

Official Organ

Church of the Nazarene

HERALD OF HOLINESS

The Demands of Love

General Superintendent Young

Ye cannot serve God and mammon
(Matthew 6: 24).

The deliverance of God in the redemption of sin is adequate for the depth of our need. Not only has the Word of God revealed sin as more than an act, a decision, a series of habits, an accumulation of wrong; but our own experience has also shown us that sin is a disposition, a principle of evil, a rebellion against the divine will, a conflict against the pure, the holy, and the good.

Surely the love of God is displayed in Christ and climaxed in the revelation of Calvary. God in Christ was there reconciling the world unto himself. The haunting light of the Cross reveals the depth of our depravity and the true nature of our sin. It lays bare the sins of the spirit as well as the more familiar sins of the flesh. It shows up worldliness as a cowardly, deadening spirit; discovers our conflicting loyalties and inward rebellion. That light runs us down until we must make the choice between God or mammon.

This unrelenting love accepts no bribe. He paid the supreme and awful price for our redemption, and

He would make it complete, actual. He cannot be cajoled or deceived, for He is no opportunist or false God. He knows that mammon will operate like a moth. He sees that pride will engender strife and many will be defiled. Because He knew that our inner nature must be cleansed, thoroughly purged, He suffered without the gate that we might be sanctified. Following His ascension the promise of the Father was fulfilled: the Holy Spirit came—to make us holy. But first He must reveal to us the darkness and subtleties of our depravity, and He must personalize the need. What a sepulcher of horrors! Then the divine enabling, the cleansing—equally personal. He brings us low, to the humility of faith, until we cry out, "Purity at any price!" Love then demands an absolute commitment. All inner impurity must go. There can be no holiness with a little sin in it, and no indwelling Holy Spirit with the carnal mind acknowledged as contender or rival. In George MacDonald's words, "Out Satan must go, every hair and feather!"

Only then pure love, without a rival, can reign supreme.

April 16, 1951

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

"The Mid-Century Crusade for Souls"

TELEGRAMS

Dayton, Ohio—Western Ohio District "over the top" on Easter Sunday. All previous records broken with 19,453 attending Sunday school.—O. A. SINGLETON, *Chairman of Church School Board.*

Temple, Texas—San Antonio Grace Church, where I. W. Justice is pastor and W. M. Fain Sunday-school superintendent, set new record for their church and the San Antonio District; also led the entire state of Texas, with a Sunday-school attendance of 536 Easter Sunday. Many other schools broke their records and went "over the top" in their Easter offering. Easter was a good day all over the district.—HADLEY A. HALL, *Superintendent of San Antonio District.*

McAlester, Oklahoma—Just closed a very successful Sunday-school clinic on the Eastern Oklahoma District, with Miss Mary Latham as the special worker.—JOHN ELLIS, *Church Schools Chairman.*

NEWS IN BRIEF

Rev. Oris Langford, pastor at Gilmer, Texas, died on Friday, March 30, according to word received from District Superintendent Paul H. Garrett.

Word received today (April 5) from Rev. E. S. Phillips, pastor of First Church, and Dr. R. H. Cantrell, president of Bethany-Peniel College: "Great revival sweeping Bethany (Oklahoma); church crowded, hundreds at the altars. Leaders, such as C. A. McConnell, A. S. London, B. F. Neely, and others, say, 'This is the largest and greatest visitation of the Spirit we ever have seen.' Services begin at 6:30 a.m. and continue until after midnight. God is mightily using our evangelist, Dr. Russell V. DeLong."

Marion, Ohio, First Church, with Pastor Carl L. Wooten, "received its greatest Easter offering; a total of \$3,058.94. All records broken in *Other Sheep* subscriptions, 601; 400 subscriptions to the *HERALD OF HOLINESS*. In a good revival with Evangelist Lon R. Woodrum."

Pastor Glennard G. Griffiths sends word that "Backus, Minnesota, just closed one-week record-breaking revival; capacity crowds, good number new people reached, many sought God for pardon and sanctification. Evangelist W. C. Raker and wife, James Green and wife, workers, called back.

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You Promote the GOSPEL When You Promote the HERALD

Honolulu, Hawaii—"Enclosed is a list of 32 subscriptions to the *HERALD OF HOLINESS* which should be credited to the Kaimuki Church." This church of 30 members is only two years old. Certainly Rev. Leo H. Baldwin and the congregation are to be commended for this fine support of the church paper.

From the East Rockaway Church of the New York District an extraordinary list of 137 subscriptions to the *HERALD OF HOLINESS* was received. There were 47 individual subscriptions, and orders for nine bundles of 10 each to be sent to hospitals, convalescent homes, and the county jail. Miss Jeanne Nelson sent in the subscriptions; Rev. Curtis D. Withrow is the pastor.

OVER THE TOP!

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

Church	Percentage
Elkin, North Carolina	85
Daytona Beach, Florida	100
Lake Worth, Florida	67
Miami, Florida, Central	69
Uleta, Florida	127
Winter Haven, Florida	76
Leeds, Maine	137
Pittsfield, Maine	93
Wolcott, Vermont	88
Worcester, Massachusetts	70
East Rockaway, New York	104
Kearny, New Jersey	200
New Milford, New Jersey	90
Orofino, Idaho	68
Dixie, Washington	100
Princeton, Idaho	81
Bonanza, Oregon	100
Morris, Illinois	75
Grand Saline, Texas	97
Dover, Ohio	160
New Providence, Alabama	80
Assumption, Illinois	86
Junction City, Kansas	70
Janesville, Wisconsin	82
Marietta, Ohio	78
Durango, Colorado	70
Jonesboro, Louisiana	100
Minot, North Dakota	85
Bunola, Pennsylvania	110

THAINE F. SANFORD,
Sales Promotion Manager

MEMORIES OF INDIA

By General Superintendent Williamson

Our time in India passed swiftly. Indeed, as we look back upon those four weeks they seem all too short. The days were packed full of experiences that were varied and thrilling at the time, and that now seem more meaningful and priceless as they are reviewed in memory. From the welcome with songs, garlands, addresses, and prayers of thankfulness to the final farewell at Bombay, all was moving and unforgettable. Chairman Leslie Fritzlan and his wife, Rev. P. L. Beals, Dr. Evelyn Witthoff, and Rev. Earl Lee, several of whom had other reasons for coming to the city, were there to see us sail. They watched and waved, pledged their prayers in significantly clasped hands high above their heads, and pushed two fingers up as far as they could reach in a Churchillian V for victory, while we responded in similar sign language. This was repeated many times as the "Stratheden" was pushed slowly from her berth by the puffing little tugboats. Something had blended our spirits and knit our hearts together in those weeks that made those on shore seem like a part of our very selves.

We carry with us reassuring impressions of our Indian church. We shall never forget those men, older in years and experience, who have proved faithful in the days of fiery trial and who now carry on with fixed purpose and steady stride. Neither can we blot out the memory of the younger pastors who are facing hardships, persecution, and discouragements with unshaken faith. Then there is the ever-growing group of laymen who are beginning to bear burdens, and give promise of being capable of bearing the responsibilities thrust upon them. We saw some in their churches, many in the Indian District Assembly, and eight hundred of them in the camp meeting. Of course District Superintendent Samuel Bhujbal was chief among them. What a capable, dynamic, spiritual leader he is! All of this serves to persuade us that, even though the missionaries are there now to give counsel and guidance, yet if they were by force of circumstances beyond their control taken away, still the Indian people would carry on in the true doctrine, spirit, and program of the Church of the Nazarene. Even the schools would not need to be closed for lack of leadership.

Then, too, we have had a new insight into the lives of missionaries. We have walked where saintly men like L. S. Tracy and Roy G. Coddington had lived, loved, and labored to seek and to save the lost. We saw where Mrs. May McKay and little Buddy met death in that fatal accident along the highway. We visited their last resting place in the Buldana cemetery. We saw the inscription on the headstone that was the tribute of the devoted Indian Nazarenes, "A queen and a star have fallen." There we wept and prayed that they had not died in vain.

But we lived in the homes of those who are there today. We saw their patience and their poise. We felt the impact of their passion as we saw them pour out their lives in love's labor and in earnest prayers. We learned how they faced crises in their own health of body and in the lives of their children. We saw them live separated from those of tender years for months and from those more mature for years. And we concluded that from the veterans to the new recruits, including those on furlough, they are a noble band of missionaries unexcelled in any land or any day. They know what they are there to do, and they are doing it. They have counted the cost, and they are paying it.

To crown it all, God was pleased to manifest himself among us. People sought God in village churches and in the camp meeting. The Lord used and anointed the ministry of Evangelist Estelle Crutcher. In council meeting, assembly, and preachers' gatherings the spirit of holy fellowship prevailed.

Today we are sailing on the smooth waters of the Red Sea. Tomorrow we will pass through the Suez Canal, and early Friday morning, March 12, we will disembark at Port Said. If all goes according to plan we will go by plane to Damascus, Syria, on Saturday.

"For This Is the Will of God"

By Lewis T. Corlett*

For this is the will of God, even your sanctification (I Thess. 4:3).

All of God's plans, purposes, and provisions are for man's welfare. While omnipotent, God does not operate as a tyrant. His love and holiness cause Him to yearn over His lost and erring creation. He wills that each one should come to a state where mutual fellowship can be enjoyed between God and His created beings.

The "will of God" includes God's plans, purposes, and provisions. He planned to help sinful man out of the slavery and bondage of sin, so He gave His Son a ransom for man. He purposes to do all possible to encourage man to accept the provisions and benefits of the atonement, so He sent the Holy Spirit into the world to urge man to obey God. God's purposes are eternal, He never changes; so each person of every generation will feel the power of the wooing of the faithful Holy Spirit.

It is natural that God's will and purpose should be for man to be holy. Holiness is the essence of His character and the controlling influence in His decisions. Thus, His requirement for man is holiness of heart and life. This is the objective of God's will, plan, and purpose. The more

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nearly man conforms unto this will of God, the more normally and harmoniously He will operate in all areas of life.

Sanctification is one step in God's program of direct choice. He could not plan otherwise and be true to His own nature. He is holy, so He commands man, "Be ye holy; for I am holy." God's standard for mankind could be no less than holiness. Sanctification is the name of a second definite crisis experience whereby man's inner nature is brought into harmony with God's essential nature. God could require no less of man and be true to man's need. Man's primary problem is the disruption of personality by the sin principle. This sin nature is inherited in the fall and produces a bias or tendency to wrong in the nature of mankind. Man can never be fully satisfied in his personal relationship to God as long as this nature remains. He can enjoy a personal relationship with God in an experience of regeneration but finds a conflict within which is contrary to the principles of the new birth. His great need is to have this nature cleansed from his heart, and this God offers to do in the experience of entire sanctification.

God could will no less than sanctification for man and still be true to man in relationship to future destiny. The Scriptures state "and holiness [the sanctification], without which no man shall see the Lord." In order for man to be admitted to heaven, he must have his heart cleansed from inbred sin. God saw this, so in His leniency and love He commands man to prepare for the proper abode in eternity. Heaven is a holy place and will be the home of holy beings. No sin can enter, so man must be sanctified wholly in order to enter heaven when he leaves this world.

Every believer should anticipate the "will of God" being fulfilled in personal experience in his own life. God has planned for it, and in His eternal purpose He wills and invites His children to be sanctified. Great as this is, it will not meet man's need unless each individual reaches out in hunger and thirst to be filled with the fullness of God. Each believer must yearn and long for the fulfillment of God's plans and purpose in individual life. While sanctification does not include everything, it is basic for man's onward progress because without the experience of entire sanctification man's inner nature cannot be wholly in harmony with God. Also, without entire sanctification man's own personality cannot be unified in purpose and desire for service and devotion to God. Inasmuch as man lacks inner harmony He is weak and unable to meet the demands that come upon him. God's will is for him to be unified in perfect love by the mighty cleansing of the Holy Spirit in an experience called entire sanctification. Loving God in initial salvation, man should not only cultivate the desire, but he should definitely plan and determine that nothing will hinder him from attaining unto the full will of God.

He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.
Isaiah 53:5

Why Should I Be Healed?

By Milo L. Arnold*

The petition for divine healing is one of the most universal of all prayers. Many people who pray seldom if ever for any other thing come to the time often when they pray for healing for themselves or those they love. Physical pain and physical deterioration remind all of us sooner or later that we need the help of a power greater than ourselves. Thousands of people whose first prayer was for healing have, however, come to pray for other things, and through this acquaintance with God have sought and found spiritual victory. For this reason God permits pain, that His glory might come of it.

I

We do not in any wise limit the power of God. We know that He does heal the body. We know that many have been healed and that we are admonished to pray for miraculous healing. It is fundamental, however, that when we pray for healing of the body we should do so remembering that there are other things more important than our healing. We should seek always to keep first things first, and the first thing for all Christians to seek is the "kingdom of God, and his righteousness." It is not essential that I be healed, nor that I continue to live in this body. It is essential that I be right with God and that my spiritual health is good. I know that at my best my stay in this habitation will be brief. There will come a time when God will not see fit to extend my time here longer. I must plan that way, pray that way, and live that way. I do, however, have the high privilege of coming to God, who gave me this body, and asking Him to repair it, that I might be the more able to live for Him and serve Him.

The Apostle Paul prayed for physical healing in the removing of the thorn in the flesh. I think he prayed earnestly, sincerely, and in faith; but the Lord knew that his physical healing was less important than His spiritual dependency and consecration. Therefore, God answered his prayer by giving him grace to live with the affliction rather than faith to see the affliction removed. Very shortly Paul discovered that God had done wisely, for he discovered that this very thing he sought to escape from was bringing him closer to God and he was enriched by it.

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The story is told of two lovers who walked one day in the woods. She fell and broke her ankle, and he had to carry her out to the car. Her friends came to sympathize with her for her injury, but she silenced them, saying that while the injury was painful it was well worth it to have him carry her out. I have found that same principle to work often in life. There are many things which in themselves are painful, but they do bring me often to feel the Everlasting Arms underneath, and it is worth it all. Our prayers for healing should not be prayers that at any cost we might escape pain or death, but that at any cost we might see the kingdom of God and His righteousness. Subject to this provision, we should all feel free to come to God for healing.

II

A second thing we should remember when we pray for healing is that no good works or graces of ours in the past have earned for us the right to be healed. We have been unprofitable servants. Only the merit of Christ, who gave us the right to come in His name, permits us to come to God for help. Not for any good we have done, nor for any merit we have, but through the mercy of Christ we come in His name. We cannot come to God with the claim that we have done so much that He owes us something, but we should always come with the loftier motive, that if God sees fit to heal we will use the added strength in the future as a trust from Him, and will seek to be as profitable to Him as we can possibly be.

Coming in prayer for healing, we should always come in faith and confidence—faith, not in our prayers, not in our merit, not in the oil with which we are anointed, nor in anything human. Our faith is in God. We come trusting the God who loved us so much that He gave His only begotten Son for us. We know that His love will express itself toward us in the way that is for our good. If it is for our good that we be healed, we know that if we meet the conditions we shall be healed. If there is something better for us than healing, we shall rejoice in knowing that His will is being done for us. We are not seeking alone for healing, but for the full will of our loving God. Some have prayed for healing, that they might have life to dissipate in wastefulness. Some have prayed for healing, that they might find an easy road through life. Some have prayed for healing, that they might be able to have years for selfish enterprises. These are all inferior motives for such a prayer. Prayer for healing should be a prayer for life in the will of God. Living is the most tremendous responsibility ever given to creatures, and when we pray for healing we are asking for an extension of that responsibility. We should seek such reverently and humbly. Yes, God does heal, and trusts us with health and time and opportunity; but responsibility cannot be divorced from it. Only as we are ready to accept that responsibility can God trust us with the answer to our prayers.

The Miracle of Divine Healing

By J. C. Albright*

The miracles of Jesus covered a wide field of human need, from turning water to wine for a wedding to the raising of Lazarus from the dead. By far the greater number of His miracles were in the realm of divine healing. Thus He relieved human suffering and gained a hearing for His teaching.

Following the ascension of Jesus and the descent of the Holy Ghost, the Early Church practiced divine healing. There are many cases recorded in the Acts of the Apostles. The gift of healing has been in evidence in every period of church history. It is also true that miracles of healing have been more numerous when the tide of spiritual life was high. If Jesus Christ is "the same yesterday, and to day, and for ever," then He is as able and as willing to heal today as in any other day.

Sin is the taproot of all our diseases. Forgiveness and healing are connected by James when he says, "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

It is my personal conviction that many of us are living far below our privilege in this matter. Is it not true that we have allowed fear of being identified with the cultists, extremists, and fanatics to rob us of our heritage? The most glorious revival in my pastoral experience was intensified by several outstanding cases of divine healing; some of these were certified by the testimony of the attending physician. A sane and scriptural exercise of the gift of divine healing

*Superintendent of New England District

The Path of God

(Exodus 33:18-23)

By Mary H. Augsburg

"Show me Thy glory, I beseech,"

The mighty Moses, worn and lonely, cried.

"The task is great; the journey is too long.

I can endure if this be not denied."

But in a rifted rock God hid His child,

Covered him with an infinite, tender hand,

While, like a million scintillating suns,

God's glory streamed across the rugged land!

The hand of God was lifted. Moses looked

And saw the shining path Jehovah trod,

And rose to follow to the world's far rim

The trailing glory of the path of God.

I have not seen God's face, tho' long I cried

For plain assurance; but I know He hath

Passed by in trailing glory. See! His steps

Have left me pilgrim in a shining path!

would certainly open the way into the hearts and homes of the people in any community and result in the salvation of sinners and the sanctification of believers. We are committed by our church vows "to do good to the bodies and souls of men."

The sick should be instructed and encouraged to "call for the elders of the church," requesting anointing and prayer. James indicates that there are two steps to be taken in praying for the sick.

First, the elders are to "pray over him, anointing him with oil in the name of the Lord." Thus we are to seek the will of God in each case. It is not always God's will to heal. Timothy was instructed to drink grape juice for "thy stomach's sake and thine often infirmities." The great apostle to the Gentiles, whose prayers had prevailed for the healing of many, was forced to leave his traveling companion Trophimus at "Miletum sick." There is also such a thing as sickness which is "for the glory of God," as in the case of Lazarus (John 11:4). This "praying over him" is not only to ascertain the will of God, but also to obtain a gift of faith for each individual case.

Second, the apostle declares that "the prayer of faith shall save the sick, and the Lord shall raise him up." We should seek, through fasting and prayer, with humility of spirit and an abandonment of the will, to offer the prayer of faith.

Not only has the practice of divine healing been discredited because of abuses, but also by mistakes of sincere religious leaders. It is a mistake to urge a patient to testify to healing before the work is actually done. The best evidence of divine healing is healing itself. Many times a person is encouraged to "take it by faith" and claim to be healed before the work is actually done. Then when days and weeks pass without any change, confidence is shaken and faith is weakened.

"An ounce of prevention is worth a pound of cure" is just as true in the realm of health as in any other phase of life.^{*} Much of our sickness could be prevented by a bit more attention to the laws of health. The body is sacred because it is not only the habitat of the human soul, but it is also the temple of the Holy Spirit. Neglect or abuse of the body by overindulgence, even in legitimate things, is a sin against God and must be forgiven in order to exercise faith for healing. Fortunately for us, we have a Physician who understands our weaknesses and is merciful and long-suffering toward us.

The natural means of health are provided in great abundance by our Heavenly Father. Sunshine, fresh air, exercise, relaxation, and an infinite variety of foods are available to all of God's children. Let us use them wisely.

One has said that mental worries are the causes of most of our physical troubles. We have the best remedy known to man for these. The rest of faith is the heritage of the Christian, and we may find complete release from the strain of inner tensions and conflicts through complete

consecration, entire sanctification, and a life hid with Christ in God.

I am in complete agreement with the statement of our *Manual*, page 31, paragraph 20, which reads:

"We believe in the Bible doctrine of divine healing and urge our people to seek to offer the prayer of faith for the healing of the sick. Providential means and agencies when deemed necessary should not be refused."



The Lord That Healeth

By L. C. Philo*

I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee (Exodus 15:26).

Divine healing is a miracle in that it is "a work of God wrought in contravention to the established laws of nature, in vindication of some divine truth, or in attestation of some divine messenger or teacher."

"Abraham prayed . . . and God healed Abimelech, and his wife, and his maidservants." David wrote, "I cried unto thee, and thou hast healed me." God is the one "who forgiveth all thine iniquities; who healeth all thy diseases." And again, "He sent his word, and healed them, and delivered them."

The bitter waters of Marah were made sweet when the Lord showed Moses a tree to cut down and cast into the waters. At the command of Moses, Aaron took a censer and with fire from off the altar put incense on it and "stood between the dead and the living" in the congregation of Israel, "and the plague was stayed" after 14,700 had died. Again, at the command of the Lord, "Moses made a serpent of brass, and put it upon a pole, and . . . if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

The Lord has promised "long life" and no plague to "come nigh thy dwelling" to those who "abide under the shadow of the Almighty"; and every sickness and every plague to those who are disobedient to His commandments.

Naaman was cured of his leprosy by dipping seven times in the Jordan River at the command of Elisha, the man of God. Hezekiah was sick unto death and he prayed unto the Lord; the

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Lord heard his prayer and extended his life fifteen years. And then the Lord hearkened unto Hezekiah's prayer and healed the people.

Elisha healed the pottage, so that instead of death there was no harm in the eating. Jeremiah declared of the Lord, "I will restore health unto thee, and I will heal thee."

The New Testament records divine healing by Christ and by His disciples. There are at least nineteen references in the Gospels to the fact that either Christ or His disciples healed every one in the multitude who had need of healing—of all manner of diseases, torments, infirmities, evil spirits, plagues, blindness, and deaf and dumb spirits. These healings were performed on people throughout the areas of Tyre, Sidon, Judea, and Galilee.

Christ healed in the Temple, in the synagogue, and on the Sabbath day. He healed a man with dropsy, cleansed another man possessed with an unclean spirit, cast out seven demons from Mary Magdalene, cleansed ten men of leprosy, and cast a legion of demons out of a man into a herd of swine. Among the individual healings were a leper, a man who had a withered hand, the centurion's servant, Peter's mother-in-law, the man sick of palsy, a woman hemorrhaging for twelve years, two blind men, a lunatic boy, the high priest's servant, and the impotent man.

The disciples also wrought many miracles. Peter healed a man sick of the palsy for eight years; John healed a man lame from birth; Paul cast the spirit of divination out of a girl at Philippi; Paul also healed the father of Publius, who had a fever and bloody flux, and others who had diseases on the island of Melita; and Philip the evangelist healed many who had unclean spirits, were palsied, and lame.

Associated with the healing of the sick is the raising of the dead. A child was raised to life by Elisha, and a man raised from the dead when touching the bones of the prophet in the grave. Christ raised Jairus' daughter from death; the widow of Nain's son was raised from the dead when on the way to the place of burial; and Lazarus, after being dead four days, was brought to life again. Peter raised Dorcas from the dead, and Paul restored life to a young man who had fallen from the third story and was taken up for dead. The greatest miracle of all was the resurrection of Christ from the dead.

James tells us to pray for one another, that we may be healed; and Paul speaks about one of the divine gifts of the Holy Spirit being the gift of healing.

From the Holy Scriptures we learn that God has healed the sick on many occasions, but He has not healed everyone who has been sick. The Lord has caused diseases and even death to come to those who were disobedient to His commands. At one time the judgment of God fell on Israel and seventy thousand died; at another time on the Assyrians and one hundred and eighty-five thousand died in one night.

It is probable that the Lord may heal a person who is not a Christian, as He did when great multitudes came and He healed them all. In our healing ministration, James suggests an order to follow in praying for the sick.

Some people who claim to possess healing powers I fear are commercializing the gospel, while some who testify to healing are deceived. There are those who have been acclaimed as healed whose physical condition is not changed. There must be many who have nothing organically wrong with them when they go to healing services, as is frequently the case when they go to doctors.

It is questionable if the Lord will continue to heal a person if he persists in doing the things that bring about his sickness. Since the body is the temple of the Holy Spirit, it should be kept in the best possible condition. Divine health, it seems to me, is far better than divine healing. But, if we need His healing power, He is near, for the Lord cares for our physical health.

*Have you found the Great Physician, Jesus
Christ of Galilee,*

*He who bore our pain and sorrow on the
shameful, cruel tree?*

*Still He heals the sick and suffering, as before
He went away;*

*For His Word most plainly tells us He is just
the same today.*

*I come to Thee, Thou Healer strong, with
sickness and with pain;*

*Lo, Thou dost fill my heart with song, for I am
whole again.*

*I come to Thee, Thou Source of Strength, to
claim Thy aid this hour,*

*And thus my weakness shall, at length, be
changed by Thy great power.*



LEST WE FORGET—

The Church of the Nazarene has not gained its present place among the denominations without sacrifice. Many of our leaders and people have given, and are giving, of themselves unstintingly. No one person has witnessed and can recount every case of self-denial by Nazarenes. Here are only a few:

One brother gave his carfare to foreign missions, and walked seven miles to and from work in all kinds of weather.

An old lady gave her last dollar to a home mission effort, and entered the county poorhouse the next week without one dime in her purse.

A young mother gave the money she had been saving for a surgical operation and died within a few short months.

One family of many children drank skim milk, diluted with water, and paid their tithe regularly.

The best part of it is—those who made these sacrifices did not think they were doing anything out of the ordinary.—CHARLEY MCCAULL, Bethany, Oklahoma.

Humanity Touching Divinity

By Herschel Murphy*

If I may touch but his clothes, I shall be whole
(Mark 5:28).

The faith of this afflicted woman is indeed inspiring. Twelve years a patient sufferer, relief is at hand. She touched Divinity in the *physical* sense, which is good. We should like to discuss touching God in the *spiritual sense*, which is far better. The list of those who have touched Divinity is an inspiring roll. In the Hebrew epistle we find a "band of men whose hearts God had touched." Mark relates how the people pressed upon Jesus "for to touch him." Again, Paul assures us that Jesus is not "an high priest which cannot be touched with the feeling of our infirmities."

Noah was in touch with God in the antediluvian world. "Enoch walked with God: and he was not; for God took him." Evidently he was in close touch with Deity. The writer once heard a humble Salvation Army lassie during a testimony service make a humorous but obviously sincere statement. She declared that she wanted to "live so close to the Lord that He would have to *move over!*" Like Enoch, she must have gotten so close to the Lord that He took her unto himself, for she lived scarcely a year.

Abraham was in close touch with God, not to mention Samuel, the child prophet; as well as Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, and on and on. Mary, the mother of the Saviour, heads the list in the New Testament. St. Paul evidently writes the final chapter with his intimate contact with the Lord Jesus, from the Damascus Road on down to Rome.

The roll could be vastly enlarged if we included the heroes of early history and many of a later date. Many men and women of all ages have literally "touched Divinity" and changed the map of the world; time nor space would permit

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such a recital. This lone woman of our text is sufficient to occupy our thought and effort for now.

I

It was the touch of necessity. Her condition had reached the place where "something had to be done," and she had come to the right source. After twelve years' suffering, spending all on physicians, she had come to the end of her own strength—but not of her faith. As someone has aptly said, "Man's extremity is God's opportunity." We must all arrive at this point. For a swimmer to be rescued, he must cease his own struggles and permit himself to be saved. This woman *had* to get help. She came for help. It was the chance of a lifetime for her. It was literally "now or never," and she made the most of the opportunity. It was doubtful if Jesus would ever pass that way again. It was the hour for one supreme effort—she must *touch* the Master! Cost what it might, she must gain His attention; so it was indeed the touch of necessity for her. It is also for us. Few things ever "just happen"—they are brought to pass!

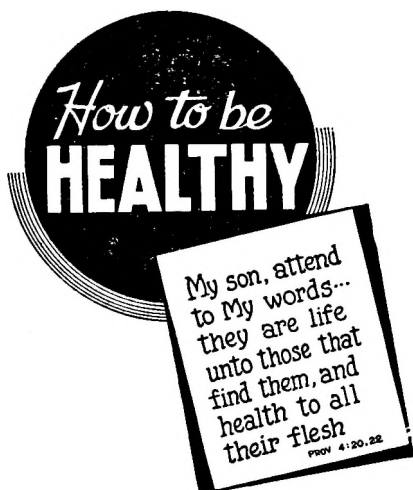
II

It was the touch of effort. No doubt it wasn't easy to reach Jesus in the crowd. Doubtless she was very weak after twelve years' illness. She could not push and crowd her way through like a football star on the gridiron—yet she *had* to reach the Master. Matthew says the "kingdom of heaven suffereth violence, and the violent take it by force." Jesus exhorts us to "strive to enter in at the strait gate: for many . . . will seek to enter in, and shall not be able." There is some effort to be made; perhaps some perspiration, even sweat to be expended. Effort is necessary in almost everything. Extremely few things are gained entirely without some kind of effort. The very "free" air that we breathe must be worked for—our lungs must "work" to appropriate it. Our food must be masticated. Salvation, too, is free; still, as the old darkey said, "We must pay for having it piped to us!"

So this frail little woman made some effort to reach Jesus in the midst of the crowd. She didn't make it entirely on *brute* force; perhaps some stood aside and let her pass when they saw her intense earnestness of purpose. Be that as it may, suffice it to say that she reached the Lord Jesus. *Now* was the crucial hour! This was it!

Panting from exhaustion and trembling from weakness and nervousness, she hardly had strength to reach out a feeble hand and touch the hem of His garment—but that was enough! Immediately she felt healing surge through her entire body and she knew she was healed. She had made contact! She had "hitched on" to the powerful dynamo of the skies. No one had to tell her she was healed. She didn't sign a card to that effect. She didn't testify "by faith" hoping for something to happen. It was the touch

(Continued on page 10)



"IT WAS HIS LOVE!"

(A Backslider's Story)

By Joe Olson*

Article Two

That Easter time, when I was fifteen, when I had taken certain vows and been baptized, no youth of my age could have been more serious-minded about the step he was taking. It was a large and fashionable church. That same spring the church began holding Sunday evening services—special movies that attracted such crowds that the Sunday-school rooms could not hold the overflow: "The King of Kings" in technicolor and "Ben Hur," too.

When I went away to college at seventeen—my first time away from home—whatever convictions I may have had about right and wrong began to fade. More and more, Christ and the world seemed to blend into one. My studies and working to stay in school took most of my time. Church attendance became irregular and then ceased.

Gradually I came to embrace all that the school of hard-boiled journalism stood for. After a second year at college, followed by two years as a reporter on a newspaper, I began to learn how others lived. I began to pride myself on learning how to think. If I had any "religion" at all, it was a sort of elastic Golden Rule. At twenty-one, having learned how to smoke, drink, gamble, swear, carouse, and be an all-around "good fellow," I thought I was content to let others worry about God—if there was one. In fact, I had almost become that fool who said in his heart, "There is no God."

But a series of events jarred me from my spiritual sleep. There was an unusually bold gangland prohibition murder in which I was the first reporter on the scene. One of my favorite bootleggers—a young fellow of my own age—committed suicide after his girl had died in quick consumption. A city fireman friend, his wife, and four children were killed in a grade crossing accident. These sudden deaths shook me. I became appalled at what seemed to be a waste of life. Somewhere I read that in the physical universe there was no evidence of waste—a solid might change to a liquid, or a liquid to a gas, or vice versa, but there was no waste. How then about human life?

I began to ponder the question: "Why am I—what's the sense to living?" I began to read and study nearly all of my spare time. I read up on most of the world's "holy men"—including Confucius, Buddha, Mohammed, and Zoroaster. I studied the Koran. Next I read a pretty stiff dose of some of the world's "great minds"—some of the philosophers starting with Plato and

Aristotle, down through Kant, Schopenhauer, Hume, and Spinoza, and including the more recent day John Dewey and George Santayana. I sampled others, too, although I do not intend to convey the impression that my study was exhaustive in any sense. I know I merely scratched the surface of philosophical thought. Next, I went in for some more of our contemporary "religions"—a welter of Christian Science, Unity, Theosophy, etc. I laid out a program of "research" and spent eighteen months on it.

Some of the writing of the philosophers was beautiful and appealed to my mind. Some of it was plainly "dated," and of little application to the present world. Generally speaking, the philosophers raised more questions than they answered. And to be willing, as some of them, to leave everything to trial-and-error experimentation seemed to me to be almost as weak and meaningless a philosophy as the willy-nilly "God's a good fellow and 'twill all be well."

I was searching for the answers to a few simple and yet profound questions. Could a man know these things beyond the shadow of a doubt? Certainly, in a physical universe that so obviously obeyed an orderly scheme of operation, there should be answers. At least I thought so.

Almost as a last resort I determined to read the Bible. I realized that I was prejudiced against the Bible because I was prejudiced against many people who went to church and professed to be Christians. I also had sense enough to know that I could not afford to be prejudiced if I were seeking truth. I had a desk job at that time on a morning newspaper and went to work in the afternoon. I carried a carefully wrapped copy of the Bible to the office. The first night a lull came I took out my Bible. Before I opened it, I breathed a little prayer that went something like this: "O God—if there is a God—if there is anything about a true way of life to be found in this Book, reveal it to my mind and heart." I said it to myself and I tried to mean it, although I could not bring myself to close my eyes or bow my head. I was too proud. Furthermore, I had taken a lot of kidding from the boys.

(To be continued)

I have opened my mouth unto the Lord, and I cannot go back (Judges 11:35).

To make good a promise, or fulfill a vow unto God, may prove to be difficult, but must be made good, whatever the cost, if we are to have the smile of divine approbation.

For I know the things that come into your mind, every one of them (Ezekiel 11:5).

It should prove to be wisdom on our part to realize that all our mental capacities come under the closest scrutiny of God.—EARLE F. WILDE.

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The Ephesian Invocation

By H. Orton Wiley*

Article Two

Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ (1:2). It is interesting to note that this epistle begins with grace and peace and closes with peace and grace.

I

Grace is the foundation of our great salvation, and in it is comprehended every benefit to man. Grace is one of the most beautiful words in the English language, or any language. Grace in the heart of God is *election*. Grace in the cross of Christ is *redemption*. Grace in the offices of the Holy Spirit is *sanctification*. Grace in the church militant is *victory*. Grace in the church triumphant is the *reward of glory*. It is grace now and for evermore. Grace is the first word on a young believer's lips, and the last on the lips of the dying saint. Grace roots out human pride and exalts the mercy of God. Grace does away with the pretensions of earthly priests, and opens up to the believer visions of inexpressible glory. Grace throws wide the portals of the celestial temple, and reveals therein a throne of grace where all may come freely and find mercy and grace to help in time of need. Is it any wonder that the hearts of believers thrill with unspeakable joy on the first measures of that grand old hymn—

*Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.*

II

The source of this grace and peace is "God our Father, and . . . the Lord Jesus Christ." St. Paul uses three expressions in this first chapter to set forth the person and work of the Redeemer.

First, "From God our Father, and from the Lord Jesus Christ" (1:2). Here the deity of Christ is set forth, and grace flows from Him equally with the Father. *Second*, "The God and Father of our Lord Jesus Christ (1:3). Here the apostle represents Christ as the God-Man, the Mediator. God and man conjoined in one new and unique personality. *Last*, "The God of our Lord Jesus Christ, the Father of glory" (1:17). Here the humanity of Christ is set forth, for Christ was truly God and truly man. We can never fathom the depths of the mystery of God manifest in the flesh. We can only say with the Apostle Paul, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Tim. 3:16).

Humanity Touching Divinity

(Continued from page 8)

of effort, but the effort was not in vain. She did what she could in coming to the Master, and He did for her what she couldn't do for herself!

III

It was the touch of faith. She knew ahead of time what the results were going to be! She actually testified in advance. She had faith in her touch. Others had touched the Lord that day; many rubbed elbows in the throng, but her touch was *different*. Jesus knew when she had touched Him; so they two were the only ones "in" on the secret. "Who touched me?" He still wants to know who touches Him. The touch of faith will gain His attention at any time. He is never too busy to recognize the pull of faith upon His garments. Her faith had made her whole. She was, as she had already said, made whole upon contact with Christ. It was the touch of *faith*. (The eleventh chapter of Hebrews is a real faith tonic when our faith is at a low ebb.)

Can we not touch Him also? Not *physically*—few have had that privilege; but all may touch Him in a *spiritual* way! We may, when it becomes an absolute necessity—a matter of life and death to us. We can, when we put forth sufficient sincere effort to touch Divinity. We will, when our faith reaches up enough to make the contact.

No one will have to tell us when we have really and truly touched Divinity. No one will have to push and pull, plead and beg, exhort, and prime us to acknowledge it. No one has to be convinced of a sunrise! Argument, persuasion, proof—all one has to do is stand and see "Old Sol" break over the eastern horizon in all his dazzling brilliance—it just tells itself! So it is, my friend, when you touch God, that in itself is sufficient!

The Means of Sanctification:

By Evangelist P. P. Belew*

THE HOLY SPIRIT

Being sanctified by the Holy Ghost (Romans 15:16).

The Holy Spirit is the Executive of the God-head. It is He who convicts the sinner, regenerates the penitent, and sanctifies the believer. Some have thought that He was called the *Holy* Spirit because it is His peculiar work to make men holy. That sanctification is effected by the baptism with the Holy Spirit is a fact clearly taught in the Scriptures and abundantly confirmed by human experience. Hence, Peter refers to the experience as "sanctification of the Spirit."

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The symbolism of both the Old and the New Testaments connects cleansing with the coming of the Holy Spirit. Malachi said, "He is like a refiner's fire, and like fuller's sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver" (Mal. 3:2-3). John the Baptist refers to the same thing. He says, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: . . . whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:11-12). If such figures as "refiner's fire," "fuller's sope," "purify," "purge," "baptize," "fan," "burn," and "unquenchable fire" do not denote cleansing, I know of no way that the idea could be conveyed by language.

Concerning those who received the Holy Spirit at Pentecost and at the home of Cornelius, Peter said, "And God, which knoweth the hearts, bare

them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9). Here is a plain statement of fact. Their hearts were purified at the time they received the Holy Ghost. This not only controverts but also refutes two current theories. One of these theories holds that the baptism with the Holy Spirit brings power but not purity; and the other theory holds that we are sanctified before receiving the baptism with the Holy Spirit.

As usual, the truth is between the extremes. We are "sanctified by the Holy Ghost." The first of the above fallacies, which requires the Holy Spirit to live in an unclean temple, is less likely to be true than that a king would live in a stable. The second, which requires the end without the means, the effect without the cause, is even more senseless than it would be for a woman to say that she was married but had no husband.

We are "sanctified by the Holy Ghost."

Home Missions and Evangelism

Roy J. Smee, Secretary

Why Many Fail As Soul Winners

By C. H. Dooley

THE very caption of this article suggests the possibility of failure even in God-called men and women. We will note some reasons why this is so.

First, because they have failed to retain a vital experience with God. Everything in nature exists because of its right relationship to other things. Everything with life lives because of the nourishment received from something else. Cut off that supply and death sets in at once. So the spiritual nature of man, the highest part of God's creative work, is dependent upon a right relationship with God. Paul says, in Acts 17:28, "For in him we live, and move, and have our being." This is not only true physically but spiritually.

Unless we first share the compassion of Christ for a lost world, there will be no tears nor groans in the Holy Ghost for their salvation. Someone has truly said, "If no virtue goes out of the saint, none will enter the sinner." Seekers will go no deeper, as a rule, than the leaders take them, and the leaders will take them no deeper than they are living and have gone themselves.

Jesus said, "Follow me, and I will make you fishers of men." Then the outstanding reason for failure in win-

ning souls is failure to follow hard after Jesus of Nazareth.

There is a proneness to think of one's experience and relationship to God as in the past, and we talk much of the day we were converted. Truly those were glorious days. But many testimonies stop with that, as if it were the end of the race, when it is only the beginning.

It certainly does not cost any less to keep a good experience than it did to get it. And it is a recognized fact that God-called men and women, with a good case of salvation as their portion, and who fear nothing but sin, have been soul winners in all ages and under all conditions and environments. This brings us face to face with one reason for failure of God-called workers to win souls—they have lost that experience and relationship to God that made them soul winners earlier in life.

The second reason I would give for men's failing as soul winners is a lack of preparation. There was never an age that demanded more of us than the one in which we live. The Bible says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." There is nothing that gives a man as much confidence in dealing with hearts as the knowledge that comes from hours of study and prayer and preparation.

The last reason for God-called men and women failing to win souls is that

too much time is spent in shooting at imaginary enemies rather than in living and testifying to a whole gospel for a whole world. Some people get the thought in their minds that someone is against them, and they think about it until it seems like an absolute certainty. Then it becomes their theme. Instead of winning souls they go on in this strain. But at the great day, the blood of souls will be at their door.

I once heard a man tell how he prepared a whole message for one poor woman who was continually talking too much, and always about the faults of others. But instead of her repenting, she came to the preacher and said, "I am so glad you preached that message tonight, as Mrs. . . . is here, and she is the worst gossip in town." The preacher said that after that he preached the whole gospel and let God take care of results.

Our message is too big and far-reaching and the responsibility too great for us to allow any opportunities for declaring God's message to slip by, or souls slip through our hands.—*Gospel Herald*.

"Now we exhort you, brethren . . . See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men" (1 Thess. 5:14-15).

Take heed, lest the mote in thine own eye become so great that thou canst not see the beam in thy brother's eye—for it might beam with brotherly love!—WM. H. COATS.

DIVINE HEALING

The preachers' meeting was in session. God was blessing in every service. No one had preached on healing, and no healing service had been announced. Nevertheless, there were those who needed special physical help. The devil was trying to hinder the cause of Christ by laying the hand of disease upon some of God's chosen ones. A request for prayer was made, and the needy ones were invited to the altar. Other Christians gathered about, and those who were sick in body were anointed and prayed for. The district superintendent had charge of the brief service and did the anointing. Were any of the Christians who came forward for healing helped? Yes, I believe that some of them were definitely touched, and I praise God for this manifestation of His healing power. During this healing service, one minister asked to be anointed for another pastor who was so ill that he could not be present. As he was anointed, we prayed for his fellow pastor who was absent. I have not heard from that brother who was sick, but I believe that he felt the impact of that united time of prayer for his body. All of this was a natural part of the preachers' meeting, as it would be in any gathering of the Church of the Nazarene. We do not preach divine healing from the housetop, as if it were the center of everything which has to do with religion, but we believe in it very decidedly and are always ready to pray for those who are sick. Wherever true Christianity has been, there have always been instances of divine healing.

The revival meeting was on. I was doing my best to do the preaching. The pastor was a godly man, and his church was lively and spiritual. One day he asked me to go with him and pray for a member of his church who was sick. We went to the home and there, with one other person, brought the sick one to Jesus. The pastor prayed and anointed with oil, the others of us prayed also, and God healed the one who was sick. She testified to the fact that God touched her body, and it was not long until she was back in her place in the revival meeting. During this same revival, the pastor and I went into another home and prayed for the sick. God was there and answered prayer. And this was not all. A call came for a healing service in the church. Immediately the pastor arranged for such a time. There were two or more at the altar seeking to be healed, and in at least one of the cases God intervened and rebuked the trouble. I am thankful for a God who heals. The diseased who are prayed for are not always healed—no one is able to pray the prayer of faith for them. Sometimes it is not God's will to heal the sick, but I am inclined to believe that these instances are exceptional. Anyway, I am sure that more of us would be healed if we would come to God oftener for healing.

EDIT

Stephen Shi

A niece, just a baby, was very ill. Many physicians ministered to her, but it was some time before the trouble was located. And even after that, the healing process was a long one. Her parents and loved ones did not ignore what the physicians and what science could do, but she had many relatives and friends who prayed for her. When the final check is made, I believe that what God did immediately and directly will be more significant in her gradual escape from the jaws of death than what He did through the physicians—as important as that was. We must never pass the Great Physician by, even when it comes to our physical ills.

Just today I was in a hospital and stood by a sick one. She was a mother who had given unstintingly of her time and strength to rear several children, who now have families of their own. Her heart is in a very bad condition and may fail at any time. She has been under an oxygen tent for nearly three weeks and has shown but little improvement. Did I pray for her? Of course I did; and I shall continue to pray for her until she improves or God takes her home. I would not have thought of leaving that hospital room without talking to God about that woman. Do I believe that God could undertake for her in that condition? I certainly do. I do not claim to know God's will for this mother; but I do know that, if it is not His will to take her to be with Him, He can heal her of this heart condition. He has created the human body, and He is truly the Great Physician. There is nothing too hard for Him!

Nature and science are wonderful physicians, or healers. Especially is this true today when so many "miracle" drugs are being discovered. I thank God for these means of combating disease. Sickness results from sin—either directly or indirectly. This does not mean that all who are sick are sinners. Sometimes a person brings disease on himself through his own sin, but certainly we cannot charge all sickness to the sin of the individual who is afflicted. On one occasion Jesus was asked if a certain young man was born blind because of his own or his parents' sin. Jesus answered that neither he nor his parents had sinned. To hold that sickness results from sin, either directly or indirectly, means that there would have been no disease in

R I A L S

ite, Editor

the world if there had not been sin. However, it does not indicate that every case of illness is due to the afflicted person's own sin. Nevertheless, if illness finally results from sin, or is caused by sin's entrance into the world, then sickness is ultimately of the devil, and anything which combats or conquers it is of God. Thus the work of nature and science as healers is not to be despised. They are God's helpers, and it is legitimate to call upon them for assistance. I never berate the healing powers of nature and science, or medicine. Still, I believe in the Great Physician and have sought and obtained His healing touch more than once, and am sure that most of us should have availed ourselves of such a privilege more often than we have.

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Do you believe in divine healing? Yes, everybody who really believes in God believes in divine healing. I have been in many homes where there was sickness, and I have never found any genuine believer in God who was unwilling to ask God to heal a loved one or friend who was desperately ill. It is natural for us to come to Him who is the Creator of all and over all when such times come. If we make any place for God in our lives, we can't help feeling that man's extremity is God's opportunity. In no situation is this more evident than when we stand in the presence of serious physical illness.

Love Didn't Fail

A beautiful story came to me recently. One of our pastors was asked to visit an old couple who were nearing the end of life's journey. They had lived together only five years, but for fifty years before they were married they had been in love. At the time when they normally should have married, the man was left with the care of an afflicted relative. After many years had passed, he buried his burden, but by that time the girl—who had grown to mature womanhood while she waited for him—was left in a similar plight. It fell to her lot to care for a relative who had become an invalid. Five years ago she was released from her burden, and they were married.

For fifty years, while they were waiting, he saddled a mule and went eight miles every Sun-

day to see the woman who finally became his wife. Their love didn't fail.

Once again we are reminded that true love still lives in a world where there is much hatred and fickle sentimentality. There are more people than we think who have a love for each other that never fails. Though it is delayed for many years, it will wait and wait on until the time of consummation comes. Or it may be that the wedding day comes early, but it is followed by years of sorrow and suffering; still, there is no failure in their love. It grows stronger and more wonderful with the passing days, in spite of the fact that life offers them little but hardships. Genuine love lives on, even though the two who walk together face life's cruelties on every hand.

And here I think of God's love. He gave His only begotten Son. No finite being can fathom what it cost God to give His only begotten Son. Moreover, Christ gave himself to die on the Cross. He did not just kiss the Cross; He hung on the Cross until His life ebbed away. God the Holy Spirit pursues and woos the sinner across the years. The love of God has never failed!

Human Nature

Some have claimed that the atrocities which were perpetrated in Germany and certain other nations during the last world war were only the beastly outcroppings of German nature, or some other brand of nationalistic nature. Such was not the case, as has been pointed out by some of the leading religious papers and magazines of our day. Those atrocities were merely the manifestations of human nature under the complete domination of the devil nature—or carnal mind—within. The American human being, untouched by God and brought to the low level which is possible under the full leadership of the sin nature within, is just as capable of such inhuman and dastardly deeds as the individual of any other nation. All of us need to remember this very serious truth. No person is fit or safe to live with who is wholly within the clutches of the carnal mind. Man's only safety lies in not only getting saved but also getting sanctified wholly.

Chained or Destroyed

Before a man is saved, the carnal mind in his heart may be likened to wild beasts in a jungle. They are present without any restraints, ever ready to manifest the primitive fierceness of their untamed natures. When this same man gets saved, these wild beasts are not changed in their inner nature. Neither are they destroyed, or expelled from the heart. However, they are caged and, as long as the person remains saved, they are kept under lock and chain. When he is sanctified wholly, these wild beasts are destroyed, or the cage and the ferocious animals within are cast out of the back door of the soul. Thus the individual is freed from them, or from the carnal mind.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Does Revelation 21:14 mean that the name of Judas Iscariot will be on one of the twelve foundation stones which the New Jerusalem will have?

A. No. The verse reads as follows: "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." In this connection, however, we must remember that Judas lost his apostleship. In Acts 1:24-26, this story is given in these words: "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." Therefore, the name of Judas will not be on one of the twelve foundations of the New Jerusalem, because he forfeited his apostleship.

Q. Will all Christians go with Jesus when He comes with His bride, or will only those who are saved and sanctified go?

A. There has been a difference of opinion among the holiness people as to this, but I agree with those who hold that all who are saved will go up with Jesus.

Q. We have a particular query about the Scriptures we should like to ask your opinion on; it is found in Genesis 46:33-34. Would you say that Joseph is instructing his father and brothers to tell a deliberate lie, or do we misinterpret this portion?

A. I do not see any lie in this passage, and I do not find any commentary which makes such a charge against Joseph.

Q. I have heard many Nazarene ministers preach that God cannot break a stubborn will. How do we harmonize this position with the scriptures which say that all things are possible with God?

A. These words are given by Christ in connection with the great refusal on the part of the rich young ruler. Jesus first says: "How hardly shall they that have riches enter into the kingdom of God!" And then He adds: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." The astonished disciples in-

quire: "Who then can be saved?" "And Jesus looking upon them saith, With men it is impossible, but not with God; for with God all things are possible" (Mark 10:23-27). Here Jesus is first talking about the rich young ruler and all of those who have riches. But He does not mean, as the disciples thought, that no rich man could be saved. God has the power to do that which is impossible for human beings. He can save the worst of sinners if they will only come to Him. This includes those who are bound almost beyond liberation by their riches. Further, this statement of Jesus teaches the all-powerfulness of God. Still, we must always remember that, though God is all-powerful, He cannot force free men to yield to Him. In other words, even God cannot do the contradictory. He cannot compel a free being to serve Him; for if the free man followed Him because he had to, he would no longer be free.

Freedom and coercion are contradictory and cannot apply to the same action. We can pray the sinner under terrible conviction, which in most cases will cause him to accept Christ because he sees his tremendous need, but we cannot always do this. Men must finally choose God because they want to.

Q. What do you think of the "Sunday Pix," published by David C. Cook—a religious funny book, or a book of religious comics?

A. I do not care for it.

Q. We would like to have your explanation on the former, or early, rain and the latter rain, as found in Hosea 6:3 and Joel 2:23.

A. First, the former, or early, rain refers to the rains which come in the winter or early spring and prepare the soil for the seed; and second, the latter rain comes later and helps to bring the crop to maturity. Prophetically, these passages point to the return of normal rain conditions in Palestine as the second coming of Jesus draws near.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Testimony Of a Bible Woman

SISTER Natividad Herrera and her daughter dropped into our home this morning for a little visit, and some of the things they told me were so interesting I thought maybe you would like to have me pass them on to you. By the way, Natividad is our old Bible woman. She is aged and almost blind, practically inactive so far as the work is concerned; but she loves to testify wherever opportunity presents itself. She loves to recount experiences of the past in the service of the Master.

She and her daughter called on an unsaved relative here in Chiclayo and found that her house was literally crowded with images. At the front patio was the principal shrine of the family—a gilded Virgin Mary with candles burning and a grotto effect with potted plants. There were other little saints (*santitos*) also, even in the kitchen.

In a sort of apologetic way she really prayed to God, believing that all these idol-saints were good means and the customary way we had of approaching God. Sister Natividad wasted no time in telling her that God

would never accept a prayer that needed an idol to make it possible to reach Him.

Natividad's purpose, other than just to visit a relative, was to invite the woman and her family to our services. As it happens, they are very close to the church and the woman began at once to give her opinion of the evangelicals. She said that she is glad to let her children go to Sunday school. "Look at those evangelicals," she told her husband the other day; "here we have all these saints and still they are more religious than we are." She went on to say that they can hear the singing in their house, and then many times see the Christians go into the church in the early morning to pray. "Here we stay in bed in the morning hours," she said, "and the evangelicals can be heard at their devotions. They are more religious and faithful than we are."

I believe that this lady was in the service for the first time among the multitude that attended our Christmas program. May God grant that this is the beginning of the breaking down of that high wall of deep prejudice. We trust that the Holy Spirit was able to sow some seeds of truth within her heart.—LUCILLE TAYLOR, Peru.

Witchcraft

I am still spending most of my time in the outpatient department of the hospital here. So far since January we have treated over eighteen thousand cases.

Just yesterday a mother and father came to the dispensary with their little one-year-old boy. He was a beautiful, happy child but the parents had come to ask us to take him into our orphanage. They say that at night animals come and take the child away, and that soon the child will die as two other children have died after being taken away several times in the night by animals. This is just one example of the witchcraft that yet remains in Africa.—RUTH MATCHETT, *Africa*.

Progress in Philippines

In 1948 we began with one little church by an army chaplain in Cabanatuan. Today we have six churches and eight Sunday schools and four preaching points, or outstations. We have nine national preachers actively engaged in the work. There are 511 enrolled in the Sunday schools, and four preaching points with an average attendance last year of 405. Our work has spread to five islands: Luzon, Mindoro, Panay, Guimeraus, and Negros.—JOE AND PEARL PITTS, *Philippines*.

These Needy Indians

In area Bolivia is the third largest country in South America. Lying between ten and twenty-three degrees south of the equator, it is bounded on the northwest by Peru, on the northeast by Brazil, on the south and southeast by Argentina and Paraguay, and on the west by Chile. One of the three "Indian Republics," Bolivia is one of the most backward countries of South America, its development having been retarded by lack of a seacoast. Beneath its soil may be found some of the richest mineral deposits on the face of the globe. Yet many of these deposits still lie buried beneath the soil because of isolation and lack of transportation. It is the highest of the South American countries, lying on the face of the Andes Mountains. Like Tibet, it has been called the roof of the world, La Paz being the world's highest capital. Bolivia slopes from the high plateau in the west to the Amazon valley in the east.

The high plateau which is called the Altiplano has an average altitude of 12,500 feet above sea level, is 500 miles long, and 80 to 150 miles wide. Three-fourths of Bolivia's population lives on this high plateau, the altitude too high for profitable agriculture. Accustomed to poverty, the highland Indians eke out an existence on bar-

ley, potatoes, and quinoa, the only crops that grow there readily. Instead of horses or mules, the Indian usually uses llamas, for they are better in the high altitude.

The following is a quotation taken from a recent issue of *Time Magazine*: "Life on the treeless, 2½-mile-high Andean Altiplano is about as bleak and miserable as anywhere in the world. Seeking release from this reality, the impoverished mountain Indians drink so much hard liquor that whole villages are sometimes

knocked out for days at a time." It is to these needy Indians the Lord has called us to labor.—JACK ARMSTRONG, *Bolivia*.

New Day School

We are launching our day school here in Livingston. A good Christian teacher came to us and offered us her services. She is very much interested in helping to break down the prejudice that exists among these people toward the gospel.—FRANCES VAUGHTERS, *Guatemala*.

The Young People's Society

L. J. Du Bois, Secretary

Laws in Nature

WE do not live very long until we realize that nature is held together by laws. These are called "natural laws" as over against "civil laws" or "divine laws." Rather than being legislated, they are discovered. They describe the way that God has made the universe. These laws are harmonious. God, the All-intelligent, had a pattern in mind when the world was created.

We run into these laws everywhere we turn. We see them in our own lives as the laws of health and physical and mental well-being. We see them in the world around us in the laws of gravity, the laws of the seasons, of growth, reproduction, and the like. We see them in the atoms and the molecules, which are at the center of all material things and all energy.

We do not break the laws of nature. Whoever tries it breaks himself upon them. We do not get away with violations of the laws of health or cleanliness. We do not escape the repercussions of riotous living, dissipation, or looseness of conduct. We do not escape the laws of inertia or gravity, or fail to reap the penalties of violation in an automobile or on a motorcycle.

The Christian co-operates with the laws of nature. God has made life so that obeying the divine law, the moral law, and the natural law all fit together for the best that life affords.

News of Youth

April 23, 24, and 25 there will be two regional N.Y.P.S. conferences in which district leaders will come together from their respective educational zones to discuss mutual problems, get a picture of the general program, and get ideas to work on their own district. The Olivet Zone is meeting at

Chicago First Church. The Trevecca Zone is meeting at Nashville, Tennessee. The Eastern Zone met at Binghamton, New York, earlier in the month.

Prayer Tower Requests

April 22-28

New Churches

The General Assembly of 1948 set a goal of 900 new churches in the homeland. We are only a little behind schedule, with a year and two months yet to go before the 1952 Assembly. Pray for planned home mission churches on your district. Pray that as a denomination we shall reach our goal.

April 29-May 5

South Africa—

European

The report of Dr. Hardy C. Powers shows outstanding progress in the South Africa (European) work. Under the leadership of Rev. Charles Strickland nine churches have been organized, and several fine buildings erected. Pray for revivals and further progress.

Send for "Helps for Vacation Bible School"

1951 Curriculum
Tips on Organization
Catalog of Supplies

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Box 527
Kansas City 10, Missouri

NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

God is blessing, and both pastor and people are encouraged."

Dr. Erwin G. Benson, of the Department of Church Schools, was in a Sunday-school tour on the Michigan District, March 27 through April 6.

Pastor C. T. Moore sends word that the church in "Fort Recovery, Ohio, with a General Budget of \$850, has it already paid. Our people gave a \$500 Easter Offering. 313 in classes in the Easter Sunday-school rally; average for March, 223."

First Church, Roswell, New Mexico, had a good Sunday-school revival, April 3 through 8, with Rev. Frank McConnell, pastor of Williams Memorial Church, Bethany, Oklahoma, as the special speaker.

Chicago Central District had a tour, April 9 through 15, with home missions emphasis; Rev. D. K. Wachtel, superintendent of the Tennessee District, was the special speaker. Four zone meetings were included in the tour.

Central Ohio District is having two missionaries to conduct tours. Rev. William Sedat, missionary from Guatemala, was with them March 25 through April 8, speaking in sixteen churches. Rev. Ralph Cook, missionary from India, spoke in a series of zone missionary conventions April 2 through 13, visiting ten zones.

Houston District is having a tour, April 10 through 20, with Rev. Robert Chung of Korea; he is speaking in twelve of the churches.

Fitchburg, Massachusetts—Recently our church enjoyed one of the best revivals of its history. Evangelist Noble E. Berryhill preached to the largest congregations the church has seen in recent years. His powerful messages, highlighted with his experiences with the U.S. Marines, brought moving conviction on sinners. A number of our people were grounded in the experience of holiness as a result of the searching preaching of Brother Berryhill. Many new contacts were made for the church, and the vision of the congregation as to its work in the community was quickened. We praise God for this fearless preacher and his ministry with us.—Leslie G. Strathern, Pastor.

The response in the Easter Offering this year is very gratifying. At the close of business on Wednesday, April 4, we had received a total of \$264,-034.12, which is approximately \$60,000 above the amount received during the same number of days last year.

JOHN STOCKTON,
General Treasurer

Dr. C. Warren Jones reports: "We are closing a full three-month tour in the Southeast, with only seven nights off during that time. My hat is off to District Superintendents Knight, Anderson, Wachtel, Gray, Shumake, and Kelly. These men are surrounding themselves with good pastors and getting the job done. They are not only showing a great increase in their giving, but also are among the top districts in Sunday-school and membership gains. Since 1937 these districts have tripled and quadrupled in strength."

Evangelistic Singer Leland R. Davis reports: "The Lord has been good to me in the first six months in the field of song evangelism. I have worked in meetings in Butler, Beaver Falls, and Homer City, Pennsylvania; Tefft Indiana; and in New Matamoras, West Lafayette, Barberton, and Lisbon, Ohio. I have been privileged to work with Evangelists R. J. Smelzer, George Cole, Hughey Gillispie, Estelle Crutcher, and Howard Sweeten, as well as three pastor-evangelists. I have seen many souls bow at the altar of prayer and find Christ for the need of their hearts. I am anxious to fill some very immediate spring dates, also to work up a summer and fall schedule; will accept any camp-meeting pianist jobs this summer. My only desire is to keep busy for the Lord, for He is so precious to me. Write me, 2021 12th Street, Akron 14, Ohio."

Atwater, Ohio—In March we had the greatest revival in the history of the church. For months prior to the coming of the evangelist (Rev. Edmond Life) our people prayed and fasted. Men whose wives had prayed and held on to God for them over a period of years were gloriously saved and reclaimed. In all, more than one hundred souls prayed through and touched heaven. Many new contacts were made, and a fine class of twenty-five men and women was added to the church membership. Finances came easily, with a love offering given to the pastor and family. We have a fine group of spiritual and praying people, including a good number of young people. We give God all glory for what has been accomplished since we came here a year ago last November.—John W. Eberle, Pastor.

Mr. and Mrs. Norman Keller and Mr. and Mrs. Charles York are re-organizing the Keller-York Party. They are musicians and singers; play the accordion, vibraharp, guitar, piano, and bass violin. Write them, Box 256, Seelyville, Indiana.

A modern children's crusade was experienced by the churches of Indianapolis and Marion County (Indiana), February 25 to March 2. The ninety-two pastors of the churches in which over eleven thousand children from the fourth and fifth grades enrolled in weekday religious education classes meet, met the classes and led the children into the sanctuaries for a brief Lenten service. From eight-thirty in the morning until three in the afternoon, lines of reverent children marched in or out of the many church sanctuaries. Thousands of these children had never before seen the inside of a church sanctuary (including many of those who had attended Sunday school). It was an experience for these pastors, as representatives of the 365 pastors in Indianapolis and Marion County, which never will be forgotten. The following Sunday witnessed a large increase in attendance of the children at church school. Weekday religious education enrollment, from the fourth and fifth grades, has increased from 10,400 enrolled in the spring of 1950 to 11,511 enrolled for the fall semester of '50. The present semester's enrollment is 11,810. Twenty-four full and part-time teachers are on the teaching staff. Miss Wanda Milner, graduate of Olivet College, is a member of the teaching staff. Classes are held in the Edgewood, Ray Street, Westbrook, and Winter Avenue Nazarene churches. Rev. M. J. Jones, pastor of Westbrook Church of the Nazarene, is a member of the board of directors.—Reporter.

Pastor Frank McConnell, of Williams Memorial Church, Bethany, Oklahoma, writes, "Mrs. McConnell and I were requested by the advisory board and the home mission board, and appointed by Superintendent Mark Moore, of the Northwest Oklahoma District, to come to the northwest corner of Bethany, build a new building, and organize a new church. We resigned from the church in Ada, where we had spent more than six very happy years and had been called for our seventh, and came to Bethany—to a weed patch in a big sand bed. On the second Sunday of last October we had our first service—120 in Sunday school; and in the afternoon service, the house was filled for 'the grand opening.' Pastor E. S. Phillips of Bethany First Church and Pastor J. T. Gassett of East Side Church gave words of encouragement and welcome. On the second Sunday of November, we organized with 96 charter members; only 18 came from First Church and only 4 from East Side. This is a gathering together of Naza-

renes from this new addition who had not yet joined any place. We have had two revivals; one with Evangelist Gordon Blystone, and the other with Rev. Wilbur Brannon. Both were good meetings, and the results were gratifying. Our Sunday-school attendance has increased steadily; the average for October was 116, for November 133, December 119, January 126, February 156, and for March 170. Upon our arrival Pastor E. S. Phillips and some seventy of his people from First Church came to our parsonage and gave us a big pounding, at the same time assuring us of the backing and moral support of their church. The Sunday school of First Church is paying \$50.00 per month through three Sunday-school classes on the loan of \$15,000.00 which the district borrowed to erect our building, and then turned over to us to pay at the rate of \$150.10 per month. Pastor Gassett and East Side Church have shown their friendship and given their moral support in many ways. No wonder these two great churches are growing. Our church has given us a unanimous three-year call. We are thrilled to see what people can do when they love God and are willing to accept a challenge. This is the fourth church I have helped to organize. It is a great joy to work with District Superintendent Mark Moore, Pastors Phillips and Gassett, and the wonderful group of people in this new church at 825 North Beaver Street in Bethany."

Song Evangelists Ted and Dorothy DeBolt write: "We are happy serving our risen Lord, who lives in our own hearts and lives. We have some open dates during the summer and fall (1951); write us, 72 West 151st Street, Harvey, Illinois."

Celina, Ohio—One of the high lights in our church year was a revival with Evangelist Ira R. Akers preaching and Mrs. Akers singing. This meeting in which God used Brother and Sister Akers so wonderfully was more than a revival in name. Folks were genuinely saved and sanctified, the church received a melting baptism of love, and lights burn more brightly around our family altars. Also, there is a spirit of eager anticipation, of reaching out and up for a finer and better future. We thank God and press on.—Moody S. Johnson, Pastor.

Bridgewater, Virginia — Spring Creek Church broke the all-time Sunday-school record on Easter Sunday with 423 present, and more than 450 in the morning worship service, with the pastor bringing the message and the local Men's Radio Chorus presenting the special music. This rural church has had a 25 per cent net membership gain during the first eight months of this assembly year; and even a greater increase has come about in the income of the church. A modern, five-room apartment has been rented for a parsonage, leaving

the old parsonage to be used for Sunday-school rooms. Our local radio program and "Showers of Blessing," which are heard over WWSA (550 kc.) each Sunday at 9:15 a.m. and 9:30 a.m. respectively, are contributing much to the success of the work here. The N.Y.P.S. recently secured eighty-nine subscriptions for the *HERALD OF HOLINESS*. Best of all, folks are being saved and sanctified in the regular services, with God's presence manifest in our midst.—Samuel N. Smith, Pastor.

Carlsbad, New Mexico—In January our church had a wonderful revival with Evangelist Herschel Murphy and wife as the special workers. They are outstanding singers, and their great messages in song were much appreciated; also they did fine work with the young people. Brother Murphy brought fine messages, and on the first Sunday God truly met with us and the altar was lined with seekers. Nearly fifty seekers found the Lord during the meeting. We also enjoyed a successful week-end meeting over Easter Sunday, conducted by a group of fine young people from Bethany-Peniel College. Ralph Herrick and

Kenneth Bateman brought the messages, with Nelda Goodman, Eva Mae Cope, and Wilda Eaton bringing special messages in song. Martha Moore, one of our own girls, was also with the group. Several souls got back to God in this meeting. These young people were a great inspiration to us. We give God praise for His blessings upon our church.—Reporter.

Ridgefarm, Illinois—We thank God for His many blessings upon us here. Since our coming to this church last August, our Sunday school has doubled in average attendance. In February we had an unusually good revival with Evangelist Leo Darnell and wife. His dynamic messages were used of God to help many people. Mrs. Darnell gave us some fine singing, also conducting the congregational singing very capably. The Darnells are consecrated workers. As a result of this revival, our Sunday-school attendance is still increasing, our salary is double what it was when we came, and on Easter Sunday we received eleven new members into the church. Also, we broke all existing Sunday-school attendance records with 177 present. On the

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for April 29: "For This Is the Will of God"

Scripture: I Peter 1:15-16; Hebrews 12:14-15;

James 4:17; Luke 24:49; I Thess. 5:23; John 17:15-17, 20

AN AMAZING WILL AND AN HONEST
LAWYER

GOLDEN TEXT: *For this is the will of God, even your sanctification* (I Thess. 4:3).

When I was a stranger to the experience of holiness I thought it was the hobby of a little group of very odd people. Yet, when I came face to face with I Thessalonians 4:3 I was left without an argument. The words are plain and unmistakable. Paul bluntly declares that sanctification is God's main line of spiritual planning.

That little phrase, *the will of God*, is usually interpreted as meaning the desire or wish of God. Now, it is my will that my children succeed in their chosen vocations; but, being a poor man, I can give them precious little material help in getting started. Then is God's will for us just like my will for my children? No, not by a thousand miles! God is no poor Father yearning for His children, yet incapable of granting substantial help. *The will of God* means more than that.

I don't think we do harm to this phrase if we interpret it as meaning

God's legal document bequeathing property. Now we think of a wealthy Father who makes out a lavish will in favor of His children—each one is to have a little personal Land of Canaan, all his own. The death of Christ the Son made the will of God available for every child. But a will also requires one more thing; there must be a lawyer, who can execute the will legally. *The will of God* is placed in the hands of an entirely competent and honest Lawyer, or Advocate—the Holy Spirit. And mind you, there are no court costs. Your inheritance among them which are sanctified is yours when you want it badly enough. Would you possess this Canaan experience? Then apply to the Son with earnest tears and strong crying. When you want Canaan more than all of earth beside, Christ will send the Holy Spirit to deliver the portion of the will that belongs to you.

It is sad today that a cleansed heart and a life of holiness are within the reach of all who are sons of God, yet lies waiting in the courts of heaven because so many refuse to claim their inheritance in *the will of God*.

Sunday morning before Easter the glory of God came on the service in such a way that the pastor was unable to preach. In the evening, at the sacrament of the Lord's Supper, there was a time of blessing such as we never had seen before. At prayer meeting on the Wednesday night following we had the largest crowd present since our coming here. God came in an unusual way. The Lord is calling some of our young people into His work.—Paul E. Huddle, Pastor.

McCrory, Arkansas—Harris Chapel Church recently had a good revival with Evangelist Joe Norton. Brother Norton's messages were inspiring and uplifting, and quite a number of seekers bowed at the altar of prayer. Eighteen people prayed through to definite victory, and sixteen new members were added to the church. We give God praise for His blessings.—C. E. Nix, Pastor.

McArthur, Ohio—In March we had one of the best revivals in the history of our church, with the pastor doing the preaching. He was assisted by the "Joy Bells" evangelistic singers; they are wonderful singers and musicians, and fine Christian girls who carry a burden for souls. This revival reached more people than any meeting held in the church. Night after night the people came from a distance of more than seventy miles, and the church was packed time and again. God blessed and gave ninety-three seekers at the altar, with not one barren altar service from the first night, when our good district superintendent, Dr. H. S. Galloway, preached for us. The Holy Ghost took charge of the services, and on several nights there was no place for preaching. Three new members have been added to the church, and the revival spirit continues in our midst.—Friner Riffle, Pastor.

Jasper, Alabama—Snoddy Chapel Church closed a good revival on March 18 with Evangelist W. A. Peck and wife. It was the best revival this church has had in years. Through Brother Peck's ministry our people were drawn closer to the Lord, twelve people found victory at the altar, and seven of this number joined the church. Brother Peck is a man of God and he won the hearts of all our people. Mrs. Peck's singing lifted and blessed our hearts. We look forward to having them with us again next year.—Jasper Jenkins, Pastor.

Catlettsburg, Kentucky — First Church recently enjoyed one of the best revivals it has had in years. We greatly appreciated the ministry of Evangelists Alva O. and Gladys Estep; their Scene-o-felt illustrations were an added attraction and inspiration in the services. They are spiritual workers and carry a burden for the people. At the beginning of the meeting many of the members of the

church were in a backslidden condition. Before the close of the meeting most of these had come to the altar and prayed through to God; also several were sanctified wholly. A large love offering was given to the pastor. On Easter Sunday our Sunday-school attendance was 196. If you have friends moving into this section, send their names to me at 2205 Broadway, and I shall be glad to contact them.—E. Stanley Wagner, Pastor.

La Center, Washington—On March 11 View Church began a revival meeting with Evangelist G. Franklin Allee, and Adeline Bennett as the song leader. We had been almost snowed in for a couple of weeks, but we began the meeting with trust in God; and as the snow began to melt, so did hearts. The meetings made progress from service to service, and the Lord visited us with salvation. Many of the services were marked by the presence of God, and several times God moved souls to the altar. One family of three were reached for the Lord. Several backsliders were reclaimed and a number of folks sanctified. Brother Allee preached with the anointing of God and endeared himself to all. Sister Allee attended all the services, and carried a burden for souls. We greatly appreciate these servants of God, and the meeting brought us all much blessing. During the meeting we had a special Sunday-school drive and on Sunday, March 18, we broke the all-time record with 159 present. Mrs. Bennett, the children, and I are leaving View this spring. We have appreciated the good people here and this place of labor.—Allen A. Bennett, Pastor.

Evangelist George H. Talbert and wife write: "The year of 1951 is starting off well for us. We have conducted five meetings thus far and have seen good victories in each of them; also were invited to return to four out of the five for next year. Due to a cancellation we have an open date, May 8 to 20. We are glad to carry forward the whole program of the church. Write us, Box 438, Abilene, Kansas."

Princeton, Indiana—Our church has had a very outstanding revival with Evangelist Bona Fleming and Norman and Eulane Keller as the special workers. Brother Fleming was at his best, and God gave good altar services with souls praying through. The Kellers singing was much enjoyed. We have just completed a new church addition which will seat over 600. On our opening Sunday in it, we had 500 in Sunday school, and more than 500 in the night service with the Musical Messengers as special workers. Our membership is increasing, and we are giving 10 per cent for the General Budget. The average for our Sunday school for seven months is 356 per month. Souls are finding God each Sunday night in our old-time revival

services. On Sunday morning of March 25 the church gave the pastor a three-year call with a fine vote.—Guthrie H. Hughes, Pastor.

Richland, Washington—We have had an unusual year of activity, growth, and blessing in this almost-three-year-old church in the "atomic city." Five factors have contributed to the continued upsurge of spiritual life. Revival meetings with Dr. B. V. Seals, superintendent of Washington Pacific District, Evangelists Lon R. Woodrum, and C. Hastings Smith were especially blessed of the Lord with a deep and lasting work being done at the altar. Each meeting resulted in a good number of "brand-new" Nazarenes, who already are accepting burdens and responsibilities like old-timers. The course on Dr. G. B. Williamson's *Labor of Love* added fuel to the fire, which resulted in good work being done in the Kauffman plan of community enrollment and visitation. Up to now we have had a 25 per cent gain in membership, and are averaging over two hundred in Sunday school. It is a privilege to work with these consecrated, spiritual-minded Nazarenes.—H. Fred Vogt, Pastor.

Pastor Earl W. Powell reports from Hollydale, California: "After two happy and fruitful years at Newton, Kansas, during which time the Lord helped us to see a new \$53,000 educational building erected and practically paid for, we resigned to accept a call to this good church in southern California. The Lord is enabling us to get a good start, with some fruitful altar services in the regular services. The Sunday school averaged 270 for February, with a high of 290. Some good members have been received into the church. Recently we had a very profitable revival with Evangelist Arthur W. Gould, who sang, played the piano, and lifted the church with his deeply spiritual ministry. Several good altar services were enjoyed, and the high point perhaps of the revival was the evangelistic service for the entire Sunday school, when approximately forty young people and children were visibly touched by the Holy Spirit and prayed through to victory. Brother Gould is a lovable brother, who preaches straight but tenderly, and gets results. We thank God for the privilege of serving this fine church. Harmony prevails, and the people like the old-fashioned Nazarene program that honors the Holy Spirit and develops rugged Christian character in young and old. Our predecessor, Rev. Murray J. Pallett, did an outstanding job as pastor here for four years. He received many substantial members and left the church in a good, healthy condition. We look forward to an expansion program involving a larger new parsonage on our newly purchased lot, the indebtedness on which has been cleared since we came. We are trusting God for a new enlarged sanctuary also."

Redwood City, California

Here is the picture of the new building recently purchased by the Northern California District in Redwood City. On February 18 the first service was held in the building. Rev. Frank True, of Beulah Park, conducted the first and second Sunday services. During the week nights the pastors of the Golden Gate and Monterey zones had charge of the service. On February 26, Evangelist Nettie Neff took over the preaching services, assisted by the different pastors and people of the Golden Gate and Monterey zones. On March 18, there were twenty-four present in the morning services, and in the evening District Superintendent George Coulter met with the group and organized with ten charter members, leaving the membership open until assembly time. He appointed Rev. N. M. Lewis as pastor. On Easter Sunday, five more people were received, making the membership fifteen. There were thirty-two present on Easter Sunday morning, and this new group re-



sponded to the call for the special Easter missionary offering to the

amount of \$20.80. Pray for this new work.—Reporter.

Jamestown, Kentucky—Under the able preaching of Rev. Robert Altman, our pastor at Mt. Sterling, this church witnessed a great revival, March 7 to 18. The attendance was very good, we broke the Sunday-school record by thirty-one, and \$535 was raised in pledges to pay off the church debt. Most important of all, many souls were saved or sanctified. A number were also added to the church. For all of this we do praise the Lord.—Gordon F. Larson, Supply Pastor.

Rosemont, Ohio—On March 25, Easter Sunday, we closed a most gracious revival with Evangelist Vera Simms. The Lord came on the scene and blessed the people of our church. There were about twenty-one seekers; some were backsliders, some seeking to be sanctified wholly, and others coming for their first time to repent and be saved. Sister Simms was a real blessing to us; she will return to be with us in November for another meeting. It is a pleasure to work with this wonderful people. We had sixty-one present in Sunday school on Easter Sunday morning, and our Easter missionary offering was \$45.—Gilbert Underwood, Pastor.

Spencerville, Ohio—We give God praise for what He has done for our church. On February 4 we closed a good revival with Evangelist Maurice Finger and wife. This was a fine meeting and much good has resulted from it; souls were saved and sanctified. The church and Sunday school continue to grow, and we have received nine new members into the church. The Sunday school is running ten more each week than one year ago. In November the church gave the pastor a fifteen-dollar-per-week raise in salary. We appreciate this good people.—Kenneth J. Grandy, Pastor.

Waukesha, Wisconsin—Easter Sunday was a great day for our church, with God blessing in the services both morning and evening. The Easter offering was \$219, although we have only nineteen members. Friends and members joined together to show their love for Christ in giving this great offering, which thrilled our hearts. Since our coming here last August, God has blessed, and we have seen gains in every department. Souls have prayed through to God, and some members have been added to the church. The presence and blessing of the Lord are manifest in our services. Our people are great givers, and so far we have doubled our General Budget. Our goal is to be at least a "ten-per-cent" church. The church is on top spiritually and financially. We are happy to serve God in this great field.—Edwin J. Simmons and Wife, Pastors.

Dr. and Mrs. A. S. London report: "Pastor Bernard Greene of Plymouth, Indiana, is doing excellent work, and his Sunday school is making wholesome gains. We had a wonderful convention, saw good altar services, and many new contacts were made through personal visitation. The people were responsive, co-operative, and have a 'mind to work.' Our church in East Palestine, Ohio, is seeing a new day under the leadership of Pastor Paul Baxter. During our convention, \$1,400 was pledged on a building program. A personal workers' group was organized, new classes are to be started, and pastor and people caught a vision of going forward. We are now in a month's tour of the Chicago Central District, with Superintendent E. O. Chalfant, who has given twenty-nine years to this work. He has started three hundred preachers in the ministry during his term of office."

Vincennes, Indiana—Easter Sunday saw all records broken at First Church. First Church was organized April 14, 1918, and during these years the highest record was made in May of 1941, with 404 present. Northside Church was organized, and from then on the highest Sunday-school attendance was 306. This year on Easter Sunday the attendance was 445; with the March average, 311. The missionary offering was \$500.08, which broke all records. The evening service saw the church packed to the doors. God is wonderfully blessing the work here. A quarter of a block has been purchased in the center of the city for the construction of a much-needed larger church.—Albert B. Schneider, Pastor.

Covington, Kentucky—Eastside Church recently closed the best revival we have had in years. Rev. W. M. Tidwell was the evangelist, and his weekday Bible study services were well attended and enjoyed by all. Almost every night there were souls at the altar seeking God for pardon or heart purity. The church is in the best spiritual condition it has enjoyed for a long time. Seven members have been added to the church since our last assembly.—W. M. Hodge, Pastor.

Ventura, California—In March our church had a good revival with Evangelist Arthur W. Gould. The beautiful singing and forceful preaching of Brother Gould, under the anointing of the Spirit, did wonders for our church, giving definite victories and an understanding as to what real Nazarene-ism is. Those who were seekers were definite finders, and are making a fine class for church membership. Certainly Brother Gould was used of God and anointed for the special need of our church. He is a great evangelist and carries a passion

for souls. We have given him a call to return. The church is going ahead, thirteen new members received, and the Sunday school is averaging 132 in attendance over last year's 107. All budgets paid, church debt paid this year, and \$2,000 raised for the new church building. Much has been accomplished since Rev. Ben C. Johnson and wife came last year as pastors; they are people of God. Brother Johnson has labored faithfully and has accepted the call for another year.—Ida Atteberry, Reporter.

Gainesville, Florida—Since our assembly last October, First Church has had two revivals. The meeting last November with Rev. C. E. Shumake, superintendent of North Carolina District, as evangelist, was richly blessed of the Lord; many fine altar services, and a nice class of members added to the church. The day services conducted by Brother Shumake were greatly appreciated. Recently the church had another fine revival, with Rev. A. E. Kelly as the evangelist. The altar was lined night after night, and another fine class of members received. Best of all, the revival lives on, with seekers in many of our regular services. Several old people, past seventy years of age, are finding the Lord, cleaning up their lives, and uniting with the church. Recent visitors to our church have been Dr. C. Warren Jones, who spoke of our mission work; Rev. C. E. Oney, superintendent of West Virginia District; and Rev. Leo C. Davis, superintendent of Southwest Indiana District. On the date of our mortgage burning,

freeing our property from debt, District Superintendent John L. Knight raised enough money to buy another location to build the second church in the city; this revival is scheduled for April. Our budgets are all paid to date—some for the entire year; our people love the Lord, are in full harmony with the church, and give wonderful co-operation to the pastor. Stop and see us when passing through this city.—R. E. Elzey, Pastor.

Evangelist Herschel Murphy reports: "Wife and I have been rather busy the past six months; have conducted some very successful revival campaigns, and God has blessed. At Cisco, Texas, with Pastor Cecil Stowe, the Lord richly blessed our labors. At Capitan, New Mexico, Rev. Thomas McClain is the enterprising young pastor. Here God certainly came on the scene. A Spanish man and his wife were converted in the old-time way. In broken English he related three days later how the Lord had wonderfully delivered him from the tobacco habit. Brother and Sister McClain are doing outstanding work in Capitan. In Brownwood, Texas, with Pastor Roy Terry, again God verified His promise, with souls praying through in the old-time way and some folks getting their difficulties settled. At Coleman, Texas, God proved himself equal to the occasion, and gave a very fine revival, with souls praying through for pardon and heart purity. Also, some were delivered from the tobacco habit and testified to that effect. Pastor L. P. Jennings is a man of God and has worked a miracle in Coleman. The Sunday-school attend-

ance has more than quadrupled, and they have outgrown their facilities. We began 1951 at Carlsbad, New Mexico, with Pastor Luther Pryor, and God came upon the scene in mighty power, grace, and glory. In spite of hindrances, God gave some glorious altar services, with some twenty souls forward on each of the two Sundays. These were adults—men and their wives, heads of families. The Pryors are appreciated, and have accomplished much in the way of material improvements—such as new pews, pulpit, floors, etc.—besides building up the spiritual tide. The revival in Brownfield, Texas, with Pastor John R. Ferguson, was indeed owned of God, who gave grace and glory all along the way. In spite of the evangelist's having the flu, and having to stay in bed all day in order to preach at night, the pastor said it was the best revival in the church's history. Brother and Sister Ferguson are loved and appreciated, as evidenced by the eighty-dollar love offering and the wonderful 'pounding' brought in. Our last meeting was at Snyder, Texas, where again God helped us and the church was much encouraged. Pastor R. L. Dillard has wrought well—his Sunday school has grown from 15 to 120. We will be in Long Beach, California, for the last two weeks in April, then have an open date in May. Write us at our home address, 2221 20th Street, Lubbock, Texas."

Argentina District Assembly

The twenty-ninth annual assembly of the Argentina District opened its first session at nine o'clock on the morning of March 15 in our building on Donato Alvarez Street in Buenos Aires. This first session was dedicated to the business program that must be presented to the national government.

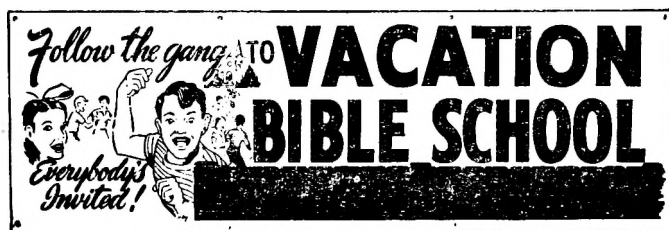
From 2:00 p.m. of March 15 until 5:30 p.m. of March 16, the assembly met under a large tent erected in the grounds of our Terrero property. Well may we venture to say that this was the best assembly to date. Under the skillful chairmanship of Dr. Charles A. Gibson, superintendent of Wisconsin District (U.S.A.), business was done speedily, efficiently, and in true Nazarene spirit. Dr. Gibson's ministry during the holiness convention, the week prior to our assembly, had been signally blessed of God, and he had been authorized to preside at our assembly.

We praise God for sending His servant, Dr. Charles A. Gibson, among us. His God-anointed ministry was a blessing to missionaries, pastors, and people. He preached for us at the annual holiness convention and during the assembly, besides a series of talks to preachers and wives. On the last night of the assembly it rained very heavily and we had to go to the Donato Alvarez building again. The streets were flooded; nevertheless the church was crowded to overflowing, and many souls were saved and sanctified.

THOMAS A. AINSOUGH, Reporter

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Easter in Alaska

It was a grand experience to spend two weeks and two days during the Easter holidays in Alaska. The trip required air travel of over seven thousand miles, from Kansas City to Seattle, to Anchorage, to Nome, to Fairbanks, and return.

Anchorage is a fine city of 35,000 people. Our pastor is Rev. M. R. Korody. I spoke at our church three times, with ten adults at the altar on Sunday night; also preached at the Youth for Christ meeting to a full house. We have a good, thriving church at Anchorage, just having completed the first unit of a building program.

Nome is about eight hundred miles northwest of Anchorage, with about twelve hundred people. Rev. Clark Lewis, former student of Nazarene Theological Seminary, is pastor of our work. We have a fine church and parsonage. Both nights the building was full, and on the last night three hundred people packed and jammed it—at least 50 per cent being native Eskimos.

Fairbanks is 600 miles due east of Nome, a city of 15,000 people. Rev. J. Melton Thomas is our pastor and also president of the Fairbanks Ministerial Association, which sponsored the "Christ-for-the-Arctic Campaign," a co-operative evangelistic enterprise of ten churches.

We have a fine church at Fairbanks, which is now self-supporting through the untiring efforts of Pastor Thomas. During the revival the church was filled night after night and crowded several times, with as high as fourteen souls seeking God at one service. At least five new couples were forward for prayer. Nazarene Chaplain Pate and Dr. R. G. Fitz were of great help to the services.

Alaska is a great land, beautiful, rich, and spacious. It is growing rap-

idly. The Alcan Highway brings thousands of visitors annually. The territory is now accessible by air, water, and land. Alaska is important strategically. Thousands of our boys are here. We must pray for this great land. It abounds in natural resources, but it is also wicked and godless; liquor, gambling and vice are rampant. Pray for our churches and our men.

RUSSELL V. DeLONG

The "peaceable fruits of righteousness" grow only upon the rugged tree of discipline.—C. A. McCONNELL.

Western Ohio District Preachers' Meeting

The Western Ohio District preachers' meeting, March 26 to 28, in Findlay, Ohio, was a time of high spiritual inspiration and practical benefit. All but four of the 106 pastors were present, also many of the pastors' wives, besides evangelists and visiting ministers.

Dr. D. I. Vanderpool challenged the group with his stirring evangelistic messages. His humble spirit, friendliness, and type of ministry were greatly appreciated by this district.

Dr. L. A. Reed, of the Nazarene Theological Seminary, gave invaluable instruction on pastoral counseling, preaching, and other pastoral functions. His clarity of insight concerning the "work of the ministry" from the mechanical and practical aspects opened for us new approaches to the present-day task of the Nazarene pastor.

Rev. W. B. Walker, pastor of Dayton First Church, lifted us to heights of spiritual blessing in his three devotional messages.

Mrs. Vanderpool, wife of our general superintendent, was welcomed to our district, and addressed the pastors' wives at a luncheon meeting.

We were glad to have Rev. Norman and Mary Moore, missionaries to Hawaii from our district, now on furlough, with us to speak and show slides of their work.

Rev. O. A. Singleton, district church schools chairman, led a stimulative round-table discussion on "The Sunday School After Easter." He reported the district had 20,057 present in Sunday school on Easter Sunday; the goal had been 18,500.

Rev. Floyd Cole, pastor of Cincinnati Stanton Avenue Church, conducted a profitable round-table discussion on home missions.

Rev. E. S. Barton, chairman of the district HERALD OF HOLINESS drive, reported that 5,349 subscriptions had been received.

The kind hospitality of Host-Pastor J. W. Sherrill and his wife was deeply appreciated.

The fine spirit of unity and co-operation on this district, the helpful district gatherings such as this preachers' meeting, evidence the creditable and excellent leadership of District Superintendent W. E. Albea. Pastors

and people prize highly the leadership of Brother and Sister Albea.

PAUL G. BASSETT, Reporter

Michigan District N.Y.P.S.

There were 780 Nazarene young people of the Michigan District who gathered for our second annual fellowship dinner on March 10, in Lansing. We were privileged to have as our guest Dr. O. J. Finch, superintendent of the New York District, who challenged each of us with his brief but dynamic, soul-searching message. Also it was our privilege to have with us Rev. Charles Ide, field representative of Olivet Nazarene College, who brought to us a few very interesting facts concerning the school.

The afternoon and evening were filled with variety, from the very delicious dinner to the concluding entertaining but blessing-filled request program of musical numbers, readings, etc. Truly, it was a thrilling experience to view 780 holiness young people testifying and singing the praises of our Lord as only youth with all its enthusiasm and vitality can do.

Under the very capable and aggressive leadership of our president, Rev. Drell Allen, the Michigan District Nazarene young people are really pushing ahead for Christ.

SHIRLEY SMITH, Reporter

Preachers' Meeting Chicago Central District

We have had another very good preachers' meeting on Chicago Central District. God was really in our midst. Dr. T. W. Willingham and Dr. and Mrs. A. S. London were at their very best; their messages and addresses were impassioned and centered pretty much on the great motivation of love in carrying on the work of God for the time and age in which we live. These men were anointed of God, spoke in great love and yet plainly, and we feel that something was put into the hearts and minds of the preachers and their wives that will cause them to be better men and women and also to put up a better fight for God and a lost world in and around Chicago, Kankakee, and Danville, Illinois.

Dr. Harold Reed, president of Olivet Nazarene College, and many of the workers at the school were present: Dr. Harold Gardner, Rev. Charles Henderson, business manager, Professor R. L. Lunsford. The school, as it always does, gave wonderful co-operation in the meeting. Dr. Reed brought a fine message on personal evangelism; and Rev. Charles Ide, field secretary, brought a fine paper on church membership.

A good love offering was sent to Evangelist B. D. Sutton, who is seriously ill in Olivet, Illinois.

All the papers presented were of a high order, and those giving them were blessed of God. The preachers' wives were present; and Pastor Sylvester Smith of Kankakee First Church, as host, did everything possible for the comfort and convenience of those who came to the convention.

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All phases of the church program were emphasized, with a special emphasis on increasing church membership and the Sunday school.

A very fine love offering was presented to the district superintendent on his birthday. We are having the greatest year yet.

E. O. CHALFANT,
District Superintendent

Canadian Nazarene College

The Board of Governors of Canadian Nazarene College, Red Deer, Alberta, met in annual session on March 6 at the college. Dr. Edward Lawlor, chairman of the board, directed the business of the meeting with poise and dignity.

Dr. E. E. Martin, president, gave a most gratifying report on the finances, the student enrollment, and the spirituality of the college. He reported capital indebtedness payments made in advance, current account in the best condition in years, and money on hand for additional improvements. A unanimous vote of confidence was extended to Dr. Martin for his leadership.

Provincial inspectors visited the college following the meeting of the board and spoke highly of the improvements and progress made the past year, and also offered assistance in the establishing of a junior college. The future never was brighter for C.N.C.

A. RICHARD GONGWER, *Secretary*
Board of Governors

Dallas District Preachers' Meeting

The Dallas District Preachers' meeting convened March 12 to 14, at Longview, Texas. Rev. John W. Cochran and people were gracious hosts, entertaining royally the visiting preachers and laymen. They have just recently completed a nice new church building.

Dr. D. I. Vanderpool was the special speaker, and his messages were outstanding in their information, inspiration, and challenge. He also urged us to give sacrificially in the Easter offering, and to support the whole program of the church. In this, his first convention with our district, he won his way to the hearts of the people.

District Superintendent Paul H. Garrett evidenced careful preparation for the convention by the well-organized program, the variety of papers, and his own spirit of challenge and sacrifice. He presided with grace, poise, ability, and tenderness. Rev. and Mrs. Garrett are held in high esteem by both pastors and laymen of the district.

Papers, with subjects covering various aspects of the preacher's work, were presented by Clyde E. Ammons, Fletcher C. Spruce, H. F. Crews, R. B. Gilmore, Harold C. Harcourt, Mrs. W. L. Crawford, and Leon Martin. In addition to the papers, there were panel discussions of the subject, "What Are the Earmarks of a Successful

Pastor?" All these papers and discussions were of the highest type and presented from a practical point of view.

The visitors included Rev. Cecil Knippers, field representative of Bethany-Peniel College; Mrs. D. I. Vanderpool; Rev. and Mrs. James McGraw, of Fort Worth; and Professor and Mrs. Gilbert Rushford, of Little Rock, Arkansas, who brought several messages in song.

The presence of God was manifested throughout the meeting, and the expression "the best ever" was frequently heard concerning the services. There seemed to be a determination by all present to transmute the inspiration of the convention into new achievements for God and His kingdom on the Dallas District.

S. FRANK MOSS, *Reporter*

DEATHS

REV. HERBERT S. HESTER died March 18, 1951, at Medford, Oregon, at the age of sixty-five years. He was ordained by Dr. H. F. Reynolds in 1911, was a teacher at Olivet College and other holiness colleges for a few years, but spent most of his almost forty years of active service in the pastorate and evangelistic ministry of the Church of the Nazarene. Since his retirement from the active ministry, Brother Hester had made his home in Medford. His ministry was in continual demand by neighboring churches. Two months prior to his death, he was apparently in excellent health and was preparing to go to the Middle West to conduct revival campaigns for two of our Nazarene churches. He is survived by his wife, Mrs. Daisy Hester; one son, Herbert, of Boise, Idaho; and one daughter, Mrs. Lorene Kincaid of Burns, Oregon. Funeral service was conducted by the local pastor, Rev. P. J. Bartram, assisted by Rev. C. Wesley Brough of Ashland, Oregon.

REV. CHARLES C. BUSH, Nazarene elder on the Western Ohio District, died suddenly of a heart attack on February 5, 1951, at his home in Canton, Ohio. He was forty-one years of age. He was serving as song leader in a revival at the Calvary Church of the Nazarene. During World War II he served as an army chaplain in the China-Burma-India theater and later served in England and France. He is survived by his widow, the former Verna Cutshall; a son, Ensign Charles C. Bush, Jr., in the navy at San Diego, California; his mother, Mrs. Frank Warne of Canton; three brothers; and a sister. He was a member of the Calvary Church of the Nazarene.

MRS. JOHN N. WILLIAMS (nee Mary Elizabeth Hillis) was born near Dover, Arkansas, April 29, 1885, and died December 24, 1950, at Springville, California. She was married to John N. Williams on April 2, 1905. Converted at the age of fourteen, in 1912 she was sanctified and united with the Church of the Nazarene at Ada, Oklahoma. Throughout the years she lived a wonderful Christian life, and left a good testimony. She is survived by her husband; a daughter, Mrs. Mittie Williams; also five sisters and four brothers. Funeral service was conducted by a former pastor, Rev. S. H. Erwin, assisted by Rev. Paul Martin and Rev. Harold Beeson, with interment in Hillcrest Cemetery, Porterville, California.

MRS. P. JAMESON (nee Leila Steele) was born March 7, 1874, in Alabama, and died January 23, 1951, at Rotan, Texas, after suffering a heart attack. With her husband—Pleasant Jameson, who preceded her in death in 1928—she came to Fisher County in 1892. Soon after this they were saved and sanctified under the ministry of Mrs. Mary Lee Cagle. They became charter members of the Mt. Zion Church of the Nazarene, and were always faithful with their time and tithes. It was largely as the result of Mother Jameson's prayers and vision that the Mt. Zion Church was moved to Rotan. She is survived by two daughters, Mrs. Ada Hinton and Mrs. W. L. Hinton, and two sons, Barto and Landy. Funeral service was held in the Rotan church with the pastor, Rev. Dan D. Jones, officiating, assisted by Rev. H. C. Cagle, Rev. Odell Brown, Rev. D. M. Duke, and Rev. J. T. Crawford; with interment in the old Mt. Zion cemetery near her ranch home.



SERVICEMEN'S CORNER

MR. and Mrs. Honeycutt, of Memphis, Tennessee, write that they have entertained in their home a number of our men who have been stationed at the naval base there. They say: "We try to make the fellows feel at ease in our home. We are glad to do what we can to make them happy. Our home has 'swinging doors' twenty-four hours daily. We direct them to any of our four churches." Reports from fellows who have enjoyed this hospitality of the Honeycutts say it has meant everything to them.

Mr. and Mrs. Clyde York, of Kellogg, Idaho, sent a letter from their son Ronald, who is in Korea. They ask that we join in prayer with them for his salvation. The letter, in part, reads:

"Hi, folks! How are you all doing? I am some miles north of Wonju up on a snowy mountain peak. We have been pushing the enemy forces back rather steadily and have reached our objective for now. Yesterday evening it started snowing and things have been kinda cold and miserable for us. But I feel good, and I'll tell you why. We had a mail call up here last night and also today, and I received a letter from you both times, Dad. Dad, I am really lost when it comes to reading the Bible. I don't know where to start and it is kinda hard to understand. But those little folders you sent me and those helpful hints help a lot. I have just finished reading the eighth chapter of Romans, and it did do me a lot of good. None of the fellows seem to take too much interest in trying to learn the works of God (although many of them do read the Bible and pray). But what I mean, there is no one around to help me and guide me; so believe me, Dad, it's going to be tough to buckle down and live a clean Christian life. Maybe I am wrong; maybe I just haven't tried hard enough. But I want to become one of God's fellows with all my heart. So maybe if you could kinda help me and show me the light in some way it would be easier. Pray for me and pray for all these other boys, because we need your help bad.

"It makes me feel good to write and talk to you folks. I only wish and hope that I can learn and help others (as well as myself) with some of the things you pass on to me, Dad.

"I'll say 'by for now,

"Ron"

MISS RUTH E. GILLEY
OLIVET NAZARENE COLLEGE
KANKAKEE, ILLINOIS
4-15-52 CC

MRS. WESLEY C. COONER died peacefully and triumphantly, Sunday, March 4, 1951, after many happy years in God's service. She was converted and sanctified in her youth, and was a charter member of the Snoddy Chapel Church of the Nazarene in Jasper, Alabama. She is survived by her husband, four daughters, one son, and many friends who were blessed by her godly life. Funeral service was conducted by Rev. H. H. Hooker.

MRS. MAE LATHAM was born February 22, 1885, and died February 27, 1951, in Mt. Vernon, Illinois. She was converted at an early age and lived a sincere, triumphant and devout Christian life, and died in the faith. She was a member of the Church of the Nazarene for a number of years. She was the mother of Rev. Leo Latham, Nazarene pastor at Griggsville, Illinois. Besides Rev. Latham, she is survived by her husband, one daughter, and two sons; also her mother and two brothers. Funeral service was held at the Church of the Nazarene in Mt. Vernon, where she held her membership, with her pastors, Rev. David and Grace Milby, in charge.

ANNOUNCEMENTS

RECOMMENDATIONS

I want to take this opportunity to recommend Mr. Wilbur L. Mansveld to our churches everywhere. The Mansvelds are spiritual, sincere, co-operative, and hard workers. Brother Mansveld is gifted and well trained as a musician. Churches interested in a music director and a director of religious education should contact him. His address, 1122 Grant Street, Evanston, Illinois.—Roy H. Cantrell, President of Bethany-Peniel College.

Rev. Paul and Hallie Smith are entering the evangelistic field upon graduation from Bethany-Peniel College in June. Brother Smith is an earnest preacher; Mrs. Smith is an excellent children's worker, good musician, and both of them are very spiritual. They will render helpful service to any church.—Glen Jones, Superintendent of Eastern Oklahoma District.

This is to recommend Rev. L. K. Lutz, a licensed minister on our district, for revival meetings. He will be graduating at Olivet Nazarene College the latter part of May and then will be open for calls anywhere. He has had experience both as pastor and evangelist; believes in and preaches the full gospel. Give him a call.—W. E. Albee, Superintendent of Western Ohio District.

Rev. L. E. Shaw, for many years pastor of some of the better churches in the state of Oklahoma, has announced that he is entering the field of evangelism this fall. Brother Shaw has a wide knowledge of the Bible and is an excellent Bible preacher. His long years in the pastorate well equip him with an understanding of the pastor's problems. Use him in conventions, rallies, revivals, leadership training courses. He is a good man as well as being versatile. Address him, 1115 East 5th Street, Bartlesville, Oklahoma.—Glen Jones, Superintendent of Eastern Oklahoma District.

BORN—to Mr. and Mrs. Weston Brown of New York City, New York, a son, Kenneth Martin, on February 9.

WEDDING BELLS

Miss Mae Cater of Rayville and Mr. Clarence Tucker of Pioneer, Louisiana, were united in marriage on April 1, at the Nazarene parsonage in Clarksdale, Mississippi, with Rev. J. A. Russell officiating.

Miss Grace White and Mr. Fred Corkron, both of Clarksdale, Mississippi, were united in marriage on March 24, at the Nazarene parsonage, with Rev. J. A. Russell officiating.

Miss Flora Frey and Mr. Duane Kuntz were united in marriage on March 15 at the Chapel of Roses, Pasadena, California, with Rev. B. Jerry McClain officiating.

Miss Lois E. McGill of New Philadelphia and Mr. John W. Harris of Wadsworth, Ohio, were united in marriage on February 24, at First Evangelical-Reformed Church in New Philadelphia, with Rev. J. D. Poole, pastor of the Church of the Nazarene, officiating.

Miss Mae Salee Miller of Ada and Mr. Ethan L. Beals of Oklahoma City, Oklahoma, were united in marriage on November 17, 1950, with Rev. S. H. Owens officiating.

UNCLE SAM

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

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SPECIAL PRAYER IS REQUESTED by a friend in Michigan for a saved wife and an unsaved husband, that a misunderstanding may be straightened out before there is serious trouble—an urgent request; also that the wife may be reconciled with another lady who is a Christian;

by a lady in Iowa for the salvation of her husband, as they have four small children who need to be reared in a Christian home—also for the salvation of her parents and brothers and sisters;

by a friend in Oregon in serious trouble and affliction, both physical and mental, that God may heal and deliver;

by a friend in Kentucky for special prayer and guidance for her brother, that a right choice may be made—that God will step in, that he may be saved and sanctified and have a normal, happy life;

by a lady in Indiana who is a backslider but wants to get back to God, that God may forgive her and come into her heart again—also for her son and his wife, that God may undertake, that their home may not be broken up, as they have five children under twelve years of age.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:

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

Assembly Schedule

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

G. B. Williamson:

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

Assembly Schedule

Florida	May 16 and 17
Northwest	May 23 to 25
Rocky Mountain	June 20 to 22
North Dakota	June 27 and 28
Canada West	July 4 to 6
Northeastern Indiana	July 11 to 13
Nebraska	July 18 to 20
Kansas	August 1 to 3
Iowa	August 8 to 10
Northwest Oklahoma	August 15 to 17
San Antonio	August 22 to 24
Kansas City	September 5 to 7
Abilene	September 12 to 14
Arkansas	September 19 to 21

Samuel Young:

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

Assembly Schedule

Idaho-Oregon	May 16 to 18
Oregon Pacific	May 23 to 25
Los Angeles	May 29 to 31
Arizona	June 7 and 8
New Mexico	June 13 and 14
South Dakota	June 20 and 21
Minnesota	June 27 and 28
Colorado	July 4 to 6
Michigan	July 11 to 13
Pittsburgh	July 18 to 20
Kentucky	August 8 and 9
Northwestern Illinois	August 15 and 16
Southwest Indiana	August 22 to 24
Indianapolis	August 29 to 31
Louisiana	September 5 to 7
Southwest Oklahoma	September 19 to 21

D. I. Vanderpool:

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

Assembly Schedule

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

District Assembly Information

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

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

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

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

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

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

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

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

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

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

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