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holiness

JAN 14 1952

Our Lord of Hosts

(II Chronicles 20:14-22)

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The battle is not yours, but God's
(v. 15).

CONFLICTS are common to human experience. Peter admonishes the beloved, "Think it not strange concerning the fiery trial . . ." Paul is in agreement with him when he informs us, "There hath no temptation taken you but such as is common to man." The Christian life is a warfare against temptation and sin, against discouragement and unbelief—it is a battle against the encroachments of hell.

Light and darkness, sin and holiness, heaven and hell are ever in conflict. The opposing forces are arrayed and the battle rages. God is seeking soldiers to represent Him in the fray; and He has but one way of making soldiers and that is to put men in the conflict. This means hardship and suffering. One cannot expect to be a soldier in the truest sense and not engage in battle.

This is God's battle—what a comforting thought! We fight not for our good name, our opinions, or our advancement. Some mistakenly have done this, and have brought aid to the enemy in that they wasted their energies in unimportant issues. It is God's name, His judgments, and the advancement of His kingdom which are at stake.

"Set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem" (v. 17). The command has the staccato of a military order. "Set yourselves"—get in line, show your colors. "Stand ye still"—hold your ground. "See the salvation of the Lord with you." It is yet to be demonstrated to the full what God will do with and through those who join arms with Jehovah!

—by the late

GENERAL SUPERINTENDENT
ORVAL J. NEASE

TELEGRAM

Red Deer, Alberta, Canada—Dr. E. E. Martin, president of Canadian Nazarene College, died suddenly of a heart attack at his home in Red Deer about seven-thirty Christmas night.

Consider the Sunlight

By Dorothy Boone Kidney*

CONSIDER sunlight spilling all over town. Brilliant stuff. Can't smell it. Can't taste it. Can't pick it up—but it's there. It's real.

Sun to warm you. Sun to *change things*—from brown to green, seeds to flowers, darkness to light.

God has stuck a yellow seal in the sky. Somehow that yellow seal is all tied up with heaven—a second cousin to the star that hung over Bethlehem. Miraculous, shining stuff—sun! It rips darkness apart—it makes a dazzling object of a closed bud—it gives life to a tired, dead-looking plant.

God sings a song through sun, for *sun* has the same sound as His own noble *Son*. Can't touch His Son physically—can't see His Son actually—but He's there! He's real. Son to warm you. Son to change things. The Son rips darkness apart; makes shining followers out of closed, tight lives; gives miraculous transfusions to tired, disillusioned people. "And in him is no darkness at all."

There's a scripture message shining in the sky. There's a simile glistening across your kitchen floor. There's a parable growing on your doorstep.

Consider the sun. There are sermons in the sun!

*Yarmouth, Maine

House of Blessing

By Mary Alice Holden

*This is the house of blessing,
Here at the gate of God,
Sheltering all the weary
Who have known sin's sharp rod.*

*Here God will meet and pardon,
Heaven will open up,
Give rich, refreshing showers,
Filling each Blood-washed cup.*

*Incense of consecration
Rises through tear-dewed air.
This is the house of blessing;
• Here in the home of prayer*



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

Fortieth Anniversary Year

The year 1952 marks the fortieth anniversary for the HERALD OF HOLINESS and the Nazarene Publishing House. During the forty years of publication the Church of the Nazarene has enjoyed an outstanding growth, and with it the circulation of the HERALD has soared to over 100,000.

As we enter this anniversary year, in collaboration with the Board of General Superintendents, we have set as a subscription goal subscriptions equal to 60 per cent of the church membership or a total circulation of 145,500.

This is a worthy objective. It is high enough to challenge all of us. It is not too high to be reached, for already ten districts are exceeding that percentage.

The total figure is being broken down for each district. We believe every district officer and every local pastor and church will rally behind their respective campaigns. Let us make this fortieth anniversary year a time of success in this endeavor. May we go "all out" for HERALD OF HOLINESS subscriptions.

Already many districts have their campaign dates set for the early part of the year. Those for the first three months are:

District	Campaign Dates	Quota
Alabama	January	2,650
No. California	January	5,000
Wisconsin	January	950
Central Ohio	Jan.-Feb.	5,050
N.W. Illinois	Jan. 1-Mar. 1....	1,350
Western Ohio	Jan. 15-Mar. 1..	5,300
N.E. Oklahoma	Jan. 27-Feb. 29	
Florida	Jan. 29-Mar. 3....	2,100
Abilene	February	2,550
Dallas	February	2,250
Kansas	February	3,100
Minnesota	February	1,000
S.W. Oklahoma	February	2,450
West Virginia	February	3,550
Houston	Feb. 3-24	1,350
Albany	Feb. 1-Mar. 1....	1,350
Tennessee	Feb. 1-Mar. 1....	3,100
E. Kentucky	Feb. 17-Mar. 23..	2,050
Chicago Central	March	2,400
Colorado	March	2,200
Idaho-Oregon	March	2,500
Indianapolis	March	3,285
Mississippi	March	1,150
New Mexico	March	1,000

THAINE F. SANFORD,
Sales Promotion Manager

God's Law of Salvation

By Melza H. Brown*

Except ye repent, ye shall all likewise perish
(Luke 13:3, 5).

GOD, who prohibits vain repetitions, gives us this statement of law twice in the same words in both the third and fifth verses of this thirteenth chapter of Luke. This repetition is not vain, but rather for emphasis, as this is the statement of the unfailing law of God relative to the soul's salvation, and also a warning to every individual lest he fail of the grace of God and thus perish.

God has arranged laws in every realm. The universe operates according to law. These physical laws have been discovered by the scientists, but the laws were not man-made. There are also certain laws of health for man's physical well-being, some of which man has discovered the hard way. There are laws of life which are essential to living on this planet. But just as truly, there are God-given laws in the spiritual realm, and happy the man who recognizes these and lives accordingly.

Satan is the lawless one. He has always opposed law and has encouraged his devotees to do likewise. He opposed the law of God in heaven and influenced one-third of the angels to join him in a rebellion or insurrection against the law of God. However, his judgment was certain and his defeat sudden, for Christ said, "I beheld Satan as lightning fall from heaven." Satan has been a bolshevist from the beginning, and always has advocated the overthrow of government by force. He began his rebellion in heaven; but, when cast out into the earth, he continued his efforts here against the government of God and against the character of God.

When man was created and placed upon this planet, Satan immediately appeared and his first question was relative to the law of prohibition. "Hath God said, Ye shall not?" When he was informed that God had given one law of prohibition, Satan immediately attacked the law and denied that it would be enforced, saying, "Ye shall not surely die."

Man accepted Satan's lie, doubting the veracity of God, and thus fell from the beautiful state of holiness and purity in which he was created and became lawless in his nature, even as Satan, whose leadership he accepted. Thus we find that the history of the human race has been dark and tragic indeed as man has fought against the irrevocable and adamant laws of the eternal God.

Lawbreakers always suffer. Many times the lawbreakers curse God for their sufferings, as though He were to blame for the effect of their lawlessness. God does not cause suffering. The reaping of our own sowing brings the distasteful harvest.

*Pastor, First Church, Little Rock, Ark.

A steam boiler burst under undue pressure and several people were horribly cooked with the escaping steam. What caused their suffering? It was their failure to observe the law of steam pressure.

A man working on a high-tension line was burned black, but was God the author of his death? No, only his failure to observe the laws governing electrical power.

There is a law of velocity. Every day we read of those who are killed on the highways by the collision of two automobiles traveling at high rates of speed. Why do they die? By breaking the law of velocity.

God has revealed the laws governing the spiritual realm whereby our souls may live. Sin produces death. Satan still denies this law, but that does not change the law nor the effect of breaking the law. The wages of sin always have been death and always will be death. "The soul that sinneth, it shall die," was not spoken as a fable, and unfortunate indeed is the individual who refuses to believe the law of the Lord.

The text, as spoken by the Lord Jesus, says, "Except ye repent, ye shall all likewise perish." This is the law relative to God's plan of salvation. We do not have to believe this law, nor do we have to give heed to the law. However, the law stands and it is either repent or perish. Satan may deny the law and declare, "Ye shall not surely die," but still the law operates as it always has and always will. There is but one door into the kingdom of God; that door is repentance. There is but one escape from the eternal effects of sin, and that is by way of repentance.

To refuse to repent is to reject the law of the Lord relative to salvation. This leaves God helpless in your behalf. There are some things im-

Faith, and a Song

By Georgia Moore Eberling

*I do not know why life must hold
So much of grief and pain,
Nor why the ribbon of the years
Should wear a crimson stain,
Nor why the links of comradeship
Should break beneath life's strain.*

*Though no one has been promised
A safe and easy way,
Yet God has said that we may claim
New strength for every day.
His path is very strait and plain;
We do not need to stray.*

*And though the road be rugged,
And though the march be long,
Our Father promised He would give
Faith,
And a song!*

possible even with the almighty God. It is impossible for God to have mercy upon and grant salvation to the impenitent. This is no fault of God's. He has done His best to save every one from perishing and it is not His will that any should perish, but it is His will that we should all come to repentance. There is plenteous redemption provided in Christ. God is willing to make an everlasting covenant with any individual. God has arranged to save to the uttermost all that come unto God by the way of Jesus Christ. However, that is the way of repentance. Whosoever will may come, and God declares, "Him that cometh to me I will in no wise cast out." Yet the law is invariable, you must repent.

During the administration of Jackson, a man condemned to death was granted a pardon, and was to have been released from the judgment of the state. But, failing to recognize the benefactor who was to deliver to him the pardon, he rejected his overture and asked him to please be gone from his cell door. Thus the man died, due to his own folly, when he could have lived. This is the case of every Christ-rejecter who refuses pardon on the terms of repentance.

Repentance is an absolute necessity; for not only must the guilty one be pardoned, but his nature must be changed from that of a rebel to that of a penitent. A certain good and influential man secured a pardon for an old schoolmate who had, in rebellion against law, killed an officer of the law. This good man went to the cell of the condemned man and asked, "What would you do if I could secure a pardon for your crime and a release from your imprisonment?" He declared vehemently, "I would kill both the prosecuting attorney and the judge who were responsible for my imprisonment." Needless to say, he was not given the pardon. He needed more than a pardon; he needed a change of spirit and attitude. So every man, guilty before God as a lawbreaker, needs both pardon and a penitent spirit. "Except ye repent, ye shall all likewise perish."

Delight thyself also in the Lord; and He shall give thee the desire of thine heart.

Psalms 37:4



"Mountaineers Always Free"

By Vera Weightman*

THE STATE of West Virginia has as its motto "*Montani Semper Liberi*," "Mountaineers Always Free."

Mountaineers do not seek a smooth path, but get shod with shoes which will enable them to take the hard road. Life in the plains may present less difficulty. These West Virginians had warfare and struggle from the beginning. Their state was a battleground from the time they withheld Cornstalk, the Indian chief, who was determined to drive the whites from the Ohio valley, until the battles during the Civil War. Their freedom was not because of isolation or physical impregnability, but because mountain life had given them those qualities to make them able to stand.

God's mountaineers are not escapists or hermits. They do not live a monastic life. They have those God-given qualities which can take the onslaughts of Satan and can live in the world and not be of it.

History tells us the early West Virginians were "blessed with talents" to brave hardships of the woods, to pass weeks comfortably without bread or salt, to sleep under the open sky, to march farther in a day than any other men in the world. The dweller in the spiritual heights easily gets along without many things the world calls essential. Not only does he forego illegitimate things and pleasures but, on occasion, he can deny himself the legitimate things of life for the interest of the Kingdom. Luxuries which God so graciously allows His children can be hilariously given up when need arises. The mountain dweller always pays his tithe and frequently gives offerings as God's work requires. He recognizes the tithe as an earnest testimony that the whole belongs to God, and God may requisition more if He sees fit. This dweller in God's highland is "blessed with talent to brave hardship," and live comfortably for weeks if need be without some of his customary comforts. He can give up home comforts in the interest of winning souls. He is free from the demands made by too much easy living. It is said that Americans are slaves today to luxury and easy living. None of us would enjoy reverting to horse-and-buggy days, but God forbid we should become so luxury-loving as to cause our downfall nationally and spiritually.

God's mountaineer can likewise march farther in a day than anyone else in the world. He accepts the challenge, "Much land ahead to be possessed." Like Caleb of old, he says, "Now therefore give me this mountain." He sees a peak in God's grace, and he stakes it out. He is able to maintain his integrity and poise in a

*Point Pleasant, West Virginia

day of compromise and unrest. He will not succumb to the onslaughts of the enemy because he has God's gracious promise, "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be" (Deut. 33:25).

Revival or Retribution

By Louis McCurdy*

For the army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hand, because they had forsaken the Lord God of their fathers. So they executed judgment against Joash (II Chron. 24:24).

THIS RECORDED defeat of Judah was twenty-eight hundred years ago, after King Joash had allowed the princes of Judah to lead the people into idolatry, and to forsake the house of the God of their fathers. God sent them several prophets to try to draw them back to Him, as recorded in the verses preceding the one quoted above.

As a last attempt to turn the people back to himself, God sent the prophet Zechariah, the son of Jehoiada the priest. They stoned Zechariah in the Temple court with Joash's permission. As an infant, King Joash had been spared and preserved by the parents of Zechariah. Yet, in the hour in which he finally rejected God, he showed no mercy to this fine family who had so kindly protected him.

It is little wonder, then, that God sent such a merciless judgment upon King Joash and his army. For after God had forsaken them, it took a very small group of Syrians to capture Joash's army; and the king's servants slew him to avenge the blood of the prophet Zechariah. Thus King Joash and his generation made their choice between revival and retribution. They refused revival—the retribution was then inevitable.

Jerusalem seems to have had the greatest opportunity for revival of any age of history, when Christ himself was the Evangelist. Oftentimes they saw Him weep, and many must have felt the force of His prayers, after His night vigils near the Mount of Olives. He had offered to them His mercy and they had refused it before the day in which He stood and wept over them from a hill overlooking the city. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" (Matt. 23:37-38).

History tells us that it was less than forty years after Christ told them their house was left desolate that Titus conquered Jerusalem with his Roman army. Titus left behind him huge piles of bleeding bodies and smoking ruins. If

*Pastor, Bowden, Alberta, Canada

Should Jesus Come Today?

By F. W. Davis

*What if the sky should open wide
And roll back as a scroll,
And Christ in all His majesty
Should come to judge the soul?*

*Is all your labor up to date?
Are all your wrongs made right?
If He should come, oh, would He find
Your garments spotless white?*

*It is quite obvious to think
That He might come today,
As quick as lightning from the sky,
To take His bride away.*

*Let's keep prayed up, and well alert.
We know not when the hour
The clock may strike our Lord's return
In glory and in power!*

the destruction of Jerusalem had been recorded in the New Testament, it might have been followed by a line such as this, "Because they forsook the Lord God of their fathers, and crucified His Son, who was sent to redeem them." Oh, that the civilized nations of today would learn from past history that it is either revival or retribution!

Let us now look at what seems to be a prophecy of the Jews of modern times in Jeremiah 16:16: "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." This seems to be the prophetic picture of the rapid spread of Jewish missions, and Jewish revivals in many nations during the 1920's and the 1930's. But World War II brought the German hunters, who killed an estimated six million or more in the various camps in German-occupied territory. Many Christian hearts must have been saddened by the thought that many of those Jews who could have obtained God's forgiveness and His mercy later had to endure His judgments.

It is written in the Book of Jeremiah, 25:8-11, that God sent His servant Nebuchadnezzar, the king of Babylon, utterly to destroy Judah and make it desolate. Thus it does seem evident that God allows foreign foes to chastise His apostate people.

History repeats itself. It may be that God, at the present time, may be allowing a world power to rise up, that they might punish His so-called people for desecrating the Lord's day, for the billions spent for booze, for the mounting divorce rate, for withholding the tithe, for deserting the place of worship, and the many other prevalent

sins of this age. As in every other age of world history, it will be revival or retribution for us today. We will choose the better or the worse: Christ or chaos, piety or punishment. God may soon forsake these so-called Christian nations who persist in sin. Then they shall become an easy prey for an aggressor nation in World War III. The very prospect of such a punishment should drive them back to God. "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord" (Joshua 24:15).

The Ministry of the Holy Spirit

By Paul S. Hill*

THE EARLY New Testament Christian Church gave great emphasis to the directing power and influence of the Holy Spirit. The church at Antioch sent forth Paul and Barnabas specifically that way. Paul was frequently urged and instructed by the Holy Spirit to places and fields of labor; also he was forbidden by the Holy Spirit to enter other doors which humanly he would have entered. This leadership of the Holy Spirit sprang from a great historic and experiential fact that the disciples "were all filled with the Holy Ghost." This indwelling Divine Person was historically and experientially theirs. They were indwelt by Him.

The record of the Acts of the Apostles is both historic and experiential. Pentecost brought the mighty baptism and experience. Experientially and historically it was climactic, being preceded by all the expectancy of the Old Testament and indicated as near by the teachings of both John the Baptist and Christ, who procured the Gift of the Father for the Church. The declaration that "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" surely places this entire matter of filling and leadership by the Holy Spirit as a possible possession by every preacher and layman in the New Testament Christian Church.

The experiential fact of human personality indwelt by the Holy Spirit immediately places emphasis on a group of men unique in that they are in possession of the Holy Spirit and are wholly possessed by Him. Still human, they are in a class of divinely possessed and led Christians. The human temple has been cleansed. The Divine Presence possesses every part.

In contrast, we think of men without the Holy Spirit possessing them. Human personality is wonderful. Whether a man is possessed of educational advantages and training, or is untrained and unlettered, he is wonderful as a human per-

sonality. We have all seen men who were untrained as far as schooling was concerned, but who were possessed with a fund of native ability so that, even though they were crude in mannerisms, they held the attention of educated people. On the other hand, we have seen the learned who were foolish, unpredictable, and undependable. Both types are wonderful because of their basic quality of human personalities. Neither are fitted to lead the program of the New Testament Church because they are not indwelt by the Holy Spirit, and are not regenerated. The only thing they have to offer is human personality.

Then there are regenerated human personalities; some are trained while others are untrained. What a wonder they are! Jesus said, "They are not of the world, even as I am not of the world." The world did not create nor produce Jesus, neither did the world create or produce regenerated men. These men have been regenerated, born again, born from above, born of God. The world did not produce them, does not love, does not want them, and does not understand them. They belong to the other world order and are a part of the heavenly program. They have a degree of spiritual life that is distinct and pronounced. Yet it was for men like these that Jesus prayed, "Sanctify them." They were not yet filled with the Holy Ghost. They stood in need of deeper cleansing and mightier infilling. Their personalities were not yet endowed with that holy power which comes only through the baptism with the Holy Ghost and fire. When this came and they were filled with the Holy Ghost, then the Holy Spirit could lead them clearly into all paths of service and devotion.

So we have three classes of human personality: unregenerated, regenerated, and sanctified wholly and indwelt by the Holy Spirit. Our great question is one of being led by the Holy Ghost. The Early Church was so led. It is not a question of native ability, nor of training and environment, but it is one of being filled with the Holy Ghost.

There is cause to question the leading that has brought the New Testament Christian Church into so many things that promote neither godliness nor progressive religious activity. We are beginning to learn that the present attitude toward many social and political groups is that they are a kind of by-product of Christianity, and should be recognized and approved by the Church. Included in this group are the secret orders and fraternities, worldly entertainments, and others. Did the Holy Ghost lead Christian men to form these societies, or was it human leadership without the Holy Spirit? Endless discussion could involve much and many. But when all is said, it still is clear that the Church needs men filled with the Holy Ghost in both pulpit and pew who will follow God in the New Testament Church program as did the Early Church. The Holy Ghost will not lead us into questionable and silly things, but will mark a clear path of spiritual progress and increase.

*Retired Nazarene Elder, Rockdale, N.Y.

Think on These Things

By F. Lincicome*

THE TEMPERATURE of the Church and that of the world are too much alike. God never intended His Church to be a refrigerator in which to preserve perishable piety, but rather an incubator in which to hatch out young converts. You would have thought that a refrigerator would be the last piece of furniture any church would install. A poker and a pair of bellows would have been more appropriate.

The ideal, with some people of superficial culture and timid natures, is that a Christian should be a bit of ice devoid of emotion. We are living in an age that aims to rob religion of its inflammatory touch. We need God's lightning to kindle a flame. We have tried religious education, but it has not brought the fire; we have tried philosophy, but it doesn't burn; we have tried programs, and they have kindled no enthusiasm. Let us try Pentecost—it will bring the fire. God set the Church at Jerusalem on fire, and the whole city turned out to see it burn.

* * * *

A holy life doesn't live in the closet, but it can't live without the closet. Prayer and a holy life are one; they mutually act and react. One cannot survive without the other. Everything vital to godliness is nourished on closet air. Someone has said, "The Reformation was born in Luther's closet." That is where all reformation is born.

I find myself better or worse just to the extent that I pray more or less. It works with almost mathematical precision, and I find myself getting worse very fast when I let up on praying. I find the God-consciousness fading out of my life just to the extent that prayer fades out. Prayer is the mainspring of life. We live as we pray, and we pray as we live. We are praying feebly because we are living feebly, and we are living feebly because we are praying feebly.

* * * *

There was only one point of difference between the wise and foolish virgins, and that was not an external difference. It was internal; for externally they were alike. They all had their lamps and went forth to meet the bridegroom, but five of them did not have sufficient oil. You see, it will take more than an empty lamp and going forth, to let us into heaven. The essential thing is to have a light; and in order to have a light we must have oil. The foolish virgins were not shut out because they had made no preparation, but because they had not made the right preparation.

*Evangelist, Gary, Indiana

Reporting Results

REV. CLARE ST. JOHN, pastor of our church at Syracuse, Ohio, has this to say regarding the 10 per cent plan of giving to the General Budget:

It took considerable time for our folk to believe it would be possible for our small church to tithe our income, but last October we began. Since that time the pastor has received a raise in salary, the budgets for last year were all paid, and some overpaid. . . . I believe it is a plan that pleases God.

GENERAL STEWARDSHIP COMMITTEE

The Barrier of the Visible

By A. M. Quick*

SO OFTEN the things that are visible bar from our sight the things of the spirit. Our first parents in their innocence had unrestricted fellowship with the Eternal. Although a Spirit, God was very real to them as He walked and talked with them in the garden. Sin put a barrier between them and God. As humanity multiplied in the earth, that barrier grew more and more dense. Men, enamored of the physical and material, clamored for something to substitute for that which they no longer saw with the eyes of the spirit.

On the plain of Shinar they wanted to build a tower that should reach unto heaven. Ur of the Chaldees was given over to idolatry. God called Abraham out of it to keep true worship alive in the earth.

The Egyptians professed a knowledge of the Supreme Being, but built idols and named various beasts to represent Him. They became a nation of idol worshipers and God was very far from them, shut out from their view by the works of their own hands.

When God led His people out of that land of false material gods, He gathered them before Him in impressive array, and from Sinai delivered the Ten Words of the moral code. The second commandment forbids the making or worshiping of any idol. It aims at that which would, by obtruding something material, hide from our view the wonder of the unseen God. There is a principle here which extends beyond the gross worship of images. One of Satan's favorite schemes always has been to obstruct the soul's view by the barrier of the visible.

*Nazarene Elder, Galt, Ontario

How wonderful was the fellowship that held Peter, James, and John so close to the Master! Yet, apart from Judas the traitor, of them the Scriptures record more failures and wrong attitudes than of any others of the apostolic band. In the very depth and closeness of their fellowship it would seem that Satan, by magnifying in their eyes the visible, earthly things, sought to blind them to the spiritual.

James and John wanted to be great in a material kingdom. The curtain of the visible was draped over their eyes; they could not see how incomparably greater was the glory of that spiritual kingdom their Lord would bring.

And Peter! He indeed caught a glimpse of the true nature of the Lord and declared, "Thou art the Christ, the Son of the living God"; but then soon after, he cried out against the Master's revelation of His coming suffering. He could see torn and bleeding flesh, cruel nails, and a wooden cross, and would shield his Beloved from them. But he failed to see the passion of the Saviour's heart for the salvation of mankind. He was blind to the glory that was beyond the Cross. He would prevent that which the Christ most desired, the fulfillment of the Father's will.

Jesus said, "Get thee behind me, Satan: . . . for thou savourest not the things that be of God, but those that be of men." Peter, standing in the very presence of the divine Teacher, still could not lift his eyes beyond the present, the material, the earthly. How tragic!

But Peter was on the dark side of Calvary. How about us who are on that side of the Cross which shines with the bright light of victorious redemption and the glory of Pentecost? How about our spiritual vision? How much is it obstructed? Do the things of this world seem more real to us than the things of the Spirit? Do we look at "the things which are seen," rather than at the "things which are not seen"?

Is there danger of our just "going to the altar" rather than actually experiencing the "immediacy of the soul's contact with God"? When we seek the second blessing, do we just make "another trip"? Or do we actually die out to sin and self, pray through to the divine presence, and receive in our hearts the flaming, refining, melting, loving presence of the Holy Spirit? Do we allow the present and visible to obtrude even into what should be the most sacred moments of the soul's seeking, until conversion and sanctification become more form than actual experience?



How blessed it is to receive from the hands of God's servant the elements of the Holy Communion! There's a cry in my heart that I, that we, may see past the broken bread and beyond the juice of the grape into the great heart and purposes of our Saviour God, may enter with Him into the mystery of that passion which reaches out to all humanity, and may rejoice with Him in the glorious prospect of His soon return. If we see no farther than the bread and wine, then the elements themselves become a barrier between us and the vision of the Christ.

Meditation upon God's Word, prayer, waiting before God with sincerity of purpose to hear His voice—these will help us to see past the *barrier of the visible* into the glories of the spiritual realm. Before us lie the gates of pearl and the streets of gold, the rainbow-circled throne and the glories of His presence! Let us enter in!

If You Can't Change It— Accept It!

By Elsie Anderson*

IF YOU CAN'T change it, accept it. You may not like it; but if you'll trust God, He'll give you grace to be a victorious, happy Christian in spite of it.

It was the measles that prompted this reaction to Louise Chapman's wonderful message.

Marilyn, our eldest daughter, had had a perfect Sunday-school attendance for over two years; and when you are only nine years old, such things as Sunday school and a perfect attendance are very important. Then the measles came.

Marilyn didn't have them, but her sister did—that created the problem. When she first learned that she must stay home, and that her record of perfect attendance would no longer be perfect, the rebellion within her welled up and boiled over in long, shaking sobs. Then she settled down to listen to, and apparently accept, our explanation.

In the first place, we endeavored to impress upon her that it was her duty to protect the children who had not had the measles. Leaving the social aspect of the situation, we turned to the spiritual; for this was one discussion the child was likely to remember.

Trials and disappointments, sickness and death are certain to touch our lives. If we are to be happy, if we are to be progressive, if we are to be useful Christians, we must accept the fact that "all things work together for good to them that love God." There are some things we are powerless to change, and we must accept them.

*Waltham, Mass.

Point the Way Up!*

WHEN I WENT to buy my meat yesterday the counter was nearly empty. A man from the packing company was removing the last of the cuts. The butcher stood back in complete and helpless dejection.

"I can't sell you any meat," he told me. "They're closing me out this morning."

"But why?" I said. "This is a wonderful place to buy meat. It's always good, and your prices are reasonable."

"Of course they are, lady. That's the way I've tried to run my business; always give 'em the best. Only now I can't make my payments." His shoulders slumped even more in his spotless white jacket. "I always try to give the public a good deal, so they will want to buy from me. But you know I'm new in this location; I'm just getting started, and I've had to cut the prices. Things are all going to pieces. People can't seem to buy so much meat. I can't make the payments on all my equipment, so now they are taking it back."

There was desperation in his face. He looked as if he could have cried like a child.

"I thought I could make a go of it," he continued to explain. "The location is good, but the overhead is just too high. Now I don't know what to do. I've failed, and I don't know what to do. There's no place to turn."

I murmured a few words of sympathy, but his look of desperation haunted me as I walked down the street to another store. My feet seemed heavier than they had been before, and the sunshine was not quite so magically bright.

"There's no place to turn!"

"Help him, Lord," I prayed, as I waited at the red light. "You promised to supply our every need in time of trouble. Is anything too hard for the Lord? You can make a way where there is no way . . ."

Then another thought came to me. Perhaps the butcher doesn't *know* about the promises in the Bible; or maybe he doesn't honor God in all his ways, so he can *claim* the promises. That store had been open on Sundays, I remembered.

The light changed, and I hurried along to get my meat.

It was good meat; not quite so tender as I usually got from Mr. James, but good enough. It was too bad that my husband could not enjoy it. He had read the paper while I cooked dinner, and his face was a maze of worry lines.

"I don't know what's going to happen to us, dear," he said, as he chewed down the steak without even tasting it. "War coming faster every day. Our boys being killed off like flies! If the folks at home knew what it's like out there in battle! I've been there . . ."

He went on and on; and I sighed, as some of his depression was transferred to me.

"But why worry about it, honey?" I tried to soothe him. "We can't help it, and you know you



just run your blood pressure up when you get to fretting so. Try to relax and enjoy your dinner."

"Relax! I'd like to know how to relax when it's perfectly clear the way things are heading."

He left his meal unfinished and went back to his chair and the paper.

I felt unusually tired as I cleared the table. A glance into the mirror showed my own forehead was lined with distress. How can one relax when the way seems such a chaos?

I began to quote the familiar Bible verses that I used to lift my spirits when I felt depressed or tempted to worry. "Let not your heart be troubled: ye believe in God; believe also in me" (John 14:1). "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

Every phrase was like a prayer, giving me comfort and strength. I could even stand up straighter.

"Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident" (Psalms 27:3).

Those were God's promises! I felt better until I heard the call from the living room. That verse flashed into my mind—"Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26). Sure enough, my husband's face was drawn in pain as he gasped for his heart medicine! The paper with its fearful headlines was scattered over the floor.

The Bible on the table at his elbow had not been opened for days. He doesn't read the Bible much any more. By the time he has read the paper and listened to the news, he is so distressed he has to go to bed.

As I gave him his medicine, I remembered another verse in this same chapter in Luke: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (21:28); and, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (21:36).

There is an answer to every problem; there is a way of escape. God *meant* those promises in His Word. People just don't claim them with "faith believing"; many people don't know about the promises and the way of escape. They don't know

*Writer's name withheld

how to call upon God in times of distress. Someone ought to tell them—someone ought to *point the way!*

Then like a flashing red signal, *conviction came on me*. I know the way, but I don't do much to show others. I know scriptures that bring courage and strength, but I can't remember of quoting them to anyone else. I sympathized with the butcher, but I didn't tell him of a Power that is "mightier than I." I gave my husband pills that would relax blood vessels for a few minutes—just a few minutes, then the tension returns.

"Listen, honey, I want to read you something." I brushed aside the papers that had brought him such anxiety, and picked up the Bible—still new and unused. "Here is a remedy that is more lasting than pills. It never deteriorates or loses its strength. It never fails to bring comfort, and it is always at hand. You have only to reach out."

"The Lord is my light and my salvation," I read softly. "'whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?'" (Psalms 27: 1).

I'm going back to see that butcher. *I want to point the way up!*

Thoughts from a Farmer's Son:

"White Sheep, White Sheep"

By Spencer Johnson*

ONE OF THE FIRST things we learned, as children in the little country school, was that simple little rhyme which reads like this:

*White sheep, white sheep on a blue hill,
When the wind stops you all stand still;
When the wind blows you walk away slow.
White sheep, white sheep, where do you go?*

It spoke to us of the white clouds against the blue sky. Often we would repeat it as we walked to and from school during the warm, sunny days of the spring or fall.

My father used to tell us that someday the Good Shepherd would come back to earth upon the white clouds. He explained that when Jesus went away to heaven He was caught up in a cloud, and that He would come again in the manner that He had gone. That thought put new meaning in the clouds for me.

As I would work in the fields or walk in the prairie pasture, my eyes would be drawn heavenward to the fleecy clouds. Sometimes I watched anxiously, wondering if in that moment Jesus would step right out of the sky. Before I came to know Christ in His saving and sanctifying grace, I would tremble with fear at that thought. The expectancy of the Lord's return came to mean much to me in those boyhood days, when a great deal of my time was spent out in the

open where the heavens were in close fellowship with the earth.

And now after many years, the billowy clouds still claim my attention; again I look with expectancy for the mighty Son of God from the depths of heaven's blue. My heart overflows as I think of His appearing to claim His own from the ends of the earth!

Today, as in boyhood days, I stand once more in ripened fields and watch the clouds for His return. Only now the field is the great harvest field for the souls of men. Hurriedly I work. Anxiously I watch. Soon He will come for me, and I shall garner the souls of men no more forever. Gladly I will go to meet Him, bringing immortal sheaves to lay at His feet. The time draweth near. Hallelujah!

Musings of a Soul Winner

By Nettie A. Miller*

THE SHADOWS of evening are gathering and I'm just sitting here thinking. Another day is almost gone. Time bears us on like some tireless and strong-winged angel of destiny; years succeed each other in ceaseless course, rolling onward to eternity, rolling onward forevermore. Another day of your life and mine is gone.

Just quietly thinking, we spend our years as a tale that is told, in spite of the fact that means of prolonging life have been sought from every possible source. All lands and seas have been traveled in search of health. Men have tried to live long by making their homes in mountains, in caves of the earth, amid arctic snows, and under the sweltering heat of tropical suns. We are here today and gone tomorrow.

What are all the noise and parade which the mightiest man can make in one short life? He has but one voice in the chorus of uncounted millions, one step in the grand march of the countless host who are ever plunging into the eternal deep.

It is no doubt, I'm musing, a great thing to be a man of genius; to touch the harp with so skillful a hand that nations listen with rapture to the sound; to illuminate the canvas or to carve the marble with such magic art that beholders stand "dazzled and drunk with beauty" and are never weary with gazing.

I've just heard the news from the radio, and I guess it is a great thing to be a man of power, to command armies, to control senates, to make laws for millions, to stand at the fountainhead of influences that encompass the globe and fill the records of history for a whole generation. But I'm thinking that the greatest achievement possible to any human being in the midst of a world of benighted perplexity, and in a day when sor-

*Evangelist, Bethany, Okla.

*Evangelist, Nashville, Tenn.

row enshrouds every land, is to be able to bring souls to Jesus.

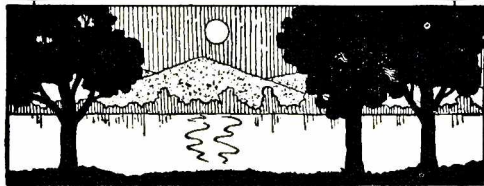
It's almost church time now and I'm thinking how grateful I am for the Church of the Nazarene, where we preach the whole truth, and sing and shout the praises of our Christ.

Let us work harder in our brief little day here, bringing in more souls in our world-wide Crusade for Souls, "redeeming the time, because the days are evil."

CONSTANT PRAISE

Let such as love Thy
salvation say contin-
ually, The Lord be
magnified.

Psalm 40:16



TRAVEL NOTES:

QUINDARO Church of the Nazarene, in Kansas City, Kansas, was my first stop. The pastor, Rev. H. C. Shrout, was away for the day, and I brought the message at the Sunday morning hour. One of the Seminary students had general charge of the service and led the singing. I found the morale of the church high, and had unusual liberty in preaching. As I left, I was ready to say, "Congratulations, Brother Shrout and the people of your church, on the work which you are doing."

Next, I spent the day in Chicago, Illinois, with Rev. Wilford Vanderpool, pastor, and the people of Austin Church of the Nazarene. On that day, November 4, they celebrated their thirtieth anniversary and raised over \$8,000, the balance of the debt on their beautiful basement church. The \$8,000 was easily raised, and some beyond that amount to start a fund for building the superstructure. It is never difficult to get money when the pastor has prepared the way as Brother Vanderpool had and the people have a mind to give as these did. Mr. David Anderson, Jr., led the singing in the evening service, and he and his family furnished the special music for the day. It was A-1!

During the fall I spent a week end at Bethany, Oklahoma. On Sunday morning I had the privilege of hearing the first message of Dr. L. A.

Reed, professor of preaching at Nazarene Theological Seminary, as he began a revival meeting with the College Church. Sunday night I preached at the Williams Memorial Church of the Nazarene, in Bethany. Rev. Frank McConnell is the pastor of this new church, and it already has had a phenomenal growth under his leadership. Monday morning and night I supplied for Dr. Reed at the College Church revival, since he had to fly to New York to preach the funeral sermon of Mrs. S. N. Fitkin. I lived in Bethany nine years and have visited there often during the twelve years since, and can say that God is especially blessing both the school and the church under the leadership of Dr. R. H. Cantrell, president of Bethany-Peniel College, and Rev. E. S. Phillips, pastor of the College Church.

Later in November I spent eight days with the Church of the Nazarene at Jonesboro, Arkansas. Some twenty years before, I held a revival in this church. I noted many changes, among them a different and much better church building. God has been blessing this group across the years. It was an inspiration to work with Rev. Boyd Hancock, the pastor, and the people of this church. Some of the most substantial citizens of Jonesboro belong to this church, and I am sure that its ministry in Jonesboro will continue to enlarge in the future as it has in the past. I was entertained in the home of Mr. and Mrs. B. Q. Lamberth, where I was given every comfort. Between them—Brother Hancock and wife, and many others—I lacked for nothing. It was a blessing to be with this church, and I trust that I was a blessing to them.

Early in December I spent eight days with our church at McAllen, Texas, in the Rio Grande Valley, one of the garden spots of the world. Rev. Lawson Brown, the pastor, and Mrs. Brown, had charge of the music. I certainly enjoyed hearing these friends of several years sing again, and God especially blessed their ministry in song. On Friday morning I spoke at a zone rally in the San Benito church, where Rev. L. Lee Gaines is pastor. The rally continued throughout the day with Rev. Ponder Gilliland, superintendent of the San Antonio District, speaking at night. I continued the services at McAllen on Friday night. God met with us on the last Sunday and gave us two victorious altar services.

I was royally entertained in the home of Rev. and Mrs. Arthur James during the convention. I have known Brother James for something like twenty years, and it was a joy to be with him and Sister James. Another special privilege was the opportunity of fellowshiping once more with Rev. and Mrs. W. F. Rutherford. Brother Rutherford stayed in my father's home when I was in my teens and he was just beginning to preach. God bless the Browns, the Jameses, the Rutherfords, and a host of other friends in the McAllen church, and continue to give them success in the work of His kingdom there.—THE EDITOR.

Our Anniversary Year

The Nazarene Publishing House was established in 1912, and the first issue of the **HERALD OF HOLINESS** was dated April 17 of that year. Thus, this new year, 1952, is the fortieth anniversary of the establishment of the Nazarene Publishing House and the **HERALD OF HOLINESS**. God has been good indeed to both our publishing house and our church paper. We shall strive to make the **HERALD OF HOLINESS** the best yet during 1952, and we earnestly covet your prayers to that end. From time to time we shall remind you of our fortieth anniversary, and in April we plan to have an issue in which as many as possible of those who have had a part in the **HERALD OF HOLINESS** in the past will speak to you. Please note the emblem on page two of this issue. It will appear in every number of the **HERALD OF HOLINESS** and will be a constant reminder of this anniversary year. Be sure to keep up your own subscription this year, and send the paper to at least one relative or friend.

Saturday Is Not the Christian's Sabbath

III. It Is Not Christian

IN THE FIRST article of this series I insisted that it is not scriptural to hold that Saturday is the Christian's Sabbath. The second discussion emphasized the truth that it is not in accord with either apostolic teaching or practice to claim that Saturday is the Christian's Sabbath. Now I shall prove that it is not Christian to observe Saturday as the Sabbath.

AND GOD blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made" (Gen. 2:3). Our Saturday enthusiasts make much

No Commandment in Genesis of this verse. God had worked six days creating the universe and man, and on the seventh He rested. Further, He blessed and sanctified this day. However, those who contend for Saturday as the Christian's day of rest and worship, on the basis of this verse, forget that God sets no precedent for himself here. He does not guarantee that He will rest on every seventh day. In fact, it is not easy to believe that He intended any such thing in this statement, for He is God and does not need rest. Besides, no reference is made to man in this connection. If He had purposed to establish the law of the Sabbath for man in this verse, He would have given some hint of this intention. In addition, it should be remembered that no specific mention is made in Genesis 2:1-3 of the Sabbath. Also, many years intervened between the end of God's work in creation and the mention of the Sabbath day in the fourth commandment.

EDIT

Stephen

I am not unaware of the claim that the fourth commandment indicates an earlier observance of the Sabbath day. It does refer to God's rest on the seventh day immediately succeeding the time of creation, and it also says, "Remember the sabbath day, to keep it holy." However, there is nothing in Exodus 20:8-11 which unquestionably affirms that the observance of the Sabbath day was instituted when creation was finished. The "remember" in the phrase, "Remember the sabbath day," could easily be prospective rather than retrospective. It could mean, "Be careful, or diligent, and keep this law" which I give you, instead of pointing to what had been. In Deuteronomy 5:6-21, where the Ten Commandments are given again, the first part of the fourth commandment is stated thus: "Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee" (Deut. 5:12). The word "remember" is not used, and no reference is made to God resting on the seventh day. Therefore, there is little reason for believing that the Sabbath-day observance had been specifically commanded before the time of Moses.

THIS BRINGS us to the next consideration—the fourth commandment is not a reaffirmation of a law which was laid down years before for Adam and Eve or the whole human race. It was given to the children of Israel for a special purpose, which is stated as follows: "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed" (Exod. 31:16-17).

Again, we have these words in the thirteenth verse of the same chapter: "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Thus the fourth commandment was given especially to the children of Israel and was forward-looking in its significance. It was a sign

that the God of creation and of their exodus would continue to be with and bless them.

The Old Testament clearly teaches that the institution of the Sabbath by the fourth commandment was the work of God especially for the children of Israel. There was a principle in it which has significance for all men, but the commandment as set forth was for one nation and cannot be tied onto another people. It was of the old covenant and for the Israelites and could never be Christian, or a part of the new covenant. He who advocates its continuance is out of step with Christianity and far behind the times from the standpoint of God's history. The best that can be said for any religious group today which insists on the observance of Saturday is that it is Jewish and Judaistic in this emphasis.

THUS FAR this problem has been dealt with negatively. It has been showed that insofar as there is any ground for the seventh day as the Sabbath, it is specifically an Israelitish or Jewish observance. In

The Lord's Day contrast to this, it will now be pointed out that the Christian's holy day is Sunday. It is rightly called the Lord's day both in the New Testament and in the history of the Christian Church after New Testament times. In Revelation, John the Apostle gives us these inspired words: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet" (Rev. 1:10). Just as the Lord's Supper stands as a memorial to our Lord Jesus Christ, so Sunday, the Lord's day, is observed in honor of our Lord Jesus Christ.

But someone may ask, "How may we know that the Lord's day is Sunday?" By the fact that the early church fathers state that it is Sunday, time and time again. Anyone who doubts this should read the first part of my article, "Saturday Is Not the Christian's Sabbath," in the issue of the *HERALD OF HOLINESS* for December 19. However, I give here a brief part of one of the quotations presented there. It is from Ignatius and reads thus: "No longer observing the Sabbath but living in the observance of the Lord's Day, on which our life has sprung up again by Him and His death." Or, in the words of another

translation which is clearer, we have these words: "No longer keeping the Sabbath but living according to the Lord's day, on which also our Light arose." And as we read this, let us remember that Christ arose on Sunday, and not on Saturday.

A few have insisted that John meant the Jewish Sabbath by the Lord's day. But, as has been argued often and rightly, why didn't John use that word if he meant it? He was no doubt well acquainted with it. Another interpretation which has been given occasionally is that the Lord's day means the day of the Lord, or the second advent of Jesus. In this connection it should be said that in the first place the two phrases are not the same in the English or the original Greek, and there is absolutely nothing in the context of John's words which would harmonize with such an interpretation. Further, early church history gives no hint that this is the correct significance of these meaningful words. The Lord's day is Sunday! This is the only logical conclusion possible when all of the facts are faced. Sunday is the Christian's Sabbath.

A GAIN, THERE are valid reasons why Sunday was called the Lord's day, meaning thereby that it was Christ's day and the Christian's day. Sunday was the day of the resurrection of Jesus; and if Jesus had not

The Christian's Day come forth from the grave, there would have been no Christianity and no Christians. The most significant story that ever came to men is told in these words: "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen . . ." (Luke 24:1-6). The other three Gospels, as well as Luke, are careful to tell us that this event of Jesus' resurrection took place on the first day of the week (Matt. 28:1; Mark 16:2; John 20:1). Nothing else ever made such an impression on Jesus' followers as His resurrection and, therefore, it was natural for them to call the day when it took place the Lord's day.

Added to the fact that Jesus arose on the first day of the week there is His first meeting with the disciples on that same day, and then His appearance again to them on the eighth day, or the Sunday after His resurrection (John 20:26-29). Finally, we have reason to believe that Pentecost fell on the first day of the week. This memorable

event—when the triune God, including especially the risen and ascended Lord, came back to earth to dwell in the hearts of Christ's disciples—probably took place on the first day of the week.

Sunday, and not Saturday, is the Lord's day and the Christian's day. The orthodox Jew might have some ground for making Saturday his day of rest and worship, but not the Christian.

Home Missions and Evangelism

Roy J. Smee, Secretary

District Home Missions

DECEMBER 2 was Home Missions Sunday on the New York District. On that day most of the pastors arranged to exchange pulpits and assist in underwriting the district home-mission budget. Dr. O. J. Finch, district superintendent, is challenging New York Nazarenes to the tremendous opportunities of this area. A splendid folder telling about some of the new churches was printed. Pictured on the front page is the beautiful new chapel-parsonage at Valley Stream, Long Island. The building is unique and the church is growing. Although less than six months old, they had 181 present at the dedication service. Other splendid new churches are pictured, and an appeal is made for funds to open in a community of 20,000 that has no church of any kind.

Dr. V. H. Lewis arranged a successful home-mission tour on the Houston District. \$10,410.50 was pledged, to come in during the next ten months. This is over and above the home-mission budget of the churches. The Houston area is booming in population, and our responsibilities as a church are great.

Visitation Helps Another Church

Rev. Ira J. Hoover, pastor at Iowa City, Iowa, called in Rev. Walter O. Eichenberger, pastor at Pratt, Kansas, to assist in inspiring and organizing his church for visitation evangelism. Brother Hoover writes, a few weeks after the campaign, that the methods are "beginning to bear fruits already." We share with you his report:

"Last night, the closing service of a week-end revival with Rev. Clayton Bailey, brought nineteen to the altar of prayer. Six of them were new people, soundly converted and prospects for church membership.

"I cannot tell you in this short letter how many homes welcomed our visitors with open arms and wept for joy to know that people actually cared for their souls enough to come and call on them. Businessmen in town are talking of the friendliness

of the young people from the Church of the Nazarene who called at their homes.

"Our visitation evangelism secretary is working long hours and the records are tops for effective follow-up work. God is in this thing and I know it will pay big dividends in steady, consistent growth if we will faithfully follow through."

Visitation Evangelism Suggestions

One of the items in the materials for a community enrollment is the business reply card. This is placed in all of the salvation tracts which

are handed out, and of course may be used in general tract distribution. The card enables the recipient to indicate an interest in salvation and drop the card into the mail, promising a helpful religious booklet. These cards are received in Kansas City from all parts of the country, frequently indicating a desire to know more about becoming a Christian. A personal letter is mailed with the booklet, and the card is then sent to the pastor nearest the address written on it.

Not long ago one of these cards was received that had been found on the street. The one who picked it up checked the line which says, "I desire further information on how to be saved," and mailed it to us. We pray that this stray card may have led to the salvation of a hungry, immortal soul.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Current Flashes

Rev. and Mrs. Russell Lewis, Linda Lewis, and Miss Irma Koffel arrived safely in Boston from Africa on December 11. Brother Lewis reports that around fifteen hundred miles from Boston the ship listed about forty degrees. We thank God for His protection over these missionaries.

Lorraine Schultz is scheduled to sail from New York for Lisbon, Portugal, on January 3. She will soon begin her language studies prior to her entrance to Portuguese East Africa late in 1952.

Furloughing soon from Africa are Dorothy Bevill, Elizabeth Clark, and Louise Long.

A Word from India

Greetings from India. This year the world situation is bad. Conditions in India are not too good. The food situation is worse than what we had last year, but we praise God that the crops are very good in our section. We will be able to buy food at higher rates, but I do not think people will suffer for want of food in this section as they will in other parts of India.

But God is good too. He has been giving us souls. Several will be baptized before Christmas and some be-

fore New Year's. We had good times in different zones on the district. Touring work has started, and our preachers are contacting the inquirers in several places. Praise His name! But the devil is trying to give trouble. We praise God because He is with us. —SAMUEL J. BHUJBAL, India.

Cape Verde Nazarene Comes to Argentina

You can imagine our surprise here in our Donato Alvarez church one recent Sunday morning when a fine-looking, dark-complexioned young man came up after the service and, in broken-accented Castellano, told us he was a Cape Verde Nazarene. To confirm what he said he brought with him his baptismal certificate signed by Brother Mosteller, our missionary in charge of the island where he was converted. Although the certificate was in Portuguese, that language is sufficiently similar to the Castellano to be understood all right by one who knows the latter. He also brought with him a bulletin of our Maud Chapman Memorial Church located on the island of Praia. For further confirmation he brought with him a picture of our missionary brethren. In addition to these things, he had the names and addresses of all

our missionary force here in Argentina. From all appearances he had been in contact with the Nazarenes somewhere!

We presented him to our Nazarene brethren of the church and asked him to give a few words of greeting and testimony. As he tried to do so, he was almost overcome with emotion to think of having traveled so far and still finding some of his own people with whom to fellowship and worship the Lord. The Lord graciously blessed the people through his testimony. He had been in Argentina several months, but circumstances had kept him away from our church. That fact that he lived quite a distance away, the difficulty of traveling alone in a strange land among a strange people with another language had made it difficult to visit us before. But the fact that he did come after such a long period of time proves that the Lord had really worked a miracle of grace in his heart and life while in Cape Verde. Now he wants to be a member of our church, and he brought his letter of transfer with him in order to do so!

This trophy of our Cape Verde work certainly helps us to appreciate more than ever the work of the Church of the Nazarene in those islands, as well as around the earth. Really the world is getting smaller with each passing generation. We Nazarenes must have the universal outlook.—SPURGEON L. HENDRIX, Argentina.

Week-End Services At the Mines

The Lord is blessing the work here. During November we held week-end meetings at two of the mines. A number sought the Lord at Phoenix, where Mrs. Church and I held the meeting, and at Greensides, where Rev. and Mrs. Jenkins preached and sang. The gospel of Jesus is still effective to the salvation of souls. Praise the Lord! Greensides is a very wicked place. You can sit in the little mud-and-stick church and look out and watch wicked women plying their trade—selling beer, dancing, and selling themselves. Sunday night the church was half full of little children, and our hearts certainly went out to them. No doubt their parents were too drunk to care for them and therefore sent them to church to put them out of the way. One little girl about ten years old had her little sister on her back and the little baby was very fussy, so that she had to go out a number of times. Poor children, what chance have they to grow up and be decent people? They live in those dirty little shacks filled with smoke and beer;

they watch their mothers drink beer and sell themselves; too often they don't know who their father is. Privacy is impossible. The mine has built some new houses nearby; but nice houses, although they serve to improve conditions, do not change the

exceeding sinfulness of the human heart. Only the precious blood of Jesus Christ can do that. Pray that the Lord will give us extra strength and courage to preach His Word.—CLIFFORD AND CASSANDRA CHURCH, Transvaal.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Why did Jesus die? Did He have to die?

A. Jesus did not have to die in the sense that anything or anybody forced Him to die. He died because He chose to die. On the other hand, He did have to die in two senses. First, He had to die in the sense that there was no other way whereby man could be saved. In other words, He had to die if man was to be saved. Even God could not have devised a plan whereby sinners could be saved apart from the Cross. Second, Jesus had to die in that His love for man compelled Him to go to the Cross. There was a moral compulsion, if it might be so described, which drove Him to suffer and die. In dying on the cross, Jesus followed the call of His loving heart even as a mother does the same when she cares for her baby. He could have resisted this love-drive, but He could not have turned it down and have been true to His love-nature.

Nevertheless, it should be remembered that Jesus did not suffer and die on the cross because suffering and struggle are a part of all progress or development. There are those who try to tell us that cross-bearing is written into the very nature of things and that Christ's death on the cross is but the supreme example of this. I do not agree with this teaching. Sin is abnormal in a world which God has created, and of course there can be no development in such a world without suffering and death; but such is not the case where there is no sin. Paul constantly teaches that the cross of Jesus Christ came to meet an abnormal situation. The abnormal condition of sin must be met and overcome by the unusual activity of death on the Cross. In a perfect world, there is no need for suffering in order for progress to be made.

The chief reason for Jesus' death was the holiness of God. We must ever remember that God is Lord as well as Father. He is holy as well as loving. He is the Ruler of the universe as well as the Father of those who accept Him. He stands

for law as well as mercy. It is easy for the people of this weak, sentimental day to see God only as love, but this is a very dangerous half-truth. He is King and Lord, and His holiness makes demands which must be met. Without this characteristic, God and His creation would fall to pieces.

Because of His kingship, His holiness, God could not look upon sin lightly. He could forgive sin only at great cost to someone, himself or man. To have done otherwise would have imperiled His character, His holiness. This is clearly brought out in Romans 3:23-26, which reads as follows: "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." God must find some way to declare, or reveal, His righteousness, justice, or holiness, without at the same time being unrighteous, or making righteousness of little significance. The only way he could achieve this double objective was by way of the Cross.

Q. Two questions have come in with reference to the prayer meeting. One complains because the pastor does not take charge of all the church prayer meetings, while the other thinks that the pastor is making a mistake by conducting all of the prayer meetings, both church and cottage. Thus the questions take almost opposite positions as to the pastor's relation to the prayer meeting. Human nature is interesting and sometimes very difficult to understand.

A. No one rule can be laid down as to who should always conduct the prayer meetings. Different circumstances sometimes warrant different procedures. However, as a rule, I think it is best for the pastor to have

charge of the midweek church prayer meeting, and then let someone else conduct the cottage prayer meetings. Of course, in either case the person who conducts the meeting should not take much of the time himself—he should lead the prayer meeting and not preach.

Q. Did the children of Israel suffer any of the ten plagues of Egypt?

A. I find nothing in my study of this question which would definitely prove that the children of Israel suffered any of the plagues. Further, there are several scriptures which definitely indicate that the children of Israel did

not suffer some of the plagues. Along this line, one writer says: "A distinction was made between the people of God and the Egyptians," and then gives the following scripture references: Exodus 8:22-23; 9:4, 25, 26; 10:22-23; 11:5-7; and then refers us to Exodus 9:11 and 10:6.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for January 20: Matthew Becomes a Follower

Scripture: Matt. 9:9-17; Luke 5:27-39

(Printed, Matt. 9:9; Luke 5:27-39)

GOLDEN TEXT: *They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance* (Luke 5:31-32).

A BUSINESSMAN'S MASTER

Christ came with a gospel bigger than caste or vocation. He started by calling the laborers from the fishing boats of Galilee. Then He turned to Matthew, the businessman, who was very likely in one of the higher income brackets of Capernaum. From the smelly fishing nets to the swanky custom official with one step. And why not? In His sight all men were elevated by such a call. But let me suggest a reason or two why I think Matthew was induced so readily to give up the tax job.

He met a Man with authority. Christ's command, "follow me," was not sounded out in the whine of one seeking sympathy, and not in the begging mood of charity. It rang out crisp and clear like the parade-ground voice of a top-sergeant. Matthew was used to doing business with men in government positions who expected to be obeyed and spoke accordingly. So when Jesus spoke, Matthew recognized the authority of a Superior, and with cool deliberation he folded up the records and stepped from the custom door, never to return. He met a Man with authority.

He met a Man he could respect. We are sure that Jesus was not a stranger to Matthew. How could He be? For Capernaum was now Jesus' headquarters, and He moved freely around the country, and Matthew would be in a prominent spot on the toll-road through the city. He had undoubtedly noted the manner of Christ's conversation and how He treated His disciples. And Jesus didn't walk roughshod over the feel-

ings of His inferiors in position. He treated men as though they were men, with dignity and decency. Rather than mistreat disciples, He

washed their feet and knelt before them. Well, Matthew had likely seen enough to know that any man, from any walk in life, could follow this Master and be treated with respect—a respect which could be mutualized into a wondrous love. Matthew gladly invested his years under the scepter of such a Godlike Master.

All who are leaders of men or women might take note.

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

The Young People's Society

L. J. Du Bois, Secretary

General N.Y.P.S. Council Meets

ONE OF THE outstanding meetings in the interest of youth each year is the annual meeting of the General N.Y.P.S. Council. This brings together the representatives of the six educational zones in the United States and the representative of Canada and the British Isles. This group, with the general superintendent sponsor, general president, and the general secretary, lay the plans for the general N.Y.P.S. for the year to come.

The meeting January 1 to 3 this year was the most vital of the entire quadrennium. Coming before the group at this time were plans made for the General Convention in June, and plans were outlined for the new quadrennium leading to the announcing of a theme and the selection of projects.

Everyone is aware that these are strategic days for youth. As the youth organization of the Church of the Nazarene, we are conscious that we must give our group a challenge—a challenge to a great faith, a challenge to high moral standards, a challenge to deep spirituality, a challenge to active, aggressive service to Christ.

The meeting of the General Council this year is of particular importance because it is the last regular meeting before the General Convention. We have enjoyed a wonderful fellowship

with the members of the Council the past four years. We can look back upon it as a quadrennium of real progress.

MEMBERS OF THE GENERAL COUNCIL ARE:

Hardy C. Powers, general superintendent

Mendell L. Taylor, general president
Lauriston J. Du Bois, general secretary

Representatives from the zones

Galal Gough, Trevecca
Ray Hance, Bethany-Peniel
Edwin Harwood, Olivet
Milton Poole, Pasadena
Wilford Vanderpool, Northwest
Earl Wolf, Eastern
T. E. Martin, Canadian-British Isles

Prayer Tower Requests

January 6-12 Australian Bible School

Our leaders in Australia—A. A. Berg, superintendent; and Desmond Higgs, N.Y.P.S. president—are calling their people to pray that a Bible school may be opened soon. Let us join with them in this request.

January 13-19

India

This is the season of evangelism in India. Pray for the annual camp meeting. These are strategic days in the history of India. Pray for the young people who are carrying such a heavy burden in the work of evangelism.

Prepared but Not Ready

By J. Kenneth Grider*

DURING all the years of St. Paul's Christian ministry, he was prepared for death. God, for Christ's sake, had forgiven him his many sins, and he had become "a new creature" (II Cor. 5:17) in Christ Jesus. His state of sin had later been cleansed by the baptism with the Holy Ghost, and he had thus become a new creature whose heart was purified. He was therefore prepared for death, his heart being right with the God who shall one day judge all the dead.

But even though the Apostle was for many years prepared for death, he was not at first ready for it. It is only as an elderly man that we find him writing, in his last epistle, "I am now ready to be offered, and the time of my departure is at hand" (II Tim. 4:6). The reason why he was then ready is given immediately following that statement, when he continues, "I have fought a good fight, I have finished my course . . ." He was ready, at that time, because his task had been accomplished.

Some people think it inconsistent that a Christian will declare himself to be prepared to die, but then avoid death. It is not at all inconsistent, however, when we understand the difference between being prepared and being ready. The Christian is prepared, but he avoids death because he is generally not ready for it. And he is generally not ready for it because he has had some orders from his Lord and is busy carrying them out.

All who are "in Christ" are therefore prepared to die. Many of them also are ready to die, because their work is completed. But many young and many old, many healthy and many invalid, still have a vision of what they can and must do, both directly for Christ's kingdom and indirectly for it; and so long as they have that vision they are *prepared but not ready*.

*Teacher, Hurler Nazarene College, Nitshill, Glasgow, Scotland

For there is one God, and one mediator between God and men, the man Christ Jesus (I Tim. 2:5).

God has ordained His only Son—a Man—to act in the capacity of a mediator between himself and His erring children; and any plea, prayer, or petition made to Him in any other name is just wasted breath and dissipated effort.—EARLE F. WILDE.

NEWS OF THE CHURCHES

Rev. Tom Eppler, for eight years pastor of the Church of the Nazarene at Britton, Oklahoma, died on December 18, after a short illness. Funeral service was conducted at the church, on December 20, by his district superintendent, Rev. Mark Moore.

Washington, D.C.—First Church is temporarily located at Thirteenth and Crittenden Streets, N.W., until the new church which is now under construction at Sixteenth and Webster Streets, N.W., is completed. God is faithful in opening doors which have made possible the continuance of our building program. Just recently, the N.P.A. granted an allotment priority for steel and other materials. Since the transfer to our new location the attendance at our services and also the finances have increased.—Roy F. Stevens, Pastor.

Evangelists E. Everett and Irene Kimball write: "Due to a postponement and rearrangement of our slate, we have an open date, February 6 to 17. Write us, 1220 Waverly Ave., Grand Haven, Michigan."

Indianapolis, Indiana — Edgewood Church recently had a good revival with Evangelist R. M. Banning. This man of God carries a great burden for the work, has a well-rounded ministry, and did some great preaching. He knows the pastor's problems, and is a great booster for the Sunday school. God blessed the services and the meeting closed in a blaze of glory. Brother Banning raised one hundred dollars to be given to the pastor for Christmas. Since we came here in September, God has blessed and souls have been saved and sanctified. All departments—Sunday school, W.F.M. S., and the N.Y.P.S.—are moving along good. The church received us royally, giving us a fine reception and pounding, and since then have given us a raise in salary.—Luther W. Williams, Pastor.

Evangelists Leon and Mildred Chambers write: "We have an open date in February that we would be glad to slate in the South or Southwest. Write us, Box 386, Fairfax, Alabama."

Tyler, Texas—First Church recently had an outstanding revival with Evangelist C. William Fisher; really it was one of the outstanding meetings in the history of our church. Good crowds, many new people, wonderful spirit, and Spirit-filled preaching! God gave some great altar services, with shouts of newborn souls, and several brand-new Nazarenes. This meeting has been a great help and blessing to our church.—Floyd P. Smith, Pastor.

Van Buren, Arkansas—In December we had a glorious revival at the South Side Church with Rev. H. N. Dickerson as the evangelist, and Mr. and Mrs. James Green as musicians and singers. Fifty different people sought God at the altar to be reclaimed, converted, or sanctified. We appreciated the ministry of all these workers and hope to have them with us again in the near future. We are in a building program and getting along nicely.—Ralph Miller, Pastor.

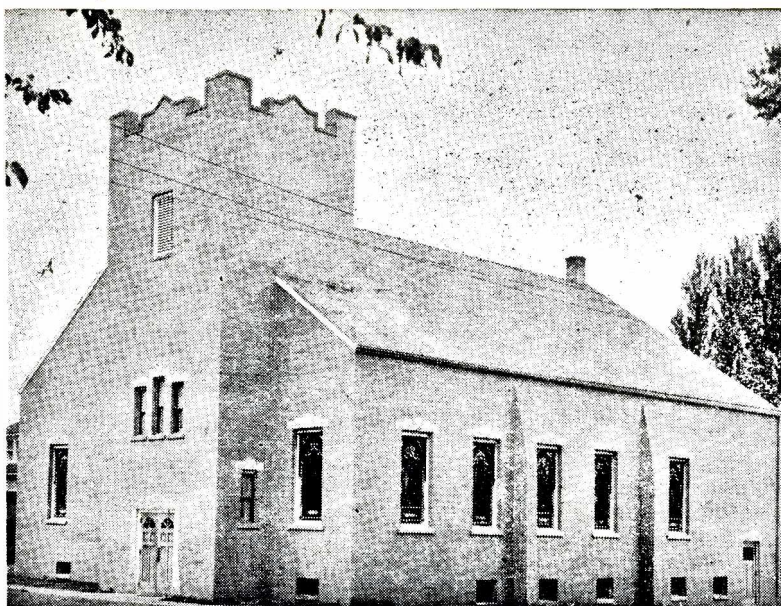
The Bane Sisters Trio write: "We are remaining in the field of song evangelism and wish to slate meetings for the following open dates: January 22 to February 3, February 26 to March 9, and April 8 to 20. We shall be glad to work with any of our pastors. Write us, Route 1, Box 163, Cumberland, Maryland."

Louisville, Kentucky—We are entering our third year in the pastorate with this united godly people at First Church. Surely it is a pleasure to be their pastor for the second time. Our radio ministry carries two weekly broadcasts, and the Sunday night program from the church. Last year we had a 10 per cent gain in membership, as well as in all departments; according to indications thus far this year, the increase will be 20 per cent. Our Sunday-school bus is making two routes in the city now. Recently we had a good revival with Evangelist H. E. Darnell and Singers Wayne and June Haas as the special workers. Never have we had more spiritual, diligent, and consecrated workers in this church. A definite work of grace was accomplished in seeking hearts, and the saints were greatly encouraged.—A. J. Frank, Pastor.

Evangelist D. L. Hiatt reports: "In October we had a meeting with Rev. Clark Green and the faithful folks in the church at Ogden, Illinois; the people stood by with their prayers and finances. Next we went to Virden, Illinois, with pastor F. L. Hagley. We praise God for His presence in the meeting there, the results, and the kindness shown by members and friends. In the meeting in Paris, Illinois, with Rev. Charles Young, we had as the song evangelist Brother O. C. Meyers. Here God met with us in a wonderful way, crowds were good, and on the closing day we had 139 in the Sunday school. A number of souls sought and found the Lord in pardon and heart purity. We have enjoyed splendid fellowship with our pastors and people, and thank God for His blessings. I have some open dates after January 1, and will be glad to go anywhere the Lord may lead. Write me, 323 Clinton Ave., Farmer City, Illinois."

Pictured here is our church building which was dedicated last September 30, with a record-breaking crowd present. Rev. Gene Phillips, district superintendent, was in charge of the service. Dr. G. B. Williamson brought the dedicatory message. The Lacy Trio were the special singers for the occasion, and Dr. Remiss Rehfeldt, former Iowa District superintendent, was present to offer the dedicatory prayer. The new building is 66 x 52½ feet, of light brick construction; has a seating capacity of 400, with a young people's auditorium in the basement which will seat 100; also there are ten Sunday-school rooms in the basement. Included in the new equipment is a new Hammond organ. Rev. H. E. Hegstrom, present pastor, was both the architect and building supervisor, spending many hours of untiring labor; much of the labor was donated by the laymen. The church building is conservatively valued at \$75,000, with a debt of only \$15,000. Our appreciation goes to both Rev. and Mrs. Hegstrom for their wise leadership and aggressive spirit. The church has given them a unanimous three-year call.—Reporter.

Chariton, Iowa



Rev. Roy A. Bettcher reports: "In the fall of 1929, I entered into the home missionary work of our church in southern Indiana, and in two years built a circuit of home missions—Wilbur, Willow Grove, Highland Church, Mahaleysville, and Monrovia, all in Morgan County. This kept me preaching every night of the week, while I worked at building during the day and supported my family. I studied every spare moment, completed the course, and in 1935 was ordained. From these home missions we were able to get Monrovia, Willow Grove, Mahaleysville, and Martinsville organized into Nazarene churches. I remained as pastor, after organizing Monrovia, for three and one-half years, and took the Highland mission and the Wilbur mission into the Monrovia church. Then I pastored at Martinsville two years, and brought the Mahaleysville mission into Martinsville; was able to erect a new church building there. In 1937 I entered the evangelistic work. Three summers were given to home missionary work on the Indianapolis District, during which I was able to help organize fifteen Nazarene churches. Last August I accepted the call to pastor our First Church in Chattanooga, Tennessee, and never have I found a better group with whom to work. They co-operate with their new pastor in every way. Brother and Sister Tidwell have been boosters and most helpful. Sister Tidwell has been very generous in going with Sister Bettcher and me in looking up the people in and out of the city. Since coming, we have been able to receive some 31 new members into the church, and gave a Thanksgiving offering of \$2,500. In spite of rain, we

had 615 in Sunday school last Sunday (Dec. 9). This is good, since this church has given a number of members to the new East Ridge Church, and in giving these members we lost quite a number of Sunday-school pupils. Recently we had a revival that was profitable to our entire church. Our people were greatly helped by the ministry of Evangelist Howard Sweeten, and a nice class was added to the church membership. Our midweek prayer meetings are very well attended, and on both Sunday morning and evening the church is well packed. The Lord is blessing, and we are on the increase in every department."

Concord, North Carolina — First Church recently had a highly successful revival, with Rev. W. A. Peck as the evangelist. God blessed with a remarkable demonstration of the power of the Holy Spirit. Several souls were saved and sanctified, and the church was greatly strengthened.—Reporter.

Middleton, N.S., Canada—In June of 1950 the ground was broken for a new home-mission project here. A venture of faith, the district erected a combined church (with seating capacity of 125) and an eight-room parsonage. It is built in such a way that, as the work grows, it may easily be converted into a ten-foot extension to the auditorium and seven Sunday-school rooms. Rev. C. R. Teal, pastor of Port Lorne church, did much of the work of building. Feeling it to be the will of God, we resigned as pastor in Elmsdale, P.E.I., and came here in July. The church was dedicated on

August 27, and the first holiness message was preached in this town of two thousand people. Since that time regular services have been held with gratifying attendance. In November of '50, District Superintendent J. H. MacGregor and wife gave us a two-week meeting with fine results. In August of '51, Miss Fairy Chism gave us a one-month meeting, followed by a vacation Bible school under the leadership of Mrs. Laura DeLong Pope. The church was organized on last October 31 with ten charter members; the Sunday school is averaging in the forties with a record of seventy-five. God is blessing, and the people are standing by in a wonderful way.—Andrew F. Cone, Pastor.

Evangelist B. F. Neely writes: "A little over five years ago I resigned as pastor of our church in Shawnee, Oklahoma, and entered the field of evangelism. During this time, I have had well over one hundred engagements, twenty or more of which were recalls. My slate has taken me from East to West and from the Rio Grande River into Canada, with meetings in small and large churches. I have given lectures on the doctrine of holiness in our Pasadena and Trevecca Nazarene colleges; also, in a number of instances have given a one-week lecture course on the doctrine of holiness, with the students receiving credit in Christian Service Training. We feel, along with many others, that this is a most needy field at this time. In December we closed a two-month campaign in the Maritimes, where Rev. J. H. MacGregor is the efficient district superintendent. Certainly he is the Lord's man for that needy field, and is doing a grand job in

Kingdom building. He is greatly loved and appreciated by his fine group of sacrificial pastors. My two-month stay there, in four revivals and as speaker in their preachers' convention, convinced me that this district is united and stands back of its superintendent and his program. Each of these revivals was blessed of the Lord in salvation victories, with many seeking and finding Him in pardon and heart purity. We worked with Pastor O. R. Johnston at St. John, N.B.; Rev. Harvey Amos at Halifax, N.S.; Rev. C. R. Teal at Amherst, N.S.; and with Rev. Elmer Brewer at Moncton, N.B. We dropped back to Amherst for the preachers' convention; here Brother Teal is making a heroic effort to establish a Church of the Nazarene. We were called to return for eight meetings in the fall of '52, meetings with one-week lectures on holiness to be followed by a week of evangelistic preaching. Wife and I enjoyed our stay in Canada, driving up and back. On the return trip, we stopped over Sunday with Rev. M. J. Jones in Indiana, then finished out the 2,551-mile trip to Oakley, Kansas, where we had our last meeting before Christmas."

Camas, Washington — On Sunday, December 2, this church closed one of the best revivals of its history with Rev. Maridel Harding as the evangelist. Her preaching was of the highest order, and night after night the altar was filled with hungry-hearted seekers. The church was filled to near capacity in almost every service. Mrs. Harding was given a call to return. This good revival began the week after we took our Thanksgiving Offering for Missions—\$1,023—the largest ever given by this church for that purpose. I came here two years ago from Everett, and God is blessing our labors together. A more loyal and co-operative people cannot be found.—W. R. Wise, Pastor.

Dr. and Mrs. A. S. London report: "Ten thousand miles of travel, and meetings in about sixty churches, brought to a close a great tour of the Northwest District. It was a privilege to labor in the preachers' meeting in First Church, Walla Walla, Washington, with Dr. Hardy C. Powers, District Superintendents E. E. Zachary and W. D. McGraw, Jr., and Mrs. Louise Chapman. Northwest District is making wholesome gains. Superintendent Zachary is a leader and the people follow him. He is as kind and courteous as an English gentleman. The host pastor, Rev. Paul Downey, knows how to entertain a convention and treat his friends. Pastor Carl Lindbloom, of Palouse, Washington, worked out the details of the tour as well as any man ever has done across the nation. It was a joy to spend five days with Pastor Eugene Stowe, of Salem, Oregon. His school is above the four-hundred mark. He is a fine young pastor in our church. The people were kind, responsive, and appre-

ciative. Good pastors; sane, devout, and consecrated superintendents; with a staff of teachers who believe in the Sunday school and will pray, study, plan, visit, and create a wholesome atmosphere, can build a Sunday school wherever people may be found."

Belle Glade, Florida—We came here in October of 1948, made a survey, and began visiting. We started Sunday school on January 8, 1949. Since then we have worked as a Nazarene mission. During this time we have had several fine evangelists with us, the last being Rev. and Mrs. J. L. Drake. God blessed our efforts and a church was organized on November 18, 1951, with eleven charter members; since that date we have added three more. The folks have been wonderful to us and stood by loyally. This church didn't cost the district one cent. Among the charter members, four generations of the Teague family are represented.—P. E. Nelson, Pastor.

Somerton, Arizona—Recently we had a very profitable revival meeting with Rev. Doris McDowell as the evangelist. This meeting was outstanding in many ways. The attendance was good, and there was a fine interest. Sister McDowell's messages were given with the unction of the Holy Ghost, and God honored her ministry with us. We had junior services each afternoon for ten days, and more than twenty-five of the children claimed definite victory at the altar of prayer. There were also nine adults at the altar, about all of whom were happy finders. Sister McDowell is a fine, all-round worker, prays much, and is led of the Spirit.—L. W. Dodson, Pastor.

SEMINARY CORNER

CANADA WEST PAYS APPORTIONMENT IN FULL

THE SECOND DISTRICT to pay in full their Seminary apportionment is Canada West, Dr. Edward Lawlor, superintendent. With \$3,500 assigned to them, these fine Canadian Nazarenes have assumed their full share of this vital project. Dr. Lawlor is to be commended for his splendid leadership in this matter.

Again, thanks!

FINANCE CAMPAIGN COMMITTEE,
Hugh C. Benner, Chairman

Districts Paid in Full

Kansas City...Apportionment \$ 8,000
Paid 16,207

Dr. Jarrette Aycok, Supt.
Canada West...Apportionment \$3,500
Paid 3,509

Dr. Edward Lawlor, Supt.

Evangelist John W. Burgess reports: "God poured out His blessings and anointing upon us during the entire year of '51. Our work took us into Missouri, Arkansas, Illinois, Ohio, and Michigan, and God gave us the privilege of hearing over fourteen hundred testimonies to regeneration and heart cleansing during 1951. We give all honor to our Christ. We thank all the wonderful pastors and people for their kindness to us. We closed out the year at Caruthersville, Missouri, with Pastor Curtis Cook, where God wonderfully blessed. Due to some cancellations I have time open early in 1952, and would be glad to slate this as God may lead. Write me, 609 E. Main St., Flat River, Missouri."



Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power.

Praise him for his mighty acts: praise him according to his excellent greatness.

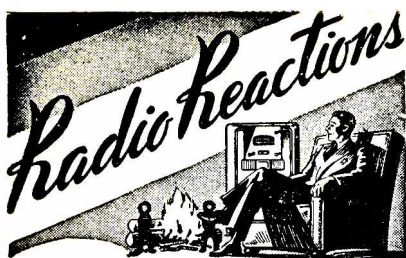
Praise him with the sound of the trumpet: praise him with the psaltery and harp.

Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

*Let every thing that hath breath praise the Lord.
Praise ye the Lord.*

-Psalm 150



As Received by

T. W. Willingham, Executive Director
Nazarene Radio League

FROM EVERY walk and station people listen and are inspired by "Showers of Blessing." Notice the paragraphs from these four letters:

"I have certainly enjoyed listening to 'Showers of Blessing' radio programs, and I feel sure I have received spiritual benefit from them. You sent me a copy of one of Dr. DeLong's sermons; now my friends want a copy of this splendid message. I would like to have six copies." *This was from a man in service.*

"Will write and tell you how much I enjoy your broadcast on Sunday mornings. I'm in the t.b. hospital in Nashville, Tennessee. As I can't go to church to worship, your broadcast has been such a blessing to me. May God bless you and also all the others who have a part in the broadcast. Your reward is awaiting you at the end of the way." *From a hospital patient.*

"I thank God for men that can preach His Word in spirit and in truth. I listen every Sunday over WDAF. I am now past eighty years old and in very poor health. I have not been to church for three or four years, so you see how much good the radio is to me." *This one from an elderly lady in a small town in northern Missouri where we have no church.*

"I have been listening to 'Showers of Blessing' the last couple of Sunday mornings. It is the first time for some time I have heard the broadcast, and I was really thrilled. Your program with Dr. Williamson and 'Victory in Jesus' this morning was superb. It does not seem to me that there is a male quartet on the air with such beautiful blend and soul in their singing. Congratulations to Brother Moore and your staff." *From a former song evangelist now pastoring in the Midwest.*

Let us all pray that God may mightily use "Showers of Blessing" to lead to Christ and strengthen believers.

NAZARENE RADIO LEAGUE

St. Louis, Missouri—The Goodfellow Boulevard Church has had a most gracious revival meeting with Evangelist Ellis Lewis; he is a great holiness preacher. God honored the timely messages of Brother Lewis with fifty-four seekers at the altar praying through to a definite experience; eight of this group were from one family—father, mother, three sons, two daughters-in-law, and one grandson. A fine class is coming into church membership.—Albert Wideman, Pastor.

Evangelist M. V. Bass writes: "I have two open dates for the summer of '52; would be glad to slate these as the Lord may lead—August 12 to 24, and August 26 to September 7. Contact me at my home address, 18616 Riverview, Detroit 19, Michigan."

Dallas, Texas—First Church recently had a great revival under the ministry of Evangelists William and Marjorie Fisher. The Fishers thrilled us with their splendid gospel music, and Brother Fisher stirred our hearts with his dynamic messages from the Word. Attendance throughout the meeting was extremely good, and we rejoice in some marvelous victories of saving and sanctifying grace. This was Brother and Sister Fisher's second visit to our church, and they have been asked to return for another campaign. We are enjoying some of the best days in the history of this fine old church.—William C. Allshouse, Pastor.

Lanett, Alabama—In December we closed the greatest revival in the history of this church. Rev. Elmer E. Michael was the evangelist, and Brother Bly Jackson was the song leader. Surely in these last days when the evil forces are crowding in on us, God has raised up Brother Elmer Michael; the prophets of old surely never preached with more of the

power and anointing of God upon them. Lasting benefits to the church will be derived because of Brother Michael's presentation of the Word. The saints were edified, the backsliders reclaimed, and sinners brought to repentance. Brother Jackson blessed our hearts with his ministry of song. Truly, we sat together in heavenly places in Christ Jesus; His presence was manifested in every service.—Reporter.

Evangelists Dorrance and Esther Nichols write: "Due to a change of pastors we have an open date, February 6 through 17. We'd like to slate this time between Lakeland, Florida, and Houlka, Mississippi, in the states of Florida, Georgia, Alabama, or Mississippi. We travel by house-trailer, and furnish a complete program of preaching, singing, and music. Also, we have some time available in November and December of '52. Write us, 849 Poplar St., Bloomsburg, Pennsylvania."

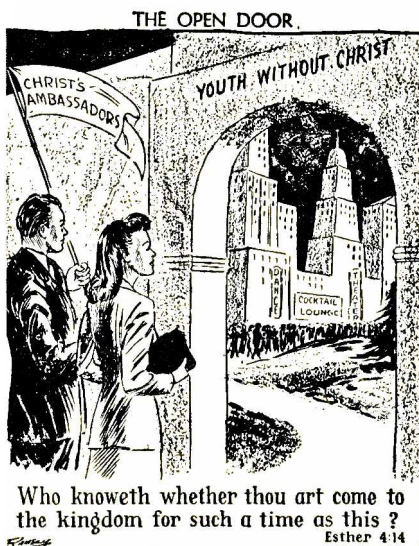
Kelso, Washington—A Music Clinic, sponsored as an experiment by our church, has proved most successful. Administered after the pattern of a Christian Service Training school, eight classes were held nightly, six-thirty to nine-thirty, December 3 through 7. There were four class sessions of forty-five minutes each with a fifteen-minute recess at 8:00 p.m. There were classes in organ, piano, male quartet, girls' ensembles, teen-age vocal class, adult vocal class, teen-age choir, adult choir, and conducting.

The teachers were Mrs. Harold Nevin and Miss Pat Williams of Portland, and Mr. Willard Friesen and Mr. Ernest Friesen of Salem, Oregon. The entire school voted enthusiastically to make the Music Clinic an annual affair. Music Week closed with rally day and 521 in attendance.—Leslie Parrott, Pastor.

Logan, West Virginia—Recently we had a very successful revival with Evangelist L. W. Conway and wife as the special workers. Brother Conway's preaching of the doctrine of entire sanctification produced much fruit at the altar. Several souls were reclaimed, saved, and sanctified. Mrs. Conway's illustrated messages were a blessing to youth and the adults. The Conways will return to Logan for a meeting in '53.—John R. Soloky, Pastor.

Behold, we count them happy which endure (James 5:11).

If this conception of God's children be true, then why do we witness so much unhappiness and lack of contentment exhibited among so many of those professing God's grace?—EARLE F. WILDE.



Conference for Colored Work

A very successful annual conference for our colored work was held at Institute, West Virginia, November 19 to 21, with General Superintendent D. I. Vanderpool presiding. Dr. Roy F. Smee, general secretary of Home Missions and Evangelism, and his secretary, Rev. Alpin Bowes, were with us for the entire time. We were entertained by the church at Institute and the school, with Rev. and Mrs. R. W. Cunningham, Rev. and Mrs. E. E. Hale, and Rev. and Mrs. C. Bowman showing every consideration.

Among those present were Dr. and Mrs. Edward C. Oney, district superintendent of West Virginia; Rev. Gene Phillips, district superintendent of Iowa; Rev. D. S. Somerville, district superintendent of Eastern Kentucky, who brought a fine message; Rev. Lawrence B. Hicks, pastor of Ashland First Church, who brought a very gracious message on Tuesday evening; Evangelist Bona Fleming; and the Lacy trio, with Mr. and Mrs. F. H. Lacy and Mrs. Georgia Woodson. They sang to the honor and glory of God and to the delight and pleasure of all, and were a great inspiration to everyone.

We were favored with the presence of pastors in our work, including: Rev. C. Johnson, from Mississippi; Rev. D. A. Murray, of New Orleans, Louisiana; Rev. J. Franklin Peoples, from the Friendly Church of Chicago, Illinois, who had charge of the music; and Rev. and Mrs. Clarence Jacobs, from Indianapolis, Indiana. There were delegates from Chicago and Brookhaven, Mississippi.

This was not only a great time of inspiration and blessing, but it took on a far-reaching vision toward evangelization of our fifteen million people.

A paper was presented on the Sunday-school work among our people, and a resolution prevailed that we make it one of the goals for our people to start Sunday schools wherever possible.

A paper on youth work brought to our attention the need of supplying our young people with work in the church.

Another outstanding matter that had the attention of the conference was the promotion of the Institute in the training of preachers for our work. Rev. E. E. Hale and Rev. R. W. Cunningham presented a forward-looking program to increase the attendance at the Institute. Brother Hale and Brother Cunningham are to be commended for the splendid progress.

Our buildings for the Institute are outstanding. The church is modern in every respect and contains classrooms. The dormitory includes a fine dining room and kitchen.

Everyone was pleased with the beautiful new parsonage for the pastor now being built and worth at least \$25,000.

We look forward to our best year yet. Pray for our colored churches and people.

J. FRANKLIN PEOPLES, Reporter

Preachers' Meeting New England District

Rev. James Bell and his fine people at Manchester, Connecticut, were the gracious hosts for the annual New England District Preachers' Meeting.

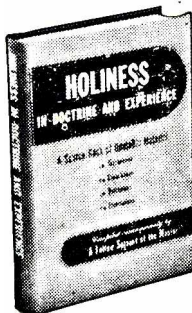
Our senior general superintendent, Dr. Hardy C. Powers, proved once again to be God's anointed servant as he ministered to the convention.

His soul-searching, challenging, and inspiring messages will remain long in the hearts of all who were present.

"Old New England" is making fine progress under the direction of our hard-working, devout district superintendent, Rev. J. C. Albright. The splendid attendance gladdened his heart—68 pastors, 3 retired elders, 3 evangelists, 35 ministers' wives, and 27 guests were present in the sessions.

Since the district assembly, a new church has been organized at Uxbridge, Massachusetts, bringing our quadrennial total to twelve. Success—

Late Books on Holiness



Holiness in Doctrine and Experience

Compiled Anonymously. "The Struggle with the Carnal Mind"—"Deliverance from Inbred Sin"—"Claiming the Blessing by Faith" . . . these and seven other important subjects are clearly illustrated by incidents taken from the lives of eighty-nine prominent men and women in the holiness movement. A gold mine of material on holiness and all in one 191-page cloth-bound volume.

Price, \$1.75

The Central Idea of Christianity

Our Latest Holiness Classic

By Jesse T. Peck. Abridged by D. Shelby Corlett. From the premise, "The interpretation of a system depends upon its central idea," Dr. Peck worked out this practical discussion that holiness or Christian perfection is the central idea of Christianity based on Scripture, the nature of God, and the devastation of sin. A clear, thorough, and convincing presentation. Price, \$1.25

The Riches of Holiness

By Henry E. Brockett. This book is a personal testimony to, and an exposition of, full salvation. Mr. Brockett emphasizes that full salvation does not rest upon one or two overworked texts rigidly enforced. It is, rather, the full and final expression of the work of God in the soul of man, as set forth in the Scriptures and verified in the humble testimony of a multitude of believers.

Price, \$1.25

Holiness, the Harmonizing Experience

By L. T. Corlett. Here is a book that deals with the problems of living the sanctified life. It relates the experience to one's physical weakness, one's temperamental disposition, and one's environment—domestic, business, and social. It is designed to eliminate the confused and frequently discouraged feelings that so many older people as well as hundreds of young people starting out in the "more perfect way" have.

Price, 75c

Scriptural Sanctification

By Peter Wiseman. No matter how many books on sanctification you have read, this one will give you new approaches, different aspects, and will strengthen your faith and enrich your spiritual life. In it Dr. Wiseman presents the following aspects of sanctification: "The Provision and Prerequisites," "The Perversion and Position," "The Power and Possessions," "The Persuasion and Praise," and "The Principle and Passion."

Price, \$1.00

Prices 10 per cent higher in Canada

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ful home-mission campaigns have been conducted in at least five other communities, with prospects bright for several other organizations. A high point of the convention was the presentation of a check for more than \$600 to our superintendent as a love gift from many of the churches on the district. Mrs. J. C. Albright, unable to attend the meeting because of a recent critical operation, was reported well on the road to recovery. God bless the Albrights!

The program committee had planned a well-rounded program. Beginning with a communion service of hallowed fellowship, the sessions were filled with thought-provoking papers, spirited discussions, and periods of devotion and praise. A new feature, "The Answer Man," was especially significant, as our "General"

answered questions that had been turned in. The convention proved to be a time of deep spiritual enrichment and sweet social fellowship.

New England moves forward! By God's grace we shall plant more securely in this "rock-ribbed" New England country the beautiful banner of holiness. "With Jesus we shall win!"

REPORTER

South Dakota District Sunday-School Convention

The annual Sunday-school convention of the South Dakota District convened in the Huron church, November 1 and 2, with the district church school board chairman presiding.

The convention was well entertained by Rev. Charles W. Schardein and his good people.

It was our privilege to have Rev. W. W. Clay, of Minneapolis, Minnesota, as the special speaker. His informative, challenging messages were a blessing and inspiration to all present.

A wonderful spirit of unity exists among the pastors, Sunday-school superintendents, teachers, and other workers in our Sunday schools. We are all determined to press on, gain new goals, and take new territory for Christ and the church.

A. W. HANDS, Chairman

Midyear Convention Nevada-Utah District

The 1951 midyear convention of this, one of the smallest districts, was held December 11 to 13, in the Reno Home Gardens Church. Although the convention was held during one of the worst storms of the season, it was nevertheless well attended, and all agreed that they were amply repaid for being there. After one of the inspiring messages from our special speaker, Dr. T. W. Willingham, a pastor was overheard to say, "And to think that I almost did not come!"

God met with His people, and our hearts were warmed and strengthened, as our speaker portrayed so vividly the humanity of our Lord. We felt that we loved and knew our Saviour better, and that we wanted to do and to be all that we possibly could do and be for His glory.

The papers presented by the pastors and our good district superintendent were appreciated, and we were helped by them.

Rev. Lowell Drake and his people did fine work in entertaining the convention.

On the closing night two new sons of our pastors, Rev. and Mrs. Ellis Martin and Rev. and Mrs. Lowell Drake, were dedicated by our district superintendent, Rev. Raymond B. Sherwood.

Mrs. R. R. HODGE, Reporter

Maritime District Preachers' Convention

The annual preachers' convention of the Maritime District was held November 26 to 28 at Amherst, N.S., the newest home-mission project of the district, where Rev. C. R. Teal is hewing out a new work. All but two of the pastors attended the convention, and there was a fine spirit of fellowship among the brethren.

Rev. J. H. MacGregor, district superintendent, was in charge and had a feast of good things arranged. The emphasis of the convention was holiness, and splendid papers were presented on the various phases and the different departments.

Dr. B. F. Neely was the special speaker for the convention. His practical talks to preachers, seasoned with wit and wisdom, searched our hearts and challenged us to greater efforts. Music was provided by the district preachers' quartet. Truly, this was "the best convention ever."

REPORTER

He that winneth souls is wise.

Prov. 11:30



DEATHS

REV. EDWARD C. DEES went to his heavenly reward on November 30, 1951, from his home near Kirksey, Kentucky. He had been in failing health for several years, and confined to his bed for four weeks. During his illness he would sing and praise God. He was a devoted husband and loving father, and a faithful servant of God. He was a retired Nazarene elder; he was ordained in 1917. He is survived by his wife and two daughters. Funeral service was held at Elktion, Kentucky, where he had held his last pastorate. The service was in charge of Rev. John Duncan (one of his sons in the gospel) of Muncie, Indiana, assisted by his pastor, Rev. T. E. Jones. Burial was at the Elktion cemetery.

MRS. S. C. TAYLOR, age sixty-one, died at her home in Fargo, North Dakota, on December 11, 1951. She was the wife of Rev. S. C. Taylor, pastor of the Church of the Nazarene. She had been ill for about a year. She was born February 28, 1890, in Sisterville, West Virginia. She was married to the Reverend Mr. Taylor on June 28, 1910. They lived in Augusta, Maine, Minneapolis, and several North Dakota towns before coming to Fargo in 1948. Besides her husband, she is survived by a son John D., four brothers, one sister, and two grandchildren; a daughter died in infancy. Funeral service was in charge of Rev. Harry F. Taplin, district superintendent. Burial was in Englewood, California.

MRS. RUTH C. ROUNSEVELL, a lifetime resident of Brooktondale, New York, died suddenly at her home on September 29, 1951, at the age of sixty-seven years. She was a charter member of the Brooktondale Church of the Nazarene, and had served as secretary since its organization. She was the W.F.M.S. president for many years, and also teacher of the women's Bible class. She was an example of faithful, consistent Christian living, an inspiration to all who knew her. She is survived by her husband, Leroy E.; one daughter, Mrs. Myron Walker; two sons, Charles and Richard; and six grandchildren. Funeral service was in charge of Rev. Gordon Woods, a former pastor, assisted by Rev. Marion Foster, the present pastor. Interment was made in the Cooper Cemetery.

C. H. WESTBROOK, husband of Rev. Mrs. Cora Westbrook, died November 29, 1951, at his home in Bethany, Oklahoma; he was eighty-four years of age. He left a rich testimony that he was ready to go. Services were held in the Bethany Church of the Nazarene, where he had been a member, with his wife and daughter, since moving to Bethany in 1946. Service was in charge of the pastor, Rev. E. S. Phillips, assisted by Rev. E. G. Theus, with interment in the Bethany cemetery.

LT. ANDREW R. MCMAHAN, age twenty-seven, son of the late Rev. W. M. McMahan and Mrs. Henry W. Hooper of Bethany, Oklahoma, died as the result of an airplane crash on December 6, 1951, near Gila Bend, Arizona, while piloting an F-84. Besides his mother, he is survived by three sisters: Marion Esther McMahan, Mrs. Florence Richardson, and Mrs. Ruth Wollard; also three brothers: Rev. Joseph W. McMahan, Clarence V., and Marvin. Causes of the crash and subsequent explosion are unknown, but we feel that Andrew's soul went to God, who had directed his life on earth. He had been a former resident of Hillsboro, Texas; Bethany, Oklahoma; Pasadena Nazarene College; and T.C.U. in Fort Worth. His funeral was at Bethany First Church with Rev. J. E. Moore officiating. Memorial tributes were also observed in Los Angeles First Church of the Nazarene and in the Hillsboro church.

MRS. MAYME A. HOORE, wife of Alfred K. Hoore, died October 23, 1951, at a hospital in Cleveland, Ohio. She was a member of the South Euclid Church Nazarene Chapel, and a former member of First Church of the Nazarene, East Cleveland. Her late residence was Novelty, Ohio. Rev. Ralph O. Cowin preached the funeral sermon, with Rev. James Hunton and Rev. Lawrence Walker assisting in the service.

MRS. MATTIE BEVIE HAMBY was born November 22, 1892, in Tuscumbia, Alabama, and died December 9, 1951, at the home of her son, Rev. John K. Hamby, in Middlesboro, Kentucky. She was a Christian for a number of years, and was a faithful member of the Sheffield, Alabama, Church of the Nazarene for ten years. Her home was in Tuscumbia, Alabama, and she was visiting her son when she died. She is survived by the son, Rev. John K. Hamby, Nazarene pastor in Middlesboro, Kentucky; four daughters: Mrs. Mae Ferrell, Mrs. Irene Pullen, Mrs. Nell Vaughn, and Mrs. Emma Jackson; also one sister and two brothers. Funeral service was held at the Sheffield church with the pastor, Rev. Wallace Bell, officiating.

ANNOUNCEMENTS

RECOMMENDATIONS

Miss Irene Imbler, a graduate of Pasadena College and Nazarene Theological Seminary, has prepared herself well for the call of God to Christian service. She is eager to do holiness and Bible convention work, and to teach Christian Service Training courses. I recommend her to our churches everywhere. She will give information and inspiration wherever she goes. Address her, 408 West 46th Terrace, Kansas City, Mo.—Stephen S. White, Editor.

Rev. Marion Leviner has resigned his church in McColl, South Carolina, to enter the evangelistic field; he feels God would have him to do so. He is a hard-working young man, preaches well, loves souls, and will go anywhere called. Give him a call if you can use him. He has served as pastor for several years on our district. Address him, P.O. Box 893, McColl, S.C.—W. R. Cloer, Superintendent of South Carolina District.

NOTICE

Greater Oklahoma City Holiness Convention, sponsored by the twenty-five Churches of the Nazarene in Greater Oklahoma City: January 23 to 27. Night services at seven-thirty in the Municipal Auditorium. Services at 10:30 a.m. and 2:30 p.m. at the First Church of the Nazarene, Oklahoma City. (No Saturday services.) Speakers: Dr. D. I. Vanderpool and Dr. R. V. DeLong.

WEDDING BELLS—Mrs. Bertha Deal Pelton of Mt. Vernon and Rev. Ernest Baker of Clyde, Ohio, were united in marriage on October 12, 1951, in the Church of the Nazarene, with Rev. Dale Harvey officiating, assisted by Rev. Jordon Fremont.

BORN—to Rev. and Mrs. Charles Alstott of Decatur, Illinois, a son, James Daniel, on December 10.

—to Rev. and Mrs. William Ardrey of Birmingham, Michigan, a daughter, Rachel Lorraine, on December 10.

—to Mr. and Mrs. Lester D. Rowe of Nampa, Idaho, a son, Kenneth Charles, on December 8.

—to Rev. and Mrs. Don L. Newell of Winter Haven, Florida, a son, Don L., Jr., on December 7.

—to Mr. and Mrs. Raymond Holland of Coleman, Texas, a daughter, Elizabeth Anne, on December 6.

—to Mr. and Mrs. Tommy Jacob of Richmond, California, a son, Ronald Lee, on December 5.

—to Dr. and Mrs. John W. Cashman of Seattle, Washington, a son, John William, Jr., on December 1.

—to Mr. and Mrs. James M. Stewart of Bethany, Oklahoma, a daughter, Patricia Kaylene, on November 27.

—to Mr. and Mrs. Paul Henderson of Nashville, Tennessee, a daughter, Deborah Lee, on November 17.

—to Rev. and Mrs. E. L. McReynolds, of Hoisington, Kansas, a daughter, Marcia Glyn, on November 4.

SPECIAL PRAYER IS REQUESTED by a mother in California for her daughters and their husbands, that they may have strength and will power to break their evil habits and find God in salvation, also that God will heal her of serious eye trouble—she does believe that God is able to help and to heal;

by a lady in Oregon, that God will hold her steady, help her to be true to Him, and bring her children to salvation.

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SERVICEMEN'S CORNER

"For the past three months we've been trying to help the neighboring community—Yamato—get a church. Through the assistance of the Dr. W. A. Eckel we have Rev. Nagamatsu as a resident pastor for the new work in Yamato. There's an average of 200 attending these services. We're hoping that in the near future there will be several candidates for church membership. Thanks for your prayers."

CHAPLAIN CHESTER O. MULDER

"I have been receiving the literature the Servicemen's Commission has been sending me. I appreciate it very much. I have gotten food for my soul. We need your prayers. I'm near Inje, Korea."

GEORGE ONEY

"Just a few lines to tell you and the staff of our Nazarene publications how much our periodicals have meant to me while in Korea for a bout one year. While in the front lines one loses all conception of time and it becomes a day-to-day existence. The past was full of memories, the future appeared very dim in battle, but many times the present hour was made bearable because of some article in the HERALD OF HOLINESS.

"Mail, of course, is the greatest morale booster, and many times our periodicals have boosted our spirits when we failed to get a letter from home. Often, with the din of artillery a few miles away, I have seated myself on the rugged, rocky mountains of Korea and fed my soul on the refreshing, encouraging articles of our church periodicals. To feel God's presence so real in such an element of turmoil, waste, and destruction of materials and lives is beyond comprehension, yet I know it is true. My faith has been strengthened through many tests and trials and I know many prayers have been answered.

"A few months ago I found two Nazarene Korean pastors only a few miles from our post. Many times I have looked for our Nazarene churches, but could not find any.

"The Korean preachers were very grateful when I gave them a number of late copies of the HERALD OF HOLINESS. A Salvation Army preacher did the reading for them and also interpreted for us.

"It is my hope that someday in the future a Church of the Nazarene in Pusan will be established. Possibly a Chaplain Lee Memorial would be fitting, as he was killed in the fighting of the Pusan Perimeter."

RICHARD MATHEWS

The Miracle of Answered Prayer

By Basil Miller

Emboldened to Ask Through Prayer

SCRIPTURE FOUNDATION: *come boldly unto the throne* (Heb. 4:16).

THE SOUL need not approach the throne of grace timidly in prayer, but with full assurance that God will hear and answer when we meet the divine conditions. We are to march boldly up to heaven's mercy seat and lay our petitions on the altar, awaiting God's touch of divine fire. Throughout the Bible, the examples, the commands, the promises of prayer embolden great askings. God is not honored by small requests, but He blesses with bounteous answers our most lavish petitions.

Prayer promises embolden asking.

As we stand upon the promise that Paul gives us, ". . . . able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20), we can ask largely of God. He has promised that we can lift no petition greater than His ability to supply.

Jesus promised, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). The emphasis is upon *agreeing* and *anything*. Whatever the imagination can conceive of, according to the will of God, whatever man may desire in the march of God's kingdom for His glory, we are promised we shall receive, if we agree in faith believing.

Again, Jesus said, "Whatsoever ye shall ask the Father in my name, he will give it you ask, and ye shall receive. . . ." (John 16:23-24). He promised, "If ye shall ask any thing in my name, I will do it" (John 14:14). Once more, "Whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16). "And, He continued to promise, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13). The Master finally added the promise, "All things are possible to him that believeth" (Mark 9:23).

Thus the gracious prayer promises of Jesus and of the Bible inspire emboldened asking. We can march up to God with the greatest bundles of our requests and lay them daily at the mercy seat, knowing His promises are that our fervent, effectual prayers avail much.

Prayer results emboldened asking.

Checking even superficially through the Bible, we find so many, many answers to prayer that we are emboldened in laying our petitions at the throne of God.

Prayer works an inward transformation. David prayed, "Create in me a clean heart and renew a right spirit" (Ps. 51:10). Prayer reveals the divine will. David said, "Teach me to do thy will; lead me into the land of uprightness" (Ps. 43:10).

Again, prayer displays the glory of the Almighty. In Exodus, Moses asked, "I beseech thee, shew me thy glory" (Exod. 33:18).

These glorious prayer results given by God embolden anew our petitions. The Bible is replete with samples of what prayer actually can do. They are too numerous to mention, except in passing.

The answered prayers of the Bible embolden us to ask.

Let us note some of these:

Abraham prayed for an heir (Gen. 15:1-6). Lot prayed to escape to Zoar (Gen. 19:18-22). Eliezer prayed for success on his mission (Gen. 24). Jacob asked God for deliverance from Esau, and the Almighty heard (Gen. 32:9; 33:4). Jacob spent all night in prayer for divine blessings (Gen. 32:24-30). The Israelites petitioned God for deliverance from bondage, and God delivered them (Exod. 2:23-25). Moses prayed that he might see the promised land; and on Nebo's heights, with Canaan in full view, angel hands laid him to rest (Deut. 34:1-6).

Gideon sought a sign of his coming success (Judges 6:36, 40). Samson asked God in the final hours of his life for strength (Judges 16:28-30). Hannah sought a son from the Almighty, and God answered (I Sam. 1:10-28). David sought the blessings of God upon his soul (II Sam. 7). Elisha prayed for deliverance from the Syrian force (II Kings 6:17-23). Hezekiah, facing death, asked God to turn the clock back, that he might live (II Kings 20). Nehemiah sought protection while building the walls of Jerusalem (Neh. 4).

Jonah, in the belly of the whale, cried out for deliverance (Jonah 2). Zacharias sought a son from the Lord, and John was born in answer to prayer (Luke 1:13). The publican prayed for forgiveness, and the Master said that he went to his home with the blessing of forgiveness attending him (Luke 18:9-14).

The apostles sought guidance in prayer in the choice of a successor to Judas (Acts 1:15-26). Cornelius besought God for a divine favor, and the Father heard his petitions (Acts 10:1-4). Peter sought God for the restoration of Dorcas to life, and Dorcas returned to life again (Acts 9:36-41). The Church prayed for Peter's deliverance from prison, and an angel carried the answer (Acts 12:5-16). Paul prayed for the healing of Publius' father (Acts 28:8), and God answered the petition.

If God recorded in Holy Writ these answers to prayer, we know that He will not turn a deaf ear to our petitions.

CREDO FOR TODAY: Emboldened by Bible pray-ers, may I come in the full assurance of faith to the throne of God with my petitions, knowing His already-bundled answers await my disposal.