in Pike County to make this their church home."

## Central Church, Fort Smith, Arkansas



We came to this church January 1, one year ago, and the people have co-operated with us in a very fine

way. The church was in need of more room for the Sunday school, and they had a blueprint for a two-story edu-

cational building to be joined to the frame church; but only about \$3,000.00 was in the building fund. We planned and prayed, and the opportunity came for us to buy a Presbyterian church, three blocks from our location. We sold our frame church, raised about \$5,500.00 in cash, secured a loan, and last June 1 closed the deal for this nice two-story, brick-and-rock-trim church. We moved in late in August. We have room now to care for three hundred in Sunday school. Since moving to the new location, we have had a little more than a 10 per cent gain in Sunday-school attendance. This new location is two blocks off the main avenue, on North Ninth and B Streets. The building has nice oak floors, with oak pews, and our people are happy to have this new church home. During the past year we had two revivals, and received twenty-six into church membership. The people have been good to the pastors, giving us nice poundings and love offerings. Our offerings have shown a substantial increase. We have a number of servicemen attending our services. If you have boys coming to Camp Chaffee, notify us and we shall be glad to contact them.—J. S. Emmert, Pastor.

## Anadarko, Oklahoma

Coming to pastor our church four years ago last September, Rev. and Mrs. Douglas D. Elliott found a membership of 19, and church and parsonage properties valued at \$10,500.00. In December of 1950 the old parsonage was sold for the sum of \$5,000.00 and under the leadership of our pastor a nice lot was purchased, and a new parsonage constructed with the money received from the sale of the old one. It has 985 feet of floor space, built-in garage, and is valued at \$8,000.00. Realizing the need for more space and a better location for our church, in December of 1951 we purchased two corner lots in a most desirable location. These lots were purchased at a cost of \$5,000.00; a \$6,200.00 loan was placed on the parsonage to pay for the lots. We sold our old church building for \$5,500.00 and construction of our new church building was started immediately. Our pastor acted as contractor, and spared no strength and effort, laboring long hours to see his vision fulfilled. With the church laymen as helpers, and the blessing of God, we performed a modern-day miracle. We now have a beautiful buff-brick building, with a seating



capacity of 275 and 13 classrooms. It is nicely furnished with light-oak furniture. The building is conservatively valued at \$30,000.00 but, with the help of the Lord, we were able to erect the building at a cost of \$12,500.00. We will always feel indebted to our good pastors, who worked so hard and faithfully to further the kingdom of God. It was their

ceaseless, untiring effort which made possible the dedication of the new church on last December 7. District Superintendent W. T. Johnson delivered the dedicatory address to a full house. High light of the service was the raising in cash and pledges of \$247.00, which leaves only \$1,000.00 indebtedness on the church.—ERVIN T. ORR, Reporter.

Rev. W. J. Benson writes: "After eight years with our church in Lamesa, I recently resigned to accept the call to pastor our First Church in Fort Worth, Texas. God has been blessing, and a revival spirit is on. The people have received us graciously. During the last few weeks more than thirty people have bowed at the altar of prayer, and we thank Him for His blessings."

Pastor Harvey Petersen writes from Ephrata, Washington: "Recently we enjoyed the second Gospel Concert held by Professor Ronald J. Lush since he entered the field of full-time song evangelism. The attendance was good, and the response to the fine talent of Brother and Sister Lush was excellent. They had charge of the complete service on Sunday, December 28, and their musical presentation is truly evangelistic. Our people were enthusiastic about them."

Nacogdoches, Texas—Our church is enjoying the Spirit of the Lord upon our regular services. In June of 1952 we enjoyed the ministry of Rev. W. E. Boggs in our summer revival. Souls were saved and Christians built up in the faith as a result of the ministry of this man of God. The church gave us an expense offering for the General Assembly trip at the close of this revival, and we appreciated this very much. For our fall revival we had our beloved district N.Y.P.S. president, Rev. Charles Oliver, as the evangelist with our own ministers of music, Mr. and Mrs. Ralph Wright, in charge of the music and singing. There was shouting in the camp, souls were saved, and a better spirit is manifested in the church since this revival. We

have wonderful church and Sunday-school facilities and our average thus far for January is 117 in Sunday school; our last year's average was 100.—N. Becton Cain, Pastor.

Edcouch, Texas—Our church recently enjoyed a very fine revival with Rev. J. W. South as evangelist. He is a Spirit-anointed preacher of the old-time gospel, also a fine musician. A number of people were saved and sanctified. Some of our people said this was the best revival they had attended in years. Truly God's blessings were upon every service, and the saints shouted the victory while seekers wept their way through to God. It was the best revival that I, as a pastor, have ever witnessed. The church unanimously called Brother South to return for another meeting in October of 1953.—George Mullins, Pastor.

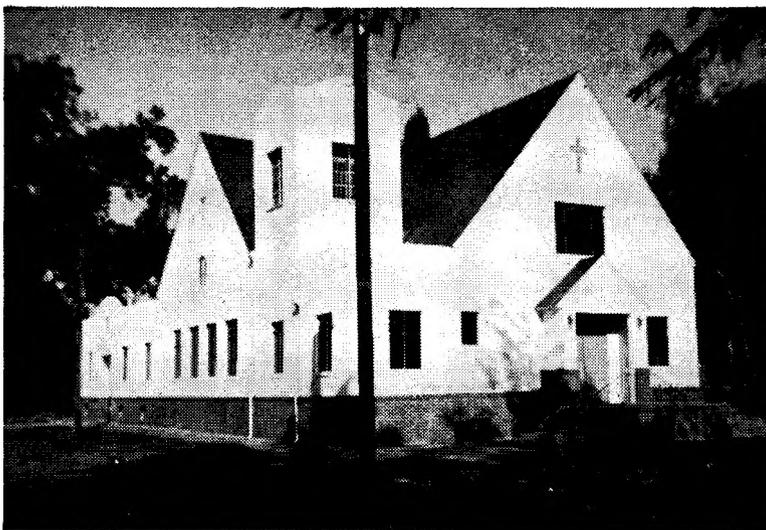
Dr. and Mrs. A. S. London report: "Pastor Otis Brown of Eureka, Kansas, has a small Sunday school, but with an upward trend. Our convention with this pastor and people brought inspiration and blessing to us and the church. They treated us royally. The Turners of Central Church, Waco, Texas, have doubled their school since coming to this work for the second time. Sunday will never be forgotten. Blessing, vision, inspiration, agitation, visitation, and salvation came upon the people. The pastor has been recalled with only four negative votes. It was a joy to speak to the Sunday school at First Church in Waco with Pastor Littrell. His school is having a wholesome gain. Our work in Waco has not yet come into its own. We must see strong and aggressive churches in this

holiness center for fifty years. Our churches are on the way. Pastor Albert Raloff, of Adrain, Michigan, has completed a church property valued at about \$100,000.00, at a cost of about \$50,000.00. He is in his eighth year as pastor. We saw 237 in the school on a stormy day, with altar services that would be a credit to a camp meeting. We can never forget this convention. Several pastors of the city co-operated in this meeting. We spoke to two groups of young ladies in a state institution; many responded to the call to become Christians."

Delta, Pennsylvania—On Sunday, January 11, we closed one of the best revivals we have ever had in this church. Rev. Fred Bertolet and his wife, Grace, were with us for twelve days, and such soul-searching, yet sane preaching has never been surpassed during the years of my ministry. These young persons gave of themselves and their talents unreservedly during their brief stay with us. As a result of their labors God gave us a profitable time, during which we saw sixty-nine souls bow at the altar of prayer, either for pardon or purity. Brother Bertolet is an excellent preacher of the whole truth of God, and is also an excellent trumpeter. His wife is an accomplished organist, pianist, and is excellent on the piano-accordion. They both sing as well as play, and are tireless workers around the altar. We thank God for sending Brother and Sister Bertolet to our church. The entire congregation has been helped, many of our people getting finally located in their relationship with God. The residents in our community have a better understanding as to the character of our church.—James L. Bender, Pastor.

## Chico, California

For many years we had been worshipping in an old church building which was very inadequate. In September of 1949, Rev. E. J. Ewell came to us as pastor—we are a fortunate people to have the Ewells to minister to us. Before long they spoke of the need for new Sunday-school rooms and a more adequate place to worship. At that time there was a debt that had to be paid before we could consider building; this was taken care of and plans for building began. We secured the assistance of Rev. John Rupp, pastor at Oroville, as our building foreman; he is a good builder. After fifteen months of sacrificial giving and hard work, the building pictured here was completed; it was dedicated last October 12 by District Superintendent George Coulter. Our old building was thoroughly remodeled, both inside and outside; a new Sunday-school unit was built, 40 x 46 feet, with full basement, which gives us now three assembly rooms, nursery, secretary's room, study and office for the pastor, also fourteen additional classrooms—giving us a workable plant. Our total valuation is now \$65,000.00 and on this we have a debt of \$17,000.00. Our pastor was able to save us several thousand dollars on buying materials; and there were many hours of labor donated, including all the electrical wiring and plumbing.



The building is white stucco, with brick veneer; the windows are dark amber and imported Belgian blue; it is complete with heating and cooling units. In addition, while building, we bought and paid for a new piano and a Lowery organ attachment. Since dedication, we have been able to

purchase a parsonage property next door to the church with 50-foot frontage on Broadway, giving us 94-foot frontage on Broadway. We appreciate our good pastor and his wife; their ministry is spiritual and their lives are godly and encouraging.—Lucille Knighton, Reporter.

Decatur, Illinois—West Side Church has been blessed in our recent revival with Evangelist Sammy Sparks. This wasn't a twelve-day meeting, or a revival effort, but a real *revival*. God met with us and seekers lined the altar throughout the meeting. The radiance of Brother Sparks's personality combined with his intense love for souls won both young and old. Capacity crowds packed the church night after night with a large group

being present for every service. In special services with the Sunday-school teen-agers, many knelt at an altar of prayer for the first time. Our singer was our own Warnie Tippitt, whom the folks at West Side love and appreciate. Professor Tippitt is a favorite of this community, and his singing and choir direction added greatly to the revival. Financing was generous and all needs supplied. A fine group of members have been added to the

church since assembly and we are seeing some definite victories. Pastor and people are happy and united, earnestly desiring to advance the Kingdom.—Reporter.

### Conference of General And District Superintendents

The Annual Conference of General and District Superintendents met at First Church of the Nazarene in Kansas City on January 14 and 15.

From the very first song to the last benediction it was in every way the very finest. The auditorium was nearly full all of the time and packed during the night meetings. A large crowd of visitors had gathered in for this great conference to join in with its high spiritual tide and have personal gain for the task of the year that lies ahead.

The program which had been so well planned by Dr. G. B. Williamson was centered around our "Crusade for Souls Now" slogan. From the very first devotional message it was plain to all who were present that the Spirit of the Lord had settled down upon the conference in a very unusual way. Very evidently the Holy Spirit had guided those who prepared the papers and messages, for they were, without exception, of vital import to the presentation of the scheduled program. Every phase of our church's total effort to evangelize our generation was covered. As the God-anointed men and women spoke or read their papers the large audience sat in the grip of the inevitable truth and under the presence of the Spirit of God driving the message home to our hearts. The

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EASTER, APRIL 5—MOTHER'S DAY, MAY 10—CHILDREN'S DAY, JUNE 14

EASTER, APRIL 5—MOTHER'S DAY, MAY 10—CHILDREN'S DAY, JUNE 14—FATHER'S DAY, JUNE 21—

program as to content and plan was unsurpassed.

Some of the high lights of the conference came when Dr. Hardy C. Powers gave the keynote address the first morning. He spoke, backed with divine power and unction, on the subject "The Faith that Makes Men March." In the evening service of that day Dr. Samuel Young was used of the Lord as he addressed the great throng with his mighty message on "The Cross." Dr. Benner brought us face to face with facts the next morning as he spoke to us on "Church Membership." Then Dr. D. I. Vanderpool closed the conference with his splendid message on "Prayer and the Crusade."

Truly it is the unanimous acclaim of all who were present that this was a conference ordered of the Lord. It stirred, humbled, and fired us with a mighty desire to give ourselves to the great task which is ours and to translate our goals and slogans into the reality of harvest for our Lord.

None who attended can be the

#### ANNOUNCEMENT

My assignment for foreign visitation will take me out of the United States for a period of two months. Dr. Samuel Young has been asked to serve as secretary of the Board of General Superintendents. Any correspondence with the Board may be addressed to him at 2923 Troost Avenue, Box 527, Kansas City 41, Missouri.

The prayers of God's people everywhere for the success of this extended trip will be deeply appreciated.

G. B. WILLIAMSON,  
*General Superintendent*

same; surely we will all be better and do more. Under the wise and spiritual leadership of our godly general superintendents, fortified with the message that is the hope of our world, and filled with the Holy Spirit,

we must this year do more for our Christ. May God help all who were present to be able to fire the hearts of the entire movement with the great Crusade for Souls Now!

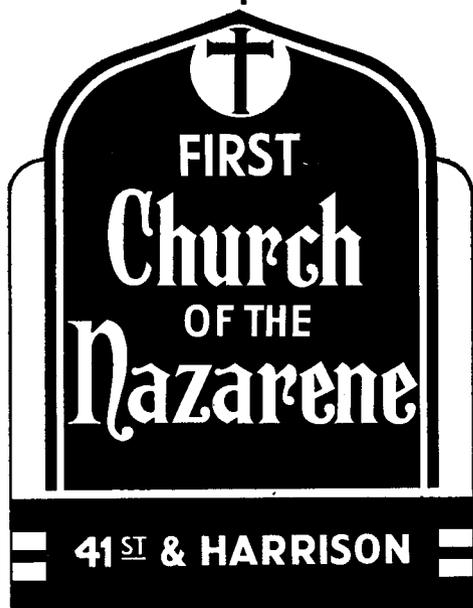
V. H. LEWIS, *Reporter.*

#### South African (European) N.Y.P.S. District Camp and Institute

You will be interested to hear about the First N.Y.P.S. Camp and Institute, held in mid-December. Ninety-six young people registered and over the last three days over a hundred and fifty were on the grounds. Brother Botha had active charge of the camp, assisted by some of our pastors. The program followed our Institutes in the States. In the mornings we offered a number of classes; in the afternoons, recreational activities and swimming; and in the evenings, a religious service. Quite a number of the young people sought the Lord in the evening services, which were quite typically Nazarene. It was wonderful to see them praying through at the altar.

CHARLES H. STRICKLAND  
*District Superintendent*

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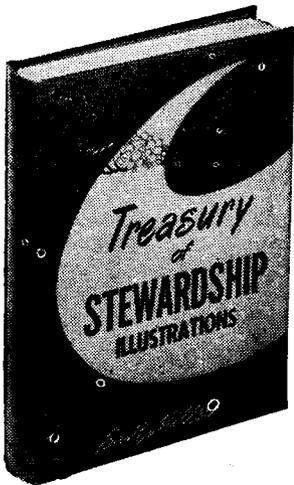
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**District Missionary Rally**

There's something about a missionary service that makes a man want to gird on his armor and go forth to do valiantly for his Lord. Multiply that urge by six and you may know what it was like to be in the annual missionary rally held at Kansas City First Church on the eve of the District Superintendents' Conference.

Dr. Jarrette Aycock, superintendent of the Kansas City District, was in charge of the service. Rev. John Cochran, of Argentina, led in prayer and Rev. R. T. Williams sang.

Rev. Prescott Beals, veteran missionary to India, displayed the new flag of India—a flag which stands for religious freedom and the destruction of the caste system. India has opened her doors to Christianity wider than they have ever been in the history of that land. He warned, however, that while the doors are "off their hinges" in India, Communists are working fast. What we do for India must be done quickly if it is done at all.

Rev. Joseph Pitts, missionary to the Philippines, praised God for delivering him from peril at the hands of Communist Huks. He told of visiting a village where no missionary had ever been before. The people pleaded with him to send someone to live among them and preach the gospel, but he had to tell them there was no one he could send.

Miss Lesper Heflin, of Nicaragua, described the transforming power of the gospel in the life of a taxi driver who spent his week ends in a drunken spree until Christ reached him. After his conversion the man attended the Nazarene school, made an exceptional scholastical record, and is now one of the most successful national workers in Nicaragua.

Rev. Lelan Rogers, in describing his visit to a remote mountain Indian village, told of his dilemma when asked to name 120 children of the tribe. In desperation, he gave out the names of every church leader he could remember. In swift outline, Brother Rogers described the demon-possessed, blood-drinking Shingoist woman who came to pronounce a curse on him, and the joy that swept the fearful audience as they saw the demon exorcised by the power of God. The woman rose from the altar a new creature in Christ Jesus, to become one of the best Nazarene Sunday-school teachers in British Guiana.

Rev. Phillip Torgrimson's reports of traveling over the trails once followed by Esther Carson Winans, and worshiping in the church which now stands in the very village where she almost lost her life, was another forceful reminder of the power of the gospel.

The story of Don Francisco, told by Rev. Harold Stanfield, of Nicaragua, was a story of the deep hunger of people who do not know God. Don Francisco asked his priest for a book that would tell him more about God, and was told he could have one for five hundred dollars. Francisco went

home discouraged, for he earned only fourteen cents a day. But a traveling saleslady, seeking hospitality at his home, learned of his desire and gave him a Bible free. Don Francisco found Christ and his hungry heart was satisfied.

With six messages like these, it is no wonder that the crowd which packed Kansas City First Church to the limit felt a renewed urgency to put on the full armor of God and go forth to do valiantly for Him.

Truly what is done must be done quickly, for the night cometh when no man can work!

MARY SCOTT, Reporter

**DEATHS**

REV. WILLIAM BENJAMIN TAIT was born at Moncton, New Brunswick, Canada, in 1878. He was converted in the Methodist church and served them for a time as an evangelist. He joined the Church of the Nazarene and was ordained by Dr. P. F. Bresee at Calgary, Alberta, in 1912. In 1914 he married Mary Metcalf, who also became an elder in the church. Brother Tait was instrumental in the organization of the Church of the Nazarene in Alberta, and was the first elected superintendent of that district. Later he served as superintendent of the Saskatchewan and North Dakota districts. In 1927 he moved to the West Coast, where he pastored at Coos Bay, Portland, and Beaverton, Oregon, and at Camas, Washington, closing his active ministry with a seven-year pastorate at Vancouver, Washington. He slipped quietly away to be with his God on December 27, 1952. Even his last days in the convalescent home were beautiful that the home is redecorating and refurbishing the room he occupied in memory of him. He is survived by his wife, Mary, of Vancouver, Washington; one son, William Lloyd; four daughters, Mrs. A. Edwards, Mrs. D. Robley, Mrs. E. Kern, and Mrs. J. Janzen; also two sisters, Mrs. E. G. Lancaster and Mrs. Art Way.

HORTON D. COPELAND was born August 17, 1901, at Tyner, North Carolina, and died July 23, 1952, at his home in Deep Creek, Portsmouth, Virginia, from a heart attack. He was united in marriage with Evelyn Tapper. He attended First Church of the Nazarene in West Chester for three years; and after moving to Virginia he attended Norfolk First Church, later helped to organize and build the Portlock Church of the Nazarene, of which he was a charter member. He served here as Sunday-school superintendent until his death; he was active in the work of the Lord. He is survived by his wife and eight children. Funeral service was conducted in the Portlock church by Rev. R. A. Rapalje, with interment in the family burial ground at Tyner, North Carolina.

JOE H. CHRISTIAN, a native of Loudon County, Tennessee, was born October 30, 1885, and died November 17, 1952, in a hospital in Loudon. In 1912 he was united in marriage to Mrs. Anna Clark. To this union were born three children. Brother Christian was converted early in life, sanctified in 1916, and was a charter member of First Church of the Nazarene in Loudon. He was a faithful and active member until death, both in his local church and at district gatherings. Funeral service was held in the church, with Rev. Victor Gray, district superintendent, bringing the message; he was assisted in the service by the pastor, Rev. R. C. Stinnett, and Rev. A. C. Madison.

MRS. ETHEL GRAHAM was born June 22, 1884, at Olney, Illinois, and died November 8, 1952, at Billings, Montana. She was the wife of Neil Graham. Since January of 1925 she had been an exemplary member of First Church of the Nazarene in Billings. She was a prayer warrior and excelled in personal evangelism. The memorial service was conducted by her pastor, Rev. Murray J. Pallette.

LEON NELSON GILBERT was born May 11, 1887, in Alabama, and died October 19, 1952, in a hospital in Dallas, Texas. In 1906 he was united in marriage to Alice L. Level. Besides his widow, he is survived by two daughters, Mrs. A. Milton Smith and Mrs. W. Raymond McClung; also two sons, Dr. Leon N. Gilbert and R. E. Gilbert. He was a devoted Christian and a loyal member of First Church of the Nazarene in Dallas. Funeral service was conducted in Dallas First Church, by his pastor, Rev. Wm. C. Allshouse, assisted by Dr. A. Milton Smith and Rev. W. Raymond McClung. Burial was in Laurel Land Memorial Park.

EDWIN V. COOPER of Milwaukie, Oregon, died in his sleep on September 8, 1952. He was born December 5, 1897, at Bolivar, Missouri. He came to Milwaukie in 1936, after teaching school in Idaho and Alaska. He is survived by his widow, Ethel Cooper, and a son, Lyle, also three sisters. Funeral service was conducted in the Peake Memorial Chapel, with Rev. Harold Kiemel and Rev. Ward Millen officiating. Burial was in Willamette National Cemetery.

## ANNOUNCEMENTS

NOTICE—Eastern Kentucky District Preachers' Convention, March 10 and 11, at the Ludlow Church of the Nazarene, Rev. Arthur O. Little, host pastor. Dr. Samuel Young and Rev. Leian Rogers, guest speakers.—D. S. Somerville, District Superintendent.

BORN—to Ronald and Sarah Denton, missionaries in Montevideo, Uruguay, a son, on January 8.

—to Rev. and Mrs. Gene Sanders of Sheridan, Illinois, a daughter, Susan Darlene, on December 16.

WEDDING BELLS—Pvt. Raymond Hoskins of Kingsbury, Indiana, and Mae Barrick of Ellisville, Illinois, were united in marriage on November 28, in the Ellisville Church of the Nazarene, with Rev. Harold Gravatt of Mattoon, Illinois, officiating.

SPECIAL PRAYER IS REQUESTED by a lady in Indiana for a friend in Florida who is saved and happy in the Lord, but he has a physical handicap that only God can remove—he is preaching some and

believes God can heal him; also for his mother to be saved, as she is near eighty years of age; by a subscriber in Michigan, that a family may receive the gospel light—for two people who have been ill for several years, that they may receive special help from God; by a lady in Texas, living in a very ungodly home, and the situation is wrecking her health, that God may undertake in a very special way.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

Hardy C. Powers:  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

#### Assembly Schedule

San Antonio	May 6-7
Northern California	May 13-15
Oregon Pacific	May 20-22
Los Angeles	May 26-28
Southern California	June 3-5
North American Indian	June 10
New England	June 24-26
New York	July 3-4
Maritime	July 15-17
Pittsburgh	July 22-24
Northwest Oklahoma	July 29-31
Illinois	August 5-7
Indianapolis	August 26-28
Kansas City	September 9-11
Southwest Oklahoma	September 16-18

G. B. Williamson  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

#### Assembly Schedule

Akron	April 30—May 3
Albany	May 7-8
Canada Central	May 13-14
Washington-Philadelphia	May 20-22
Arizona	May 28-29
New Mexico	June 3-4
Colorado	July 8-9
Central Ohio	July 14-17
Eastern Kentucky	July 29-30
East Tennessee	August 5-7
Wisconsin	August 13-14
Tennessee	August 26-28
Louisiana	September 2-3
Georgia	Sept. 30—October 1

Samuel Young:  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

#### Assembly Schedule

Abilene	May 13-15
Florida	May 20-22
Nevada-Utah	June 10-11
Rocky Mountain	June 17-19
North Dakota	June 24-25
Canada West	July 8-10
Eastern Michigan	July 22-24
Western Ohio	July 29-31
Missouri	August 5-7
Northwest Indiana	August 12-14
Chicago Central	August 19-20
Mississippi	September 2-3
Southeast Oklahoma	September 23-24

D. I. Vanderpool:  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

#### Assembly Schedule

British Isles	May 21-25
South Dakota	July 1-2
Northeastern Indiana	July 8-10
Michigan	July 15-16
Southwest Indiana	July 29-31
Kentucky	August 5-7
Virginia	August 12-13
Northwestern Illinois	August 19-20
Houston	August 26-28
South Arkansas	September 9-10
North Arkansas	September 16-17

Hugh C. Benner:  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

#### Assembly Schedule

Texas-Mexican	April 16-17
Southwest Mexican	April 20-22
Northwest	May 6-8
Idaho-Oregon	May 13-15
Washington-Pacific	May 20-21
Nebraska	May 27-28
West Virginia	July 3-4
Alabama	July 8-10
Minnesota	July 22-23
Kansas	August 5-7
Iowa	August 12-14
Dallas	August 19-21
Northeast Oklahoma	September 16-17
North Carolina	September 23-24
South Carolina	Sept. 30—Oct. 1



## SERVICEMEN'S CORNER

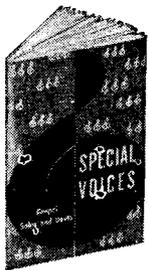
CHAPLAIN Herbert Van Vorce writes from Germany: "Two outstanding things of spiritual interest to me are: first, the six professions of faith in Christ as Saviour and Lord by some of our men for whom we have been earnestly praying, and also the interest shown toward definite salvation on the part of many others; and second, the interest and co-operation of our new commanding officer in our work and in our preaching. He has expressed audibly his deep appreciation for my firm conviction against sin and wickedness, and my interest in the souls of my men. This kind of spirit is of great value to the chaplain, and I am so very thankful for it."

"Four years ago I was attending Northwest Nazarene College. It will soon be two years since I enlisted in the navy. During this time I have used every opportunity to visit the Nazarene churches on the West Coast, Hawaii, and Japan. I and my buddy, Don Rhoads, have carried a great burden for the souls of the men on the Destroyer Minesweeper, U.S.S. 'Thompson.' The idea has grown from prayer on one of the decks to regular Sunday services and Bible study and prayer meeting on Thursday night in the mess hall. The outbreak of a revival on this ship is almost a reality. There are ten Christians aboard now and our group seems to grow almost every day. The other day in our Sunday morning service we had over twenty guys out and among these was the captain and two officers. Tonight fourteen fellows were at our Bible study, including a Korean Christian officer who came aboard the other day.

"We have been holding regular nightly get-togethers for the purpose of studying God's Word and Christian fellowship. We always invite all guys who have shown an interest and a surprising number of them have come. Outside of these Bible studies we are going to start holding prayer meetings. The door is wide open; fellows are hungry for Christ. Just last night we prayed a man through.

"We are praying for a revival on the ship. There have been seven guys pray through in the last eighteen days and many others helped."—M. L. WILLIAMSON.

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"If I Had a Thousand Lives" "No Burdens Yonder"  
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## Life in a Nazarene Parsonage

By Paul Martin\*

### Mother's Prayers and Apron Strings

I WAS always relieved when Mother began to pray. You see, it worked like this. Mother's regular routine in punishment was to spank and pray. It was always in that order. You know then why I liked to hear her pray. But the prayer hurt worse than the whipping. For Mother would humbly ask God to examine her heart, to see if there was any bitterness, carnal anger, or revengeful spirit there.

I have been tempted to wonder why she did not ask that before she began the correction—but then, I decided it was best just the way she did it, for her "lashes" might have been harder if the Lord had assured her first that her spirit was right. But that was Mother. Prayer was her greatest tool. She prayed when it was dark and when it was bright. She prayed in sorrow, in serious illness, and in glowing health. Prayer was her only aid when we were too big to spank, and too stubborn to yield. There was little difference between her life on her knees and on her feet.

I remember three helpful guides to prayer, and to life, I learned over and over at my mother's knee. One is that you can pray in just your own words and your own expressions and not be irreverent. Mother prayed like she preached, shouted, and talked on the telephone, in the same language and spirit. If she had a "preacher's tone" it was the same tone she used for every purpose. She had not learned to suddenly drift off into some ecclesiastical dialect. I felt when I heard her pray that it was my mother praying. And I knew her heartache, her burdens

for the lost, her hindrances; and I wondered why I had to be a thorn in the flesh.

I found too, that nothing was too small to pray about. If it seemed important to you, it was important to God. I've tried to remember this, and have found a great blessing in praying over little things, in my own way, my own words, telling the Lord some of the oddest things, as if He never knew. I think that is why a good prayer closet should be called the secret place, where God and I can talk little things through.

And when Mother prayed, she got up and did what she thought was the best thing to do. She was not one to wait long for the moving of the Spirit. She felt that she should do what seemed right to her, until the Lord told her different. Prayer was never intended to be the substitute for action—for Mother it was the springboard. For instance:

Ted was a little difficult on a certain morning in his youth. Mother remonstrated with him patiently. Finally, after a light touch and prayer, it seemed to come to her that unless this lad would kindly behave she would have to tie him to her apron strings. The thought of missing school, and the novelty of being tied to his energetic mother appealed to our adventurous hero; so his rascality continued. But by the noon prayer and fasting meeting—tied to his mother's apron, to the store shopping, to several homes to visit, purposely by the schoolyard (Mother's sense of humor), the boy was saintly and silent. 'Twas Mother's prayers and apron strings that brought him through that day. And it couldn't have happened to a sweeter woman!

\*Nazarene Evangelist