



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

November 5, 1952

The Faith That Holds On

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General Superintendent Young

THE AMATEUR and the artist differ in at least one essential. The amateur depends more upon an ideal setting for faithful interpretation, but the artist relies upon his greater resources within. In this sense the Christian is life's true artist: he can carry on in the hour of darkness and loss, knowing that the rightness of his cause and his never-failing God are greater than all odds against him.

Abraham raised living to the level of art. His light was shadowy against ours, yet we call him the father of the faithful. How rugged God's test—offering up Isaac, his beloved, the child of promise, as a sacrifice! Early in the morning of the fateful day Abraham arises, saddles the ass, loads the wood. In perplexity and great anguish of heart he sets out with Isaac and two servants to find the mount of worship yet to be revealed. Three days they journey to the place of sacrifice. Then parting company with the servants, Abraham says with quiet assurance, "I and the lad will go yonder and worship, and come again to you." The tension mounts as the lad questions, "Behold the fire and

the wood: but where is the lamb for a burnt offering?" Still holding on by faith, Abraham replies, "God will provide himself a lamb for a burnt offering."

Then the crucial hour. Father and son reach the place of sacrifice. They build the altar, lay the wood in order. Now Abraham binds his own son to that altar, and raises the knife. As it is poised in the air, God intervenes at the last moment, but not too late. There, caught in the nearby thicket, a ram. God has provided the sacrifice. What an hour of worship! God has recognized His servant's obedient faith. Abraham reveals the triumph of that struggle by naming the place Jehovah-jireh: "In the mount of the Lord it shall be seen" (Gen. 22:14).

*O for a faith that will not shrink,
Tho' pressed by ev'ry foe,
That will not tremble on the brink
Of any earthly woe.*

*A faith that shines more bright and
clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt.*

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

TELEGRAMS

St. Louis, Missouri—Organized Bellefontaine Neighbors' Church, St. Louis, August 24, with ten members. All St. Louis churches co-operated in revival campaign. Beautiful building, with full-basement auditorium and six-room apartment, made possible by Charlie Jacobs, the St. Louis home-mission fund, the new church property reserve army. H. L. Jeter installed as pastor at \$60.00 per week; offering averaging \$75.00 per week. Board voted to assume first mortgage, be a 10 per cent church. Averaged thirty-two in Sunday school for September.—**E. D. SIMPSON**, *Superintendent of Missouri District*.

Wichita, Kansas—Sunday evening, October 19, the Eastridge Church of Wichita was organized by General Superintendent Benner with twenty-seven charter members. This was the first church organized by Dr. Benner; the first pastorate of Ray Hawkins, Nazarene Seminary graduate; the first time for District Superintendent Hance to be a charter member; and the first time a church has been organized in a new ranch-type chapel, the plans for which came from our Church Extension Department. This church is self-supporting from the beginning. This is our third church since General Assembly; Severy organized July 20 with fourteen charter members, self-supporting from beginning, Francis Runyon, pastor; Speed organized September 19, with seventeen charter members, self-supporting from beginning, J. M. Gleason, pastor. Enlarged and beautiful Hutchinson Bethany Church dedicated by Dr. Benner on Sunday afternoon, October 19; Milton Huxman, pastor.—**RAY HANCE**, *Superintendent of Kansas District*.

St. Louis, Missouri—Organized church at Broseley, Missouri, September 30, with eighteen members. Pastor installed full time; church building purchased by congregation and new church property reserve army. Over one hundred average per Sunday in Sunday school for past two Sundays. Our goal for Missouri District is ten new churches this year.—**E. D. SIMPSON**, *District Superintendent*.

NEWS IN BRIEF

Pastor Fletcher Galloway sends word from Portland, Oregon: "The Bi-District Personal Evangelism Conference held recently in First Church has proved to be the greatest event in Nazarene circles in the Northwest for years. Personal soul winning is catch-

ing fire in many churches. In our own church not a week has passed since the conference without one or more conversions in home visitation."

Warren Hayes, member of the Broadway Church of the Nazarene, Louisville, Kentucky, has accepted the position as minister of music at First Church in Dodge City, Kansas.

Mr. Gerald Berglund, who worked in the foreign missions office prior to his call to service with the U.S. Army, has returned for service in the church. He began his duties as assistant foreign missions secretary on October 13.

Rev. Harold C. Harcourt has resigned as pastor of the church in Greenville, Texas, to accept a call to pastor the church in Durant, Oklahoma.

Rev. Horace Blackshear, after serving in Gladewater for eighteen months, has resigned to accept the call to pastor First Church in McKinney, Texas.

Rev. Chester A. Smith has resigned as pastor of First Church in Baltimore, Maryland, to accept the call to pastor the church in Greenville, Texas.

Rev. and Mrs. T. M. Patterson of Dover, Tennessee, recently celebrated a home-coming and fifty-fifth wedding anniversary, with a group of children and grandchildren gathering at their
(Continued on page 17)

HERALD OF HOLINESS

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You Promote the **GOSPEL**
When You Promote the **HERALD**

Think—

So many of our magazines and daily papers publish stories and articles that are demoralizing and even immoral. There is nothing in the **HERALD OF HOLINESS** that can hurt any boy or girl. There is much that will help. Your church paper is like a trusted companion, and if there are children in the home they are safer with it than without it.

OVER THE TOP!

Subscriptions equal to 60 per cent of the membership of each local church is the goal for which we are striving for the **HERALD OF HOLINESS**. The following churches have achieved or exceeded that objective according to the reports of the campaign managers of their respective districts. We wish to commend them and to challenge all other churches to do likewise!

Church	Percentage
Chautauqua, Kansas	75
Kalvesta, Kansas	74
Stafford, Kansas	82
Manhattan, Kansas	61
Niagara Falls, New York	210
Lake Placid, New York	110
Elmira, New York	60
Trenton, Ontario	72
Woodstock, Ontario	136
Ellendale, North Dakota	97
Fargo, North Dakota	182
Oceanside, California	85
Norwalk, California	68
Crown Point, Indiana	81
Garden Homes, Indiana	61
Hammond, Indiana, Bresee	71
Broken Arrow, Oklahoma	66
Chandler, Oklahoma	80
Claremore, Oklahoma	82
Cleveland, Oklahoma	130
Davenport, Oklahoma	88
Brookville, Ohio	87
Bryan, Ohio	100
Celina, Ohio	65
Galena Park, Texas	65
Galveston, Texas	65
Houston, Texas, Central Park	63
Deer Lodge, Tennessee	133
Elizabethton, Tennessee	65
Knoxville, Tennessee,	
Immanuel Mission	163

THAINE F. SANFORD,
Sales Manager

Do You Recognize Your Debts?

By R. T. Williams, Jr.*

STEWARDSHIP is a matter of recognizing one's honest debts. If we do not recognize what we owe we will make no attempt to pay. Payment of debts always comes after recognition of those obligations. Thus one of the great problems is to get people to recognize that they owe a debt to God and to the Church. One of our greatest challenges is to get people to confess and recognize those obligations. When they recognize obligation then the first step toward stewardship has been taken.

I owe a debt to my country. I owe a debt to my parents. I also owe a great debt to the church that has given me spiritual life and opportunity for service. I owe a debt, not only to my own denomination, but to all churches, for preserving the Christian ideals across the centuries.

This question was put in another form in Luke's Gospel (chapter 16) in the parable of the unjust steward. The query in that instance was, "How much owest thou unto my Lord?" I am asking myself that same question today. "How much do I owe the Lord?"

The answer is simple. I owe God everything. Most folks will be honest enough to admit that. Many say, "That's true; I owe God everything. But since I owe so much and have so little with which to repay, I will just declare bankruptcy and repay nothing."

The tragedy is that most people admit the debt but they will not recognize they can do anything about payment on it. They say, "I am so far in debt I can never get out. The amount is so great there is no use starting to repay." Thus we see the hugeness of the indebtedness and say there is no use trying.

All I can do is to repay with what I have. When I have gone my limit then my obligation is fulfilled. I said one day to my father, "How can I ever repay you for all you have done for me?" To which he wisely replied, "You cannot and should not repay me. I just ask that you absolve your obligation to me by doing for your children what I have done for you." Thus we pay our debt to God by doing for others what has been done for us.

That is the only way I can pay the debt I owe to those who preceded me: those whose sacrifice, giving, and devotion made my church possible. I can pay my debt to them by doing the same for those who follow me. But we have some assets with which we can repay the Lord for His blessings upon us. These are the possessions that are mine with which payments may be made.

(1) I can repay the Lord with my time—I can use what little time has been allotted to me for the advancement of God's kingdom. There is not enough conscience about stewardship of time among us. Let us be good stewards of our time.

(2) I can repay the Lord with my talent—but you say, "I don't have a talent." Yes, everyone has at least one talent. You could not have less than one and have any talent. Let us use our God-given talents for God's kingdom; not for our own advancement or gain, but to honor God.

(3) I can repay the Lord with my opportunity—God gives every man the opportunities to witness and be faithful. These can be used to repay the debt I owe to God.

(4) I can repay the Lord with my money—but that should be rephrased to read, "I can repay the Lord with His money." The song writer recorded, "Not just part, but all, of my heart." Money is sacred, for when I place my tithe in the collection I am actually giving myself to God—for I traded a week or a month of my life for that money. Thus I am giving back to God what rightfully belongs to Him. That is why we Nazarenes consider giving to be a part of worship. We are actually giving ourselves to God when we give our possessions.

(5) I can repay the Lord with myself—that is ultimately what God is seeking—my devotion and love. Not what I possess, but me. When God has me, He owns everything I possess. I am seeking to repay my tremendous obligation to God with what exchange I possess. I refuse to declare spiritual bankruptcy. I will repay my debt to the limit of my power.

WHAT I KNOW

By Treva Van Nortwick

I don't know *how* He did it,
But Jesus saved my soul,
And I have been so different
Since He has made me whole.
My life He changed completely;
My sins are now all gone;
My steps he turned towards heaven;
I live for God's own Son.

I don't know *why* He did it—
He died on Calvary;
He gave His life a ransom—
A sacrifice for me.
He took my place in suffering;
His life He gave for mine,
Though I was just a sinner
And He was all divine.

But I know *when* He did it,
And I can show you *where*.
I never can forget it,
For Jesus met me there!
My treasure's now in heaven;
Earth has no ties for me;
And I will sing His praise
Through all eternity.

*Pastor, First Church, Oklahoma City, Okla.

Some Do's and Don'ts

Of the Holy Ghost

By C. B. Widmeyer*

SOMEONE has made the remark, "The Holy Ghost spoke audibly to men three times in the New Testament." We will refer to some of these as we consider this topic.

SOME DO'S

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). Here we have a very plain *Do*. The church was very spiritual. Fasting and prayer was the practice, and the Spirit of God was heard among them. The church immediately took measures to carry out the plan of God; but before the Voice spoke, no suggestion was made of sending these two men on a missionary tour. Here is one instance where God called His workers.

"Then the Spirit said unto Philip, Go near, and join thyself to this chariot" (Acts 8:29). The Lord was using the deacon Philip to get the good news of salvation to this servant of the queen of Ethiopia, who had been to Jerusalem to worship at one of the feasts, but failed to get the new message of Christianity. So the Lord spoke to Philip after a definite manner, and his obedience brought victory to this hungry soul. He preached Christ unto him, and after baptism the man went on his journey, and to this day the church in Ethiopia is believed to be the result of the conversion of the eunuch.

SOME DON'TS

"Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia" (Acts 16:6). The Great Commission had said, "Go ye into all the world," but here is a prohibition. We may wonder why. Perhaps the people were not ready to receive the gospel, or the better answer might be that right then the Lord wanted the missionaries to journey west, and enter the great country of Europe.

"After they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not" (Acts 16:7). Again Paul and Silas were checked in their desires to preach the gospel in Asia Minor. God had other plans and they must follow Him into other fields.

"And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and deliver him unto the hands of the Gentiles" (Acts 21:11). The Spirit did not protest the going of Paul to Jerusalem, but He did say through Agabus what would happen.

*Nazarene Elder, now in Formosa, China

THE DIVINE PLAN

The Lord had a definite plan in sending Barnabas and Saul to evangelize; also that Philip go and join himself unto the chariot, to preach to the eunuch and get him converted. The reason for Paul and Silas not going into Asia and Bithynia was that there was an open door in Europe. For we read, "And a vision appeared to Paul in the night; There stood a man from Macedonia, and prayed him, saying, Come over into Macedonia, and help us" (Acts 16:9). The Lord closed one door and opened another. May we follow the voice of the Holy Ghost and go where He says go, and stay out when He says, "No."

Many of our fellow men in distant lands have not yet received the light of the gospel of Jesus Christ. We have this light and the money with which to send it to others of these needy souls. The Thanksgiving Offering will give us another opportunity to release more money for this worthy cause.

Think on These Things

By F. Lincicome*

WE HAVE all done plenty of useless things, but nobody ever did anything more useless than to worry. Worry never gets us anywhere; it never lifted a single load, it never solved a single problem, it never rubbed out a single wrinkle, but it has rubbed in millions of them.

Worry is an achievement. No one was ever born worrying. Worry is not necessarily a child of circumstances. "Whether you worry or not depends, not upon your situation, but upon you. Whenever you are robbed by worry, it is always an inside job." There is no virtue in worry. It weakens the soul for its daily combat. It upsets the whole nervous system, it dissipates our energy, it freezes our fighting blood. Worry will make you unhappy. It helps to make life futile as well as fretful, unfruitful, and unhappy; it sends those who indulge in it to premature graves. No human intellect can estimate the unutterable havoc and ruin it has wrought. It has even forced genius to do the work of mediocrity. It has caused more failures, more broken hearts, more blasted hopes, than any other one cause since the dawn of the world.

* * *

No kind of strength is won except in the school of conflict. Human existence is a fight. We have to fight for a physical existence and for spiritual existence. There is only one road through life and it is from the cradle to the grave. To take the easy way is to head toward failure—failure to reach our best physically, intellectually, and spiritually. Every way worth taking is a hard way. The door is locked fast to the man who is

*Evangelist, Gary, Ind.

seeking the way of least resistance. Every man that accomplishes anything worth while does so at the expense of hard work. Every winner has been a worker. This is true whether he builds a railroad or writes a worth-while book.

It is a good day for us when we cease to expect something for nothing—to expect something for nothing is fundamentally wrong. It belongs to the psychology of crime. “Whatever road you travel, whether the high road or the low road, you cannot escape sacrifice, conflict, and work. There is only one road through life, and it is rough and uphill. No achievement you make in your character or personality is ever accidental.”

“Some think a good personality is a gift, denied to some and given to others. Whereas, it is a scientifically proved fact that personality is not a gift—it is an achievement won through the practice of self-sacrifice, conflict, and service.”

ON BACKING UP

By Fletcher Spruce*

HE WAS a young man with a fine face, a solid towering frame, and a flowing brown beard, a man of letters and earned degrees. Engineering had been his field, but a malady had laid him low; and when his body recovered, his mind was still sick.

There he was, hands in his pockets, rain on his hat, trousers wet halfway up to his knees, walking up and down the rain-soaked grass of the boulevard parking in Houston. We saw him almost every day for a week, and he was usually in about the same place. He seemed to be always on the go, but never getting anywhere; for, you see, he was walking backward about half the time. If he would have kept going forward he would surely have gotten some place, but all the progress he made was lost by backing up.

Backing up is not always bad. Sometimes it is wiser to back up for a moment than to keep going forward. I used this technique myself once when a diamond rattlesnake stuck his tongue out at me in my path. But I only backed up far enough and long enough to make him take it back (permanently). And I believe I made a wise choice. If a fellow refuses to back up at his own expense, or at the expense of the Kingdom, he is likely to do more harm than good. Stubbornness and bull-headedness are not synonymous with spiritual progress.

This is no plea for backing up! It is rather a challenge to full steam ahead! Often we back up because that is the easy thing to do, and excuse our lack of progress in a slovenly manner. Only the mentally sick, the morally weak, or the spiritually anemic have worn the reverse gears more than the overdrive gears. Progress is made going forward! God said, speak unto My people “that they go forward.”

*Pastor, First Church, Texarkana, Texas

Freely GIVE

NOVEMBER 23

Bhija was one of the Hindu leaders in his village, but after he and his wife became Christians he was refused water and food and disowned by his parents. Then his only child died. At the very depth of his testing time the Hindu leaders of his village offered him the equivalent of \$300.00 if he would denounce Christ. He refused, for he had his eyes set toward the Eternal City. Since then he has brought three men to our mission station who want to be Christians.

NOTE: Bhija was reached through the evangelistic program of the Bible school. But you made this possible because you paid your General Budget.

EARL G. LEE—India

THE BAG

By Louis McCurdy*

Judas had the bag (John 13:29).

THERE ARE still some people who object to any method of gathering church finance, using as an excuse that Christ took up no offerings during His ministry. We wish to remind them that Judas had the bag, which during both the Old and the New Testaments was used for a container of money. “And [he] had the bag, and bare what was put therein” (John 12:6). We do not know of the method used by Christ to gather money into this bag. Judas may have passed it through the audience as Jesus preached, or they may have conducted a *Hallelujah march* to gather in the tithes and offerings from those new believers.

We do know that Judas was the treasurer for the disciples. We also know that some of the disciples *thought* that, on the eve of the Last Supper, Christ told Judas to “buy those things that we have need of against the feast; or, that he should give something to the poor” (John 13:29). Jesus knew that Judas was going out into the night to betray Him, and He had told him to hurry. But some of them thought Judas had been sent on a

*Pastor, Bowden, Alberta

shopping errand, and they must have known about a surplus in the bag at that time or they could not have entertained that idea. John certainly implied very clearly that there was a surplus with which to do that shopping. Their offerings must have been good to have anything left after He and His disciples and their dependents had been cared for for that week.

One of my first acts after my conversion was to tithe the forty dollars in my pocket. Possibly this same desire to tithe was also laid on the hearts of those early converts. Or Christ may have spoken to other men, as He did to the rich young ruler, "Go and sell that thou hast, and give to the poor" (Matt. 19:21). There is no gift of more value than the gospel, and they were giving indirectly to the poor when they put money into the bag, for Christ told the disciples of John the Baptist, "The poor have the gospel preached to them" (Matt. 11:5). The offerings put into the bag made this preaching possible.

When the five thousand men, besides women and children, were hungry out in the desert, Christ asked Philip, "Whence shall we buy bread, that these may eat?" (John 6:5.) Philip answered that two hundred pennyworth of bread would not be sufficient. We infer from this that this amount was the balance in the bag. Philip merely reminded Christ that to buy enough bread for one piece each would take more money than the bag contained. Even that was quite a surplus to have to spare after the week's support had been sent back home to their dependents. Yes, there was money in that bag, and the disciples, with Christ to supervise, used it for their expenses.

It is certainly unfortunate that some believe that Christ took no offerings. The bags in their churches will be empty. If they object to Paul's plan of gathering offerings, "Upon the first day of the week," surely they ought to be able to give us a better plan by which to finance the church. That plan should have a foundation in the Bible. But those folks seem to be satisfied simply to have no plan.

But the Christian Church must have a plan to finance its program. World-wide evangelism will not "just happen" without a definite plan, and that plan must have the Bible plan for its method and its authority. We are certainly satisfied with the financial plan of our church—weekly tithes and offerings gathered in on the first day of the week. It is both scriptural and successful. It works and we invite you to try it.

The Weakness

Of Our Visitation Program

By A. S. London*

WE LIVE well as a people. Our people stand among the top givers of the nation to carry on the work of the church. We are good pray-ers, but we are weak on visiting. We are not practicing the art of going from "house to house." It is said that Paderewski spent ten hours a day at the piano for twenty-five years. In order to become a noted pianist, he had to practice. We are not practicing the art of visitation. A writer has said that our visitation is about as ineffective as a sparrow telling an eagle how to fly, or a crippled man telling an athlete how to jump the hurdles. A lady was given one chair in a room in which to start a Sunday-school class. She had mastered the art of visiting. In one year she had a class of forty ladies.

Visitation is not an easy task and it takes persistence. The great majority of church people are inactive. They are dying with the dry rot. A properly organized visitation program would make them over religiously. A man said, "Of all the experiences I have had in the church for fifty years, this experience of visiting has been the most satisfactory."

A visiting program carried on in the right manner will help to keep alive the evangelistic spirit in the church. It will provide raw material on which the pastor and evangelist can work. It is hard to make lumber if trees are not brought out of the woods.

The Sunday school is largely a laymen's movement. In fact, 90 per cent of the 120 who met in the Upper Room on the Day of Pentecost were laymen. Visitation gives the laymen an opportunity to do what many of them have longed to do for years—win people to Christ and the Church. The spiritual enrichment that this program gives, if properly carried on, is of paramount significance. It makes cold, indifferent church people take on new life. People who visit to help build up the Sunday school become the most spiritually-minded people in the church. It gives a momentum as not known before.

"Visitation is a kind of sharing that enables a man to witness in his own language." "It helps to win men and women, boys and girls to Christ; it ties saved people closer to the church." It is the method that the first Christians used as they spread the gospel. A historian says that one-twentieth of the Roman Empire were won to Christ by the time of the second century, by people going from "house to house."

The New Testament says, "The Spirit said unto Philip, Go." And you remember that Philip went and joined himself to the chariot and,

*Sunday-School Evangelist, Oklahoma City, Okla.

"I have seen in the morning sun the smoke of a thousand villages where no missionary has ever been." This famous statement from Robert Moffat reminds us that many villages around the non-Christian world are still without missionaries. Our gifts in the Thanksgiving Offering will help reach these neglected fields.

through the personal touch, won the Ethiopian to Christ. There was a man who needed help in finding Christ and Philip was the man who could help him. The Holy Spirit moved on his heart until he came in touch with the man who was in need.

I have said across this nation that the unchurched are not coming to our public services. If the vast army of unsaved people are ever won to Christ, it will have to come through the personal touch. May God awaken us out of our weakness and lethargy!

Freedom Is Not Free

By Earl C. Wolf*

THE SHADOWS of evening were gathering when Washington and 11,089 fatigued and faltering soldiers moved into the fields and hills of Valley Forge on December 19, 1777. The snow blushed red as these ragged Continentals went about the task of building huts and getting settled in their winter quarters. During this winter encampment, December 19, 1777, to June 19, 1778, about three thousand men died in camp of starvation and exposure. Washington wrote thus about the conditions of his Continentals that bitter winter: "Our sick are naked, our well are naked."

An old Irish guide told me this story of that dreadful winter. Major General Wilhelm Von Steuben, the famous German drillmaster, sought the aid of the ladies of the farms about Valley Forge. They knitted boots of hay and straw for the freezing feet of that army which Von Steuben was trying so hard to keep in good physical condition. On one foot the ragged soldiers put a hay boot and on the other a straw boot. When they were drilling, Von Steuben would say, "Hay foot, straw foot; hay foot, straw foot," instead of the usual "one, two," or "left, right." Surely freedom is not free!

Jesus made His way from Gabbatha to Golgotha to die on the greatest altar that ever was erected. It is true that we speak of salvation that is free. By that we mean that it cannot be merited, it cannot be earned, and it cannot be purchased by the perishable elements of human treasure such as silver or gold. Our spiritual freedom, however, came to us at a cost beyond our adequate calculation. Is not forgiveness possible because an infinite price has been paid? Is not a clean heart the most costly of all creations? "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18-19). All the sin and sorrow of the world was forced through the channel of the

*Pastor, Oxford, Pennsylvania

single heart of that great Galilean Sufferer. Freedom is not free!

If you would be free from the fetters and the fascinations of evil, a high price must be paid. There is no bargain counter in the religion of Jesus Christ. The price tag on our faith still demands the full amount. The symbol of our faith is yet today an eternal cross and not an easy chair. There never will be any mark-down in the price of genuine Christian faith. "Then said Jesus to his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:24-25).

Paul tells us about a death that leads to life. "I am crucified with Christ." There is a crisis death, and there is a daily dying which is possible and desirable. The death to all that is sinful and selfish is neither criminal nor suicidal, but voluntary and virtuous. Complete abandonment to the will of God is the sacrifice which is pleasing to God. I cannot expect the prize of relationship and fellowship unless I am willing to pay the price of repentance, restitution, consecration, and discipleship. The God who took the initiative in our redemption will help us to pay the price in order that the prize might be ours. The life of happiness and holiness is obtainable only by means of the way of death to sin and the old self-nature. It is life through death. The price is high in every area, for freedom is not free!

Faith is the voluntary act of the human mind, coherent with and aided by the Holy Spirit, whereby we are enabled to embrace the truth of God, both with the affections and the understanding.—*Anon.*

Always with God

By L. M. Hearn

The living green of grass is gone:
Brown blades bend low into the dust;
The restless leaves are gold and rust,
Seeking a bed to lie upon.
Sunset will always follow dawn;
Autumn comes always after spring.
For every man and beast and thing
Will find a day to die upon.

One thing there is that may not fade;
One thing may live eternally.
Wherever love of God may be,
In beauty never man has made,
There is no fading leaf nor blade—
No fear of death—no mark of time!
And each may have this gift sublime—
Always with God—and unafraid!

Our Most Devastating Habit

By Wm. James Robinson*

IN ALL history there have been very few instances, if any, of a pernicious habit spreading so rapidly and grasping a people so tenaciously as cigarette smoking has the people of the United States. Counting from 1914, this habit has laid hold of our people with a strength we do not yet realize, and with harmfulness we cannot calculate.

"In 1950, 60,000,000 American smokers consumed about 400 billion cigarettes. Every year some 800,000 non-smokers join the smoking ranks; every year those who smoke, smoke more. Upward and upward rises the graph at a towering angle, with no sign as yet of the leveling off which every graph does show in time. Unless some utterly unforeseeable overturn of human habits impends before then, by 1960, virtually every American boy over the age of 14 years will be smoking an average of a pack a day."

I pause to remind you that these are the words of a nationally known and seriously accepted writer and not some theorist or "goody, goody" writer. You should consider his words seriously.

"877 machines first made standard cigarettes available, and the average American over 14 years of age smoked 3½ cigarettes a year. By 1890, this figure had risen to 40. It kept on creeping up till in the years just before World War I, it reached 100. Then it began to rise.

"Through World War I, and right on through the 1920's, the figures of cigarette consumption by the average American doubled again; in 1930, 1091 yearly; 1940, 1600; 1947, 3400. That is 170 packs a year, or a pack every two-and-a-fraction days. Two-and-a-fraction packs every day is what we are heading for.

*Kansas City, Missouri

Planting Season

By Clarence E. Flynn

*When long shadows on the ground
Tell of waning day,
And the shout and tumult sound
Strangely far away,
You will want a blossoming
Garden of surcease,
Bright with glad remembering,
Rich with strength and peace.*

*Friendships, interests, and hopes,
Vistas to unfold—
You will want them when the slopes
Glow with sunset's gold.
Are there silent moments when
Your heart questions how?
If you want to have them then,
You must plant them now.*

"These figures are for all of us, over 14 years old, smokers and non-smokers. If we limit the calculations to the 60,000,000 smokers only, we find that the smokers average 6,833 cigarettes a year. This makes you stop and think. Sixty years ago, the average American tried a cigarette every 104 days. In a lifetime, this strange habit has taken so violent a hold upon us that its practitioners, those who smoke, resort to their habit every 50 minutes. So gigantic a growth in the frequency of a habit is a matter for thought. It is obvious that the above comparison is all Americans of 1890 and only the smokers of 1950, but no matter how you divide and add or subtract the statistics in this matter, you come to the same conclusion: we are certainly in the grasp of an astoundingly powerful habit of an increasing power. The present annual increase in cigarette smoking is 18 billion cigarettes a year."

Try to visualize that 400,000,000,000 standard cigarettes laid end to end would make 17,000,000 miles of cigarettes or a line long enough to circle the world 160,000,000 times. Who can visualize this sum?

The cigarette manufacturers are using every advertising device, true or false, that they dare to use and they are getting results—users are increasing with an astounding rapidity.

Our author says, averaging the findings of all investigators, "We learn that 67 per cent of American men and 40 per cent of women smoke. [Many writers put the figures higher.—W. J. R.] Of the men between the ages of 36 and 44, 82 out of every 100 smoke. Among the veterans, 87 per cent smoke. Of women between 26 and 35, 47 per cent smoke. These percentages are rising, as are all the percentages with smoking.

"In the last 25 years at least 20,000,000 women have taken up the habit, and there is no reason apparent anywhere that the number will not double in a decade or so.

"Teen-agers, according to the best available figures, consume 1,374,000, packs a year. At 14 years, 15 per cent of the boys and 3 per cent of girls say they smoke. By 19, however, it seems clear that both boys and girls have reached the national adult average in cigarette consumption, and even gone a little beyond it."

Let me remind you that the authority I have quoted says that "by 1960, virtually every American will be smoking an average of a pack a day." This is inexpressibly horrible and calamitous beyond expression, and yet many influential ministers and other leaders smoke. These are superior men, but ignorant of the enormity of this evil. Let us pray for them as Jesus prayed for His crucifiers: "Father, forgive them; for they know not what they do" (Luke 23:34). Let us awaken them to the seriousness of what they are doing.

All that I have quoted is from *The Truth About Smoking*, by Roger William Riis, published by Grossett & Dunlap, New York, price \$1.00. I urge my readers, and especially ministers, to get a copy at once.

I will now give you a few more quotations from men of unimpeachable reputations who speak as authorities.

"In my opinion, the tobacco habit is the worst vice of civilization."—Dr. J. H. Kellogg, head of Battle Creek Sanatorium.

"I consider that cigarette smoking is the greatest vice devastating society today, because it is doing more than any other vice to deteriorate the race."—Charles B. Towns, M.D., an international authority.

"Is there anything on the side of the ledger to be said in favor of smoking? A dispassionate examination of the evidence leads one to the conclusion that if anything is to be said in favor of smoking, evidence has not been able to discover it. When, as a result of any investigation of the effects of smoking anything positive has been found, it is always to demonstrate that smoking exerts a deleterious effect upon the organism. There is so far, nothing to say in favor of smoking; all positive findings of scientific research point only to its damaging effects."—Professor M. F. Ashley Montagu, M.D., Hahnemann Medical College, Philadelphia.

The Church vs. Compromisers

By W. H. Puckett*

OUR CHURCH of today is no different from the church of yesterday, or of ages past. Regardless of the many arguments of the world and the different beliefs of those who are worldly, our Zion of today remains just what God raised her up for in the days of old—to be the church that God would have us to be. There are some things we must firmly, resolutely, and unhesitatingly stand for, in these days of so much uncertainty.

We must be different from the world. The only church that will meet the need of the world is the church that will dare to be "different" from the world. I know that there are groups in all churches who say, "If only we would soften the message and lower the standards we could be more popular and could appeal to vast numbers of people whom we are not now reaching." But I also know this: "Whenever any church does this, or any other like thing, soon that church and that people become absorbed by the world." Surely the church has in some sections compromised and become so much like the world that now the world doesn't listen to much that the church has to say. In other words, there are those on the inside of the church who have become so much like those on the outside of the church that those on the outside say, "What's the difference?" And, sad to have to admit, what is the difference?

*Nazarene Layman, Hartselle, Ala.

We must refuse to compromise with the world. We can never expect to win the world by "compromising." We must never suffer the cause of God to be defeated by allowing ourselves to become adapted to the world. The only real way we can ever be sure to win the lost is by remaining apart and separate from the world and everything it represents. Yes, if we are to win the world and lost humanity, we must be different from the world in heart, in life, in motive, in direction, even in our attitudes and our emphasis. It must be a difference that is deep, sincere, positive, aggressive, and dynamic!

Men and women, boys and girls, young people who want to walk with God will, of course, quit all bad habits and everything else contrary to Jesus Christ. But hear me! If every picture show in our land closed its doors, if every liquor store and every tobacco store in the world went out of business, if every dance hall and tavern and night club and whiskey joint and every low-down "juke joint and honkeytonk" in the land ceased their awful, slimy, sickening, sordid operations, if every man wore black and every woman wore a Mother Hubbard, there would still be a great gospel to preach and a lost world to save!

Listen! To quit these terrible, ungodly, and sinful habits does not mean that one is really right with God. There will be people in hell who never did any of these things, never attended the dance or the movies. Yes, there will be people in hell who never used tobacco or whiskey or beer. Getting religion, being saved, and living a beautiful life with Christ is more than just "quitting" something. Getting the "old-time religion" in its truest sense is just what it implies: giving self and getting Jesus! That, beloved, is what makes us different.

Oh! for the outpouring of the Holy Ghost that will give power to the program, and power to the preaching, and power to the praying, and power to all of us, as we push the mighty "Crusade for Souls, Now!"

ALL THINGS

(Romans 8:28)

By Frances B. Erickson

All things work together for our good—

Believe this promise in the trying hour!

The bitter test may not be understood,

But faith can triumph over Satan's power

If we but cry, "Lord, I will trust in Thee,

For surely Thou hast deemed this best for me!"

All things work together for our good—

The broken dreams and sorrows that life brings;

The secret pain that none but God can see

May be His means to open faith's rich springs;

And often we must suffer utter loss

To apprehend the victory of the Cross!

There is almost no limit to the sacrifice the missionaries have to make. Often circumstances force them to be away from their children much of the time while the latter are growing up. The Moffats were separated from one daughter for twenty-seven years when under ordinary conditions they would have been with her most of that time. Only by much praying and giving can we match the sacrifice of our missionaries. Give in the Thanksgiving Offering.

Merely Existing

By Walter E. Isehour*

MULTITUDES of people merely exist. They have no aim that is worth while, no plan, no purpose. They breathe, eat and drink, sleep, get up and start each day without God, and with no intention of seeking God, and with no desire to amount to anything good, great, and worth while. To them, life is a question of food and raiment, shelter, and maybe luxury and ease, or of hardship and drudgery. They think little or nothing of their souls, of heaven or hell, and give little thought of what the hereafter holds in store for them.

Even multitudes of church members never amount to much for the cause and kingdom of God. They never pray, never win a soul, never have high aims, worth-while plans, and sublime purposes. They drift along life's pathway in idleness much of the time; they go along with the evil, thoughtless, careless, indifferent, worldly, wicked crowd until you can't tell many of them from the masses that claim nothing by way of salvation.

It is pathetic to merely exist. Anybody can do this. It takes no education, no great talent, no high aim, no wise plan, and no sublime purpose to exist. Even with great learning and great talents, people oftentimes just exist. They leave God out of their lives, out of their business, out of their worldly going. They never take the way upward, but go the way of least resistance. Although there are wonderful opportunities for living great and noble lives, and of accomplishing something worth while for time and eternity, which they could avail themselves of, yet they go carelessly and haphazardly drifting along.

If man had no soul it might not be so pathetic and serious to merely exist. If there were no heaven to gain and no hell to shun, and if this life ended everything with everybody, then just to exist like the animal and fowl would not be so bad; but when we think of the fact that every human being on the face of the earth has a soul, and that all are going to meet God sometime, and that there is a heaven for the godly and a hell awaiting the ungodly and wicked, then it is indeed pathetic and serious to merely exist!

*Taylorsville, North Carolina

Prayer Changes Things—Indirectly

By T. E. Horst*

Prayer changes people, and people change things. This is a favorite quotation from the late Dr. H. V. Miller.

A motto and slogan, "Prayer Changes Things," has come into widespread usage and acceptance in recent times. It is a phrase which most of us like. Perhaps it gives us a superficial sense of power to feel that, if there is something which opposes one of our whims, we will remove it through prayer. It may pleasantly inflate our ego to feel that we can control "things" through prayer which would otherwise be beyond our control.

Also our desire to change "things" through prayer may stem from our laziness. We may feel that if a desirable, legitimate "thing" can be changed through prayer, the energy put into praying would be less than the energy which would be required to change the thing desired by the hard-work method. Obviously God could not honor such a prayer motive.

No doubt some third-generation Nazarenes would be greatly enlightened if they could be thoroughly impressed by the fact that God chooses to work through His people about as follows: God can and frequently does change things directly in answer to prayer. We call this a miracle. But a miracle is miraculous because it is not the usual plan. God seems to retain for His own discretion just when a miracle is in order.

It seems to be divine intent for day-to-day living that God's children equip themselves with God's intangible, invisible "tools," and in turn use these tools for changing the things that should be changed.

These tools, of course, are known to all of us. First of all is the forgiveness of sins, and second the removal of the desire to sin. Then follow the Christian attributes of endurance, kindness, insight, foresight, and a host of others. Many of these are a matter of degree, and must be developed.

Being thus armed with God's equipment, the Christian is better able to determine what things need to be changed. He also has greater stamina and fortitude as he attempts the task of changing them.

Prayer usually doesn't change *things*. Prayer changes people, and people change *things*.

*Pasadena, California

Pity the man who says he will not attend church because "the church is full of hypocrites." As long as he stays unsaved and outside the church, he is heading for the biggest and hottest "convention" of hypocrites ever. There'll be no hypocrites in heaven!—*Selected.*

Home Missions and Evangelism

Roy J. Smea, Secretary

Washington-Philadelphia

RECENTLY it was my privilege to be the guest speaker at the preachers' convention in the Washington-Philadelphia District. The convention was royally entertained by the church in Bethlehem, Pennsylvania, where Rev. A. C. McKenzie is pastor. Brother McKenzie and his people have just completed a wonderful church building and parsonage. The church is held in high esteem by the community.

It was my privilege to speak to the preachers and preachers' wives twice each day during the day sessions and then to preach to the laymen and preachers at night. This gave us splendid opportunity to bear down on those points peculiar to preachers in general and pastors in particular. We spoke on such themes as "The Pastor in His Study," "In His Pulpit," "In His Denominational Relationship," "In His Human Relationships." These day services also had splendid papers on pertinent subjects by some of the pastors. At night I preached on subjects incorporating an emphasis on home missions and the Crusade for Souls. The response to these services was very gratifying.

District Superintendent E. E. Grosse has the district well organized for home missionary advance. In each of the twelve zones he has appointed a home missionary chairman whose responsibility it is to marshal the forces of his zone in an effort to organize a new church in his zone each year. The prospects are good for a new church in each zone this year. A new day for home missions has dawned for this great district.

Over the week end of Sunday, October 12, it was my privilege to be with Rev. Roy Stevens and his fine people in Washington, D.C., First Church. On Friday night the Washington zone rally met in First Church. There they took the first step toward their new home missionary church and they gave in cash and pledges over \$1,500.00. They have a vision for not less than twenty-five Nazarene churches in this fast-growing area.

The congregation at First Church is growing even in rented quarters. They sold their old church and are pushing to completion one of the most adequate and beautiful church buildings in our denomination. They hope to have it completed by January 1. While it will seat 700 people and care well for a proportionate Sunday

school, I predict that, with their emphasis on personal visitation, the church will be filled to capacity within a year.

The new church is to cost between \$300,000.00 and \$400,000.00. They have averaged nearly \$700.00 per week in

cash contributions toward the new building since the start. Sunday morning in a special offering there was over \$3,000.00 in cash and pledges. The entire denomination can be happy and justly proud of our church in Washington, D.C.

These fast-growing areas should be a challenge to every Nazarene. Unless Nazarene-ism increases in these areas as fast as the population growth, we are not really growing. Unless we increase faster than the population, we are slipping. This should be a deep concern for every wide-awake Nazarene.

The Young People's Society

L. J. Du Bois, Secretary

Bible-Emphasis Year

THANKSGIVING this year to Bible Sunday next year has been designated throughout the Church of the Nazarene as *Bible-Emphasis Year*. Far from being just another slogan to advertise, this is intended to bring before all of our people, and the young people in particular, the necessity of being vital Bible Christians.

All too many of us take it for granted that because we believe the Bible it logically follows that we are closely tied to it in our daily lives. However, this is not necessarily true. Every generation must discover the Word of God for itself. Every Christian must settle for himself not only that he believes the Bible but that he is going to use his Bible and make it an integral part of his life.

This is a day in which we find it easy to look to the philosophies of men for guidance. Yet there never has been a day in which the Word of God was more needed. Young people must come to see that the Bible is the key to a sound life philosophy; it is the ethical and moral guide which will make for real character; it is the way of salvation and the sure guide to the fullness of life here and eternal life to come. It is indeed a lamp to our feet and a light to our path.

Let us now covenant with ourselves and with God that we personally will make this Bible-Emphasis Year rich and fruitful in our lives. There are several phases of this emphasis, all of which should receive our earnest attention. The next several weeks we are going to point out some of the more important of these through this column.

News of Youth

Recent new and re-elected district N.Y.P.S. presidents are: Corbie N. Grimes, Dallas; Bennie T. Morgan, Michigan; R. Lloyd Birks, North Dakota; Robert Manley, South Dakota; Thomas Gilham, Southeast Oklahoma; and W. A. Jordan, Tennessee.

Prayer Tower Requests

November 9-15 *Our Servicemen*

November 9 has been designated as Servicemen's Day throughout the church. As special recognition has been given to our men and women in uniform, let us make this week a special time of prayer for them. There are over forty-five hundred young people from our churches in the armed forces. There are nineteen chaplains serving the church as "military missionaries." There are a great number of our fellows serving in the absence of chaplains or as chaplains' assistants. There are over four hundred of our pastors near military bases, who, with their congregations, are ministering to service personnel. Let us pray earnestly for all of these.

November 16-22 *Barbados*

The young people of Barbados are achieving outstanding victories for God and for the church. Under the leadership of their district president, Elliott Harewood, they have taken hold of the general N.Y.P.S. program, have outlined some aggressive district projects, and are truly on fire to do something for God. Let us pray for these young people and for all the work in this area. At present Brother and Sister James Jones are in charge of this field. Let us pray for them and for all of the national workers and the new missionaries, Brother and Sister Lawrence Faul.

The Psalmist Prays Through

THE TWENTY-SEVENTH psalm is divided into two parts—the first section takes us through the sixth verse, and then from the seventh through the

Crying for Help

fourteenth verse we have the second division. In discussing the psalm it is better to begin with the second part—verses 7 to 14. Here we have the Psalmist crying mightily to God. Enemies and difficulties are on every hand, and he is in desperate need of divine help. He is frightened and seeks the protection which God alone can give. The words of his prayer which grow out of such dire circumstances are as follows: "Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. Hide not they face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path because of mine enemies. Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty" (Ps. 27: 7-12).

Bible scholars have speculated as to just what the Psalmist's predicament was, but no one is sure as to its nature. Further, it is not necessary for us to know exactly what his problems, difficulties, or enemies were. Our own experiences as followers of Christ give us some idea of what he must have been going through at that time. All of us have had occasions when we have felt somewhat like we imagine one would feel who was dangling from a rope over a precipice. We were in a situation where we knew we had to have help from God and have it soon. In that hour we had little, if any, difficulty about praying. The critical character of the crisis we faced caused us to rush to God for assistance.

BUT THE Psalmist prayed through to victory.

His prayer, which was dominated by fear, finally culminated in a faith which brought with it a jubilant assurance. Listen to

Victory

his song of triumph: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted

EDITORIALS

up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord" (Ps. 27: 1-6).

Fear has gone from the heart of the Psalmist, and he sees himself in the house of the Lord. There the God of Israel will hide him, either in His pavilion or His tabernacle, so that his enemies cannot find him, or else set him up on a rock where those who would destroy him cannot get to him. Then he will be safe and will sing and shout praises unto the Lord.

Yes, the Psalmist would have fainted unless he "had believed to see the goodness of the Lord in the land of the living" (Ps. 27: 13). This, with the next and last verse of the psalm—"Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord"—gives us the explanation, or key, to the change from fear to faith and provides an excellent transition from the prayer of desperation to a glorious assurance that all will be well.

Personal Expenditures in 1951

MUCH is being said in the papers about the personal expenditures of the people of the United States during 1951. As I have read these accounts, two facts have especially impressed me. The increase in the giving of the people of the United States for religious and welfare activities during 1951 was only a little over half of their increase in income. To be exact, their giving last year was 5.3 per cent over that in 1950, while the increase in their income during the same period was slightly more than 10 per cent. This is not a very good recommendation for the liberality of the people of this country. Some might excuse themselves by saying that there was a rise in the cost of living. That's right, but it was only 4.2 per cent, or less than half the increase in income.

Another item that caught my attention was the advance in the amount spent for all personal expenditures. This was 7 per cent above that of 1950. Here again we notice that the increase for all personal expenditures was considerably more than that for religious and welfare activities. The latter, as I have already stated, was 5.3 per cent, while the former was 7 per cent. Thus our giving as a whole is not keeping up with either the increase in our income or the advance in the general spending upon ourselves. God and His Church are losing out in this race.

The analysis of our personal expenditures for 1951 also told us that if each person had tithed his income the average annual contribution would have been \$158.40 instead of \$26.14—about fifty cents a week, the amount actually given. Of

Stephen S. White

course, the members of the Church of the Nazarene have done much better than this, but they have not reached the \$158.40 by a considerable amount. While we rejoice in what we have done, we should realize that we can and ought to do better. One way to advance our total giving is to do our best in the coming Thanksgiving Offering. The needs are many and pressing, and we must not fail God and our missionaries—our front-line workers who are depending upon the Nazarenes to stand by them.

A Five-Thousand-Dollar Windshield Wiper

A READER protested to the *Newsweek* magazine because it stated that a windshield wiper for a U.S. fighter plane cost \$5,000.00. He couldn't

A Complex Mechanism

see how it could take so much money to build a simple mechanism like that. But when it was explained how these windshield wipers were made and the strain that was put upon them, it was not difficult to see why they were priced so high.

All of the wipers had to be especially designed for the particular type of fighter plane they were to be used on. Otherwise, their motors could not be properly fitted into the plane's leftover space. In addition, they had to be constructed so that they would work in spite of the tremendous force of the wind which beat against the windshield and a temperature ranging all the way from minus 65 to 120 degrees centigrade. Further, the jet engine usually provides the power to operate the windshield wiper from its hydraulic system. However, there is an emergency electric motor which can take over this task if the hydraulic system fails. Finally, it had to have a complex gear box which could, though very small, pump with such force as to keep the windshield clear of ice while the plane was traveling at more than four hundred miles per hour.

When I finished trying to see through all of this my head was all but dizzy. The complexity of this apparently insignificant part of a U.S. fighter plane is but a symbol of the complexity of life today. We all live in a half dozen or more worlds, or spheres—economic, political, social, intellectual, moral, aesthetic, and religious—and none of them is any longer simple. In order to meet the problems involved in living in any one of these realms—much less all of them—one needs the learning, wisdom, and insight of the greatest intellectual, moral, and spiritual leaders of all ages. We need to sit at the feet of Plato, Aristotle, Moses, David, Solomon, St. Paul, St. John, many other men, and, of course, that Master of all masters—Jesus Christ.

FOR INSTANCE, take the Korean War, in which we are engaged. Yes, we are engaged in it, every citizen of the United States and the citizens of many other countries. I

The Korean War am not a pacifist and don't
And the Election see how I ever could be one.

On the other hand, there is so much evil in any war—so much cruelty, selfishness, wrongdoing, and suffering of innocents—that it is difficult to understand how anyone can participate in the Korean or any other war without being guilty of sin. But the same might be said of the law-enforcement officer who in the line of duty sometimes has to be cruel or even a killer. He could be a Christian and do this, for he is upholding the law of righteousness in a society which is very complex and still has much of wickedness within it.

Let's take another illustration: The election is now over. The issues were many and so interrelated that it was not a simple and easy matter to decide just how one should vote. Anyone who declares that it was no problem to choose the candidate for whom he should cast his ballot only thought superficially. Here are a few of the factors which entered into the situation: the religion of the men—which was practically zero with the two major candidates for the presidency, regardless of what they or anyone else claimed; their character; their past records; ability for such a task, based on their experience and intellectual training; the parties by which they were nominated and their records; the platforms on which they were nominated; the specific statements which they made in their speeches; the men with whom they were surrounded in the campaign. And certainly no one would have the audacity to hold that I have mentioned all of the angles from which the election should have been viewed. Nevertheless, in spite of the complexity involved, I voted for one candidate for each office presented. Like the windshield wiper, the election was so many-sided that it would have been easy to stay at home and do nothing, but to do so would have been sin, I believe. The complexity of the problem was no excuse for inaction.

ONCE AGAIN let me apply this truth—this time, to the Christian life as a whole. Never before did a Christian face such a tangled situation.

The Christian Life as a Whole Radio and television are a part of our world.

They can turn hell into our homes or much that will bless them. We will have to decide which it shall be by having a determination which will cause us to turn them off and on when we should, regardless of who is there or what may happen. Sunday is now much like any other day for most people, and the question is, Will we as Christians have enough moral stamina to still make it a day of rest and worship? When we walk down the street on a weekday, we're faced with opportunities for sin on every hand. The average weekday environment of the Christian today has much of

evil in it. Worse still, it is getting more difficult every day to differentiate between good and bad, to tell where the former ends and the latter begins. What shall we do about it? Permit the complexity of it all to frighten us into seclusion and a do-nothing attitude? Such a reaction would

make the devil happy and disappoint our Saviour. Christians cannot afford to let it dominate their lives. Instead, we should go forth courageously to do God's will, even though it is more difficult than ever before to determine what is right. God is still on the throne, and we must not fail Him.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for November 16: Commissioned to Witness

Scripture: Matt. 10:1—11:1 (Printed, Matt. 10:1, 5-7, 24-27, 34-39)

GOLDEN TEXT: *He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.* (Matt. 10:39).

In the sending forth of the disciples, miracles were not to be given priority over the message. Some have apparently misunderstood at this point. All they see is the amazing miracle-working power that Christ entrusted to His disciples. Their power to cast out demons, heal the sick, and even to raise the dead (verses 1, 8) were spectacular all right but these were not to be emblazoned across the streets as the main attraction. Theirs was not primarily a great healing campaign; it was a gospel crusade. First, last, and all the time the disciples were to be witnesses; wonder-working was always to be an indirect assistance to the gospel ministry. You ask me for my proof? Well, in Matthew, chapter ten, two verses speak of their spectacular powers, and most of the remainder of the chapter deals with the witnessing part of their ministry.

But notice this: before a witness is allowed to speak, he is usually cross-examined, or tested thoroughly as to the worthiness of his testimony. It was to be that way with the disciples of Christ. Their motives would be tested (verses 9-10) to be sure that worldly gain was not the goal of their efforts. Their courage would also be tested (verses 16-18), for Christ wanted them to be able to face all comers regardless of how tough the opposition. To be sure they did not go out mistaken, Jesus showed them the seamiest and roughest part of the garment first. He did not want *sisies*. He wanted *saints*, on the witness stand. To top off this whole testing Jesus gives them the double-barrels at once (verse 22): if they could smile through that, there was reasonable expectation that they would succeed on the witness stand. Some cross-examination!

Then, when they had passed the cross-examination, Jesus gave them instructions for the actual witnessing. Give out your testimony forthright and truthfully; that was His orders. The testimony was to be clear and

specific (verse 7), no vague generalities that blessed no one or convicted no one. Then, too, they were to expect divine help in the tough spots (verse 19) and, having assured themselves of the truthfulness of their testimony, it was to be heralded far and wide (verses 27-28).

Yes, witnessing is our main occupation as Christians, and it really is something!

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FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Please Note!

ANY PERSON planning to make gifts of money to missionaries should send check to Mr. John Stockton, General Treasurer, 2923 Troost Avenue, Kansas City, Missouri, in time to reach General Headquarters not later than November 30 in order for it to be included with the December checks sent to the mission fields.

A Great Door Is Opened

First Corinthians 16:9 gives us a two-sided picture of the opening and opposition in preaching the gospel in Italy: "For a great door and effectual is opened unto me, and there are many adversaries."

Things are moving fast now as a result of the government intervention in stopping the services of another Protestant group. Until now, Rome has been passively resistant. The new Christian Democrat constitution calls for religious tolerance, which amounts merely to toleration. The Church of the Nazarene must pray much that this recent incident might prove a blessing instead of a blockade.

We have six churches which are growing, and new possibilities that are opening all the time. A new work was opened by Brother Del Rosso in Rome, near a place where Paul entered Rome. Near Rome, there are several families that are hungry for a revival. New people are coming to Civitavecchia. A chapel has been rented in Sicily and seats arranged.

There is a lovely chapel in Montalcion, a town on top of a mountain, with people crying for a service on Sundays. In that town of 3,000 there are thirteen Catholic churches, a Catholic seminary, and one Church of the Nazarene. I had the privilege of visiting there with Brother Del Rosso. Before the service began, he spoke to a seeker and then she accepted Christ. She had not found peace of heart in the Catholic church but that night she found Christ! We find there are many hungry souls waiting for something real. Our God is able to do for them "exceeding abundantly above all that we ask or think."—EARL MORGAN, *Italy*.

Reception

The last Sunday in August was a big day in the Alto La Paz church for our Indian believers. Having worked and practiced all week, they were now ready to welcome their new mission field superintendent and family. The four city churches had come together for the occasion. When we walked in we were taken to the platform, as the church was so full there was no other place for us to sit. Women and children were sitting crowded in the aisles.

After the singing of a few hymns and a prayer they began by having each church group come forward as best they could under such crowded conditions and after giving their part in the program proceeded to shower

sweet pea blossoms over our heads and present us with gifts. Mr. Hunter and the boys were each given a colorful hand-knitted Indian cap with ear tabs. Also Mr. Hunter received a special plaque of welcome plus a bag with shoulder strap for carrying his Bible and songbooks. Little three-year-old Wanda received a beautiful bouquet of lilies and sweet peas. As for me, I received two lovely hand-bags and a hand-woven scarf of friendship, which they tied about my shoulders.

One would think after so much gaiety the spirit would be broken for the preaching service which followed but, to the contrary, the people were very quiet. The new mission field superintendent preached in Spanish and the message was interpreted in Aymara by one of our best national workers. When the altar call was given a great number came forward. It was almost two o'clock in the afternoon when we had lunch, after which we had to hurry back for the afternoon service.

In the afternoon there was a sermon for the young people and then Mr. Hunter preached again—this time on entire sanctification. Again the altar was lined three deep with earnest seekers. During the day many made right their differences with neighbors. Thus the reception Sunday in La Paz with our Indian Nazarenes ended in victory and encouragement.

But the day was not over for the missionaries. This day also marks the beginning of our work among the Spanish-speaking folk in Bolivia. We had arranged one of the nice rooms downstairs in the mission home as a chapel, and at our opening service fourteen were present.

Do pray for us as we labor to win souls in Bolivia. The harvest is ripe but the laborers are few. Let us work, for the night cometh!

—MRS. EARL HUNTER, Bolivia

Mighty His Works

Ours is a living God, a God who moves and works in ways amazing. If you could only see Him as we do, at work out here where it would seem all odds are against real, permanent progress!

Less than eighteen months ago we dedicated a lovely church building in the village of Padmore, where Pastor Thomas Walker, with the aid of the district, launched a real revival campaign. God's workings were like an electric current operating throughout the entire village. Ninety per cent of the results were among young people who wanted somewhere to go and something to do. Today this is a thriving

church with a group which has accepted as its slogan "Saved to Serve."

Spiritually keen, and alert to their responsibilities and opportunities, this fine young church has reached out, and through their extra special effort again God has brought into existence another Church of the Nazarene: the only church in the nearby village of Gaskins. The Sunday-school superintendent with her own little flock

of four walks four miles each Sunday afternoon in an effort to bring the gospel of Christ to the young of that community. This blesses my heart, for I remember less than two years ago she herself was not a Christian.

Please do remember to pray for Pastor Thomas Walker, a real father in Israel, who is now shepherding God's lambs in two separate pastures. —MRS. A. O. HENDRICKS.*

*Retired missionary to Barbados

THE QUESTION BOX

Conducted by Stephen S. White

Q. What do you think of a Boy Scout troop sponsored by a Church of the Nazarene?

A. I have known of several such organizations which I considered very successful. They were directed by our men and were a great blessing to the boys.

Q. Recently a Scout troop sponsored by our own church went on a week-end trip. A Nazarene pastor and wife accompanied them. A Sunday-school and church service was held for them out in the open. They came home early Sunday afternoon and were back in their respective churches for the evening services. What do you think of this? Was it a desecration of the Sabbath day?

A. It is hard for me to believe that what you have asked about actually happened. However, if it did happen, I must confess that I am against it. In the first place, it set a very poor example before our people, some of whom are already likely to run around over the week end instead of staying at home and going to church. They join the church, but seem to feel little, if any, obligation to attend its services, even on Sunday. And second, it desecrated the Sabbath because it put play and recreation above the worship of God through the regular channels of the church. What I have said does not mean that I am an old mossback. In several of my pastorates, I sponsored boys' groups and went hiking, fishing, and hunting with them, but *never* on the Sabbath day.

Q. There has been a discussion among the people of our church on this question: Do the prayers of man change the mind of God?

A. No. God's mind does not change. We change, and because of the change stand in a different relation to God. If we rebel against God, we stand in the way of His judgment; but if we

repent, we get in line with His mercy. We have changed, but not God. Here are some scriptures which declare that God does not repent, or change: Num. 23:19; I Sam. 15:29; Mal. 3:6; and James 1:17. Other scriptures which talk about God repenting are as follows: Gen. 6:6-7; I Sam. 15:11; and II Sam. 24:16. In two of these last scriptures the word *grieve* is nearby and suggests that what God really means by saying that He repents is that He is sorrowful or grieved, and not that He has changed. In the other reference, II Sam. 24:16, if you will read the whole chapter, you can easily see that David's repentance, or change of attitude, preceded God's. Now as to prayer—in praying we do not change God's mind; we merely release His power by falling in line with, or using, His methods.

Q. More than fifty years ago I accepted Jesus as my personal Saviour, and I know that He accepted me. At that time I was baptized by sprinkling. Now I have friends who tell me that baptism by sprinkling doesn't mean anything. They say that I should be immersed. What do you say about it?

A. The Church of the Nazarene permits those who join it to be baptized by any mode which they may choose. I agree with this stand. If I were in your place, I would not let my friends disturb me about being sprinkled. I was sprinkled quite a few years ago and am still perfectly satisfied with it. On the other hand, I have baptized quite a number of people by immersion and was always glad to do it when it was the mode of baptism they preferred.

Q. Recently my husband and I were willed a piece of property which brings in a small income each month. We have been strict tithers since our conversion. Should we raise the money for 10 per cent of the value of this property given to us? Also,

we had to lay off from work and take care of this person who willed us this money. This cost us around \$500.00. Should this be deducted from its value when we compute our tithe?

A. I am glad that you and your husband are strict tithers. Yes, you should tithe the cash value of the property. However, if it would work

a hardship on you to pay it all at once, I would suggest that you pay it out of the income from the property. Set it aside for this purpose each month until the tithe is paid. Certainly, you would have a right to deduct the \$500.00 from the cash value of the property willed to you before computing your tithe on it.

Daniel went to the king one day and said, "My lord, there is but one God. The serpent is not a god. If I can kill the serpent without the use of a sword or stick, wilt thou believe that the serpent is not a god?"

"I will, O Daniel," answered the king.

So Daniel took some pitch or tar, some fat, and some hair and boiled it all together. He then made large balls of this material and gave it to the serpent to eat. In a short while, the serpent was dead.

The king was happy, but the people of Babylonia were angry. They went about the streets shouting, "The king is turning Jew." Then they went to the king and told him that if he did not get rid of Daniel they would get rid of the king himself.

Now the king would not give up his throne just to save the life of a little captive Jewish boy. So he ordered Daniel thrown into a lions' den. There were seven big lions and, although they were usually fed daily, the people did not feed them on this day. Yet when Daniel got into the den they did not touch him.

Away over in Judea, many miles away, the prophet Habakkuk was making some stew. He had a large bowl filled with it with bread all crumbled up in it. Suddenly he seemed to hear the voice of God saying, "Take this stew over to Daniel, who is in a lions' den in Babylonia."

Habakkuk answered, "But I do not know the way to Babylonia and have never even been there and surely do not know where the lions' den is." So an angel just carried him to Babylonia. Daniel had had nothing to eat for many hours and he was so grateful for the good food. He sang praises to God. Then Habakkuk was taken back to Judea in the same manner in which he was brought to Babylonia.

At the end of the seven days, the king went to the opening of the lions' den to mourn over the death of his good friend Daniel. But when he looked into the den, Daniel shouted up to him, "My God hath delivered me." The king was astonished.

Quickly he gained control of the situation, and he had all the men who had caused Daniel to be thrown into the den bound and tossed into the den themselves. The lions were hungry and immediately devoured them.

Our God is able to do all things! He not only fed Daniel, but He shut the mouths of the hungry lions!

Are you a pilgrim, or a vagrant? A pilgrim is one who is traveling to a certain place. A vagrant is a mere stroller, with no settled purpose or goal.—Selected.

THE HOME CIRCLE

Conducted by Grace Ramquist

According to Your Faith

I was sitting on the glider in the side yard visiting with the mother of my neighbor the other day. The subject of divine healing came into our conversation and immediately she started telling me the following story.

"I am a nurse. A few years ago, a little niece of mine had a bad case of mastoiditis. There was nothing short of an operation which could relieve her suffering and save her life. My brother and his wife arranged for a local doctor, who I soon discovered was a very inexperienced one.

"After receiving an SOS from my relatives, I drove to the little Missouri town where my brother lived. As soon as I arrived, much to my consternation, the family settled back and relaxed. They seemed to think that, since I was there, no harm could come to the little daughter. I promised to be with her throughout the operation.

"As soon as the doctor started the work, I knew he did not know his business. Every so often he would come to some unknown part of the ear and would turn to me and ask, 'What's that?' The only thing which saved me from complete hopelessness was the fact that I could feel the prayers of my brother and his wife as they walked back and forth in front of the operating room. The doctor scraped and scraped on the bone. He filled the great hole he made with gauze, and yet the blood streamed out of the side of the little girl's head.

"At last he was through; he had done all the damage he could do. The little girl was taken to the hospital room, and in only a matter of a few hours I realized that the left side of the child's face was paralyzed. Her little left eye remained open all night and there was no movement in her chin or ear when she coughed or talked. Evidently a nerve had been cut and that darling little girl would be unable to use that side of her face. I tried to console her and my relatives, but inside I was ill and hopeless.

"One day after the child had been taken home, one of the elders of the church came for a visit.

"Would you pour some oil on my head and pray that God will make my face all right?" the girl confidently asked.

"Indeed I will," was the quick reply.

"And soon there was a prayer going up to the throne like none I had ever heard in my life. I, as the nurse on duty, felt the strength of the Divine One come down. Somehow I knew something was going to happen. I looked for it.

"The next morning as soon as daylight came, I awakened and went quickly to the side of the sick child. The paralyzed eyelid had dropped a little. By the end of forty-eight hours, the eyelid worked perfectly and the paralyzed face moved normally. The little girl was not surprised. She had known it would happen. Prayer had been prayed. Her faith had reached the throne and God had not failed her."

And God never fails anyone who believes on Him! When we have faith, God responds according to that faith! But we must always remember to pray also, "Thy will be done"; for it is not always God's will to heal physically.

FOR BOYS AND GIRLS:

The Serpent

(An Apocrypha Story)

I have another Daniel story to tell you. This time it is about the same king of Babylonia and it is supposed to have come to pass soon after the incident of the story of the idol of Bel. Let us see what method Daniel used to prove there is no other god save our God.

The people of Baylonia, including the king, worshiped a great serpent which lived in the country. In size it was tremendous, and the king and his people fed it carefully and bowed down to it.

NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

home. Brother Patterson served the Church of the Nazarene as pastor and evangelist for nearly forty years, in Missouri, Kansas, and Tennessee, before his retirement. There were two hundred guests present, some coming from California and Kansas City, Missouri. Brother Patterson has made many friends in his community around Dover, and is fondly known by many as "Pastor Patterson."

Evangelist Geren C. Roberts is leaving the field to accept the call to pastor First Church in Minneapolis, Minnesota.

Woodstock, Ontario—This church has been blessed with one of the best revivals in years under the ministry of Rev. R. T. Sellick and Song Evangelist DeVerne Mullen. Brother Sellick is outstanding as a rugged holiness preacher, fearlessly delivering the truth in the power of the Holy Spirit. Brother Mullen never fails to thrill and bless his hearers as he sings the old gospel songs. We appreciated the ministry of these men of God.—K. E. Sullivan, Pastor.

It was in June of 1949 that the good people of San Antonio First Church gave us the opportunity to serve as their pastor. They furnished us a lovely parsonage, paid us well, and looked after our every need constantly. We shall always be indebted to these people for their kindness to us. In February of '51 we sold the old church building, and began construction on the new church pictured here. The story of this building program is a testimony to the goodness of God and of hearty and faithful co-operation by the congregation. The people accepted the challenge to build the congregation while we built the building. Although for more than six months we worshiped in a high-school auditorium with no classrooms, God gave us a good increase in Sunday-school attendance and church membership during the building program. The people rallied to the appeal for funds and in four months paid \$8,000.00 in cash to the building fund; this was added to the money received from the sale of the old church, and a loan of \$30,000.00 to make a total of \$50,000.00. With this sum the property was purchased and the building erected. The building has a total seating capacity of 400, with full basement for Sunday school; the total floor space is 8,000 square feet. The estimated value of the completed building is \$85,000.00, including the real estate. The building

NOTICE

To Clergymen

I have just received official notice that the application fee for Western Clergy certificates for 1953 will be \$4.00.

New blanks are being prepared to cover this change of cost. Ample supply will be available toward the close of the year when you normally make application for your 1953 clergy books.

S. T. LUDWIG,
Transportation Secretary

Boyce and Catherine Pierce, song evangelists and musicians, write: "Due to a last-minute cancellation, we have an open date, November 26 to December 7. Write us, 505 Columbia Ave., Danville, Illinois."

Hillsboro, Ohio—This church wishes to report the greatest and best revival in its history, with Evangelist P. E. Kuykendall. The attendance was above the average, with more local friends and visitors attending. Brother Kuy-

kendall preached with the anointing of the Holy Spirit. The presence of God came from night to night in mighty blessings on the saved and convicting power on the unsaved. There were over eighty seekers at the altar, and victory came with shouts of praise. A fine class of seventeen joined the church. We greatly appreciated the old-fashioned, Holy Ghost preaching of Brother Kuykendall. The church is going forward in the work of the Kingdom under the leadership of Rev. C. R. Meyer, who is on his tenth year of ministry with this church.—Virgil Halbrook, Reporter.

Dr. and Mrs. A. S. London report: "It was a privilege to speak at the Northeast Oklahoma District Assembly in Tulsa Central Church. General Superintendent Vanderpool presided; he is a prince of a preacher, a kind brother, and a good executive. District Superintendent I. C. Mathis was elected with only six negative votes. We made a tour of the district after the assembly. There are 38 churches, with a membership of 2,500, with 3,800 in Sunday school. The district chairman, Pastor Neuschwanger of West Side Tulsa, and Dr. and Mrs. Mathis were with us in many of the convention meetings. It was a joy to travel and fellowship with them. The pastors and laymen were kind, responsive, co-operative, and are determined to build their schools. Superintendent Mathis is a veteran and a church builder."

First Church, San Antonio, Texas

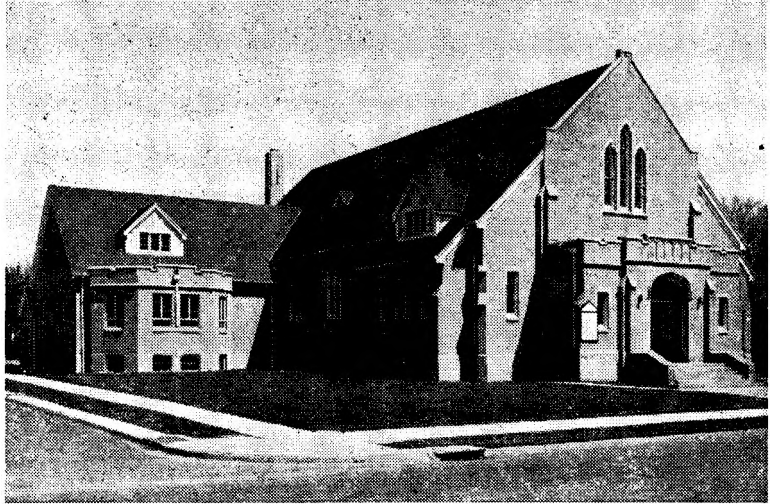


was dedicated by Dr. G. B. Williamson on August 19, 1951. The year following was the best in the history of the church; Sunday-school average was 221, with a 10 per cent increase in church membership, and a good increase in total giving. At the district assembly this past August we closed our pastorate with these good people, after three years and three months of joyous work. In the providence of

God, we are now serving our West Side Church in Decatur, Illinois. Rev. George Harmon served this great church for seventeen years, and did outstanding work; his footprints may be seen all over the city. His faithful and wise ministry here has made our task easier. The people of Decatur West Side are united in their purpose to go all out in the "Crusade for Souls Now" program.—FRED REEDY.

First Church, Dayton, Ohio

During the ministry of Rev. C. B. Cox, a building fund was started, and the church purchased three choice lots at the corner of Hoover and Leland Avenues. During the pastorate of Rev. Ira R. Akers, the actual work started on the construction of the new building in 1947; the walls of the building were completed in 1948. During this time the church erected a beautiful, seven-room brick parsonage. The people worshiped in the finished basement until recently. I came to the church in 1950, and I wish to express my deep and sincere appreciation to these pastors who preceded me for the fine work they did. The sanctuary is now finished—I do not believe a more beautiful one in our entire denomination. It is finished in light oak; the pews, panel work, chancel, pulpit furniture, communion table, and flower stands all match. The sanctuary is carpeted from wall to wall. There is a full basement, with rest rooms, two nurseries, balcony, pastor's study, office, choir room, and choir loft that will seat fifty, and an adequate hot-air heating system. The over-all size of the building is 63 x 108 feet; two wings to the building, 38 x 40 and 16 x 27 feet. The church has facilities to care for 500 in Sunday school, and by using the available expansion we can seat 700 for preaching services. An effort has been made to meet the needs of a well-rounded program for all departments. The church building and the parsonage are built with light-buff brick. This splendid building was dedicated to the Lord on October 5, with Dr. G. B. Williamson as speaker. During the morning service, Dr. Williamson raised over \$3,000.00 in pledges to



cover a small note, aside from the regular church loan, and to pay for a new baby grand piano. In the afternoon, over six hundred people came through the rain to the dedicatory service. Dr. Williamson brought a masterful message, dedicated the building to the Lord, and Dr. W. E. Albea, district superintendent, offered the dedicatory prayer. The Lord is blessing us spiritually and financially. He has graciously helped us financially; our budgets are paid up for three months, and all local bills are paid. Our people have an investment of \$230,000.00 in the parsonage and the church building; the monthly payments on the loan are \$550.00. The

people who make up our church membership are among the finest—loyal to God, to the pastor, and to the great program of the church. They have prayed, sacrificed, and worked to make this dream come true. With these new facilities, we are now in the beginning of our best years. Before the dedication, outside friends purchased a new desk and office chair for the pastor's study; and since the dedication, one of our faithful families felt led of the Lord to purchase a new organ in memory of their daughter, a missionary to the American Indians who met accidental death in 1948. Truly, the Lord is helping us.—W. B. Walker, Pastor.

Evangelist C. M. Whitley and wife report: "We are now in the midst of a gracious revival in Perry, Oklahoma. God is blessing in a wonderful way. We go from here to California, and have some open time that we would like to give to northern or southern California, while out there. If in need of an evangelist and singer, write us, 2233 South, West 34th, Oklahoma City, Oklahoma."

Fort Smith, Arkansas—South Side Church is praising and thanking God for an old-fashioned revival. God gave over sixty-five seekers, and nine were baptized and two united with our church. Every department of our church was helped. Rev. John Burgess was our evangelist and he preached the old-time gospel without fear. God blessed him in an unusual way.—Lola Miller, Reporter.

Puyallup, Washington—Our church, under the leadership of Pastor Mockler and wife, has gone forward and much has been accomplished in the four years of their stay in Puyallup. The blessings of the Lord have been poured out on His people time and time again, and He has been truly

wonderful in supplying the needs at all times. At this time, we want to express our appreciation to Rev. and Mrs. Mockler for their faithfulness and help to the Puyallup church and people, and as they go to their new field of labor we pray the Lord to richly bless them and keep them.—Iris Cobb, Reporter.

Evangelist Donald K. Ballard writes that he is in a meeting with First Church, Sioux City, Iowa, closing on November 2. Then he has an open date, November 9 to 16, following which he will be at Somerset, Kentucky, November 19 to 30. Write him, 1005 W. Greenwood, Nashville, Tennessee.

Valparaiso, Indiana—The past year has been a time of victory and blessing. Rev. L. E. Myers has entered his twenty-second year as pastor of this growing church in a promising community. Three years ago a new unit was added and a portion of the old church remodeled to the amount of \$40,000.00; this mortgage has been paid and some \$7,000.00 is in the building fund for the completion. During the summer a new ranch-style parsonage

was built and the old parsonage sold. The church enjoyed an outstanding revival in October with Rev. Howard Purkhis as evangelist. He preached under the unction and power of the Holy Spirit. His messages were forceful and heart-searching. The services were well attended, and on the last Sunday night the Holy Spirit broke through and many souls prayed and found victory and others were sanctified. As we enter a new assembly year, as well as a new quadrennium, we feel God will continue to bless.—Mrs. Donald Fitch, Reporter.

Rev. Harry W. Dickerson reports: "In the summer of 1950 we accepted the pastorate of the church at Sterling, Colorado, where we served for two years. During that time we saw an increase in Sunday school of 33 per cent and an increase in the church membership of 66 per cent. During our last year there we remodeled the church at a cost of \$20,000.00. At this time there is a nice modern plant that will take care of the church for many years to come. After service there for two years we felt the call to accept the church at Grand Junction, Colorado. We are now settled in the work and feel the hand of the Lord upon the work here."

We have concluded two wonderful years of blessing and victory in this church. During this time the building program, began by our predecessor, Rev. Irving Farnsworth, has been completed. Dedication services were held last April with Dr. G. B. Williamson as the speaker. The building, conservatively valued at \$120,000.00, with an indebtedness of \$28,000.00, has an over-all floor area of 15,000 square feet. The sanctuary seats 475, with an overflow area seating 150. There are three junior auditoriums with fourteen classrooms and eight more classrooms on the second floor to be finished for future expansion. Also included are offices for the pastor and Sunday-school superintendent. In spite of continual work (for all labor was donated) and serious financial pressure, our people have maintained the vision, and the spiritual work of the church has been unusual. We received 45 members into the church—all but 3 by profession of faith—bringing our total membership to 102. Our Sunday school, with an average of 121 for the first year, climbed to an average of 211 for the last quarter of the year, with a high monthly average of 255. We won the district Sunday-school contest last fall, and also the

Calvary Church, Detroit, Michigan



district trophy for the highest numerical gain for the year on the district. A revival tide has characterized our services for the last year. Concluding

ten years of pastoring, we feel the Lord has led us to enter the evangelistic field, and we have moved to Holt, Michigan.—E. T. Hadwin.

Evangelist L. M. Payne writes: "Since my last report, I have held a revival at Lincoln, Nebraska, Second Church, with Pastor Clint Rock, Sr. The Drye-Rushing Party had charge of the music and assisted in the preaching. Brother Rock is greatly loved and appreciated by his people and community. The revival was held under a large tent and, in spite of storm and rain during the whole campaign, God came on the scene and gave us some souls in the fountain. My next revival was with Rev. A. F. Daniels at Wicks, Arkansas. This revival was outstanding. The house was practically filled every service and we had an altar full of seekers. At the close of the revival some new members joined the church. Brother Daniel and his loyal people have done a wonderful work; they have sold the old church and bought a good location downtown. They have just finished a new church building with a number of nice Sunday-school rooms, and it is clear of indebtedness. My last revival was at Hubbard Community near De Kalb, Texas. The community had been praying for months for the meeting. There was a wonderful spirit all the way through, and the attendance was excellent. This was my father and mother's old home place—I held a revival in the same community twenty-five years ago. Many were blessed during the campaign. Our day services were well attended, finances were well taken care of, and a good love offering was given to the pastor. On account of a change of pastors, I have some open time from now until Christmas for week-end revivals or holiness rallies. I also have some open dates in 1953. I'm

glad to report that the last two or three years have been the most wonderful years in my life. I believe in old-fashioned holiness revivals. I'll be glad to serve anywhere for entertainment and freewill offering. Write me, 509 N.W. Main, Bethany, Oklahoma."

Las Animas, Colorado—We recently enjoyed a good revival with Rev. R. W. Carpenter as evangelist, and Brother Robinson as song leader. Brother Carpenter preached soul-stirring messages with the unction of God. The services were very well attended, and souls prayed through to victory. We thank God for His presence with us during this entire revival.—Helen Gunn, Reporter.

Bethany, Oklahoma—Williams Memorial Church has recently closed a very excellent revival with Rev. J. Vestal Langford as the evangelist. He has plans and knows how to work them; he is a good evangelist. Although this church is only 23 months old, we had 288 in Sunday school, a record attendance. The altar was filled several times, and the church was greatly blessed. Last week 58 people made 208 calls. Our people call every week—that is the secret of our phenomenal growth. Our assembly closed on Friday, and on Saturday morning our church treasurer paid our Educational and District budgets in full for the year. We are paying our church loan at the rate of \$859.10 per month. This church is the thrill of my ministry. God is blessing, people are attending church

and finding God. There were 39 who prayed through in the regular services during July, August, and the first week in September. We praise Him.—Frank McConnell, Pastor.

Christmas Gift Ideas

There are hundreds of gift suggestions shown in our new Christmas Catalog. You will be receiving yours in a few days. Look it through and . . .

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Washington at Bresee 1592 Bloor St., W.
Pasadena 7, California Toronto 9, Ontario

Sunday-School Attendance Report

	1951	September	Percentage
Northern California	13,111	13,497	103
Western Ohio	11,447	12,280	107
Central Ohio	10,838	11,379	105
S.W. Indiana	8,546	8,545	100
N.E. Indiana	8,550	8,535	100
Michigan	7,605	7,729	102
Pittsburgh	7,247	7,672	106
Eastern Michigan	7,725	7,571	98
Kansas City	7,005	7,349	105
Kansas	6,907	7,141	103
Missouri	6,854	7,079	103
Alabama	6,946	6,596	95
Oregon Pacific	6,236	6,199	99
Florida	5,825	5,899	101
N.W. Oklahoma	5,499	5,776	105
Northwest	5,856	5,699	97
Idaho-Oregon	5,463	5,463	100
Abilene	4,870	5,360	110
Dallas	4,563	4,673	102
Kentucky	4,609	4,626	100
E. Kentucky	4,026	4,247	105
Louisiana	4,139	4,183	101
Canada West	4,237	4,109	97
South Carolina	3,396	4,035	119
S.E. Oklahoma		3,706	
San Antonio	3,332	3,602	108
North Carolina	3,300	3,430	104
Arizona	2,966	3,007	101
Albany	2,863	2,909	102
Houston	2,714	2,904	107
New Mexico	2,870	2,903	101
Nebraska	2,617	2,766	106
Virginia	2,532	2,651	105
Rocky Mountain	2,348	2,339	100
Wisconsin	2,083	1,918	92
Canada Central		1,720	
New York	1,686	1,713	102
N. Dakota	1,579	1,618	102
Maritime	720	868	121
Alaska	301	361	120
Total average attendance of districts reporting			204,057
1951 average attendance of districts not reporting			141,374

Gain of 16,537

ERWIN G. BENSON, *Field Secretary*
DEPARTMENT OF CHURCH SCHOOLS

Evangelist M. V. Bass writes that he has an open date, December 29 to January 11, and will be glad to slate the time anywhere the Lord may lead. Write him, 18616 Riverview, Detroit 19, Michigan.

Evangelist L. E. Shaw writes that, on account of cancellation, he has open time in November and the first half of December. Write him, Box 744, Barnsdall, Oklahoma.

Evangelist Ray Cloer reports: "Closed the greatest revival in my thirteen years in the ministry at our Dayton Edgemont Church; over one hundred seekers. The closing Sunday was a 'red-letter' day; 505 in Sunday school, 65 seekers, 35 baptized, and 43 joined the church. Professor John E. Moore, singer, was never better. Pastor Robert Stone doing the job in Dayton, Ohio, on the old lines."

Evangelist Austin Moore writes that he closed a meeting in Arlington, Texas, on November 2, and is now in a meeting at Denton, Texas, which will close on November 16. Following this he has an open date, November 19 to 30, which he'd be glad to slate as the Lord may lead. Write him, Box 116, Bethany, Oklahoma.

Southeast Oklahoma N.Y.P.S. Convention

Rev. W. H. Dietz, pastor at Henryetta, Oklahoma, was the speaker for the pre-convention N.Y.P.S. service, Monday, September 22. His message challenged and thrilled the people.

The N.Y.P.S. Convention convened September 23, at Durant, Oklahoma. The convention was blessed by the message delivered by Rev. Leon Jennings and the annual report of our president, Rev. Dave Sharp. The report of Brother Sharp challenged the

youth of the Southeast Oklahoma District to greater conquests for Christ. We appreciate the leadership of Brother Sharp and bid him God's blessing as he leaves our district for his new field of service.

The following were elected to serve our district for the ensuing year: president, Rev. T. F. Gilham; vice-president, Rev. H. M. Curtis; secretary, Miss Rena Mae Cowan; treasurer, Mr. Leonard Stubbs; high school supervisor, Rev. Johnnie Harrison; boys' and girls' work, Rev. Eddie Eubanks; and the teen-age representatives are Mrs. Pat Eubanks and W. R. Stewart, Jr.

L. E. GREEN, *Reporter*

Canadian Nazarene College

Canadian Nazarene College, Red Deer, Alberta, has had a good beginning in the fall semester. The enrollment shows some increases over last year at this time and especially is an increase shown in the college department.

During the first week of school there were special orientation lectures, which proved very beneficial. The week ended with an emphasis on "spiritual orientation," with four special services in which Dr. Oscar F. Reed, pastor of First Church of the Nazarene, Calgary, was guest speaker. His messages were very helpful and a number of students sought and found new victory at the chapel altar.

These first days have been characterized by a spirit of unity and co-operation among students and faculty. We are praising God for this and anticipating a year of increased blessings along every line as He leads on.

DOROTHY J. THOMSON, *Reporter*

Northwest District Teen-Age & Young Adult Camps

The 1952 camps on Northwest District were held at Pinelow campgrounds, thirty-five miles north of Spokane, Washington.

The Teen-Age Camp was under the capable leadership of Rev. Virgil Borden, of Sandpoint, Idaho. The theme of the camp was "By My Spirit—Stand," with the entire program of the camp built around this theme. Rev. Ed Hurn, pastor at Richland, Washington, was the speaker of the camp. He won his way to the hearts of all the teen-agers, resulting in a near "clean-sweep" by the end of the camp. Total enrollment reached a new high of 162.

The Young Adult Camp was directed by the district young people's president, Rev. "Jerry" Johnson, pastor at Coeur d'Alene, Idaho. Enrollment of the camp was 30 per cent above last year. Dr. Delbert R. Gish, of the Nazarene Theological Seminary, did an outstanding piece of work in preaching throughout the camp.

Northwest District Young People's Society is on the advance. We have a loyal group of young people all across the district, and outstanding leadership in our N.Y.P.S. president, Rev. J. D. Johnson.

D. R. PETERMAN, *Reporter*

Pastors' Retreat Southern California District

The annual Pastors' Retreat of the Southern California District was held again at our favorite conference grounds—the beautiful and accommodating Forest Home, five thousand feet up in the rugged San Bernardino Mountains, away from traffic and seemingly closer to God.

With the exception of a very few, all pastors were present. God's manifested presence was real, our souls were refreshed, and all were challenged to greater work and sacrifice for the kingdom of God. It was a time of heart-searching, praying, fellowship, and plan-laying for the future.

Revs. Wm. E. Thompson of Upland, Earl Powell of Hollydale, and Freeman Brunson of Torrance, gave a paper each on the prayer life of the pastor. They were pertinent to the life of the pastor and his need of personal prayer.

General Superintendent Vanderpool was used of the Lord to challenge us to greater soul passion and winning of souls for the church and God. He spoke with that zeal and evangelism that are his.

The sessions were presided over by our much-appreciated district superintendent, Dr. R. J. Plumb, who moved us to new efforts for home missions and branch Sunday schools. Southern California is on the march.

L. I. WEAVER, Reporter

Samaritan Hospital And School of Nursing

Many of our people will have heard of the complications arising in Nampa, Idaho, over the increased requirements for permanent accreditation in our School of Nursing. We were given until January 1, 1954, to reach certain levels of daily patient census, with a strong possibility that if such levels were not reached our standing as an accredited school would be forfeited.

Because of this condition, and the feeling that the minimum requirements were quite beyond the hospital's possibilities, the matter was taken to the General Assembly. An offer was made by our Board of Trustees to convey the title for the hospital's physical property to the general church, so that other use might be made of the buildings if and when the School of Nursing had to be discontinued. The Assembly placed the matter back in the hands of the Board of Trustees for final disposition and, after considerable study, prayer, and wrestling with the problem, the board has taken action toward what is hoped will be a solution.

1) The bylaws of the institution have been amended, and the corporate charter is in the process of being amended to make the number of trustees from each district in the Northwest Educational Zone the same as those elected as regents for Northwest Nazarene College. The district assem-

blies will then be asked to nominate the same men to both boards. The purpose is to turn the property to the college, but maintain two separate corporations, so that the indebtedness on the hospital will not constitute a hazard for the school's financial security.

2) The balance on the mortgage debt of the hospital is more than \$170,000.00. Payments at the rate of \$1,900.00 monthly are required, and this is the largest problem now facing us. These payments have heretofore been made from contributions received toward the Hospital Building Fund.

3) Mangum Hall, the new dormitory building which has been used for the home of nurses in training, as well as classroom space, is also now being used for girls attending N.N.C. Net income derived therefrom will help meet the monthly payments on the mortgage note.

4) It is the plan to lease the hospital itself, with equipment, to a local board for operation as long as it proves to be necessary for the health and welfare of the community. The monthly rental should provide funds with which to help make mortgage

payments, keep up the insurance, maintenance, etc.

5) Eventually, when the mortgage is satisfied, or is brought under a program sufficiently sound for the college to take it over without undue additional liability, title to the physical property will be passed to N.N.C. and the buildings added to the campus of the college as needed for administrative, dormitory, or classroom space. The unfinished wing will not be completed until its space is needed by the college.

Rev. Nelson Ammons, who has given ten years of faithful service to the Hospital and School of Nursing, resigned the middle of September. A temporary arrangement has been set up for operating the hospital until the local board takes over.

The present student body of nurses, some twenty-five in number, will continue their training until they are graduated or transferred to another school of nursing.

Continue to pray that God will undertake for us, that our crisis will be resolved without permanent damage to the Kingdom.

W. D. MCGRAW, JR.
Chairman of the Board

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Akron Preachers' Meeting

Our Akron District Preachers' Meeting is history as far as time, but it is still going on in its living effect. With a total of eighty-six present during the meeting we enjoyed one of the finest responses in interest. The response of young and older pastors to Dr. T. W. Willingham's messages on prayer and Christlikeness was whole-hearted and grateful. His theme was centered about the statement, "Jesus made a large place in His busy and useful life to be alone with the Father."

The midweek evening service was set aside for a talk on the ministers' retirement plan. It was well attended by laymen also. Their voluntary response was definitely in favor of its support by the churches. Among them were several insurance men who favored it.

The meeting closed in heavenly places. "It was good to have been there," was expressed by all. The host pastor was Rev. C. D. Taylor, of Akron First Church, a truly gracious host. Our beloved superintendent, Rev. O. L. Benedum, led with the loving spirit of Christ.

JOHN E. MAYBURY, Reporter

Annual Council Meeting Nicaraguan District

The sixth Annual Nicaraguan Council Meeting convened on September 15, with Rev. Harold Stanfield, the council chairman, presiding. The missionary force was reduced considerably this year due to the absence of the following missionaries: Mr. and Mrs. Louis Ragains, Miss Cora Walker, and Miss Lesper Heflin. But in spite of the limited number to carry on the

business, the Lord helped in a gracious way. Daily, His presence was felt. In regard to the progress of the work in Nicaragua during this past year, the following observations were made.

The medical work advanced under the direction of Miss Lesper Heflin with the assistance of Miss Cora Walker. Bitter prejudice was broken down on the part of many fanatical Catholics who received kind treatment at the hands of these consecrated nurses. But for several months now the medical work has suffered considerably. The clinic has been closed due to the absence of both nurses: Miss Heflin, who is on furlough, and Miss Walker, who is home because of ill health. The coming of a new nurse shortly will relieve this situation.

The educational phase of the work has developed in spite of difficulties. There are fewer day schools this year than heretofore; this condition is due to the increasing inflation in Nicaragua, which has created a serious problem in regard to financing the day schools. But in spite of this difficulty, the schools that are in operation have made progress. The Bible school also has had a good year. At present, the total student enrollment is eighteen. There is evidence of a deepening of the spiritual life of the students. The hope is that by next year there will be some young people who will graduate from this institution.

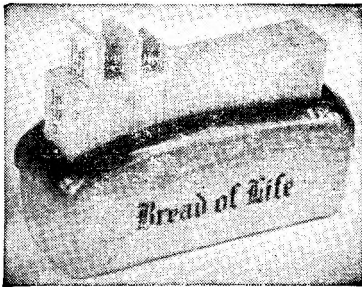
The building program has gone forward. Several chapels have been built and, at present, the Dr. H. V. Miller Memorial Church is under construction in the capital city, Managua. The completion of this latter building will be a wonderful asset to the future success of the work in the capital.

The churches on the district have made strides this year. A spirit of evangelism has prevailed and many souls have been won to the Lord through the ministry of the district evangelist in co-operation with the national pastors.

At present, the missionaries in Nicaragua are anticipating the possibility of opening a new field in northern Nicaragua, Honduras, and perhaps a work in Panama. The prospects are good. With the prayers and co-operation of all of the faithful Nazarenes in the homeland, this aspiration can become a realization.

NEVA FLOOD, Reporter

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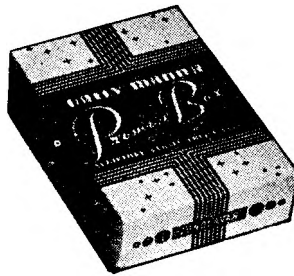
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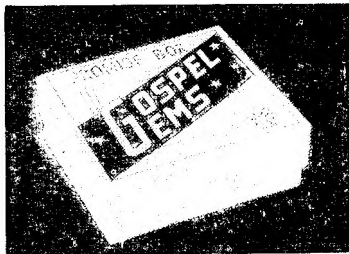


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DEATHS

REV. ELMER POOLE died September 13, 1952. At the time of his death he was living in Salem, Oregon. He was ordained in the Church of the Nazarene in 1923, and pastored for eleven years on the Kansas District, where he served as district secretary and treasurer for nine years. After pastoring for two years on the New Mexico District, he moved to southern California, where he continued to pastor until his health failed. His two sons, Dr. Harold Poole of Salem, Oregon, and Rev. Milton Poole, Nazarene pastor at Banning, California, continue to serve the Lord and work in the church he loved. Funeral service was conducted in Pasadena, California, in charge of Dr. M. Kimber Maulton of Los Angeles First Church, where the Reverend Mr. Poole had his membership until recently. Dr. R. J. Plumb, superintendent of the Southern California District, assisted in the service.

EUGENE T. BERRY of Chicago, Illinois, died very suddenly of a heart attack, on September 2. He was a charter member of Chicago First Church, in which he has been very active since boyhood. Death came at his summer home in Berrien Springs, Michigan. He was born in Chicago on May 8, 1896. In addition to being a very successful businessman he found time to devote to various activities. Gene, with his father, the late John A. Berry, founded the Blue Seal Food Products Company in 1926, and he was president of this firm at the time of his death. He was also active in various organizations, including, the Evangelical Welfare Agency, the Southtown Y.M.C.A., Beverly Post of American Legion. He was noted for his generosity to the church and to many other charitable organizations; thousands were the beneficiaries of his kindness. He is survived by his wife, Marion Messenger Berry; two sons, Eugene J. and Donald A.; a daughter, Marilyn; also his mother, Mrs. Emma M. Berry. Funeral service was held in Chicago First Church, with the pastor, Dr. C. B. Strang, officiating. He was assisted by General Superintendent H. C. Benner, and former pastor, Rev. H. Dale Mitchell.

MRS. ALMA RUTH PEARSALL, wife of Rev. Kenneth Pearsall, went to be with Christ on August 25, following an illness which reached its critical stage very suddenly. She was born November 27, 1919. In 1942 she graduated from Eastern Nazarene College, and in 1944 was united in marriage to Rev. Kenneth Pearsall. To this union were born two daughters and a son. During the eight years that her husband served as a pastor, she performed the duties of a pastor's wife with grace and humility. Two years ago her husband became executive field secretary of Eastern Nazarene College, and since then they had resided in Wollaston, Massachusetts. Besides her husband, she is survived by two daughters, Jacqueline, age six, and Judith, age four; a son, John, age ten months; her parents, Mr. and Mrs. John Friend; three brothers, Paul, Carl, and John; and two sisters, Ruby and Esther. Also, a multitude of friends share the grief of these relatives. She was a devoted wife, a self-sacrificing mother, a loyal friend, and above all one who loved and served Christ. Funeral service was conducted in the Canterbury Chapel of Eastern Nazarene College, in charge of her pastor, Dr. J. Glenn Gould, assisted by General Superintendent Samuel Young, District Superintendent J. C. Albright, and President Edward S. Mann. Interment was at Friendsville, Maryland.

MRS. VIOLA NANCE WOOD, a charter member of Eastside Church of the Nazarene, Bethany, Oklahoma, died August 7, at a hospital in Oklahoma City. She was born on July 3, 1909, at Chattanooga, Oklahoma. Converted in early childhood, she was married to Clem A. Wood in 1927. She was an alumni of Bethany-Peniel College. Besides her husband and a daughter, she is survived by her father, four brothers, and one sister. Funeral service was held at Eastside Church, with the pastor, Rev. J. T. Gasset, in charge, assisted by the Reverend Mr. Dean. Burial was in the Bethany cemetery.

ANNOUNCEMENTS

BORN—to Mr. and Mrs. P. W. Buchanan of Mansfield, Missouri, a daughter, Patsie Jo, on October 14.

—to Rev. and Mrs. George Psaute of Kankakee, Illinois, a son, Daniel Leon, on October 4.

—to Mr. and Mrs. James Carkhuff of Nampa, Idaho, a daughter, Marjorie Ruth, on October 4.

—to Cpl. and Mrs. Elwin Selz of Mountain Home Airbase, Mountain Home, Idaho, a daughter, Debra Rae, on September 20.

—to Mr. and Mrs. E. J. Greer of Glendale, Arizona, a daughter, Catharine Lee, on September 12.

WEDDING BELLS

Miss Hazel L. Whitley of Lanett, Alabama, and Mr. James E. Crockett of San Antonio, Texas, were united in marriage on October 3, in the Lanett Church of the Nazarene, with the pastor, Rev. Gordon Winchester, officiating.

Miss Carol Browning of Bethany, Oklahoma, and Mr. Francis Oakes of San Benito, Texas, were united in marriage on September 7, in First Church of the Nazarene at Bethany, with Rev. Raymond Browning officiating, assisted by Rev. E. S. Phillips, pastor.

Miss Betty Jane Jones of Bellaire, Ohio, and Mr. Neil M. MacPherson of Wilmington, New York, were united in marriage on August 16, in the Bellaire Church of the Nazarene, with Rev. Walter MacPherson, father of the groom, officiating, assisted by the pastor, Rev. John Maybury.

Miss Loretta Marie Barker of Portsmouth, Ohio, and Mr. Dean Dace of Salem, Illinois, were united in marriage on August 9 in the Portsmouth Church of the Nazarene, with Rev. Bernard Knox officiating.

SPECIAL PRAYER IS REQUESTED by a mother in Kentucky for her son in the U.S. Air Force, shot down by the enemy, seventeen days in enemy territory, but finally rescued—the only one saved;

by a lady in Illinois concerning a problem, also that a request may be granted by God—she has been praying about it for so long;

by a Nazarene friend in Pennsylvania for the salvation of a young man—for the writer who needs a job—for an unemployed father, that he might find work—for the healing of a sick and broken-down young married sister;

by a friend in Texas for "a Nazarene pastor, that he may consecrate all to God and come into full harmony with the district program";

by a friend in Pennsylvania for her husband, who is unsaved and is in the hospital with a broken leg and diseased bones;

by a mother in Oklahoma for her son, who married while in the service—now God has called him to preach and she is anxious that he answer God's call to be a holiness preacher.

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SERVICEMEN'S CORNER

CHAPLAIN George Laurie writes from Fort Jackson, South Carolina: "Sometimes I cannot believe my eyes when I see the response to our altar calls here in this chapel. We have not had a Sunday without seekers. Many times we have been having a wonderful time singing, praying, and testifying and I believe it is this that brings the men to the altar."

"I received your letter and the literature a short time ago. Thank you for writing to me. I'm sorry I didn't write to you sooner to give you my address. Yes, please send me your magazines, the HERALD OF HOLINESS, *Conquest*, and *Come Ye Apart*. I have received these magazines while in basic training and really enjoyed them. They are very interesting indeed. I certainly missed receiving them.

"I have a request for prayer in regard to my salvation. Would you please have your churches pray for me? I would really appreciate it."

ROY KOKESH

"Nineteen months ago I got my first taste of army life. I'm happy to say that God has been with me all the way. I have been receiving your publications for several weeks now. I appreciate your sending them to me.

"My job in the army is cooking, so I have plenty to eat. The wonderful literature of the Church of the Nazarene gives me spiritual food that a soldier boy needs so bad. I pass it on for my buddies to read when I'm through with it.

"I'm praising God for His blessings to me. I will appreciate the prayers of the Christian people for me and the boys here."

CLINTON C. SANDERS

"I am stationed with the Army Medical Corps in Japan, and would like to say that I appreciate getting the Nazarene periodicals and also thank the Richmond, Virginia, First Church for having them sent.

"I would like to say that I have never seen as fine a group of people as the ones from Richmond First Church. The pastor, Rev. Paul Holt, is a grand pastor. He has a wonderful group of praying people. If it hadn't been for them I might be in sin today."

PAUL S. MARSHALL

No sacrifice is burdensome when love is involved.—H. T. BEYER.



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Life in a Nazarene Parsonage

By Paul Martin*

Sister Kenny Had Nothing on Mother!

WHAT a picture our family made in Mountain Home, Idaho! Something in Father's experience made him want to go back to school again. His third-grade work, finished years before, just didn't stand by him now. Then, a nick-of-time layman in Alberta gave him money for school. That was why we were in Mountain Home. What a sight we were! Dr. Wiley intimated to me the other day that no migrant family, poorest of the poor, could look more pitiful than the Martins of Mountain Home. Five sprouting children; small, struggling church; cabin-parsonage; but Father was in school! Mother was not well. Thin, so very thin that surely to discipline the children was more than her strength would allow! *But* Father was in high school in Nampa; he'd make it through too—the devil said, "Even if six little white crosses line the sands of Mountain Home."

Then I was stricken with polio—a dread killer, that came back years later to snatch Mary's brilliant husband, Dr. McKenna. Yes, the noisiest of them all was silent and still with polio. But this time the vicious devastator found his match, in the Great Physician and a praying mother. She lost no time—a phone call to a specialist; from then on it was rub and pray,

pray and rub, rub and pray. In a day when the common treatment for polio was rigid casts and inward medicine, Mother found her own Sister Kenny-like treatment—rub, rub, rub, and pray. She said I screamed till I was hoarse, as she rubbed—the only way she could stand it was to pray louder than I screamed. She did not submerge her child in lukewarm water, as the famed nurse, but she kept him wet with her tears and rubbed each paralyzed limb and arm; and Jesus came by and, seeing her faith, made me whole. So complete was the victory that Mother wondered if it was polio at all. So when more favorable pastorates came, I was thumped, examined, X-rayed, pulled, turned, and squeezed by some of the best doctors in Boston, Worcester, and Lowell, Massachusetts. All confirmed that there were unmistakable evidences of polio—and each in his own way would remark, "Splendid recovery."

God always makes a splendid recovery; He does not always heal. He often lets good men set in motion laws that effect the cure. But praying people have always known that God is a Deliverer. Praise His name! And every now and then the Great Physician, for reasons all His own, lays His hand upon a trusting soul and makes it fully whole.

*Pastor, Porterville, California