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HERALD OF HOLINESS

Build That Altar!

General Superintendent Young

THE POWER of the social example of the Christian home has no equal in any other area of our social world. Its grip and influence are almost inescapable. The Christian tradition of the family altar is one of the bulwarks of our Christian homes today, as it has been through the centuries. But the spirit that actuates it and the technique involved must have rebirth in each succeeding generation if its power is to be felt and its meaning is to survive. Historically it is true that ritual and ceremony have often been the last survivors of a decadent orthodoxy, but these alone will become empty and even repulsive unless they carry the life of the Spirit.

In our own Zion today I have had a growing feeling that many of our people need to rebuild that family altar, and hundreds of new homes need to establish one for the safety and peace of their own souls. Here are some practical suggestions for those who have the desire and will to perform.

1. *Set a time* when all the family can gather (or most of them) and stick to the schedule. Make no easy exceptions. Following the evening meal is a good time for many.
2. *Do not tarry too long.* Do not make devotions a grind. You can pray long when you are alone but not when the children are learning and listening. Gear the program to the youngest members of the family and not to your own special burdens.
3. *Provide a plan* or program. Read a book of the Bible through in sequence or read a devotional book with definite scriptural references assigned daily. Oswald Chambers' *My Utmost for His Highest* or Dean Munro's *Truth for Today* or the like are useful.
4. *Have several members of the family participate each day.* One could read the Bible lesson, another the devotional message, and another pray. All can unite in the Lord's Prayer or in repeating a familiar psalm at the close.
5. *Begin today.* Start while the family is young. If you have wasted years, ask God to forgive you and begin now. It probably takes more grace, patience, endurance, and intelligence to raise a fine, all-round Christian family than it does to make an atomic bomb or fly a jet plane, but it is worth the effort. The family altar will help you. Build it today!

January 22, 1951

"The Mid-Century Crusade for Souls"

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

The Greatest Giver

By C. Wesley Brough*

RECENTLY in my reading from the Weymouth translation of the New Testament, I came upon this in Mark's Gospel: "So He called His disciples to Him and said, 'I tell you in truth that this widow, poor as she is, has thrown in more than all the other contributors to the Treasury; for they have all contributed what they could well spare, but she out of her need has thrown in all she possessed—all she had to live on' (12: 43-44).

We noticed in a previous verse that Jesus, "having taken a seat opposite the Treasury, He observed how the people were dropping money into the Treasury" (v. 41). He had much to say about money in His teachings; therefore it is impossible to preach the gospel and not deal with this vital subject of money.

First, why was Christ so vitally interested in money? Because money is power; money is pent-up force for good or evil. Because what we do with our money is an index to our character. Every collection is a kind of judgment occasion; the rejoicing giver is a kinsman of God. Not only do we judge ourselves in the presence of the collection plate, but Christ also judges us. He cannot help it as He sees what and how we give.

Second, what did He see as He sat over against the treasury? He saw much that was commendable. He saw many rich men cast their gifts into the treasury. Not only were there many, but they were liberal in their giving; for we read, "many of the wealthy threw in large sums" (Weymouth). Yet there was one giver who did not cast in much. Christ was the only one who could place a correct value on her gift. Her gift was "two mites," "a farthing," equal in our money to a little less than four cents.

Third, what was there in this gift of the widow that made it more than all the gifts the rich men cast into the treasury? It was because it represented more fidelity on the part of the giver. She had so little to give, and no doubt the devil said, "Your amount is so small, you had better not give it." The other day I saw a young man beat the streetcar conductor out of a five-cent fare. What did he say in excuse for his dishonesty? "Only five cents; they have so much!" In reality, they lost only a streetcar fare; he lost a character. Fidelity in the use of our gifts, and in the use of our means, however

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*Pastor, Ashland, Oregon

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HERALD OF HOLINESS

STEPHEN S. WHITE, *Editor in Chief*

VELMA I. KNIGHT, *Office Editor*

Contributing Editors:

HARDY C. POWERS

G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

General Superintendents,
Church of the Nazarene

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

It Pays to Be Kind to Children

By D. S. Reed*

A LITTLE red-haired, freckled-faced girl came to our church. Her face showed spite and combativeness; she seemed to hate everyone, and acted as if she was sure that everyone hated her. I spoke to her kindly and tried to shake hands with her. She put her hand behind her back, gave me an impudent answer, and let me know that no one liked her and I was lying when I said I did.

I thought it over and decided that a six-year-old child must have some reason for such a deplorable condition and such a conception of life. I decided I'd be extra kind to her and, whenever possible, I'd tell her that I did like her. After months of kind treatment, she would shake hands shyly and smile a little. Finally, she yielded to God because she was told that God loved her. The love and friendship of that little girl have been a sweet memory to me.

At our district camp meeting at Santa Cruz last August, this little girl (now grown) was there with her husband; he is now one of our fine preachers. He came up, gave me a good hug, and said, "Brother Reed, do you remember putting your arm around me and praying for me when I was a boy?" He had a hard home life—no religion, a vicious father, a mother far from being a Christian—but he had remained true to God. Now he is the father of a family, the oldest a boy of sixteen; when I saw them together the tears came to my eyes. What if I had neglected those two children years ago?

I met others at that camp meeting—some of them now grandparents. They were converted when from five to ten years of age, and they are still on their way to heaven, praising God. Eternity alone will reveal the worth of that little girl, and others, to the Kingdom—all won by love and kindness.

Preachers, do you love the little ones? Preachers, Sunday-school teachers, and all saved people, let us love the little ones and bring them to God. "Do not scatter thorns, but roses, for your reaping by and by."

*Nazarene Elder, Modesto, California

God's method in dealing with souls is to win them.

Satan's method in dealing with souls is to dominate them.—MARY SANDERS.

Impressions of Australia

By General Superintendent Williamson

WE HAVE BEEN in Australia four weeks. The time has been spent in the vicinity of Sydney and Brisbane. We have visited seven of our ten churches and held services in six of them. We have met some of the finest people on earth. God has blessed our labors. Souls have bowed at the altar and found pardon or purity. Some have united with the church. We begin the district assembly at the Northmeade, Sydney, church tomorrow. We are ready now to report some of our impressions.

1. The hospitality of the people has been most cordial. In the church circles they have taken us in like kindred. There have been no barriers because of nationality. From the first service till now we have enjoyed freedom equal to that experienced in our own country. Among the people we have met in hotels, shops, and transportation centers there has been evidenced respect for Americans that approaches reverence. It is our concern that we of the U.S.A. should prove ourselves worthy of their esteem and confidence.

2. We are convinced that Australia offers a great opportunity for evangelism. In many churches the note of salvation by faith is seldom sounded, and very few churches are aggressively evangelistic. Until the coming of the Church of the Nazarene, organized efforts to spread scriptural holiness were all but nonexistent.

A few days ago we stood on a place of eminence overlooking the city of Brisbane with its 500,000 people. Within range of the eye from that point we have three churches established. There is room for thirty. Brother Berg pointed to the right, saying, "Over there is Ipswich with 25,000 people. We should soon have a church there. Fifty miles farther is Toowoomba with 75,000 people. We have good contacts there." He added, "Up the North Coast there are scores of towns where the gospel of holiness should be preached." There are other great cities: Sydney has a population of 1,500,000; Melbourne, over a million; Adelaide and Perth, 300,000 each; Newcastle, 200,000; Hobart, Tasmania, 70,000. Besides, there are hundreds of towns and villages clear around the continent and inland, 8,000,000 people in all, and migrants coming at the rate of 200,000 per year. No place on earth where the English language is spoken offers more open and virgin territory for the preaching of the gospel of full salvation. We urge our people everywhere to pray for a revival in Australia.

3. It has been most encouraging to observe the unity among our Nazarene people. This oneness has been achieved in spite of wide diversity of religious background. Of our eleven preachers

two had been Methodists, two Baptists, two Plymouth Brethren, two Church of Christ, one Presbyterian, one Seventh Day Adventist, and one undenominational. The doctrine and experience of entire sanctification by faith has united them all in one body. In these years there never has been a controversy to mar their fellowship or hinder their co-operation in the work. And that has characterized the laymen as well as the ministers. The prayer of Christ, "Sanctify them . . . that they all may be one," has been answered again.

4. But probably the most inspiring thing we have witnessed is the victory that these choice saints have maintained in the face of open opposition and tribulation. Professed Christians have bitterly opposed their children, their husbands, and their wives—even to the point of locking them out of their own homes and nailing the doors shut. For testifying to heart holiness churches have excommunicated their own members and delivered them to Satan. A Bible school of evangelical faith expelled a young man because he got the blessing of entire sanctification. The same school delegated one student to deal with another and show him the error of this doctrine. To prepare for his assignment he read books about holiness and searched the Scriptures. When time for the interview came, he was hungry of heart for the blessing. He prayed through and was sanctified wholly. When he reported to those who sent him, it was that he had received the blessing too.

Here again it is being seen that "violent protestations indicate waning convictions." These holy people are producing the fruit of the Spirit, and God is hearing their prayers. Their serene faith, their earnest intercession, their shining faces, and their glowing testimonies are winning—and the end is not yet! Thank God, Bible holiness assures victory in these trying times!

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

Psalm 37:4



Church and State at War!

By Oscar F. Reed*

WITH the advent of the Korean war, it is time once again for serious-minded Protestants to re-evaluate their relationship to the state in a time of national emergency. It is in anticipation of the need for a forthright denominational philosophy and a "considered statement" that this article is written.

There are tremendous stakes in the church-state issue. Our very existence can well be threatened. If certain active forces, both political and religious, could consummate their aims, certainly the Mid-Century Crusade for Souls would be severely curtailed and perhaps crushed. The rather "confused" perspective of the Christian Church in World War II, after switching its reasoning from anaemic pacifism to active participation in national defense and "attack," makes it imperative that the Church of the Nazarene give its constituency a defined perspective on her relationship to the state both in peace and war.

THE CHURCH IN A TOTALITARIAN WORLD

Paul Hutchinson, in *The New Leviathan*, sees the germ of the new totalitarian philosophy in Thomas Hobbs's endeavor to teach that only a power-centered state can secure peace and order for its citizens. "The state seeks and gains these new powers, it declares, in order to protect its people against mass unemployment, poverty, the fear of invasion—all the things that make man in today's world insecure. It is the state that says to contemporary man: 'Come unto me, all ye that are weary and heavy-laden, and I will give you security and rest.'" The result, of course, is a world-trend toward collectivism.

The very war that purposed through the Atlantic Charter to rid the world of totalitarianism ended in giving the greater share of the victory to Russia, a totalitarian nation, and sowed the seeds of statism in America.

Now, why should this problem be of importance to a church which has followed a tradition of separation from political entanglements of any kind? Because, as the state encourages "controls" of social institutions, including the church, those precious freedoms of assemblage, conscience, and citizenship will disappear gradually, but inexorably. As Dr. Hutchinson tersely states the problem: "The Christian church must stand up to the menace of the New Leviathan, not only for the sake of its own freedom and future, but for the freedom and future of mankind." *Now is the time* to think out our problems, not after the pressure of war and propaganda has grooved

*Pastor, First Church, Malden, Mass.



our thinking into the "melting pot" of intense nationalism and made any other quality of thought unpopular and dangerous.

War brings the church-state problem into clear focus, for a modern state making war must of necessity control its resources for total co-operation against a common enemy. Certainly the experience of the last conflict and the proposed legislation before Congress speak loudly, for war cannot be waged on any other foundation.

THE MORAL PROBLEM

History reveals that, while war may be just and ideal in its aims, it inevitably degenerates into a bloody campaign for survival with "paper idealism" forgotten in the expediency of imperialism and threatening neighbors. Did Great Britain and France solve the Polish question by challenging Hitler's invasion? Poland only switched hands—Nazism for Communism! Did World War II break the shadow of dictatorial power over Europe? Has the war of Roosevelt and Churchill with the four freedoms and United Nations produced a just and lasting peace? Has the blood spilt in Pacific isles saved the integrity of China and the promised independence of Korea? Though we bow to its inevitability and seek a place as a church for "good," yet we need not bow to the philosophy that war can be intrinsically just and God's judgment upon the enemy—with the state divinely ordained to carry out and interpret those judgments. It is to the credit of the 1944 Calhoun report of Yale theologians that it was clearly stated "that all men and all nations must share in the responsibility for having thwarted the will of God and so brought this judgment on mankind." Such thoughts bring to mind Lincoln's second inaugural, when he wrestled with the moral and theological issues arising in the war between the states:

Neither party expected from the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease with, or even before, the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible, and prayed to the same God; and each invoked His aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not, that we be not judged. The prayers of both could not be answered—that of neither has been answered fully.

... Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "The judgments of the Lord are true and righteous altogether."

(To be concluded in next issue)

(All quotations from Paul Hutchinson, *The New Leviathan*; New York. Willett, Clark and Co., 1946. Permission granted.)

The Communion of the Holy Spirit

(II Corinthians 13:14)

By E. W. Lawrence *

HERE IS the apostolic benediction in its fullest form, ascribing love to the Father, grace to the Son, and communion to the Holy Spirit. While these qualities are common to all the Persons of the Trinity, yet they are distinctive of each. The love of the Father is the origin of grace, the grace of Christ is the medium of redeeming love, while the communion of the Spirit is the channel communicating love and grace to us. Entering into this communion with us, the Spirit likewise brings us into the fellowship of the Father and Son. "The range of our experience of love and grace," said Samuel Chadwick, "is therefore determined by the measure of His communion with us."

Communion implies partnership or sharing. James and John were "partners with Simon," while Paul speaks of Titus as his "partner and fellowhelper." It implies an intimate sense of comradeship as witness Paul and Philemon, Paul speaking of his friend as "dearly beloved, and fellowlabourer."

The spirit enters into partnership with us. Thus we become God's fellowlaborers, partaking of the Spirit's vocation, working in the Spirit's enabling, and all this through the Spirit's own resources. Thus communion implies also a communication; we are "partakers of the divine nature."

The emphasis, however, is on the fact of His entering into partnership with us rather than His taking us into partnership with himself. Fellowship must be mutual, and so both aspects are true; but in the Scriptures it is always "the communion of the Spirit be with you."

Entering into such a partnership with us, the Spirit thereby admits us into His own redemptive ministry, and places at our disposal all the resources of both His own person and power. This is the true secret of the anointing of Pentecost. It should be so today.

It is said that in one of the New York tidal rivers, the building of a bridge was interrupted by a derelict sunk in the river's bed. Divers put

*London, England

chains under the obstacle, and an engineer directed the maneuvering of the tugs as they puffed and pulled in the vain endeavor to lift the hulk. The suggestion was made that, when the tide was out, the flat-bottomed boats that had just arrived be fastened to the derelict. It was done. The Atlantic began to roll in, and on its mighty shoulders lifted both the flat-bottomed boats and the wreck from the bed of the river. The infinite energy of the ocean had been harnessed, and accomplished what the tugs had failed to do. Tremendous powers of resources are still available for the Christian; but the secret is in the communion of the Spirit, the ocean of His fullness.

Sent at Pentecost to abide in the Church until her purpose of redeeming love in the world is accomplished, and to whom they were to look for guidance and power, and who promised to be "in them" and "with them," the Spirit finds in the Church of the living God a second body. He finds a temple, medium, agent, while in the Spirit the Church finds likewise all her needed supply of life, grace, wisdom, and power.

There is a pregnant word in Judges 6:34, "The Spirit of the Lord came upon Gideon," or as our marginal reference has it, "The Spirit clothed himself with Gideon." Two pictures—a man endowed with power, and the Spirit clothing himself with sanctified flesh and blood; the incarnation of the Spirit. The Church and the Spirit are partners, both necessary and dependent on each other. The success of the Church depends upon the measure of her supply of the Spirit.

Seeing the Church has power "to bind" and "to loose" and to "cast out devils," why is she powerless amid her opportunities and adversaries, and bewildered in a day of confusion? Because conditions exist that make the partnership in-

Yesterday Ended Last Night!

By Kathryn Blackburn Peck

Yesterday's burden and yesterday's woe

And yesterday's skies of gray

Are past, like ripples on streams that flow—

They're vanished like vapor in winds that blow—

And have left me this bright today!

New problems may rise with tomorrow's sun;

Old problems may melt away.

But no fear have I! When the day is done,

My soul shall be calm—its victories won—

If I worthily live today!

Yesterday came to its close last night.

Tomorrow is on its way.

I need but this promise, so sure and bright,

Sufficient to guide unerringly right:

"I will give you strength for today!"

effective? The fault lies in terms of communion, or lack of it.

But all promises to the Church collectively are for the Christian believer individually. Why then are we weak? Why are we powerless and ineffective when His resources are boundless and inexhaustible? Again, the answer lies in ourselves.

There are barriers. Reserves, conditions, interests within hinder the Spirit, grieve Him, and quench His working. He is hindered by the barriers of our unbelief, prayerlessness, worldly ambition, and pride. The "ordinary man" is powerful only as long as the Spirit has unhindered communion, and clothes him in His fullness.

"Weakness is a reproach when such might is at our service," says Chadwick again. "Defeat is dishonorable when the partnership of God is rejected. With the communion of the Holy Spirit at our command, what manner of men ought we to be! With such a partnership what mighty works we ought to do! There are no limits to His power . . . no reserves in His communion . . . no respect of persons with Him. Why do we set boundaries to His work, limit His activities and refuse His appeal? He brings all, let us give all."

Seeking to enter into communion with us in all our life, in return, He will lead us into the communion of all that He is and has.

Koinonia is the Greek word translated "communion." This communion of the Spirit likewise leads us into the realm of true Christian fellowship, "with Him and with one another." There was nothing of its kind in the world until the Spirit came at Pentecost and created it, and it signified, as Mr. Isaac Foot once pointed out, a *working fellowship*, originated and controlled by the Spirit; a *fighting fellowship*, marshaled and disciplined by the Spirit; and an *enduring fellowship*, sustained moment by moment by the energy of the Spirit, the love of God, and the grace of the Son.

He still seeks to enter this place of inner communion, and to be to us all that He was to the earliest disciples—and more. May therefore "the communion of the Holy Ghost, be with you all" just now!

Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie (John 20:6); But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels . . . (vv. 11-12).

When Peter and John looked into the sepulcher, all they saw was clothes—material things; when Mary came and looked into the same sepulcher, she saw angels—spiritual things.—EARLE F. WILDE.



Porch, Vestibule, or Sanctuary?

By Nell Dunkin*

I LOOK at the lovely little church to which I belong; it has an eye-catching appeal, and people turn to look at it as they pass. You think of some New England church you have seen whose roots go back more years than this one. Possibly thoughts of Charles Bulfinch flit through your mind as you look at the tower of this little beauty. Across the front are tall columns. Perhaps this takes it away from the simple lines of the New England churches. This touch of the Greek does not detract; it gives dignity to this church here in the heart of the Midwest.

I

It was this dignity which made me think of some church members I have known. They come to church because they think it is the proper thing to do. They reason this way: The church has contributed much to the firm background of America today; so they, as solid citizens, should attend. Another group of *porch church members* come because some leader—social or business—has made it fashionable to come. It increases their prestige, so they think, to be seen at church. They are careful to see only the "right people" while there. With a few dignified bows to these, and a very correct handshake for the minister, they depart with a pleased feeling of at last being done with a public appearance.

Motivated by personal reasons, some of these people as dignified and cold as the *porch* of the house even get to be officers. They can be depended upon to make very "correct" decisions which will advance the status, if not the service, of the church.

II

Our church has a very adequate vestibule too; it holds comfortably all the latecomers waiting for the asterisks in the church program. I sometimes wonder what would happen if the program said, "No latecomers will be seated," instead of, "***Worshippers arriving late may be seated."

The vestibule is a wonderful place to stop and chat either before or after service; you meet the nicest people, and they all have their special Sunday morning smiles. The people who go to

*South Bend, Indiana

church to meet people are the ones I call *vestibule* members. They are very social, and that is a good characteristic for a church member to have; but, somehow, they seem to tarry too long in the vestibule. They even stop there.

These folk carry their social attitude into the sanctuary. They know who is there, whether someone had a new hat or wears the same suit every Sunday; but they don't know the sermon subject. The minister knows he does not have their attention even though they seem to be listening. They fill up space, but surely they are not of much inspiration.

III

Then there are the church members who enter into the sanctuary to worship. It must be as much a relief to the Lord as it is to the minister to see these who are not seeking anything selfish for themselves, but just a chance to express their love for God.

They are dignified too, as befits those coming to worship. They are dressed in their best, but they don't worry if it is not so fashionable as that of some others. They are proud of the beauty of their church because God is honored by such beauty. Yes, they have the dignity of the porch church members, but their hearts are warmed with the love of God.

They are social as the vestibule church members. However, they leave their visiting until after the services; for by the time the first notes of the prelude have sounded, they are already in their places silently worshipping. After the service, they are as friendly to the stranger within the gates as to their most personal friends. They "see" the lowliest worshiper as well as the very important persons.

To them, "the church" means a place to worship in song, prayer, and meditation. It is a place to gain inspiration for their daily lives. It is a place to learn more about God. Their attendance at church is compelled by their desire to be nearer God, and not a "must" for show.

Sanctuary Christians never are satisfied with sanctuary worship only; they must do the Lord's work, usually quietly and without fanfare. If it falls to their lot to lead projects of the church, they go about it graciously without antagonizing others. They can do this because their attitude is not self-seeking. Quite often their activities for good are such that the left hand of the church does not know about them, or finds out only by happenstance. The young person who needs a steadying hand, the unfortunate head of a family who is out of work, and the ill and lonely know of them.

The church loses all the potential abilities of the porch or vestibule members which lie undeveloped under the chilly or dignified attitude or the almost-too-social manner. The people themselves lose the real meaning of Christianity; they lose the warmth and love which await them.

Many times these people are longing for just this, but "miss the boat" (as the saying goes) because they do not go into the deeper meaning which awaits them in the sanctuary. The attractions of the *porch* and *vestibule* are but a pale introduction to the beauties to be found in the *heart of the church*.

Once these folks have found the deeper meaning in the sanctuary, they will see what a privilege it is to serve the Lord in any way which opportunity or ability dictates. They will see that the Lord uses His people to do His work on earth and, as He uses them, they become His closer friends.

Yes, it is only in the sanctuary that we find the church people who *really know Him!*

Your Soul or You—Which?

By V. S. Rushing*

"The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow *my* fruits? And he said, This will I do: I will pull down *my* barns, and build greater; and there will I bestow all *my* fruits and *my* goods. And I will say to *my* soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry" (Luke 12: 16-19).

I and *my* speak of the fleshly side of life. The flesh makes a strong appeal for mastery over us from day to day. The soul speaks of the eternal, imperishable, and undying side of our being. The soul cries out to be satisfied in conflict with the cry of the flesh.

The rich man played the fool in thinking and planning to satisfy the flesh, and preparing for a life of ease in this world. He played the fool in failing to satisfy the soul. He erred in thinking the soul could be satisfied on the perishing husks of life.

Which shall have the mastery in *your* life—your *soul*, or *you*? You command your soul now, but later your soul will command you. Let us lay up treasures in heaven, and be rich toward God.

*Pastor, First Church, Montgomery, Alabama

No man can fulfill the divine purpose of his destiny until the Spirit of God comes to dwell within him. It is a great day when a family moves into a new home, which has been in the dreams and plans of the family for years. It is a greater day when the Spirit of God comes to dwell within these fleshly tabernacles which God has made for the purpose of His occupancy.—J. C. McPHEETERS, in *Pentecostal Herald*.

"FEED MY SHEEP"

By S. Ellsworth Nothstine*

I HAD BEEN in the ministry only a few months when I discovered there were in the church of which I was pastor some people who professed to be saved and sanctified; yet by their fruits I knew them to be in the group which Jesus denounced (see Matthew 23).

So under the guidance and inspiration of the Holy Spirit (?), I prepared a message on "Religious but Not Christian," using as my text Matthew 5:20. That Sunday night I "laid them low"; I cut a "wide swath with the gospel sword (?); I slapped them on one side, I slapped them on the other; I gave them "both barrels" and let the chips fall where they would. How I did preach!

I went home after the service in high spirits. I had really preached the "rugged gospel." Only once was I in the brush; then I cut a club and "clubbed" my way out. Yes, I really had a time!

But that night, sitting on the front porch alone, I didn't feel quite so elated as I thought I should. As I thought on the message, I spoke to my Lord, and said, "Jesus, I sure did preach tonight, didn't

I?" He answered, "You surely did." But by something in that tone I knew He was not too well pleased. So I tried again.

"But, Jesus," I pleaded, "it was scriptural; wasn't it?" "Yes," He said, "it was scriptural." "But, Jesus, You did it. We are told about it in Matthew, chapter twenty-three." "Yes," said the Lord, "I did do it."

I couldn't think of anything more to say, so I kept quiet; and so did the Lord. Finally, I made ready to retire; and had an evening prayer—but silence, on the Lord's part.

At worship time the next morning I was reading in John, chapter twenty-one; and there was a question standing out in letters of fire, to me! "Lovest thou me?" I stopped reading, and finally said, "Sure, Lord, I love You." Silence—and I read on, "Feed my lambs."

I stopped, "But, Lord, those folks are not Your lambs; they are troublesome old goats." Silence. Slowly, I read on; but there it was again, "Lovest thou me?" Again I stopped and said, "Lord, You know I love You supremely, with all my heart." Silence. I started to read again, but there in letters of fire again, "Feed my sheep."

"But, Lord, they are not even sheep. They are goats, driving out many lambs, causing trouble." Silence. And so I continued to read; and again the third time was that burning question, "Lovest thou me?" With tear-dimmed eyes, I spoke. "Lord, I love You more than anyone or anything in this life or the next, and I want only to do Your wish." Still silence. I glanced again at my open New Testament; there it was again, "Feed my sheep."

"Feed my sheep"! It began to dawn, and I said, "Lord, I am sorry; I thought I was doing right about those old hypocritical goats."

A soft voice spoke, "Son, on this side of the Great Judgment there are no goats. They are all sheep. They may not all be *My* sheep, but they are not goats." (That was Lesson No. 1.) "And, Son, do not worry so much about those 'other sheep.' You feed *My* sheep—*My* sheep; take good care of them. *My* sheep—do not allow one to go astray. Feed them." (Lesson No. 2.)

"And, Son, if you feed them, really feed them, they will grow strong and healthy, and these 'others' will desire what *My* sheep are feasting on. Feed them, Son; feed them! Do not throw rocks and clubs at those you call goats, for they will dodge, and the stone or club will hit one of *My* lambs and seriously injure it. No, Son, don't throw rocks at them, but feed *My* sheep!" (Lesson No. 3.)

But now there was a sob in that voice—He seemed to be weeping. "Son, Son, feed them; *My* sheep, feed them. All week they are clubbed and stoned by the world, and on Sunday they come to my house burdened, heavy loads on their hearts; they are hungry; feed them, give them

*Evangelist, Northern California District

God's Promises

By N. Cronsive

(Translated by Anna Johnston)

The precious promises God hath given

Much joy and happiness bring to me.

Like stars are shining at night from heaven,

They taught me trust where I cannot see.

As at the sunset the shadows lengthen,

His promises I can clearly see.

Yes, by His mercy the Lord shall strengthen,

And when I pray He will answer me.

If doubts should gather my soul to darken,

Like clouds, God's day, so I cannot see;

If but to God's voice I then will hearken,

His light will shine on the path for me.

I will not doubt Him, but trust forever

His every promise, His holy Word.

No thing in heaven or earth can sever

The tie that binds me to Christ, my Lord.

He is my Saviour; in Him I'm resting,

A hiding place where I safe can be.

So come what may of life's bitter testing,

He knows it all, and my Friend is He.

If dark the moment, if light the hour,

I will be sheltered and kept the same.

I know the Lord is a mighty Tower;

His loving wonders I will proclaim!

something to ease the burden and loads they are carrying. Feed them, Son, feed them!!”

There was the catch—the sob in that voice; I could not look up. I slid off my chair, buried my face in my hands, and wept bitter tears of repentance. I asked the Lord to help me in the years to come to remember the lesson I learned that morning—those burning words of the Master, according to John, (Preacher) “Feed my sheep.”

Unity in Nonconformity

(Acts 15:36-41)

By L. Wayne Sears *

THE DISPUTE that separated Paul and Barnabas reveals that both of them were strong personalities who had definite ideas about what was wrong and right. The contention that arose was no small matter, for it was a “stirring up” or “intensive” difference of opinion that separated two people who had been together for some time.

It should be noted that Paul and Barnabas were united in their objective—to strengthen the churches. They were also united in their strategy—to visit the churches. They were divided in their tactics—who should go along on the journey. However, the division over tactics or methods did not cause them to abandon either their purpose or their general plans. Their division did not cause them to postpone or to compromise their purpose. Their division over methods only caused them to change their methods.

Neither disputed the other’s right to go; neither disputed the other’s essential fitness for the Kingdom. Each admitted the other’s fundamental goodness and worth. While they admitted their differences, they also remained united in their original purpose or objective.

Unity in the face of this kind of nonconformity requires, first, a genuine humility, not the “milk-toast” kind that has no opinion. Humility is strength recognizing the possibility of error, and failing to use too much of the strength. Christ was the most humble of all. He was not weak; He simply refused to use strength when not needed. None ever can approach His humility, for none can approach His strength.

Unity in nonconformity requires mutual co-operation. Neither Paul nor Barnabas was disposed to demand obedience of the other; obedience is not necessarily co-operation. Each of them had definite ideas, held to his methods, but co-operated to carry on the Kingdom. Co-operation means a mutual working together of what may be varying methods of approach.

*Pastor, Pittsburg, Kansas

Unity in nonconformity requires a fundamental co-operation and respect for others. There is little use for a person who never has an opinion or an idea; and there is still less use for a person who has no respect for the opinions or ideas of others.

The early history of our church was an example of unity in nonconformity. Our early leaders were big enough and humble enough and genuinely co-operative enough to overlook minor differences and co-operate together to carry on the kingdom of God. To them, the Kingdom was all-important; their own ideas were subordinate to the general plan. Are we big enough today to carry on in that way?



“HELLO, JOE!”

Jesus had the most intimate, thrilling way of calling people by their names when He spoke to them.

“Zacchaeus,” He said, “make haste, and come down; for to day I must abide at thy house.”

And, “Martha, Martha, thou art careful and troubled about many things.”

And, “Simon, . . . lovest thou me more than these?”

And, “Lazarus, come forth!” (And come forth he did, right out of a grave, and he had been dead four days!)

And, “Saul, Saul, why persecutest thou me?”

And, “Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.”

Oh, Jesus had a way with Him. Knowing all about a person, He could say to the woman in Samaria, “Thou hast well said, I have no husband.”

Jesus knows us personally. He has a way of calling us by name.

Jesus can say to the man on the street, “Hello, Joe!”

Comforting to have a personal Saviour!

—DOROTHY BOONE KIDNEY, *Portland, Maine*

Keep It Twofold for Balance

By Jean Leathers Phillips*

PENEATH the streaming, golden morning sunlight we watched the Mexican people coming into market from the hills. Crooked paths converged on the slopes and the crowds grew. Colorful gay costumes, but often sad faces, smiling fitfully to acknowledge friends, but few songs.

There were half as many burros as adults, and most of them were loaded with large side-baskets of produce. Some had high heaps of goods upon their backs, beside the side-baskets. Many of them carried a master or mistress who might almost have carried the burro!

The market lay in the village square before one of the huge, ornate churches so common in Mexico. Stalls were arranged of poles and blankets or *sarapes*, and more of them spread as awnings or canopies from the heat, for the cool breezes of the hills were lost in the swirl of thick dust. Soon the wares were arranged for sale, and the slow process of bartering began. Vegetables, fruits, poultry, pottery, baskets, plain firewood, charcoal, leather goods, yard goods—everything necessary to physical life was there.

Somehow the patient little burros always engage my attention and sympathy. They are so tiny in comparison to the loads that are placed upon them; many are ill-treated, fed little if anything except what they can steal. They always make me think of the Palestinian *chamor*, which was the everyday servant of the common people in our blessed Lord's lifetime, as well as before and since. One carried His patient young mother from Nazareth to Bethlehem on the eve of His birth; one took Him to Egypt and back again to Nazareth. One carried Him into Jerusalem on Palm Sunday. No one knows how many times in those brief thirty-three years He may have found comfort in the usage of one of those small, long-eared, ungainly fellows.

But I was moved to wonder how such a small animal could possibly carry such great burdens. Of course, a heap of hay is not too heavy, nor is a pair of side-baskets filled with *sombreros* or reed wares. But vegetables and fruits are heavy, and so is pottery, also large men and women. Then I watched one animal being unburdened. The thoughtless master removed a great quantity of stuff rather suddenly from one side-basket, and the weight of the other, without balance, almost tipped the small animal over. He spread his small legs apart and braced himself until the other basket could be unloaded too.

What was the secret—what is the secret, always—for carrying a large load? Balance! In the material world, two pails of water at one time from the spring to the camp. At the wintry

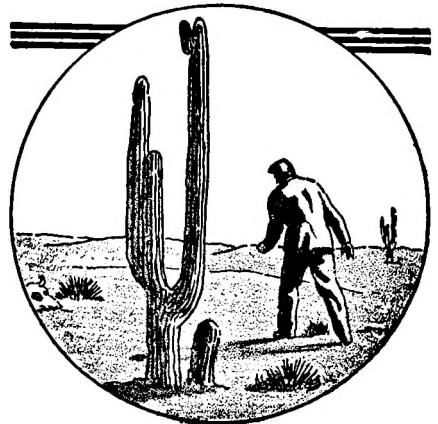
farmhouse, two scuttles of coal at a time. The Orientals, and also the rural Hollanders, use a yoke of wood and balance the burdens carefully for greater ease and efficiency.

What of spiritual burdens? Is there balance there, too? I believe there is. In these perilous times, as in the days when the Son of Man lived and walked the ways of men, it is balance between the two greatest burdens of life that keeps them from impeding our forward movements in His harvest. Remove one, and the other would send us staggering in circles. What are they? *Love* on one side—*prayer* on the other. To love without praying is largely useless; for prayer brings the reinforcement of the love of God into our love to make it effectual. To pray without love is presumption and a useless mouthing of words. It was compassion, the deepest of love, that sent Jesus to all-night prayer sessions in the wilderness or in the oil press. It was prayer that made that compassion effectual, put feet beneath it, and power in it to change things.

Can you pray for anyone, really pray, deeply, if you have no love for him? If we do not have love, we are not on praying ground at all. If we have love, we will pray, for love shows us our inadequacy to give any worth-while help. Also, love shows the dangers and the needs of life—of all human life—yours and mine, and of every soul we know.

Let's balance the burden, by the help of God, then go forward. We may have little time left to do anything; but we shall be amazed at the burden we can carry successfully if we do balance it. Then we shall really enter into His work. Then we shall begin to understand John 14:12.

When the poor and
needy seek water,
and there is none...
I the Lord will hear
them, I the God of
Israel will not forsake
them. ISRAIAH 41:17



*Chula Vista, California

"This Do in Remembrance of Me"

By Hadley A. Hall*

FOR eighteen years I have been paying, and helping to pay, budgets in the Church of the Nazarene. Not once did I ever fail to pay all the budgets of the churches I pastored during the eleven years of my pastoral ministry. In the last two churches I pastored, the general budget was doubled during my ministry there, and the other budgets were increased in co-operation with the district program and the increasing needs of the church.

It was not my lot, either, to be blessed in serving churches where there was plenty of money with which to pay the budgets; I had my share of the small, difficult, and even problem churches. But I took it for granted that the budgets had to be paid, so found ways and means to pay them; nor did I find it a dreadful, painstaking, boresome task.

I never served a church but what was ready and willing to co-operate with my plans to pay the budgets. Never have I looked upon the budgets as an unnecessary evil, a yoke about my neck, or (as I have heard it referred to) a "tax." The budgets were a part of our program—just as much a part of it as preaching, singing, shouting, revivals, or anything else. The budgets were a responsibility, an obligation, a sharing, a means of carrying on a great program and carrying out the Great Commission. To my mind, the budgets always have been a living reality. I never apologized for them, or tried to raise them in a halfhearted manner. I was as enthusiastic about raising the budgets as I was about preaching holiness; after all, it is part of the same program.

Perhaps already you have said, "What connection is there in all this to the caption of this article?" Perhaps you think there is no connection, but there is. I have always thought of this scripture, "This do in remembrance of me," in connection with the Lord's Supper. It does belong there, and to separate it from that memorial occasion would be taking it out of its setting and doing it a great injustice. However, it does have a direct relationship to what I have said above. I desire to point out the relationship between the two.

Why do we pay budgets? Is it just to please our church leaders? Is it merely to be co-operative? Is it only to get ahead in the church? Is it merely to save our face? Is it just because of our pride? If it is only for any one of the above reasons, we are missing the point, and we shall lose much of the joy that goes with this responsibility, and much of the reward that comes from doing our part.

We should pay budgets "in remembrance" of Him, because of our love for Him, to pay our debt to Him, to carry out His Great Commission, and to let the world know about Calvary. Thinking of Him, remembering Him, makes the task an easy one. Paying budgets for His sake is no burden. Paying budgets to save the lost of the world is no burden. Paying budgets to keep the program of our great church operating so we can effectively preach holiness and reach lost men is no tax. Paying budgets to educate men and women to preach holiness and to send missionaries around the world with this message is no hardship. Paying budgets to give a mere existence to those who have literally burned out their lives in the great battle for souls is no unnecessary evil.

Oh, if only we could keep Calvary in mind as we go about our task of raising budgets! Think of Christ's suffering, think of His sacrifice, think of the price He paid, think of His last great challenge, think of His Great Commission—then how little it seems to pay our budgets and co-operate with Him in winning a lost world!

I do not believe our budgets are too high in the Church of the Nazarene. I do not believe "10 per cent" is too much for missions. It is too little—we must plan to do and to give more! I believe our leaders have Calvary in mind as they challenge us to do more. Their inspiring motive is "in remembrance" of Him. Let us accept the challenge. Let us co-operate with our leaders. Let us take the proper attitude toward budgets.

Let us pay our budgets—not to save our reputation, or our "necks," or to get a larger and better church, but "in remembrance" of Him!

Treasures of Darkness

(Isaiah 45:3)

By A. M. Quick

*"I will give thee the treasures of darkness,
For I will go before and be thy light,
And in the caverns of the vale of shadows
Will show thee there the jewels of the night.*

*"I will give thee the treasures of darkness,
The hidden riches of the secret place;
And in the darkest moment of thy sorrow
Will manifest the riches of My grace.*

*"I will give thee the treasures of darkness,"
O child of Mine, when earthly joys have flown,
When hopes have vanished and the way grows
dim
And you seem to tread the rugged path alone:*

*Treasures of darkness, riches of the mine—
These, and My grace sufficient, shall be thine!*

*Superintendent of San Antonio District

On Holiness

DR. A. F. HARPER, executive secretary of church schools, has arranged for the Sunday-school lessons for the second quarter of this year—April, May, and June—to be on the doctrine and experience of entire sanctification. These lessons will be substituted for the uniform lessons for all ages above the Juniors during this time. Dr. Harper has written these lessons himself, and I have already had the privilege of going over them. They are of the highest order, and I believe that it will be a calamity for any of our Sunday schools to fail to avail themselves of this unusual opportunity to study the central doctrine of our church. I trust that all of our churches are already buying their Sunday-school material from the Nazarene Publishing House; but if any of them have failed in this in the past, that should certainly not be the case during the second quarter. From nowhere else can they get such definite teaching as to the doctrine and experience of entire sanctification. This series of lessons is meeting a real need, and let all of us do everything that we can to make the most of it.

During the months of this second quarter—April, May, and June—*Come Ye Apart* and the *Preacher's Magazine* will emphasize this theme of our Sunday-school lessons. In the *HERALD OF HOLINESS* there will be a series of editorials on the subject of entire sanctification and also an article on this theme each week by a president of one of our schools or some other outstanding schoolman. In addition, the "Question Box" in the *HERALD OF HOLINESS* will give special attention to questions on holiness. All of this will be supplemented by preaching along this line by our pastors in the regular services of the church, by special messages on holiness from our evangelists in our revival meetings, and by holiness conventions held in many sections of our church during this quarter. Never before has a church had such an opportunity to get acquainted with the doctrine and experience of entire sanctification. Along with getting the teaching on this subject, we should do everything that we can to get the unsanctified into the experience of holiness. This will require the teaching, all right, but it will also take much prayer and genuine soul burden. Let's make the second quarter of 1951 a time of holiness revival, when many Christians will go "all out" for God and get sanctified wholly.

Jesus Heals

E D I T O R

Stephen

The General Board Meets

JANUARY is the month in which the General Board of the Church of the Nazarene meets. At this time representatives from every section of our church come together to check up on what has been done during the past year and make plans for the coming year. Those who have this responsibility are elected by the General Assembly, which meets every fourth year. They are well fitted to perform their task, and they take time to consider carefully every activity of our general church.

EVERY geographical zone of our church—Eastern, Southeast, Central, Southern, Southwest, Northwest, and British Isles-Canadian—is represented on the General Board, along with the Woman's Foreign Missionary Society, the Nazarene Young People's Society, the Department of Church Schools, and the Department of Education.

There are laymen as well as ministers on the General Board, and this year all of its members were present. Here are the names of the members of the General Board: O. L. Benedum, L. M. Spangenberg, A. K. Bracken, A. B. Mackey, Paul Updike, Harvey S. Galloway, E. D. Simpson, L. D. Mitchell, Grover Van Duyn, V. H. Carmichael, Ray Hance, Roy Cantrell, A. E. Ramquist, J. W. Moore, A. E. Sanner, J. B. Deisenroth, Arthur Morgan, Robert Mangum, Edward Lawlor, Louise R. Chapman, Mendell Taylor, Harold Reed, and L. T. Corlett. The general secretary of our church, S. T. Ludwig, and the general treasurer, John Stockton, are ex officio members of the General Board.

The meetings of the General Board are presided over by one of our general superintendents. When the General Board meets, it first hears reports on all phases of the work of the church during the past year. What has been done is carefully evaluated. Next, the General Board passes on the plans of the various departments for the coming year. These are checked thoroughly from the standpoint of their significance for the kingdom of God and the Church of the Nazarene. The work of God is represented by the Church of the Nazarene is not carried on

R I A L S

Ste, Editor

blindly. It is thoroughly reviewed and inspected year by year.

I LIKE the way our church is set up for business. It is not in any sense a one-man affair; it is the product of the prayer and planning of many individuals as

Our Business Setup

they co-operate under the leadership of the Holy Spirit. It heads up, of course, in the General Assembly, with its quadrennial gathering, and the General Board, which meets annually. The plans for each department are presented to the department by its executive secretary. There they are passed on, and then the general superintendents review them. After this, they come before the General Board for its approval or disapproval. And last, everything which our church does or plans to do is reviewed by the General Assembly.

As one attends the sessions of the General Board, he is impressed by its unity and the desire of its members to follow the leadership of God. There is freedom of discussion and the presentation of different views, but this is accompanied by a determination to abide by the decision of the majority as the will of God. This is the only way that the work of a church can be carried on effectively.

THE General Board met on January 5, 1951, in the international headquarters of our church at 2940 Troost Avenue, Kansas City, Missouri. It

The Opening Session

was called to order at 9:00 a.m. by General Superintendent Hardy C. Powers. The session opened with the singing of "Tis So Sweet to Trust in Jesus," led by Mr. Al Ramquist. Then Dr. C. Warren Jones was called on to lead in prayer. After this, a scripture lesson was read—I Corinthians 13—by Dr. A. B. Mackey. Then Dr. Powers spoke briefly of world conditions and the adequacy of the gospel of Jesus Christ to meet the tremendous needs of our day. The absence of General Superintendent G. B. Williamson on a foreign visitation tour and the recent passing of General Superintendent Nease were brought to the attention of the group.

Also, at this time all were asked to stand in silence for a few moments in memory of Dr. Nease and his wise and devoted leadership in our church. This memorial period was closed with a prayer by General Superintendent Samuel Young in which he especially remembered Mrs. Nease and the other relatives.

Next, a number of visitors were introduced. It was then voted that a letter of sympathy be sent to Rev. George Frame, superintendent of the British Isles District and an alternate member of the General Board, because of the recent death of his wife. Likewise, a motion was passed to send a message of sympathy to Mrs. Orval J. Nease, the wife of our general superintendent who passed away since the last meeting of the General Board. A motion was made and carried that greetings be sent to General Superintendent and Mrs. G. B. Williamson, who are now in Australia. This was followed by the regular business of the morning, the presenting of reports from the various departments of our general church.

During the morning there were two special reports, the first by General Superintendent Samuel Young on his foreign tour to the Cape Verde Islands and Puerto Rico, and the second by General Superintendent Hardy C. Powers on his foreign visitation tour to Africa and Nigeria. At the close of these reports, General Superintendent D. I. Vanderpool, who was presiding, called on Dr. A. E. Sanner to lead in prayer and thank God for the safe return of Doctors Young and Powers. This will give our people an idea of how the business of the General Board is carried on.

Reports Next Week

The General Board completed its business at about 5:00 p.m. on Monday, January 8. Tonight, Tuesday, January 9, the Evangelistic Conference will open. Dr. Hardy C. Powers, senior general superintendent, will give the keynote address. This Evangelistic Conference will continue over Wednesday and Thursday, and along with it on Wednesday and Thursday mornings the annual conference of the general and district superintendents will meet. Next week the HERALD OF HOLINESS will be given over largely to reports of the various groups meeting in Kansas City during January.

The Scriptures teach us that the coming of the Holy Ghost was as necessary in the fulfillment of the plan and the program of God as was the coming of the Messiah. Jesus proclaimed the necessity of the coming of the Holy Spirit. He said: "I must needs go away, for if I go not away the Comforter will not come."—*Pentecostal Herald*.

The Greatest Giver

(Continued from page 2)

small, is what wins the approval of God. The approval of God is far better than stolen tithes.

Also, this widow cast in more than all the rest in that the gift was more expensive to herself; there was more sacrifice in what she gave. They gave "what they could well spare"; she gave "out of her need." Again, this widow gave more than all the rest because there was more love in her gift. She gave because she loved, and love always will find a way to give.

Fourth, this story is full of encouragement to us. It heartens us because it puts the very poorest on an equal footing with the richest. The very smallest gift is not despised if it is our best. Men may, and sometimes do, despise the small gifts, but God knows their value.

Conclusion: "I tell you in truth that this widow, poor as she is, has thrown in more than all the other contributors to the Treasury." In this year of 1951 I do not know whom God may consider the greatest giver. Who knows? But remember that next Sunday when you cast in your gift He will be watching.

Little Things

To Think About:

By Viola E. Hodge*

A New Song

Rejoice in the Lord, O ye righteous:
Sing unto him a new song
(Psalms 33:1-3).

A NEW SONG! Why a new song? What kind would that be? I wondered. Then it came to me that it must mean that out of new experiences new songs are born—songs that are a bit different from the usual worship songs, or even the "songs in the night" that He gives.

Perhaps the hard things, the new and often heartbreaking things that God permits to come to our lives, are partially, at least, for this purpose. For, when we have passed through a valley of tears and begun to climb the hills on the far side, we shall find that we have learned a "new song"—a song of submission to God's will, of trust in the darkness of night, and of hope and courage when all seems lost. It may begin in a minor key with deep notes of sadness, but it is sure to end in a paean of victory as we realize His never-failing love and mercy.

*Long Beach, California

When we let Him have His way with us completely, when we know we have walked in His will, we begin to see His plan and purpose that have been so hard to understand. Then it is that the "new song" of thanksgiving and praise bubbles up in

our hearts. Thus He turns tragedy into triumph, gives beauty for ashes, and the oil of joy for the spirit of mourning; and we discover that we have joined an innumerable choir of happy voices, all of whom are singing the same "new song"!

THE QUESTION BOX

Conducted by Stephen S. White

Q. Please explain I Timothy 2:9-10. Are these words applicable to Christian women today?

A. The words to which you refer are: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." This passage along with I Peter 3:3-4, which is quoted with it in the general rules of our church as given in our 1948 *Manual*, pages 33-36, emphasizes modesty and simplicity of dress for Christian women, or, in other words, the avoidance of extremes and extravagances in such matters. These principles, as principles, hold good for today just as much as they did then. There is, therefore, still need that they be upheld and that our women be warned against violating them. However, we should always remember that the detailed application of these principles will vary somewhat from age to age. Another thing that we should bear in mind is that the tenth verse is just as much a part of the Bible as the ninth. It is not enough for women to dress with modesty and simplicity, or without extremes and extravagances; they should be sure that their lives are characterized by good works. It is just as much a sin to do nothing for the kingdom of God, to be devoid of good deeds, as it is to overstep in the matter of dress. I do not agree with those who hold that negatives should never be preached on, but I do not believe that anyone will ever get to heaven merely on the basis of what he doesn't do. If anyone ever makes it through to heaven, he will have to do some things as well as not to do others.

Q. What do you think of Dr. Elmer Leslie's translation of the Old Testament from the Hebrew into English?

A. I am not in any sense a Hebrew scholar. Further, I am not acquainted with Dr. Leslie's translation. However, I can give you a general principle or two about translations of the Bible or parts of it by single individuals. They are helpful to study on the side along with the well-known versions, but one cannot put too much dependence upon them. They are apt to manifest the prejudices of the translator more than the translations which have been made by groups of men who have been chosen for that purpose by a single church or a group of churches. This is more true as to translations of the Old than of the New Testament. The meaning of ideas and terms was not so fixed in Old as in New Testament times. Thus there is more opportunity for variation in translating the Old than the New Testament and, therefore, more chance for one's biases to color the translation when it is the work of only one man. Finally, since Dr. Leslie is quite liberal in his theology, it stands to reason that his translation of the Old Testament would be influenced by this fact. My advice would be to use all translations of the Bible or parts of it by individuals with care and caution, and especially should this be the case with translations of the Old Testament by individuals who are modernistic as to their view of the Christian religion.

Q. Will you please answer again the question as to what portion of money received as life insurance should be tithed? Also, should a businessman pay tithe on all he takes in or should he take out what he has paid for rent, lights, telephone, and other expenses in connection with his business and then tithe what is left?

A. The question as to tithing life insurance was answered in the *HERALD OF HOLINESS* for October 16, 1950. Please see this issue for the answer to your first question. As to the sec-

Are
YOU
Saved?

and question, a businessman should not tithe all he takes in, but rather what is left after rent, lights, tele-

phone, and other expenses connected with carrying on the business are taken out.

the objectives of the Crusade. Too many are waiting for this quadrennium to pass, hoping that then we will stop harping on personal evangelism. We dare not stop! We must continue to bring to the hearts and consciences of our people their personal responsibility for the salvation of the unsaved. We must let our people know that the principles of the Mid-Century Crusade are sound and basic characteristics of the very heart of the Christian religion. They cannot be embraced for today and shelved tomorrow.

Home Missions and Evangelism

Roy F. Smee, Secretary

Excerpts from Our Annual Report

"The enthusiastic response to the home missionary appeals is very gratifying. More money is being given and more co-operation demonstrated than ever before. The rate of increase in new church organizations is indeed inspiring. During the past six months the district superintendents have added twenty new organizations per month. This means a new Church of the Nazarene every thirty-six hours. There is no reason why in the very near future the Church of the Nazarene should not be organizing a new church every day. . . .

"Our work among the fourteen million colored people of our land is going forward slowly. The great need of this work is for trained workers. We are fortunate to have a fine base for this training at Institute, West Virginia. Our need now is for students who have the potential qualities for leadership. Under the direction of the general superintendent in charge of this work we expect to voice an appeal to every district to seek out and give financial assistance to at least one colored young man or woman, enabling him to enroll at Institute and prepare for work in the Church of the Nazarene.

"Last May, Rev. H. A. Wiese began work among the Chinese on the West Coast. So far he has been giving valuable assistance and supervision to our Chinese church in Los Angeles. They have far outgrown their present quarters and are now in the beginning of a building program. Ground-breaking services were held November 26, 1950. Brother Wiese hopes to get the building completed sufficiently for occupancy this year. We hope to be able to begin work in other areas of California, particularly the San Francisco Bay area.

"Our overseas home mission fields continue to show fine gains. We now have twenty-eight churches where we had only ten at the beginning of the quadrennium. We have a total membership of approximately six hundred. These five fields—Alaska, Australia, Hawaii, Italy, and South Africa—are all working towards self-support as rapidly as possible, although in these early years there is great need for

money for property and for entering new towns, so that the work will eventually be large enough to maintain its district expenses. . . .

"The Nazarene Radio League under the direction of Dr. T. W. Willingham is becoming an increased blessing in the field of home missions. We are finding that when we arrive in new communities many times we are not strangers, because the voice of the radio has already acquainted the people with our spirit and our message. May God bless 'Showers of Blessing' as her message of hope and cheer continues to be heard around the world. . . .

"The Mid-Century Crusade for Souls is continuing to challenge our people with its unlimited possibilities. There is still a great percentage of our pastors, evangelists, and people who have not aligned themselves with

"As a means for further promotion in this field, we are undertaking to hold regional conferences on visitation evangelism in various areas, at which time the whole theme will be devoted to the purposes of the Crusade. These conferences are to be inspirational and instructional. We propose to conduct seminars and discussion periods in which the 'know how' in personal visitation evangelism will be emphasized. It is planned that at least one general superintendent will be a principal speaker in these conferences. Already there are eight of these regional conferences definitely dated and planned for 1951.

"The new book, *He That Winneth Souls*, has been added to the Crusade manuals. Already the first edition has been sold, and the second edition will soon be exhausted. This book



is inspirational and relates the results of personal evangelism. It will encourage every reader to make a sincere effort to win some soul to Christ.

"Personally, I am thrilled with my work and the enthusiastic response

to our appeals for home missions and evangelism. We have just touched the edges of our possibilities. I believe with all my heart that God has called us for just such a time as this. We dare not fail!"



The Young People's Society

L. J. Du Bois, Secretary

How Big Are You?

THEY TELL us that over the door to the office of Adolph Rupp, basketball coach of the University of Kentucky, there is a sign which reads, "If you don't have to stoop to enter here, please stay out!" Here is a successful coach who is looking only for big men.

But Christ is looking for big men also. Oh, not for seven-footers or 300-pound giants, but for men and women who are big morally and spiritually. In the game of life it will be those who are big who will succeed. In the kingdom of God it will be those who are "big" who will make the team.

Size in this respect is not something which we inherit, but something we add to by "taking thought." Size is not one's estimation of himself but God's estimation of him. In fact, the entrance to the kingdom of God is through a "needle's eye" rather than a six-foot-three-inch door. One must leave off many of the extra things of life before his true size can be seen.

We must learn to be "big" in all of our relationships in life. We must practice "bigness" in climactic issues and also in the daily issues of life. This does not come automatically, but as a result of definite choices which we make. In every given situation we must consistently act like Christ rather than as our own human nature would dictate.

We must let the talents, abilities, and capacities of our lives be increased by God. We must sense that His power is adding daily to what we already have, making us bigger and better. Christ is looking for big men and women. Let each of us do all within his power to qualify.

Youth Week in Progress

As this issue of the HERALD comes to your hand, most of our youth groups across the country will be in the midst of Youth Week activities. Let us work with our youth, that through these efforts souls will be saved and sanctified. Let us pray that this will be the greatest year that our young people have ever known.

Prayer Tower Requests

January 28-February 3: *Cuba*

The progress of our work in Cuba is encouraging. Let us pray that our missionaries there will be able to enter every open door and be able to combat the tides of sin and wickedness successfully. Let us pray for a genuine outbreking of Holy Ghost revivals in Cuba.

February 4-10:

The Ten-per-Cent Plan

Over two years ago the General Board presented the challenge for each local church to assume a General Budget of not less than 10 per cent of its total giving for all purposes. Let us pray for the success of this plan, for it is the hope of an aggressive program of world evangelism.

NEWS OF THE CHURCHES

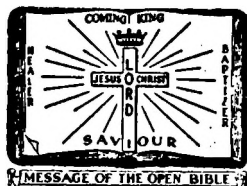
Evangelist C. Helen Mooshian writes: "Arrived in San Francisco, California, via P.A.A., January 1, thus being gone on world tour one year and twelve days. Traveled 51,840 miles, taking 890 hours, through 36 countries. Spoke 294 times; had 41 different interpreters. Spoke in 59 Nazarene churches, and 33 others, and saw over 1,400 different seekers at the altar of prayer. Thanks so much to all who prayed for me. All praise to God for His help, travel mercies, and blessings."

Evangelist Clifton T. Thomas and wife write: "We will be in Springboro, Pennsylvania, in a meeting, February 4 to 11; then have two open dates, February 13 to 25, and February 27 to March 11. We would like to slate these in the Eastern section of the country. Write us, St. Petersburg, Pennsylvania."

Evangelist C. T. Corbett writes: "The Lord has been unusually good to me during the year of 1950; have labored in 23 revival campaigns, preached about 345 times, and have seen about 1,500 people seek the Lord. I have traveled through 24 states from coast to coast, and have worked with some of the finest pastors and people in the land. These are days that we must have revivals, for the Rapture is at hand."

A New Year's Day rally of the New Castle Zone was held in Beaver Falls, Pennsylvania, on January 1. We hope that this good rally was an indication of all the rallies to follow during 1951. Rev. Carl M. Brown, pastor at Washington, stirred our hearts as he preached. The singing was under the direction of Song Evangelists Lloyd Mitchell and Leland Davis. There were eleven seekers at the altar in the evening service. The new society at Midland Heights took home the percentage banner at their very first rally; this church was organized only one month ago. The New Brighton society was awarded the attendance banner.—A. Alan Gil-mour, Zone Chairman.

Fowler, Colorado—Our church is forging ahead in all departments. Coming here from our assembly, in late June of 1949, we have seen the church membership almost doubled during this time, and the same is true of our Sunday school. When we came the congregation was worshipping in the basement; however, the unfinished cinder-block walls were up and the roof on, due to the faithful labors of former pastors and the church people District Superintendent C. B. Cox came to our rescue twice and secured building pledges, which enabled us to go ahead with the building plans. Now we have a beautiful little church, valued at about \$12,000, with a debt of only a few hundred dollars. Much credit is due to pastors and friends from other churches for their help; also many of the towns-people gave liberal contributions.—W. M. Roper, Pastor.



With the spotlight of the religious world on revivals at this time, *Nampa, Idaho*, is not to be overlooked. There has been a "rustling of the Spirit" in our midst since our unusual district camp meeting last August with Dr. B. V. Seals and Dr. Howard Jerrett as the special speakers. Local pastors and churches have carried on the revival tide and fanned the fires set aflame in the camp. Last month, First Church had a fine one-week meeting with Rev. A. L. Morgan; and after the evangelist left town, the pastor, Rev. Melza H. Brown, continued the nightly services with inspiring and soul-searching gospel messages. The services have been given over entirely to the spirit of evangelism, and refreshing altar services with souls finding God is the expected rather than the unusual. Truly, God is in our midst. The church has been co-operating in the national call to prayer, with a chain of prayer continuing constantly over a period of a week, special prayer about the church altar for an hour each night, and a six-thirty prayer meeting each Sunday morning. On Sunday morning, December 31, the pastor challenged the congregation to become "warriors for Christ," and in the evening service stepped forward with the Christian flag and asked for prayer warriors to come forth and pledge themselves to spend one half hour in prayer daily; almost the entire congregation moved forward. Prayer assignment cards have been distributed with this fourfold reminder to pray for: a revival in our church, a revival in our town, a revival in our nation, and for God to intervene in world affairs. Praise God for effectual, fervent prayer—indeed, it doth avail much!—J. M. Friesen, Assistant Pastor.

Vancouver, B. C., Canada—First Church recently enjoyed one of the best revivals in its history with Evangelist Harold W. Gretzinger. His ministry is unique, and his deep spirituality made his messages both in music and the Word a real blessing and inspiration. God honored Brother Gretzinger's labors. One of the contributing factors to the success of this revival, we are sure, was the thorough preparation made by our pastor, Rev. A. B. Patterson, in his leading the church in special prayer before the meeting began. Nothing was done haphazardly, but with well-defined ideas; plans were made and an objective set—we must have a revival! We were not disappointed, for God gave the victory. At every invitation there were hungry seekers filling the altar to overflowing, finding joy in God in the forgiveness of sins and hearts made pure. The closing day, Sunday, December 17, we shall long remember for the waves of victory and shouts of praise. Humbly, we praise God for this victory.—C. W. Bartram, Reporter,



"THEREFORE WILL NOT WE FEAR, THOUGH THE EARTH BE REMOVED, AND...THE MOUNTAINS BE CARRIED INTO THE MIDST OF THE SEA. THE LORD OF HOSTS IS WITH US." *ISA. 40:5*

Mrs. M. A. Stumbaugh writes: "For the past ten years my husband and I served the Church of the Nazarene in the field of evangelism. It was our happy privilege to work with many

of our good district superintendents and pastors. God blessed the ministry of Brother Stumbaugh with more than ten thousand souls, and twenty who are today preaching in the Church of the Nazarene. We averaged twenty-two revivals per year, and during our ten years of evangelistic work Mr. Stumbaugh organized sixteen Nazarene churches. He loved the field of evangelism and gave his life for the cause of God and the church he loved so much. On last July 21, Mr. Stumbaugh slipped peacefully away to be with Jesus. I am continuing the work of evangelism, and God has given some wonderful revivals with many souls praying through in the old-fashioned way. I am filling my slate for '51 and have some open time in the spring. Will go anywhere, and slate as preacher or singer; also will carry the whole program as preacher and singer, and give religious readings. Write me, % our publishing house, P.O. Box 527, Kansas City¹⁰, Missouri."

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for February 4: Jesus, the Mighty Worker

Scripture: Mark 4:35—6:6 (printed, Mark 5:22-24, 35-43)

GOLDEN TEXT: *Be not afraid, only believe* (Mark 5:36).

Look at the question that fairly burst from the lips of the disciples (4:41) as they watched Him calm the sea, *What manner of man is this?* That's an odd question to come from these men, isn't it? For they had known Him for a long time—yet, really they had not known Him well at all! He was an intimate friend—and yet He was almost a stranger! Why? Just because His personality was too deep for any handful of men to fathom in any short span like three years.

His personality was many-sided: like a diamond it blazed forth its brilliance from many facets. Just when these humble disciples thought they were well acquainted He performed some feat of Deity and showed some attitude of unbelievable depth that made them know He was still hardly more than a stranger. Well, you see, one of the measurements of greatness of personality is its perpetual freshness. Shallow personalities have all their goods on the shelves: meet them and right off you know all there is to know. Great personalities have reserves, both in quality and quantity, and they grow as they are better known.

It is my firm belief that heaven will scarcely last long enough for us to learn the riches of His grace. Do you think that when you come to the City you will meet Him and then be thoroughly acquainted? Well, I feel sure you won't. We will need an eternity to explore the depths and reaches of the Divine Personality.

The evergreen freshness of Jesus in His earthly ministry was also revealed in the variety of solutions He had for the problems of life. We humans have stock answers. We prescribe certain remedies for certain ailments in assembly-line precision. But notice the refreshing way Christ varied His approaches. He wanted to teach His disciples a serious lesson, so He crossed the lake and let the boat toss almost beyond hope in a fierce gale—then with a word came calm and placid water. But He didn't make that a stock remedy. He had endless ways of facing problems, so He turned to a vast variety of solutions. And right there you see again the depth of His deity.

No wonder the men cried out, *What manner of man is this?*

(Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.)

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

Evangelist George H. Talbert and wife write: "Because of a change in our plans and a cancellation we have two open dates for the spring, March 27 to April 8, and April 24 to May 6. Write us, Box 438; 409 N.E. 13th Street, Abilene, Kansas."

Evangelist Howard W. Jerrett writes that he plans to be in southern California in 1952, and has one open date in early November that he can give to a church in the San Diego area. Write him, 2207 Pinecrest Drive, Ferndale, Michigan.

Van, Arkansas—Our church closed a successful calendar year with a watch-night service. We have a membership of twelve, and only one of our members ever had attended a watch-night service. When the service dismissed, after midnight, we had thirty-seven people present, and more than fifty were present in the early part of the service. This is a great field—like an unexplored diamond mine. Pray for us.—C. S. Wells, Pastor.

Los Angeles, California—First Chinese Church has had a wonderful revival with Evangelist Donald Leetch. Truly, it was a revival sent from heaven in answer to prayer. Brother Leetch preached with the freedom and power of the Holy Spirit, and the altar was lined with seekers night after night. Many souls received definite help, and others prayed through to real victory for salvation and sanctification. God came in mighty conviction, and resistance was broken. We are encouraged to press on. We are now in the beginning of construction of our new church; in

three days' time a group of our young people completed the digging of the foundation. God is with us, and we are praying for a strong and spiritual Chinese church.—Wilbur J. Lee, Pastor.

Masontown, West Virginia—Our church has enjoyed a profitable revival under the able preaching of Evangelist M. F. Feazell, whose messages were soul-stirring and challenging. God has been faithful, and the people are getting the vision of the great need in this community. For the past quarter, we have had three students attending our Trevecca

Nazarene College, and are sending two more soon. We thank God for the consecrated youth of our church. At present we are enjoying a very profitable week-end revival with our two student ministers—Lynn Cassaday and Wayne Gamble. We appreciate these fine young men. Since our coming to this community in March of 1949, God has been good in letting us see souls saved from lives of drunkenness and death, from immorality and living death. Our membership has more than doubled, and the atmosphere is bright. Christ's program was a great success, and through it we were able to contact several new families. Our building program, although slowed down by the weather, is progressing, and we hope to begin work on the superstructure in the near future. We are now worshiping in the basement, on which we owe less than one hundred dollars. Pray for us here.—H. Doyle Smith, Pastor.

"Whenever I do the work of an evangelist, I know that something of eternal, as well as temporal, significance may happen. I can say, 'Here and now eternity intrudes.' I have not to seek God's purposes only in the slow unfolding of centuries and on this planet, but I may know that, in any hour when the eternal gospel is proclaimed, eternal consequences will ensue. Something is achieved for ever and ever when one man accepts Jesus Christ. I have not to be indifferent to social amenities, but I will pick them up as I go. My direct aim will be evangelism, which carries at its heart every good and perfect thing. I will call it achievement whenever I know the Spirit of God has used me to bring some sinner home." —DR. W. E. SANGSTER.



Evangelist Lillian Robinson writes, "I am now making up my slate for vacation Bible schools, and shall be glad to go anywhere for entertainment and freewill offering. Write me, Box 57, Wheeler, Texas."

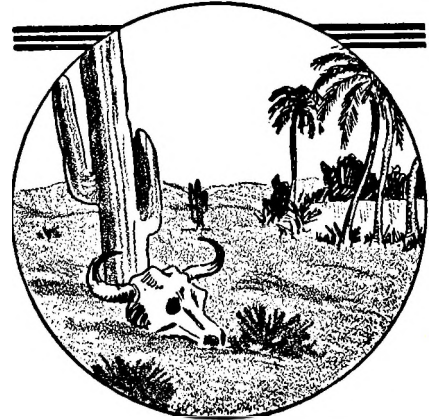
The Doke-Ogden Evangelistic Party reports: "It was a privilege to supply at Sauk Centre, Minnesota, during the month of December. This home mission church is located in a thriving little city; and, the help of the L. the Wyatts come opposition and respect of the business and the community. If you have friends in or near Sauk Centre, send their names and addresses to Rev. Gilbert Wyatt, Box 147, and he will be glad to contact them for God and the church. We have time open for spring meetings, and would be glad to help your church. Write us, 123 West Third Street, Duluth 6, Minnesota."

Evangelists Jack and Ruby Carter report: "Since last reporting, we have been in the following places. At Tacoma, Washington, with Pastor Elwood Smith and church we had a good revival with a large number of seekers at the altar. Also, at Enumclaw, we had a good revival, with a good number being blessed and helped at the altar of prayer; Rev. Fred Stockton is the pastor. In Alva, Oklahoma, our second revival in two years with Pastor J. P. Ingle and church, the Lord blessed in a wonderful way and we saw many seekers finding definite help in God. In Lufkin, Texas, also our second revival in two years, we had a very gracious time with Pastor Emma Irick and people. Repeatedly during the meeting the altar was lined with seekers. In Bakersfield, California, the Lord gave wonderful victory with Pastor A. G. Poole and his good church; the altar was filled many times with seekers. At the close of this meeting, Mrs. Carter took suddenly ill. After five days in a Bakersfield hospital, we went by plane to Jacksonville, Texas, to a private hospital, where on December 8 she had a major operation. We are happy to report she has fully recovered and is now back with me in the work, singing and preaching the gospel. We are grateful to God for answering prayer and giving Mrs. Carter a speedy recovery. Also, we thank our friends for their prayers and kindness to us during Mrs. Carter's illness. This is our sixth year in the evangelistic field—since re-entering the field in 1945; and the year of 1950 was the best of our twenty-five years in the ministry. We are more than ever determined to press the battle and win souls for Him. We have some open time in May and June of '51, and shall be glad to give a revival date to any church needing our services as preacher and singers. Write us, 609 N. Mueller, Bethany, Oklahoma."

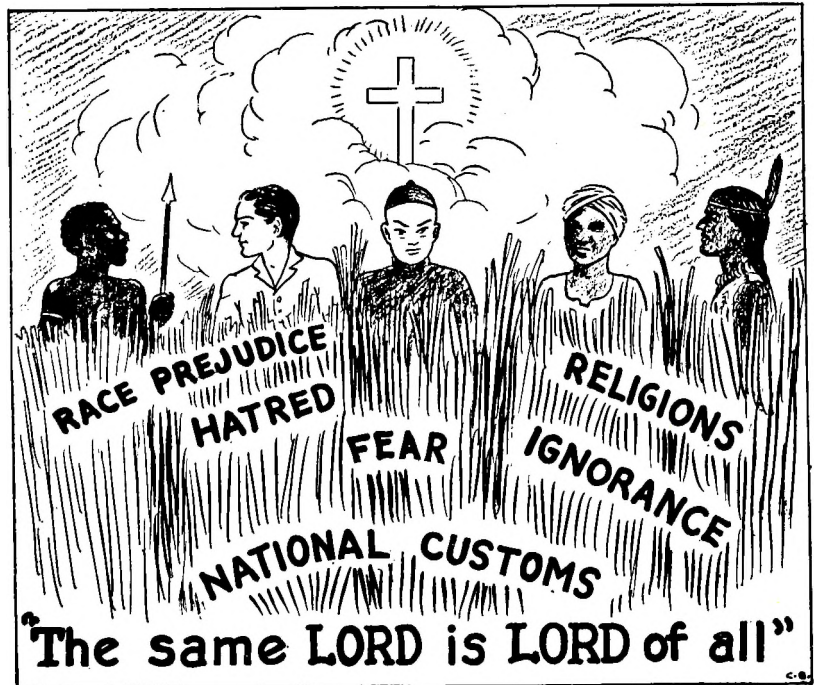
Evangelists A. E. and Pauline Miller report: "This past year has been a good one. The Lord has been wonderfully gracious and has given us some good revivals with great manifestations of His power. We were privileged to conduct twenty meetings during 1950, and have a good slate for '51. However, we have two open dates this spring, April 24 to May 6, and May 22 to June 3; also a few open dates for the fall and winter. Where desired, we carry the whole program including preaching, singing, special music, chalk artistry, and children's work. Write us, 307 S. Delaware Street, Mt. Gilead, Ohio."

Evangelist Charles Farmer and wife report: "We praise God for a wonderful year during 1950. He has richly blessed and kept us, and it has been our privilege to work in many weekend and revival meetings. In October we worked with Rev. Verne Darling and his fine people in a revival at Durand, Michigan. God came on the scene and many souls were saved and sanctified; some also came for healing. Also, it was a privilege to work with Rev. Vernon Ward and the fine folk at Indian Lake; Rev. E. F. Lux at Elmdale; Rev. Floyd Alger at Flint North Church; Rev. William Richards at Sparta; Rev. Alvin Richards at Flushing; Rev. C. Thornton at Pontiac; and Rev. Paul Coleman at Flint First Church in Michigan, as well as many others. We certainly appreciate all these fine pastors and their good people. We are slating for '51, and shall be glad to go anywhere the Lord may lead. We are evangelists, singers, and children's workers. Write us, Box 266, Grand Blanc, Michigan."

I will make the wilderness a pool of water, and the dry land springs of water. ISAIAH 41:18



When a Christian speaks ill of another, the harm done is fourfold: (1) toward that one of whom ill is spoken, (2) to the one who hears it, (3) to the one who speaks it, and (4) to the cause of Christ. For we read, ". . . to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men" (Titus 3:2).—MARY SANDERS.



Evangelists Ira and Naomi Fowler write: "God has mightily poured out His blessings on our labors down through the fall and winter; we have seen a bountiful harvest of precious souls. Also have seen some wonderful cases of healing by the Great Physician. We face the new year with stronger faith and greater determination to serve God and the church. We have two open dates that we shall be glad to slate anywhere God may open the door, February 20 to March 4, and May 23 to June 3. Our program is complete with preaching, singing, music, and poems of our own composition. Write us at Hollywood, Maryland."

"FOUR-STAR"

Program Awards

The following is a list of the districts with the number of schools receiving the "Four-Star" Award in 1950 rated on the percentage basis.

| District | Awards | Percentage |
|-----------------|--------|------------|
| N.W. Oklahoma | 35 | 63.6 |
| East Tennessee | 29 | 55.8 |
| Houston | 16 | 53.3 |
| Iowa | 41 | 51.9 |
| Arizona | 12 | 46.2 |
| Oregon Pacific | 22 | 42.3 |
| N.W. Indiana | 27 | 40.4 |
| Western Ohio | 39 | 38.2 |
| N.E. Indiana | 27 | 36 |
| Kansas | 27 | 35.1 |
| Idaho-Oregon | 15 | 30 |
| San Antonio | 17 | 28.8 |
| North Dakota | 10 | 28.6 |
| New Mexico | 10 | 27 |
| Dallas | 13 | 26 |
| Akron | 19 | 25.3 |
| S.W. Indiana | 15 | 20.3 |
| Kansas City | 15 | 20 |
| Florida | 12 | 19.4 |
| New York | 6 | 19.4 |
| E. Michigan | 11 | 18.3 |
| E. Oklahoma | 14 | 17 |
| Michigan | 12 | 16.7 |
| Ontario | 4 | 16.7 |
| Nebraska | 7 | 15.9 |
| Alabama | 14 | 15.6 |
| Louisiana | 11 | 15.1 |
| Georgia | 8 | 14.8 |
| Virginia | 4 | 14.8 |
| Minnesota | 5 | 13.5 |
| Illinois | 12 | 12.6 |
| South Dakota | 4 | 12.5 |
| Arkansas | 10 | 12 |
| S.W. Oklahoma | 7 | 11.5 |
| No. California | 13 | 11.1 |
| Chicago Central | 7 | 10.9 |
| Missouri | 7 | 10.4 |
| Northwest | 5 | 9.6 |
| Central Ohio | 10 | 9.4 |
| Wisconsin | 4 | 8.7 |
| Pittsburgh | 6 | 7.1 |
| Canada West | 3 | 3.9 |

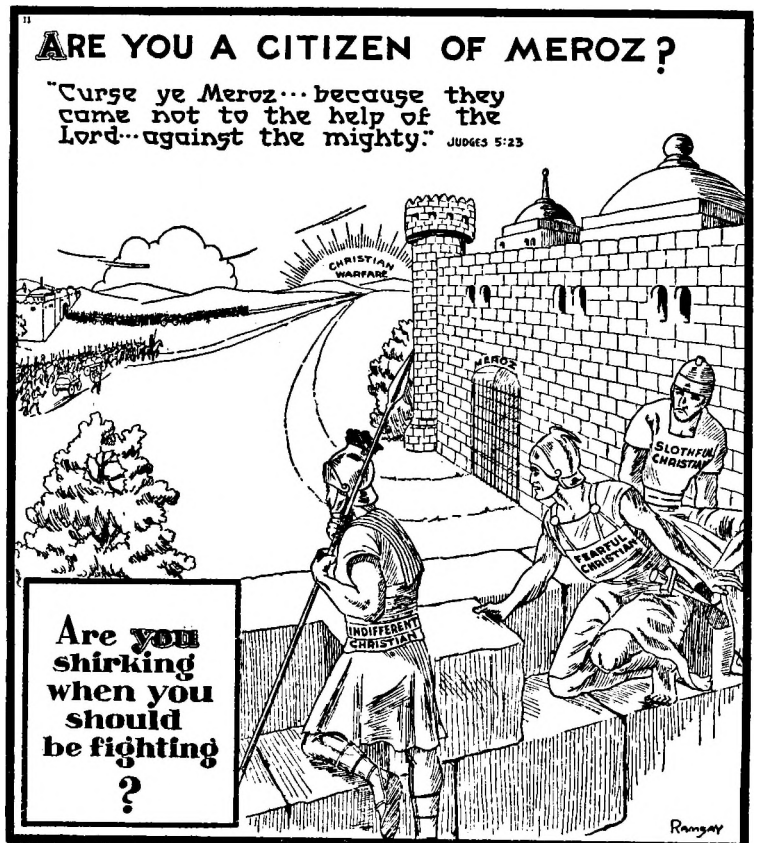
ERWIN G. BENSON, Field Secretary,
Department of Church Schools

Evangelist Chester A. Newcome writes: "Recently we have entered the evangelistic field. While serving in the pastorate, our ministry was intensely evangelistic, and the Lord has given over four thousand seekers at our altars, under our own preaching. Glad to go anywhere for freewill offerings, and do our best to work with the pastor and people to bring about an old-fashioned revival. Wife will go with me and will lead the singing and sing specials where desired. Write us, 457 Garfield Avenue, Newark, Ohio."

Evangelist Joseph Bierce writes: "On September 9, while in a revival at Raleigh, North Carolina, I became ill, and was compelled to stay for several weeks in the hospital there. Pastor Reeford Chaney and his fine people were thoughtful and kind, and friends across the nation encouraged me with their letters, cards, and gifts. I appreciate the love and confidence of our great Nazarene fellowship. Best of all, God was there, and I found out for myself that His promises are true and that He understands and cares. The doctors have told me to keep on preaching, and that is what I expect to do 'until the day is done.' Very soon now I expect to be back in the battle. My first meeting will be at Pritchard, Alabama. I have a few open dates for summer and fall, and shall be glad to do my best wherever God may lead. Write me, Prater Road, Chattanooga, Tennessee."

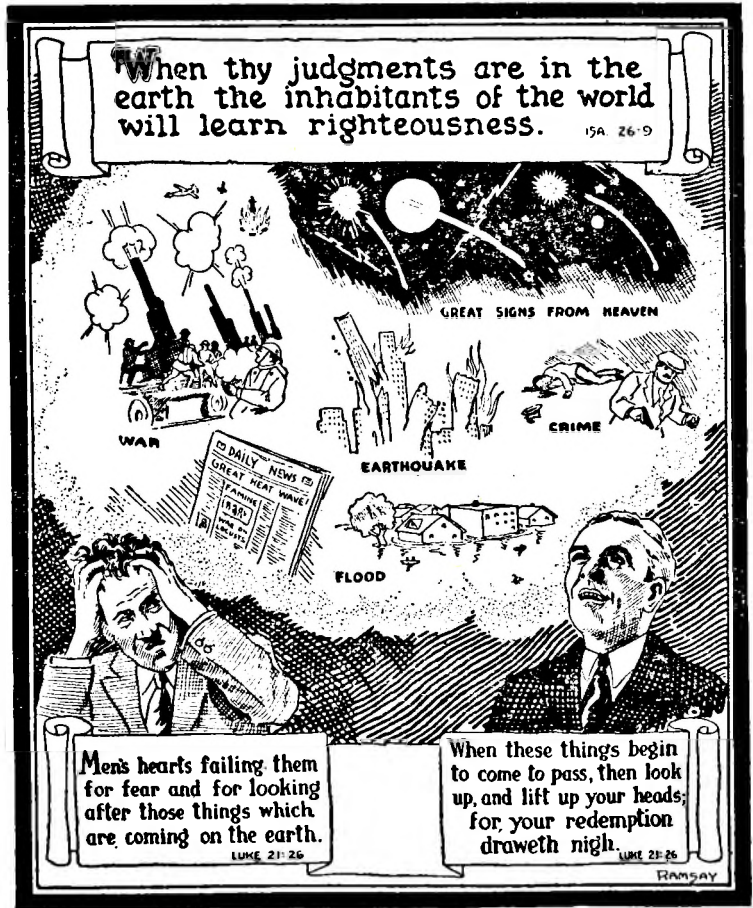
Evangelists Robert and Helen Long report: "It is with hearts filled with praise to God that we begin the new year. As we look back upon our seventeen years of active ministry in our beloved Zion, we are happy that we cast our lot with the Church of the Nazarene. This, our tenth year in full-time evangelism, has been one mixed with battles and victories. Since last reporting we have worked in the following places: Wilmington, Delaware, with Pastor C. A. Way (our sixth time to be with Brother Way and the second time in the Wilmington church); at Springhill Church, Charleston, West Virginia, with Pastor Wayne C. Jones; at Lorain, Ohio, where Rev. Norman Anderson is the fine pastor; and at Nazareth, Pennsylvania, with Rev. Don Lewis. This was our second time in Nazareth, having conducted the home mission campaign there five years ago. Then to California, with Pastor C. L. Morrow, and West Sunbury, Pennsylvania, with Rev. D. A. King. In these last two places the meetings were greatly hindered by the terrible snowstorms which swept western Pennsylvania. We are now at Loudonville, Ohio, with Rev. Roger Kincaid. Due to a cancellation, we have an open date in June, which we'd like to slate anywhere east of the Rockies; write us, 514 West Penn Street, Butler, Pennsylvania."

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matthew 24:44).



Evangelist F. C. Brown reports: "Glad to report victory through the blood of Jesus. Had a good meeting at Pioneer, Ohio, with Rev. D. W. Lewis and his fine people. The spiritual tide ran high, several souls were saved, and the church took on new life. Brother Lewis and wife carried the burden, prayed, and sang beautifully. The people prayed and we had good crowds. The church has a fine group of young people. Also, I have had some good week-end meetings. I am a commissioned evangelist on the Western Ohio District, and will go anywhere; have some open dates for spring and summer. Write me, Route 2, Greenfield, Ohio."

Evangelists Lloyd H. and Gertrude Ward report: "We have had another busy and happy year in the service of the King; worked on thirteen districts, held twenty-one revival campaigns, of which eleven were recall meetings. Pastors and people have treated us fine, and we have seen many outstanding revivals. The first meeting after attending our Michigan assembly in July was with Rev. J. Mellish near Pontiac; we had a good revival, and received a call to return next year. Rev. J. Shaw is the pastor at Freeport, New York, and we worked again with this fine people, who are building a beautiful new church on Long Island. At Dayton, Ohio, we worked for the fourth time with Rev. J. Peyton; fifteen joined the church at the close of a wonderful meeting, and we return in '52. In a return meeting to Power Point, Ohio, we worked again with Rev. H. Applegate, in what he said was the best revival of his thirteen years as pastor there. Old-time conviction was upon sinners—some folks stayed off from work to get to church and pray through. A class of eleven new members was added to the church, and we were called to return in '53. At Reading, Michigan, we worked for the ninth time with Rev. W. Clay, and our fourth time with the church. They have built a new church, and doubled the Sunday school (it is now the largest in the city) since Brother Clay came as pastor. We had a good meeting. Also, this was our 130th campaign in Michigan during our nineteen years in evangelistic work. We returned to Granite City, Illinois, to work with the new pastor, Rev. P. Schnellenberger. Morning prayer meetings brought definite victory; and it was an outstanding revival. At Springfield, Ohio, we worked for the fourth time with Rev. H. Sylvia; many teen-agers found God during the meeting. At Waterford, Pennsylvania, with Rev. W. Eckmeyer, we saw the greatest revival in the history of the church. We started a 'round-the-clock prayer hour, and the people responded. One Sunday morning service continued until three o'clock in the afternoon, with restitutions, testimonies, and shouting. Many souls prayed through to victory. Several



nights the altar was filled, and the front seats and extra chairs were used to accommodate the seekers. We return in '52. Recently we added to our collection of instruments the new electronic organ. As we travel over the country with our house-trailer, we thank God for the privilege of working for Him."

Cape Girardeau, Missouri—We give God all praise for His wonderful blessings upon the church. These are the best days we ever have experienced. The Holy Ghost is working in our midst. From November 17 to 19 we were privileged to have Dr. Remiss Rehfeldt with us for a convention. His messages were anointed of the Spirit, and the heart of the church was moved for missions. On November 19 the church gave a cash offering of \$800 for missions—the largest Thanksgiving offering ever given by the church. From December 31 to January 7 we had an old-fashioned, Holy Ghost revival with Evangelist Ellis Lewis; surely, he was God's man for the meeting. His messages were the type the whole church needs today. He preached against sin and the devil until men wanted to turn to God, and he exalted God and holiness until many turned to the Lord in complete surrender and were sanctified wholly. Never before have we seen such a far-reaching revival; men

and women were saved and sanctified, and hard cases were compelled to yield by the power of the Holy Ghost. A fine class was received into the church, so our membership now is over two hundred. Never before in my ministry have I seen men so mightily moved of the Spirit; many men recently have been saved and sanctified and united with the church. The church is more united now than in the ten years I have served as pastor.—C. C. Fleshman, Pastor.

Bread of deceit [lying] is sweet to a man; but afterwards his mouth shall be filled with gravel (Proverbs 20: 17).

Mouth and lips used for falsehood, either by slave or king, will in the end choke the liar to death.—EARLE F. WILDE.

DEATHS

JAMES JULIUS LARSEN was born September 12, 1877, near Forest City, Iowa, and died October 22, 1950, after a brief illness, in Danville, Illinois. His parents being emigrants from Denmark, his early religious training was in the Lutheran faith. When a young man he was converted in a Methodist revival and became a member of that church. In 1902 he was united in marriage to Etta Fox, and later moved to Surrey, North Dakota. Here he first heard holiness preached; he was sanctified, and became a charter member of the Surrey Church of the Nazarene, the second church to be organized in that

district. He served the district as missionary treasurer, lay member of the advisory board and camp board, Sunday-school teacher, and pastor. In 1938 they moved to Olivet, Illinois, where he served the church as trustee, teacher of the men's Bible class, and pastor of Westville Church of the Nazarene for two years. He is survived by his wife, Etta, and a son, Walter B. Larsen. Funeral service was in the Olivet church, conducted by Rev. U. B. Arnold, Sr., assisted by Professor D. J. Strickler and Rev. George Williams, pastor. Interment was made in the Kankakee Memorial Gardens, with Dr. Lloyd Byron officiating.

MRS. SUSAN PINNOCK PAGE was born March 6, 1877, in Irthingboro, England, and died September 21, 1950, in London, Ontario, Canada. She was converted in middle life, and in 1940 became a charter member of First Church of the Nazarene in London. She was a faithful member and took an active interest in every department of the church. She will be long remembered for her loving ministry in flowers for both the church and also sick friends. She gave clear testimony to the saving and sanctifying power of the blood of Christ. She is survived by her husband, Stephen Page; a daughter, Mrs. May Rankin; and a son, Reginald. Funeral service was conducted by her pastor, Rev. A. E. Collins, with interment in the local Memorial Park cemetery.

MRS. OLLIE THOMAS died December 31, 1950, in a hospital in Pittsfield, Illinois. She was born in Calhoun County, Illinois, seventy-nine years ago last September 4. Preceding her in death were her husband, one daughter, and two sons. She is survived by five children. "Aunt Ollie," as she was affectionately called, was a familiar face at assemblies of the Chicago Central District and more recently of the Illinois District. She was ever active in the work of the church. Her spirit was such that she could blend into the activities of the young people of the church as easily as those of the older group. She loved her church, she loved the people of God, she loved the camp meetings and, above all else, she loved her Lord and spent her life in His service. Funeral service was conducted at the Pittsfield Church of the Nazarene by Rev. Richard Bushey and Rev. Ernest Rice, with interment in West Cemetery.

MRS. ANN SCOTT was born July 1, 1868, at Kennett, Missouri, and died May 10, 1950, near Booneville, Arkansas. She was converted when a young woman, sanctified in 1912 at Comanche, Oklahoma, and joined the Church of the Nazarene. She lived a consistent Christian life and was loved and respected by those who knew her. She is survived by her husband, J. O. Scott, four sons, and one daughter. She was laid to rest by the side of her eldest son, who died in World War I. Funeral service was conducted by Rev. Ray Davis, pastor of University Church of the Nazarene, Tulsa.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. J. E. Davidson, who has just closed his pastorate at Lima, Ohio, First Church, is entering the evangelistic field and is open for calls. He is a great soul winner and has had but few services in his present pastorate without seekers at the altar on Sunday evenings. He is a rugged, old-time gospel preacher and will give any church a good revival. Mrs. Davidson is a good song leader and will assist him in their meetings. Give them a call. Address, 812 W. Market Street, Lima, Ohio.—W. E. Albea, Superintendent of Western Ohio District.

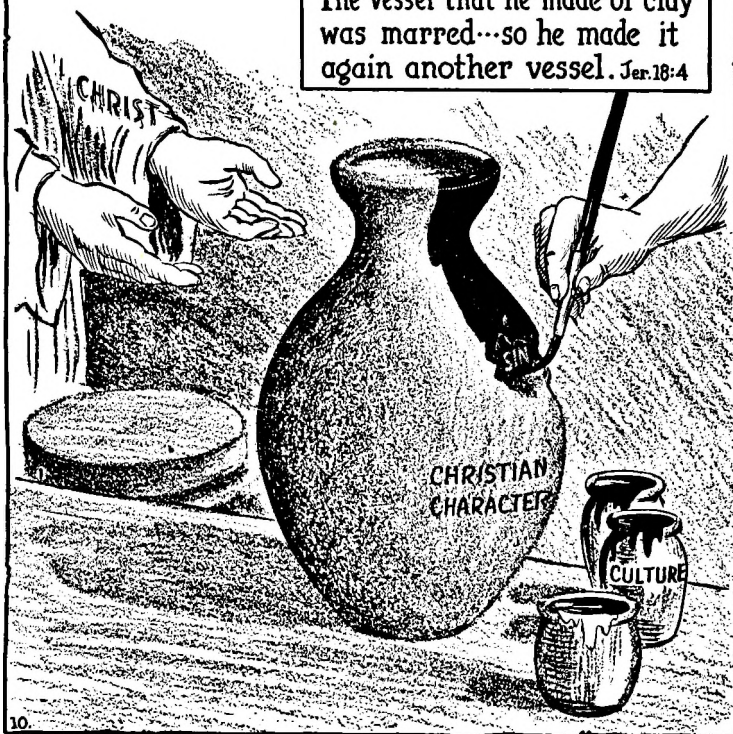
I would like to recommend Rev. R. J. McElveen to our churches for revivals. He is one of our finest preachers, spends much time in prayer and study, and carries a burden for souls. He was pastor of our church at Fort Mill for three years and increased the membership from 26 to 150. Any church looking for an old-time, fiery, dynamic, sin-exposing preacher will make no mistake in calling Brother McElveen. I recommend him without reservation.—C. M. Kelly, Superintendent of South Carolina District.

This is to recommend Rev. E. Everett and Irene Kimball, who are entering the evangelistic field. They sing together and she plays the piano and accordion. Brother Kimball has had several years' experience as a pastor and has held a good many successful revivals. He is now closing a fruitful pastorate at Wapakoneta, Ohio. He is a successful soul winner, and preaches the old-time gospel of full salvation. The Kimballs will give any church a good meeting. Address them, 1220 Waverly Avenue, Grand Haven, Michigan.—W. E. Albea, Superintendent of Western Ohio District.

NOTICE—Miami Zone Holiness Convention to be held in First Church, Miami, Florida, January 30

The flaw cannot be painted out by the artist's brush—it must be MOLDED OUT by the Potter's hand.

The vessel that he made of clay was marred...so he made it again another vessel. Jer.18:4



through February 4, with Dr. T. M. Anderson of Wilmore, Kentucky, speaking twice daily.—Frank D. Cline, Zone Chairman.

NOTICE—Eastern Michigan District Preachers' Meeting, January 31 and February 1. (W.F.M.S. Convention on Tuesday, January 30). Location: First Church, Detroit, Michigan. Workers: Dr. Hardy C. Powers and Dr. Erwin G. Benson.—W. M. McGuire, District Superintendent.

WEDDING BELLS

Miss Carol Bottemiller and Mr. Charles M. de la Bretonne were united in marriage on September 1, 1950, at the Church of the Nazarene in Ridgefield, Wash., with Rev. de la Bretonne and Rev. Mr. Bryson, father of the groom and the bride's pastor, respectively, officiating.

Miss Wilma Watkins of Webb City and Mr. William A. Cochran of Cairo, Missouri, were united in marriage at the Nazarene parsonage in Webb City on December 27, with the pastor, Rev. Charles Jennings, officiating.

Pvt. Elwin D. Holmes and Ramona E. Wolt of Caldwell, Idaho, were united in marriage on December 31, at the Caldwell Church of the Nazarene, with the pastor, Rev. Carl J. Kinzler, officiating.

SPECIAL PRAYER IS REQUESTED by a friend in Wyoming for a young man recently saved, that God will lead him and help him to be true, also for the salvation of my daughters while there is yet time;

by a mother in Idaho for the salvation of four of her children—"they know the way but just neglect to get right with the Lord"—that a daughter may take her boys to Sunday school, and for her salvation, also that two sons may give up the world and get saved;

by a lady in Pennsylvania for "my health and faith in God";

by a mother in Oregon for the salvation of her six children this year, also for complete healing of her body.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

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

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A TRUE STORY

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 SOUTH DAKOTA—William H. Deitz, 315 Second Ave., East, Mitchell, S. Dak.
 SOUTHWEST (Mexican)—Ira L. True, 1490 N. Wesley Ave., Pasadena 7, Calif.
 SOUTHWEST INDIANA—Leo C. Davis, 1223 13th St., Bedford, Ind.
 SOUTHWEST OKLAHOMA—W. T. Johnson, Box 249, Duncan, Okla.
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The Tale of the Hymn Books

By Haldor Lillenas

The church was neatly painted white
 As every one could 
 The pews had all been polished bright
 As shiny as could 
 The hymn book  ers were in place
 As \sharp ly they should,
 But  hymn books  hid their
 And did the best they could.
 The strangers came with one a 
 To worship and to look,
 The ushers with a friendly word
 Gave each a R  book.
 The L  R sang and did his best
 And  them sing each one,
 But half the people took a 
 The song he sang was gone!
 The Pastor tried to find a song
 The book was  ly tattered,—
 He \sharp ly spoke, "My soul, how long
 Shall all my nerves be shattered!"
 The Church board met that very night
 And every one con 
 Our R  song books are a fright.
 A new supply is needed!

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So they sent an air mail letter to the Publishing House requesting examination copies of hymnbooks! Why don't you?

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OLIVET NAZARENE COLLEGE
KANKAKEE, ILLINOIS
4-15-52 CC

The Miracle of Answered Prayer

By Basil Miller

Getting Your Prayer Through

SCRIPTURE FOUNDATION: *When thou prayest, enter into thy closet, and . . . shut thy door, . . .* (Matt. 6:6).

THE AVENUES to the heavens are open to the man who meets God's conditions. The channels which send bundled answers to prayers are easily blocked when these requirements are not complied with. Some get their prayers through with stopwatch quickness. George Muller said that five thousand of his prayers were answered on the specific day that he made them, and *many of them were answered while he was yet in prayer.*

Others pray, but find the heavens closed. The skies resound with a brassy tingle to their cries. They have failed to come into the audience room of prayer with their hearts greatly attuned to God.

Regarded iniquity blocks heaven's answers.

David cried out, "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 65:18). Specifically, to get your prayers through, there must be no iniquity or evil meditated upon in your heart. One sin upon which the light of God shines in revealing truth can block all possible avenues of answer. A heart clean in God's sight, a heart in which no iniquity abides, puts you with quickest tempo on praying ground.

Walk pleasingly in the divine sight if you would have heaven attuned to your cries.

John wrote what is the greatest prayer promise in the Bible when he said, " whatsoever we ask, we receive of him, because we keep his commandments." He added to this gracious promise a very tangible condition, saying, "And do those things that are pleasing in his sight" (I John 3:22).

If God's ear is to be attentive to our cries, and His eyes upon our footsteps, we must walk pleasingly in His sight. This means that our hearts must be clean and pure, our daily activities such as will delight the Lord, and our lives attuned unto Him. Cast out of your prayer mind, when you come into the audience chamber of the King of Kings, all thoughts, desires, ambitions that cannot be rightly aligned with God's will as revealed in the Bible.

Living on bended knees assures open channels for prayers.

Paul specifically outlines prayer possibilities when he says, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication . . ." (Eph. 6:18). Paul is not satisfied by saying that we must live always on bended knees, but he adds to that "all prayer." Again not happy with the conditions, lest some may stop short, he appends the words, "supplication in the Spirit." This indicates that we are to live in a prayer attitude, offering all possible prayers, with a spirit of beseeching, begging, asking, supplication, as we come before God constantly.

Fearful that these words are too weak to indicate his full meaning, he attaches the note of "watching," which pictures an attitude of expectancy of answer. Believing that this is too weak to point out the channel by which the heavens are open to our requests, he adds "with all perseverance" in our

clamors at the throne of God. This still does not climax the height or depth of prayer possibilities, for Paul links to this "and supplication."

The glorious name of Jesus is the key unlocking the storerooms of God's answers to our prayers.

The Master himself pointed out prayer possibilities, and specified the key whereby redeemed servants of himself may unlock the door behind which are stored God's answers to our prayers. He said, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:23-24).

The glorious name of Jesus is the foundation for successful prayer. This indicates not only attaching the name of Jesus to our petitions when on bended knees, but living so that Jesus is our all-encompassing Companion, the pathway we walk, the atmosphere in which our souls dwell. Only by living near the heart of Christ, with sins washed away by His precious blood, are we able to ask in His name.

Faith unwavering attunes God's ears to man's humble cries.

James foundations all successful praying with the statement, "If any of you lack . . . let him ask of God, . . . in faith, nothing wavering" (James 1:5-6). It is easy for petitions to bubble out of our hearts, petitions of all types, calibers, for all possible blessings. But when they bombard the skies and do not receive an immediate answer, the man of little faith wavers in trust, and fails to send the petition back again. Many times it seems as if heaven delights in testing the moral fiber of our souls by denying or delaying the answers to our prayers. But the man of God who prays according to the divine will in the name of Jesus sends back the same petition time and again, in faith without wavering, unmarred by doubt, until finally God answers because of that importunate faith.

Heaven answers when the cry of faith is made unto God day and night.

Jesus commanded, ". . . cry day and night unto him" (Luke 18:7). The Master not only commanded that we pray with importunity, crying unto God day and night, but His very prayer life was an example of such petitioning. Luke, in describing the memorable night of His betrayal, says, He "kneeled down, and prayed, . . . And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:41-44).

The Early Church mastered the secret of availing prayer. We read concerning Peter's deliverance from prison, "Prayer was made without ceasing of the church unto God for him. . . . And, behold, the angel of the Lord came upon him, and a light shined in the prison: . . . And his chains fell off from his hands" (Acts 12:5-7).

CREDO FOR TODAY: *I will live on praying ground daily, so that when my petitions enter heaven God will command an angel, "Answer immediately."*