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Official Organ

Church of the Nazarene

HERALD OF HOLINESS

A Railroad Station Prayer

General Superintendent Young

LAST NIGHT I prayed in the railroad station. I had a long wait there—some three hours. In fact, I have had several upsets on this fifteen-hundred-mile trip. First, I was “derailed” by the switchmen’s strike in Cleveland; then, despite the winter weather, I took “to the air,” but was bogged down in Nashville by snow, slush, and ice. We tried to take off again on the four-engine plane, but all we could muster was a speed of sixty-five miles an hour. I felt relieved when the captain gave up the effort. Then I returned to the train.

It was while I was in the railroad station in Nashville, filled to overflowing with new soldiers, that I prayed this brief prayer:

“O God, our Heavenly Father, bless the youth of our nation in these days of crisis. They seem so bewildered and uncertain; do Thou make them strong and sure. Temptations await them—persistent, strong, and some new. Be their Defense and their Light. Show them the snares of evil and let them anticipate its cunning. May they shun the social glass and its irresponsible consequences. May they not violate Thy law because others are doing it. Enable the Christian boys to stand alone and not feel sorry for themselves.

“Bless these mothers whose hearts are feeling pangs that hurt so much and whose tears flow unchecked. Bless the dads who are trying to be brave, but whose fears are haunting them. Tenderly guard these young wives with babes in arms. Teach all of them to pray with faith, and show them Thy face in these days and nights of deep need.

“Turn our nation from the folly and destruction of its sins. Heal our hurt, for Thy Word has taught us that Thou art ‘the balm in Gilead’—the only Physician for this sickness.

“In Jesus’ worthy name. Amen.”

March 19, 1951

“The Mid-Century Crusade for Souls”

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

TELEGRAM

Danville, Illinois—Dr. and Mrs. A. S. London first week of month's tour of Sunday-school emphasis, Chicago Central District, in Danville Zone. Scores pledging for visitation; teachers of zone present; pastors co-operating one hundred per cent; great youth rally; 15,000 contacts made in past month. Londons at their best. He is speaking with great passion and burden. Great enthusiasm on people. —E. O. CHALFANT, District Superintendent.

NEWS IN BRIEF

Dr. Remiss Rehfeldt, foreign missions secretary, was the special speaker for the spring revival at Northwest Nazarene College, Nampa, Idaho, during the week of March 4 through 11.

Rev. Ralph Simpson has resigned as pastor of the church at Iola, to accept the call to the church at Pittsburg, Kansas.

Dr. Delbert R. Gish of the Nazarene Theological Seminary was the special speaker for the Nease Foundation Lectures at Pasadena College, Pasadena, California. His subject was "The Ethics of Christian Holiness."

The parsonage of Spring Valley Church of the Nazarene, Carnegie, Oklahoma, burned completely on January 29. Everything was a complete loss except the nightclothes Pastor Odell Harris and family were wearing. A butane connection froze, causing the explosion. The church plans to build soon.

Rev. L. E. Shaw has resigned as pastor of East Side Church, Bartlesville, Oklahoma, and plans to enter the evangelistic field following their district assembly, October 1.

Rev. and Mrs. Wm. L. McKee, pastor and wife at El Monte, California, have been given a six-week leave of absence to tour Palestine. The cost of the tour has been provided them as a love gift from members and friends of the church. Other points of interest to be included in the tour will be Rome, Athens, Paris, and London.

Telegram received from Pastor Al-eck G. Ulmet, pastor of First Church, Council Bluffs, Iowa: "Glenn Griffith, evangelist, and Dwight and Norma Jean Meredith, singers and musicians, mightily used of God in tremendous Holy Ghost revival. Over \$1,000 given for meeting without effort; more than

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You Promote the GOSPEL When You Promote the HERALD

We continue the list of churches which attained the high rank of those who exceeded their subscription quotas for the HERALD OF HOLINESS in 1950. The quotas were based on a subscription list equal to 66⅔ per cent of the membership. The wonderful percentage figures these churches obtained are given below.

OVER THE TOP!

| Church | Percentage |
|--------------------------------------|------------|
| Canadian, Texas | 83 |
| Floydada, Texas | 67 |
| Jonesboro, Arkansas | 67 |
| Springdale, Arkansas | 98 |
| Kankakee, Illinois, Fairmount Avenue | 91 |
| Potomac, Illinois | 111 |
| Athens, Texas | 105 |
| Cleveland, Oklahoma | 73 |
| Vinita, Oklahoma | 180 |
| Decatur, Illinois, South Side | 84 |
| Indianapolis, Indiana, Flackville | 73 |
| Ames, Iowa | 75 |
| Britt, Iowa, Zion | 108 |
| Atwood, Kansas | 76 |
| Kiowa, Kansas | 75 |
| Drexel, Missouri | 68 |
| Cassville, Missouri | 100 |
| Oswego, Kansas | 86 |
| Fergus Falls, Minnesota | 75 |
| Ainsworth, Nebraska | 74 |
| Lincoln, Nebraska, North | 68 |
| Sidney, Nebraska | 163 |
| Huntington, Indiana | 119 |
| Canton, Illinois | 113 |
| Dwight, Illinois | 100 |
| Moline, Illinois, Community | 188 |
| Enid, Oklahoma, First | 117 |
| Canning, South Dakota | 69 |
| Spencer, South Dakota | 272 |
| Viborg, South Dakota | 195 |
| Weatherford, Oklahoma | 136 |
| Beloit, Wisconsin | 90 |
| Bedford, Ohio | 91 |
| Salem, Ohio | 70 |
| Fairview, Alabama | 70 |
| Mobile, Alabama, First | 191 |
| Ashland, Ohio | 130 |
| Circleville, Ohio | 103 |
| Fort Lupton, Colorado | 122 |
| Longmont, Colorado | 116 |
| Rocky Ford, Colorado | 80 |
| Attica, Michigan, Beulah Church | 111 |
| Bossier City, Louisiana | 77 |
| Minden, Louisiana | 88 |
| Winnfield, Louisiana | 72 |
| Bismarck, North Dakota | 101 |

THAINE F. SANFORD,
Sales Promotion Manager

Introduction to India

General Superintendent Williamson

ON the sixteenth of January at about five o'clock in the afternoon we sailed out of the harbor at Fremantle, Australia. We watched the shore line of the "continent down under" recede, with feelings of gratitude and praise to God filling our hearts. Many pleasant and inspiring memories of our weeks in Australia linger with us and always will. The "Strathmore" took a straight course across the Indian Ocean for Colombo, Ceylon.

After one week of perfect sailing we docked at that port in one of the most intriguing countries we have ever visited. We enjoyed a few hours ashore. It was our first glimpse of life in the Asiatic world. Rickshas, bullock carts, trucks powered with steam engines, busses, trains, and automobiles jostled along the streets at their varying rates of speed. Everywhere in the city of Colombo, and well beyond its limits, people swarmed the streets and highways in their Oriental costumes. Six and one-half million people inhabit the island.

The natural scenery is beautiful. It is well described in the words of the hymn, "Every prospect pleases and only man is vile." Only God knows the depth of human need that is found there. Our hearts yearned for the time when those crowded millions might hear a vital message of the gospel of Christ.

During the night our ship sailed again with Bombay, India, as the next port of call. By mid-morning the next day we rounded the southern tip of India. It was a thrilling sight to behold the shores of the land to which our hearts had so often turned with love and longing since childhood. For two days we sailed along the shore of the subcontinent, and much of the time we were in sight of land. On the morning of January 26 we awoke to find we were tied up at Ballard Pier in Bombay harbor. At seven o'clock we were looking over the railing to find some familiar faces. By the time we had passed immigration authorities on deck, Brother L. C. Fritzlan, Mrs. Ruby Blackman, and Rev. Samuel Bhujbal were there to meet us. They made us welcome to India, and we soon began to get the feeling of being at home in a distant land.

The day was spent in Bombay. That night we boarded a typical Indian train. The next morning about eight-thirty we alighted at Malkapur. There Brother and Sister P. L. Beals and Mrs. Fritzlan met us with cars to drive us to Buldana and Chikhli. They spread a table with good food for breakfast in the little waiting room where General Superintendents Goodwin and Williams spent the night twenty-two years before because their telegram to Brother Beals had been bungled in its wording.

In a couple of hours we had made the trip over dusty roads to Buldana and Chikhli, where we rejoiced to see the places that have made Nazarene history for forty years. We have been here now for nearly three weeks. We have seen spots that are hallowed by the memory of sainted missionaries, like L. S. Tracy, May Tidwell McKay, and others. We have witnessed the results of the faithful labors of some of the best missionaries, both living and dead, who have ever represented the Church of the Nazarene in foreign fields. The work they have built in these years is a monument to their faith and labor of love, and it gives evidence of keen insight and wisdom on the part of the leaders of the past and present.

We have five main stations. Four of them have excellent buildings with living quarters, churches, and dispensaries. The fifth is ready to build. We broke ground a few days ago for this mission home and dispensary. The church and pastor's home are already in use. In addition, we have a Junior Bible school, a very effective Bible school for more advanced grades, the excellent co-educational boarding school which offers courses up to the ninth standard, with nearly three hundred enrolled, and the hospital for women and children at Basim. Then there are twenty-five churches and many other preaching points. In the Indian District Assembly there were one hundred voting members. The missionaries do not vote.

But what has been done is only a beginning. In our field there are 2,000,000 people with many hundreds of villages, some of which have never heard a Christian message or testimony. Let every Nazarene around the world help to further this work of soul saving by prayer and increased giving to the General Budget and the Alabaster fund.

CONSECRATION

By Mary Billings

Lord, may my days be Thine—my nights be Thy nights.

*May all the mornings, all the purple twilights,
The noondays hot with sun, the dark hours,
lonely,*

Be consecrated to Thy service only.

*Whatever talent Thou hast lent to me,
Help me to use continually for Thee.*

*Whether I bake the bread, or reap the grain—
Let all I do be only for Thy gain.*

*Dear Master, take my strength—and let my zeal
Serve only Thee, untiringly. Set Thy seal*

Upon my labor, time, and energy.

"What wilt Thou have me do?" I ask of Thee.

Instantaneous

Entire Sanctification by Faith

By Paul S. Hill*

THE entire Christian Church takes it as a truism that heaven is a holy place, that God is an absolutely holy Being, and that people who will finally forever inhabit that heavenly home and dwell with that holy God must be holy themselves in order to fit into the holy, heavenly surroundings and enjoy the holy atmosphere and society. That much seems to go without dispute. All agree as to the necessity of holiness in the ultimate ending of the Christian career. The difficulties that arise in reference to the matter are based on just how this state of holiness is to be accomplished. As members of a defiled and sin-contaminated race of men, humanity poses the question, "How is this holiness obtained?"

The holiness that belongs in heaven is more than *profession*, either sham or sincere. It is more than *related holiness* as vessels of the sanctuary are holy because of their relation to the service of worship, or a day of the week is holy because it is connected with church service and religious worship. It is more than *imputed holiness* which, while the heart remains impure and unclean, is considered holy because of the righteousness and holiness of another. The holiness that belongs in heaven must be a *moral quality of the heavenly inhabitants*, not holiness imputed while the moral nature is sinful and unclean, not a pseudo-make-believe affair that exists only in doctrinal belief and profession, but real, sincere, and actual—a holiness that is like heaven.

This holiness of heart, this soul quality, this state of moral being must be possessed by those who are to dwell in heaven before they pass through the gates into the eternal home of the pure. Heaven is not a place to purify the soul, but a place where the purified dwell forever in felicity with God the Father and the Redeemer.

The questions are: How is this holiness obtained? When is it obtained? Who may obtain it?

The attempted answers to the question of holiness have, for the most part, fallen into something like the following:

We are sanctified wholly when we are converted or regenerated.

We are sanctified wholly by growth in grace, gradually and slowly.

We are sanctified wholly by death, in death, through death.

We are sanctified wholly after death, before we enter heaven, after the soul has left the body, but before the resurrection.

We are sanctified wholly at the resurrection, or the time of our glorification.

It would make this article too long to discuss each of these positions. They have been advanced thousands of times, and as many times refuted. There are only two propositions we mention in reference to the entire sanctification which prepares the soul for heaven. One is that it is a work of God's grace based on the atoning blood of the divine Saviour; "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). The provisions of entire sanctification are in the blood of Jesus Christ.

The other proposition we would advance is the *time element*. Entire sanctification being a work of God's grace in which man co-operates with God by meeting the conditions of being sanctified wholly, namely, consecration, *when* will God do that work of grace—providing man meets the proper condition and believes for the fulfillment of the promise? There is the point of the *time element* involved.

When will God sanctify wholly? *When?* Will it be gradually by growth in grace? By death, at death, after death? At the resurrection, or glorification? All of these involve the element of time. To accept any one of these positions is to assume that God withholds the blessing of entire sanctification for a period of time after the conditions for obtaining it have been fully and completely met so far as the human element is concerned. That is, God postpones the fulfillment of the promise for a greater or lesser period of time after the human part of the contract has been fulfilled.

Thus God allows sin to remain in the human heart for a while after the human heart longs for cleansing from sin, and after all human conditions for its removal have been met. This surely reflects on the nature and character of God, for it places Him in a position of condoning sin, even the sin that His Son died to free us from, after all the human conditions have been complied with for its removal.

We hold that the absolute holiness of God is a guarantee that God will save every man that He can, from all the sin that He can, just as quickly as He can. God hates sin, and will destroy it from the human heart just as soon as the human conditions are met. Thus entire sanctification is instantaneous when the conditions of obtaining it are met. Entire consecration and faith are the human conditions, and God always sanctifies wholly the instant the conditions are met.

Like David Livingstone, let us place no value on anything that we possess except in relation to the kingdom of Christ. Let's not forget the Easter Offering, Sunday, March 25.

Here is "Good News." We will have a good Easter Offering on March 25. How do we know? We are depending on men and women who love the Lord.

*Retired Nazarene Elder, Rockdale, New York

HOLINESS:

God's Purpose for Man

By Roy H. Cantrell*

HOLINESS, God's purpose for man, is a claim grounded deep in the character of God. Pious men of days gone by have declared this great truth, but the precept is not based in their preaching. This truth has a stronger basis even than the teaching of St. John and St. Paul, though John declared, "Every man that hath this hope in him purifieth himself," and Paul wrote, "God hath . . . called us . . . unto holiness." We are to be holy for no lesser reason than the glorious fact that we worship a holy God.

Holiness, God's purpose for man, is sometimes reputed to be a strange, new doctrine fathered by a small new sect. As a matter of fact, the creed of every evangelical church teaches this all-important truth; Methodist, Presbyterian, Baptist, Lutheran, Episcopal, Roman Catholic, Free Methodist, Pilgrim Holiness, Nazarene, etc.—holiness now, or at death, or before entrance to heaven. But we must have stronger authority than even the oldest church creeds.

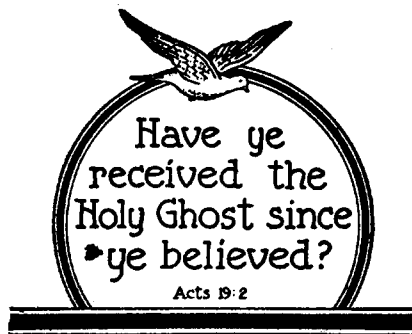
The world is full of folks who need this holiness, which is God's purpose for man. They are helpless to make themselves what they ought to be. Their dispositions, their tempers, have proved too much for them. Only a sanctified heart will set them free from the bondage of carnality, to live lives of happiness and usefulness. Holiness makes better citizens, better husbands, better wives, better children, better workmen, better individuals—but we are obligated to holiness not even because of its effect on the individual.

We are to become inhabitants of a holy heaven; there shall enter nothing that defileth. But we are to be made holy not merely because heaven is holy. We are to be companions forever of holy angels, but there is a weightier reason for holiness than the holiness of angels.

Adam was created a holy being, and God's purpose in creation is defeated unless humanity can be restored to its original status of sinless purity; but the restoration of the human race is not the fundamental reason why man is to be holy.

God says, "Be ye holy; for I am holy." This is the ultimate basis of holiness or God's purpose for man. The ultimate moral fact of the universe is the utterance of God, "I am holy."

To catch the full force of holiness, God's purpose for man, we must view it against eternal horizons. For us to think holiness merely against the background of time is not enough. True holiness even in such a limited setting is thrilling and marvelous; but only when we think of the plan of God



from eternity to eternity do we have the full scope of His purpose.

Paul, in his Ephesian letter, reveals through the Holy Spirit these eternal horizons. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." The sweep of this concept from eternity to eternity is breath-taking. Nevertheless, it is all contained in the ultimate purpose of divine will as it comprehends our eternal salvation, "holiness, God's purpose for man." So in the picture of the purpose of His will for us are included the unity of this eternal fellowship, the revelation of His eternal glory to them who have followed His purpose clear through, and a final relationship of eternal fellowship.

We must not forget that "holiness, God's purpose for man," is only realized through hearty obedience to His call and will. All that is to be worked out in eternal purposes has its essential foundation in a personal experience of heart purity. It is inconceivable that without such a moral adjustment with a holy God one could presume to live in the presence of His eternal glory or find contentment in the presence of the Christ whose love demands our all. It was for this "holiness, God's purpose for man," that Jesus sanctified himself (that is, deliberately surrendered himself to the Cross), that we might in deed and truth be made holy and then prepared for the holy environment of His eternal purpose. This is "holiness, God's purpose for man" realized!

The Golden Word

An Acrostic—By E. Wayne Stahl

H—ow joyfully a certain word
O—ur souls have from the Bible heard!
L—ike music from a harp of gold
I—ts sound upon our hearts has rolled.
N—o nobler word can ever be,
E—xcelling all for victory.
S—ee the first letters of these lines.
S—uperbly there that great word shines!

*President, Bethany-Peniel College, Bethany, Okla.

Think on These Things!

By F. Lincicome*

THE astrologer looks at the stars, the phrenologist looks at the head, the palmist looks at the hand, the doctor looks at the tongue, the detective looks at the eye, the world looks at the clothes—but God looks at the heart. Man cannot look on the heart. Man looks at the outward appearance; his vision stops with the surface of my life. It is what the world sees on the surface of my life that settles their attitude toward Christianity. So let us be careful about the surface, for the world judges our religion by what it sees. Only God looks on the heart.

The world can't see our love, but it can see our loving; the world can't see our character, but it can see our conduct; the world can't see our motives, but it can see our methods; the world can't see our proclivities, but it can see our performances. And, I say again, not for the sake of repetition, but for the sake of emphasis, it is what the world sees that settles its attitude toward the Church and the Lord Jesus Christ.

* * * *

Holiness is the human heart emptied of sin and filled with the love of God. It is nothing more nor nothing less. There are two sides to holiness—a negative and a positive side. The negative is the cleansing from sin; the positive is the filling with the Holy Spirit. Holiness is both a divestment and an investment; it is a removal and an impartation; it is both subtraction and addition.

Some will object to this, for they tell us there was nothing of a negative character regarding the work of Pentecost; nothing subjective, only objective. They tell us the power they received at Pentecost was power for service only. This conception of the work done at Pentecost is tragically inadequate. The purpose of Pentecostal power was twofold: power for service and power

*Evangelist, Gary, Indiana

Celestial Joys

By F. W. Davis

*Unspeakable glory is filling my soul,
Descending from heaven above—
A joy beyond all human control
Ordained by this wonderful love.*

*I'm happy in Jesus each day that I live;
I'm kept thro' His wonderful grace.
All I possess I gladly will give
To maintain the smile of His face.*

*The joy of Jesus is so marvelously pure,
In its strength we can sweetly recline.
What blest consolation, what peace, to be sure,
In Jesus, our Saviour, we find!*

for purity. First, it was power for purification; second, it was power for propagation.

The first purpose of the power of Pentecost was to supply their own need; the second was to supply the needs of others. The first purpose was power to be; the second was power to do. There is a need for a new emphasis on the negative side of holiness, for we must be emptied before we can be filled. Some sing, when seeking the experience, "Fill me now," whereas they ought to sing, "Kill me now"; for before there can be an "infilling," there must be a "sin killing."

Pray, plan, sacrifice, and do your best. Easter Offering, Sunday, March 25.

Paul and the Holy Spirit (II)

By Evangelist Lon R. Woodrum

For I will not venture to speak of anything except what Christ has wrought through me . . . by the power of the Holy Spirit (Rom. 15:18-19, Revised Standard Version).

PAUL is explaining how he came to be an apostle. He had a great struggle over that! And why not? Jesus had never referred to him; he had no apostolic training. Little wonder Peter eyed him with suspicion, as did James and Jude (yet the centuries have elevated the Tarsian above them all).

Now he is writing the Roman Christians and telling them how his position is a bit "shaky" in the eyes of some of the brethren. He notes that "grace [was] given me by God to be a minister" and in "Christ Jesus, then, I have reason to be proud of my work for God." He hurries on to declare that he will venture to speak nothing except by the inspiration of the Spirit.

One of Paul's greatest contributions to religion is his idea of individual spirituality through the spirit of grace, as opposed to security through institutional authority, making Christianity a high adventure. To him there were two facts: Christ in history, the Teacher, Exemplar, Justifier; and Christ in the heart of the individual, through the Spirit.

His authority was not an institution, but a Person; his works, the result of an inner spirituality rather than a path to that spirituality. This inner illumination came by faith in the historic Christ and surrender to the Spirit—Christ.

Doesn't it seem incredible the impact the Tarsian made on mankind and history? With his malaria, his bad eyes, his tentmaking for a livelihood, shipwrecked, imprisoned, traveling so far, writing thirteen letters (which could be included in a copy of the *Reader's Digest*, with room to spare!), he changed the course of the world to a great extent. Where did he get his authority, his credentials? He got them from the "revelation" of the Spirit—he says. Can we doubt it?

The Meaning of Sanctification

By Evangelist P. P. Belew*

THE great apostle to the Gentiles states that he was commissioned "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18). Thus it is evident that entire sanctification is the heritage of the child of God. As God led the children of Israel out of Egypt, that He might lead them into Canaan, so does He regenerate sinners, that He might sanctify and perfect them as saints.

The meaning of this experience is set forth with splendid clarity in the following quotation: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23).

The word here translated *wholly* means "complete in every respect," and the word here translated *whole* means "complete in all its parts." A somewhat free translation would read: "And the God of peace himself sanctify you completely in every respect; and I pray God your spirit and soul and body, complete in all their parts, be preserved blameless unto the coming of our Lord Jesus Christ." The two ideas inherent are complete cleansing and moral preservation.

Perhaps no better uninspired pronouncement on the subject can be found than that given as the Tenth Article of Faith in the Nazarene *Manual*, which reads:

X. ENTIRE SANCTIFICATION

We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotion to God, and the holy obedience of love made perfect.

It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding indwelling presence of the Holy Spirit, empowering the believer for life and service.

Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness.

This experience is also known by various terms representing its different phases, such as "Christian Perfection," "Perfect Love," "Heart Purity," "The Baptism with the Holy Spirit," "The Fullness of the Blessing," and "Christian Holiness."

The *Means of Sanctification* will be considered in subsequent articles.

*Kansas City, Missouri

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:9).



Sylvester Dlamini, whose father is a chief, came to the hospital for nurse's training after seven years in our Umbuluzi girls' school, where she had accepted Jesus as her Saviour. It soon became known that she was suffering with tuberculosis. After a few short months with her people, she went to be with Jesus. A ray of light straight from the heavenly regions has shone into the heathen darkness of that home.

—MARY MCKINLAY, Africa

NOTE: Such work is supported by the Easter Offering on March 25. Send gospel light by a generous gift!

Make Sunday, March 25, significant by a generous offering.

PURE LOVE

By S. Ellsworth Nothstine*

PAUL'S letter to the Roman church is a great treatise on sin, salvation, and service. In chapter twelve, he begins to set forth the outworkings of the indwelling Christ into a life of service. Salvation must be put into life or it isn't good. It must be more than doctrine or creed—it must be *life*! Principles, as good as they may be, are not enough; there must be *living*.

In the middle of the twelfth chapter, we find this jewel: "Let love be without dissimulation" (v. 9); or, as the margin gives it, "Let love be without *hypocrisy*." This is a simple statement, so simple we are apt to pass lightly over it. But it is a very important and searching statement. Everything in salvation comes from the great love of a holy God.

The ultimate and glorious result of salvation is the same love, the love of God, this love possessing and mastering us. Hence, there is always danger of that love being professed when it is not possessed. There is always danger that such love should be untrue to holiness. Love must be real, must be true; no "put on," no "play acting." The language of love, where love is absent, is as the clanging of cymbals or the hammering of brass, loud, empty, and annoying.

Even deeds of life, properly performed, if practiced to make it seem as though we do love, are of no value. That is what Paul meant when he said, "Though I bestow all my goods to feed the poor, and though I give my body to be burned," but do not have this real love in my heart, "it profiteth me nothing."

Let love be without *hypocrisy*!

*Evangelist, Visalia, California

Will Your World Collapse?

By Leo C. Davis*

WE are living in a *collapsing* and *collapsible* world. We are witnessing change in every realm of life. The future of the world never will be the same as its past. The Christian has reached a new turn in the lane; he must gird himself for future conflicts that will test the very fiber of his being. In the midst of the testing, will we stand firm, or will we *cave in* with that which is everywhere collapsing?

When we ask the question of our title, "Will Your World Collapse?" we might think of the cosmic world, the present order-of-events world, the dollar-and-cent world, or the sinful world of iniquity all about us. But it is another world to which we refer. These I have mentioned cannot be said to be *your* world in reality. *Your* world is the one down on the inside of you, an invisible world, an incorruptible world (if it is built out of the right kind of materials), and a spiritual world—the only world that you really can claim as your own.

The cosmic, or material, world is due to collapse and pass away. "... the heavens shall pass away with a great noise, and the elements [atoms] shall melt with fervent heat. . . ." (II Peter 3:10). In I John 2:17, the writer, speaking of the present order of society, economic, political, etc., declares that "the world passeth away, and the lust thereof:" Yes, it is to perish and fade out. Again, Jesus said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Riches, even if gained, take wings and fly away. The dollar-and-cent world is collapsible. Another verse from John declares, "Love not the world, neither the things that are in the world" (I John 2:15). This refers to the world of sin and iniquity all about us. Finally, it will be washed away as filth, and at time's end it shall be no more. Already, it is crumbling under the wheels of divine justice.

Are you, reader, building your hopes on these worlds outside you? If so, you shall *collapse* along with them. You will go down when they crash, as crash they will. They are material and built upon flesh. In Hebrews we read these words, "Wherefore we receiving a kingdom [a world] which cannot be moved" (12:28). Peter tells us of an inheritance "incorruptible, and undefiled, and that fadeth not away." We can have such a kingdom down on the inside of us, a kingdom not collapsible; or we can build upon one on the outside of us, one which is destined to pass away. Which shall it be?

There is only one safe place, and that is to keep the water on the outside of the boat. Let there be no leaks into the inside, or no way of contact from inside to outside. Absolute separation by the flaming sword set at the gate of the

garden of one's heart is our only hope if we would be kept from contamination!

To use an illustration: My mother did most of her cooking and baking before the days of electric, automatic, shut-off gadgets; hers was a broom straw instead. In determining whether or not the cake was baked done, she would pick out a straw from the broom and thrust it into the very heart of the cake. If there was nothing sticky on the straw when she drew it out, she concluded that the cake was thoroughly baked. If dough was on the straw, she closed the oven door and gave the cake an extension of time. I think the writer Hosea saw Israel in great need of further baking when he declared, "Ephraim is a cake not turned."

We are sure we have observed many persons who were only half-baked, or less! They were of the world, or went back to the world, because there was something on the inside of them that stuck to that which was on the outside of them! They collapsed within because there was a correspondence, a point of contact within, that made for fellowship with the perishing and passing. Thus their inside world became tainted with the outside. Happy would we be if we could, and would, live in the place where Jesus lived when He said, "The prince of this world cometh, and hath nothing in me"! Jesus had no inner correspondence. *Have we?*

Judas Iscariot's world collapsed. He could not stand the test. His love for shekels made contact with the outside dollar-and-cent world, and he *went down with it!* "Demas hath forsaken me, having loved this present world." When we pull the broom straw out of the cake he had been baking, we discover the unbaked dough! But how different with Paul! His world within did not collapse when he came down to die, for he was not like Demas; his inside world did not stick to the outside, perishing world. There was no correspondence, and he did not go down with it. Thank God! When he changed worlds, he declared, "The time of my departure is at hand Henceforth there is laid up for me a crown of righteousness."

Further, when men and women go down morally, there must first be a "sticky" condition in the world down on the inside of them. Otherwise, they would find no point of contact with the lewd and lustful outside. Men do not become adulterers either literally or spiritually when they are well baked within, and furnish God with good inside material.

In whatever realm of life we may think of, it is the same story. We shall not perish with it if we keep our "house occupied" with One that is stronger than the strong man of sin! *Will your world, will my world, collapse?* Let us fortify ourselves against the future collapse!

"Why art thou cast down O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God" (Psalms 43:5).

*Superintendent of Southwest Indiana District

I Met a Unique Colporteur!

By C. Helen Mooshian*

ON my recent evangelistic world tour I was led to stop off in Turkey and, through the kind providence of God, I was privileged to have as my competent guide a consecrated colporteur who was also a lay preacher of holiness. His name is Vahram Tatigian, and his home is in Istanbul, the metropolitan city of Turkey.

I had heard of him through some Christian believers in Athens, Greece, and was assured that if I could contact him he would arrange as many services as I cared for. In a wonderful way I contacted him through the American Bible Society headquarters. He is the only one I have met in my travels who actually lives up to the scriptural injunction, "Preach the word; be instant in season, out of season" (II Timothy 4:2). He carries his brief case full of Bibles, Gospel portions, Testaments, and tracts with him everywhere he goes, and is constantly on the job.

The following is a sample of his indefatigable labors in one twenty-four-hour period. While waiting for me in the hotel, he managed to sell some Gospels to the clerk and manager; then at the restaurant, he sold portions of the Word to the waiter and cashier; to the humble street vendor selling apricots, to the people on the ferry going across the Bosphorus Strait to Uscudar to hold a meeting; to the clerks at a candy shop where I stopped to purchase some Turkish delight to take to the Del Rossos in Italy; to a taxi driver as we drove along to that home in a certain section of the city not accessible by other means of conveyance, while I sat in the back seat and prayed that we would not accidentally drive into the ditch (the driver had only one hand on the wheel, and was busily perusing the Bibles and religious books with the other); to the policeman, the subway clerk, train and streetcar conductors—it makes no difference to him. His only aim is to win souls and to get the gospel out to as many people as possible. He did not fail in one instance to sell to anyone that day, while I looked and prayed amazedly, yet joyfully.

Thus he goes on daily sowing the good seed, "in season, out of season," in sunshine and rain, to everyone and anyone who will listen to his speech and peruse his books. He was no respecter of persons. May his tribe increase a million times! Surely, many shall arise in "that day" and call him blessed! May we emulate his good example.

*Evangelist, Kansas City, Mo.

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).



TO CHURCH TREASURERS:

Please mail the EASTER OFFERING from your church the week following if possible. Should additional funds come in, they can be mailed later. Address your letter to John Stockton, General Treasurer, 2923 Troost Ave., Kansas City, Mo. Thank you for this co-operation.

—GENERAL STEWARDSHIP COMMITTEE

Work with the Spirit

By Ward B. Chandler*

THE Apostle's command to "preach the word; be instant in season, . . ." (II Timothy 4:2) is in reality a plea to the people of God to "work with the Spirit." Our success in Christian work depends upon the degree of our co-operation with the leadership of the Holy Spirit. It means much to follow holy impulses, to be able to distinguish the peculiar tugs and directions of the Holy Spirit.

There is a sense in which the spiritual man must surrender himself over into the direction and sweep of the meeting when he enters the house of God, or God's Spirit will be grieved. If the meeting is moving at a lively pace, the Spirit-filled and Spirit-led man will fall in line immediately (instantly). To hold back, and hold down holy impulses, is to grieve the Holy Spirit, and thus make our presence a hindrance rather than a blessing to the meeting.

Only when strong personalities are humbled and melted together by the Holy Ghost and become as one mind and heart does the Spirit of God have free right of way in our worship. In short, there is no place for a "big I" or a "little you" in the kingdom of God.

Every church has a personality all its own. The people may be conservative in demonstration and still worship in the Spirit. On the other hand, the church may be one where spiritual liberty and personal freedom is highly prized. Both groups, if sincere and true Christians, may have the sweet presence of God in their midst to own and to bless. The wise Christian, in going from one to the other, will not forget where he is. The Spirit would hardly lead one to run the aisles of the church in the quiet stillness of a Quaker meeting; neither would He lead one to pause sixty seconds before leading prayer in a red-hot, Holy Ghost revival meeting.

Blessed is the man who can hear the faintest whisper and feel the tenderest checks of the Holy Ghost. He, like Paul of old, may become all things to all men.

*Pastor, Oakwood Church, Houston, Texas

The Challenge of the Sunrise

By Mary E. Anderson*

WHEN you awoke this morning and realized it was a new day, did you thank God for the opportunities before you? In the midst of a topsy-turvy world, some old, established facts remain unchanged. One fact is the morning.

For the Church of the Nazarene it is still morning in the work of our foreign fields, and "the sun never sets in the morning."

When we were visiting Eastern Nazarene College recently, a young man asked me what we considered the greatest need in our church. After thinking about it and observing carefully, it seems to me that our greatest need is prevailing prayer. The mad pace of modern America is not conducive to soul travail. The whole world is in such dreadful darkness that unless we pray, and pray in desperation, the day will be spent. I believe you will give, for you know the joy of giving, and your giving will be liberal. You do not need to be urged, for you can feel the need. O Nazarenes and friends everywhere, pray, and then pray some more, and go out to meet the glorious challenge which is ours of the sunrise on this glad Easter morn!

*Missionary on furlough from India

" Of the Beast That Goeth Downward"

By H. M. von Stein*

ANIMALS are so much like people! This evening, as I went to the big log corral to feed the stock for the night, the comparison of our own attitudes toward people and toward God with that of the horses and mules toward us seemed inevitable. To the average modern man or woman the very sight of a horse nowadays is more or less of a curiosity, and there seems to be something incorrigibly funny about a mule.

And here, I suppose, is the genesis of this thought: The mule does look funny, but the reason is our appearance to him. But to the humble smoke chaser, there is nothing funny about saddle and pack stock, and the individual foibles of each animal are carefully catalogued against the demands of long, steep, and rocky trails of the back country, where a misstep will mean death and loss of precious equipment.

Take Austin, for instance. He is an anvil-headed, black, male mule with established ideas. He scares everybody nearly to death by the way he walls his eyes and snorts while being saddled and packed. If he is in especially good fettle, it is necessary to throw a loop of rope around his

shins. That's all it takes—just so the rope is there. It offers him an excuse for docility which would otherwise be a compromise of his individuality. Once you have the pack on him, he is no more likely to buck it off than any of the rest.

Have you ever seen Christians like that? The Lord must literally throw some trouble or deep conviction around them before they will pray and come close to God to bear the load of concern for the saving of men who are lost—Christ's load. It is even possible, if you and I think back—ah, well, we were talking about a mule!

Then there is Bigham, the government saddle horse. At feeding time, he is continually in the way, demanding special attention. He ignores the pitchfork, and it is necessary to take care not to hurt him with it. If I yell at him and scold, he lays back his ears and looks angrily around at the mules—takes it for granted the scolding was for them.

Have you ever seen his like in church? The man—or is it usually the woman?—whose attitude is such that nothing the preacher ever says reaches his heart! At the same time, if one talks to him personally, one will learn that the church is in an awful condition spiritually, and we had better do something about it soon!

Not all animals are extroverts—oh, no! Johnny had a gray gelding we called the Circus Horse, because he was chunky, dappled, and high-arched in the neck. He avoided the other stock; at feeding time he stood afar off, waiting until he could sneak up where none of the others would notice him. If anything went wrong, Chubby would be found in some corner, looking guilty, whether he had been in it or not. He was one horse I never could figure out. I think it was because he kept himself so consistently aloof. He was a pretty good traveler, and would not buck; but you never felt you could wholly depend upon him, because you could not tell what was in him.

Are you like that? Am I? Can the preacher depend upon us? Does he know our capacity and is he acquainted with our spiritual temperature? Or do you think things like that are none of the preacher's business? How would you interpret that scripture that says we are to be as open books (epistles) "known and read of all men"? If there is any congenital difference between Nazarene doctrine and that of other orthodox denominations, I think it is this—that we be "known" one to another, and dependable according to the measure of faith.

Sandy is a blundering oaf! She is rationally well balanced, but she takes for granted that the best of everything is for her alone. She is a lot like the well-meaning Christian who makes a lot of bills he cannot foresee paying, then expects the Lord to see him through without regard to the individual need of his creditors.

I raised Sandy, and no amount of discipline ever will change that elemental fact in her handsome head. She bosses the rest of the *remuda*, from Bud on down; and if anyone wants to make

*Medford, Oregon

something of it, she whirls and fills the air with feet big as pie plates, moving like thunderbolts. Yet she has nothing but love in her heart for the human race, and you can reason with her. She would make an excellent Sunday-school superintendent if she were human.

Bud is like all the good friends a man ever has. He suffers Sandy's impetuosity because, I think, he considers himself a sort of uncle to her. But amidst whatever turmoil of bucking mules, crashing lightening, foaming mountain torrents, and in the blackest night, Bud will deliver! He is often lazy, avoids becoming involved in frolics, and fights only when he must—but when that time comes, Bud goes all out! Whatever faults a horse has, a man forgets them in an animal who never fails to come through when the pressure is on.

Would it be ungenerous to suggest that God might look upon us in something of the same light?

The Church of Jesus Christ moves forward at the same pace at which its constituents move. I seriously doubt you could find a Nazarene pastor who does not, literally, preach his heart out, trying to get us all closer to God. That's all—*just closer to God*. If enough of us get close enough to God and stay there, something is bound to happen, because the kingdom of God is not a static institution. It is a moving power.

Horses are not funny. Mules are not funny. People are not funny.

Quite suddenly, one day, your life depends upon the steadiness of your saddle horse. A mule can hate a man and plot deliberately to kill him, and the loyalty of a good mule is second only to that of a human friend.

We are a tragic genus, looking speculatively at the promises of God, calculating the costs and benefits—until one day we see, with awful realization, that our estimate of values is all wrong!

Certainly animals are so much like people because we have made them what they are.

Was I Thrilled!

LAST Sunday morning I supplied the pulpit in one of our churches. Their leader for some years had left to take over another pastorate, and their new pastor had not yet arrived. The Sunday-school superintendent, a layman, in the closing exercises of the Sunday school and in the opening part of the preaching service, called attention to the Easter Offering. The envelopes were there and ready to be given out. With tears in his eyes, he exhorted the people to take the envelopes and bring them back on Easter with as much as possible in them. He told them that they could not keep truly religious and fail to do their best for foreign missions.

Was I thrilled as I listened to this layman with a burdened heart call on his friends and neighbors, fellow members of that church, to rally to God, the Church of the Nazarene, and the cause of foreign missions with their gifts on Easter! He must have been stirred somewhat as the Master was; for as He looked upon the needy multitudes, "he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36).

Have you seen the teeming millions of Japan, China, India, Africa, and other lands as they faint and are scattered abroad without a shepherd? If you have caught this vision, my friend, you will do something worth while on Easter! (If Easter has passed, it is not too late. Give your offering to your pastor, or send it to the general treasurer, Mr. John Stockton, P.O. Box 527, Kansas City 10, Missouri.)—STEPHEN S. WHITE, *Editor*.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Will you please explain I John 2:1, which reads as follows: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous"? This scripture seems to me to be more on the side of a sinning religion than a sinless religion.

A. It must always be remembered that, when the holiness movement teaches a sinless religion, it does so only in connection with John Wesley's definition of sin—a willful transgression of a known law of God. If one defines sin in a broader sense—as any deviation from the perfect law

of God, the holiness movement does not teach a sinless religion. In other words, we hold that the Christian does not deliberately, or knowingly, break the commandments of God, but he does make mistakes.

Now as to I John 2:1. I know of no better explanation of this verse than what Adam Clarke, the great commentator, says. Beginning with these words, "that ye sin not," he writes thus: "This is the language of the whole scripture of every dispensation, ordinance, institution, doctrine, and word of God, 'sin not'; do not run into sin, live not so as to promote your own misery, be happy, for it is the will of God that ye should

be so, therefore He wills that ye should be holy. Holiness and happiness are inseparable; sin and misery are equally so."

Then Adam Clarke goes on to say of the words, "and if any man sin": "If through ignorance, inexperience, the violence of temptation, unwatchfulness, etc., ye have fallen into sin and grieved the spirit of God, do not continue in the sin, or under the guilt; do not despair of being again restored to the favor of God. Your case, it is true, is deeply deplorable, but not desperate; there is still hope . . ." Then he talks about the Advocate with the Father, Jesus Christ—"for we still have Him before the throne who died for our offenses, who rose again for our justification, and there He makes intercession for us. He is the Righteous,

(Continued on page 14)

"How Respectable Can We Be?"

THE above caption is the title of an article in the January 20 issue of the *Presbyterian Life*. Its author is the distinguished teacher, writer,

Sunday Schools Compared and Christian leader, Dr. Elton Trueblood. Five Prot-

estant churches located on the same street in his town are mentioned. He thinks that they present a typical situation—one that might be true of almost any town. He takes the Sunday-school attendance as the most easily available yardstick of the work of these five churches. Of course, as he says, we cannot judge wholly on the basis of numbers; and yet numbers cannot be ignored, for each of those counted is a person.

These five churches were Episcopal, Presbyterian, United Presbyterian, Methodist, and Nazarene. On the Sunday before the article was written, there were 1,231 in attendance in the Sunday schools of these churches, distributed as follows: Episcopal 68, Presbyterian 150, United Presbyterian 150, Methodist 391, and Nazarene 472. All of these churches, except the Nazarene, have been established a long time and have some of the old families in them.

The figures for the Sunday-school attendance indicate no correlation between the age of the church, the grandeur of the church building, or the size of the annual budget. There is, however, one negative correlation: "The effectiveness in reaching the people is inversely proportional to the 'respectability' of the congregations. . . . If we care about the Christian enterprise we must deal realistically with the fact that, in this particular comparison, the Christian organization enjoying the least social standing, having the shortest history, occupying the least fashionable district, and guided by the least trained ministry is going ahead of the others, not only in numbers, but also in zeal, in commitment, and in proportionate giving. This ought to bother us mightily."

THE Nazarenes and other "unrespectable" sects are closer to primitive Christianity than the older and more conventional Christian movements of today, Dr.

"Unrespectable" Sects

Trueblood thinks. He says: "It is easy for us to know how the Stoics or Platonists looked upon the early Christians for they, too, had storefront churches. The first-century Christians, for the most part, did not have wealth, social standing, political power, or intellectual prestige, but they won, while most of the 'respectable' people of that time are now forgotten. It is important to remember that most of the powerful Christian societies of which we read in the Book of Acts did not own any buildings at all. We know that the primitive Christians of Ephesus met in a rented hall. But what has happened to

EDIT

Stephen

those respectable societies which owned the fine buildings?"

Dr. Trueblood adds these significant words: "In many areas our worldly success has been an actual handicap. We struggle to build a fine Gothic church on a prominent corner and we are proud of our buildings, but sometimes we find the spiritual life is less obvious in the grand new structure than it was in the little church with the pulpit in the center of the platform and the rounded pews. The building is grand; it has a divided chancel, and there is good carving on the altar, but somehow the old warmth is gone. What a shame it would be if we, in our very ambition, should kill the thing we most love!"

I have quoted at some length from Dr. Trueblood's article, not because I have any inclination to boast over what he says. Instead, I have done it in order to furnish a background for something else that he mentions. He calls attention to the fact that the Church of the Nazarene is on the way up in the social scale—we are becoming more "respectable." And he definitely implies that we are likely to suffer as the older churches have because of this.

IS Dr. Trueblood right in his analysis? Are we becoming too interested in the location and beauty of our church buildings? Are we more

Some Searching Questions

concerned than we should be about building them in that section of the city where they will have the proper social environment? Are we more interested in their beauty and stateliness than their efficiency? During the last few years we have been building new churches by the dozens; and we needed them and thank God for them. However, have some of them been built so elaborately and expensively that their members will have to pray much in and for them before they can be filled with as much spirit as their predecessors had? Spirit cannot get along without form, but form is a deadly enemy of the Christian religion if it is not kept filled with spirit.

The older churches are too conventional, according to Dr. Trueblood. Is the Church of the Nazarene becoming too conventional? Are some of us getting to the place where we are afraid that someone might shout in our services? Do

we have churches where an amen is never heard? Are we slowly drifting into a highbrow formalism in our worship services?

But someone says that there are always those who abuse their privileges if we allow spirit and spontaneity in our services. And somebody who belongs to a high social class is likely to be driven away by such people and our "respectability" impaired. Don't worry, my friend; God can take care of that if you will keep your place and do what He wants you to. Wherever there has been genuine spiritual freedom, there has always been someone who took advantage of it. If you are determined to exclude that possibility in your church, it will soon die as dead as the devil wants it to be.

Of course, churches with the larger memberships must have larger buildings and more equipment in order to do their work efficiently. Nevertheless, God carefully scrutinizes how a church spends His money. How is your church using God's money—for His glory or chiefly for the purpose of maintaining a certain social standing or position? It is commendable to use the pious phrases which were often on the lips of our founding fathers and to state their doctrinal teachings carefully, with every *i* dotted and *t* crossed; but along with this we should have their love for God and souls, their spirit of sacrifice, and their freedom from regimentation in worship.

Dr. Trueblood's Solution

IN the preceding article I discussed Dr. Elton Trueblood's evaluation of five present-day denominations as indicated by the size of their Sunday schools. Now I am interested in Dr. Trueblood's solution to the problem which the older and more "respectable" Christian denominations face. He insists that the problem cannot be solved by secession, or the starting of a new sect. First of all, it does not seem correct to speak of the Church of the Nazarene as a secession. Most of those who started it were either turned out of the churches to which they belonged or were made unwelcome there. Nevertheless, this is not especially relevant to what I want to consider at present. Therefore, we shall not give it more attention.

THE chief point that Dr. Trueblood makes is that starting new sects or churches does not meet the difficulty. The old churches, or denominations, are not changed thereby. They go on with their increasing "respectability" and diminishing crowds. Further, although the new organization does better for a time, it does not continue in this way. Sooner or later it follows the law of development which characterizes religious organizations — ever-increasing social standing accompanied by decreasing attendance and spiritual vitality.

I do not believe that either of these objections is valid. Staying with the old churches rather than organizing new ones never permanently stops the downward trend of the old institution. Internal reforms may help at times, but their results are neither significant nor permanent. On the other hand, the new sect need not go the way of the old churches. The law of development—ever-increasing "respectability" with ever-decreasing effectiveness—is not an inevitable principle. A church can, under God, keep its initial pace. I am not saying that the Church of the Nazarene will not backslide, but I am insisting that it does not have to backslide. Moreover, if it or any other present-day church does backslide, it will do it in the face of more light as to this danger than any church of the past has had. And, therefore, the judgment which will follow will be much more severe.

As members of the Church of the Nazarene, we should be aware of this and, therefore, strive as no people ever have, to keep vitally in touch with God.

STILL, I have not given Dr. Trueblood's solution; I have only stated and tried to answer what he claimed would not help out in this situation. His real answer, as nearly as I could get it, was

Be More Unconventional that the old churches must break away from their present order and become more unconventional. They must be willing to try new methods, new types of church services, and new times for their church services. This has value for all of us. There is no doubt but that an organization as it grows older tends to become more regimented and fixed in methods and types of worship. However, unless these changes toward the more unconventional are the result of inner transformations of heart and spirit, they will be mere sensationalism, and in the long run will make no vital difference. The only way a church can keep the living God in the hearts of its members is by bringing them into definite Christian experiences. Then there will be a genuine passion for the lost, with an accompanying spirit of spontaneity, or unconventionality. Herein lies the solution to the problem!

THE QUESTION BOX

(Continued from page 11)

He who suffered the Just for the unjust, that He might bring us to God. Do not therefore despair, but have immediate recourse to God through Him."

The whole meaning of this passage, then, indicates that we should not sin; and, of course, we need not sin, after we have been saved and the grace of God is effective in our lives. But if we do sin, we should not despair, we should not give up, we should repent and come back to God. It certainly teaches that we should live a holy life—a life without sin; but it also teaches that if we do fail God and sin and backslide, we can and should come back to God at once. We do not have to remain in a backslidden state.

Q. If you lived in a small town where there is no Church of the Nazarene, but a good holiness church of another denomination which accepted you as a Christian and welcomed you into all of its services and activities, would you participate in its foot-washing service when it was held?

A. You have asked me a hard question! I have the highest respect for the people of this group. There are many wonderful sanctified Christians among them. Still, since I have never had to face the situation which you present, I cannot say for sure what I would do. Nevertheless, I can say that I certainly see nothing wrong in a Christian's taking part in such a service.

Q. I have several of your books on the doctrine of holiness and find much good in them. But in your statements about inbred sin, you claim that all human beings are afflicted with it. Then how do you explain that Jesus was not contaminated by it since He was born of a human mother?

A. The Roman Catholic church escapes this difficulty by teaching the immaculate conception. That is, it claims that Mary, the mother of Jesus, was from her conception free from original sin. This means that a miracle was performed in behalf of Mary in order that she might be the mother of Jesus without involving Him in inbred sin. However, I believe that the Protestant position is more logical. If we are going to have a miracle, let's have it in connection with Christ himself, and not with His mother. Mary was really the mother of Jesus; He had through Mary, His mother, a real human nature, but this human nature was without sin. God saw to it that the ordinary law of heredity

did not hold as to the inheritance of inbred sin. This is easily understood when one remembers that the sin-nature is not essential to man. Man was created a human being with a full human nature, and yet he was holy, or completely free from sin, as he came from the hand of God. Jesus could be fully human without being sinful in nature.

Home Missions and Evangelism

Roy F. Smee, Secretary

Regional Conference on Visitation Evangelism

April 2-4, 1951

Sioux Falls, South Dakota

Speakers: General Superintendent D. I. Vanderpool, Dr. Roy F. Smee

Seminar Leaders:

Dr. S. S. White, "Organizing the Church for Evangelism"

Dr. L. J. Du Bois, "Visitation Evangelism Techniques"

Rev. Ponder W. Gilliland, "Soul Winning"

Co-operating Districts:

Iowa, Minnesota, Nebraska, North Dakota, South Dakota

Pastors, evangelists, and ministerial students

are urged to be present

Services in Methodist Church, South Spring at 12th

First service, 7:30 p.m., April 2

NEW CHURCHES

Superintendent O. L. Benedum organized a new church at Leesville, Ohio, on February 27 with fifteen charter members. This is the ninth organization on the Akron District this quadrennium.

Superintendent Raymond B. Sherwood organized a church at Portola, California, on February 18 with thirteen charter members. Rev. E. L. Martin has been appointed pastor, and the church has pledged to pay him \$25 a week to start. Although the first service was held in Portola since the last district assembly, they have paid almost \$60 into the General Budget this year.

While Portola is in California, it is in the mountains not far from Reno, Nevada, and the work has been opened up under the Nevada-Utah District and is a part of that district by agreement between Nevada-Utah and Northern California.

Two new churches have been organized on the New England District by Superintendent J. C. Albright, making a total of eleven for the quadrennium.

The first is at Freeport, Maine, with fifteen charter members. Rev. E. E. McCormick is the pastor. The second is at Newport, Vermont, with eleven charter members. Rev. Cyril Palmer is the pastor. Located close to the Canadian Line, Newport is our first new church in Vermont this quadrennium.

On February 25, Superintendent Leo C. Davis organized a new church at Gosport, Indiana, with fourteen adult members. This is a rural church with splendid prospects. They have purchased a good lot in this small town and are planning to build soon. It is the eighteenth organization this quadrennium on the Southwest Indiana District.

The phenomenal progress of our new work in South Africa continues with the organization of our ninth church on January 21 by Superintendent Charles H. Strickland at Pretoria North. The church resulted from the first home mission campaign conducted entirely by South Africans without any assistance from the district superintendent. There were fifteen charter members. Rev. Leraar J. Joubert has been appointed pastor. Services are now being held in his home. The district will buy a lot for the new church with money supplied by the General Budget. It is hoped that a permanent place of worship can be secured before long.

Remember our work among the European peoples of South Africa in prayer. God has blessed in a wonderful way, and in less than three years we have a well-organized district and a substantial work. Remember also that your offering for the General Budget on Easter Sunday is an offering for missions, and will assist this new church to get a permanent place of worship, as a part of the world-wide missionary program of the Church of the Nazarene.

The Young People's Society

L. J. Du Bois, Secretary

Basic and Supporting Laws

WHEN trying to compare civil laws with divine laws, confusion sometimes results. "For," one asks, "if civil laws are to be taken seriously and are to be a part of the Christian conscience, why do they vary so much?" And this is a fair question.

Within the moral structure of God's universe there are basic laws which relate to man's relationship to his fellow man. In fact, of the Ten Commandments, six of them are in this category. These laws must be considered to be basic laws. They are unchangeable and are a part of God's inflexible truth. These are the foundation laws upon which most of our civil law is based. Without them there would be no starting point for social harmony.

But these laws must not only be read by the letter, they must also be read in their intrinsic meaning and in their basic spirit. Human life is so complex today that these laws have many implications. That is, there is more than one way to kill another person. One way is with a gun. But the same job can be done with an automobile, with poisoned food, with polluted milk, etc. Consequently, to make for a smooth functioning of society and to protect the interests of all, supporting, explanatory laws must be written. Of course, since communities have different problems and because at certain places particular circumstances exist, these supporting laws will vary in minor details from place to place.

However, the Christian sees the laws of the land as being in basic harmony with God's purposes for one man's consideration of another. Hence, the Christian is law-abiding, both to the letter and in the spirit.

News of Youth

We have recently received the word that the first steps in organizing the district N.Y.P.S. of the South African (European) District have been taken. Rev. Chris D. Botha, pastor of the Williams Memorial Church at Vanderbijl Park, Transvaal, is the district president appointed by Dr. H. C. Powers. Under the leadership of Brother Charles Strickland, district superintendent, the work in South Africa is progressing. The work for youth is a vital phase of the entire program.

Prayer Tower Requests

March 25-31

Italy

Our church is new in this home of Romanism. God has blessed in giving us leadership. Let us pray that the light of vital salvation, once held

high by the Apostle Paul, will not go out in this generation. Let us pray for Brother Alfredo Del Rosso, our leader there, and our Italian Nazarenes.

April 1-7 *Philippine Bible School*

Our missionaries in the Philippine Islands, Brother Joe Pitts and Brother John Patee, have been trying to find a suitable location for their Fitkin Memorial Bible School. The money is available to provide buildings. Pray that God will lead them to the site He has picked out and make possible the beginning of building soon.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for April 1: Holiness, God's Purpose for Man

Scripture: Hab. 1:12-13; Lev. 11:44; Isa. 35; Luke 1:68, 72-75.

Eph. 1:4; 1 Thess. 4:7

GOLDEN TEXT: *For God hath not called us unto uncleanness, but unto holiness (1 Thess. 4:7).*

Ephesians 1:4 is one of the most thrilling verses in the Bible. It tells us that before the foundation of the world God chose us to be *holy and without blame before him in love*. As we begin this very important thirteen-lesson study in the doctrine of entire sanctification, it will help us if we make one thing final—holiness is no modern theological hobbyhorse. Before Eden was constructed in undreamed splendor, God had already desired and planned that man might enjoy the life of holiness. We are all alike at this point—we reverence antiquity. I just can't stand oysters; they are too slimy. But if I did like them, I would surely enjoy them at Ye Old Oyster House in Boston, where they have been served across the same counter for one hundred and twenty-five years. There must be value received, or business would have stopped there long ago. The same is true with banking. What little money I can get as far as the bank isn't going where some upstarts suddenly decide they want to open a bank. I go where men have been handling money for a long time. Antiquity inspires confidence. That is why one can feel more sure when preaching holiness than even church membership or water baptism, for these originated centuries later than did the plan of holiness.

Another suggestion just insists on being voiced. This same verse speaks of God's unchanging purpose. It helps me to know that God planned holiness

so long ago; but it is also encouraging to know that He has not shifted His emphasis. In His infinite wisdom He planned holiness for mankind. And he has succeeded well enough that no change in program has ever been mentioned in the Holy Scriptures. *Holy men* is, always has been, and to the end of time will be God's central purpose. It is wondrously lifting to me to know that I am working in God's main factory. Others may invest their time on side issues, but preaching and living holiness keep me in the main arena of divine activity. And that is definitely encouraging to me.

Precious Will of God

By Pearl Burnside McKinney

*Though life's problems and heartaches
are rife,
I have found glorious freedom from
strife;
I have found fullest joys for my life
In the precious will of God!*

*Though I sometimes cannot under-
stand,
When defeat seems to be right at
hand;
Yet I know that I safely can stand
In the precious will of God!*

*When He leadeth, I'll quickly obey,
Though I turn from my planned path
away;
For there's coming a much better
day—
In the precious will of God!*

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

His Comforting Hand

THE same bus which took your letter out had brought in a letter for me which proved to be a farewell letter from my son Paul. Mary Kate wrote it, but it was Paul who dictated the letter. I had never received a letter from them which was less than ten days en route, but this letter had been on the way only seven days, and at 5:00 p.m. that same day I received the cable that I had been dreading for such a long time.

I felt it was my Heavenly Father who timed these, as the letter and its message from my boy greatly softened the shock of the cable. When it came, it was such a relief to know that it was not death for him, but a happy release from his body of suffering and a triumphant entrance into heaven which, he said in his letter, would be more than welcome after fifteen years of suffering in the flesh.

I can truly say with the prophet of old, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." The Lord giveth us more strength and grace.—LULA SCHMELZENBACH, Africa.

Another Open Door

Miss Walker and I spent last week in Escalantillo, where we had a week of children's classes, clinic, and evangelistic services. We enrolled forty-one children, and the average attendance was thirty. Of these, twenty-three came forward to an altar of prayer. We took turns preaching at night, and on Sunday night there were five adults at the altar. The people of this community claim to be Protestants, and they want us to come to start a real work there. It is certainly a needy field and, right now, an open one. The Lord helping us, we will soon buy a property and start a building there. Our plans are to put a native worker and his family there in place of the student who now goes only on Sundays.—ESTHER L. CRAIN, Nicaragua.

Revenge!

Guillermo Paau officiated at the burning of a new convert's images on the twenty-eighth of December and, as a result, on the twenty-ninth the enemy burnt their chapel at Chihoya, the same town, which is about nine miles from here. We are going out to select a more centralized location and make plans for a new chapel. This is an Indian congregation of twenty-five. There were thirty-five

in Sunday school the Sunday before they set fire to it.—LARRY BRYANT, Guatemala.

District N.Y.P.S.

Convention—Peru

January 3, 1951, the young people of the Peruvian District assembled in Chiclayo for their annual N.Y.P.S. convention. Of the fifteen societies on the district, fourteen were represented by their presidents and delegates. Many other young people were also present to enjoy the spiritual atmosphere of the convention.

The district president, German Perales, gave an excellent report on Friday morning and was re-elected for another year with a good vote of confidence. Four new societies have been organized this year, and he has visited all the societies on the district at least once during the year. The convention took as its goal for next year the winning of one hundred souls. The slogan for the coming year is "Victory upon Victory." An excellent spirit of co-operation and a deep spiritual tide prevailed through the entire convention.

Saturday night and Sunday morning saw wonderful altar services with young people dedicating themselves to the work of the Lord here in Peru. About sixty young people participated in the Communion service on Sunday morning.

An outstanding feature of Sunday afternoon was the lovely wedding of Alberto Zamora and Luisa Guerrero. Luisa graduates from the Bible school this year, and Alberto will graduate next year. He has been in Piura this year, serving as assistant pastor.

Spiritual depth and keen interest in the work of the church are two qualities of the young people of Peru. They are determined as never before to carry the gospel message to their people. Pray for them, that they may be effective in this land of deep spiritual darkness.—MARJORIE MAYO.

An Idea

Rev. H. B. Jensen, pastor of Grace Church in Champaign, Illinois, writes: "Last year and again this year one of our members suggested that our members and friends should refrain from sending Christmas greeting cards to one another in favor of giving the money for this purpose to missions. I presented the suggestion at the prayer service and the folk voted their approval. We placed a receptacle in the rear of the auditorium and received \$36, which we are sending for national workers."

NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

275 seekers. Evangelists rearranged slates to continue extra week. Closing Sunday saw 345 in Sunday school; 310 in afternoon service, with 30 forward accepting God's call to special service; 335 in closing service which climaxed meeting, with 35 victories at altar. Entire meeting marked with unusual Holy Ghost power, prayer and fasting, intense conviction, saints under the power of God, shouts of victory. Surrounding churches of various denominations co-operated; some came 300 miles to attend. Tremendous tide of victory. Revivals breaking out in other churches. Great days are ahead. We are encouraged to believe God and depend on the Holy Ghost."

Rocky Mountain District had a special sixteen-day tour, February 28 through March 15, with Rev. Ralph Cook, missionary now on furlough from India. He spoke in seventeen churches.

Pittsburgh, Pennsylvania—When we came to Beechview last May, it was to an empty, old building that the district had purchased. We accepted the call to this home mission field only after much prayer, leaving our good church at Titusville. Our district stood back of us, paid our salary each week, and we began to call. We lived first in a house trailer; then were able to purchase a wonderful parsonage for \$11,500; finally raised the down payment and moved in. We rented the second floor, thus were able to have a wonderful home for \$20 a month in a good section of Pittsburgh. Our church now has 34 members, and the prospects are excellent for our work. We have made over 1,600 pastoral calls, and given or mailed out over 200,000 pieces of literature to advertise our church. Since September the church has carried most of the financial load, with only a little help from the district. We surely appreciate the co-operation of District Superintendent R. F. Heinlein and the district advisory board. We are now beginning a revival meeting and praying that God will give us souls.—Robert B. Fowler, Pastor.

Williams Hall, Olivet Nazarene College

The beautiful Williams Hall at Olivet Nazarene College, Kankakee, Illinois, is a reality. The building, with 111 student rooms accommodating 222 girls, a dean of women's apartment, a prayer room, a large study room, an attractively decorated and modernly designed parlor, a guest room, a reception room, a completely equipped laundry room, a modern kitchen and party room, has now been added to the facilities of Olivet for the preparation of youth for the service of the Lord.

This beautiful red cloister brick building, trimmed with Bedford limestone, was completed at a cost of approximately \$400,000 and was dedicated on February 6.

It was a delight to have Sister Williams, R. T., Jr., and Jane and Reginald with us. Dr. D. I. Vanderpool gave a very fitting message in dedicating the building to the high esteem and honor of the Williams'. He stressed the contribution made by Dr. and Mrs. R. T. Williams to Olivet Nazarene College. This monument to Christian character and holy ideals as exemplified in the lives of Dr. and Mrs. R. T. Williams is to be a home for the girls—a home where both mind and soul are enriched in study, prayer, and social



life, a home where Christ is the unseen Guest.

Olivet, under the leadership of our good president, Dr. Harold W. Reed, and his administrative officers, is having a marked growth. Reports to the Board of Trustees were very encouraging. Within the last two years our capital indebtedness has been reduced by \$100,000. The student body is manifesting spiritual fervor and vitality,

characteristic of Nazarene holiness youth. Our faculty is devoted to the cause of Christ and the church, and are giving themselves to a greater Olivet. The board sessions were freighted with faith and courage born of a definite visitation of the Spirit of the Lord. Now, as always, we say, "Onward Olivet, God is counting on you."

PAUL UPDIKE, *Chairman*
College Board of Trustees

La Habra, California—According to a charter member, our church recently enjoyed the best revival of its history. There was much intercessory prayer by the church, and the preaching of Evangelists C. W. and Florence Davis was with the anointing and power of the Holy Ghost. Sinners were brought under conviction, and many prayed through to definite victory. We give God praise for His blessings.—Perry O. Pults, Pastor.

Bonham, Texas—Dr. W. M. Tidwell proved to be God's man for our recent revival. His unique way of preaching the rugged gospel resulted in forty people praying through to definite victory, and seventeen new people uniting with the church. Brother Tidwell's Bible messages during the day services were inspiring and enlightening to the Christians. Many said this was the most fruitful revival this church has had in years. Our people are encouraged to go forward for God. The pastor was given a ten-dollar-per-week raise in salary. Unity prevails in our midst, and people are finding God in our regular services.—Leon Martin, Pastor.

Evangelist W. C. Raker writes: "Wife and I will be closing a revival at Ellendale, North Dakota, on April 15, and then have open time, April 17 to 29, which we'd like to slate in the North. Write us, Smithfield, Illinois."

Quanah, Texas—Recently God gave us one of the best revivals in the history of this church, with Rev. Joe Norton as the evangelist. The altar was lined many times during the meeting, three young men joined the church, and the church gave the pastor a love offering and a nice increase in salary. The annual pastors' conference was held here, and it was a joy to be host to that wonderful gathering. The services were a blessing to our people. God has helped our good people to make nearly one thousand dollars' worth of improvements on our property this year, and we have a fine growing Sunday school with an average attendance of seventy-two for February. This is our third year with this church; we love the Lord and our fine people.—J. E. Perryman, Pastor.

Cincinnati, Ohio—Lockland Church has had an outstanding youth revival with Rev. James Fitch as the evangelist. He preached a gospel that saves from all sin in the old-fashioned way. God's Spirit came night after night to honor these positive messages presented with a tender spirit. In spite of one of the worst snowstorms of the winter, people came and sought God in almost every service. The music was under the direction of our own minister of music, Mr. Rex Baker. Finances came easily. Lockland Church is on the move for God and souls.—O. V. Mewbuorn, Pastor.

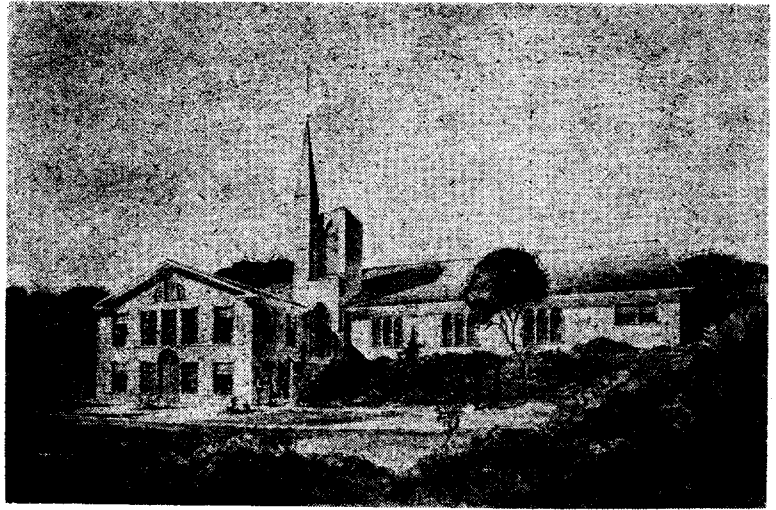
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First Church, Austin, Texas

On January 14, Dr. Hardy C. Powers dedicated the \$60,000 educational building of First Church. This is part of the building plan pictured here. It is made of Austin stone, and is one block from the Texas University. During our five-year ministry, the Lord helped us to have an increase from 107 to a five-year average of 171 in Sunday school; to increase the giving from \$7,000 to a five-year average of \$14,000. Also, we received 258 members, and built the church and purchased a parsonage. The people are united and wanted us to remain as pastor, but we felt the Lord's leading to accept the pastorate of First Church in Tucson, Arizona, where God is blessing in a wonderful way.—J. Erben Moore, Jr.



Evangelist C. E. Lykins writes that he has an open date, May 15 to 27. Write him, 1406 Chicago Avenue, Goshen, Indiana.

Edward and Lydia Stevenson, evangelistic singers and musicians, write: "Due to the rearrangement of our slate we have open dates, May 15 to 27, and June 5 to 17. Any pastor interested in a revival or tent meeting at either of these times, please write us, Box 154-B, Cuba, Illinois."

Crawford, Nebraska—Recently we closed a very good week of Bible study with Rev. Clinton Rock, Sr., as special worker. Our people, and friends of the church, were greatly helped in this week of study. Brother Rock used the prayer chest and question box in the services, which created much interest and also helped to solve some problems. Brother Rock is very capable and efficient, and his ministry was an uplift and encouragement to all of us. On the closing night, in a most impressive service, Brother Rock burned the prayer requests while we all prayed. God came and blessed all our hearts abundantly.—T. B. Gray, Pastor.

Ponca City, Oklahoma—Westside Church had a good youth revival, January 21 to 28, with Miss Joyce McMullen of Hominy doing the preaching. Her messages were Biblical and full of the power of God. Mrs. Brookie Kilpatrick, also of Hominy, was the song evangelist; she is very capable, and does good work. Our Sunday school, under good leadership, has grown from an average of 87 for last year to an average of 114 for the first six months of this year. In January we had an average of 144, the highest in the history of the church; that put us in the "Big Ten" on the district. People are getting saved and sanctified, and the membership of the church is growing.—R. Earl Cotton, Pastor.

Eagle, Idaho—In February our church had one of the best revivals of its history, with Evangelist Bert Daniels and wife as the special workers. Brother Daniels' messages were given with such unction of the Spirit that the saints were blessed and sinners were brought under conviction. An all-time high was reached in the Sunday school, with 113 present on the closing Sunday, and an average for the month of 86. Counting as they came, 55 sought God for pardon or entire sanctification. This made a total of 61 seekers in the special and regular services during February.—E. G. Vevig, Pastor.

Rev. Harry McElrath writes: "I am resigning the work of our church in Casa Grande, Arizona, and entering the evangelistic field, as of April 1. Will go anywhere for freewill offerings and entertainment. Write me, P. O. Box 1751, Casa Grande, Arizona."

Middleport, Ohio—Since coming here last October, God's blessing has been on the church, and the work has increased in every department. At times, God has come on the services until the pastor did not get to preach. Recently we had a great revival with Evangelist Chester A. Newcome and wife. Mrs. Newcome led the singing, gave many fine specials, and also did a great work with the Juniors and started a Junior choir. Brother Newcome preached with the power and anointing of the Holy Spirit, and the altar was lined night after night, with a total of 131 seekers. A fine class of twenty-two members was added to the church. The church was helped in a wonderful way, and moved up on all lines. The pastor was given a good love offering, also his salary raised \$5.00 on the week. The meeting closed in a blaze of glory with a good altar service. We greatly appreciated the ministry of Brother and Sister Newcome with us.—Paul Taylor, Pastor.

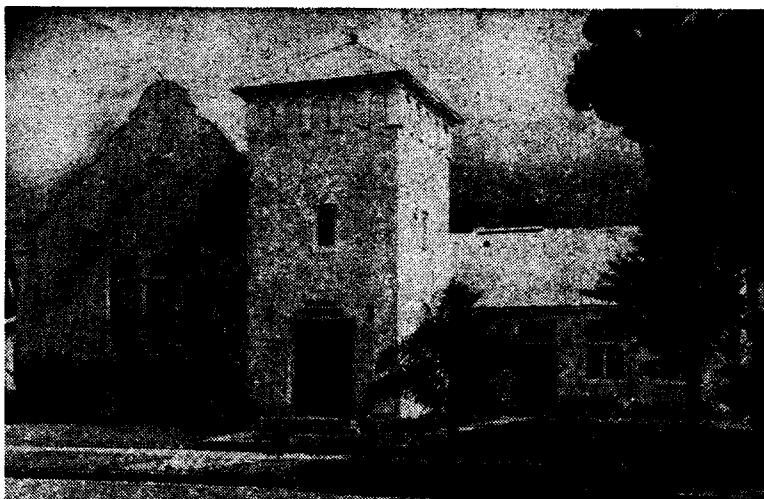
The North Long Beach (California) Church recently had a good revival meeting with Evangelist Arthur W. Gould. He gave to us of his best; his ministry was of camp-meeting quality, and much good was done. The distinguishing characteristics of Brother Gould's ministry was the fact that he adhered closely to the old standards of the church, not allowing anyone to slip through without a clear understanding of his position, and also his thoroughness at the altar. Many of our folks were helped to get well established in the faith during his ministry with us.—D. W. Simpson, Pastor.

Fort Mill, South Carolina—Recently this church had a very fine revival with Rev. Mark Hamilton as the evangelist. He preached with the anointing of God in each service, and many who were backslidden or unsanctified received help. More than twelve hundred contacts were made during the meeting. Under the leadership of Pastor Raymond De Shon, our good people have a mind to work. Neighboring pastors added to the success of the revival by co-operating in every way possible.—Mrs. Pauline Thatcher, Reporter.

Evangelist Joe Norton reports: "Since entering the field as an evangelist in our church, I have been kept busy, for which I praise God. It has been my privilege to work with some of our finest pastors and people. God has blessed, sinners have been converted, and Christians sanctified in each meeting. A good number of those praying through have united with the church. Brother Bruce Wade has been the special singer in a good number of these meetings. I have six return meetings slated now, also three open dates for this spring and summer. Write me, Box 143, Hamlin, Texas."

Central Church, Orlando, Florida

On Sunday afternoon of February 11, Central Church moved into our new location, purchased recently from the Goss Memorial Methodist Church for \$42,500. More than 325 people heard our district superintendent, Rev. John L. Knight, deliver a great message. Central Church was organized with seventeen charter members and a Sunday school of about twenty-five, on May 20, 1943, by Rev. Earle Vennum, then district superintendent. A large home on Jackson and Lake Streets was purchased to house the pastor and congregation. The Lord has blessed the church with the ministry of Rev. C. K. McKay, Rev. W. F. Masters, and the present pastor. During this year the church has broken all average Sunday-school attendance records, and added twenty-two adults to the membership. Also, \$17,000 was raised for all purposes this year, which has enabled the church to pay its budgets in full and help to purchase the present property, on the corner of Jackson and Liberty Streets, along with a modern, six-room parsonage. The church and parsonage has been appraised by real estate men at \$61,000. It a splendid property in the heart of the city. The Sunday school is now averaging about 150 per Sunday, with



about the same number attending the preaching services. Honorable S. Edmond Slocum, now ninety-two years old, was the man God used in organizing and establishing this church in central Orlando. Our church and

the entire district are moving forward along all lines under the capable and godly leadership of our much-loved and respected superintendent, Rev. John L. Knight.—James D. Blackmon, Pastor.

Mansfield, Illinois—Our revival closed on February 18, continuing one week longer than had been planned. Evangelist F. P. Cassidy and Brother Harland Trowbridge were the special workers for the first two weeks. There were about twenty-six different seekers, and a number of new people were reached; four members have been added to the church. Brother Cassidy preached the old-fashioned gospel of saving and sanctifying grace with the power of the Spirit upon him, and it brought good results. We never heard more earnest praying than during this meeting; two nights some of the saints remained to pray until two or three o'clock in the morning. We greatly appreciated the ministry of Brother Cassidy with us.—Charles Bauerle, Pastor.

Matthews, Missouri—We have had a good revival with Rev. Morgan Carroll of Frankclay as the evangelist. God surely met with us, and thirty-eight souls bowed at the altar of prayer. We appreciated the splendid ministry of Brother Carroll. Also, the evangelist raised a love offering of thirty-five dollars for the pastor.—P. R. Bynum, Pastor.

Evangelist C. Helen Mooshian reports: "Since returning from my world evangelistic tour on December 31, I have been in the following churches for one or more services: in California, at San Francisco First with Pastor Lanpher; at Corona with Pastor Shelton; Redlands with Pastor Penrod; East Los Angeles with Pastor Vaughn; Montrose with Pastor Miller; Bakersfield with Pastor Lancas-

ter; Fresno Grace with Pastor Crouch; and Modesto with Pastor Jeffries. Also at Highland Park, Portland, Oregon, with Pastor Petersen; at Enumclaw, Washington, with Pastor Fred Stockton; and at Auburn with Pastor Lawrence. Had profitable week-end services with Pastor Bennett at Visalia, California; at Newberg, Oregon, with Pastor Emrick; at the new Moreland Church in Portland with Pastor Dumas; and with Pastor Langford and the San Jacinto Church in Amarillo, Texas. In addition, I attended the evangelistic conference at Kansas City, spoke at our Pasadena and Northwest Nazarene colleges for chapel, to the preachers' meeting in Long Beach, at the Emmanuel Mission in

Pasadena, and to the W.F.M.S. group at Cypress, California, where Rev. Wm. Howard is pastor. Held Youth Week services at the Graham Church in Los Angeles, where God blessed the efforts, prayers, and fastings of Pastor Eric Jorden and people in giving us souls at every service. It was a real joy to speak to the boys and girls at the San Bernardino Christian day school held in conjunction with our church there, and to the Christian group at the Bakersfield high school—a total of sixty-two services; prayed with more than eighty souls. All glory and praise to God for every victory won. I am delighted to be in the service of the Master."



In grateful appreciation for a living Saviour, I joyfully enclose my gift of love for WORLD EVANGELISM this Easter season. I join in prayer for the success of the missionary cause around the world.

Amount enclosed \$ _____

Date _____

Name _____

Address _____

Send to John Stockton, General Treasurer
P.O. Box 527, Kansas City 10, Missouri

Berne, Indiana—Mt. Hope Church had a revival, January 31 to February 11, with Evangelists Robert and Louise Sumner as special workers. The presence of the Lord was manifested in our midst; several people of the church had prayed earnestly for an old-fashioned revival, and God blessed our workers in such a way as to give us the best revival since we came here. Several souls prayed through to victory, and four new members were added to the church. The Sumners sang, played their instruments, and preached with all their hearts, and with the anointing of the Spirit upon them. Surely, we give God praise for this outpouring.—Doyle S. Hofferbert, Pastor.

Mrs. Esther M. Dyer, musical evangelist, reports: "Calls for revival meetings have taken me during the past year from North Carolina to Arkansas, to Oklahoma, Louisiana, Mississippi, and am now in Florida. The Lord is blessing and giving souls praying through for salvation and heart purity. Have some open time; write me, R.D. 1, Box 584, Mohnton, Pennsylvania."

Stockdale, Pennsylvania—Our young people in conjunction with the N.Y.P.S. of the California church recently closed a very successful and fruitful two-week youth meeting. Having small societies and unable to finance full revival campaigns, our two groups combined, exchanging pastors for one week of services. The Groves Sisters were with us for the two weeks, thrilling our hearts with their old-fashioned hymns and beautiful, thought-provoking chalk drawings. Their godly walk and ideal youth program brought our young people into

a closer walk with God. Pastor Morrow from the California church was with us for the second week, and his inspired, Spirit-filled messages encouraged all of us. Our week in the California church gave us new determination to go forward for God. Truly, it was two weeks of glorious victory.—D. E. Andrews, Pastor.

East Palestine, Ohio—Senior members of First Church state that never has it been in better spiritual health than now. Since coming here three years ago the church has made well over six thousand dollars' worth of improvements, which includes eight new Sunday-school rooms. For the past three years, we show a 48 per cent increase in average attendance; thus far this year, the average attendance is 140, which is 12½ per cent above that of last year. In February we were thrilled with the ministry of Dr. and Mrs. A. S. London. In spite of extremely bad weather, record crowds attended, and it was a most successful campaign. The last Sunday was a red-letter day with a real camp-meeting spirit upon the people and much of the presence and power of God manifested. In the evening service, twelve new converts were received into church membership. The day closed in a time of salvation and rejoicing. Three years ago the pastor called four interested young people together to plan for the N.Y.P.S. Within four months the attendance had increased to more than eighty; from that contacted group we have been able to build a youth group from a few to more than sixty. Last Sunday evening we had fifty-seven young people in the N.Y.P.S.—most of whom were teen-agers. A visitation program

is being conducted by the young people themselves, in addition to the visitation program of the church. We give God praise for His blessings.—Paul E. Baxter, Jr., Pastor.

Pasadena College

Dr. Delbert R. Gish of the Nazarene Theological Seminary, Kansas City, Missouri, was the Nease Foundation Lecturer for this year at Pasadena College, Pasadena, California.

During the week of lectures we were honored to have as visitors on the campus: Mrs. O. J. Nease, wife of the late Dr. O. J. Nease, the founder of the lecture series; Mrs. W. O. Nease, the wife of Rev. W. O. Nease, in whose memory the series was founded; Elizabeth Nease Herrell, sister of the founder; and Rev. O. J. Nease, Jr., son of the founder.

The theme chosen by Dr. Gish for the lectures was "The Ethics of Christian Holiness." Besides the daily lecture and appearances in classes, Dr. Gish spoke to the entire student body each day in chapel and also at the midweek prayer meeting. The lectures on holiness ethics challenged our hearts and minds to cultivate in our lives those virtues and qualities which are made possible by the experience of heart holiness. The chapel talks were practical and helpful to all. Dr. Gish won a place in the hearts of faculty and students alike by his scholarly and anointed ministry and his kindly and genial manner. He commended himself to us as a man who knows God and also the realities of the problems faced by Christians in everyday life.

As one conversed with students or overheard students talking together, such expressions as the following were common: "The best on the subject I have ever heard"; "Dr. Gish is tops"; "He was practical and down-to-earth"; "His humility impressed me."

As we stood at the close of the final chapel service to sing "Oh, to Be Like Thee!" we felt that a true example of "The Ethics of Holiness" had been with us and that nothing less than our best efforts to be and act like Jesus would justify our having heard these messages. Dr. Gish will be welcome again on the campus of Pasadena College at any time, but we hope it will be soon.

ESTES HANEY, Reporter

"When God Speaks"

"The Calvary Road"

"God Leads Us Along"

"The Unveiled Christ"

"Sweeter than Them All"

"It's Real"

"The Love of God"

"My Home, Sweet Home"

"My Ivory Palace Home"

"Standing Somewhere in the Shadows"

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Abilene District

Midyear Pastors' Conference

One of the most inspiring pastors' conferences ever held on the Abilene District convened at Quanah, Texas, with the opening service on Tuesday morning, February 13, and the closing service Thursday noon. Almost all of the pastors of the district were present, also a number of laymen, evangelists, and visiting pastors. There was evidence, from first to last, that the conference had been well planned around the general theme, "Meeting the Crisis with Christ."

Dr. Hardy C. Powers was the guest speaker, and certainly his informative,

heart-warming, and divinely-inspired messages were of the highest order. There was every indication at the close of the conference that Dr. Powers (himself a Texan) had further endeared himself to the pastors and people of this great Texas district.

An outstanding feature was the keynote address presented on Tuesday morning by District Superintendent Orville W. Jenkins. Using as a basis for his message Isaiah 54:2, he made an impassioned plea for greater effort to be made along home mission lines. Also he made mention of a number of home mission projects on the district now well under way toward being organized into new churches. The Abilene District deeply appreciates the fine spirit and able leadership of its district superintendent.

A number of papers were read by the pastors of the district, followed by a period of open discussion. These papers and discussions were helpful, interesting and seemed to be greatly enjoyed by all.

The interests of Bethany-Peniel College were ably presented by its president, Dr. Roy H. Cantrell.

Host pastor J. E. Perryman and his people did a fine job in entertaining the conference. Appreciation was also expressed to the pastor and people of the First Methodist Church for the use of their building, in which the conference was held.

All present were encouraged to return home to work harder and accomplish more in their respective fields of labor. There were also heard expressions of gratitude for the fine spirit of co-operation and fellowship that prevails throughout the district.

H. G. BOHANNAN, Reporter

A Night of Prayer At Hurler Nazarene College

On a recent Thursday evening the Hurler family (Nitshill, Glasgow, Scotland) assembled for its prayer meeting. The service usually lasts from nine-thirty until ten o'clock; but this night it continued until eleven o'clock. There was singing! There was prayer! There was testimony! There was melting of hearts! There was a blessed unity of spirit! There was the presence of God!

Upon dismissal, it was decided to spend the night in prayer. The group filed into Hurler's guest room, now called "Peniel." Almost immediately their decision received God's sanction. There came in an unusual tide of glory which lasted until past six in the morning. All through the night someone was praying aloud; usually several were praying simultaneously. Much of the time all were praying aloud at once.

One young man began to pray that something miraculous would happen. Then he changed his prayer to: "It is all right, Father; we do not require a miracle." About that time the gift of prophecy came upon one student.

He gave messages from God. During the first, there was a promise which another student immediately recognized as a direct word to him in view of the particular burden of his heart.

A resident boarder was gloriously sanctified at about three o'clock in the morning. While the group were centering its prayers upon him, one student went to his room and told him it was time he entered into the experience. He got out of bed and they began to pray. The Holy Spirit fell upon him in sanctifying fire, and he appeared at the room where the others were praying. This young man is by natural temperament more reserved than most, but that night as he entered the room he was beyond his natural self; he was caught up in the Spirit. He raised his arms, jumped up and down for joy, and testified, "I have the victory. The Holy Spirit has come into my heart."

During the night there came a burden for Nitshill, a near-by housing area in which are living forty thousand newly located souls. After classes the next day, eight students went into visitation in Nitshill. That night twelve children and young people were among the youth who were at the regular weekly Hurler Youth Fellowship service at the college. The next Friday night, seventeen were

present from Nitshill; two of them were converted. Now there is a definite promise that after March 1 we can start Sunday school and other services in the Nitshill Public Hall.

During this night of prayer, there were a miracle, a cleansing by the Holy Spirit, and a burden for the lost. In the first, God's presence was verified; in the second, God's grace was signified; in the third, the purpose of it all began to be realized.

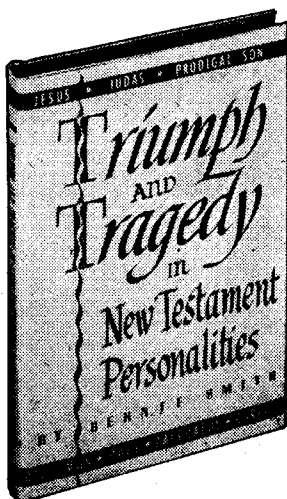
J. KENNETH GRIDER
(Teacher at Hurler Nazarene College)

Kansas District Preachers' Convention

The preachers on the Kansas District responded to the invitation to attend the midyear convention (February 19 to 21) nearly one hundred per cent. Only two were absent, due to illness. This reveals that Kansas is in full unity and harmony with the interests of the district. The host pastor, Rev. Mark Smith, and First Church, Hutchinson, had everything in good order and comfortable for the visitors.

Our able district superintendent, Rev. Ray Hance, had things in good order and a program that was unprecedented. Every session was well balanced with items of interest to

Bible Character Pictures



Triumph and Tragedy

In New Testament Personalities

By Bernie Smith

"Bible scenes are here made to live afresh before the minds of the readers, and the deep insight into human character will grip the attention to the very last. Few writers have the ability to present character sketches with the vividness and attractiveness shown by this author." Quotation from the introduction by Dr. H. Orton Wiley.

Some of the intriguing titles are:

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ZACCHAEUS, the Courageous Seeker

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meet the needs of the preachers. A glorious spirit characterized the entire convention.

The special speaker was Dr. Hugh C. Benner, president of the Nazarene Theological Seminary, and he won the hearts of all who heard him. His dynamic presentation of truth was greatly appreciated, and our hearts were strangely warmed as he opened up to us the Scriptures.

The Kansas preachers were also blessed in having three other prominent men of our denomination to speak: Dr. B. F. Neely, Rev. J. C. Henson, and Rev. J. Walter Hall, all of whom blessed our hearts with their unique messages. These good men have come down through the years and maintained their tender and compassionate spirit.

Other items of interest were presented by the pastors of the district who spoke at various times, giving challenging words to us all. Dr. Roy H. Cantrell, president, brought greetings from Bethany-Peniel College, and spoke in regard to its needs in this present day.

The preachers' wives had a very enjoyable time at their annual dinner on Tuesday evening. Mrs. Ray Hance, who presided, is highly esteemed by the Kansas folks, and plays an important role among the wives of the preachers.

Kansas District is marching ahead triumphantly to advance to all parts of the world with the gospel.

CLIFTON NORELL, *District Secretary*

Northwest Indiana District Preachers' Meeting

The annual preachers' meeting of the Northwest Indiana District was held February 13 and 14, in Gary, Indiana, with Rev. Darrel L. Slack of First Church as host pastor.

Although the elements in the form of icy roads and snow hindered the meeting, yet God was graciously near to bless all those in attendance. One accident was reported—Rev. Watson Franklin of Stone Bluff and Rev. Wm. Buesching of Veedersburg, while en route to Gary, slid off the icy roads and down an embankment. However, no one was hurt, for which we were all very thankful.

Dr. S. T. Ludwig was the guest speaker; his messages were timely, helpful, and challenging. Certainly Dr. Ludwig has the pulsebeat of the Church of the Nazarene in its growth as well as its spiritual ardor.

Wednesday morning, Rev. Percy Thomas, pastor of First Christian Church of Valparaiso, Indiana, brought us a very interesting message concerning present world conditions. Rev. Mr. Thomas was twice delegated to attend the U.N. Assembly.

Rev. Charles Ide, field representative, and the college quartet presented the work of our Olivet Nazarene College in a very able manner.

Our district is moving along nicely under the able leadership of our fine district superintendent, Dr. George J. Franklin. According to reports, we are far ahead along all lines to date

in comparison with last year's records.

I believe every pastor went from this meeting thanking God for the good received, and with a determination to work a little harder for the advancement of the kingdom of God.

K. V. BATEMAN, *District Secretary*

DEATHS

MRS. CLARA LOUISE DECKER (nee Byer) was born in Brown County, Kansas, May 25, 1875, and died at Upland, California, January 23, 1951. In 1895 she was united in marriage to Bert L. Decker; to this union were born five children. She was preceded in death by a son Chester in 1926, and her husband in 1948. She was converted shortly after her marriage; and in 1903, upon moving to Upland, they attended the services of the newly formed Church of the Nazarene. She was sanctified and united with the Upland Church of the Nazarene about 1906. She was a faithful member of the church all through the years, serving as Sunday-school teacher, officer in the W.F.M.S., and a member of the church board. However, she gave major emphasis to her home and family. She had good spiritual victory to the end. She is survived by one daughter, Mrs. Donna Merchant; three sons, Dwight, Oren, and Kenneth; and one sister, Mrs. Mary Stone. Memorial service was held in the Upland Church of the Nazarene, where she and her family worshipped for nearly half a century; her pastor, Rev. W. Herman Burton, was in charge. Interment was made in Belinue Mausoleum at Ontario, California.

MRS. MARY GORHAM was born November 8, 1878, in Illinois, and died December 29, 1950. She moved to North Powder, Oregon, when a small child and lived there most of her life, where she had many friends. In 1898 she was united in marriage to William Henry Gorham; he preceded her in death in 1941. She was a member of the Church of the Nazarene in North Powder, where she labored faithfully during the years she lived there. She studied the Scriptures daily, loved God and served Him with all her heart. Funeral service was conducted by the pastor, Rev. A. Merl Bozarth.

MRS. N. G. BAIRETT (nee Alma Johnson) was born January 27, 1879, at Austin, Texas, and died November 2, 1950, in a hospital in Olton, Texas. On June 14, 1903, she was united in marriage to N. G. Bairrett, who survives her. She was a member of the Church of the Nazarene in Olton. Besides her husband, she is survived by three adopted daughters, Mrs. Floyd Crawford, Mrs. H. A. Huckabee, and Mrs. R. D. Rowell; one brother, Martin Johnson; and two sisters, Mrs. William Fisher and Mrs. R. L. Walker. Funeral service was held in the Olton Church with Rev. D. D. Jones in charge, assisted by Rev. V. B. Atteberry and Rev. W. R. Aldridge, pastor. Interment was made at Swedonia in Fisher County, Texas.

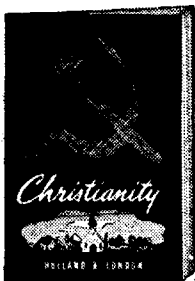
MRS. OLEVIA CAMPBELL BRYANT was born August 21, 1866, and died January 31, 1951, at Boswell, Oklahoma. She was married to J. B. Bryant, who died in 1910. This union was blessed with four sons and one daughter. Sister Bryant accepted the Lord Jesus as her personal Saviour at an early age, and united with the Church of the Nazarene in 1913. She was an active member, teaching in the Sunday school for a number of years, and also served on the church board. She is survived by three sons, one son and one daughter having preceded her in death. Funeral service was conducted in the church with Rev. E. A. Green in charge, assisted by Rev. A. G. Harder, local pastor, and Rev. Ira Williams, Jr., of the Methodist church.

MRS. LAURA JANE LESTER was born June 23, 1874, in Missouri, and died after a few days' illness in Grangeville, Idaho, on January 6, 1951. She was saved at the age of eight years, giving almost a lifetime of service to the Master. She was a charter member of the Church of the Nazarene in Kennewick, Washington; later became a charter member of the Church of the Nazarene in Grangeville, Idaho. She was well known in the Northwest for her Christlike spirit and her Christian zeal. She is survived by her husband J. F. Lester, four sons, two daughters, one brother, and one sister. Funeral service was conducted by her pastor, Rev. A. F. Twist.

ANNOUNCEMENTS

WEDDING BELLS—Sherry Kay Hunt of St. Petersburg, Florida, and Roy W. Shields of East Point, Georgia, were united in marriage on January 21, at First Church of the Nazarene in St. Petersburg, with the pastor, Rev. Don Irwin, officiating.

A Special Message for Today



Communism Threatens Christianity

By H. B. London

This is a timely plea for an awakening to the threat of Communism in its aggressive campaign to supplant a democratic form of government and to uproot and cast out Christianity.

It is a factual and convincing appeal for patriotism, for faith in God, for an awakened sense of responsibility, and for an aroused zeal in combating this modern enemy of all religion.

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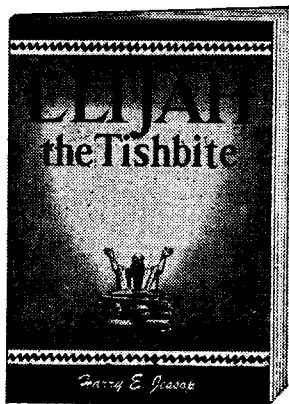
RECOMMENDATIONS

Rev. Wilfred Mully, one of our successful pastors, feels constrained by the Spirit to enter the evangelistic field following our district assembly in June. He is an able preacher of the rugged gospel and a fruitful soul winner. No church or camp meeting will make a mistake by calling him. Until July 1, his address will be 65 Brunswick Avenue, Gardiner, Maine.—J. C. Albright, Superintendent of New England District.

Rev. M. T. Chinn is now entering the evangelistic field. He has had success as a pastor, always loyal and co-operative in the entire program of the church. I heartily recommend him. Address him, Bethany, Oklahoma.—W. H. Johnson, Superintendent of Arkansas District.

Rev. Paul Thoreen is re-entering the evangelistic field at our assembly in May. He had good success in Centralia—made a net gain of forty-nine members in one year; and has gotten along well in Bremerton. He is a strong, forceful preacher and has a great passion for the lost. I am confident he will hold any church a good meeting. Write him now at 1734 Fifth Street, Bremerton, Washington.—B. V. Seals, Superintendent of Washington Pacific District.

BORN—to Mr. and Mrs. Douglas Nixon of Merrill, Wisconsin, a son, James Douglas, on December 10, 1950.



ELIJAH The Tishbite

By Harry E. Jessop

So popular were these Bible studies given by the writer in the morning sessions of several camp meetings that requests were made for them to be published. Evidences of divine blessing were manifest as they were delivered. Now you may enjoy them in this attractive book.

This is a pertinent message for our present day.

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—to Mr. and Mrs. Guy Boller of Ainsworth, Nebraska, a son, Marvin Leon, on January 23.

—to Mr. and Mrs. Ralph H. King of Malden, Massachusetts, a son, Richard Austin, on January 28.

—to Professor and Mrs. R. L. Lunsford of Olivet Nazarene College, Kankakee, Illinois, a daughter, Linda Beth, on January 31.

—to Rev. and Mrs. Frank Watkin of San Anselmo, California, a daughter, Grace Marie, on February 3.

SPECIAL PRAYER IS REQUESTED by a lady, a Nazarene local preacher in Ohio, that holiness will be accepted by pastor and people (not a Nazarene church) and that a revival will come to that needy area;

by a lady in Kentucky for the healing of her body if it is God's will, that she may not have to have an operation, that her courage may be renewed and her nerves strengthened, also for an unspoken request concerning her home.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

Assembly Schedule

| | |
|-------------------|--------------------|
| Akron | May 2 to 6 |
| Ontario | May 16 and 17 |
| Eastern Michigan | June 13 to 15 |
| New England | June 20 to 22 |
| West Virginia | July 5 to 7 |
| Alabama | July 11 to 13 |
| Central Ohio | July 18 to 20 |
| Illinois | August 1 to 3 |
| Missouri | August 8 to 10 |
| Northwest Indiana | August 15 to 17 |
| Western Ohio | August 22 to 24 |
| Chicago Central | August 29 and 30 |
| East Tennessee | September 5 and 6 |
| Tennessee | September 12 to 14 |
| Eastern Oklahoma | September 19 to 21 |

G. B. Williamson:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

Assembly Schedule

| | |
|----------------------|--------------------|
| Rocky Mountain | June 20 to 22 |
| North Dakota | June 27 and 28 |
| Canada West | July 4 to 6 |
| Northeastern Indiana | July 11 to 13 |
| Nebraska | July 18 to 20 |
| Kansas | August 1 to 3 |
| Iowa | August 8 to 10 |
| Northwest Oklahoma | August 15 to 17 |
| San Antonio | August 22 to 24 |
| Kansas City | September 5 to 7 |
| Abilene | September 12 to 14 |
| Arkansas | September 19 to 21 |

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

Assembly Schedule

| | |
|-----------------------|--------------------|
| Idaho-Oregon | May 16 to 18 |
| Oregon Pacific | May 23 to 25 |
| Los Angeles | May 29 to 31 |
| Arizona | June 7 and 8 |
| New Mexico | June 13 and 14 |
| South Dakota | June 20 and 21 |
| Minnesota | June 27 and 28 |
| Colorado | July 4 to 6 |
| Michigan | July 11 to 13 |
| Pittsburgh | July 18 to 20 |
| Kentucky | August 8 and 9 |
| Northwestern Illinois | August 15 and 16 |
| Indianapolis | August 29 to 31 |
| Louisiana | September 5 to 7 |
| Southwest Indiana | September 12 to 14 |
| Southwest Oklahoma | September 19 to 21 |

D. I. Vanderpool:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

Assembly Schedule

| | |
|-------------------------|---------------------|
| Washington Pacific | May 2 to 4 |
| Northern California | May 16 to 18 |
| Southern California | June 6 to 8 |
| Nevada-Utah | June 27 and 28 |
| New York | July 4 to 6 |
| Maritime | July 11 and 12 |
| Albany | July 18 to 20 |
| Washington-Philadelphia | August 1 to 3 |
| Virginia | August 8 and 9 |
| Wisconsin | August 16 and 17 |
| Dallas | August 22 to 24 |
| Houston | August 29 to 31 |
| North Carolina | September 26 and 27 |
| South Carolina | October 3 and 4 |
| Georgia | October 10 and 11 |
| Mississippi | October 17 and 18 |



SERVICEMEN'S CORNER

OUR hats are off to our chaplains and our "post pastors" for the grand job they are doing in contacting our servicemen. At present we have ten chaplains in active military service (watch this column for their current addresses) and not less than one hundred post pastors near activated military bases. Watch this column for reports of their activities.

"I have received several letters containing the information concerning military personnel coming to Ft. Bragg. I appreciate this good work, for it helps us help the boys.

"Further, I would like to encourage you to continue to urge the pastors and people to keep in contact (even weekly) with the boy or family. My experience has convinced me that, even though in attendance elsewhere, the boy is still the responsibility of the home pastor. He can do more good than any other.

"Also, a word concerning our chaplains! When I came here two and one-half years ago, I did not know much about the work of our chaplains. Since working with Chaplain Morris and the other chaplains, I'm deeply grateful and appreciative of their work. The men and fellow chaplains at Ft. Bragg recognize Chaplain James Morris as an ideal and very capable Christian gentleman and minister. His assistance and encouragement in the local church have been more than I can express.

"HARLEY DUNCAN, pastor,
Fayetteville, N.C."

"We are making some progress in our work now. We have a Sunday school organized, and the men are beginning to come very well; also have a choir organized. God gave us a great morning service. We covet an interest in your prayers for a continued outpouring of His Holy Spirit in convicting and saving power.

"HERBERT J. VAN VORCE, chaplain
5th Armored Division, CCR.
Camp Chaffee, Arkansas"

"The Lord has opened up for me a ripe field in which to work. I would appreciate your prayers that the Lord will give me wisdom and ability to reap the harvest without loss.

"CHESTER O. MULDER, chaplain
6003rd A SU, % Post Chapel
Fort Ord, California"

The Miracle of Answered Prayer

By Basil Miller

The Sculpture of Prayer

SCRIPTURE FOUNDATION: *We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image . . . even as by the Spirit of the Lord* (II Cor. 3:18).

THE tiny strokes of prayer cut into the marble of our spiritual being until we are shaped in the image of the Lord. Prayer alters the pray-er. Prayer changes man's life until we reflect the glorious image of the Master. Prayer touches our spirit and sculpts us according to the divine pattern.

Tennyson admonishes us to "batter the gates of heaven with storms of prayer." In the building of man's soul according to the divine fashion, prayer alone is the operative sculpture.

Prayer lightens the strokes of adversity.

As time chisels at our souls, untoward circumstances blaze and break upon us, prayer lightens the stroke, until God cuts our life in the divine pattern. Prayer is the great load-easer, the mighty burden-lifter, the shortener of the long road of life. When God would build a man, He does so with adversity. Only prayer acts as the divine mallet and chisel that change us into the divine image.

In every Gethsemane prayer brings its angels.

When Jesus prayed in the garden of agony, the angels of the Lord came and strengthened Him. When you and I face gardens of agony, prayer brings its angels to lift us up, to ease the burdens. We need not pray for lighter loads, only for strengthening angels who will come and lift the burdens from our hearts.

God uses the chastening arm of the Almighty against those whom He loves. Prayer takes this ax of adversity and uses it as a sharp chisel to

hew the soul according to the divine pattern. Prayer brings one's soul up to the status of his petitions.

Prayer is the most availing power at the Christian's disposal.

Prayer is *submission* at the throne of thrones, before the King of Kings and Lord of Lords. It is bowing the knees (Eph. 3:14).

Prayer is *aspiration*, a constant looking up to God (Ps. 5:3). There is trust in the Heavenly Father's kindness, a lifting up of the heart unto our great Redeemer (Ps. 25:1; Lam. 3:41).

Prayer is *importunity*—pouring out the soul before God (I Sam. 1:15).

Prayer is *hopefulness*—a calling upon the name of the Lord in great expectancy (Ps. 116:4; Acts 22:16).

Prayer is *imploping* God—crying unto the Almighty (Ps. 27:7).

Prayer is *beseeking* the Lord (Exod. 32:11).

Prayer is *approaching* the divine altar of supply—a drawing nigh unto God (Ps. 73:28; Heb. 10:22).

Prayer offered with *importunity* and *persistence* (Gen. 18:23-32; I Kings 18:42-44), with *faith* (Eph. 3:12), with *thanksgiving* (Phil. 4:6), and spoken under the *direction of the Holy Spirit* (I Cor. 14:15), availeth much at the divine throne.

CREDO FOR TODAY: *I will use the sculpture of prayer daily to mold my soul in the divine image.*



"COME UNTO ME, ALL YE THAT LABOUR AND ARE HEAVY LADEN"