

JE 651

Official Organ

Church of the Nazarene

HERALD OF HOLINESS

General Budget: A Tax or a Challenge?

General Superintendent Young

THE General Budget is truly the life line of the world-wide program of the Church of the Nazarene. During the current fiscal year, ending April 30, our church will place not less than \$1,650,000 on the altar of God through the General Budget. Of this amount, not less than 83 cents out of each dollar received was given directly to the Department of Foreign Missions and the Department of Home Missions. To all who have shared in this noble enterprise we give thanks, and to God himself we give praise.

However, May 1 will start a new fiscal year for the general church, and our thoughts turn to the future. What will be the outlook of our typical church—our every church—to its General Budget for the new year? Will we consider it a tax imposed upon us by some unknown authority, or will we relate it to our answer to the Master's Great Commission? Many are rejoicing in the fact that their General Budget is well overpaid at present; but would it be ingratitude for us to ask, "*How much was*

that budget in the first place?" Was it an amount that the Woman's Foreign Missionary Society could raise anyway without too much help enlisted from the entire church? Was it a goal that made you go to your knees and implore God's help, so you could meet it with confidence and not with fear?

Everywhere the idea of a **MINIMUM OF 10 PER CENT** of all monies received to go for world missions is catching fire. But it needs to spread. It is working and finds favor with New Testament Christians in all districts. But in accepting this principle would it not also be helpful and encouraging to lift our sights on the accepted General Budget for each church and each district at our next round of district assemblies? May we provoke one another to good works by our enterprising faith. Let our generosity be both enthusiastic and deliberate. May the local church learn to give proportionately, too—for others—as God has prospered. "*Freely ye have received, freely give.*"

May 7, 1951

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

"The Mid-Century Crusade for Souls"

NEWS IN BRIEF

Rev. Everette D. Howard and wife, missionaries from Cape Verde Islands, have returned to the States owing to the continued serious condition of Mrs. Howard's health. They arrived in Kansas City by plane, on Monday evening, April 23. Mrs. Howard is now at her parents' home in Pittsburg, Kansas, and prayer is requested for her complete recovery.

Rev. Wm. Abersold, graduating from the Nazarene Theological Seminary this month, has accepted a call to pastor the Sulphur Springs Church in Tampa, Florida.

Rev. Keith C. Taylor has resigned as pastor at Neodesha to accept the call to the church in Parsons, Kansas.

Pastor C. C. Whittington recommended to his church at Erick, Oklahoma, that they vote to give 10 per cent for missions, and the church and board voted to do so by standing by with their tithes to the local church. God is blessing, and the offerings have shown an increase over last year's giving.

Pastor J. A. Thiessen sends word from his church in Kalispell, Montana: "Thank God, the Holy Ghost used Evangelist D. C. Van Slyke in sending the greatest revival in history of this church. God mightily present, outstanding conversions, outsiders reached, many glorious altar services. The last Sunday morning forty seekers at altar, with another great altar service climaxing last message. Praise God for a laity that will fast, pray, and walk in the light. We humbly give the blessed Holy Ghost all honor. We are encouraged as never before to press on."

Word has been received from the church in Yukon, Oklahoma: "Evangelist Leila Dell Miller greatly used of the Lord in young people's revival; 125 seekers. Church stirred, attendance from near and far; finances good. Evangelist invited to return."

Michigan District is having a tour, May 1 to 20, with Miss Lorraine Schultz, missionary from Africa, as the special speaker. Rallies will be held in each of the seven zones.

Rev. James Hudson, graduating from the Nazarene Theological Seminary this month, has accepted a call to pastor the church in Daytona Beach, Florida.

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OVER THE TOP!

"Honor to whom honor is due"—certainly honor is due the following churches who went "over the top" in the HERALD OF HOLINESS subscription list according to our tabulation made at the end of 1950. We congratulate them!

Church	Percentage
Freeport, New York	113
Thornwood, New York	88
Yonkers, New York	162
Culver, Oregon	226
Myrtle Creek, Oregon	133
Philomath, Oregon	77
Springfield, Oregon	107
Sherwood, Oregon, Tonquin	138
St. Thomas, Ont., Canada	141
Woodstock, Ont., Canada	101
Kitchener, Ont., Canada	73
Ottawa, Ont., Canada	75
Montreal, Quebec, Canada	164
Mt. Vernon, Virginia,	
Hosley Memorial	68
Lansdale, Pa., Immanuel	67
Millville, Pennsylvania	100
Selinsgrove, Pennsylvania	80
Philadelphia, Pennsylvania	107
Paris, Texas	77
Sulphur Springs, Texas	83
Stafford, Kansas	72
Marienthal, Kansas, Sunnyside	85
Baxter Springs, Kansas	96
McCune, Kansas	92
Galesburg, Illinois, Faith	100
Oregon, Illinois	80
Smithfield, Illinois	88
Hessville, Indiana	84
Indiana Harbor, Indiana	100
Irene, South Dakota,	
Turkey Valley	350
Fulton, South Dakota, Plano	131
Terre Haute, Indiana, First	75
Erick, Oklahoma	85
Pauls Valley, Oklahoma	72
Oklahoma City, Oklahoma,	
Central	73
Oklahoma City, Oklahoma,	
Crown Heights	70
Oklahoma City, Oklahoma,	
May Avenue	139
Oklahoma City, Okla., McConnell	195
Chesterton, Indiana, Porter	90
Whallonsburg, New York, Boquet	107
Seranac Lake, New York,	
Vermontville	122
Miami, Florida, Immanuel	92
Miami, Florida, First	93

THAINE F. SANFORD,
Sales Promotion Manager

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

AMID SACRED SCENES!

General Superintendent Williamson

IN the ancient city of Damascus we saw the places of historic and sacred significance. There was the street called Straight, the house of Ananias, the wall over which Paul was let down in a basket, and the home of Naaman the leper, by which flows the Abana River. All of these places had intriguing interest for us. But the high point of our stay in Syria was the Sunday morning service in which the Spirit of the Lord came upon us in blessing and power, resulting in a goodly number of seekers at the altar, of whom several bore testimony to the experience of entire sanctification. Subsequently they united with the church and are now active in leading others to the Saviour.

In the Kingdom of Jordan we visited the brook Jabbok and stood somewhere near the spot where Jacob wrestled with the angel until the daybreak. We stood on Mount Nebo, from which Moses viewed the Land of Promise. We crossed the river Jordan, passed through Jericho, saw the Mount of Temptation, and Elisha's spring, whose bitter waters he healed. We stood by the Dead Sea, and from a distance saw where tradition holds the children of Israel crossed into Canaan and where John baptized Jesus. We were in Bethany and entered what is called the tomb of Lazarus. We saw Bethel in the distance. We visited Jacob's Well near the village of Sychar, with Ebal and Gerizim in full view. We saw the ruins of the city of Samaria, capital of the Northern Kingdom. We drove to Hebron and saw the Cave of Machpelah, burying place of Abraham and Sarah, Isaac and Rebekah, and Jacob and Leah.

We looked down on Jerusalem from the Mount of Olives while Brother Krikorian pointed out the places of sacred meaning. There was Mount Moriah, scene of Abraham's sacrifice and Isaac's deliverance from death at his father's hand, and the location of Solomon's temple. Beyond was the Church of the Holy Sepulchre, and to the left was the Hill of Evil Counsel, where Judas sold Jesus for thirty pieces of silver. To the right was Gordon's Calvary, and near by the Garden of the Tomb. At the foot of the mountain there was the brook Kidron, and on the near side was Gethsemane. Later we went to see all these places at close range.

We were at Bethlehem, where we stood in the Shepherds' Field and in the Church of the Nativity. We saw the place of the Saviour's humble birth. We drove through the beautiful and productive plains of Sharon and Esdraelon. The highway led past Mount Carmel, where Elijah prayed down fire from heaven to consume the sacrifice; and over the brook Kishon, where the heathen prophets were slain. It took us through Nazareth and Cana. Just as the sun was setting

we reached the summit of the hills that overlook the Sea of Galilee. It was a never-to-be-forgotten sight. There it lay, serene and beautiful in its deep basin surrounded by the rugged hills. Far to the north stood Mount Hermon covered in a blanket of snow. As we came down to the shore, we saw fishermen's nets stretched out on trees to dry. We thought of the time the apostles were called from their nets to be fishers of men. We spent a most enjoyable and soul-refreshing twilight hour there by the quiet sea. We rehearsed the record of Jesus' miracles that had taken place there, and sang "The Stranger of Galilee" and "Galilee, Blue Galilee." We prayed together a prayer of gratitude for the privilege of being there and for the Saviour to whom those scenes were so familiar.

But on Sunday morning we wound our way through narrow streets up Mount Zion to a little improvised chapel for a religious service. There we sang and prayed with the people who had fled from the new city of Jerusalem when Palestine was partitioned. A few minutes' walk in one direction would bring us to the scene of the Crucifixion and the Resurrection, while a walk of equal distance in the opposite direction would have led us to the Upper Room, where the Holy Spirit came at Pentecost. As the Word was preached, again He descended upon us. Twenty people came forward to receive Him into their hearts; among them there were ten young men ready to follow the footsteps of their risen Lord. This was the climax of our visit to the sacred scenes. Jesus came to seek and to save the lost. Here was the purpose of His coming fulfilled. This was the answer to His prayer, and we felt He had seen of the travail of His soul and was satisfied.

The story was repeated in Italy. We saw the historic sights of Rome and Florence, but the best of all was a service in the living room of a humble home. It was filled to the utmost capacity with fifty-seven eager people. Some had never heard a full gospel message before in their lives. Several were converted to Christ, among them a prominent citizen of that town called Civitavecchia. To see men redeemed from sin by Jesus' blood is life's most satisfying experience.



Whosoever shall call on the name of the Lord shall be saved. *Acts 2:21*

The Witness of the Spirit Or "Full Assurance"

By George Frame*

▲ RECENT visit to the burial place of some old-time Methodists proved to be an inspiring experience. As I deciphered the hardly legible inscriptions, I was transported back into the company of humble men and women who had been transformed into radiant saints and flaming evangelists by a dynamic, jubilant, overflowing experience of full salvation.

I was especially gripped by the words, "In Full Assurance of a Glorious Immortality." They were prominently inscribed across the top of the tombstone of Ann Hardwick, "wife of an itinerant preacher of the Methodist Connexion," who had died at the age of forty-five in 1814. Here was a religion that had triumphed even in death, and part of their secret lay in the words "full assurance."

In his teaching and preaching, John Wesley emphasized the doctrine of the witness of the Spirit. He taught that the Spirit witnesses not only to the new birth, but also to entire sanctification. He considered this great truth to be an integral part of the teaching of the New Testament and an essential element in the experience of salvation.

Concerning the witness to the new birth, he says, "When God pardons a mourning broken-hearted sinner, His mercy obliges Him to another act, to witness to his spirit that He has pardoned him." Equally explicit is his statement concerning the witness to entire sanctification. "There cannot be a lasting steady enjoyment of pure love with-

*Superintendent of British Isles District

The Lord Is Mine

By Margaret S. Connelly

*I am comforted and cheered
Because the Lord is mine;
He leads me by still waters,
So why should I repine!
My sins have been forgiven
And griefs have passed away.
I have God's own promise
Of many a happier day!*

*The power of God is able
To heal the sin-sick heart.
Who comes in deep contrition
He will His love impart,
A closer bond of kinship
With Jesus Christ my Lord.
And living on without Him
I cannot well afford!*

out the direct testimony of the Spirit concerning it." Full assurance was the name and description given to this witness of the Spirit to full salvation.

John Manners, one of Wesley's early followers, has described his reactions after he had sought to be sanctified wholly. "I desired the Lord, not to let me deceive myself, but give me a witness if I was saved from sin. And in about a week He gave me my desire, the full clear witness of His Spirit. It has not left me one moment since. I am now always happy in God. I always feel His love and all my tempers, and desires, and actions flow from it." In his book written in 1930, *The Fulness of the Holy Spirit*, George Ingram states concerning his own experience: "Then the real fight began. The Devil turned the artillery of Hell against my soul for about ten days, as I waited for God to give me the inward assurance that He had cleansed my heart from all sin. At last while reading the second chapter of Acts, God gave me the inward assurance I was desperately longing for . . . and into my soul there stole a deep peace."

These two testimonies, so distant in time, yet so close in nature, help us to answer two very important questions concerning this witness of the Spirit to entire sanctification. Wesley inquired from one of his correspondents in what manner this witness had been given. We are equally interested in the manner or nature of this witness.

It is an "inward assurance," "the full clear witness of His Spirit." Wesley's own language relative to it is "a clear direct witness" and "a direct positive testimony." It is an assurance wrought in the heart by the Holy Spirit; it is a direct communication of the Holy Spirit to the human mind. It is deeper than feeling and thus is unaffected by the emotional ebb and flow of life; it is more than reasoning and thus free from doubts that the vagaries of intellect generate.

It is instantaneous; it is given in a moment. Stanley Jones testifies that he got the witness at the moment he was sanctified. This is in accord with Wesley's thought as expressed in a letter to John Olivers, "One fruit given at the same instant (at least usually) is a direct positive witness of the Spirit that the work is done." But we have seen in the two testimonies before us that there was an interval between claiming the blessing by faith and receiving the Spirit's witness that God had sanctified the gift.

The important thing is that this witness is instantaneously given sooner or later in answer to appropriating faith. None of us should rest satisfied in our experience until we have this clear, definite witness. In guiding souls into the blessing we must take great care to see that our emphasis on receiving by faith does not obscure the equally important fact that the witness of the Spirit rewards all successful seeking.

A new emphasis on the necessity and reality of the witness of the Spirit to entire sanctification will yield a rich harvest. It will make full salvation an apostolic experience in the twentieth cen-

tury. In experience it would foster loyalty and constancy and the peace that passeth understanding as well as joy unspeakable and full of glory. In preaching and witnessing it would generate a power that would carry conviction to those who listen.

P E N T E C O S T

By Sadie Agnew Johnson*

THE Jews celebrated seven yearly feasts, of which the principal ones were Passover, Pentecost, and Tabernacles. Christians celebrate Christmas, Easter, and Thanksgiving.

Why do we not celebrate the anniversary of Pentecost? Back to Pentecost is the great need of the Church. Why do we not look forward to Pentecost as we do to Christmas and Easter? The miracle of the resurrection of Christ is *Christ lives*. The miracle of Pentecost is *Christ lives within the Christian's heart*.

The old covenant was written on tables of stone; the new covenant is written in our hearts and minds. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people" (Heb. 8:10).

Sinai exclaimed in thunderous tones, "Thou shalt not." Pentecost answers back, "I do not want to sin, for God has put the desire in my heart to do His will." Bless His holy name! "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. 1:26-27).

May 13 is the seventh Sunday since Easter, and the fiftieth day; therefore May 13 is Pentecost for 1951.

The feast of the Passover commemorates the exodus from Egypt. Fifty days after the exodus, the children of Israel were at Sinai, where God gave the commandments to Moses. Pentecost commemorates the early harvest and the giving of the law on Mt. Sinai.

The feast of the Passover when Christ was crucified closed with the greatest climax in the history of man—Christ, our Redeemer, arose from the grave a Victor over sin, death, and Satan. He was seen on earth, after His resurrection, for forty days. The disciples with the women and Mary, the mother of Jesus, spent the next ten days in the Upper Room waiting for the promise of the Father. Forty days, plus ten days, makes fifty days, God's appointed time for Pentecost (see Lev. 23:15-16). The word Pentecost is derived from the Greek which signifies the fiftieth. The very Day of Pentecost was the same day on which God delivered the law on Sinai; on that

day the apostles were filled with the Holy Ghost. May 13 is the anniversary of the descent of the Holy Ghost in the fulfillment of the new covenant.

Easter is a great inspiration. Pentecost also is a great inspiration, as it commemorates the coming of the Holy Ghost as our Sanctifier, and as the One who exalts the Christ. Our salvation is not complete without our Pentecost. We are living in perilous times. We need a mighty stirring of the gift that is within us, and a new searching of our hearts to reveal to us whether or not we have left our first love, and whether or not we have plenty of oil in our vessels.

May our church direct attention to the anniversary of Pentecost and pray earnestly and stress anew the need of believers' being sanctified wholly; and may God honor our efforts and pour out His Spirit in great sanctifying power in a mighty Holy Ghost revival!

GOD'S PLAN—

Visitation or Stagnation

By E. O. Chalfant*

God certainly has a plan, made so plain in His Word that no one can doubt it, for reaching and saving a lost world. What is this plan? Here it is in a nutshell: *To love a lost and dying world so passionately that we will go after them until we get them saved and sanctified and into the church.*

There are great opportunities, great responsibilities, and often great tragedies in such a task.

If we have this impelling motivation of God's constraining love, from the indwelling of the Holy Ghost, we will plan visitation, organization, propaganda, and teaching. But the dynamic, Spirit-filled personality of God's truly sanctified is at the center. Money will be given without difficulty for such a program.

It is generally admitted by those who observe and study most carefully the great problem of reaching a lost world that to be possessed, motivated, controlled, and consumed by the energizing of the indwelling of the Holy Ghost is the secret of church work.

At Pentecost, they went everywhere preaching the word. They went "from house to house"; they were continually "in the temple," praising and blessing God. No sacrifice was too great for them to make, and they counted not their lives dear unto themselves.

The deductions are simple: Get saved and sanctified right, keep these experiences, and then you will be possessed by the impelling force of the Holy Ghost. The possible tragedy—if we do not have this inward possession, we become discouraged, defeated, professional, and many times critical. Try God's plan: go after the people. It is visitation or stagnation!

*Elder, Tennessee District

*Superintendent of Chicago Central District

On Turning Off the Television

By Timothy L. Smith*

THE arrival of television should awaken us to the necessity of continual adjustment in standards of Christian behaviour if we are to preserve sincere religion in a changing world. We have advanced far enough along in the age of technology to see that Christianity, as a code of personal behavior, faces an entirely new situation. For nineteen centuries changes in forms of amusement and indulgence were so slow that the Church had abundant time to make careful decisions and establish a rule of custom in various matters.

But within one generation we have been faced in turn by the popular magazine, the moving picture, the automobile, the commercialized recreation business of various sorts, the radio, and now—television. Viewed in comparison with the long past, the successive invasions of the machine into private and recreational life seem formidable indeed.

There has been insufficient public discussion among us of the problems raised by television, though private discussion has been avid. The majority of those to whom I have talked insist that the switch on the television set, not any condemnation of the instrument itself, must be controlling. I am not by any means certain I agree with this solution to the problem. Many whom I know have become less sure of its adequacy in the past twelve months. But if choice of programs is to be even a temporary approach to the matter, it now seems urgent that a program of earnest instruction call us to a Christian basis of selection.

*Professor, Eastern Nazarene College, Wollaston, Mass.

A Parent's Prayer

By Clarence E. Flynn

*I do not ask Thee, Lord, today
For that which perisheth
For him, but that which graced the way
For Him of Nazareth.*

*Let him have wisdom for life's odds,
Strength kept in its control,
Favor with human hearts, and God's
Approval for his soul.*

*I ask these, and this one thing more—
That as his youth days go,
And life makes new demands, his store
Of worth and truth may grow.*

*Then with a strong heart I can see
Whatever day appears,
And put by all uncertainty,
And trust him to the years.*

There are a few simple considerations which I believe need clarification before we attack the main problem. Slipshod thinking on these points seems unnecessary.

1) *Television is not the same as radio.* It resembles radio somewhat, but moving pictures more. Our use of it cannot be guided by procedures adapted to the former. There are some things to which I may listen with profit to my instruction or recreation, but which I may not watch. For example, I might enjoy hearing some of the better, nonsuggestive popular songs. But I cannot watch a night-club orchestra play the accompaniment while a television songstress sings them with movements of the body quite as suggestive as anything in a pagan dance rite—not even if the song is "God Bless America."

2) *The effect of television is NOT the same on children as on adults.* A generation of Nazarenes unaccustomed to attending movies will not understand this as quickly as families of the world who long have practiced shielding their children from movies which the adults freely attend. A radio program, consisting only of the sound of words and music, is only incompletely understood by a child. My five-year-old doesn't understand at all when the radio blares out "Drink Lager Beer." Thus far, she hasn't even inquired. But she would get the point in a minute if she saw an attractive, motherly woman pouring a glass for her husband on the T-V screen. More of this later.

3) *Our opposition to evil influences is not based upon the environment in which they may be experienced.* The living room of our home, with Sallman's "Head of Christ" over the desk and my wife's open Bible on the table, doesn't de-contaminate a night-club floor show pouring out of the television set across the room. In fact, the effect may be worse. The very hallowedness of home may cast a false aura of sanctity about the thing which is eating away the vitals of my Christian sensitiveness to sin.

Television, you see, is not an old question whose meaning has been previously thought through by the Christian community. And it raises problems of a far deeper seriousness than any of the other forms of amusement before us today. Television is by its very nature related to the home, the family, and the rearing of children; to clean minds, unworldly ideals, and holy ambitions. These things are sacred to Christianity.

The Church—that is, the fellowship in Christ of which I through faith am a part—is one of my sure sources of counsel in the difficult path of border-line choices. I am long since pledged against individualism in such matters. I want my brethren to speak, now, and give enlightenment. It is a holy thing, this strong desire for the helpfulness of brother to brother in the awesome task of living righteously in a world of filth. To this spirit I appeal in these thoughts on television.

(To be continued)

"IT WAS HIS LOVE!" (V.)

By Joe Olson*

(The Story of a Backslider)

Early in 1944 I began to fight a losing fight with alcohol. I spent more and more time with the bottle and drinking companions. Gradually, alcohol became an end in itself. I did not let go entirely because I had a responsible job at the university and there were a few who cared. But bouts with the bottle became nearly the regular nightly pattern of things.

As bad as the physical hangover always was, what I came to call my "moral hangover" was infinitely worse. Hundreds of times I thought of myself in a spiritual sense as the prodigal who "would fain have filled his belly with the husks that the swine did eat." The one who had known complete forgiveness now grasped desperately for the husk of sobriety alone.

In the spring of 1945 I managed by herculean effort to stay sober 110 days—but the nose dive that followed set a new low. That fall I began to go to meetings of Alcoholics Anonymous—not for myself, of course, but because a newspaper friend, whom I thought had a booze problem, wanted me along for "moral support."

AA made me think about my booze problem in terms of the booze problems of others. Many of my AA friends testified that they were sober only through the grace of God and the AA program. Scores of them were seeking for something deeper spiritually—for a church home. They wanted God, for only God can satisfy the human heart. My backslidden state was brought home to me in a new and compelling manner by their talk. Oh, how I wished I could direct them to Christ!

I kept attending AA meetings, but was unwilling to admit to myself that I had an alcoholic problem or that I had a need beyond my own ability to supply. And with an alcoholic this admission of need and helplessness is the first step toward getting help from God—just as conviction of sin is the invitation to salvation. The Spirit dealt with me in a strong fashion that April and May.

Finally, in June, I admitted to myself that I was shipped, beaten, in over my depth. Drinking of intoxicating liquors not only was a sin for me; I had come to know something about a "sickness" called alcoholism. On Sunday afternoon, June 15, 1946, while Ruth was taking a nap, I went to prayer alone by the old red chair in the front room. I stayed on my knees for a long time, confessing my need and praying for God's help. I promised that I would again seek His righteousness if He would help me to maintain sobriety. When I rose from my knees, there was an assurance in my heart that God cared and would help. His power over that problem in my life has lasted from that hour!

God took me on credit. The only thing was that I was slow to keep my end of the covenant. At the end of fourteen months, I had attended a lot more AA meetings and visited a good many of the more formal churches in my end of town, but I was no closer to God's true righteousness—the righteousness found only in Christ—than I was the day I prayed through for sobriety. Then, after ten years of married life, a baby gave us notice.

All during Ruth's days of waiting there was an extra tug of conviction that I owed it to her and the unborn child to "get right with God." After all, I had known "The Way" and had walked in the light once. She had never been awakened to her need for a personal Saviour; and in that sense I was the stumbling block to her salvation.

These were the principal thoughts and memories that descended upon me that morning in the hospital. I had procrastinated too long. The accepted time of salvation for Ruth had passed—because of my failure to keep my word with God. Now death was going to take the one who meant more to me than any living person—the one who had forgiven the insults and blackness of an alcoholic's heart—the one who had held on for me when many others lost hope and not a few said, "Ditch him."

The knowledge sent me to my knees. How long I prayed I do not know. I pleaded that God would let Ruth and the child live, and I promised God a lot of things in return. I couldn't seem to be able to convince God that I meant business. It was just as though the other end of the wire was dead. I couldn't get any place in prayer. I felt beaten. I was.

The happenings and memories so crushed in upon me that I was dazed and moved as in a bad dream. Finally, I arose from my knees and went down the hall to the doctors' lounge, next to the wash-up room. I prayed there, too, but without raising a glimmer of any hope. Against one wall stood a large blackboard used for messages to the doctors. It may sound foolish and extremely simple in the telling, but I wrote a message to God on that blackboard that day. I chalked in capital letters, "I PROMISE," across the top of the board and at the bottom I wrote my name. While this did not bring me any real assurance that God would undertake, it seemed to give to me some relief from the load I bore.

Two Catholic sisters in the hospital carried the brunt of the praying load for us that day. One sister went into the room where Ruth was and prayed for her. Another sister, called by a friend at the university who was acquainted with the "hard pull," went into the hospital chapel below and prayed for Ruth and the child.

God answered their prayers and the prayers of others. Ruth and the baby lived through an experience that usually is reported in the newspapers as: "The mother and child died."

(To be concluded)

*Member of Linden Church, Columbus, Ohio

OGMS—OHMS?

By C. O. Christensen*

When Count Zinzendorf was still a youth, he and a few of his friends formed a little religious society they called "The Order of the Grain of Mustard Seed." The purpose of their society was to put into practical application that powerful force, *faith*, which Jesus likened to a grain of mustard seed.

A telegram delivery boy in Canada rushed up the steps of a building. A friend held out a detaining hand.

"Don't stop me!" exclaimed the boy. "I am OHMS!"

OHMS—those awesome letters which throughout the British Empire assure right-of-way: *On His Majesty's Service*.

I remember the words of David to the priest Ahimelech: "The king's business required haste."

God's Word says, "Without faith it is impossible to please him." So if I want to be OHMS I must wear the badge of the OGMS—The Order of the Grain of Mustard Seed—and practice its fundamental principle, *faith!*

*Hagen, Saskatchewan, Canada

The Epistle to the Ephesians (V.)

By H. Orton Wiley*

The Blessings of the Tabernacle

A FEW years ago Dr. Erwin G. Benson stopped the late Dr. J. W. Goodwin in front of the administration building of Pasadena College for a picture. He had a movie camera, and asked Dr. Goodwin to say something. Dr. Goodwin began to quote the first chapter of Ephesians—he could quote the entire Epistle. After the picture had been taken we walked to our home on the campus, and I said to Dr. Goodwin, "Had you ever noticed that this first chapter of Ephesians is patterned after the order of the furniture in the Tabernacle?" We took our Bibles, and I read as follows:

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace (1:7). Here we have the brazen altar in the courtyard. The blood shed here was carried into the holy place, and on the great day of atonement into the holy of holies; and the fire in the censers was kindled from this altar also.

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven,

and which are on earth; even in him (1:9-10). This is the golden candlestick through which God reveals to His people the "plan of the ages." To Christians it represents spiritual light.

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will (1:11). This is the table of shewbread and represented the inheritance by lot of the children of Israel. To the Christian it is Christ, the Bread of Life.

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation (1:13a). The blood having been sprinkled at the brazen altar, the Christian is given spiritual light and life, and is now brought to the golden altar of truth, which stood over against the second veil. It is interesting to note that the apostle does not stop here; he presses immediately through the second veil into the holy of holies. Hence he continues:

In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory (1:13b-14). Behind that second veil in the holy of holies, the believer is sealed with the Holy Spirit. We are justified that we may be sanctified, said Mr. Wesley, and believers should be encouraged to press immediately into this precious experience of holiness.

While I Am on My Knees—

I face a question: Do I want my results to be of God, or of man?

Of God?

Yes.

Well, then, I am thrown upon the need for human simplicity. There must be simplicity in everything that pertains to man, that the excellency might be of God rather than self. This simplicity must be in my conduct of personal life, in the conduct of the church services, in my general bearing as I enter my devotions privately. Charles Weigle put it in his song when he wrote, "I would trust the Lord more fully . . .," and he called the song "Simply Trusting." The facts are that trusting the Lord more fully demands more simplicity rather than more complexity.

This simplicity strips me of all pretense. But I discover in the practice of simplicity that two things result: (1) herein lies the power of the gospel and of the Word; and (2) herein lies God's only means of properly and adequately enhancing my own personality for the service of the King.

O Lord, I do want all results to be of Thee. Strip me this day of all pretense, of all confidence in what is human. And do this, not to reflect upon the human, for it is Thy own creation; but that the simplicity in the human might permit the

*President Emeritus of Pasadena College, Pasadena, Calif.

excellency of God to become obvious. I know, Lord, Thou wilt then infuse Thy human instrument with true power, and wilt also enhance Thy sanctified human to such measure as will fit Thy holy desires. For all this I pray in Jesus' name. Amen.

Thus I find myself praying, while I am on my knees.—PAUL HOORNSTRA, *Pastor, Howell, Michigan.*

The Resourcefulness of Jesus:

By Peter Wiseman*

A Lesson in Service

Jesus . . . took a towel (John 13:3-4).

THE lesson here is the true greatness of service, the greatness of spirit in which great service is rendered. The Redeemer of mankind on His knees with a basin and towel washing the disciples' feet! Let angels look on! But let saints kneel in humility and seek for the privilege and honor of lowly service. The Saviour on His way to Calvary, stopping by the way to do a kindness, washing the "dusty, sandaled feet" of His followers!

In our modern day many expressions have found their way into usage. In the political world, "the man who will clean house," "the gentleman with a duster." Concerning a great statesman it has been said, "The gentleman with a sponge." He wiped off some debts. If David Livingstone was correct—and we believe he was—when he spoke of the Lord Jesus Christ as "The Gentleman who always kept His word," then we may humbly venture to speak of "The Gentleman with a towel!" Did He not use a saw and hammer as a Carpenter? Why not a towel? Is there not a dignity in labor?

Yes, true greatness stands out in doing in a splendid spirit the necessary thing, whether great or small, known or unknown. "Make me as one of thy hired servants," is the true spirit.

While I was walking along an unpaved sidewalk in a strange town, a little boy around the age of six, and his sister, a little younger than he, came out of an ice-cream dairy store with two big ice-cream cones in their hands. They walked but a very short distance when the little girl, evidently forgetting herself for the moment, tipped her hand. The ice cream fell out of the cone to the sidewalk. She stopped and looked down at the ice cream wishfully. The little fellow took in the situation immediately, stepped over to his sister, took the empty cone out of her hand and put his untouched ice-cream cone in hers instead. Then he reached down, picked up the ice cream, held it in his hand, and looked at it rather pathetically.

*Nyack-on-Hudson, New York

"Sonny," I remarked, "I would not eat that. How much did it cost you?"

"A nickel, sir," was the reply.

I gave him a nickel. He ran quickly back into the dairy and soon came out with a big, fresh, clean ice-cream cone. He looked up at me with a smile that said more than "Thank you." I looked at him and felt I could almost take a bite out of him; for his face looked somewhat like a big, full, ice-cream cone.

I walked on up to the church where I was to speak, and somehow I preached better that afternoon; and when I think of the incident, I feel better. More than that, whatever may come into that little fellow's life, he will never forget that a man was kind to him in helping him out when he was in great difficulty—finding himself without an ice-cream cone! What I did cost me only a nickel in actual currency, and the remembrance of it has been to me worth millions.

*Little deeds of kindness,
Little words of love,
Make the earth an Eden,
Like the heaven above!*

FOR YOUR INFORMATION

Pastors and Church Boards:

After consultation with the Board of General Superintendents concerning the matter of 10 per cent giving, the General Stewardship Committee in a recent meeting approved the following statement:

The goal of giving for world evangelism in each local church should be *not less than 10 per cent* of money raised for all purposes by the church in a given year, said amount to be contributed through the General Budget and missionary specials.

Furthermore, it is desirable, where possible, for this amount to be paid on a weekly or monthly basis to the general treasurer of the denomination, Mr. John Stockton, 2923 Troost Avenue, Kansas City, Mo.

The committee wishes to express its sincere appreciation for all pastors and church boards who are now practicing this plan, many of whom have already exceeded the 10 per cent minimum.

General Stewardship Committee



Chairman
Secretary

By C. L. Chilton*

In the National Catholic Almanac for 1943 there was a review of the various Protestant denominations giving something of their origin, their age, and their principal doctrine. Quoting from the comment on the Church of the Nazarene, it reads: "Methodist dissenters who first united as the Association of Pentecostal Churches of America: emphasize the doctrine of entire satisfaction."

That last phrase struck me rather forcibly. I immediately realized that it was a typographical error. They meant to say "entire sanctification." But the more I thought of it, I concluded that it wasn't such a gross error after all. For who among the sanctified isn't also satisfied? Yes, we do believe in *entire satisfaction!*

Thank God for the cleansing stream from Calvary which can sanctify us wholly. James in his epistle, chapter 1, verse 4, speaks of Christians as being "perfect and entire, wanting nothing."

Are you satisfied today with your spiritual condition? There is a satisfying portion in Jesus, the Saviour, Sanctifier, and Satisfier of all who will come unto Him. "For he satisfieth the longing soul, and filleth the hungry soul with goodness" (Psalms 107:9).

*Pastor, First Church, Mobile, Alabama

A sermon for today: "Jesus saith Be not afraid, only believe" (Mark 5:36).—MARY SANDERS.

These Troubled Times

By Reid Crowell

*Are these the troubled days long prophesied
Before the Son of Man was crucified,*

*The latter days of darkness and despair
Unlit by rays of penitential prayer?*

*Is this the time when evil sets the stage
Before the curtain falls upon an age,*

*And from the wings the agents of the dust
Leer darkly on the scene of broken trust?*

*If so, the time is short: the pall of hate
Makes manifest the darkened hour is late.*

*Yet there is time to turn and understand
The promised day of reckoning is at hand,
When God shall come with whirlwind force to
smite*

All unrepentant evil from His sight.

But as the awesome hour draweth near

*The white elect shall have no cause for fear.
Within the final, cleansing holocaust
The born-again of God shall not be lost;*

*His vital radiance and lasting peace
Shall mantle them, and when His scourgings
cease*

*The chosen shall be lifted from the dearth
To claim their legacy, the fair new earth!*

You Will Never Be Very Big Until—

By Paul S. Hill*

That's right. You will never be very big as a Christian until you form some habits that belong to saintly living, and observe those rules of soul development which are ordained of God to strengthen and develop His children.

Take the matter of prayer. Some never will be bigger as saintly children of God until they pray more. It takes time to pray. It takes part of the thing of which life is made—time. Time is precious; there is much to be done—business to conduct, house to keep, children to rear, and even sermons to preach. These things and a host of others demand time. Praying also takes time—sometimes longer than one thinks. Other things may have to go undone. But in the final analysis, you never will be very big as a Christian until you pray more.

How about private and family devotions? Check up on the past week. How many times has the place of private devotion been neglected? How many times has the family altar been passed by under the pressure of other things? How many days have the children been sent to school without being present around the family altar? God bless and help the little ones! Thrust out into the swirl of a worldly world, they need all the help they can get from the family religious atmosphere. Sometimes we wonder why we fail. The failure in prayer may answer much of the question. After all, we never can be very big until we pray more.

One never can be very big, or at least not so big as he ought to be, until he is sanctified wholly. Big saintliness lies on the heaven-side of entire sanctification. The carnal mind hinders growth in grace. Deep soul cleansing and the filling which entire sanctification brings is essential to full development in grace. And you never will be very big until you are sanctified wholly, thus being freed from the greatest hindrance to growth in grace, and at the same time coming into possession of divine power which strengthens with might in the inner man.

The list of things essential to development grows long as we consider them; but all around is evidence of straitened soul conditions. People are small when they could and should be big. There are hindrances to bigness, to be sure, but there are also well-ordered and well-defined lines toward soul development. It is when the hindrances are overcome, and the things that make for saintliness laid hold on and built into the habits of soul life, that bigness is possible.

And you never will be very big until—well, we shall let you answer that question and finish the sentence yourself; but remember, you never will be very big until

*Retired Nazarene Elder, Rockdale, N.Y.

Home Missions and Evangelism

Roy F. Smee, Secretary

Regional Conferences on Visitation Evangelism For Pastors, Evangelists, and Ministerial Students Central Zone

May 28-30
West Side Church of the Nazarene
520 N. Monroe
Decatur, Illinois

May 30-June 1
Fort Wayne Gospel Temple
117 E. Rudisill Ave.
Fort Wayne, Indiana

**Speakers: General Superintendent G. B. Williamson,
And Dr. Roy F. Smee**
Seminar Leaders

Rev. Charles D. Ide
Rev. E. W. Martin
Rev. Otto Stucki

Dr. W. A. Carter
Rev. E. W. Martin
Rev. W. B. Walker

Area Chairmen

Rev. W. S. Purinton

Dr. H. S. Galloway

Touring Dallas District

A few weeks ago it was my privilege to tour the Dallas District with District Superintendent Garrett in the interest of home missions. I found these Texas Nazarenes a most hospitable group. The response to the home missionary appeal was most encouraging. Brother Garrett has the confidence of his pastors and people. The spirit of co-operation was everywhere in evidence. Altogether the cash and pledges amounted to almost \$8,500. A new concern for the establishing of new churches was evidenced throughout the whole district. Their objective is at least five new churches this year. They are well on their way to seeing this accomplished. God is blessing Brother Garrett in his new place of leadership. Dallas District will not fail.

New Churches

Superintendent Harvey S. Galloway has organized another church on the Central Ohio District. The Hanging Rock Church of the Nazarene, located near Ironton, was organized at the conclusion of a revival campaign conducted by Rev. Frank Roddy. For some months a Sunday afternoon Sunday school and preaching service have been conducted by the Ironton Elm Street Church, led by Rev. C. D. Westhafer. A splendid lay woman, Mrs. Anna Morris, has been very active in spearheading the work in this new community. An old residence has been purchased and is being remodeled for the use of the church. Rev. J. E. Pottinger has been appointed pastor. Already this group has contributed as much to the General Budget as the district has placed in the project. This is the ninth new church on the Central Ohio District this quadrennium.

In the short space of one month a new church was started and organized at Redwood City, California, on the San Francisco peninsula. The Northern California District made an offer on a church building that was for sale. The offer was accepted and an appeal was made to the subscribers to the R. T. Williams Home Mission Fund. In less than thirty days the amount of the down payment was on hand. In an almost miraculous way, without hesitation, a Redwood City bank loaned the district \$6,000. Within a year the \$2 Home Mission Club will care for the remainder of \$1,500. When the payments of \$60 a month on the bank loan were presented at the Midyear Convention, the churches spontaneously pledged \$105 a month

to guarantee the bank payments for the new church for one year.

One newspaper advertisement announced the first service the day after possession of the church was granted. Two people came out. Then for a week the San Francisco peninsula pastors rotated, so that two visited in the community during the day and held an evening service. On the second Sunday six people attended the morning service and eight were present in the evening.

Visitation continued for two weeks, with revival services in the evening by Rev. Miss Nettie Neff. A week later, March 18, 1951, District Superintendent George Coulter organized a new church with thirteen charter members, twelve of whom were adults. Twenty-nine people were present on Easter Sunday. Rev. N. M. Lewis has been appointed pastor, and the people are enthusiastic and optimistic about the future of the church in this rapidly growing city of over twenty-five thousand people.

The support given by the neighboring Nazarene pastors and churches was a revelation of what "co-operation in service" can mean in the establishment of churches in the "next towns." Indeed, the Redwood City church project can serve as a pattern for future advancement on the home mission front when a group of churches concentrate their musical, financial, and moral support on the establishment of a new church in a neighboring city.

This is the fifteenth new church on the Northern California District this quadrennium.

THE QUESTION BOX

Conducted by Stephen S. White

Q. What is the meaning of the word *flesh*, or *sarx* in I Corinthians 5:5?

A. Many interpretations of this word have been given. However, its meaning, as one commentator insists, is quite simple and understandable. Paul, as the first verse of this chapter indicates, is talking about a fornicator, one who is guilty of a sin which arises out of a legitimate appetite, and yet an appetite that is associated with the body more than some appetites are. This legitimate appetite is illegitimately satisfied and, therefore, grievous sin results. Paul feels that this fornication must be stopped at any cost, and so he gives the following directions: "For I verily, as absent in body, but present in spirit, have judged already, as though I were

present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Cor. 5:3-5). In other words, Paul is saying: "Turn the fornicator over to Satan for sickness or even death in order that through this physical suffering he may be caused to quit his sin and his spirit at last be saved." Then, as now, people were sometimes brought to their senses and saved by sickness which God allowed the devil to bring on them. Besides, we all know that all sickness, as well as every instance

(Continued on page 14)

Essentials of Getting Married

EDITO

Stephen S.

IT is interesting to sit down and figure out the essentials of a certain event, situation, or experience. Take a wedding, for instance. Just what must there be in order for a wedding to take place? In other words, what are the minimum factors in a wedding?

FIRST there must be a man and a woman. The man need not be good looking. He might be deaf in one ear, have a glass eye, a cork leg and be bowlegged in the other one, **Man and Woman** have one arm off at the shoulder, a crooked nose, a mouth whose corners are lopsided, have no money, no job, and no prospect of getting one, and still meet the requirements for a bridegroom. In addition, there must be a woman. She might be nearly as bad off as the man, physically, and besides be very ignorant and of suspiciously low morals; yet she could be a bride. Good clothes are not necessary for a wedding. I heard of one case where the bridge-groom-to-be went off and forgot his wedding trousers. He had to borrow a pair of trousers which were not so suitable, but he got married in spite of this mishap.

Dr. R. T. Williams used to say that he wondered how some people ever got married. Both husband and wife were so bashful that he could not figure out who "popped the question." However, they got married somehow. It may be that two people could get married without ever "popping the question." If their temperature gets high enough, they might even get the message across without the use of words. Anyway, we are sure that there must be a man and a woman before there can be a wedding.

THE second essential for a wedding is that there must be a willingness to say, "I will," on the part of those who would be married to each other.

"I Will" It is not enough to have a man and a woman; they must each be willing to marry the other. I have known of a few instances where the bridegroom or the bride did not show up when the time for the wedding came. They, no doubt, had said yes at one time; but, when the actual wedding day arrived, they got cold feet—they could not then say yes. I have heard of others who got pretty nervous just before the event came off, but they went on with it. Doubts troubled them, but they did overcome them. And some have told me that they wished they hadn't said yes on that fateful wedding day; but they did. In spite of these different situations, we are all forced to admit that there cannot be a wedding without a man and a woman who are willing to say yes to each other on the wedding day.

THIRD, there must be someone to marry the man and the woman who are willing to be married—a preacher, a justice of the peace, or someone else who has the legal right **Preacher** to marry couples. Two people can usually get someone to marry them whether or not they have any money or are fit to get married. I recall that I lent a couple money to get married on—a hundred dollars or more. That was years ago, before I had learned better than to do such things. He was my friend then, but he soon ceased to be. I have the note, but he still has most—if not all—of the money. This proves not only that a couple can get someone to marry them for nothing, but that sometimes they can even borrow money (from the man who performs the ceremony) with which to start their married life. Nevertheless, it does not prove that they can get married without having someone to marry them. The third essential, then, to getting married is to have someone to perform the ceremony.

FOURTH, two people who want to get married must obtain a marriage license. There can be no such thing as a wedding without a marriage license. Whoever is going to perform **License** the wedding ceremony will demand a marriage license before going ahead with the ceremony. He dares not marry you without a marriage license. Remember, please, that a graduation certificate or diploma will not substitute for a marriage license. Neither will a warranty deed or a legal contract of some type which has been carefully drawn up and signed before a notary public. You must go to the county courthouse and get a genuine marriage license. This is the fourth essential for getting married.

A FIFTH, and last, step must be taken before there can be a wedding. There must be a wedding ceremony. The person who marries the couple must read the ceremony to **Ceremony** the candidates, and they must answer the questions which are submitted. He will say to the man, "John, wilt thou have this woman to be thy wedded wife?" etc. And then to the woman he will say, "Susan, wilt thou have this man to be thy wedded husband?" etc. Following these questions, the man

R I A L S

bite, Editor

and the woman must each answer, "I will," however scared he or she may be.

It is not enough for a man and a woman to be willing to be married, to have someone there to perform the ceremony, to have a marriage license; they must actually take the vows before they are declared to be husband and wife.

These, then, are the essentials which must be met before there can be a wedding. Every activity and experience of life has its essential factors which must be brought into existence before the activity or experience can be realized. This principle is true of the doctrine of entire sanctification. There are five necessary factors in the doctrine of entire sanctification. These cardinal elements will be discussed in succeeding issues of the *HERALD OF HOLINESS* under the following titles: "Siblings but Not Twins," "Take the Elevator," "Not Just Hypnotized," "Not Just an Insurance Policy," and "Siblings That Are Twins."

"Our Boys in the Service"

IN a letter from Dr. Samuel Young, general superintendent, the words "our boys in the service" struck me. I have not been able to get away from them. "Our boys

What We Can Do in the service"—yes, this is the way members of the Church of the Nazarene should think of those who have gone into the service of our country from Nazarene homes or Nazarene Sunday schools. They are "our boys," and we should do all we can to help them as they face new and difficult experiences. You are not excused from this responsibility just because none of these boys happen to be from your home.

What can we do for "our boys in the service"? We can pray for them. We should pray for them every day. We should pray for them in private and in public. If we were in their place and they were at home, we would want them to pray for us.

We should write to "our boys in the service." We should send them cards and letters. Getting mail from back home is a boon and a blessing to the serviceman.

Every pastor should keep in touch with the boys who have gone out from his church. Also, he should *immediately* send their addresses to Dr. L. J. Du Bois, Director, Service Men's Com-

mission, 2923 Troost Avenue, Box 527, Kansas City 10, Missouri.

Further, if there is any change in the addresses of the boys from his church, he should notify Dr. Du Bois *at once*.

SOME of the benefits derived are given in the words of Dr. Du Bois as follows: "Upon receiving names or changes of address, a communication is sent to each service person, giving him the address of the nearest Church of the Nazarene, with the name and address of the pastor. Or, in the event our church is not near by, we send the same information for a Free Methodist, Wesleyan, or Pilgrim Holiness Church.

"Also, upon receiving the name, it is immediately sent to the post pastor, the pastor of the church nearest the base. In the event there are several churches, as in larger cities, names are sent to more than one pastor. These pastors make a contact, the best that is possible, with the fellows."

In addition to the above services, the *HERALD OF HOLINESS*, the *Conquest*, the *Standard*, and *Come Ye Apart* will be sent to each one of our boys in the service. Of course, this good literature cannot be sent to our boys if the addresses are not sent to Dr. Du Bois; and, furthermore, these addresses must be kept up to date.

The post pastors have a great responsibility in contacting those who are in the service, and it is easy to see that they cannot reach them if they do not have their addresses. Let's all do our best to stand by "our boys in the service." We must not fail God in this important task!

Thy Tin Taken Away

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8). "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully" (Ps. 24:3-4). "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). All of these passages indicate that he who would see God or stand in His holy presence in this life or the life to come must be holy, or pure in heart. Where there is sin without or within, there is fear in the presence of God; but where there is freedom from sin—sin as an act and sin as a nature—there is fellowship supreme with God. Sin separates God and man, both in this life and in the life hereafter. A holy God demands holiness of you and me.

What does it mean to be pure in heart? It means that the dross of sin has been taken out of your heart. Dross is waste matter, or refuse—"the scum thrown off from molten ore or metal." God said of wicked Israel: "And I will turn my

hand upon thee, and purely purge away thy dross, and take away all thy tin" (Isa. 1:25). In this case, tin refers to "the base metal existing in combination with silver in the ore, and is supposed to denote the slag which separates from the lead when silver is being smelted from the ore."

Again, a pure heart means that the alloy of sin, the alien, or impairing, part which still re-

mains in the heart of the Christian, has been burned out, or cleansed away. The base metal which has been mixed with the silver or gold to make counterfeit money has been destroyed, and the heart is pure silver or gold. "Blessed are the pure in heart: for they shall see God." The pure in heart will be able to stand in the hill of the Lord, or in His holy place, without fear.

THE QUESTION BOX

(Continued from page 11)

of death, is either directly or indirectly the result of sin, and is, therefore, ultimately of Satan. In this general sense, all sickness and death may be looked upon as the work of Satan.

Q. *What is meant by the words found in John 9:31: "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth"?*

A. The man born blind who was healed by Jesus on the Sabbath day defended his Benefactor—the One who had given him sight—against the criticism of the Pharisees. The Pharisees were trying to make him believe that Jesus was a sinner, and not of God or from God. One of the most important parts of the young man's answer to the Pharisees is found in this thirty-first verse. He was sure that Jesus was not a sinner; for, if He had been, God would not have heard Him, and He could not have opened his eyes. The young man was right—God does not answer the petition of sinners, except when they are seeking for light or come repenting.

Q. *Is there sufficient Biblical basis for the practice of foot washing in our churches? If so, why is it that the Church of the Nazarene does not advocate it?*

A. Some of as fine people as I have ever met practice foot washing. However, I do not believe that there is sufficient basis for its practice in the Bible, and the Church of the Nazarene as a whole feels the same way about it. This explains why we do not advocate it.

Q. *In the "Question Box" for April 2, 1951, you spoke of God as a Person. I was puzzled, as I've always thought of God as a Spirit. Will you please explain your answer?*

A. You are correct in thinking of God as a Spirit. A significant verse is John 4:24, which says: "God is a Spirit: and they that worship him must worship him in spirit and in truth." God in his inner self, or essence, is a pure Spirit, and, therefore, does not have a body. It is also correct to think of God as a Person. A

person is a creature that possesses the power of self-conscious decision, one who can foresee ends, objectives, or goals, and know that he foresees them and then deliberately choose to move toward them. An animal is more than a thing—a chair or stone, and yet the animal does not possess the power of self-conscious decision. Thus an animal is not a person. All persons are spirits; but man, who is

a finite, or limited, spirit, expresses himself at present through a body. God, on the other hand, is an infinite Spirit, and does not usually, or ordinarily, express himself through a body. That is why we speak of Him as pure Spirit. Spirit and person, then, do not contradict each other—to a large extent they overlap. It is perfectly proper to think of God both as a Spirit and a Person.

Religious News and Comments

Edited by Delbert R. Gish

Two weeks ago we mentioned the case of conscientious objector Robert Michener, of Hays, Kansas. His sentence of ten years in prison seems unduly heavy, especially in light of the fact that he is a member in good standing of a denomination long known for its pacifism. But in Detroit, Aaron K. Yoder of the Mennonite church, also pacifistic, was sentenced to five years in prison for his stand. In his case it was revealed that he was in poor standing in his church, having violated its rules on several counts such as smoking cigarettes and attending movies. This dispensation of justice seems fair, but is certainly in sharp contrast to the case of Michener.

Since the revelations of the Ke-fauver Committee, gambling has received special attention in many quarters. The *Protestant World* (April 1) gave an estimate of the amount of betting and gambling in the United States for 1948. That figure was \$21,500,000,000. No estimate could fairly be made of the gambling done in lotteries, raffling, carnival games, and secret gaming, and the estimate of twenty-one and one-half billions does not include these.

Various states have race courses. More than a dozen large ones are maintained, and one of these had \$26,000,000 "business" in one year.

It is encouraging that officials and the public generally are becoming aroused to the evils that attend gambling. United States Attorney Youngs has said that "two-fifths of all crime committed in Brooklyn every

year can be attributed to the race tracks." A New York police inspector said that "fifty per cent of all the theft, embezzlement, forgery, highway robbery, burglary, suicide and murder committed in New York is a direct outgrowth of the racing game." It would seem therefore that every agency for good should oppose it.

The Catholic church does not take a stand against all gambling. The Washington-Baltimore Catholic *Review* recently criticized Bishop Bromley Oxnam of the Methodist church for his thrusts at gambling under church auspices. The *Review* defended gambling on the grounds that the Bible says nothing of it, and that in some few cases in the Bible questions were decided by chance (casting lots). It said that Catholic scholars, who know both the Scriptures and logic, teach that gambling in itself is innocent. The wrongness of gambling, it declared, is in spending beyond one's means or with other people's money. If a reasonable amount is gambled, that is, such an amount as one would normally spend for recreation, no harm follows. It is the same general argument by which many justify the use of alcoholic beverages, and both arguments are equally fallacious.

Bishop Decatur Ward Nichols, of the African Methodist Episcopal church, displays splendid insight into religious values in asking for a boycott on the so-called religious drama, "The Green Pastures." After having had great popularity some years ago, it is again being revived. The Bishop called the

play "irreligious and stupid." Worse, it is irreverent. "A cigar-smoking 'Lawd' carrying on in the best 'Amos and Andy' tradition can only serve to perpetuate stereotypes of Negro people and their religion." It might have once been truer of Negro religion than it is today, but it has a

harmful and shameful effect. It is a distortion of spiritual truth and an aid to Communists, who seek to foment trouble between Negroes and whites and destroy American unity.

At Iowa City, Iowa, ministers of the Baptist, Methodist, Congregational,

Presbyterian, Disciples, English Lutheran, and Nazarene churches joined in a refusal to conduct funeral services on Sundays in the future. They also refuse to perform elaborate weddings. Three local florists, four morticians, and workmen at two cemeteries are adding their support of this stand.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for May 20: The Witness of the Spirit

Scripture: Acts 15:8; I Thess. 3:13; I John 3:21; 1:7;

Romans 8:14-16; Galatians 4:6; I John 4:12-13

Golden Text: *The Spirit itself beareth witness with our spirit that we are the children of God* (Romans 8:16).

Paul wanted no guesswork in his experience with God. He yearned to know Him. So it is no wonder that he makes much of the doctrine of Christian assurance; he glories in the witness of the Holy Spirit. In Romans 8:16 we read about the witness of the Spirit to our adoption into the family of God. God does not only intend to admit me into the circle of spiritual fellowship: He intends to let me know when it is done. In Hebrews 10:14-15 we read that *he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us.*

A witness is a confirming voice, a voice that either proves or disproves the statement under consideration. When we seek the Lord either for forgiveness or inner cleansing, the Holy Spirit is the confirming voice that proves beyond doubt that God has done what He promised to do in accordance with our faith. God said that if we confessed our sins He would forgive. We confess and believe God's promise. The Holy Spirit steps to the witness stand and whispers in our inner ears, "It has been done." Then again we came for inner cleansing. In the Bible we read that, if we consecrate wholly, He will sanctify wholly. We did our human part and stepped out on the promise. The Holy Spirit again mounted the witness stand and spoke with a voice that sounded like a breeze through the pines, "Child, your sinful heart is purged."

We all rejoice in the provision of God whereby heaven witnesses so deeply to our hearts. But apart from the witness of the Holy Spirit, it is well to remember that we also have the witness of our own spirits. No person can make a total and uncon-

ditional consecration or surrender to God without knowing when it actually is total and complete. Inwardly he seems to hear a voice saying, "Well, that is finally done." It is the human spirit witnessing to the final abandonment, witnessing that no least part is withheld, that without reserve

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

India, Land of Hunger

Land of hunger, poverty, ignorance, disease, beggars, idolatry, and misery; but land of millions of souls still waiting for the good news that Christ died for them—this is our India.—*Missionary Workers Herald.*

In Gazaland

I have just recently returned from a trip to Gazaland with Miss Jester and three native workers to a district girls' camp or revival among the Shangaans. This part of our African field is in Portuguese East Africa near the coast. We had a wonderful time of victory and blessing. There were about 345 native girls there. Some of them walked as far as seventy miles to get there, spending two days on the road. Many walked thirty to forty miles. Yet it was well worth their efforts, for the meeting was a real inspiration and blessing to us all.

The place where we had the services was an outstation twenty-five miles from the main station, Tavane. Miss Cooper was in charge. She and Miss Jester and I were put up in a two-room native hut with a grass roof and dirt floor. We had mostly native food which was very good. We slept under a mosquito net, I mean during what little time we allowed for that luxury; for we had four to five

we have taken hands off and turned the entire domain of Mansoul over to God. And, brother, don't tell me that you can't know when that is done. There is a deep, inner peace totally apart from the grace of God. That is the witness of the human spirit and it always comes immediately after the final "Yes" to God. Then, in God's good time, the Holy Spirit confirms with His witness and then waves of joy break over our souls; unspeakable bliss is our portion. Thank God for the witness of the Holy Spirit. It may come minutes, or hours, or even weeks after the moment of consecration. But come it will! So tarry in faith, for He will witness!

services a day, the first one beginning at 5:30 a.m. But God packed His blessing into each service, so we didn't mind at all.

Gaza is about four hundred miles or more from where I am stationed. And in Africa you don't clip off that distance at sixty miles an hour. It is a long, slow, and tiresome trip. From Lourenco Marques up country it is extremely sandy, just like a beach. We got stuck in the sand four different times. On the return trip we had to be pulled by Miss Cooper's jeep for a short distance. Three of their outstations reach up into elephant country, and a few are in lion-infested areas. (But don't get excited, for we saw nothing but impala, a kind of deer, during the entire trip.) The country is very, very thickly populated, and the people are hungry and receptive. The work there really grips one's heart. They need your earnest and consistent prayers.—DOROTHY BEVILL, *Africa.*

Disturbing the Peace?

In Madrid recently, as a Catholic procession went by, a Protestant onlooker did not bend his knees in deference. He was beaten up and forced to his knees. After a few days in jail he was told that he must pay 5,000 pesetas for "disturbing order

and peace on the street." It was an enormous fine that financially ruined the Protestant. (The average Spanish farmer earns about 1,000 pesetas a year.)

New Clinic

Mrs. Hunter is moved into her new clinic and this morning is opening it for service. It still lacks some of being finished. We have been unable to get workmen or materials, so that I have had to do most of the work. That results in an economy of about \$150 to the clinic. It is a very simple, shedlike building with an aluminum roof and a concrete floor—15 x 20 feet.—EARL D. HUNTER, Guatemala.

A New "Missionary"

One of the young women who teaches in our outstation schools came to us shortly before our Bible conference and said that the Lord had definitely spoken to her and given her a call to go to the Naboomspruit zone and help the missionaries there in getting the work started in their school. We rejoiced over this answer to prayer, for all of us have been praying that the Lord would call some of these young people to go into other fields to work for Him. At this conference she farewelled, and we sent her back with Brother Meek to help him and his wife with their work in that new field with our prayers and blessing. It meant as much to her to leave

home and go that two hundred miles to a strange land and people as it does for missionaries to go to a foreign land.

Although it meant that we were losing one of our best teachers from this zone, we were so delighted to see her go in answer to the Lord's call to fill a great need in another part of the field. We just pray that the Lord will continue to lay His hand on young men and women and send them forth into the harvest field. The need is so great for evangelists and teachers, for there are many areas round about us that we could enter and open up a work if we only had the national workers to send.—CARL AND VELMA MISCHKE, Africa.

THE HOME CIRCLE

Conducted by Grace Ramquist

If I Were a Young Person

In the Spring of 1951

In the history of the church there never has been a time when there was a greater need for well-trained, well-adapted, and well-prepared young people. There are so few who are willing to prepare themselves. Too often when young people are asked to lead a service in the church, to lead in the singing, to speak here and visit in another place, they turn down their opportunities. And I do call them opportunities, for each time one uses his abilities along any line he develops his personality and becomes better trained in the service of the King.

If I were a young person this spring in 1951, I would join every church group I could; I would do whatever I was asked to do; I would read all the literature I could get which would help me understand people as a whole; I would watch those in places of leadership in the various church groups, and then would do my best to do as well or better than they; I would be quick to give a welcome hand to new young people; I would always speak to the elder members of the church; I would join in any of the church activities which I could; and, above all, I would pray that I might learn to use every faculty I possessed for the uplifting of those about me.

This 1951 spring should be a season of determination! All of us, young and old, should determine to do the jobs that come to our hands. And if health prevents any of us doing as much as we would like to do, remember God will give strength and no good thing will He withhold from them that walk uprightly.

So, if I were a young person in the spring of 1951, I would:

Pray when called upon! Sing when asked! Play for the services, if I could! If there were no one who could play, I would set myself to the task of learning! It's amazing what one can learn if he wishes to! I would visit someone each week! Speak upon any occasion asked! However, I would remember never to do any job without preparing for it to the very best of my ability! I would take every task seriously and do the best I could. I would do every little duty as if a king were there to see and hear me, for the King of Glory is present every time I perform a church task and He knows if I do my best!

OKLAHOMA DWELLERS:

In Spite of Difficulties!

One winter after my mother had been sick for some time, Father decided to take her with him on a six-week trip. It was quite a problem to get someone to stay and care for us six children. Finally Mother was able to get an elderly lady who had once lived with us while we lived in Texas.

It was still cold weather when Mother left, and in Bethany we had no central heating plant; each room had a little gas stove in it. We always turned off the gas at night; each morning our rooms were icy cold. The lady who was staying with us had reached that age where sleeping late in the morning was unnecessary. She thought nothing of rising at five to get the breakfast ready.

My brother Harold was the oldest boy; that made him about eleven

years of age—two years younger than I. But because he was a boy, he was chosen to get up at five and turn on the fires in all of the rooms. I rarely awakened when he came into my room. While Mother was home, we lighted our own fires; and if we failed to turn them on in time to get our rooms warm to dress in—well, we dressed in cold rooms. Now things were changed.

One night after Harold had been playing with snowballs during the afternoon, he took off his wet socks and laid them carefully over his stove, thinking they would be dry by morning. He failed to reckon with the dampness in the air and, anyway, he just plainly forgot the socks! In the morning at five, long before daylight, Harold sleepily got out of bed, turned on his little stove, and then went over the house turning on the other stoves. He was slow that morning, and by the time he got back to his room he opened the door only to be met by a cloud of smoke. The smell of burning socks soon permeated the entire house. Doors opened fast; bare feet could be heard running over the floors. The smoke was so dense that Harold couldn't find his stove. Different ones of us made attempts to reach the stove, but each time the one who tried would back out of the room. There was no flame; of that we were sure. But what a smoke those long, black, wet socks did make!

Finally, stooping low, covering his nose and mouth, Harold ran into the room, reached the stove, and soon came out carrying those smoking socks. He was able to get them out when he prepared himself for the task, mentally and physically. He went below the smoke; he covered the most affected physical parts; he set his teeth and drove right ahead in spite of the difficulties he met.

You and I can quit trying to get a job done, when we meet difficulties;

but if we make up our minds to get the work done, we will try and try again. We will drive right ahead in

spite of difficulties. And that's the way we must work for the Lord. He has given us definite tasks to accom-

plish, for we must get the lost out of the way of danger—in spite of difficulties!

NEWS OF THE CHURCHES

Kuna, Idaho—In April our church closed a good revival with Evangelists Jacob and Mildred Cope. God gave us good services all through the meeting, with a number of souls finding the Lord in saving and sanctifying power. The Spirit-filled messages and flannelgraphs and object lessons of the Copes were used of the Lord. We thank God for revivals where souls find God and then want to be Nazarenes. Kuna Nazarenes are on the upward march.—Clarence Griffin, Pastor.

Wilmington, Ohio—In March, God gave us a spiritual and inspirational revival with Evangelist Otto Davidson and wife as the special workers. They preached the truth, sang the old gospel songs, and fifty people sought the Lord for salvation and heart purity. Our Sunday-school record was broken, and finances came in easily. We appreciated the ministry of Brother and Sister Davidson with us.—Ray W. Beegle, Pastor.

Sparks, Nevada—Our church has had a fine revival with Rev. Ruth Dunn as the evangelist, and Brother Sidney Dunn assisting in the music. The church generally was helped, and God gave two outstanding cases of conversion, besides several young people who sought and found help from God. The attendance was good, with more new people in the services than in any meeting for several years. Our people loved and appreciated the ministry of the Dunns.—Harold L. Lewis, Pastor.

West Lafayette, Ohio—Coming to this church last August, we were most graciously received. The work was in fine shape from the ministry of Rev. Hurley Hill, and has moved forward with attendance steadily on the increase. The money problem has been our big one, but God has blessed the sacrifice of our good people, and has made up on other lines the lack on this one. We have a fine group of teen-agers, our "Choral Club," and they insure us a good audience each Sunday night and are bringing in new ones. A revival began with them, and most of them profess two works of grace. The pastor is delighted with them. We have been graciously remembered with love offerings and Christmas presents, which have supplemented the salary and emphasized the deep love of this people for their pastor and wife. We recently closed a very fine revival with Evangelist Charles Lipker; he is a true holiness preacher and teacher, as well as evangelistic. He was given a call to

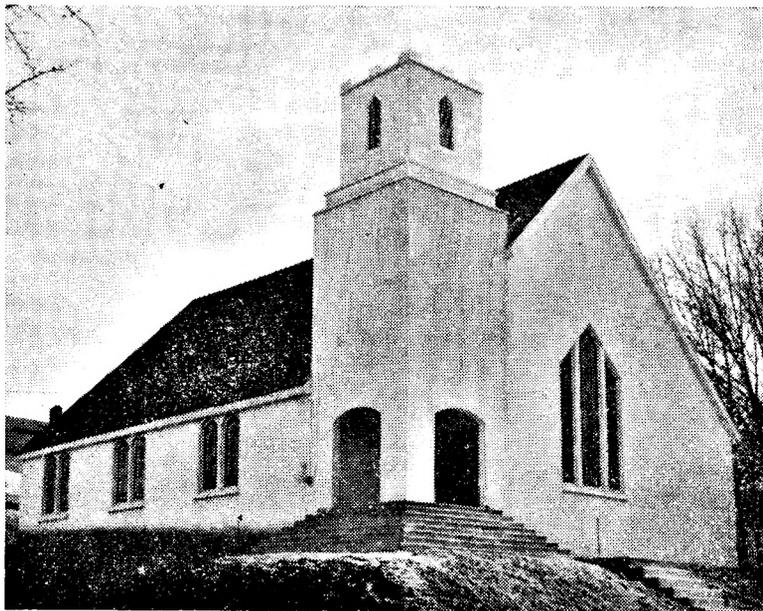
return. By practically unanimous vote, the pastor was invited to stay another year, then given a most hearty three-year call, emphasized with a love offering. We have had a 20 per cent increase in members so far this year.—Ira E. Miller, Pastor.

Mooresville, Indiana—In April we closed one of the greatest revivals in the twenty-five-year history of this church, with Rev. P. E. Kuykendall as the evangelist. God crowned the services with victory around the altar, and many prayed through to saving and sanctifying power. Brother Kuykendall is an outstanding evangelist. Night after night great crowds attended the services, with the Monrovia church dismissing their Sunday night service of April 8 and attending our service. A nice class of members was

added to the church. Coming here from the assembly last year we have learned to love and appreciate this fine group of people.—J. E. Childress, Pastor.

Marietta, Ohio—Our church has had a gracious revival, closing on Easter Sunday, with Evangelist W. F. Miller as special speaker. In spite of adverse weather conditions, the services were well attended, with sixty-three seekers at the altar. The Christians were drawn closer to God, and twelve new members were added to the church. Helpful morning services were held in the church, with wonderful services during Holy Week. An impressive baptismal service was held in the Williamstown Baptist Church on Easter Sunday afternoon, with sixteen baptized, most of whom were young people. This church is on the upward move in every way under the leadership of our fine pastor, Rev. Bernard Younce, and his wife.—Verneda Boyce, Secretary.

Langdale, Alabama



Our new auditorium, which will seat more than 350 people, was recently completed. Our people have worked faithfully under the leadership of the founder and only pastor we have had, Rev. Barney Brumeloe. He came to Langdale less than six years ago with a tent and held the first meeting, which culminated in the organization of a church with 14 members. We have seen the membership grow to more than 70, with the Sunday school now averaging 110. Our new church is built of block with white stucco,

stained-glass windows, with English-type ceiling, making it one of the most beautiful buildings on the district. Conservative figures value the new auditorium at \$20,000. Due to the labors of pastor and people, we were able to complete the project at a cost of \$10,000. Pastor and people are united, and we are now beginning to reach the people of our community. We appreciate the wise counsel and leadership of our fine district superintendent, Rev. Otto Stucki; he is a friend to both church and pastor.—Collis Hamil, Reporter.

Evangelist James and Ruth Ford report: "In January we were at Dana, Indiana, with Pastor Roe and church. God blessed in a wonderful way, and there were nights with no preaching as the Holy Spirit settled down upon the people. We thank God for the souls who found Him. At Montezuma, with Pastor Earl Ramey, the Lord gave another wonderful revival, with souls praying through for salvation and heart purity. On the second Sunday of the meeting the Sunday-school record was broken, and a fine love

offering given to the pastor. An outstanding feature of this meeting was the people attending the services for the first time, and souls saved for the first time in their lives. At Smithfield, Illinois, with Pastor Chester Wright, again God blessed and gave souls. An entire family of four came to the altar and were saved, and the mother and father were also sanctified. On Easter Sunday, 130 were in Sunday school. The work is growing, and Smithfield Nazarenes have a beautiful church. A fine love offering

was given Pastor Wright and family, who are much loved. We are now at Plainfield, Indiana, with Pastor Gordon W. Dawes; and revival fire was burning when we reached here. Already three souls have prayed through. These fine folks are in a building program, erecting a 40 x 70-foot building with twelve Sunday-school rooms in the basement, also a nice young people's auditorium. This is a return engagement to all four of these churches, and we enjoyed working with these fine pastors and people. We go next to Clinton, Indiana; then on to Illinois, Pennsylvania, Georgia, Texas, and back to Illinois. We enjoy our work for the Lord, and have some open dates for the late fall and winter; will be glad to go anywhere the Lord may lead. We preach, sing, do children's work, play the accordion. Through the summer our little girl travels with us; she sings, plays the piano and accordion, also gives readings. After pastoring almost five years, we are now closing our fifth year in the evangelistic field. Write us, Route 5, New Castle, Indiana."

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5SE	Mount Gambier, E.S. Australia, Aust.		9:30 a.m. Sun.
3XY	Melbourne, Victoria, Australia	1420	8:00 a.m. Sun.
5MU	Murray Bridge, E.S. Australia, Aust.		9:00 a.m. Sun.
2MW	Murwillumbah, N.S.W., Australia	1470	8:15 a.m. Sun.
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WCMN	Aricebo, Puerto Rico	1280	7:45 a.m. Sun.
WKJB	Mayaguez, Puerto Rico	710	9:30 a.m. Sun.
WIAC	San Juan, Puerto Rico		2:15 p.m. Sat.
DYSR	Dumaquete, Philippines	840	
DZAS	Manila, Philippines	680	7:00 p.m. Wed.
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KGU	Honolulu, T.H.	760	8:00 a.m. Sun.
	Radio Luxembourg	1293 Mtrs	232 5:00 p.m. Fri.
	Trinidad, Port of Spain, B.W.I.	1259	10:15 p.m. Sun.
SHORT WAVE			
	Radio Goa, Portuguese, India	9610	9:00 p.m. Tue.
CRGAA	Lobito, Portuguese W. Africa	7177	12:15 p.m. Sun.
CRGAA	Lobito, Portuguese W. Africa	5033	12:15 p.m. Sun.
CRGAA	Lobito, Portuguese W. Africa	4806	12:15 p.m. Sun.
	Lourenco Marques, Africa	60 Mtrs.	4920 10:00 p.m. Fri.
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DYH4	Dumaquete, Philippines	6055	
DZH6	Manila, Philippines	6030	7:00 p.m. Wed.
DZH8	Manila, Philippines	19 mtrs.	15.3 10:15 p.m. Sat.
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Let us write, pray, and give that "Showers of Blessing" may do the greatest possible good for Christ and His kingdom.

T. W. WILLINGHAM, Executive Director
Nazarene Radio League

Evangelist W. T. Elkins reports: "It was my happy privilege recently to labor in a unique revival at Middlesboro, Kentucky. God came on the scene in a wonderful way in answer to prayer and fasting. Pastor John K. Hamby and his people are doing a splendid work. Am now in a revival with Rev. J. W. Hofferth at Sikeston, Missouri. We rejoice with them over the beautiful, new Sunday-school annex which they have completed; it is the best both as to room and arrangement that I know of. Carloads of people are coming to the revival, some driving as much as seventy miles. God is visiting us with great power and freedom. We give Him praise. I have an open date in May which I'd like to give some church, preferably in Ohio, Kentucky, Tennessee, or West Virginia; write me at Wurtland, Kentucky."

Pastor Robert B. Fowler of Beechview Church, Pittsburgh, Pennsylvania, writes: "Recently I had the privilege of conducting a home mission revival campaign in Windham, Ohio; the meeting was held in the town hall. Much prayer was sent up and God gave a good meeting. Mr. Paul Bias and his wife and family have worked hard to open this needy field; also much could be said as to the prayer and hard work of Mr. and Mrs. Raymond Smiley, two local schoolteachers and good Nazarenes, from Youngstown. Several people sought God at the altar, and the prospects are good for a church in this area. Already there is a prosperous Sunday school. We appreciate the evangelistic singing of the Files Sisters. These young women make a real spiritual contribution to the meeting, and Miss Gloria is an excellent preacher of the Word of God. They carry a real burden for souls."

Chattanooga, Tennessee—East Lake Church has had an outstanding and successful revival with Dr. A. L. Parrott as evangelist, and Professor Edward and Lydia Stevenson as the singers. Certainly these workers were inspired of the Lord as they sang and preached night after night, and many victories were won around our altar. Dr. Parrott is an able preacher, and there are no finer singers than the Stevensons. We have a fine group of saved and sanctified teen-agers in our church who were successful in bringing other teen-agers into the fold. On Easter Sunday we set a new attendance record for our Sunday school with 330 present, and had 300 on the closing Sunday of the revival. The former record had been 281. Through the help of the Lord and the co-operation of a fine people, East Lake Church is moving up the road.—Thomas G. Carson, Reporter.

Dunbar, West Virginia—Coming to the close of our seventh year with this church, we know it has been our best year. We have seen the Sunday school double in attendance during the last year; our school is at the top on the district in growth over last year. On Easter Sunday we had 371 present. All previous records have been broken. We have seen more people join the church this year than in any other year of our ministry. The finances have been doubled in tithes and offerings. Our new church, 90 x 52-feet, has been completed, and the plans for the pews sent in. We have enjoyed working with this people. They have given us a wonderful vote for another year, with a raise in salary. New people are coming to the services. The revival spirit has been on since our last revival with Evangelist Russell Bowman. We appreciated the work of this godly man in our church. All our budgets will be paid, and the General Budget overpaid. We thank God for His blessings.—L. H. Roebuck, Pastor.

Ridgeville, Indiana—In answer to much prayer, our church has experienced one of the most gracious revivals in its history. Rev. Naomi Meadows was the Spirit-filled evangelist, with Miss Eleanore Reasoner in charge of the music. Fifty-four people bowed at the altar, seeking God for pardon or heart purity. The morning prayer services were times of weeping and God blessed our hearts. The spiritual life of the entire church has been deepened. A man who had been a backslider for twelve years was wonderfully saved since the close of the meeting, but as a direct result of the revival. We greatly appreciated the ministry of Sisters Meadows and Reasoner. God is greatly blessing and using these young women. Also, we appreciate the wonderful service rendered by Pastor A. G. Meadows and wife. Under their splendid leadership the church is

SPECIAL NOTICE

All correspondence for the Board of General Superintendents should be addressed to our secretary, Dr. G. B. Williamson, who has recently returned to this country after six months of missionary travel abroad.

For the Board of
General Superintendents
SAMUEL YOUNG,
Secretary pro tem

moving forward in all departments. On the closing day of the revival the church gave the pastor a nice love offering, also a unanimous vote to be with us another year.—Mrs. Woodrow Robertson, Reporter.

Indianapolis, Indiana—First Church had two weeks of inspiring services prior to Easter Sunday, on which day we had splendid crowds and went over our goal of six hundred in Sunday school. The first week was in the nature of a holiness convention, and our people and friends of the church were greatly helped in this week of study. Dr. Hugh C. Benner was the speaker, and his messages on scriptural holiness were very enlightening and timely. We are grateful for the privilege of having had Dr. Benner with us. Brother Homer

Maddox had charge of the music, and we enjoyed very much his readings and messages in song. The following week the services were sponsored by our young people in observance of Youth Week. Rev. W. D. Eckel, of Crawfordsville, was the special speaker. Our own "Nazarene Four" male quartet (Harry Johnson, Jr., Edward Johnson, Richard Trotter, and Robert Cliburn) had charge of the music. Brother Eckel spoke with unction and power, and our boys never sang better. We feel that much good was done. We appreciate so much our aggressive group of young people; they love the work of the Kingdom, take their stand, and do quite a bit of lay-visitation work. They assume responsibility as leaders and members of the church board, and also make up our fine choir.—Reporter.

Centerville, Iowa—This church has had a second good revival since last September, with our pastors, Rev. and Mrs. Lyle Moyer, doing the preaching and singing for both meetings. The ten-day revival in March was very unusual, with the revival fire breaking out in our midst and twenty-two seekers at the altar during the first week. The spiritual tide ran high in both morning and evening services, until at times there was no place for preaching. Good crowds attended the services, with some folks coming twenty-two miles each night; two young men from one of these families were saved. On the closing

Just off the Press

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night, a nice cash love offering was given the pastors, also the pledge of a dressed hog for their locker (it has been placed there). The revival fire continues to burn, with three adults at the altar on the following Sunday night; an aged man of eighty-two years found the Lord. We have had some definite cases of healing in our services. The Sunday school is gaining, with a 19 per cent gain over the previous year. The church has purchased a bus, also a property joining the church to be used for Sunday-school rooms. The pastor is on the radio every Sunday morning for one-half hour. The work is going forward under the leadership of Pastor and Mrs. Moyer; they have been given a unanimous call for another year.—Reporter.

Evangelists C. W. and Florence Davis report: "Since the middle of January we have been busy in revival meetings at Central Church, Phoenix, Arizona, with Pastor Dicus; La Habra, with Rev. Perry O. Pults; Riverside First, with Rev. J. E. Smith; Santa Maria, with Rev. Elbie Green; and San Fernando, California, with Rev. Kenneth P. Smith; also at Scottsbluff, Nebraska, with Rev. Harold Henry. It has been a joy to work with these good pastors and churches, and they have all been gracious to us. At each place we have seen answers to prayer and the power of God manifest in the salvation and sanctification of souls. At this writing we are with Pastor Harold Kiemel at First Church, Houston, Texas. A blessed spirit prevails and souls are praying through

to victory. God has blessed and used Brother and Sister Kiemel here, and they leave a splendid people and a host of warm friends as they go to take up their new work in Portland, Oregon."

Yreka, California—We feel that the Lord sent Rev. Dwayne Hildie, director of the boys' and girls' work of the Northern California District, to our church for a one-week revival. It was a time of blessing, as the Spirit of God hovered over the meeting and souls found the Lord in saving and sanctifying power. God gave Brother Hildie soul-stirring messages that the world is hungry for today. For all that was accomplished we give God the glory.—Leonard York, Pastor.

Houston, Texas—The Wooddale Church was organized on June 11, 1950, by District Superintendent V. H. Lewis, who had held a meeting here prior to the organization. The church was organized with twelve members—seven adults, two teen-agers, and three children. During these months God has blessed our efforts, and our Sunday school has grown steadily to the one-hundred mark. New members have been added to the church until now we have thirty-one on roll. In January we had Rev. Gerald Davis with us for our youth revival; he is a promising young minister. Also we had a week-end Easter revival with Rev. Mrs. Elsie Grimes as evangelist. She preached the truth with unction and power, and nineteen bowed at the altar, with eleven praying through to victory.—Mrs. M. Lucas, Pastor.

Evangelist Thomas Hayes writes: "At this writing we are in a good meeting at Eureka, Kansas. Because of three meetings canceled, I have open time in May, June, and August, and we do want to keep busy for the Lord. My son-in-law and daughter travel with me as singers and musicians; they play the horn, piano, and accordion. We travel in our own car, and are not hard to please on money lines. Write us, 710 N. Donald, Bethany, Oklahoma."

Rev. C. E. Ling writes: "It has been my happy privilege to serve as supply pastor for a few weeks for our good church and people at Carthage, New York. This small church in a small city made the extraordinary record of climbing from below 50 around Christmas to 170 on Easter Sunday. This was achieved by the vision and genuine heart passion of some busy women, assisted by husbands and the preacher in transportation. They set aside Thursday night and Saturday to pray and call. We found many children not going anywhere and brought them in to the Sunday school. This is a practical example of what can be done if we get the vision and do something about it."

Globe, Arizona—During the past year our church has had profitable revival campaigns with Rev. and Mrs. J. B. Gatlin, Rev. Mrs. Lorna Holly, and Evangelist D. C. Reynolds. Also, a week-end revival at Thanksgiving time with Rev. Thurston Carney was a blessing. In our recent meeting we enjoyed the music and singing of Brother and Sister McVay, of Tucson. God has blessed and souls have found Him in pardon and heart purity. Our attendance and offerings have increased over the previous year, and we are encouraged to press on in spite of some difficult battles.—W. I. Potet, Pastor.

Post, Texas—We are happy to give praise to God for His faithfulness to us here. Last year the Sunday-school average was 86; this year the average for the month of March was 171, with 227 present on Easter Sunday. There has been a 10 per cent gain in church membership, with prospects of going far beyond that before the close of the church year. We have had two good revivals: with Evangelist Jack Hamilton, and with Rev. and Mrs. Leon Chambers. Our church was highly pleased with the faithful work done by these capable servants of the Lord. The church is paying \$75 monthly on a new car for the pastor, also have extended to him a call for three years. Recently, \$17,500 was given in cash and pledges toward a new church auditorium. The old building has been moved to the lot immediately west, leaving room for the new building on the corner; construction will begin soon on the new auditorium. For each of these blessings we give thanks to our wonderful Lord.—J. C. Holman, Pastor.

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Lima, Ohio—First Church has had a very profitable revival with Rev. Mason Lee as evangelist, and Rev. and Mrs. D. H. Replogle as special singers. The blessing of God was upon these fine workers and the church, and good victories were had at the altar. We give God praise for His continued presence upon His people in this place. The church is going forward for God.—M. E. Clay, Pastor.

E. Everett and Irene Kimball, evangelist and singers, write: "Due to a cancellation, we have an open date, June 12 to 24, and shall be glad to slate this time with any church, as the Lord may lead. We carry the entire program. Mrs. Kimball leads the singing, sings solos, plays the piano-accordion and the vibra-harp, and we sing duets, besides the preaching. We travel with a house-trailer. Write us, 1220 Waverly Ave., Grand Haven, Michigan."

Garrett, Indiana—This church has had a good revival with Evangelist F. P. Cassidy and Singers Sherman and Elsie Gillespie as special workers. These folk worked wonderfully together. Brother Cassidy's old-fashioned messages were backed up with much prayer, and the morning prayer meetings proved a great blessing to the evening services. The Gillespies sing with the blessing of God and have a wonderful spirit. Several backsliders were reclaimed, and there was a definite case of healing. The church is much encouraged and appreciated the ministry of these fine workers. A fine love offering was given to the pastor. One year of tithing the church income has proved beyond all question that this step was of God. It appears this will be the best year on record for this sixteen-year-old church.—Russell Shalley, Pastor.

Southwest Indiana District Workers' Convention

The annual preachers' meeting and Sunday-school convention of the Southwest Indiana District were held March 5 to 8, at the New Albany First Church, with Rev. Ralph Ahlemann as host pastor. The people of the city were most hospitable in offering their help for the entertaining of the convention, and it was a great blessing to the local church and community.

Rev. Norman Oke was the speaker for the Sunday-school convention on Monday night and Tuesday. His messages were unique, sane, and Spirit-filled. The Sunday schools of the district were well represented. Rev. Guthrie Hughes, district chairman of church schools, challenged the district to a great forward program during March, and from Easter to Mother's Day.

The preachers' meeting opened Tuesday night with Dr. A. B. Mackey, president of Trevecca Nazarene College, as the speaker. His messages throughout the convention were poin-

ted, practical, and inspirational, as he drew from his own rich Christian experience and his life of service to the church. We appreciated the rich ministry of Doctor Mackey.

Rev. Leo C. Davis, district superintendent, presided with ease, and added touches of inspiration and challenge for the preachers to put forth greater effort in the advancement of the cause of Christ. Plans for an extensive home missions program for the summer were presented. Eighteen new churches have been organized in the short period of our district history, some two and one-half years. Several good prospects are offered for development this summer. Pastors and laymen are wholeheartedly supporting every program of the Church of the Nazarene throughout the district.

Olivet Nazarene College was ably represented by Field Representative Charles Ide and Mr. Boyd Childs, agent for collection of student accounts. The district is supporting Olivet College with its money, its prayers, and its young people. We have forty-one students from the district this year, and have set a goal of fifty for the coming year.

The Nazarene Theological Seminary building fund campaign has been presented in most of our churches, and a good proportion of the district quota has been raised.

A change in the date of the district assembly was announced; the assembly will be held the week of August 20, on the campus of Indiana University, Bloomington, Indiana.

RALPH AHLEMANN, Reporter

Regional Conference On Visitation Evangelism

The first in a series of regional conferences in connection with the Mid-Century Crusade for Souls was held April 2 to 4 in Sioux Falls, South Dakota. Five co-operating districts participated: South Dakota, North Dakota, Nebraska, Iowa, and Minnesota. The committee in charge of the program and arrangements consisted of the five superintendents, with Rev. A. C. Morgan, superintendent of Minnesota District, as the chairman. The other district superintendents, Rev. Wm. Deitz, Rev. Harry Taplin, Rev. Gene Phillips, and Rev. L. A. Ogden, presided at various meetings of the conference.

" . . . A mighty revival is sweeping this way . . . "

God's people sing!



And when they sing their spirit is revived.
 And when their spirit is revived, the church moves forward.
 With songs of *experience* they encourage one another.
 By songs of *praise* they are inspired.
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The special workers were Dr. D. I. Vanderpool, Dr. Roy F. Smee, Dr. S. S. White, Dr. L. J. Du Bois, and Rev. Ponder Gilliland. These men were unexcelled in their assignments. Classes were conducted through the day periods, with Dr. White emphasizing the need of the organization of the church for visitation evangelism. Dr. Du Bois conducted a class in "Visitation Evangelism Techniques." This class was more than a discussion, for they went out in the afternoon and participated in a visitation program that had been arranged by the local pastor. Brother Gilliland was responsible for the section on "Soul Winning" in connection with the Mid-Century Crusade; and he convinced those in his class that we have been missing opportunities by the score to lead men and women to a saving knowledge of Jesus Christ.

In the almost twenty years that this writer has been attending conventions in the Church of the Nazarene, I came away feeling that this convention was by far the most helpful and encouraging it ever had been my privilege to attend. We were not only told what to do, but instructions were given as to how we should set out to do it.

Dr. Vanderpool and Dr. Smee were given the preaching responsibilities of the convention. Dr. Smee preached at the eleven o'clock service on Tuesday morning and at the closing service on Wednesday night; his messages were timely and challenging. We thank God for Dr. Smee and the good work he is doing for our church.

One hardly knows how to begin to evaluate the contribution made to the

convention by the preaching of our beloved general superintendent, Dr. D. I. Vanderpool. Words are altogether inadequate for such an endeavor. Dr. Vanderpool's messages reached our hearts, and we were made to feel that we wanted to live better and do more for our God. Without fear of contradiction, we would say that the high point of the convention was Tuesday night, when Dr. Vanderpool spoke on "Living Waters." By the time he had finished preaching the presence of God's Holy Spirit had permeated the entire atmosphere. God was graciously near, and the service closed with every pastor and district superintendent gathering around the altar and praying for a "flood" from on high to sweep over our souls. After the prayer session we enjoyed an old-fashioned praise meeting. We all went from the service saying, "Truly it was good to have been there." We thank God for the unexcelled leadership He has bestowed upon our Zion.

The convention was the guest of the South Dakota District, with Rev. Wm. Deitz the hard-working superintendent. Rev. E. R. Tame, local pastor at Sioux Falls, secured the facilities of the First Methodist church for the sessions and services, and we were royally entertained. Brother Tame also had charge of the music and did a grand job in keeping us supplied with the best of special music, as well as doing an outstanding piece of work in leading the congregational singing.

Once more we feel constrained to pause and reverently bow our head and offer thanks to our God for our

great church and the program of world evangelism in which we have a part.

J. M. ANDERSON, Reporter

DEATHS

REV. G. B. SCHLOSSER, elder on the Washington-Philadelphia District, died March 20, 1951, at the age of sixty-nine years. Born in Pennsylvania, graduated from West Chester Teachers' College, converted in Everybody's Mission in Pittsburgh, he joined the First Church of the Nazarene there. He started preaching in 1916 at Tarentum, Pennsylvania, serving churches on the Pittsburgh District until 1946. While pastor at Claytonia, he pioneered the work at Butler, Pennsylvania; built a new church at Lisbon, Ohio; organized the work at Pierpont, Ohio; served churches at Cherry Valley and Hawthorn, Pennsylvania. In 1946 he transferred to the Washington-Philadelphia District, and pastored at Denton, Maryland, and Atlantic City, New Jersey. Ordained in 1926, he gave thirty-five years of service to the church as pastor and evangelist. After six weeks' illness, he died in Wilmington Hospital. He was a faithful servant of God and the church. He is survived by his widow, Mrs. Lillie Brown Schlosser; six sons, Claude (business manager at Eastern Nazarene College), Harry, John, Arthur, Roy, and Paul; and two daughters, Mrs. Kathryn Barnes and Mrs. Ruth Shoup. Funeral services were conducted by District Superintendent E. E. Grosse, assisted by Rev. F. D. Ketner and President Edward S. Mann of Eastern Nazarene College, and other ministers. Interment was in Gracelawn Memorial Park, Wilmington, Delaware.

REV. ORIS PETTY LANGFORD, a licensed minister on the Dallas District, and pastor of the Church of the Nazarene in Gilmer, Texas, was born May 11, 1918, and died March 30, 1951. He was a native of Upshur County. Converted at an early age, he was reclaimed in November of 1949, and surrendered to the call to preach. In the eighteen months of his labors he gave full proof of his ministry. Under his ministry in Gilmer, a church was organized and a chapel built for his growing congregation. In the midst of a renewal campaign in the Mt. Hope Church, he was taken fatally ill with a heart attack. He is survived by his wife, Mary; two sons, Dale and Michael; his parents, Mr. and Mrs. J. C. Langford; two sisters and one brother. Funeral service was conducted by Rev. Lloyd Hail and District Superintendent Paul H. Garrett, with interment in the Hopewell community.

LEWIS PETER BAPTIST was born March 22, 1862, in Illinois, and died March 25, 1951, in Calgary, Alberta. His wife preceded him in death in 1947, a daughter in 1910, a son in 1930; also four brothers and seven sisters. He was united in marriage to Miss Jennei Smith in 1886; to this union were born six sons and two daughters. He is survived by one daughter, Mrs. Vella Jolliffe, and five sons, Cecil, Carroll, Arthur, Verne, and William; also two sisters. A few years after marriage, Mr. Baptist felt a definite call to the ministry, and accepted an appointment to a seven-point circuit in the Methodist church at Broadlands, Illinois. God gave him a fruitful ministry for three years. Then he gave up the active ministry, took up farming, living in Missouri for six years, in North Dakota for eight years, then moving to Canada in 1910. In all of these places he was active in carrying on the church work and organizing Sunday schools. In the summer of 1924 he visited the Nazarene camp at Red Deer, and this marked a distinct change in his life. He united with the Church of the Nazarene, and from 1929 to 1936 he traveled over Alberta and Saskatchewan distributing religious periodicals, "preaching by proxy" he said. While in Lethbridge he was a faithful member of that church. He and his wife celebrated their diamond wedding anniversary in 1946. After her death, he moved to Calgary, transferring his membership there. Since 1924 his life could be summed up, "For to me to live is Christ." Funeral service was conducted by his pastor, Rev. Ponder Gilliland, in Calgary, with interment in the Lethbridge cemetery.

ANNOUNCEMENTS

NOTICE—Winona Lake School of Theology, Winona Lake, Indiana, thirty-first annual session, June 20 to July 27; two semesters, June 20 to July 7, and July 9 to 27. Work may be pursued in either one or both semesters; courses leading to regular theological degrees. Besides the regular courses four new Graduate Seminar Courses are offered. Teachers: Dr. Wilbur M. Smith, Dr. John Gerstner, Professor Norman A. Baxter, Dr. Carl F. H. Henry, and Professor Mark Fakkema, with Professor John A. Huffman, dean and registrar.—Dr. J. A. Huffman, President.

Out of Spiritual Chaos—Order Holiness, the Harmonizing Experience

By L. T. Corlett

This new book deals with the problems of "living" the sanctified life which are so often taken for granted. Consequently many older people as well as hundreds of young people starting out in the "more perfect way" are confused and frequently discouraged.

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This book comes as a result of the many requests from those who have heard this material given in lecture form.

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RECOMMENDATION—I desire to recommend Rev. and Mrs. Harry Carlsen, who have recently united with the Church of the Nazarene. They are now engaged in evangelistic work, and their slate is filling up rapidly. They preach and sing, both being accomplished musicians, playing on some thirty different instruments. Rev. Carlsen is true to the Wesleyan doctrine of holiness, and their ministry will be a blessing to any church.—Ernest E. Grosse, Superintendent of Washington-Philadelphia District.

BORN—to Mr. and Mrs. Evald Olsen of Bourbonnais, Illinois, a daughter, Michele Lynn, on March 27.

—to Rev. and Mrs. Willard F. Rogers of Houston, Mississippi, a daughter, Reta Gay, on April 5.

WEDDING BELLS

Miss Anette Shropshire of McPherson, Kansas, and Lt. Eugene Leon Dipeoy of Oklahoma City, Oklahoma, were united in marriage on February 22, at First Church of the Nazarene, Oklahoma City, with the pastor, Rev. R. T. Williams, Jr., officiating.

Alberta Ellen Wells and Clinton Dale Mehl were united in marriage on March 3, in Abilene, Kansas, with Rev. D. W. Campbell officiating.

SPECIAL PRAYER IS REQUESTED by a lady in New York, for "my mother's healing from migraine headaches and other ailments and her life's consecration to God's will"; for "my second sister's healing from near blindness and her consecration"; also for "my own Christian perfection";

by a lady in California for healing of her body, as she seems to be getting weaker all the time;

by a lady in Colorado, that she may be saved and sanctified so she will know and experience it in her heart and life, also for healing of body; also for the salvation of her children and husband—she does believe God is able;

by a man in Idaho for an unspoken request; by a friend in Nebraska, that "the enemy of our souls will be defeated in our lives and that God will save my father, who is in his eighty-sixth year and has a fear of death . . . also that we may have His will and guidance in some other details, that He will lead in them";

by a Nazarene mother in Alabama for the salvation of her husband, for whom she has been praying for seventeen years—also for the salvation of four of her five children, and that God will touch her body;

by a Nazarene lady in Tennessee for her husband, who is very ill and not saved;

by a man in California for healing of body, also that God may give him direct leading as to what he should do.

District Assembly Information

FLORIDA—Assembly, May 16 and 17, at Orlando Central Church, 308 Jackson St., Orlando. Pastor: Rev. James D. Blackmon, 308 Lake Street. 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. Dr. Jarrette Aycock, night speaker. 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, 7537 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. Wailin, 1466 E. Mountain Street, Pasadena. Dr. Samuel Young presiding.

SOUTHERN CALIFORNIA—Assembly, June 6 to 8, at San Diego First Church, 936-14th Street, San Diego, California. Entertaining pastor: Rev. Joseph F. Morgan, 3605 Texas Street, San Diego 4. Dr. D. I. Vanderpool presiding.

ARIZONA—Assembly, June 7 and 8, at Phoenix First Church, 441 W. Monroe Street. Entertaining pastor: Rev. Andrew Young, 441 W. Monroe Street, Phoenix. Dr. Samuel Young presiding.

NEW ENGLAND—Assembly, June 19 to 22, at Eastern Nazarene College Church, 37 E. Elm Avenue, Wollaston, Mass. Entertaining pastor: Dr. J. Glenn Gould, 29 Dunbarton Road, Wollaston 70, Mass. Dr. Hardy C. Powers presiding.

SOUTH DAKOTA—Assembly, June 20 and 21, at Mitchell Church, corner Ninth and Lawlor, Mitchell, South Dakota. Entertaining pastor: Rev. Edgar A. Kincaid, 114 East Ninth, Mitchell. Dr. Samuel Young presiding.

ROCKY MOUNTAIN—Assembly, June 20 to 22, at Billings First Church, Third Avenue North at 33rd Street, Billings, Montana. Entertaining pastor: Rev. Murray J. Pallett, 444 Yellowstone Avenue, Billings. Dr. G. B. Williamson presiding.



SERVICEMEN'S CORNER

There is a need for promptness in getting us change of address when a serviceman moves. There are a number of sources for this information: the man himself, the post office, the local pastor, or the original informant. We are suggesting that the pastor take the responsibility for this (or someone whom he might select). In this way there will not be too much duplication and the magazines will go through regularly. Also, word will be sent promptly to the post pastor at the new address. Your co-operation will help us give the best service to our men.

I share with you a recent letter from General Superintendent Samuel Young:

"DEAR DR. DU BOIS:

"I spent the day Sunday (April 8) in Columbus, Georgia, and preached in our Downtown and First churches, where Rev. Byron LeJeune and Rev. L. E. Humrich are the pastors, respectively. I was thrilled the way our pastors there are serving the military over in near-by Fort Benning, and I was more than pleased with the activity of the men themselves in the services. If all of our pastors and our people would do as Rev. LeJeune and Rev. Humrich, it would bring joy and blessing to many hearts. Please keep 'prodding' the pastors to follow up their young men as they enter the armed forces and help to make the contact with the pastors who are near the military forts or camps.

"Blessings on you in this worthy service you are rendering in a needy hour.

"SAMUEL YOUNG"

"Our large parsonage has proved a blessing. Five of our fine Nazarene servicemen stationed at Camp Cooke stayed overnight and attended the Easter sunrise service with us Easter morning.

"I have been receiving wonderful letters from both pastors and parents of our boys. We are trying to use them in every way possible in our church services, especially our young people's groups, preaching, those who have the call on them, having planned outings for those who get week-end passes.

"Occasionally one who has lost his way prays back to victory. Several have found God from other denominations. God is graciously working among us."—ELBIE D. GREEN, pastor, Santa Maria, California.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Assembly Schedule

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:
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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
Southwest Indiana	August 22 to 24
Indianapolis	August 29 to 31
Louisiana	September 5 to 7
Southwest Oklahoma	September 19 to 21

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

Assembly Schedule

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

Miss Ruth E. Gilley,
201 Olivet Circle,
Bourbonnais, Illinois
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The Miracle of Answered Prayer

By Basil Miller

MOUNTAIN-MOVING PRAYER!

SCRIPTURE FOUNDATION: *If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting (Matt. 17:20-21).*

THERE are no "impossibles" blocking the road of the man of prayer.

Christians find themselves hedged in with impossibles—impossible to "get the glory down," impossible to have a revival, impossible for tidal waves of holy blessedness to sweep the congregation, impossible for harmony to be achieved in the church, impossible for the missionary to break through the maze of heathenism and win spiritual converts to God, impossible to finance the Kingdom, impossible to build the Sunday school, impossible to lead my neighbor to the fountain of spiritual life—road blocks of impossibles!

All these stand as mountains closing the pathway of God's Church. There is a power which moves these mountains of impossibles. That power is not found in man's own ability, might, intellectual acumen, dynamics of personality, or physical brute force. It springs from the knee-bent hours spent in prayer. Prayer achieves the impossible.

Prayer swings back the gates of heaven.

Stuart Hamblen, converted radio star, now an evangelist, while speaking at the famous Bob Shuler Church in Los Angeles, said, "I think many of God's angels are busy tearing up the large bundles of answered prayer and rewrapping them in tiny packages to suit the size of our askings." James said the same thing in different words, "Ye have not, because ye ask not" (James 4:2).

In the storeroom of the celestial city are bundles of answered prayers awaiting the petitions of God's children. We have not, we receive not those answers to prayer, because we ask not. They are locked behind God's doors, opened only by our asking.

Prayer emboldens men in asking.

Those tabbed great in the Kingdom have been individuals who have learned to march boldly up to a stone-cut mountain of difficulty and, in the name of God through prayer, say, "Remove hence." We are amazed at the rock-ribbed men of God who have removed the mountains of impossibles.

When a famous missionary to the South Sea Islands died, it was said of him, "There were no Christians when he came, and when he died there were no heathen." These mountains were removed by prayer.

Robert Morrison opened China at the point of his lancet which had been sharpened through prayer. John Williams died on his knees as a martyr in the South Sea Islands—but on the very spot where he died, his prayers have helped erect one of the greatest churches of Christendom. James Hannington was clubbed to death in Uganda—but the spot now is hallowed by a church seating 5,000. That mountain which Hannington prayed to be removed was removed through his death.

Men who advance on their knees are emboldened.

Jesus himself said that when the man of prayer stood before a mighty mountain of difficulty and cried out, "Remove hence!" "it shall remove." Living on prayer promises, nothing is impossible.

John Wesley, Oxford son, George Whitefield, son of the tavern keeper, removed the mountains of spiritual indifference from England and swept the nation and the world with the evangelical revival that saved England from a duplicate of the French Revolution.

What this age calls for is emboldened men who will cry out in the name of God to the mountains of sin, "Remove hence!"

Emboldened men marching on their knees, who will pitch gospel tents in the great unreached sections of America, build churches in the rural areas, establish the flag of God in the pagan spots of the world. Emboldened men who will cry out against the tide of government graft and high taxation, iniquity in high places, against banditry, the sweeping tide of crime here in America, "Remove hence!" And those mountains will remove.

God give America mountain-moving men, emboldened by the spirit of prayer, that will shape the nation for heaven and redemption.

Prayer alone conditions success.

There are no other conditions written into the constitution of the Christian's forward march but prayer. Colleges for training, seminaries for sharpening the axes of our gospel workers, missionary training institutes, cathedrals gorgeously decked, high-steeped towers or churches, chimes that ring out the gospel and allure from steeples lofty above the traffic of today, men of great mental power and acumen, men of strong personality—all are needed—these things may have a place. But they are minor places. Prayer alone conditions success!

God took Phineas F. Bresee, who never went beyond the third grade in school, and made of him the sire of a movement that now, some fifty years after he established his first church in downtown Los Angeles, has girded the globe with redemption. God took C. B. Jernigan, an uneducated Southwestern preacher, and swept numbers of people into the Kingdom. God took Harmon Schmelzenbach, whose heart had been set aflame by a vision of hordes of Africans marching to the Judgment without God, moved him out of Peniel College before he had even started to sharpen his ax, and sent him to Africa to live such an ennobled life that the British Government said, "He is the greatest missionary in South Africa since the days of Livingstone."

Around the world today God is seeking praying men who will condition their success by their petitions. Jesus himself said, "Nothing shall be impossible to you." Giving us that tremendous prayer promise, He conditioned it by these words, "Howbeit this kind goeth not out but by prayer and fasting."

CREDO FOR TODAY: *I will condition my advance in the kingdom of God by prayer alone!*