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HERALD OF HOLINESS

EXPEDIENCY

General Superintendent Williamson

DOING the expedient thing may be evidence of either weakness or strength. It may be an indulgence or a discipline. As the former it is to be spurned; as the latter it is to be cultivated.

If one pursues the way of expediency to avoid taking his stand when moral principles are at stake, he is a coward. Taking the way of least resistance is the part of a weakling. Playing the role of a chameleon in a situation which calls for a forthright declaration of one's convictions is despicable. Jockeying for a comfortable position astride the fence that will enable one to climb down on either side when the issue is decided is disgusting.

On the other hand, to make issues of matters that are incidental is foolhardy. If the thing under consideration is not vital, then it makes little difference which way it goes or which side of the question one may have defended. It is good to be ready to

die for some things, but let us be sure the cause is worthy of the sacrifice. To be greatly exercised about small things is to show one's self small. There are times when the discipline of restraint is both wise and strong, both expedient and commendable.

Paul said, "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any" (I Corinthians 6:12). In other words, he is saying: "I could eat meat and do myself no injury. It is my right to do it. But I will discipline myself to save offense to my brother and to avoid a divisive issue in the church over an inconsequential matter."

May God give to every Christian the courage to do right as he sees it, having the eyes of his understanding enlightened. And may He give each one wisdom to do the expedient thing to preserve the unity of the people of God.

April 9, 1951

"The Mid-Century Crusade for Souls"

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

TELEGRAMS

London, England—British Nazarenes appreciated powerful preaching of Evangelist Bernie Smith. We thank God for great victories in London, Glasgow, and Portsmouth churches. We welcome him back at earliest convenience.—GEORGE FRAME, *Superintendent of British Isles District.*

Honolulu—Organized third Hawaiian church; Wahiawa, fifteen members. Pastor Norman Moore doing great job; now on furlough, available for conventions and services. Contact headquarters.—LEO H. BALDWIN, *District Superintendent.*

Kankakee, Illinois—Four-week Sunday-school emphasis, and Chicago Central District preachers' meeting, with Dr. T. W. Willingham and Dr. and Mrs. A. S. London, a wonderful success. A new passion has gripped the entire district. We are up spiritually, numerically, and financially. Everything points to a great Easter offering. Crusade for Souls and visitation take on a new momentum. Our district slogan: Love for a lost world shed abroad in our hearts by the Holy Ghost, and go after human souls. This is working.—E. O. CHALFANT, *District Superintendent.*

NEWS IN BRIEF

Pastor C. R. Lee, of Seymour, Indiana, wires, "First Church had the Musical Messengers with us for Easter; broke all records with a Sunday-school attendance of 825."

First Church, Minneapolis, Minnesota, sends word that on "Easter Sunday, 569 attending opening service in new church building. Good music, beautiful spirit present, with hosts of friends and prospects." Rev. William F. Clay is the pastor.

Pastor G. A. Smith sends word from Mount Carmel, Illinois: "On Easter Sunday we broke every Sunday-school attendance record in the history of the church, with 154 present."

Secretary Earl Porter sends word from Richmond, Indiana: "First Church has completed one of the best weeks in its history. Dr. Hugh C. Benner has enriched the spiritual life of the church with his great messages. We are now building a new educational unit. Have recently given our pastor, Rev. C. R. Thrasher, a twenty-five-dollar-per-week increase (Continued on page 17)

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You Promote the GOSPEL When You Promote the HERALD

"We plan to subscribe to the HERALD OF HOLINESS for one new family every week in 1951," Geoffrey W. Royall, pastor in North Hollywood, California, writes. That is a wonderful plan and is one which many churches might adopt.

OVER THE TOP!

Congratulations to the following churches, which made or exceeded the two-thirds of membership goal for HERALD OF HOLINESS subscriptions in 1950.

Church	Percentage
Tuttle, Oklahoma	73
Columbus, Wisconsin	92
Viroqua, Wisconsin	85
Waukesha, Wisconsin	88
Tiltonville, Ohio	396
Florence, Alabama	70
Millport, Alabama	91
Shawmut, Alabama	146
Caledonia, Ohio	73
Jackson, Ohio	175
New Lexington, Ohio	83
Karval, Colorado	115
Montrose, Colorado	74
Yuma, Colorado	76
Pasadena, Texas	81
Leesville, Louisiana	212
Crowley, Louisiana	76
Cadillac, Michigan,	
Cherry Grove	68
Alexander, North Dakota	100
Grand Forks, North Dakota	84
Regent, North Dakota	88
Corry, Pennsylvania	91
Johnstown, Pennsylvania	91
Monaca, Pennsylvania	67
Sharpsville, Pennsylvania	125
Windber, Pennsylvania	111
Torrington, Wyoming	68
Lytton Springs, Texas,	
Thompsonville	125
Clarksburg, West Virginia	142
Wellsburg, West Virginia	74
Cincinnati, Ohio, Fairfax	74
Fayette, Ohio	77
Harrison, Ohio	85
Brockton, New York	88
Jamestown, New York	108
Owego, New York	116
Watkins Glen, New York	105
Plattsburg, New York	123
Winston-Salem, North Carolina	71

Sales Promotion Manager
THAINE F. SANFORD,

Sanctification: a Second Crisis

By W. T. Purkiser*

THIS topic stresses two vital truths concerning entire sanctification.

One is expressed in the term "second," and speaks to us of the fact that entire sanctification is an act of God's grace wrought in the hearts of those who have already been converted or born again. The other is stated in the term "crisis," and indicates that entire sanctification is an experience received in a moment of time.

I

On both these great points there has been much misunderstanding. It has been urged that Christians at conversion have received a sanctifying gift of the Holy Spirit which leaves nothing for them but the normal growth in grace, and maturity of character.

Against such a point of view the Bible speaks with unmistakable clarity. The clear and strong Bible exhortations to holiness are not found in those portions of scripture addressed to the unconverted, but are found in the epistles, all of which are addressed to the Church. The examples given in the Book of Acts relate time and again the coming of the Holy Spirit to believers.

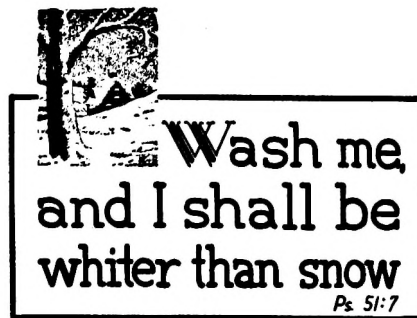
To call the roll of such exhortations and examples would take us far beyond the scope of this brief article. A few representative examples may suffice.

The disciples of Jesus are described in the seventeenth chapter of John in such terms as can leave no doubt of their status in Christian grace. Yet Jesus prayed for them (v. 17) that they might be sanctified, and fifty days later this same group was filled with the Holy Ghost at Pentecost—an experience which Peter described as "purifying their hearts by faith" (Acts 15:8-9).

The Samaritans were definitely converted under the preaching of Philip, and were baptized in open confession of their faith (Acts 8:4-12). This same group were filled with the Holy Spirit shortly after, when Peter and John came from Jerusalem to minister to them (Acts 8:14-17).

No one can read Paul's first letter to the Thesalonians and sincerely doubt that these people were converted. Yet the Apostle desires the perfecting of their faith (3:10), longs to see them established unblamable in holiness (3:13), reminds them that the will of God is their sanctification (4:3), and that God has called them unto holiness (4:7-8), and finally prays for their entire sanctification (5:23).

To the church at Rome, Paul writes his great appeal to consecration (Romans 12:1-2), which is the human side of this second work of grace; and exhorts them to that renewing of their minds which will put them crosswise with the world,



and enable them to prove God's good, and acceptable, and perfect will.

II

The second point likewise has been misunderstood by those who have held that this further work of grace is a gradual thing, bringing the Christian to maturity over a long period of time.

That there is growth in the grace of entire sanctification, as well as before that grace, has always been clearly taught by the holiness people. That there can be growth *into* the grace of entire sanctification is contrary both to the Bible and to good sense. I can grow fruit *in* my yard after the trees have been planted there; I cannot grow fruit *into* the yard by any stretch of the imagination.

That entire sanctification is a matter of an experience with a time and a place is no less certain than that it pertains to those who are already saved.

For example, it is a gift (Acts 5:32). A gift always transfers from the hand of its giver to the receiver in a moment of time. Second, it is a baptism (Matthew 3:11-12). Who ever heard of "gradual" baptism? Third, it is a death (Romans 6:6). Dying may be long, but death is always instantaneous. Fourth, it is entrance into a second rest as Israel entered Canaan (Hebrews 4). The Israelites passed from the wilderness into their promised land at a definite time, not over a period of years.

Further, entire sanctification is an act of God, wrought by the Holy Spirit, on condition of consecration and faith on the part of God's children. The gradual theory of sanctification is essentially a belief in sanctification by works, by human effort and self-discipline, by suppression or counteraction of the sin principle. But Christian holiness is not a matter of human striving or good works. It is appropriated by faith and is the work of God's grace.

Let these two points be settled in our minds beyond doubt. There is more to entire sanctification than these truths. But no one ever entered the glorious grace of heart purity without seeking it as a child of God desiring to be conformed to the image of his Heavenly Father, and without receiving it in response to appropriating faith as an act of God's grace in an instant of time.

*President of Pasadena College, Pasadena, California

The Means of Sanctification:

By Evangelist P. P. Belew*

FAITH

That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith (Acts 26:18).

FAITH is as essential to the normal Christian life as gravitation is to the orderly operation of the universe. It is the attraction by which man is sustained in the right relationship to his Maker, and a law that governs in all functions of Christian living. "The just shall live by faith"; hence, "Without faith it is impossible to please" God.

The law of faith is both general and specific. It applies both to life's over-all providence and also to its minute details. Faith embraces both the principle that "all things work together for good to them that love God," and the promise that "what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

But we may believe in a general providence, and yet have little or no faith for many particulars in that providence. Thus one may nominally believe that God saves men, but have insufficient faith for his own salvation; or he may have faith for his own salvation, and yet lack the faith for the salvation of others. Some have faith for regeneration, but not for sanctification; and some who have faith for full salvation have no faith for physical healing. In the realm of the spiritual, we get from God that for which we believe. By and large, the formula for receiving is contained in the statement, "According to your faith be it unto you." And it is on this principle that God gives "the Holy Spirit to them that ask him."

Following his affirmation of justification by faith, by which "we have peace with God through our Lord Jesus Christ," Paul says, "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1-2). "This grace wherein we stand" coming after justification, and into which "we have access by faith," is the "inheritance among them which are sanctified by faith." It is the "rest" that "we which have believed do enter." It is the experience that draws us near to God "in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

In his declaration of what happened in Jerusalem on the Day of Pentecost, and later in Caesarea at the house of Cornelius, Peter said that God "put no difference between us and them, purifying their hearts by faith." Faith is the contact that releases the cleansing power upon the soul of the believer. Thus we are sanctified by faith.

*Kansas City, Missouri



while he may be found

Isaiah 55:6

Think on These Things!

By Evangelist F. Lincicome*

THERE may be times when a man should be content with what he has, but never content with what he is. It is good to be gratified, but dangerous to become satisfied. If you have become satisfied with yourself, perhaps you had better examine your goal. Of all the miserable people in the world the most miserable is the fellow who has hitched his wagon to his bedpost rather than to a star. Hitched to your bedpost, you have only to roll out of bed to reach your goal; but hitched to a star, you have to do some climbing, and the climbing is difficult. This may be why the lowlands are so crowded, while the hilltop population is so scarce. Jesus advocated a high goal when He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." You will have to do more than roll out of bed to reach that.

* * * * *

What a man obtains in life is but an acquisition, but what he attains is a growth. Holiness is more than a crisis; it is a process. Holiness is not a finality. There is no such thing as finality in the realm of attainment. Sanctification is not the Christian's goal; it is only the Christian's gate. There is no *ne plus ultra* in Christian experience. There is always more beyond. To suppose that sanctification is the stopping place is to confuse foundation of character with the formation of character; it is to confuse perfection of character with the development of character; it is to confuse moral purity with Christian maturity. No, sanctification is not graduation. It is only a full matriculation.

* * * * *

This is an age when it seems fashionable to believe as little as possible. Quite general is the conviction that the Church should come as close to the world in what it believes as possible. It has become quite common to hear people give expression to the utterance, "No matter what one believes, just so he is sincere, for we are all striving for the same place." You can easily guess to what place they are going. Salvation does not depend on sincere thinking; it depends on *right*

*Gary, Indiana

thinking. This is no time to believe as little as possible. A minimum belief never gives victory, vision, or power. It is the maximum belief that gives swing, triumph, and victory. There is no place for a minimum belief in an omnipotent God. The Church is suffering from the minimum—the minimum in four realms: in the realm of experience, in the realm of service, in the realm of giving, and in the realm of belief.

Give Us This

“Religious Insanity”

By G. Franklin Allee*

THIS is a day that demands desperation. As God's people, we must be brave and bold if we are to be found ready for participation in the Rapture. Every Christian must stir himself to an intensity of zeal in soul winning that he has never before experienced. The alternative to this is lukewarmness; and the result of that is expulsion. We cannot, we must not avoid this certainty, and it is time we face the facts with honesty; we are saved to serve. The fruitless branch is cut off and burned.

The greatest need of our day is not for greater military might, more A-bombs, and mightier industrial capacity; but it is for burning-hearted Christians who will go forth to carry out the Great Commission, active personal workers who will wait upon God for the Holy Spirit, and then fulfill the purpose of His coming—*witnessing for Christ*. Every Christian, every child of God, must put forth extra effort and make supreme sacrifices these days to win the lost to Christ.

What made Paul such a great soul winner? Not his education; for thousands of educated men today never have won a soul. It was not his eloquence, for he was ridiculed as being “weak in personality.”

Festus laid a finger upon Paul's secret as a soul winner when he said, “Paul, thou art beside thyself.” And Paul himself once admitted this; for he said, “For whether we be beside ourselves, it is to God.” Wildly frantic in his desire to lead men to Christ, Paul found no obstacle great enough to prevent his success.

Insanity gives great and almost superhuman strength at times. Frantic people are difficult to control. And applying the same rule to this business of winning souls, we must become half insane over it before we will reach our greatest possibilities. If we are calmly normal, lacking the burning zeal and enthusiasm that characterized Paul, we may obtain the good favor of men, while we let their souls be lost. But if, filled with the Holy Spirit, we stir our hearts and activate our every spiritual energy to become soul winners, we will succeed.

*Evangelist, Woodland, Washington

Many people are forever waiting and praying for a “burden” for the lost. They will go out and do personal work just as soon as this “burden” is sent from heaven. They sigh and seem to weep over the lost while their neighbors and relatives go on their way to eternal night. Some even profess a “burden” for the lost, but the sole manifestation of that concern is seen and heard in tears and groans. Let us put away such false fronts that become an excuse for indifference. Tears and groans are all right in their place (and may God give us more of them), but the only true measure of our concern is the energy we are willing to expend to bring men under the influence of the saving gospel of Christ. The truest measure of a “burden” is found in our desire to be personal witnesses at every opportunity.

If a man says, “I am concerned for my neighbor,” but never goes to that neighbor with an invitation to church or a witness for Christ's saving power, does he then have a concern? If a woman gives, fasts, and prays for the lost in heathen lands, but all the time she lets those closest to her go on in darkness and makes no honest effort to lead them to the light, will God measure her interest in the same way she does?

Have we not in many cases been trying to deceive others until we are deceived ourselves? Let us rest assured that no concern for the lost means no true love for God. Can we go on retaining the Holy Spirit in our lives if we fail to fulfill the great purpose of His coming, namely, testifying for Christ, bringing glory to the Son of God—can we?

There are opportunities everywhere if we will become “beside ourselves” to win souls. Paying a bill at the cashier's desk, we can say, “Are you a Christian?” Giving someone a ride in our car offers an opportunity to say, “I hope you are a Christian.” Taking a loaf of freshly baked bread to a neighbor, a Christian woman can leave words like these, “I hope also that you have found the Bread of Life.” The gas station attendant may be

GIVE ME FAITH!

By George H. Talbert

*Don't give me ways and means of wealth
And paths the rich have trod;
Just give me health and courage,
And a simple faith in God.*

*For wealth and gold are passive,
And faith in God is sure;
The corn and wine will vanish,
But faith shall e'er endure.*

*I might lose all my riches
But faith in God is there;
I draw on boundless riches
Through faith in God—and prayer.*

surprised to hear you say, "Thank you for your service, and may the Lord lead you into everlasting life," but also he may be saved by such simple words.

How much have you been doing as a witness? Just what is the measure of your interest in the lost?

The Epistle to the Ephesians:

By H. Orton Wiley*

ARTICLE ONE

The Ephesian Epistle and its rich treasure house of truth. The Epistle to the Ephesians has ever been regarded as one of the richest in the New Testament. There is no composition in the Bible or out of it that has more lofty eloquence, more enriching doctrines, more sound ethics, or more variety and sublimity than this epistle. It was written from a Roman prison, but in it there is no word of complaint nor hint of discouragement. Instead there are deep insights into the love of God and manifold expressions of thanksgiving and praise.

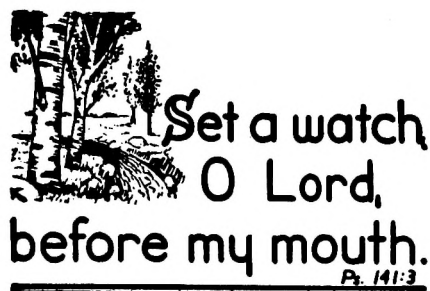
As the martyr Stephen, when stoned by his persecutors, saw the heavens opened and Jesus standing at the right hand of God to intercede for him, so the Apostle Paul, not now limited by the narrow confines of his prison walls, saw Jesus at the right hand of God with a name beyond every other name in this world or that which is to come. He saw Christ not only as the Head of the Church, but as the Head of all things to the Church; and it was this vision of Christ that enabled him to unfold so much of the purpose and love of God to the children of men.

A personal appreciation of this epistle. I came to study this epistle in a peculiar manner. I had just been elected editor of the HERALD OF HOLINESS, and on my way home from the General Assembly I was trying to think of some subject for my first editorial. The words "in the ages to come" kept ringing through my mind. I looked them up and found them in Ephesians 2:7.

I was due at the Portland Camp that week, and since I had been preaching in the Northwest for nearly fourteen years I needed help. After I had looked up the text mentioned, a strange thing happened. I continued to read the epistle and, as I read, it seemed to fall off in layers, with an outline for a sermon and illustrative material gathered around it. I was tense as I studied, and thought to lie back and rest a while; but the Spirit seemed to whisper, "Keep studying, I am giving you your sermons for the Portland Camp." This continued until I had all my material for the camp, and the divisions then given me I still follow, although across the years they have become greatly enriched.

*President Emeritus of Pasadena College, Pasadena, Calif.

Needless to say, I never enjoyed preaching more in my life than at that camp. The truth seemed so fresh and real, and the Spirit's presence so close and comforting. To me it was one of the greatest experiences of my ministry. Nothing like that ever has happened to me since that time. My prayer is that through the help of the Spirit I may be able through this column to communicate some of the truths that have blessed my own heart and make them a blessing to others.



Looking into the Dark

By Paul Martin*

HE talked like a man who had been looking into the dark. His days were dark, like ours today. Turmoil, an uneasy world, the threat, and outbreak of war continually; these were part of his life. Yes, he seemed like a man who was happily journeying down the road of life and came upon a doorway that blocked the path. He opened it, and it was dark inside. But he went in, and closed the door.

When his eyes became accustomed to the dark—well, let him tell it, as he wrote the Hebrew Christians: "As it is, we do not yet everything in subjection to him. But we see Jesus!" (Heb. 2:8-9, Revised Standard Version.)

Oh, how true that is! When your eyes become accustomed to the dark, whether your eyes have been blinded by lightening-like conviction like Saul, or lonely separation like John, or crushing persecution like Stephen; and when you patiently, faithfully, prayerfully wait—you will see Jesus!

Now here is what to do when your path is blocked with darkness. First, look straight into the dark; go through—straight through. Second, as you go into the dark, close the door behind you; don't allow past victories to prejudice the coming one. Close the door to retreat, to sympathetic friends who will say, "There must be an easier way than this." Shut out the secular, the temporal, the passing, for a while.

Third, wait upon the Lord. Recall His promises, and listen to His precious Word. Pray in your own words—frank, honest words, no matter how it sounds. And, if eyes hold tears of confession, or if the soft light of obedience burns in them, and if faithfully they pierce the dark—you will see Jesus!

*Pastor, Porterville, California

Little Things to Think About:

By Viola E. Hodge*

"FOR OUR PROFIT"

It is for discipline that you are enduring these sufferings. God is dealing with you as with sons; . . . but he does it for our profit, that we may share his holiness" (Heb. 12:7, 10, Centenary).

TO every person, soon or late, come trials, testings, and sufferings. They are a common heritage; but to the Christian they have a special significance—they are a means to an end. It is the precious privilege of the child of God to have spiritual understanding, so that when disaster overtakes him he will not blame God, himself, or someone else, but will look for the lesson, the message God means him to have, and will profit thereby.

Too often we spend so much time lamenting and explaining that we entirely miss the blessing that might be ours, whereas we should quickly commit the whole situation to God, and look to Him in simple faith to bring good to us and glory to himself out of something that the devil meant to us for ill. If we could just remember that

*Long Beach, California

nothing can touch the child of God except what is permitted by a kind Heavenly Father! An unknown author puts it this way:

*I learn as the years roll onward,
And I leave the past behind,
That much I counted sorrow
But proved that God was kind.*

We are all so human, so finite, that many times God has to use some drastic means to get our attention, so that He can teach us a much-needed lesson or put us in some place where He has a work for us to do. We are prone to settle down and be content when everything is going smoothly—"at ease in Zion" some call it. We are so often willing to enjoy the blessings of salvation, but not eager to exert ourselves to grow in grace and the knowledge of God, to mature in spiritual graces and become adult Christians whom God can really use. Many and varied are the means that our loving Heavenly Father employs with infinite patience to bring His children into close fellowship with himself, that we may be workers together with Him in the salvation of the world.

"Now the God of peace . . . make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever" (Heb. 13:20-21).

The Royal Number (Rev. 20:4)

By E. Wayne Stahl

"They lived and reigned with Christ a thousand years,"

*The royal, resurrection number they;
To John on lonely Patmos Isle appears
That vision of the rich Millennial Day.
O regal thousand years! On jasper thrones
They sit, their crowns and scepters all of gold.
A city bright, whose walls' foundation stones
Are gems, is where they reign in bliss untold!*

*Their great Messiah, Jesus, shares with them
Glory and honor of His royalty,
In fair, celestial Jerusalem:
The King of Kings, their Emperor, is He.
By His dear blood, and by their witness, they
Were overcomers, through His grace alone
(Rev. 12:11);
Then heard the mighty, gracious Saviour say,
"Come now, and sit with Me upon My throne"
(Rev. 3:21).*

*'Mid scorn, reproach, and sometimes martyr pain,
Did they obtain their vast beatitude.
The sufferers with Christ with Him shall reign
(II Tim. 2:12);
In all their trials this their strength renewed.*

*Their iron cross changed to a golden crown,
And into pearls transmuted all their tears,
For them are blissful triumph and renown
Who live and reign with Christ a thousand
years.*



You Have Great Wealth!

By Earl C. Wolf*

IT matters not whether you dwell in an imposing mansion towering above the quiet valley and rippling stream, or in a cozy Cape Cod cottage overlooking the rock-bound coast and sweeping surf, or in a moss-covered cabin in the lonely hills, or in a thatched-roof hut on a distant strand or veld, you have great wealth! Every man has entrusted to him the treasure of his own life.

John Milton in "Samson Agonistes" has blind captive Samson in the prison at Gaza saying, as he deplored his folly,

*Who like a foolish pilot have shipwrecked
My vessel trusted to me from above,
Gloriously rigged.*

Surely life's ship is "gloriously rigged"; for man was made in the image of God intellectually, morally, and spiritually. We would not take the path of humanism to exaggerate self, but we would place on selfhood an estimate worthy of its Maker. God has given us time, strength, selfhood, capacities, and capabilities and we are stewards over this human estate.

Too many think of wealth in terms of money and things. Success is determined by the size of one's house, the price of one's car, and the number of his stocks and bonds. Too few think of the wealth within one's own self. The greatest achievement of all is the proper management of your own life. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32). More im-

*Pastor, Norristown, Pennsylvania

God Fights for You

By Lloyd M. Hearn

*Do you think that the God of the heavens,
Blessed Father of light and of love,
Ever failed in His plan or provision for man
By secluding His soldiers above?*

*If you feel, like the friend of the prophet,
That the field is possessed by the foe,
Don't give up the fight—just turn on the light!
And the legions of love you will know.*

*In the Book of Beginnings recorded—
Wondrous vision of unending worth—
Jacob's ladder of love, bringing angels above,
Cheers and comforts the pilgrims of earth.*

*Then be not dismayed, weary warrior:
God's forces are still in the fray.
Just load up with love, and keep on the move,
With a song and a shout on your way!*

portant than what you *have* is what you *are*, for there is your true worth.

It is tragic to fail in the trusteeship of things, but far more terrible is it to fail in the stewardship of one's self. It is so appropriate that from the late Dr. James B. Chapman's pen should have come the message, *Your Life—Make the Most of It*. I heard Dr. Willis A. Sutton, of Atlanta, Georgia, speaking on the subject, "Just a Man," challenging high school students to be good stewards over their lives and be "physically robust, mentally strong, morally brave, domestically true, politically sound, vocationally correct, and spiritually deep." You can debauch, dissipate, and destroy life or it can be dedicated, disciplined, and made delightful.

Without reservation life in its totality should be surrendered to Jesus Christ. Martin Luther said: "I have held many things in my hands, and I have lost them all; but whatever I have placed in God's hands, that I still possess." If a person would save his life, he must surrender it. Your greatest wealth—your personality, self, soul, the real *you*—that gift of God which shall live when the stars cease to shine and the planets are placed in the tomb of time shall be saved only if it is given to the Master.

Home Missions Pays Off!

By E. O. Chalfant*

AS I've been exercised quite a bit in the last few weeks, studying the district from its beginnings, I wish to give you just a few thoughts. It is said that Dr. P. F. Bresee at the General Assembly at Pilot Point, Texas, in 1908, said to Rev. T. H. Agnew, who was the first superintendent of Chicago Central District, "T. H. Agnew, stand." When he stood, Dr. Bresee said, "I appoint you district superintendent of Chicago Central District, which embraces all the territory between the Allegheny and Rocky Mountains from the Gulf of Mexico to the North Pole."

That has been only a little over forty years ago. We are safe in saying, I think, that from one-half to two-thirds of the strength of the Nazarenes is embraced in that territory, around thirty-five districts, and possibly more than two thousand Nazarene churches. It has been by "sticking to home missions" that this has been done.

Now here is my definition for home missions. It is for some Nazarenes, who are "sure enough" Nazarenes, who have been genuinely saved and sanctified, and believe in our church, believe in our leadership, and believe in our doctrines, to go into a community where there are no Nazarenes and preach our doctrines with the Holy Ghost sent down from heaven; and to get people under such old-fashioned conviction that they

(Continued on page 10)

A Backslider's Story:

By Joe Olson*

"IT WAS HIS LOVE!"

THE cart rolled away from me, down the hospital corridor. A nurse walked on one side and an orderly on the other. At the turn in the hall the form under the sheet moved. My wife Ruth smiled a wan smile and waved her hand. Then she was gone to give birth to her first child. The scene was the fourth floor of Mt. Carmel Hospital in Columbus, Ohio, and the time was about 10:30 a.m. on May 15, 1948.

One of the sisters who had been very kind during our long vigil spoke to me and said: "If you like, I will take you to the room where they will bring her. Both of you have been steady and brave. You have had a hard time and now it's nearly over."

She meant it only to reassure me and to help, but she didn't know what I knew; and she hadn't seen what I had seen. For when the cart had turned and gone off to the left out of sight, I had seen right on down the corridor to the end and beyond. I had had a glimpse into eternity. I had seen that Ruth and the unborn child were going into eternity together that morning—and Ruth without Christ because I had failed to keep my promise to God. I had never seen anything more clearly in my life. This was it. This was the "pay off." As I had sown, so should I reap; only she would suffer first.

A moment later when our doctor came and suggested that we call in a specialist, since he said the case had taken an "unexpected turn," I readily agreed. Even without the presentiment and vision that I had had, it fitted in. No calamity about to befall could have had more warning. From the first day of the months involved in becoming a mother, my wife had suffered much; and now at the hospital everything indicated that there was but slight hope of saving the life of either mother or child.

LITTLE did the two doctors imagine my thoughts as we chatted while they scrubbed up. We talked about football, of all things, although for those who know Columbus this would seem in order. Then they put on gown, mask, and gloves and whisked through the swinging door. I went down the hall to the room the sister had showed me and the "hour that lasted one hundred years." For I was a backslider.

How do you call upon God for help in an extremity when once you knew Him but now have gotten far away? Is there any special posture of body that you assume? What words do

FOREWORD:

Many times since I got back to the Lord the Holy Spirit has led me to tell of the wonderful peace that has come into my life. The witness of the Spirit has borne home to many of my friends the truth that "old things are passed away; behold, all things are become new" to that one who is in Christ. Some few have heard the whole story, but only a few. Always I have yearned to tell more—to tell all—so that others might be persuaded, if possible, to come to know my Saviour. At such times the Spirit has told me to "write." In my case this is perhaps natural since I have written for a living most of my life. This, then, is my story. I have tried to tell everything that I believe God would have me say, within the limits of this letter. I have tried to be as honest and open-handed now as I shall be upon that day when I shall have no other choice but to stand honest and open-handed before Him. May God bless this testimony to many an honest heart and mind.

you say? And then, if everything you purpose in your mind and heart seems futile, if everything you say "echoes," if there is no ember of any hope to be found in your being, what do you do then? You stand by powerless while the loved one slips away in death. Only the grace of God can take the sting out of death; and for the backslider, who has known God's goodness and love, it is immeasurably worse.

ALTHOUGH I was alone in the room, I was too proud at once to get on my knees to pray. I was afraid someone might see me. Instead, I moved a chair near the door, where I might look down the hall to the door of the room where my wife was, and there I sat trying to lift my heart and mind and soul toward God. It was no good. My torment of mind and heart only increased as the minutes ran out. I called upon God, but I was out of tune with Him completely. I had no thought that I might have committed the unpardonable sin—blasphemy against the Holy Spirit. But a nearly equally chilling certainty seemed to settle around my mind and heart—a feeling that I had exhausted the patience of God. The lamp was not in the window. No Father awaited this prodigal. All was darkness. Home was only a figment of the imagination—something to be desperately hoped for but never attained—again. The torment became indescribable.

I wrestled in agony with my thoughts. If only I had done this and not done that. Time and again, as memories streamed by, I was at the crossroad of choice . . .

(To be continued)

*Member, Linden Church, Columbus, Ohio

HOME MISSIONS PAYS OFF!

(Continued from page 8)

can't eat, they can't sleep, until they go to the place of prayer and get such a burden on them for their sins that they will forsake their sins from their hearts. It will cause them to forsake all their outward sins, quit their lodges, quit going to shows and all sorts of ungodly places. They will quit their swearing, quit their stealing, quit committing adultery, quit desecrating the Sabbath, quit wearing jewelry, dress plainly, and become new creatures in Christ Jesus. When you get straightened out in that way, you'll be a candidate for second-blessing holiness.

It's generally a fact that when you become thus changed the ordinary Protestant churches don't want you, and all you can do then to take care of this sort of convert is to start the Church of the Nazarene. You'll find the place in which to worship; you'll find the preacher; and you'll find the Sunday-school superintendent. There is nothing that so initiates and starts a Church of the Nazarene like getting people saved and sanctified in a new place.

This kind of procedure has taken place throughout the world during the last forty years, and now we have 3,500 Nazarene churches, about 250,000 Nazarenes around the world, and will raise \$25,000,000 for church work. With 5,000 in our school and one-half million enrolled in our Sunday schools, we can honestly say that home missions has paid off.

It is my humble opinion that we are just on the edge of our opportunity and responsibility; and that if we'll make what we have done the mere beginning, the mere steppingstones in the next ten years, there's no reason why we should not double the strength of our denomination. Why not go in by 1962 to have 7,000 Nazarene churches instead of 3,500; one million in our Sunday schools instead of 500,000; and raise \$50,000,000 instead of \$25,000,000? In our great forward movement of the "Crusade for Souls," we are beginning to strike a stride that will bring this to pass.

We must have a passion that partakes of the nature of a mania, and mania means insane; in other words, "Go crazy for God and the Church of the Nazarene." Have an activity that is super-human. Undertake great things for God. Exercise some faith in a triune God. Then along with that, have a vision that is sane, yet seemingly insane. If we'll do all that, home missions will keep paying off, and it will surprise us what the Church of the Nazarene will do in the next ten years.

Home missions always pays off one thousand per cent!

*Superintendent of Chicago Central District

Cigarettes and Beer

For the Boys in Korea

By A. S. London*

THERE has been quite an agitation during the past few months about our government supplying canned beer for the American soldiers in Korea. Many of our soldiers are Christian young men, and never have used liquor in any form. Now they find themselves presented with free cigarettes and beer as a part of their rations.

Hundreds of these Christian young men have written back to their parents, and protests have been pouring into the White House. Beer was abolished as a free ration and restored to what is called the Post Exchange. Here cigarettes and beer are sold to the boys, and the "profit" goes to supply beer for our American soldiers. Uncle Sam is making it possible for all our boys to have free beer. Many of these young men are only nineteen and twenty years of age.

Deets Pickett, in the *Clipsheet*, says: "One can of beer a day will not make a man drunk, but it will make a drinker out of an abstainer, and the end result will be many cans a day."

The wets are now arguing that the water in Korea is not fit to drink, and beer is needed to take the place of bad water. It is strange that the Koreans have been drinking this water for centuries, and now all of a sudden beer is needed to take the place of their common drink! And I am wondering, If the water is so bad that it is not fit to use, would it not be as possible for us to ship water to our soldiers as it is to ship beer?

The wets are also putting out the statement that soldiers cannot fight on water. That is exactly the opposite of what God said.

Clinton Howard, in the *Watchman-Examiner*, says: "It is claimed that soldiers cannot fight on water. God said they could. He ordered the armies of Israel, when they marched through the wilderness and conquered the nations that occupied Palestine, to drink no wine, or strong drink. God gave them manna from heaven, and water to drink out of the smitten rock, that followed them."

When the Lord commanded Moses to go up and possess the land of promise, Moses said: "And I have led you forty years in the wilderness: . . . Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the Lord your God."

Beer drinking leads to the habit of liquor drinking. The Bible gives solemn warnings against drunkenness: ". . . nor drunkards . . . shall inherit the kingdom of God." "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken."

*Sunday-School Evangelist, Oklahoma City, Oklahoma

The commanders of our armed forces ought to take warning. Tens of thousands of our God-fearing parents are not willing to sacrifice their sons on the altars of the liquor traffic. Liquor in any form means mental disorders, impaired health, and social instability.

Let our parents all over the nation protest the action of the brewers in seeking to encourage beer drinking in the armed services. One drink may start a young man toward alcoholism. May God look in mercy upon our nation now in the grip of the liquor traffic, is our prayer!

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

His Protecting Hand

THE unlighted streets of Kliptown are dangerous, and especially so at this season. We are the only church which ventures to have regular night services, but we feel that we must. The great mass of the folk here work in Johannesburg. They leave home by 5:00 a.m. and arrive back around 7:00 p.m. Often some of them come directly from work to service, not having eaten. And they have no decent mealtime during the day at their factories.

One evening, Ruby and I were in the center of Kliptown, when suddenly a native gang fight broke out right by us in the street. At least a dozen men armed with "kerries" (clubs) and stones were there in action. One man outran his pursuers down the street. A woman lay down across our footpath to escape the hurtling stones. Then from their midst a man ran out by us to escape, bloody from head to foot. These went away and evidently gathered mobs to help them, for there have been three or four gang fights since, at the same place. About thirty were arrested in the last one. Three people have been reported killed in that area in the past two weeks. How did we get away? Well, we walked away, as we thought it unwise to run. We thank God for His protection as we "walk" with them in their darkness.—HENRY POTEET, *Africa*.

"Whosoever will . . ."

The Lord has given us a Roman Catholic priest. He was a priest for twelve years. He has been saved about a month. He has been giving his testimony in the different towns where we have work, and forty-six souls have come to the altar. He has already won his mother to the Lord. He got married just about the time that he was saved. She is a quiet young lady and co-operates with him. Brother Wellmon held a revival in the Bible school recently, and they both professed to get sanctified. We ask your prayers for them. The devil is getting stirred.—HAROLD STANFIELD, *Nicaragua*.

Joy in Service

I am enjoying my work here very much. Many times the Lord allows us to overlook the sadness of others and gives us real joy of living. It is just that way with you I suppose: times when you suffer with those who suffer and times of rejoicing with those who rejoice. We appreciate so much the fellowship with the other missionaries here. Also we enjoy studying Spanish and Kekchi with Guillermo Paau as our teacher.—LARRY BRYANT, *Guatemala*.

Hokkaido, Japan

The subject for which we request united intercessory prayer is the work of the Lord as it pertains to the Church of the Nazarene in Hokkaido (where we expect to be by the time you receive this letter). To this date we have had no missionary located in that most northern island of Japan. In all of Hokkaido, there are only

fourteen Protestant missionaries. There are five hundred towns of over five thousand population in which there is no Protestant work of any kind. How great is the need and how wide and urgent the opportunity!—DOYLE AND MATTIE SHEPHERD, *Japan*.

Language Barrier

Unlike our Nazarene work in Peru and Argentina, we are working totally with the Aymara Indians. It is therefore necessary to work with two languages: Aymara, and Spanish, the trade language. All of our services are conducted in the Aymara tongue. Most of the Indians of the older generation speak very little Spanish. We have been working through two interpreters (English to Spanish to Aymara), but hope before long to be able to omit English. In the future we would like to learn Aymara. One's ministry is more effective in the Indian tongue. The language is one of the greatest problems that we have to face. Will you not pray with us that God will help us in our language study to be better prepared for the work which He has called us to do?—JACK ARMSTRONG, *Bolivia*.

Home Missions and Evangelism

Roy F. Smee, Secretary

Regional Conference on Visitation Evangelism
for pastors, evangelists, and ministerial students

Southeast Educational Zone
Nashville, Tennessee
April 25-27, 1951

Speakers: General Superintendent Samuel Young, Dr. Roy F. Smee
Seminar Leaders

Dr. S. T. Ludwig, "Organizing the Church for Evangelism"

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

Rev. W. E. Albea, "Soul Winning"

Services at Trevecca Nazarene College

Dr. A. B. Mackey, Chairman of the Steering Committee

New Churches

We have just received reports of two more churches organized overseas. Our third church was organized by Superintendent Leo H. Baldwin in the Hawaiian Islands at Wahiawa on Oahu the middle of March, with fifteen charter members. Rev. Norman L. Moore is the pastor of this church. Brother and Sister Moore are now on furlough

in the States and can be addressed, Box 33, Fort Recovery, Ohio. (Incidentally, the Hawaiian churches are in a HERALD OF HOLINESS subscription campaign. Kaimuki Church in Honolulu has reached its goal of thirty subscriptions. Their membership—thirty.)

Our tenth church has been organized by Superintendent Charles H. Strick-

(Continued on page 14)

Dr. H. Orton Wiley on Ephesians

Many congregations have been blessed by Dr. H. Orton Wiley's messages on Paul's Epistle to the Ephesians. Now all of the readers of the **HERALD OF HOLINESS** are to have the privilege of sitting at the feet of this great scholar, writer, and Christian. Beginning with this issue, he will give us a brief article on this wonderful epistle each week. Dr. Wiley has been an outstanding leader in our church for many years. At this time he is president emeritus of Pasadena College and professor of theology. You will want to read and preserve every one of these articles.

"It Was His Love"

The Story of a Backslider

Another new feature begins in this issue of the **HERALD OF HOLINESS**. A gifted writer, O. Joe Olson, will tell how he backslid and then came back to God. It is a marvelous presentation of the way a good God brought back into His fold one who had strayed afar. He is telling this story at my request, and only for the glory of God. Let's all pray that through it many backsliders may be constrained to come back to the Father's house.

Zest for Christian Living

SOME days ago I received a symposium on how to teach. One writer in this book named and briefly discussed three characteristics which are essential to the successful teacher. They were: (1) a zest for his work, (2) flexibility and control, and (3) clarity, or lucidity. This man was right in these suggestions. An efficient teacher of any subject should have these qualities. In fact, there are many fields of human endeavor where these traits would be necessary for the highest achievement. A salesman ought to have them. The same is true of preachers. However, I do not intend to discuss these traits in relation to any vocation which I have mentioned. I want to think of them now in connection with the vocation of Christian living.

ANY person who would live the Christ life as he should must have zest, or enthusiasm, for it. In illustrating this point as to teaching, the writer of the

Teaching with Enthusiasm

chapter referred to above

told of the late William Lyon Phelps, famous professor of English Literature in Yale University. Billy Phelps, as his students called him, was a great thinker and critic. It might also be added that he was a great preacher. For several years, during his vacations in Michigan, he made a little Methodist church famous by his preaching there. I heard him speak to the ministers of New York City. He preached the Bible and urged them to do the same instead of what many of them were

EDITO

Stephen S.

doing—presenting the secular matters of the day. But, of course, Dr. Phelps was most famous for his teaching. He is said to have interested more students in English literature than any other teacher in Yale University's history of two hundred years. He tells in his autobiography about waking in the morning and thinking of his first class with delight. He had plenty of zest for his work. And that was the chief reason why he was so outstanding in that field.

THIS spirit of enthusiasm should characterize every Christian. He should face each new day with zest for Christian living. He should take delight in the thought of crusading for Christ, of talking to the needy about Jesus, and of inviting people to Sunday school and church. He should meet his duties as a follower of Christ with enthusiasm.

The same zeal which Paul manifested before he was converted—"Concerning zeal, persecuting the church" (Phil. 3:6)—was evident in his life after he became a Christian. The love of Christ constrained him; it burned in his bones until he could but carry the gospel to many lands. The people of God are "a peculiar people, zealous of good works" (Titus 2:14). A successful Christian must have enthusiasm for living like Christ and for getting others to do the same.

The person who teaches or follows any vocation which he hates or is indifferent to will be a failure. Likewise, the Christian who comes short of the level of delight and intensity in his Christian activity will achieve little for Christ. Drudgery and success are not companions; but rather enthusiasm and success. The successful Christian will be zealous for Christ and the Christian way.

Honesty and Becoming

ALL of us who would become must be honest with ourselves. We must face the facts! It is easy to live in a world of make-believe and imagine that we are becoming when we are not. It is so easy to be partial to ourselves and thus overestimate our deeds. I was very much impressed sometime ago at a seminary prayer meeting when

a student said: "I was a pastor for a year and a half at a certain place, and nothing happened." "Nothing happened!" No doubt he underestimated his achievements, but at least he was doing his best to be honest, to face the facts. As he went to the mission field, he was anxious above everything else *that something would happen*, that he might become, and that the work there might become. God has blessed him and the work of his hands on the mission field. May we not deceive ourselves by believing that something has happened when it has not!

Some days ago I talked with a man who had just retired from the ministry. He had had years of service in one of the larger denominations. As far as I know, he never professed what the preachers in the Church of the Nazarene do. Nevertheless, he told me that when he prayed through and decided to enter the ministry after following another career for a time he made a covenant with God. He agreed to enter the ministry with the understanding between him and God that if he should come up to the end of a year without souls for his hire he would hand in his credentials. He said that he meant it, and God knew that he meant it. It is needless to add that God gave him souls—and many of them. *Something happened!* He developed, and the Word of God grew and multiplied.

Another danger at this point is that of finding refuge in alibis. We are ready to admit that nothing happened, but we hasten to place the blame on somebody or something else. The power of becoming in us and in the work which has fallen to our lot was frustrated, but the responsibility for the outcome was not ours. This kind of alibi for failure is always and absolutely inexcusable. Neither man nor God will accept it. Therefore, let us be strong and see to it that something happens. The following familiar poem thus exhorts us:

Be strong!

*We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle—face it; 'tis God's gift.*

Be strong!

*Say not, "The days are evil. Who's to blame?"
And fold the hands and acquiesce—oh, shame!
Stand up, speak out, and bravely, in God's name.*

Be strong!

*It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song.*

Christ's Prayer for Himself

JOHN 17 is usually divided into three parts. Already I have discussed the second section (17:6-19) under two titles, "For Whom Did Jesus Pray?" and "What Did Jesus Pray For?" and the third division under the subject, "That They May Be One." In this third article I considered both whom Jesus prayed for and what He prayed for in the last part of His high-priestly prayer. My present purpose is to point out the specific petitions which Christ sent up to the Father for himself as over against the other material in that portion of John 17 (vv. 1-5) which is usually described as Christ's prayer for himself.

There are really only two petitions in these five verses—the latter part of the first verse and all of the fifth. Here is the request that is found in 17:1: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." The second request reads as follows: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (17:5).

The first half of the opening verse of this great prayer connects what Jesus had been doing with what He was going to do—His discourse to men, which begins in John 13 and concludes with John 16, and His converse with God in John 17. This connecting link reads thus: "These words spake Jesus, and lifted up his eyes to heaven, and said." Verses 2-4, which come between Jesus' first and second petitions, lay the foundation for His requests of the Father. This is especially true of verses 2 and 4 since the third verse is really parenthetical. If what Jesus affirmed in these verses as to His status, or authority, and His achievements had not been true, He would not have had the right or courage to ask what He did of the Father. But since the Father had given Him power, or authority, over all flesh, that He might give eternal life to as many as the Father had given Him (v. 2), and since He had glorified the Father by finishing the work which the Father had given Him to do (v. 4), He was made bold to call on Him largely for himself. He besought the Father to glorify Him in the hour of His crucifixion, and then later, after His resurrection and ascension, to restore unto Him the glory which He had with the Father before the world was.

The divine Christ, who had so highly honored the Father in His life on earth, could ask special favors of the Father as He faced the Cross and as He looked forward to His return to the heavenly world. It should also be added that this kind of Christ made the petitions for His present and

future disciples significant and effective. They would not have merited the study we have given them in the three preceding articles of this series if they had not been prayed by Him.

THE QUESTION BOX

Conducted by Stephen S. White.

Q. Why do we believe in entire sanctification as a second work of grace?

A. Because the Bible teaches it. Read John 17. Here Jesus prays for His disciples to be sanctified, and not for sinners. Therefore, entire sanctification must come after conversion. Again, this prayer was answered at Pentecost, when it was disciples, or Christians, who were baptized with the Holy Spirit in His sanctifying power. There are many other passages in the Bible which support this view.

Also, experience teaches that entire sanctification is a second work of grace, or comes after the new birth, or conversion. You may ask how experience teaches this. By giving examples of people who have been sanctified after they have been saved. I have heard hundreds of people testify to being sanctified as a second definite work of grace, and only one testify to being sanctified when he was saved. And his best friends did not believe that he had been sanctified.

Further, reason as well as the Bible and experience substantiates the view that one can be sanctified only as a second definite work of grace. Something different is done from what was accomplished in conversion, and different conditions must be met for entire sanctification from those for conversion. In conversion, a sinner is freed from the guilt of his actual transgressions, and he is brought into newness of spiritual life. In order for this to take place, the sinner must repent and believe. In entire sanctification, the sin-nature within is destroyed; and this must be preceded by complete consecration and faith. The two crises are different and must be experienced at different times.

Q. How can anyone believe in entire sanctification when I John 1:8 teaches just the opposite of freedom from the sin-nature?

A. The person who interprets I John 1:8 as this question implies refuses to read the next verse and the whole first chapter of I John. If you will read the ninth verse, you will easily see that I John 1:8 is really in favor of entire sanctification rather than against it. After saying, "If we

say that we have no sin, we deceive ourselves, and the truth is not in us," John immediately says in the ninth verse: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (The italics are mine.) What he is talking about in verse 8 is the people who say they have no need for sanctification, who say that they are not born in sin, do not have any sin-nature to be cleansed away. These people are deceiving themselves, and the truth is not in them. But in the next verse he goes right on and declares that they can not only be forgiven of their sins, but they can also be cleansed from their sin—their unrighteousness. This is the true interpretation of I John 1:8 when taken as it should be in its context. Permit me to give it to you again. The man who says he has no sin-nature, and doesn't need entire sanctification, is deceiving himself; but if he will confess what his state is, he can get rid of it through the cleansing power of the Blood.

Q. What is holiness?

A. Holiness is the state one enters into when he is sanctified wholly. It is a state of moral purity, or freedom from the carnal mind, or inbred sin.

Q. In a recent revival conducted by an evangelist the preacher constantly emphasized the need for consecration on the part of the saved before they could be sanctified wholly. However, there are other holiness churches which do not emphasize consecration as we Nazarenes do. Could it be that we are just following the terminology of the early holiness preachers rather than teaching the Bible truth at this point?

A. I do not know of any holiness churches which do not emphasize consecration as a prerequisite for getting entire sanctification. This, as far as I know, has always been a cardinal teaching of the holiness movement. You mention Isaiah and David as examples of those who got sanctified without consecrating. You seem to think that they consecrated after they got sanctified. This is putting the cart before the horse. As the Bible constantly teaches, one must give himself, as the vessel, before God can

clean the vessel. God cannot cleanse and sanctify until He has that which He is to cleanse and sanctify. Besides, we must not think that in every Bible case of sanctification every step in connection with sanctification is given. Sometimes it presents this experience from one standpoint and sometimes from another. You must read all of its teachings along this line before you can get a well-balanced view of this truth. Every soul that gets sanctified has to consecrate before God can cleanse, although the Bible does not in every place bring this out. In Romans 12:1 Paul emphasizes this phase of the teaching as to entire sanctification in a special way, and there are many other places where it is implied.

The goodness of God leadeth thee to repentance (Romans 2:4).

It is indeed a tragedy for any one of us to oppose the effort of God in His attempt to stand between us and certain disaster.—EARLE F. WILDE.

Home Missions and Evangelism

(Continued from page 11)

land among the Europeans of South Africa at Roodeport. We will have a full report of this new church later.

Superintendent E. E. Grosse organized a church at Needmore, Pennsylvania, on the Washington-Philadelphia District. There were eighteen adult charter members. Rev. Thomas Bambling has been appointed pastor. They have purchased a lot and are now beginning to build. This is the sixth organization this quadrennium for this district.

Echoes

Of Conference on Evangelism

The Southern California District endeavored to carry over the inspiration of the January Conference on Evangelism in Kansas City to all their pastors. Forty-three pastors and a number of evangelists met together at Long Beach First Church one morning. Papers were read and reports of the conference given by those who attended the Kansas City conference. After each paper or report, the group had an earnest season of prayer. The meeting extended on into the afternoon, and Rev. Paul Martin gave an inspirational message on personal evangelism. District Superintendent R. J. Plumb said, "The purpose was to be drawn closer to God, and it was blessedly realized."

Religious News and Comments

Edited by Delbert R. Gish

THE Wage Stabilization Board has recently ruled that religious, charitable, and educational institutions are exempt from the present nationwide wage freeze. Thus hospitals, schools, and colleges with religious affiliations, and churches may raise the salaries of their employees without consulting the government agency, at least until another ruling is handed down.

During and since his six-month United States tour, Toyohiko Kagawa received about \$61,000 (with about \$5,000 more expected to be added) to build chapels for Christian worship in rural areas of Japan.

A Japanese pastor of the Christian Church, the Reverend Kiyoshi Tanimoto of Hiroshima, spoke in Congress the other day. His speech included a discussion of the Christian occupation policy followed by America in Japan. Because of it the Japanese, he said, have given up whatever ill will they may have borne because of the bombing, and have accepted the atomic bomb as God's judgment upon them. The food and supplies sent by America did much to win Japanese friendship and gratitude.

Countries behind the iron curtain or under Communist influence find many of their common freedoms curtailed. An example of this is seen in the realm of religion in the Baltic states of Estonia, Latvia, and Lithuania. In order to attend church in these countries churchgoers must obtain permits costing about two dollars each in our money. Church services may be held only in the early hours of Sunday, since they might "interfere with more important meetings" if held later in the day. Churches may not be kept open if they are closer to another church than seven miles. No volunteers may be used to build or repair churches, for "this might interfere with rebuilding of the state." Communism will of course utterly destroy all Christian churches if it can become powerful enough to do so.

One example of the benefits of capitalism may be seen in this: The Ford Motor Company gave some time ago one million dollars to the National Conference of Christians and Jews. The amount will be used to construct a building close to the United Nations headquarters and to maintain it for twenty years. The Religious News

Service will be housed here along with other religious interests.

The Reverend Harrison Galloway, an eighty-five-year-old Negro preacher of Arlington, Virginia, has shown unselfish devotion to the cause of Christ. He lived alone in a small frame house, heated by one stove and lighted with oil lamps. When a large department store became interested in his plot of ground (a little less than an acre) as part of a ten-million-dollar project, he sold his property for \$85,000. Soon he announced that the money would be given to build a community church and parsonage in Deanwood, across the Potomac from Arlington. He said: "I'm going to build a wonderful church; and then

when I go to the Lord, I'm going to say, 'Lord, You rewarded Your faithful servant with a miracle, and he has endeavored to do Your will.' Such deeds shine out in a city and nation where so many are going to extreme lengths to acquire money for selfish ends.

When a Negro student was refused admittance to the Emory University School of Theology, at Atlanta, Georgia, the student body took a poll of sentiment among its members. Two hundred thirty-four voted for admitting the student, thirteen were against, and seven were undecided. The student council issued the statement: "We think we are morally obligated to make the opportunity for equal education in religion available here. We are tired of giving first-class propaganda to Communism by continuing our failure to practice what we preach."

THE HOME CIRCLE

Conducted by Grace Ramquist

Farewell to Don—

LAST night was the last regular Sunday service Don will be attending at our church for some time. This morning, even before I am writing these words, he is downtown with many other boys and will leave for service in the U.S. Navy before the day is over.

Don is still a teen-ager and belongs in the group of young people who for the last three years have been more or less frequent visitors in our home. But when he gets back from his two or four years of service, he will no longer be a teen-ager, and the habits of carefree youth will be past.

Don has been always a favorite among the young people. He always has been the thoughtful sort, remembering to help serve the refreshments when help was needed; stacking the soiled dishes neatly by the side of the sink; always ready to visit; and never in too much of a hurry to be polite.

The very fact that he has been a favorite of mine has made me feel responsible to a great extent for his spiritual well-being. And now, as farewells are said to Don, as a teen-ager in our group, I am made to tremble for fear we have not done all we could. Last night, when I realized he soon would be leaving us, I prayed earnestly that God would somehow strengthen him when he faces the coming trials and temptations of his new circumstances. I prayed that even

when he might be expected to be weak, he will be strong and that he will grow in Christian stature.

And even as I think of our Don and the boys he represents in our own church congregation, I am made to remember that you, too, all over the world, are bidding farewell to your Dons and Jims and Bobs. For these all, I am praying.

Let us as members of the household of faith form a chain across the miles—a chain of prayers! Let us pray each day for these, our boys, who have grown up in our churches, who have visited in our homes, who have belonged to us. Let us pray that they will become settled in their religious convictions and that they will take a firm stand for the right. Let us pray that wherein we have failed them God will overrule and guide them aright.

When the boys who are represented by Don come back to join our groups once again, God grant that they will be strong Christian pillars in the church!

OKLAHOMA DWELLERS:

The Tornado

There was once a little church near the town of Erick, Oklahoma. In this little country church my father held a revival meeting one summer. In the middle of the last Sunday morning service, the people suddenly became restless. One at a time the men of

the congregation left the service. I looked out the window which was nearest me, and saw that the sun seemed less bright. My father, who was always quick to catch any signs of disturbance in his audiences, realized that something was wrong; so he brought the message to a hurried close. By 11:30 a.m. the church crowd was all outside the building.

Once outside, all eyes turned toward the funnel-shaped cloud hanging high in the sky. This cloud meant only one thing in that part of Oklahoma—a tornado was dangerously near where we were standing.

I was so frightened! I looked all around for some place to hide. Some of the children suggested we run to a basement house which was about a half a mile away. A man standing near said, "No, wait a bit. That cloud isn't turning in this direction. I believe it is heading north of here."

Soon everyone was speculating on where the tornado would dip. But before long it was out of sight and the crowd began scattering. Everyone lost interest and went to his home, going about his duties in the routine way.

The wild tales those children told me that day about the times tornadoes had dipped down near their homes reminded me of the manner in which Jesus is coming back to earth. I wonder if we will be watching for the cloud which will dip down and gather up the prepared ones. Are we as God's children watching for the signs, or are we going about our routine duties with no concern for the gathering signs?

The men and women of that day in Erick were anxious one moment; then they seemed completely to forget the danger the next moment. Somehow I knew there might come a day when they would not be watching and when they would be killed and all their property destroyed before they awakened to the dangers. They were used to clouds gathering. Some of the old-timers laughed at the people's fears. "Oh, this is nothing!" they said. "That cloud will not come this way."

In order to be ready for the coming of Jesus, we must be on the lookout at all times. Tomorrow may be the day, or even this very day may be the appointed time. No one knows. All must be ready and watching.

You who judge others, be for once a judge of yourself; look into the hiding places of your own conscience . . . let therefore your sins and offences be reckoned up; let the wounds of your conscience be considered.—CYPRIAN.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for April 22: Sanctification, a Second Work of Grace

Scripture: Matt. 3:11; Luke 10:17-20; John 17:6-17;

Acts 1:12-14; 2:1-4; 8:5-17; 19:1-6

GOLDEN TEXT: *Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God (Heb. 6:1).*

God believes in *insulation* rather than *isolation*. We have said that over and over again, but it deserves underscoring once more. God does not intend to isolate saints from the world; He plans to insulate them against worldliness. That is the meaning of His mighty prayer, *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil* (John 17:15). Christ is saying that sanctified people need not change their address just because they become sanctified wholly. Keep on living right in the midst of a sinful and troubled world. God was never the One who started hermit orders. He does not build moral bomb-shelters for His saints. Stay out there in the thick of the storm—that is what God wants—only He designs an inner calm that gives tremendous fortitude. The Holy Spirit was given so that He that is in us would be greater than he that is in the world. Yes, it is insulation and not isolation.

Neither did Jesus pray for segregation for His disciples. They were not to be taken out of the world into solitary bliss, nor were they to huddle together as they remained in the world. In earlier days Christ did send out His disciples two by two. That was before the Day of Pentecost, when they would need a lot of human support. Now He draws the blueprint for the great advance after Pentecost and does not even suggest that they couple up for mutual admiration and mutual support. He said He would send them into the world; and, having only a small dozen men, He knew they would have largely to divide up to get the job done. Holiness is not meant to develop cliques who draw circles around themselves and turn their backs on lost humanity. True, the best saint will always crave and will need the fellowship of other saints, but his working hours will be spent out where sinful men reel and die. One by one they were sent out to create centers of holy warmth for a needy world. No, not even segregation!

Keep them from the evil was a prayer with tremendous depth. Let us join Him in that prayer for ourselves.

In the Secret of His Presence

(Psalms 91)

By J. R. Spittal

In the secret of His presence, I am free from anxious care;
For my soul is clothed with power, as I wait for Him in prayer.
There no evil can o'ertake me in the place of sure retreat,
And no plague come nigh my dwelling as I linger at His feet!

He will cover with His feathers, and protect from fowler's snare.
His wings of truth shall be my shield as I go to Him in prayer.
No pestilence or terror can molest me, night or day;
I have made the Lord my refuge, and it's here I mean to stay.

Thousands may fall at my right hand, but angels guard and care.
His love is set upon me, and delivers me through prayer.
With the lion and the adder, the old dragon under feet,
I can be a Christian conqueror, and the devil can defeat.

With long life and His salvation He will surely satisfy.
My all upon the altar, I will dare to live and die.
I will call and He will answer, for He knows my every care;
For in trouble as in sunshine, I can go to Him in prayer!

NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

in salary and extended to him a three-year unanimous recall. Our average Sunday-school attendance the past six weeks has been 644 per Sunday. Our people are encouraged to press forward for God."

Pastor Asa H. Sparks reports from Richmond, Kentucky: "Since the preachers' meeting in Louisville with Dr. D. I. Vanderpool and Rev. Edward Hardy, God's special anointing has been upon us. The altar has been filled with souls seeking Him for five straight Sundays. Our Easter offering was \$571—the greatest yet, and almost as much as we gave for missions all last year. This is a forward step for Richmond; we will do better later. On Easter 364 were present in Sunday school. We praise God for His wondrous blessings. We are encouraged."

Pastor F. B. Moore of Peoria, Arizona, writes: "Luke Field Air Base, a few miles from our church, is opening again. If you have friends being sent to this field for training, send me their names and I shall be glad to contact them."

Rev. Victor Schroeder, graduating from the Nazarene Theological Seminary in May of this year, has been called to pastor the church in Decatur, Georgia. He assumed his new duties there the first Sunday in April.

Pastor Melza H. Brown of First Church, Nampa, Idaho, sends word that their "church is giving 10 per cent of their income regularly to world evangelism." Their Easter offering was \$2,165.

Dr. Albert F. Harper, editor in chief of church school periodicals, was in a revival meeting at Mitchell, South Dakota, March 18 to 25. Also, on March 20, he spoke both morning and afternoon at the South Dakota District church schools convention in Mitchell.

On March 11, at the Church of the Nazarene in Blanchard, Louisiana, there was a beautiful anniversary service for Rev. and Mrs. A. D. Ashby, who have been married for fifty years. God has blessed this precious couple, and continues to bless them. They have twelve children, thirty-five grandchildren, and ten great-

grandchildren. All the children were present at the golden wedding anniversary service, all the grandchildren but one, and all the great-grandchildren but one. There were 160 people present. District Superintendent Elbert Dodd conducted the anniversary service, also brought a message, and God blessed with His presence. Brother and Sister Ashby have had a long and happy married life, also a long and successful ministry in God's service. Brother Ashby has preached for more than forty years, and thousands have been blessed under his ministry. The Louisiana District loves and appreciates Brother and Sister Ashby.

Evangelist M. V. Bass writes that he has an open date, July 3 to 15, which he would be glad to slate anywhere the Lord may lead. Write him at his home address, 18616 Riverview, Detroit 19, Michigan.

Seymour, Indiana—First Church recently closed a very fine revival with Rev. and Mrs. Bernard Armstrong and Brother Burl Sparks as the special workers. Two prayer meetings were conducted each day, and the Holy Spirit honored throughout the campaign. Night after night our hearts were thrilled, and shouts of victory were heard as Brother Sparks directed the song service and sang specials. Mrs. Armstrong is an accomplished pianist, and played about fifteen minutes each evening before the service began. Brother Armstrong won the hearts of the people with his wonderful messages on holiness. Several souls sought and found spiritual help, and a good atmosphere continues to prevail. In our third year in this pastorate, God is blessing in all departments. Pastor and people are united one hundred per cent in district interests under the capable leadership of Superintendent Leo C. Davis.—C. R. Lee, Pastor.

Song Evangelist Curtis R. Brown writes that he has an open date, May 14 to 27. Write him, 1020 Clarendon, N.W.; Canton, Ohio.

Evangelist Charles Ed. Nelson writes that he has an open date, May 1 to 13. Write him, 208 North 6th Street, Rogers, Arkansas.

Evangelist James F. Miller writes: "Wife and I have an open date early in April which we'd like to slate with some church in east Tennessee; then we will be at Jacksonville Central Church, Florida, April 22 through 30. Following this, we have an open date for the first three Sundays in May. We preach, sing, and do children's work. Write us, 9736 Campus Ave., Jacksonville 8, Florida."

ARE YOU USING THIS—

A new series of Sunday-school invitation cards is prepared each spring and fall. These are offered at low cost for our own schools. Order the SC series.

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Roaring Spring, Pennsylvania—God has given us a wonderful revival, which continued for three weeks, with Evangelist Alfred Armstrong. We believe the church has moved up during this meeting. Brother Armstrong's powerful preaching brought great conviction upon the people and many knelt at the altar, seeking God for salvation and heart holiness.—Charles H. Wright, Pastor.

Muncie, Indiana—These are very precious days for the Forest Park Church. God has stamped His approval upon His people, and souls are getting through to the Lord. Last November we had a great revival with Evangelist Roy Lewis, with some seventy-six seekers at the altar. People prayed and shouted, and the Spirit of the Lord took possession until it was difficult to find time for the evangelist to preach. All previous Sunday-school records were broken. The Youth Week in January (during sub-zero weather), in charge of our young people, with Rev. Lewis Piner of Dunkirk as evangelist, was a meeting blessed of God. Young people prayed through, and cried and worked like veterans for the salvation of others. On March 4 we closed another revival with Evangelist James E. Payton. People prayed, sang, and shouted until again it was an old-time revival. Again, all previous Sunday-school attendance records were broken. In each of these meetings the preacher preached from the heart, and finances came easily. God marches on!—O. W. Shaffer, Pastor.

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Waycross, Georgia—First Church has experienced a wonderful visitation from God in the form of an old-fashioned, Holy Ghost revival. The church had prayed for weeks and made every preparation possible. God honored our prayers and efforts with His glorious presence and power. From the very beginning souls were at the altar seeking God for salvation and holiness. The special workers were Evangelists Jimmie and Fern Heasley, who were mightily used of God in singing and preaching the gospel message. These are forward-looking and forward-moving days for our good Nazarenes here; they pray, and pay, and all seem to be encouraged. Our Sunday school registered 125 per cent of the last year's average on the first Sunday of the "Over-the-Top" month. Finances are the best in the history of the church, with budgets all paid up to date and current obligations met in full. Personally, we have much for which to praise the Lord, in His sweet fellowship and divine leadership. We have fully accepted the challenge of our district and general leadership.—Ralph C. Gray, Pastor.

Kenton, Ohio—Our church has had a good revival with Evangelists Everett and Irene Kimball as preachers, singers, and musicians. This meeting was a great boost to our church, with a great number of souls saved and sanctified. One was saved on a sick-bed, another reclaimed at home, and some were added to the church membership. The Holy Spirit attended each service, and in one service God came in such glory that several people sought the Lord without any preaching. On the last Sunday morning Brother Kimball raised \$115 in pledges for the N.M.B.F. The church gave the Kimballs a call to return for a three-week meeting next spring.—C. H. Roberts, Pastor.

Dayton, Ohio—First Church recently had a revival, sponsored by our N.Y. P.S., with Rev. Harold Daniels, pastor of First Church, Ashland, Kentucky, as evangelist, and Mrs. Thelma Butts, local chorister, in charge of the music. It was one of the best revivals we have had in many years. Brother Daniels did some wonderful preaching under the anointing of the Holy Ghost, and carried a real burden and passion for souls. God wonderfully blessed in both the special and congregational singing. On the first Sunday of the meeting we saw thirty seeking souls bow at the altar and pray through in the old-fashioned way. We had folks at the altar almost every night in the week, closing up with a great altar scene on the last Sunday. God came, and more than sixty people bowed at the altar, most of whom prayed through to a definite experience. Pastor W. B. Walker received a nice class into the church, of whom seven were Intermediates. The first prayer meeting after the revival really told the

story; it was a real joy and thrill to hear the testimonies of the new converts. Rev. and Mrs. W. B. Walker came to us last October, and we love and appreciate them. Brother Walker is an excellent leader, a good preacher, and a man of God. We are thankful they came our way. We are encouraged, the work is going forward in all departments, and our budgets are paid to date. We are making plans to complete our sanctuary in 1951.—Mrs. Hazel Sieber, Reporter.

Evangelist S. T. Moore reports: "Just recently concluded two very wonderful revivals. The first was at Pioneer, Ohio, with Pastor Lewis and his fine, spiritual church. God gave victory from the first week, and during the four-week meeting souls sought God at the altar, and members united with the church on the first Sunday and the two following Sundays. The church gave us a call to return. At Sidell, Illinois, we had a three-week meeting, where again God came. Souls were saved and sanctified, the Sunday-school record was broken, and the Junior band created good interest among the youth. The fine, spiritual pastor and his wife, with their good people, carried the burden for many souls in that town. Here also we were given a call to return. At this writing I am at Durand, Michigan, and the glory is falling. The first three rows of seats are already filled with teen-agers, saying 'Amen' and filling the prayer room before service. We have some open time in July, also in November. Write us, Box 777, Lafayette, Indiana."

Gooding, Idaho—Rev. Miss Emma Thiessen and Miss Edna Peterson, evangelist and singer, were used of God in helping to bring one of the greatest revivals our church ever has seen. Many souls sought and found God for the first time. The soul-stirring messages and the consecrated singing voices of these young ladies have left an indelible impression on our community.—Hubert W. Helling, Pastor.

Giving 207 earned credits and enrolling 170 scholars, twelve churches of greater Boston (Massachusetts) co-operated in the annual five-week program of Christian Service Training held at the Malden church. The activities were opened by a keynote address by Rev. Norman R. Oke, of Kansas City, Missouri, at an opening banquet. Total class registration was 292. Teachers included Rev. Claude Schlosser and Professor Wilbur Mullen, of Eastern Nazarene College; Rev. Clarence Arnold, Cambridge; Rev. Armond Doll, Waltham; Rev. Donald Keith, Cliftondale; Dr. Oscar F. Reed, Malden. The school was effectively administered by Rev. John Nielson, of West Somerville, assisted by Rev. Richard S. Taylor, of Everett; Rev. Charles Washburn acted as treasurer. Devotional messages were given by Rev. James Kelly, Rev. Nathan Adams,

Rev. Robert Carlson, Rev. William Taylor, and Rev. G. H. Keeler. Churches co-operating included Bethel Beach, Beverly, Cambridge, Cliftondale, Everett, Lynn, Malden, Melrose, Norwood, Peabody, Reading, Waltham, West Somerville, and Framingham. With the fine co-operation of a wonderful group of laymen, the school was a source of study, fellowship, and inspiration.—Reporter.

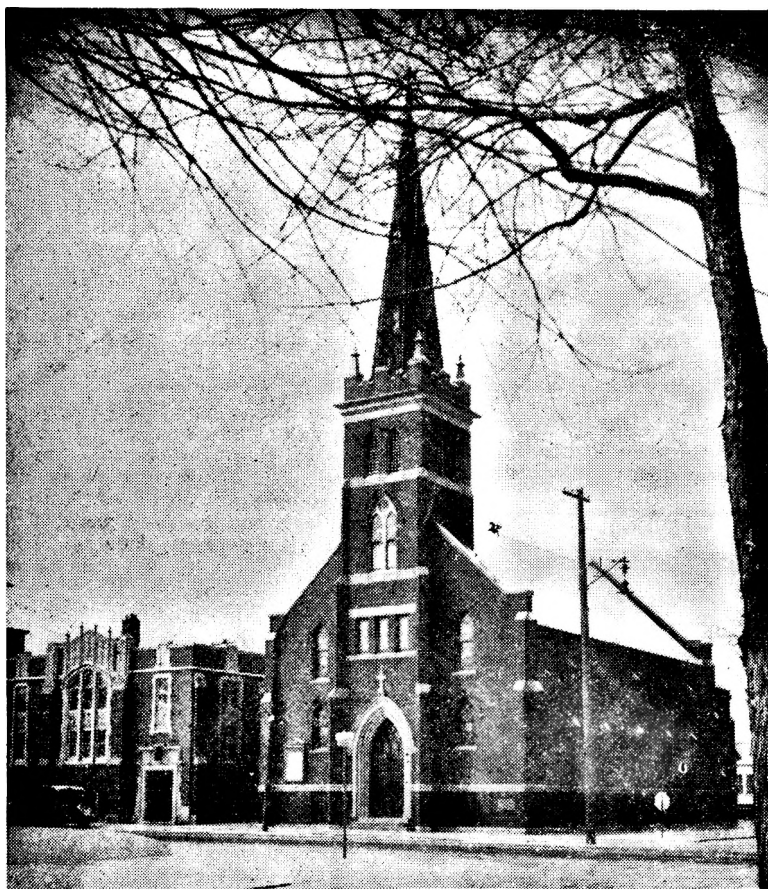
Belpre, Ohio—On Sunday night of March 11, Belpre Heights Church closed one of the most successful revival meetings in its history. The Spirit-filled messages of Evangelist Charles E. Haden were blessed of God to the salvation of souls. There were few barren altar services, and the climax of the meeting came on the closing night when the Holy Spirit moved in an unusual way. The altar service began with the singing of the first special song, when a young man made his way to the altar, weeping under old-time conviction. Shouts of praise rang out, God took charge, and we had a Pentecostal outpouring of the Holy Spirit. A good love offering was given to the pastor.—E. W. Keenor, Pastor.

Colfax, Washington—Recently we had one of the best revival meetings we have been privileged to see during our six-year pastorate here. The closing Sunday was one of special blessing as our evangelist, a former missionary, conducted a missionary service during the afternoon and the folks responded with an offering of \$495 to apply on our Easter Offering (this was twice the amount of the church's General Budget for the year). Some souls were reclaimed, and many prayed through to definite victory for entire sanctification. An old-fashioned revival of prayer and Bible study characterized the service.—Clifford C. Smith, Pastor.

Los Angeles, California—Graham Church Youth Week revival with Evangelist C. Helen Mooshian was of the best. Miss Mooshian's Spirit-led messages found their way home to many hearts. More than forty seekers during the week became happy finders. There was much real heart searching done by all who heard Miss Mooshian; and, best of all, the results are lasting.—Eric E. Jorden, Pastor.

Evangelist Bertha Crow writes: "Late in 1950 I was sick in bed for almost three months, but the Lord has been good to me and I am now in His work, for which I give Him praise. I am now making up my summer and fall slate and am ready to go anywhere—no church too small. Mrs. Bertie Clifford is teaming up with me, and she will care for the music and special singing. I love the Lord and His work. We want to push every phase of the work, but plan to make the Sunday school our special emphasis in this great 'Crusade for Souls.' Write us, % our publishing house."

Sunday, December 3, 1950, marked the opening services for St. Paul First Church in her new location. The property, pictured here, is located one block north of University Avenue on Dale Street, one mile from the state capitol. It was purchased from a Lutheran congregation in December of 1949 for \$40,000; this figure reflects only a fraction of the value of the acquired property. The church building is 40 x 80 feet, and the educational unit 42 x 80 feet. Exterior finish of the buildings is brick and concrete; inside, the church is furnished with pipe organ, carpeted aisles, and oak pews seating about four hundred persons. The educational unit includes a modern, three-bedroom apartment and a large office, in addition to assembly rooms on the main and basement-floor levels. Each of these assembly rooms will seat three hundred persons. The lower auditorium is ideal for Sunday-school use. The two buildings are connected by enclosed ramps on both floor levels. Indebtedness on the property is \$18,600. The zealous leadership and spiritual vision of District Superintendent Arthur C. Morgan have been of inestimable value all through the proceedings on this project. As a member of the local congregation, he has contributed sacrificially to the building fund. Other church members and friends of the church are giving heroically to see the undertaking through. Rev. and Mrs. W. W. Tink were the workers for the opening meetings, December 3 to 10; they came to the meeting for expenses only, and their work was of great benefit. Rev. R. W. Coulter, pastor at Winnipeg, Canada, came to us for Youth Week services, and made an outstanding contribution. Many



visitors are looking us over and already some have sought the Lord.

We thank God for His gracious help.—Eugene M. Culbertson, Pastor.

Evangelist William Barnes writes: "I am a commissioned evangelist in the Church of the Nazarene, and my greatest desire is to fulfill the high calling which God has given me. I shall be glad to help pastors who feel that their church is not able to pay an evangelist; I shall be glad to come for entertainment if the church is not able to pay. Write me at my home address, Route 2, Harold Avenue, Franklin, Ohio."

Obetz, Ohio—Coming to this church about seven months ago, we found a splendid group of people who wanted to move forward for God. In this short time God has helped us to make many improvements: a new bathroom, water system, and gas furnace placed in the parsonage, besides remodeling and redecorating. Also, at the church, along with other improvements, a new gas furnace has been installed. Then on December 17 God wonderfully helped this good people to bring in the last \$1,500 to clear away all indebtedness for these improvements. A good revival was held in November, with the pastor doing the preaching; and in January we had an outstanding revival with Evangelist C. C. Rinebarger and wife. The church was led

into deeper spiritual things, and the morning prayer meetings have continued for these many weeks. The Sunday school has had a 30 per cent gain in the past four months, and received an award at the district Sunday-school convention.—Virgelene Richardson, Pastor.

Evangelist J. E. Davidson writes: "Recently I resigned as pastor of our First Church in Lima, Ohio, and am now giving full time to evangelizing. I am an elder on the Western Ohio District. In pastorates for the past twenty-two years God has given us many souls; very few Sunday night services passed without someone seeking the Lord. It was my privilege to conduct a revival campaign for Rev. A. L. Milliron and people in Willard, Ohio, with Brother and Sister Harry Fagan in charge of the singing. They blessed our hearts many times with their splendid music. God met with us from the very beginning, and night after night the altar was lined with seekers; seventy-five sought the Lord for pardon, reclamation, or cleansing. I have a few open dates for the spring and summer; write me, 220 S. Metcalf Street, Lima, Ohio."

Shenandoah, Iowa—This year has been a time of unusual visitations of the Lord. For the first time in the lives of many of the church members they have been able to witness the deep, full, sure operation of the Holy Spirit in our midst. It is not often that we are granted the opportunity to experience the deep tide of conviction that moves in and out among the people as our pastor, Rev. A. G. Parmenter, preaches with the anointing and unction of one of God's holy prophets. For weeks the altar has been filled with sinners seeking God for salvation and believers to be sanctified. We thank God for this visitation of His Spirit. In the midst of this revival tide, finances have come in to care for our program; all budgets are nearly paid in full. The Sunday school has purchased and paid for a good bus, and furniture was purchased and paid for in order to care for our pastor properly. This is the first year we have been able to care for the pastor's utilities and increase his salary. Church membership has had a normal increase, and is now running larger than at any time in the church's history. For all this we give God the glory.—Reporter.

Wilmington, Delaware—The blessing of the Lord has been unusually present in the work here. Our predecessor, Rev. Chester Williams, left everything in good order, and it has been a pleasure to carry on the work. We have enjoyed working with Evangelists C. C. Rinebarger and wife, N. M. Israelson, E. J. Wilson, and Robert and Helen Long. All contributed their best to the upbuilding of the Kingdom. On March 11 we closed what appears to be one of the most outstanding revivals in the church's history. Rev. C. Ross Emrick and wife were the evangelists; but due to an epidemic of the flu in their preceding meeting, Sister Emrick was not able to be with us during the first week. Then her father, Brother H. Ten Eyck, of Michigan, passed away suddenly and these fine young evangelists had to hurry home. In the providence of God, Rev. Earl C.

Wolf, our pastor at Norristown, and Brother and Sister Hoffman of West Chester, Pennsylvania, came and carried on the services, with God blessing in such a gracious way that when Brother Emrick returned there seemed to have been no break, and the net results were most gratifying. The last two services were high points of conviction and blessing. In the past year the church has assumed the ten-percent-plan of General Budget giving, raised over one thousand dollars on the building fund, and will complete the assembly year with all local and district budgets paid in full. Pastor and people look forward to the relocating of the church.—C. A. Way, Pastor.

Song Evangelists Harry Fagan and wife write, "Since January 1 we have been in five good revivals in five states. We have some open dates between April 1 and June which we shall be happy to slate in the Pennsylvania tri-state area. Write us, Shelby, Ohio."

Dothan, Alabama—Our recent revival with Evangelist H. B. Huffman was indeed a boost toward victory. Our people enjoyed the rugged, straightforward preaching of this praying evangelist. I believe we shall continue to see beneficial results down through the years from this meeting. Our church is the only "second-work-of-grace" church from Montgomery, Alabama, to Tallahassee, Florida; more than thirty large towns are in great need of the heart-cleansing gospel. This is the only possible church home for the boys at Camp Rucker, Alabama. If you have friends there, write me (410 E. Main Street).—L. L. Wheeler, Pastor.

Pastor James E. LaRue writes: "On coming to Fallon, Nevada, nearly two years ago we found the Sunday school being conducted in the living room of a rented residential building. The average Sunday-school attendance was about sixteen for the first three months we were here. District Superintendent R. B. Sherwood having dismantled and moved to Fallon the material from two surplus army barracks, we set about building a chapel. Although it is not completed, we have been using the building for several months; the chapel seats eighty, and there are rooms for four Sunday-school classes. Average Sunday-school attendance was forty-two in December and thirty-five in February. We are leaving in June, and trust the Lord to lead us into greater fields of service."

The Nazarene churches of the Walker County Zone (Alabama) held their regular quarterly meeting on March 11, at the Nauvoo church, with Rev. Mrs. Pearl Claborn as host pastor. The service opened at two o'clock, with Mr. George Myers, Jr., zone chairman, in charge. This being the Sunday for the missionary rally, Rev.

M. E. Perkins, pastor at Jasper, introduced Rev. C. E. Zike, Wesleyan Methodist evangelist, as the guest speaker for the afternoon. He brought a Spirit-filled message which stirred our hearts with a desire to do more for both home and foreign missions. The Walker County Zone consists of our churches at Cordova, Parrish, Sardis, Grace Chapel, Saragossa, Townley, Nauvoo, Wilson Chapel, Snoddy Chapel, Manchester, Hickory Grove, Oak Grove, and Jasper First. The pastor of each of these churches, with the exception of Manchester, and representatives from all the churches on the zone were present for this meeting. Rev. Gordon Winchester, pastor at Lanett, was a welcome visitor. Miss Hattie Stewart was appointed secretary-treasurer to fill the unexpired term of Mrs. Kathryn Lynn, who has moved. The next rally will be held on June 10 at Jasper First Church.—Hattie Stewart, Secretary.

Tullahoma, Tennessee—Recently we had a good revival with Rev. Roland McElveen as the evangelist. Souls were saved and sanctified, and the church was stirred to do more for the Lord. Brother McElveen also came to our rescue in a financial way. For several months we have been in a building program, and God has been helping in a marvelous way. Soon we shall have our fourteen-room annex completed; the gas furnace and new pews already have been installed. We plan to brick the church and annex as soon as the weather permits; the bricks are already on the ground. With all this we had reached the end of our finances. Our people had pledged and given in many ways, but Brother McElveen helped us to see that we must sacrifice a little more. The people rallied to the need, and more than five hundred dollars was raised in cash and pledges to be paid in two weeks. The revival closed with the altar lined with seekers, and shouts of praise among God's people. We certainly appreciated the ministry of Evangelist McElveen with us.—A. A. Forsythe, Pastor.

Evangelist W. F. Miller reports: "It is a wonderful privilege to report of God's wonderful holiness and keeping power. During the year of 1950 and to date has been a time of refreshing from the presence of the Lord. His glory has lingered near, and He has manifested himself many times in our revival efforts, moving upon the people and giving fruitful altar services. I appreciate the many calls I have received. Thank God for a people who believe in old-fashioned revivals. I have been very busy working on twelve different districts. My last meeting was in Whittier, California, with Pastor Johnson, and am now in my home church with Pastor Younce. This makes 217 revivals in my ministry, covering forty-seven states and five countries—and the end is not yet! We give all praise to God."



The Time Is Now

By Evangelist
C. William Fisher

"Here is a dynamic and urgent appeal to the church to follow the 'old paths' that have led the church to experience seasons of 'refreshing from the presence of the Lord' in all the centuries of her history . . . No easy way to revival is found here. No place is given to the superficial entertainment program. No hope is offered in sensational publicity, or in the employment of glamorous personnel. Revival is offered at the price of hard toil in prayer, personal work, and Bible preaching." Taken from the Introduction, by G. B. Williamson.

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Richmond, Indiana—West Side Church recently had one of the greatest revivals of its history, according to some of the charter members. Rev. Miss Naomi Meadows was the evangelist, and Miss Eleanore Reasoner did a great job with the singing and youth work. These young ladies are among the very best. Our Sunday school has been doing very well, and last Sunday we had a nice increase over our average attendance for last year. God is blessing in our regular services, and we are experiencing times of salvation and rejoicing. Shouts of old-time victory are heard from time to time, and some have been praying through in their homes.—Luther W. Williams, Pastor.

Chicago Central District Advancing Around Chicago

Here around the great city of Chicago, in our two zones, we are putting up a good fight to advance our Nazarene cause. We have four new propositions: Des Plaines, Orland Park, Chicago Mission, and Oaklawn. They had two hundred in their Sunday schools last Sunday (March 11). Home missions is really on the up-look.

At the extreme north end, Rev. L. C. Brown and the Waukegan church are putting up a good fight; they have expended \$3,000 to cover their buildings on the outside with slate-like material. Brother Farnsworth of Elgin is making fine progress in his Sunday school; an increase of more than 50 per cent since he went there last September. Mrs. Burdette Lepley, pastor at Aurora, is making splendid progress and has a substantial increase in her Sunday school.

Brother Wilford Vanderpool of Austin Church has twenty people visiting each week, and reports substantial progress in the church in every way. Woodlawn, with Pastor Taylor, is making great progress. Brother Gordon Wood of Northside Church reports entering a new community, near the church, and four new families, with man and wife out of church for twenty years, converted in a Sunday morning service. Likewise, Brother Attig of Central Church reports progress and good visitation. Brother Hartburgh is working faithfully at Naperville.

Dr. C. B. Strang, pastor of Chicago First Church, is making splendid progress. They are putting on chains of prayer, and pressing visitation. The church board has inaugurated a regular Sunday evening prayer meeting. The new building proposition is very encouraging; they have the new lots paid for, plans made, and have an increasing equity of some \$75,000 as they go forward.

Argo, with Pastor Hill, goes forward by leaps and bounds; they have a new parsonage well under construction. Chicago Heights with Pastor Carmony goes forward; Harvey with Brother Shepherd is making good increases; and Brother Carl Bangs at Blue Island

reports increases. At Roseland, Brother Smith reports they are well on the way to start on their new \$30,000 church; their lot is paid for. New basement is ready for dedication at Mt. Greenwood, and another new basement ready for dedication at East Side. Brothers Sherman and Goff are doing great work at these places.

E. O. CHALFANT,
District Superintendent

Idaho-Oregon District N.Y.P.S. Tour

Recently we completed a tour of the entire district, zone by zone, including several local church gatherings as well, with Dr. D. Shelby Corlett as the special speaker. We were thrilled by the messages which followed the theme of the tour, "Meeting Our Debt Through the Heart Experience of Holiness." Not only were we blessed in hearing about the experience, but many souls were blessed in receiving the experience of entire sanctification.

HUBERT W. HELLING,
District President

Home Mission Tour Dallas District

The tour in the interest of home missions, with Dr. Roy Smee as special speaker, did much to speed our progress in the direction of organizing new churches. The congregations of the district gave in cash and pledges more than \$7,600 in addition to the \$1,000 that Rev. J. E. Moore had previously given. The excellent presentation of the cause of home missions is much appreciated by pastors and people. Some fifteen services were held in as many churches with encouraging results.

UNCLE SAM

Is calling our men into the armed services. Six men have left at this date.

Linotype operators, printers, and pressmen are needed to fill the ranks. This is your opportunity to serve God and the church.

Apply Personnel Department, Nazarene Publishing House, P.O. Box 527, Kansas City 10, Mo.

Our district plans include five new churches this year. Two have already been started and, exclusive of assistance in the buying of property, are now self-supporting. Both are paying good salaries, and are at work in erecting church buildings. The district N.Y.P.S., under the leadership of Rev. Corbie N. Grimes, is sponsoring a campaign at Clarksville out of which we hope an organization will come.

We are convinced that home missions pay. One church on this district, organized some fourteen years ago at a cost of \$30 in home mission money, has already put back into the coffers of the denomination more than \$130,000. We must keep on organizing new churches or perish.

PAUL H. GARRETT,
District Superintendent

NEW CANTATA FOR GENERAL USE

Out of Egypt into Canaan

Words and music written and arranged by Kenneth H. Wells, A.B., Mus.M., dean of the School of Sacred Music and Speech of Chicago Evangelical Institute.

A 64-page cantata with piano accompaniment, written for full chorus and four solo voices, with two readers.

This inspirational work is unique in that it is a sermon-cantata based on the text, I Corinthians 10:11, and it is the first cantata written to carry the message of full salvation. This, in addition to the merit of the music itself, should recommend this new publication to the attention of the churches and colleges which are interested in promoting a vital, spiritual message.

OUT OF EGYPT INTO CANAAN is especially appropriate for Pentecost Sunday, for the spring choir festival, or for commencement occasions in our Christian colleges. Returnable copies available for examination. **\$1.00**

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Annual Preachers' Convention San Antonio District

The annual preachers' convention of the San Antonio District met February 13 to 15, in McAllen, Texas, with Rev. Lawson Brown as host pastor. District Superintendent Hadley Hall had planned what many believed to be the outstanding preachers' conference in the history of the district. Papers were presented by seven pastors emphasizing the ordinances and departments of the church, and on the theme, "Things That Make for a Minister's Success or Failure."

Dr. Samuel Young was the special speaker for the convention. This was his first official visit to our district, and his messages stirred, challenged, and inspired the overflow crowds that heard him. Dr. Young won the hearts of the Texans, and at the close of the convention the pastors presented him with a large Texas sombrero.

An unusual feature of the convention was the one-minute reports given by all pastors. Rev. Cecil Knippers, field representative of Bethany-Peniel College, gave a challenging message on revivals at an afternoon session.

The United Texas Drys was represented by H. Millard Jones.

Each night the Spirit of God came on the song service, and there were shouts of victory. Early morning prayer meetings were well attended. The San Antonio District offers unlimited opportunities for our message of true holiness. There is a heart cry from every pastor that this district shall witness a real revival, and, as we left this convention where the presence of God had been so strongly felt, we were determined to work and pray until the revival comes.

CURTIS SMITH, Reporter

DEATHS

REV. LIGE WEAVER was born August 5, 1876, and died March 9, 1951. He was born and reared at or near Crossville, Tennessee. He was converted as a young man, later sanctified, and called to the ministry. He began his work in the ministry in Tennessee and spent all of his life in the Tennessee District, Church of the Nazarene. He was an able preacher, and held meetings in the various sections of Tennessee and adjoining states with unusual success. He founded a number of Nazarene churches, and later became one of our best pastors. He came to Nashville some twenty-eight years ago and took charge of a small mission in north Nashville. He became its pastor, and here he remained as pastor until about four years ago, when his health completely failed. He built one of the good churches

in Nashville, leaving it with more than four hundred members, a good Sunday school, and a very commodious church building. Dr. C. E. Hardy preached his funeral in the church into which he had put the very best of his life. The crowd overflowed into the basement and extra Sunday-school rooms. He was known as "the friend of the poor." We believe he had a great influence on the Tennessee District. He was always true to the doctrines of the Church of the Nazarene. Interment was made in Woodlawn Park.—W. F. Collier.

REV. SAMUEL O. PACE was born June 13, 1898, and died in a hospital at Lake Charles, Louisiana, on February 21, 1951. He had been a member of the Church of the Nazarene for thirty years, and a minister in the church for twenty-seven years. In the twenty-seven years of his ministry he pastored at Bennett, Broken Bow, Hollis, Lawton, Erick, and Elk City, Oklahoma; at El Dorado and Rogers, Arkansas; and at De Ridder, Louisiana. He also spent three years as an evangelist. He had been pastor of the Antlers, Oklahoma, church for five and one-half months at the time of his death. He was visiting in the home of his son Wyman when stricken with the heart attack and stroke which caused his death. He died as victoriously as he lived; when he could no longer talk, he pointed upward with his hand in dying testimony. Loved ones and friends will greatly miss his cheerful presence and Spirit-filled life. He is survived by his wife, Mrs. Zola Pace; one daughter, Mrs. Eunice Felen; three sons, Artie, Othel, and Wyman; and three brothers. One daughter, Annie Inez, died in 1919. Funeral service was held in the Antlers church with Rev. Glen Jones preaching; he was assisted in the service by Rev. W. O. Felts, Rev. W. T. White, Rev. Otto Willison, with Rev. Philip Royal of the Methodist church representing the Antlers Ministerial Alliance.

REV. W. E. ELLIS was born April 30, 1878, near Oneonta, Alabama, and died September 11, 1950. He was converted at an early age and received a call to the ministry. For more than forty years he traveled throughout the United States as a flaming evangelist, conducting great revivals and camp meetings. Thousands of people sought God under his ministry, and he was instrumental in organizing a number of Nazarene churches. He was a mighty preacher, a walking Bible. He is survived by his wife, four sons, five daughters, two brothers, and two sisters. Funeral service was held in the Union Hill Church of the Nazarene near Birmingham, Alabama, with Rev. C. E. Perry in charge. He was assisted by Rev. Mrs. W. R. Platt, Rev. Stacy Lowery, Rev. J. L. Thomas, and Rev. H. J. Arnold.

ANNOUNCEMENTS

NOTICE—Nazarene evangelist desires to contact someone who has a gospel tent for sale. Please write me at Smithfield, Illinois.—W. C. Raker.

RECOMMENDATIONS

The Southwest Indiana District takes pleasure in presenting and recommending Miss Dorothy Ahleman to our churches and to the field of evangelism. Miss Ahleman is an elder on our district, and recently has returned from a term of service on our missionary field in Argentina. God has given to her an intense soul burden, and the pastors who have used her have done so to the profit and edification of their churches. She is a woman of faith, prayer, and devotion, and a good preacher of God's Word. Write her, % our Nazarene Publishing House.—Leo C. Davis, District Superintendent.

Rev. Buford Battin, for many years a successful pastor in the Church of the Nazarene, is now making himself available for evangelistic campaigns. Brother Battin loves the Lord and carries a burden for souls; he will render valuable service to any church. As an evangelist, his influence should be far-reaching. Write him, % the Nazarene Publishing House.—B. V. Seals, Superintendent of Washington Pacific District.

WEDDING BELLS

Miss Harriette Ann Miller and Pvt. Harold E. Moran, both of Wichita, Kansas, were united in marriage on March 10, at Biloxi, Mississippi, with Chaplain Floyd M. Britt officiating.

Miss Everine Smith and Mr. Roy L. Shelton, both of Kansas City, Missouri, were united in marriage on March 22, at Rainbow Boulevard Church of the Nazarene, Kansas City, Kansas, with Rev. Alpin Bowes, brother-in-law of the bride, officiating, assisted by Rev. Robert Nielson, pastor.

BORN—to Rev. and Mrs. Ray Cox of Twin Falls, Idaho, a son, Robert Ray, on March 8.

—to Rev. and Mrs. Ben Lemaster of Redwood Falls, Minnesota, a son, Gary David, on March 15.



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—to Revs. Grafton and Roma Smith of Sinton, Texas, a daughter, Sheryl Ann, on February 12.

—to Mr. and Mrs. A. Paul Wilson of Wichita, Kansas, a son, Richard Paul, on February 21.

—to Mr. and Mrs. Gene Houghtaling of San Benito, Texas, a son, on February 24.

—to Mr. and Mrs. Roy G. Ingle of Dallas, Texas, a son, David Michael, on March 12.

—to Rev. and Mrs. J. D. Wadley, Jr., of Topeka, Kansas, a son, James Delbert, on March 14.

SPECIAL PRAYER IS REQUESTED by a lady in Indiana that the Lord may help her to overcome a fault, also if it is the Lord's will that she may be healed of a physical discomfort that she has endured for more than four years—without this affliction she could do much more for God;

by a Christian in Illinois for a woman in that group who seems to be demon-possessed, that God may give deliverance—for another who needs a good home—for another woman to be able to talk to her loved ones about salvation—that a misunderstanding among a group may be cleared up—for healing of another—and another woman that a door may be opened to give her a home;

by a Nazarene lady in Tennessee for the salvation of her backslidden husband, and that she may be true to God and rear her children for Him in spite of persecution.

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 to 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

Florida	May 16 and 17
Northwest	May 23 to 25
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

District Assembly Information

WASHINGTON PACIFIC—Assembly May 2 to 4, at First Church, 4401 Second Avenue, N.E.; Seattle, Wash. Rev. Roy Yeider, 3648 Burke Ave., entertaining pastor. Dr. D. I. Vanderpool presiding.

AKRON—Assembly, May 2 to 6, in Akron Armory, Akron, Ohio. Rev. C. D. Taylor, 569 Schiller Avenue, Akron 10, is the entertaining pastor. Dr. Hardy C. Powers presiding.

FLORIDA—Assembly, May 16 and 17 (place not yet definite). Dr. G. B. Williamson presiding.

ONTARIO—Assembly, May 16 and 17, at 186 Cowan Ave., Toronto, Ontario. Rev. H. R. Brown, 159 Lansdowne Avenue, Toronto, entertaining pastor. Dr. Hardy C. Powers presiding.

IDAHO-OREGON—Assembly, May 16 to 18, at College Church, Dewey at Juniper Street, Nampa, Idaho. Dr. John E. Riley, 411 Ivy Street, Nampa, entertaining pastor. Dr. Samuel Young presiding.

NORTHERN CALIFORNIA—Assembly, May 16 to 18, at "Beulah Park," 100 Beulah Park Drive, Route 4, Santa Cruz, Calif. Rev. F. Arthur Anderson, 4210 Gladys Ave., Santa Cruz, entertaining pastor. Dr. D. I. Vanderpool presiding.

NORTHWEST—Assembly, May 23 to 25, at Yakima Church of the Nazarene, Second at "B" Street, Yakima. Rev. Milo L. Arnold, 804 South 16th St., Yakima, entertaining pastor. Dr. G. B. Williamson presiding.

OREGON PACIFIC—Assembly, May 23 to 25, at Moreland Church of the Nazarene, 7805 S.E. 17th Ave., Portland, Oregon. Rev. Ira Paul Dumas, 7517 S.E. 17th Ave., Portland, entertaining pastor. Dr. Samuel Young presiding.

LOS ANGELES—Assembly, May 29 to 31, at Pasadena First Church, 260 North Raymond Avenue, Pasadena, California. Entertaining pastor: Dr. Henry B. Walling, 1466 E. Mountain Street, Pasadena. Dr. Samuel Young presiding.



I recently had the privilege of visiting our church at Rantoul, Illinois, which is adjacent to Chanute Field, air force training center. The pastor, Rev. Freeman Brunson, and the church are to be commended for the fine way they have been ministering to the needs of airmen stationed there. Men who have shared the fellowship of this group will never forget the warmth and genuineness of their welcome.—L. J. D.

"I would like to take this opportunity to express my appreciation to you and your staff for the Christian literature that is being sent to service personnel.

"It will please you to know that this literature is being passed on to other men aboard my ship and proving helpful to them in solving their problems."

JACK L. SAUNDERS

U.S.S. "Frank S. Evans"
Korea

"Dear Friends:

"I am writing to say that I appreciate your kindness in sending me our church publications. I think it is an excellent policy to keep our soldiers and sailors in touch with the church by this means. Although I am now here in the homeland, I am sure that it must mean even more to the boys who are away from their own country, sometimes in places where it is hard or impossible to attend church services.

"It is very likely, too, that the continued receipt of this inspiring printed material will help many young men and actually save them from losing vital contact with religion."

ARDEN L. BENNETT

Lt. Col. Cml. C.

Army Chemical Center, Md.

"I went to the Tripler General Hospital to make a call on an individual and went into the hospital or post chapel for the first time. As I was leaving I noticed on the desk at the rear of the chapel a number of Testaments for the patients, and also two stacks of *Conquest*. This was the only material available other than the New Testaments. I certainly appreciated the fact that the boys could get our literature here in the 'Walter Reed of the Pacific.'—NORMAN L. MOORE, pastor, Wahiawa, Oahu, T.H.

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The Miracle of Answered Prayer

By Basil Miller

The Incense of Prayer

SCRIPTURE FOUNDATION: . . . put the incense upon the fire before the Lord (Lev. 16:13); Let my prayer be set before thee as incense; and the lifting up of my hands as the evening sacrifice (Ps. 141:2).

THE sacrifices of worshipping Israel ascended unto God as a sweet-smelling incense. Moses built altars, as also Abraham before him, on which sacrifices were offered. The incense became a fragrant aroma ascending unto heaven. With the passing of this altar worship pre-shadowing the sacrifice of Christ, the incense of our worship is prayer.

"Prayer is that incense of the heart whose fragrance smells to heaven," said Cotton.

Our lives take on a celestial touch as we spend them in the exercise of prayer.

Prayer becomes a penetrating sweetness that reaches up to the throne of God. With supplication the atmosphere of any locale becomes that of worship. In many forms of religious exercises incense is burned on an altar; and as one comes into the temple, this sweet-smelling aroma permeates. So can prayer make every place a temple of sacrifice, an altar of offering before God.

We are to saturate the atmosphere of our lives with the beauty, the glory of its fragrance. As the aroma of the incense burning ascended unto heaven from Israelitish altars, so is God well pleased when the fragrance of our prayers lifts on the wings of life even to His gates. If you would make your life a temple, a place of worship, do so by setting aflame the incense of worship through prayer daily.

Prayer makes all places the very temple of God.

Jesus said that the Holy Spirit should indwell us. The promises throughout the New Testament are that our bodies are the temples of the Holy Spirit. With the Spirit dwelling within, the atmosphere of worship becomes dynamic and powerful as we engage in prayer. Many a saint finds God's throne quickest in the secret closet of petition. The times we spend on bended knees, lifting up holy hands and sending forth the fragrance of petition to God, are our most sacred.

Too often we leave our purely religious activities for stated times of congregational gathering or assembling with the saints. This should not be. Every moment, every place where I can send short prayers to the throne of God, or lift my voice in a constant stream of petition, where my mind can be engaged in meditation with God, when free momentarily from the

active interests that hold my hands, these instances and places can be the highest seasons of worship.

Prayer thus converts the desert of life into a temple of adoration. Prayer takes the dreariest hours and sets them aflame with holy aspirations. Prayer puts burning bushes of worship in the arid stretches of our thinking. Prayer drives out the worldly and brings in the heavenly. Prayer in the Gethsemanes soothes the soul, so that one can hear the flap of angel wings and feel the strengthening power of their touch. Prayers make our final Jordan's crossing an hour of being lifted by angelic hands to the realm of eternal life. Prayer brilliant every place as one sweet hour of worship.

The prayer spirit puts the soul upon its knees, whatever the body attitude or posture.

Prayer builds celestial parentheses around the Christian's busiest hours, and touches them with heaven. Many of God's greatest saints have been men of market and mart, the shop and factory. They have refused to engage in any business without first breathing a petition to God for His blessing upon it. John Wanamaker's friends often found this mighty merchant prince on his knees engaged in prayer. While other men would win with fang and tooth of the animal in the business world, these saintly men have built corrals of worship around their busiest hours. So must each of us erect sacred seasons of the holy intent around the activities of our day.

Prayer should not only be for stated public worship, or seasons of private devotion, but must mark every hour, each activity, all intents, every social engagement with the dynamite of His glory.

Thus may the soul send out, as Longfellow expresses it, "the carrier pigeons of heaven." These carrier pigeons are our prayers, winged forth momentarily in the hour of danger. Temptation's power is broken when I shoot out to God a message for help in time of physical weakness. I become strong through the Spirit when I send forth the incense of a soul cry in the moments of the debilitating of my will power.

When the enemy comes in like a flood, God builds floodgates to hold back the stream if I set the prayer incense aflame upon the altar of my heart.

Prayer is the very breath of my spirit that must be engaged in constantly to aroma my life with the sweet touch of heaven's influence.

CREDO FOR TODAY: *I will make of my prayers one sweet sacrifice, and lift my soul to heaven.*