

FE 20 '51

Official Organ

Church of the Nazarene



HERALD OF HOLINESS

The Shadow of the Almighty

Stephen S. White

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Ps. 91: 1). Most of us know what it is to find relief from the burning heat of the sun under the shadow of a lonely tree. How much more does the shadow of the Almighty shield us from the burning heat of life's hardships and misfortunes! More than once during recent years I have heard those who have lost a relative tell of God's special help in their time of sorrow. A wife thought she could not stand it for her companion to be taken, but she did. She dwelt in the secret place of the most High and, therefore, was protected from the burning heat of her sorrow by the shadow of the Almighty.

During the depression, which still lingers in the memory of some, there were those among God's servants who felt the burning heat of financial disaster. But they did not give up their faith in God nor lose the joy of the Lord. There was a reason! They were abiding under the shadow of the Almighty, and this tempered the awful heat of sudden and unexpected poverty. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

I have seen those in defeat who had high and holy ambitions, but they withstood the burning heat of their disappointment. The shadow of the Almighty protected them in that hour. They carried on with a smile, in spite of what had come their way. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

Shade is promised only to those who dwell in the secret place of the most High. If we would protect ourselves from the burning heat of life's hardships and misfortunes, we must constantly live in touch with the Almighty God!

February 12, 1951

"The Mid-Century Crusade for Souls"

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

CAMPAIGN WINNERS FOR 1950

Albany, Central Ohio, South Dakota

TELEGRAM

Little Rock, Arkansas—First Church, Little Rock, closed an eight-day revival and holiness convention with Dr. D. I. Vanderpool, Rev. Glenn Griffith, Rev. Lawrence Hicks, and Rev. Elbert Dodd as speakers. Rugged holiness preaching, old-time shouting, altar scenes indescribable with many praying through to victory. Around forty visiting ministers in attendance. First Church making progress under the leadership of Dr. I. C. Mathis as pastor.—W. H. JOHNSON, *Superintendent of Arkansas District.*

NEWS IN BRIEF

Paul Julius Schmelzenbach, age thirty-four years, died January 30, 1951, at the Samaritan Hospital in Nampa, Idaho. Born in South Africa, Paul returned to Africa as a missionary, serving from 1944 to 1949, when he returned to the States because of illness. Since returning in March of 1949, he has been very ill and had a number of operations.

Rev. L. Wayne Sears has resigned as pastor at Pittsburg, Kansas, to accept a call to the church in Ponca City, Oklahoma.

Samaritan Hospital School of Nursing, Nampa, Idaho, had its annual week of prayer in January. Rev. Leslie Parrott delivered a series of practical holiness messages. Students and faculty alike were refreshed by the presence of the Holy Spirit in these services.

On Wednesday of January 24 an explosion and fire completely destroyed the Church of the Nazarene, also the parsonage, at Bristow, Oklahoma. The church was built in 1938, and the congregation had just finished painting, varnishing, and redecorating the auditorium. Both church and parsonage buildings, including all the contents, were a total loss; the loss is estimated at \$25,000. Pastor H. A. Carman and the official board have already met and decided to rebuild the church at the same site.

Mr. and Mrs. Sidney Boone of Erin, Tennessee, celebrated their golden wedding anniversary on December 24,

1950. The Boones have a long and interesting history in connection with the Church of the Nazarene in Houston County, Tennessee. Mrs. Boone is a daughter of L. Patterson, well-known pioneer Nazarene; Mr. Boone is a son of J. D. (Jack) Boone, early settler of Houston County. Their children are: Lorraine Boone of Oak Ridge, Tenn.; C. Darrow of Paris, Tenn.; Donald of Moline, Kansas; and Harold of Erin. Forty guests, many of them lifelong friends, were present for the anniversary celebration. B. L. Patterson, a brother of Mrs. Boone, who celebrated his golden anniversary two years ago, was a former district superintendent of Tennessee; and another brother, T. M. Patterson, celebrated his golden anniversary one year ago.

"I am the vine, ye are the branches." The vine brings the life fluid to the branches, that they might bear much fruit. As the branches, let us bear fruit worthy of Him who is the Vine.—WM. H. COATS.

HERALD OF HOLINESS

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These Districts Roll Up Remarkable Subscription Lists to Win

Top Local Churches in Each Zone Announced

SENSATIONAL subscription lists by Albany, Central Ohio, and South Dakota districts make them winners of the 1950 HERALD OF HOLINESS campaigns in their respective zones for the second consecutive year. Each exceeded the quotas of two-thirds of their memberships by large margins: Albany District quota—1,376, subs.—1,881; Central Ohio quota—5,139, subs.—7,352; South Dakota quota—306, subs.—695.

Campaign managers and district superintendents of the winning districts are respectively: Merwyn D. Gray and Renard D. Smith, William O. Blue and Harvey S. Galloway, and Elwood Tame and William H. Deitz.

The final tabulation shows that local churches hit unprecedented highs in their subscription lists and their percentage of subscriptions over membership. The winners are as follows:

Churches with membership over 200—Zone I, Huntington, West Virginia, 119%; Zone II, Lanett, Alabama, 233%; Zone III, Medford, Oregon, 95%. Churches with membership 100 to 200—Zone I, Enid, Oklahoma, 117%; Zone II, Mobile First, Alabama, 191%; Zone III, Burlington, North Carolina, 151%. Churches with membership 50 to 100—Zone I, Mason City, Iowa, 223%; Zone II, Gallipolis, Ohio, 241%; Zone III, Sweet Home, Oregon, 251%. Churches with membership up to 50—Zone I, Hecla, South Dakota, 314%; Zone II, Wadsworth, Ohio, 396%; Zone III, Winchester, Virginia, 527%.

Other districts and local churches made outstanding records. They will be listed and their records given in later issues.

Our highest commendations and wholehearted thanks go to these winners!

The pastor, Roy F. Stevens, of First Church Washington, D.C., recently sent in a list of 185 single subscriptions and an order for a bundle of 20 to be sent each week.

THAINE F. SANFORD,
Sales Promotion Manager

INDIA-BOUND!

General Superintendent Williamson

THIS morning at six o'clock (January 13) our good ship "Strathmore" of the Peninsular and Orient Line pushed off from the dock at the outer harbor of Adelaide, South Australia. We are now sailing across the Great Australian Bight. Next Tuesday we will land at Fremantle, West Australia; and after a few hours there we will sail across the Indian Ocean for Bombay, India, via Colombo, Ceylon. It is a voyage of almost two weeks' duration. We have a beautiful room, and all the appointments of the ship are excellent.

For weeks we battled between two opinions, whether to return to America after we had finished our assignment in Australia or to proceed to India and complete the schedule that we had set out to accomplish. Many hours were spent in prayer seeking for God's guidance. Friends, whose judgment we respect and whose concern we appreciate, advised us to come home. Once we had tentative plane reservations booked for Honolulu and Los Angeles.

We postponed the final decision as long as we could, waiting for indications of human and divine significance to guide us. Less than forty-eight hours from the time we had set as a dead line, in one hour, all the questions in our minds were answered. We would proceed to India. Since then we have been at peace. We had no misgivings as we set sail this morning. The promises that God gave us in the beginning are sweet and precious today. We are confident God will go with us and prepare the way before us. We trust we are not presumptuous. We had a strong pull in both directions.

We are grateful for the many prayers that have been offered for us, and we know that chain of faith has reached around the world. We were comforted in those days of uncertainty by the knowledge that "though sundered far, by faith we meet around one common mercy seat." We humbly request that all who know the worth of prayer shall continue to remember us at the throne of grace.

It has been a privilege and an undeserved honor to minister to our Nazarene people of Australia. They have received us as their very own. They have given us unstintingly of their substance, their co-operation, and their love. We have tried to enter into their labors and trials in true Christian comradeship. It was not easy to wave that last farewell this morning, realizing that to a great extent we unloaded on their shoulders the share of burden we had carried for six and one-half weeks.

District Superintendent Berg, who met us in Sydney when we arrived, was there to see us off this morning. Our hearts had been knit to-

gether in Christian love. It was like saying good-by to a brother in the Lord. With him were Brother and Sister Erle Spratt, Jan Clucas, and Jeff Chomel. They represent 172 of like faith in Australia.

They are a small company with a big work to do for God. There are the continent of Australia and all Australasia to evangelize. But they have a big God and they are strong, courageous people with simple, unshaken confidence in Him. As we steamed away we gave a mutual pledge of prayer and faith for one another. We urge all who read these lines to remember these valiant soldiers of the Cross in prayer also.

You Ought to Be Sanctified (II)

By Leslie Parrott*

FOR the sake of your influence, you ought to be sanctified! One of the most thrilling stories out of the Early Church tells about the healing of the lame man by Peter and John at the gate Beautiful.

If ever there were two men who had a right to stay away from church, it was Peter and John. If these men had refused to go to the Temple and had stopped giving their tithe, not many people would have blamed them. They were misunderstood and despised by the church leaders.

The pastors of the church were the same men who had crucified Jesus. They hated Peter and John and would have killed them too, had they dared.

However, Peter and John did not go to church to worship man. At the hour of prayer, they went to worship God in the Temple. En route, they experienced the healing of the man by the gate Beautiful. The New Testament gives us its first record of shouting as the healed man began to walk and leap and praise God. He ran into the Temple telling what had happened, and the crowd came out to hear Peter and John preach. This incident finally brought to Peter and John an opportunity to witness before the Sanhedrin.

And all these blessings would have been missed if Peter and John had not had a right spirit under pressure. Their influence was saved because they were sanctified. If, like many people, Peter and John had shown a carnal spirit, we would have missed one of the most thrilling chapters from the history of the Early Church.

And so, for the sake of your influence, you ought to be sanctified!

*Northwest Nazarene College, Nampa, Idaho

"Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: . . ." (I Samuel 12:23).

The Indispensableness of Jesus

By Peter Wiseman*

Without me ye can do nothing (John 15:5).

THERE are things which are considered indispensable. There are rights which are indispensable, as may be seen, for instance, in the "Bill of Rights," and there are rights which are not. It sometimes happens that men of leadership in Church and in state are considered indispensable, but they pass on and the Church and the world move on. They were not indispensable. But not so with Jesus: "Without me," He said, "ye can do nothing."

These words of Jesus were spoken within the shadow of the cross on which He would die. With His few disciples He was walking through the vines on His way to the Garden of Gethsemane, then to the Cross. As He walked with them, He gave the story of the vine and the branches, in which the words of the text were uttered. Words of warning are included: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (v. 6). At the same time, He gave words of comfort: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (v. 5).

These words are daring, for what mere man could or would even dare to say, "Without me ye can do nothing"? Daring, too, in the light of the Cross, as if to say, "Yes, I shall be put to death, but that is not the end." He knew that He would live forever. John saw Him die, but later He saw Him as the risen "Son of man," glorious in majesty and power in the midst of the churches (Rev. 1:13-18).

Jesus is indispensable in the light of *salvation and cleansing*. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you" (John 15:2-3).

Jesus is indispensable in the light of *fruitfulness*. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (v. 4).

Jesus is indispensable in the light of *usefulness*. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit" (v. 5). What a danger there is of an attempt to carry on without Him; an attempt to put over our program without Jesus in His presence and power!

*Nyack-on-Hudson, New York

Jesus is indispensable in the light of *prayer*. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (v. 7).

Jesus is indispensable in the light of *discipleship*. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (v. 8).

Jesus is indispensable in the light of *friendship*. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you" (v. 15).

Jesus is indispensable in the light of *final conquest*. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

God Loves Good Workmanship

By Harold Buckner*

Whatsoever ye do, do all to the glory of God (I Cor. 10:31).

THIS is a practical admonition, very applicable in these days and times. Not long ago I received a letter from a lady in our church, and I would like to share it with you. She writes:

"When I went to work in the peaches this year at the cannery, it was with a feeling of dread, for last year I had so much trouble operating the cutting machine. It seemed that, no matter how hard I worked and tried, the peaches came out crooked. The floor lady came to me complaining that I was very slow and that the peaches I cut were crooked. Of course this meant not only that my job might be in jeopardy, but also that I would be put on an hourly basis instead of piecework.

"I went home very discouraged, for I did want to do my best. As I was lying in bed, this thought came to me: It wasn't a very good testimony for a Christian to have the floor lady watching me so closely; and also if I did have the opportunity to testify to them, they wouldn't believe me, for my work wasn't very good. I prayed that night that Jesus would help me to cut the peaches straight. Also, I prayed before I went to work the next evening; and as I was putting the first peach on the machine, I prayed this prayer: 'Lord, help my work to be a testimony in itself, that those who are watching might know that I want to do it right.'

"It seemed so easy that night, and nearly every peach was cut perfectly straight. For the next four weeks I had seven different floor ladies. Two of them said they didn't see how I could cut the peaches so straight; and three of them said that if

*Pastor, Oakdale, California

the other workers did as well as I did they wouldn't have any trouble at all with the cutters. Before the end of the first week, they turned my machine up as fast as it would go, indicating that I could do the work.

"Please do not think that I am bragging, for I could not have done it in myself. I believe the Lord Jesus helped me, and He should receive the glory."

God's Plan for Financing His Church

By V. S. Rushing*

Bring ye all the tithes into the storehouse (Mal. 3:10; see also Neh. 13:11).

GOD has given us instructions concerning every detail of His kingdom, including scriptural instructions as to how to finance His kingdom.

In Genesis 14:20 we have the first tithing example. To show his appreciation to God for deliverance from the land of the enemy, Abram gave tithes unto Melchizedek, who is a type of Jesus Christ, our High Priest.

One hundred and fifty years from Abraham we have the first tithing pledge: "And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:22).

Two hundred and sixty years later, God tells us to whom the tithe belongs: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord" (Lev. 27:30); also "the tenth shall be holy unto the Lord" (v. 32). We often speak of *my* tithe, but it is not *mine* at all. It is God's tithe; it belongs to God, and should be given to God.

Seven hundred and sixty years later we have an example of the results of tithing: "And the tithe of all things brought they in abundantly" (II Chron. 31:5); and in verse 10, "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty."

Two hundred and eighty-one years later we have these words (a part of our text): "Why is the house of God forsaken?" (Neh. 13:11). The Levites and singers had quit the service of the house of God and fled every one to his field. Why? To make a livelihood. This was necessary because the people had withheld their (or God's) tithes.

Forty-eight years later, Malachi teaches us where to put the tithe: "Bring ye all the tithes into the storehouse" (Mal. 3:10). That is easily understood—just bring all of God's tithe into God's storehouse. Charity and all other

things should be taken care of from the nine-tenths that is left unto us.

Four hundred and thirty years later, Jesus teaches tithing: ". . . these ought ye to have done [tithe], and not to leave the other undone [judgment, mercy, and faith]" (Matt. 23:23).

Finally, Malachi gives us the results of tithing (see Mal. 3:10-12). (1) Heaven's windows will be opened. It is indeed a perilous time when the windows of heaven are closed to us. (2) The devourer will be rebuked. "I will rebuke the devourer for your sakes" (v. 11). (3) Meat in thine house. This no doubt implies, first of all, spiritual meat. Without spiritual meat in God's house, dearth prevails. Also, there is implied material meat for the physical body. "He shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts" (v. 11). (4) The overflow blessing. ". . . and pour you out a blessing, that there shall not be room enough to receive it" (v. 10).

We especially like to think of this in spiritual blessings. God blesses the church, and the people, who follow His financial plan for the support of the Kingdom.

It never has been the plan of God to finance His kingdom through ice cream suppers, oyster stews, or house-to-house selling of commercial products. These methods are oftentimes resorted to because God's plan has not been practiced in the church. God has promised to make us a convincing crowd if we obey Him. "And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts" (Mal. 3:12).

"Will a man rob God? . . . In tithes and offerings" (Mal. 3:8). What a terrible accusation! The result of robbing God is: "Ye are cursed with a curse" (Mal. 3:9).

May God help us to practice His method of financing His kingdom. Then we shall have plenty to spare, and also will lift the curse from our lives and our churches.

Prayer of Maturity

By Clarence Edwin Flynn

*Once I went forth each morning time to meet
The day on confident and eager feet,
Feeling sufficient to achieve my aim
And wise enough for anything that came.*

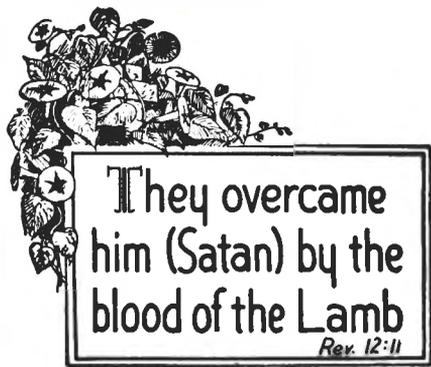
*But that was long ago. The teacher-years
Have made me see, too often through my tears,
How groping is my mind, my feet how slow,
How dim my eyes to see the way to go.*

*Knowing the need and weakness that are mine,
I ask now but to place my hand in Thine,
Dear Lord, and humbly live each day with Thee,
Knowing that then all will be well with me!*

*Pastor, First Church, Montgomery, Alabama

So You Lose It Again!

By H. M. von Stein*



SINCE that day, three years ago, when I first looked across the canyons at Tom Mountain, still and remote among the crags that inhabit the rocky empire of Crater Lake domain, I had wanted to go there. "Tom," by and large, is not much of a peak, but he is in the heart of a wilderness. Other people do not go there. To climb Tom Mountain would be an experience peculiarly my own.

Often we look upon a spiritual blessing that way. We see someone else getting blessed, and the preacher urges us on to a closer walk with God. We look at the blessing as something desirable all right, and we will go up there someday—but for the present there is some other pressure.

The trip to Tom came, as I had known it would, if at all, on the heels of a lightning storm. The bolt struck near the base of the peak and also in another spot some miles distant, near the lip of Red Blanket Canyon. The lookout saw the lightning go down and the smoke come up, but darkness cut visibility, and I was instructed to be ready early the following morning.

By noon the following day, having traveled since daylight, I sat upon Tom Mountain, with Sandy, my saddle horse, and Dillon, the government pack mule, tied in the timber below.

Tom was not a disappointment. He is carved of wind and frost, lightning and time into a biolith whose upthrust fingers are wrinkled with ancientness. Huge granite boulders are balanced one upon the other—with me on top of that. It is quite a scramble to get there, but from here one can see to the downward curve of the earth in every direction except toward Crater Lake, which towers against the horizon, only twenty miles away.

All about lies a wilderness of shattered stone, garmented in the bronze velvet of fir forest, trimmed in the snowy lace of cascades in thousand-mile-deep canyons of smoky blue. I knew the name of the canyons; I knew the names of the mountains above them, as one knows the lineaments of a beloved face. To those of us who love the untrammelled wilderness, there is not much left. Far away, but all too near, yellow clouds of dust are visible to a good eye, marking the advance of machines and men who are grinding this wilderness into a shambles of broken sticks and guttered roads in the name of progress and under the impulse of greed!

One short year ago I would have been out of touch with civilization here, but now at my elbow reposed a little kit called a radio. From it, directly, came the sound of my superior's voice.

*Medford, Oregon

Johnny was on Blue Rock, which, from here, looked like a clod of dirt among some weeds. Johnny said the Red Blanket fire was showing up and for me to proceed over there. The lookout on Bessie, who was nearest, would precede me and try to hold the fire until I could get there too. It was now four in the evening. It was a long way, over mountains where there is no trail and where no one has traveled, perhaps, for countless years.

I hated to leave Tom Mountain. It is like any other place of blessing—one cannot remain in a place like that! You can go on to a higher peak; but if you do, you have to climb down the one you are on.

There is no earthly use in insisting that one can remain upon a *peak* of blessing indefinitely because, in the very nature of human experience in the divine realm, one blessing is the stepping-stone to another. And to determine to remain upon one mountaintop is to worship a sensation rather than the Author of an experience.

There was a purpose in my having climbed Tom Mountain. It was to get a clear vision of what I had before me. That is the purpose of spiritual blessing. When the vision is clarified, power is imparted!

By great good fortune I caught a glimpse of the smoke from the fire I was to find. Once I got down in the timber I would see it no more until I arrived, and it looked a long way and difficult. Already, by the time I had packed the equipment and bedding upon the pack mule and saddled Sandy, I was involved in the new experience of traversing that part of the wilderness which, because of its sheer remoteness, will remain unspoiled for quite a while. In the back of my mind I had Tom Mountain; he would always be there. The experience of being up there enlarged my experience of seeking a way through the trailless forest, down over cliff after cliff until at eight o'clock that evening I knew I must be near the fire.

Halting the horses, I filled my lungs and gave forth the yell that used to call the cows. The lookout said I scared him nearly to death, for he was only a few yards away. Together we

finally located the fire. Another night and day, and the following day I rode once more down the trail of the Imnaha to camp. The fire was out.

The peaks are back up yonder, but in my heart is a picture of Tom Mountain and how it feels up there. I shall go there again someday, God willing, but there are other peaks. I shall climb them, also. But I shall not remain upon them. They are exquisite, but God made them; He is more so!

One day I shall climb a mountain from which it shall not be necessary to come down! That will be better than a dozen Tom Mountains!

Rupture and Rapture

By R. A. Kerby*

IN his great desire to see the Corinthian converts established, Paul firmly declares that if they are to be received as sons and daughters of the Lord Almighty, they must "come out" from all pagan worship, "be . . . separate" from all pagan practices, and "touch not the unclean thing" in whatever form it may make its insinuating appearance. Rupture with the world must precede the rapture of sonship and daughterhood.

The unutterable rapture of being received as sons and daughters by the Father Almighty is reserved for those, and only for those, who have experienced a complete rupture with the course of this Gentile age. Until and unless we have died and died completely to "the world and its applause, to all its fashions, customs, laws, to those who hate the humbling Cross," we never can know the shining joy, the glorious majesty, and the holy rapture of a filial relationship with the Almighty.

How many today are attempting to achieve this rapture without rupture! But no amount of feverish praying, loud testimonies, or high-pressure singing will bring the Fatherly caresses of the Almighty if His all-seeing eye discerns that the heart is yet set upon this fading world. Although this poor world is presently breaking up, yet there are many who are clinging to the pieces, large and small; and this while declaring that they are in communion with the meek and lowly Nazarene, who experienced unutterable glory with the Father before this world was!

One real touch of Christ's pre-creation glory with the Father will induce such glorious rapture that the rupturing of worldly ties will seem but like the small dust of the balance. The inflexible dictum of the Scriptures is: No rapture without rupture.

A sincere rupture with the world will bring rapture now and prepare the soul for the final rapture of the saints when the tried, the true, and the Blood-washed will be received by the Almighty into mansions eternal!

*Canon City, Colorado

God's Purpose

By S. Ellsworth Nothstine*

PAUL'S letter to the Ephesian church reaches the highest heights and deepest depths of his teaching concerning the Church. Immediately after the introduction in this letter, Paul shows how the Church is the result of the purpose and plan of God, "before the foundation of the world."

Even in the period before the foundations of the world were laid, God's choice for the members of His Church was that they should "be holy and without blame before him in love." And in order that this purpose should be realized he foreordained them to "adoption . . . by Jesus Christ to himself."

The whole thought is stupendous and staggers our thinking. When in the light of our weakness, and our own stubborn, selfish will, we see the great purpose and love of Christ for His Church, it causes us to wonder all the more. But our God is not only a God who wills; He works, and He works according to His will. "Him who worketh all things after the counsel of his own will" (Eph. 1:11).

Notice how the thought moves backward until it reaches the very will of God. That is the end; we can go no farther. Next in order is His counsel, and that is more than desire. The word counsel as used here means deliberate planning and arranging, in which the ways and means of carrying out that will are considered and provided for.

Finally, when the planning or counsel is complete, God works. He does, in His own power, all that He has planned to do in order that His purpose may be fulfilled and realized. There is the place of our confidence and assurance.

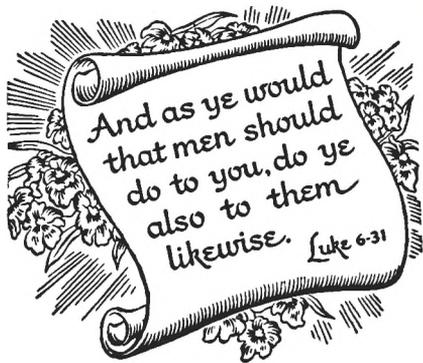
*Evangelist, Visalia, California

Grace Before Meat

By A. M. Quick

*O Christ, who Cana's wedding feast did bless
With Thine own presence and Thy voice divine,
And in the Jewish waterpots of stone
Did change the pallid water into wine;
Who in that house in old Capernaum
Sat down to meat with Peter's family,
And often shared the simple, homelike meal
Prepared by loving hands at Bethany;*

*Come Thou to us. No stranger shalt Thou be
In our poor homes and hearts who worship Thee!
Sit at our board, partake our humble cheer,
Our honored Guest forever welcome here.
Let our poor lives be glorified by Thee,
O Christ of Cana—and of Calvary!*



An Elder Without Charge

By Haldor Lillenas*

IN the year of 1923, Mrs. Lillenas and I, and the two children, drove up Washington to Sixteenth Street in Indianapolis, Indiana, and brought our Durant car to a standstill at the doors of First Church of the Nazarene. It was a dark, dingy, and foreboding-looking building in a smoky city. Our hearts sank within us. We had come from beautiful, sunny southern California to accept the pastorate of this church. During our three years there we had some very gracious victories and, with the help of God and a faithful and loyal people, many were added to the church and a beautiful new building was erected.

At the close of our third year in that pastorate, I felt that the Lord was clearly leading me to give all my time and attention to the writing and publishing of sacred music. With great reluctance, I resigned my much-loved pastorate to enter this wider field. Since that time, now almost twenty-five years ago, I have been technically and ecclesiastically an "elder without charge."

Perhaps it may be a bit difficult to define the status of an elder without charge. Generally speaking, I believe it is understood that an elder who is not a pastor, a missionary, a district or general superintendent, is in this class. If this be the case, we find that all evangelists, college presidents, teachers, editors, writers, persons serving the connectional interests of our church, all elders who have gone into the business field, and ministers who are in ill health or who have retired because of old age or for other reasons—all these may be considered as elders without charge.

It would seem to me that such elders as are engaged in evangelistic work, in the teaching or editorial ministry, or who have assumed the duties of work connected with the general interests of our denomination, and such as are giving full time to editorial or the writing ministry, should indeed be considered elders who "have a charge." All of these have a very important field of labor in God's kingdom.

*Nazarene Elder, Kansas City, Mo.

Generally speaking, an elder without charge occupies a rather peculiar position in the church. He is somewhat like a physician who has discontinued his practice, like an attorney who no longer carries on his profession, or like a businessman who has gone out of business.

He is still an elder in the church; he cannot very well be anything else. Unless there is some vital reason, he cannot surrender his credentials and assume the status of a layman. On the other hand, if he remains an elder, he may find it a bit difficult to act the part of a good layman in the local church. If he becomes too prominent in local church activities, he may not be understood. It is only on rare occasions that an elder is placed in any prominent position in the local church; it is better that he remain more or less in the background. Since he has had experience in pastoral work, he must of necessity be cautious in giving any advice; in fact, the less such advice is offered, the better. He may know of a much better way to conduct the services, or the business of the church, but he dare not offer any suggestions.

An elder without charge must be faithful to his pastor at all times. He must be loyal, prayerful, and understanding; yet he must ever refrain from offering suggestions lest his motives be misunderstood. He must support his pastor in every way, but with careful consideration of anything that would in any way indicate that his knowledge or experience in the past should merit any special consideration.

An elder without charge finds it a bit difficult to act the part of a layman, and yet he must act the part of one as nearly as may be consistent with his ministerial standing and experience.

An elder without charge will be more or less lonely in that he misses the fellowship of his ministerial brethren. He becomes accustomed to this in time but, nevertheless, there is a sense of loss to which he must become resigned.

While he may be technically and ecclesiastically an elder without charge, yet he has the consolation of knowing that his present status is due to providential circumstances. If he is an evangelist, he has a very wide field of usefulness; if he is a district or a general superintendent, he is indeed a pastor on an enlarged scale; if he is a teacher, writer, or editor, his opportunities for doing good are unmeasured. If he has attained an age that prevents further active work, or if his health has failed, then he has the assurance of knowing that he is in favor with both God and man, and also he will have the pleasant memories of a life well spent when his age and health permitted.

May it be said that in whatever state we may be, in whatever connection as related to the church and the kingdom of God, as elders without charge we can say with Charles Wesley:

*A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky.*

The Greater Goliath

By Arthur H. Townsend*

THE Christian is face to face with an outstanding adversary—Satan. Satan is a “giant” of spiritual darkness, but he is defeated in Christ Jesus. David, meeting Goliath, symbolically pictures the Christian meeting Satan. We are “warring” a spiritual warfare. David said, “Let no man’s heart fail because of him [Goliath]; thy servant will go and fight with this Philistine” (I Sam. 17:32).

But David realized that he must have God’s backing. He realized that human failure is readily produced. God’s backing, however, made David courageous. Too, he realized that he could not war successfully equipped with Saul’s armor. He could not use the accouterments of another warrior, although that warrior were king of the nation, Israel. He was not a copyist. True, it is often good to pattern our lives after great and successful men, but one cannot enter the field of spiritual warfare in the “armor” of others. Each must have an individual experience with God. We must know the power of the secret closet both experientially and individually. David said, “I cannot go with these; for I have not proved them” (I Sam. 17:39).

When David went forth to battle, the Philistine cursed him in the name of his gods. Little wonder! His pride was hurt to see a stripling youth coming toward him with so little equipment. Pride was the undoing of Satan and of Goliath. David did not fight in his own strength; he fought in the strength of the Lord. There was no pride in David’s heart; he said: “Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied” (I Sam. 17:45).

David had chosen “five smooth stones out of the brook” (I Sam. 17:40). Why? Why did David choose *five* stones? One was sufficient! He killed Goliath with *one* stone. I believe that David desired to be well equipped with weapons which had been proved previously. He desired, although one was sufficient, to have five stones in his shepherd’s bag. When one meets a grizzly (Goliath), it is far better to have a full magazine load in your gospel gun than to have only one bullet! David disdained *unproved* weapons, but he was well equipped with *proved* weapons.

The Word and the Spirit are essential; the secret place is needed; we need to know God in consecration and sanctification. “One” stone was not sufficient! True, one stone killed Goliath, but there were four in reserve. Hastily prepared and poorly equipped Christians will not stand

solidly in the battle. It is far better to choose “five” smooth stones than to choose “one.”

I wish you to notice how the giant disdained David. “Am I a dog, that thou comest to me with staves?” David typifies the Christian. We are weak in our own strength; but David was warring a warfare in God’s strength. When we humble ourselves, confessing our need of God’s strength, we are victorious. “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty: and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence” (I Cor. 1:26-29).

Satan disdains us, too. If we war in our own strength, he *double* disdains us. But, at the power of the living God, Goliath toppled to the ground. So will Satan likewise fall. We have been called to pull down spiritual strongholds and slay giants. “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. 6:12).

David did not fight in the name of Israel’s earthly king; he did not fight in his own name. He fought in *the name of the Lord!* Hallelujah!

LEGACY -

By Georgia Moore Eberling

*“The peace of God that passeth understanding”
Is God’s own legacy to His dear child.
He knew that trial and bitter persecution
Would be his heritage when storms were wild,
And so He gave this gift
To His loved children:*

*Untainted peace to sweeten Marah’s bitter waters,
Safe peace to be an anchor to the soul,
Strong peace to hold one steady through the turmoil
Of disappointment, and life’s unjust shocks.*

*It flows deep in the soul, this clear, sweet water.
It cools the parching, searing flame of hate.
It bubbles up, a spring in drouth and desert,
And never fails, be summer soon or late.*

*It draws the sting from fever of injustice,
And makes what seems like doom a fruitful field;*

*“The peace of God that passeth understanding”—
The Christian’s secret weapon and his shield!*

*Prince George, B.C., Canada

Religion That Speaks for Itself

By Ralph Fox*

WHAT can I do to help carry your load today? This should be the question upon the lips of every lay member to his pastor, as well as to every brother and sister in Christ. Many times we say we love, but are we ready to show that we love? It takes more than words to prove we love our pastor and our brother and sister.

At one time in a place where I worked I became acquainted with a man. He knew I was a Christian and had confidence in me. When talking with me, he'd generally have a question to start the conversation toward discussing some part of the Bible, and things which go to make up the Christian life. Many times I expressed my love for him, and told him how I longed to see him saved.

He lost his job at that plant, and soon after that became very ill. Being out of work and having a large family, before long he was much in need. I heard about him, but didn't think much about it, since we had no more material goods than we needed for ourselves.

Soon God placed a burden on my heart for this man and his family, plainly instructing me to help him. At first, I answered the way too many people answer the call for help. "But, God, what can I do? No more than I have, what little bit I could give wouldn't help much anyway." Not willing, of course, to minister and work among those really in need!

But I heard these words ringing in my ears: "What kind of Christian are you? Do you love the Lord like you said you did? What would He think of you? Are you a Good Samaritan? Are you willing to be a servant of God? Will you follow where God leads? If a few dollars will help to restore this man's health, wouldn't it be worth your doing without it? Would you trust Me to supply your needs, as you help to supply the needs of others? Are you a vessel fit for the Master's use?"

After I had thought and studied for a little, I caught the vision of the man in health, working and making a living for his family; I caught the vision of a soul saved through an act of kindness. I wondered how I could live with that few dollars, if I could not get along without it! I heard the question, "What if he should die and you had done nothing to help?"

The next day found me ordering needed supplies, including milk and eggs for that necessary diet, which he had no money to buy. I intended that no one should know of what I had done; but the word of my help soon got around. I could not keep the secret anyway, so I spread the word of this man's need among my folks and among those with whom I worked. It wasn't long until

we were gathering food and clothing for the needy family.

A sister in Christ had visited him and prayed with him, and saw him trust and accept Jesus Christ and be saved. God burdened me for his healing, and a friend and I visited him and prayed with him. The next evening as I talked with him, he said, "I appreciate the help of my friends, and you; but your prayers have helped more than anything." He gave God the glory for it all. I say, If we really love, we will do something about it.

Think of how you encourage the pastor when you tell him you love him, that you are praying for him, and how much you appreciate him. But think how much more encouraging it would be to knock on the parsonage door and ask the question, "Is there something I can do to help carry your load today? Perhaps a sick person I could visit, or an unsaved friend I might see and speak to for you. Surely there is something I can do to lighten your load today." How much better he would feel after you were gone!

Think with me. After your visit, is your pastor encouraged? Is his load lighter, or have you unloaded your burdens on him? Are your troubles his troubles, or have you really done your best to lighten his load? Make this a part of your life. When you visit your pastor, and your friends, make this your main thought of interest. Is there something I can do to lighten your burden today? Not only will you be an encouragement to your pastor (and your friends), but also your life will become one of service to God and to mankind, and you will find that you are a blessing wherever you go.

Tact and Contact

By Evangelist Herschel Murphy*

TACT has been defined as the ability to say the right thing, in the right way, at the right time. This may also involve our actions' being ethical, and performed in the right way, at the right time. Many of us possess the dubious talent for always saying the wrong thing in the wrong way, and at the worst possible time—like the proverbial Irishman who always was "putting his big foot into his big mouth" every time he opened his mouth! Sad to relate, this affliction is not confined to the sons of Erin; apparently the pernicious malady has spread to all other races.

Large corporations spend millions in educating their personnel in the proper approach to prospective customers. Clerks are drilled weekly in courtesy, friendliness, and helpfulness. They are instructed to learn customers' names and to use

*Local Nazarene Preacher, Columbus, Indiana

*Lubbock, Texas

them often. All insults are to be borne with fortitude, and tempers held in check. The "customer is *always* right!" Whatever the cost, he must not be driven away. Goods are taken back after months of obvious wear, and money cheerfully refunded, all for the sake of keeping the customer satisfied. No competitor must be allowed to win any of their customers. Large signs loudly proclaim that the customer is the V.I.P. (very important person) in their place of business. Over the entrance one sees: "Through these portals pass the best people on earth—our customers!"

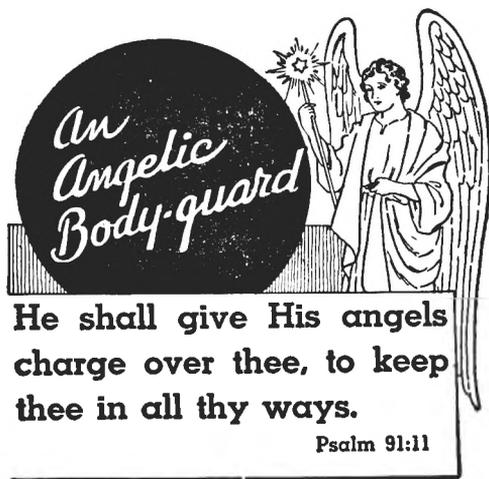
Could not we, as saved and sanctified Nazarenes, take a page from the book of the cold business world? Truly, "The children of this world are in their generation wiser than the children of light." Could not we "take" a little more for the sake of souls? If *people* and their good will are so important to the business world, are they not much more important to *us* and the house of God?

Do we put forth as much effort and spend as much money to contact the masses as does the business world? Remember, *all* their effort is expended for the sake of the *almighty dollar!* But ours is for precious, immortal souls, for whom Christ died! Do we use enough common sense and tact in contacting people for God and in our efforts to hold them?

Surely, if we use the proper *tact* we will make the proper *contact*. But the problem then is only one-half solved; we must *hold* them. God help us to use just a little of the good common sense of the business world in our work for the Kingdom!

O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea (Isa. 48:18).

Frustration of God's will in our lives has wrung from the heart of God a cry of despair and a sigh of pity!—EARLE F. WILDE.



An Angelic Body-guard

He shall give His angels charge over thee, to keep thee in all thy ways.

Psalm 91:11

FELLOWSHIP

By P. W. Campbell*

SAINST JOHN, the apostle and writer of the epistle that bears his name, places a high estimate on the importance of fellowship, both human and divine. In chapter one and verse three of the first epistle, he declared that the object of his writing was in order that all of those addressed might have fellowship with the apostles and believers, and become participants with them, in their fellowship with "the Father, and with his Son Jesus Christ."

This sacred circle of holy fellowship, he assured them, would procure for them two most glorious benefits. They would have spiritual light in which to walk, and would have cleansing from all sin. In other words, they would be entirely sanctified.

St. John could speak clearly in this matter, for, during the earthly ministry of his Lord, John and the Master enjoyed a most conspicuous fellowship together. That was not because of favoritism on the part of the Lord, but was a happy consequence based upon the undeviating law of love, which is responsiveness. It is scarcely possible for an honest, sincere heart to bestow its unselfish treasures upon another sincere heart without at once awakening and receiving a full measure of like sentiment in return.

The heart of Jesus, itself a treasure-house of love, is always yearning for an opportunity to give and take. John was a man of strong and generous impulses and, once perceiving the lovely perfection of his Lord, showered upon Him all the perfume of his copious heart. The result was certain; for since love never faileth (I Cor. 13:8), John's full offering met inevitably with a full response, which meant a soul fellowship, impossible to less generous suitors.

The reason fellowship with the Father and the Son gives spiritual light is that fellowship in progress means a walk together; and, since "God is light, and in him is no darkness at all" (v. 5), it follows, of course, that the path in which we walk is flooded with the very light of God himself.

The other heavenly grace derived from this divine fellowship is that the blood shed on Calvary for sin's destruction is thereby released to exert its fullest efficacy upon the soul in close companionship with its gracious Donor; so it cleanses from all sin.

How very important, then, that amid the distracting scenes and circumstances of life we keep that sacred fellowship jealously guarded and unbroken. So, while of necessity we are today walking *among* men, let us see to it that at the same time we are walking *with* our Lord.

*Nothing between my soul and the Saviour,
So that His blessed face may be seen,
Nothing preventing the least of His favor,
Keep the way clear! Let nothing between.*

*Springdale, Arkansas

Stewardship in Action

(Mark 12:41-44)

"JESUS SAT OVER AGAINST THE TREASURY." Jesus watched the people while the offering was taken. He did not do this just to see how they looked. He did it in order to see how much money they placed in the collection plate. He was interested in what each one cast into the treasury—not what he talked about casting in. In this business of giving, it is action that counts, and not words.

JESUS SITS OVER AGAINST THE TREASURY TODAY. He is watching what you give. He knew what you gave in the Thanksgiving offering, and He will know what you give in the Easter offering. He was fully aware of what you gave last Sunday, and He will not be ignorant of what you give next Sunday. In fact, all of your giving is an open book to Him. You may refuse to use the envelope system because you do not want anybody to know what you give, but remember that, envelope or no envelope, your liberality or stinginess is not hidden from the all-seeing eye of God. You may not even want your left hand to know what your right hand does when the collection plate is passed; but, whether you want it or not, God is sitting over against the treasury and will see what you put in. And while He watches what you do and records it, He knows that all you have belongs to Him. At best, you are only a steward, and should handle what you have solely for Him. This means that you must be sure to place in the treasury what He calls for.

"AND MANY THAT WERE RICH CAST IN MUCH." Jesus saw the many who cast in much, but He said little about them. He is not interested in the crowd, or mass, that gives; His eye is caught by the individual. No one can hide himself from God in the multitude of givers. I have heard people boast about how many good givers there were in their church. That's fine; but God watches the individual and his giving more than He does the number who contribute. He uses only one verse to tell about the many who cast in much, while He takes three to call attention to the widow who cast two mites into the treasury. God demands that each individual give what he can, even though there may be thousands of others putting their money into the treasury along with him.

THE WIDOW "CAST IN ALL THAT SHE HAD, EVEN ALL HER LIVING." Most of us will not be condemned on the basis of what we give to God, but rather because of what we keep for ourselves. This is the main truth which Jesus wants to get across in this story about the widow and the two mites. There were many who gave more than she did, but their contributions were not more in proportion to what they had. In other words, the trouble lay in what they kept for themselves. I am not bothered so much about what I give to

EDIT

Stephen

the Lord as I am about what I keep for myself. This is the real fear which I have about Nazarene giving. When I see our per capita giving is \$104.56, I am delighted. I am inclined to think that everything is all right when I look at it alone; but when I see how much we spend on ourselves, I get disturbed. Let me repeat that the great truth which Jesus is trying to teach us in this story about the poor widow is not how little people give to God, but rather how much they keep for themselves.

I BELIEVE IN TITHES AND OFFERINGS. In tithing, each individual gives the same proportionately—the larger the income the larger the amount of one's tithe. In offerings we have a chance to cut down the amount that we spend on ourselves. The more we have left after the tithe, the more we should give in offerings. This is the one way we have of decreasing what we use on our own necessities and comforts. This brings to us again the central teaching of the story of the widow's two mites. The widow had nothing left to spend on herself, while many who contributed much on that day had more left to use on themselves than they should have had. The widow's giving was exceptional because she left nothing for herself, but most of the giving on that occasion was unusual because of what the people kept for themselves. It is much safer to join the ranks of the widow than those of the many who gave much. Jesus immortalized her because she gave the best possible example of stewardship in action!

She "Blew Her Top!"

A few days ago I went into a shop where I go quite often. The woman who shares its ownership with her husband said: "I'm glad you came; I've just blown my top." She explained that she had "exploded" more seriously than she had before in five years. She was having difficulty getting her birth certificate, and finally had a mad fit.

THIS woman told me some months ago that her stepfather had died. She said that she worried about him for some time after he died, and then a voice told her that he was all right. No one, she declared, could make

She Is Religious

R I A L S

Me, Editor

her doubt this message from God. Since then, she has not been troubled about him in the least. I never met him, but according to his stepdaughter he was religious, although he seldom did anything about his religion. He belonged to a church, but attended it only occasionally. From what I could learn, he felt no obligation to the church or to God. He swore and was not too careful in his living in other respects. Still, he is perfectly all right now, because God has told her that he is. Besides, she is inclined to believe that her stepfather's religion was up to par because he was not a gross sinner and once in a great while gave some little evidence of the fact that he believed in God and the church.

This woman places herself in the same class with her stepfather. She claims that she is quite religious. She prays when she gets in a tight place. She had quite a serious operation several months ago, and was in the hospital for some time. There was little worry about it all, for, as she said, she prayed to God and He told her that all would be well. She and her husband are respectful to me, and seem to feel that this in itself is to their credit religiously. They go to church two or three times a year. I have asked them to come to the church which I attend, and then I have encouraged them to go to any church of their choice, but there has been no response to my solicitations. In reality, they just do not have time to give to the church and to God; and yet the woman, especially, seems to feel that she is quite religious. Hers is a religion without obligation. It is a matter of getting from God without any giving on her part.

THERE are those who may think that this woman's attitude toward religion is an exception, but I am afraid that it is not. In other words, I fear that

Religion Without Demands there are many people who have this type of do-nothing, obligationless religion. It is a religion in general, a mystical relation with an over-all Spirit which does not mean a thing from the standpoint of conduct, or behavior. I find this idea of religion expressed in many of the magazines of our day. They give us the testimony of men and women who pray and claim to have wonderful contacts with God, but it never makes any difference in their lives. It is a conscience

easer or spiritual life insurance which costs nothing. They tell about their fellowship with God, but the church and Christian living are completely ignored. Religion is a purely individual and inner thing.

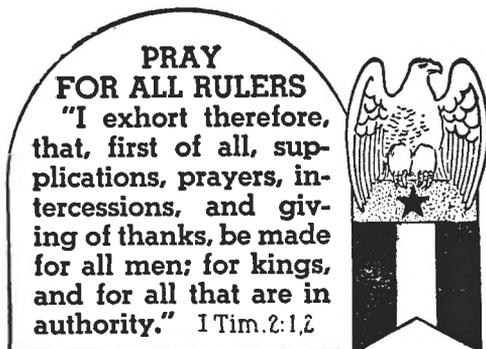
RECENTLY I read an address by the head of one of the great universities of our country. He was talking about someone's description of the welfare state. In this

Immoral Religion the welfare state is described as giving to people without making any demands upon them. This university leader rightly declared that such a state is immoral. It is immoral, unethical, wrong to accept gifts without at the same time being willing to accept responsibilities which are comparable to the benefits received. The same is true of religion. A religion which carries with it no obligations is immoral. It is a reflection upon God and His holy order of things. If we would be disciples of Jesus Christ, we must deny ourselves and take up our cross and follow Him.

EXCEPT a corn of wheat fall into the ground and die," there will be no life and growth, no Christian beginning and development. There must be repentance with its

True Religion godly sorrow or else there is no true religion. William

James used to talk about a healthy-minded religion with little or no sense of sin or obligation; but there is no such religion from the standpoint of Christianity. All true religion is sickly minded from James's viewpoint—that is, it must grow out of a recognition of one's shortcomings and must be continued on the basis of the meeting of demands, or obligations. High religion has a definite call to service and self-denial in it. Anything else is a vain delusion. Therefore, I say, away with much of the easygoing, colorless, non-demanding type of religion which is coming to us over the radio and through many of the popular magazines! With it, "blowing one's top" and any kind of devilish conduct are compatible.



FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Prayer Brings Results

WE had a nice time in Binalbagan. At present I believe it is our most encouraging prospect. For over a month they have been meeting at 4:00 a.m. to pray—do you wonder the Lord is blessing them?

They have a large group of young people—spiritual and talented and several called to preach. Apparently we should have at least six young people from Binalbagan for our Bible school.

On December 24 we baptized thirteen and received thirteen into full church membership and celebrated the Lord's Supper. This gives them thirty-two church members, with eight or nine seeking the Lord. We expect to hear from this aggressive church.—JOHN AND LILLIAN PATTEE, *Philippines*.

Montevideo's Largest Crowd

The other night the Lord let me preach to 150 people in front of the house—the largest group I had ever reached in Uruguay at one time.—RONALD DENTON, *Uruguay*.

Touring South Mexico

I am writing you from the State of Chiapas, Mexico. I am undertaking the largest tour I have ever made, and God is richly blessing. There are many new souls, and even some that were very antagonistic have accepted Christ. In a new place called La Mata, Oaxaca, more than fifteen people accepted the gospel of Christ. I have my portable organ with me, and the people like it very much. Our services are spiritual and filled with the presence of God. Blessed be His name!—DAVID J. SOL, *Mexico*.

New Bible School

We have opened the Nazarene Training College. The student body on the day of the opening numbered eleven full-time residents and two students who are taking part-time classes. However, before nightfall of the opening day we had enrolled one more full-time student, and early in the following week two more, so that we now have an enrollment of fourteen full-time and two part-time students.—R. R. MILLER, *Trinidad*.

Prayer Is Needed

Havana Nazarenes again chartered a streetcar to carol through the streets of the capital on Christmas Eve.

That reminds us of December 3, Santa Barbara's Day in Cuba, when

there were many processions. Some were in honor of the Catholic saint; others, in honor of the African god Chango, who, according to an extreme Negro cult, assumes the form of Santa Barbara. Blood of roosters was offered to the saint and in some places, it is feared, blood of murdered children. One of these ghoulish processions passed in front of our Mantilla church in modern, pagan Havana. Help us through prayer to win these people to God!—LYLE AND GRACE PRECOTT, *Cuba*.

Indian Work

Since leaving our Indian school, we are located at Winslow with the Navajos, Lagunas, and Hopi people. We are enjoying our work and the Lord is blessing. Brother Swarth organized the mission in November of 1950 with thirteen members, which was largely the work of Claude and Gertrude Jones, Decker and Florence Yazzie, and Kenneth and Lillian Willis, who have preceded us. We now have six more on probation and trust by the end of the church year to have as many on probation as members. We have three hogan meetings on the reservation. Our people have begun to tithe and have an earnest desire to become self-supporting.—CHARLES AND FERN SCRIVNER, *American Indian District*.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for February 25: Worship and Work

Scripture: Mark 9:2-50 (Printed: Mark 9:2-4, 14-17, 25-29)

GOLDEN TEXT: *This is my beloved Son: hear him* (Mark 9:7).

The words of our Golden Text are also found in Mark 1:11, and there these other words are added, *in whom I am well pleased*. There is a wealth of meaning in these words. We shall know better the meaning of His service to mankind if we can tell something about His home life and boyhood years. I want to make a few such suggestions.

The words of our Golden Text are usually thought to refer only to Christ's deity; however, I think they give us a small glimpse into His boyhood. At the time of His baptism and again at His transfiguration, the Father speaks out from the silent heavens and affirms our Lord's perfect Sonship. There has been much speculation about the silent years in Nazareth.

How did Jesus grow up? Did He get dirty like other boys, then and now? Did He run, and play, and cry, and break toys? Was He noisy? Were His clothes torn, His toes stubbed, His hair tousled? No, I am not sacrilegious; for I was a boy once, and now I have a down-to-earth, flesh-and-blood boy of my own. Did He have the normal joys and heartbreak of boyhood? Did He fight the same battles over the same rights and wrongs? And, having done so, then did the Father say that Jesus was well pleasing?

Ah, that's what I wanted to know! Then a boy can mix up in the rough-and-tumble of life as long as he doesn't get into moral filth. He can run as hard as any, cry over spills like other boys—and through it all, God is watching.

Yes, the Father watched His Son grow up; and He is watching you grow up, my boy. Don't forget it; when you stand up for the little fellows who are getting a rough break, when you refuse to cheat, when you say grace over your lunch at school, when you outdo your friends at games and refuse to speak their same bad language—the Father is near by and taking notice. And someday He will speak out from the heavens to you, too. It will be in a whisper in your heart, but don't let anybody tell you that Jesus doesn't talk to boys, to everyday boys, just like you. And when He speaks, it sounds like a whole band on a summer evening, or like a whole choir of frogs in the spring—music that boys don't forget.

Wherever boys are becoming men, there the Father stands guard to help and strengthen the ones who play naturally but believe supernaturally.

Lesson commentary based on "International Sunday-school Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Religious News and Comments

Edited by Delbert R. Gish

AN examiner for the Federal Communications Commission recommended to the commission that the application of the Reorganized Church of Latter-Day Saints for a radio station in Independence, Missouri, be rejected. His grounds were that the station was to be operated solely for a sectarian organization, and for the propagation of a particular dogma, and hence was in conflict with the First Amendment ("Congress shall make no law respecting an establishment of religion"). The examiner, J. D. Bond, refused the license, but the application must be considered by the commission before it is final.

The implication of the ruling by the examiner is that the government owns the air channels. If this be the case, then the government might conceivably refuse them to any religious organization under present law. Whether the ruling stands or is set aside, there are likely to be reactions in the church world; for in case it stands, churches now owning and operating stations will be apprehensive. In case it is set aside, certain of the largest church groups may decide that the way is open to develop the use of radio in religion with increased vigor.

Speaking to a preaching school at Kansas City, Dr. Louis H. Evans, pastor of one of the largest churches in America, said that we must not excuse alcoholism simply as a disease, but condemn the sinfulness of using it. Calling alcoholism a sickness is a half-truth devised in order to excuse sin. Unless the alcoholic experiences a sense of guilt, he will never cease from his drinking. He may need the help of institutions and social workers, "but to recover, a drunkard has to get right with God."

The sixty-fourth annual World Day of Prayer is February 9. Women of ninety-two nations will be praying for peace and Christian unity. German church women selected the theme for the prayers of this year, which is derived from I John 4:18. Christian women in the Fiji Islands, thirty miles east of the International Date Line, will begin the praying; and an almost simultaneous amen to the last prayers of the day will be spoken by Eskimo women in the far north and Micronesians in the tropical southwest Pacific area. Seventeen thousand communities in America are expected to participate.

In Ontario, Canada, the Royal Commission on Education has recommended two actions concerning religion in the province. Their first recommendation is to limit separate sectarian schools to the elementary grades. All other levels of education would be under public control. Second, they recommended that religious instruction in the public schools be increased to include even the junior college level. Under present rules pupils are not required to take religious instruction when parents object; and if school boards desire to be exempted from offering such instruction, they may be. It is interesting that only one hundred eighty-one out of five thousand school boards have requested exemption. Re-

ligious instruction has been offered for six grades in Ontario public schools since 1944.

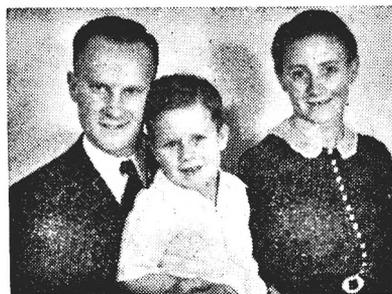
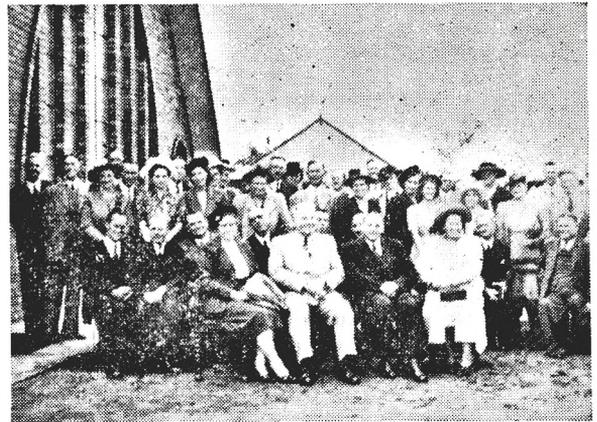
In 1900 there were 1,816 breweries in the United States. They produced 40,000,000 barrels of booze. In 1949 the number of breweries had dropped to 392, but they produced 89,000,000 barrels. Less than one-fourth of the former number of factories manufactured more than twice the former amount of liquor.

Dr. T. A. Litov, a former M.E. pastor and present refugee from Bulgaria, spoke at the Nazarene Seminary chapel in January. He warned of the menace of Communism, and told something of the methods used to cause his fellow ministers, who were unable to escape, to renounce Christianity. Almost any Christian can be broken down by the refined and diabolical Communist techniques of torture.

Home Missions and Evangelism

Roy J. Smee, Secretary

The first district assembly of our South African work (European), held October 24, 1950. First row, General Superintendent and Mrs. Hardy C. Powers and District Superintendent and Mrs. Charles H. Strickland. Second row (seated), ministers of the South African District. Third row (standing), ministers' wives. The report of this assembly will be found under Church News in this issue of the *HERALD OF HOLINESS*.



Rev. and Mrs. F. Van Der Westhuizen and son

Report from South Africa

Rev. and Mrs. F. Van Der Westhuizen felt a call of God into the Church of the Nazarene and have recently moved to Blyvooruitzicht, where we recently concluded a revival with our eighth Church of the Nazarene. Fourteen members joined the new work and, although it is our newest work, they are now averaging forty-seven in Sunday school.

Blyvooruitzicht is the richest gold mine in the world. Situated about fifty miles west from Johannesburg, it is located in one of the rapidly expanding European areas of South Africa. Carletonville and Welverdiend

are new towns springing up within a few miles' radius. A recent revival was held at Welverdiend and services established there. A prayer meeting has been started at Carletonville. All of this is under the Blyvooruitzicht "circuit." Application is in for a church site at Carletonville, and we are now making plans to purchase property at Welverdiend. Because of the mining situation, we cannot secure permission just now to build at Blyvooruitzicht, but services are held in a house every Sunday.

We trust our people in America will

pray for this great opportunity among our Europeans in these areas, as well as for this splendid young minister and family.—CHARLES H. STRICKLAND, District Superintendent.

News from Nome

It is cold in Nome, Alaska, now. During the winter even the ocean freezes over. But the Church of the Nazarene continues to hold its services and minister to the needs of the people. The international situation and the war in Korea have been felt greatly in Nome. The population of the town has decreased almost 50 per cent

in one year. In two weeks the Sunday-school enrollment dropped eleven from people moving out of Alaska.

Rev. and Mrs. Clark H. Lewis, our missionaries in Nome, are carrying on the work in splendid fashion. Some new members have been received into the church. A revival was held in November (Rev. M. R. Korody, pastor at Anchorage, was the evangelist). He is now endeavoring to start a class among the Eskimos in their own language, through an interpreter.

Pray for these fine missionaries and our work in Nome.

THE QUESTION BOX

Conducted by Stephen S. White

Q. (1) Do you have any publications which contain the teachings and doctrines of your church? (2) Do you baptize in Jesus' name and immerse? (3) Do you offer the cup of the Lord, and, if so, how often? (4) Do you have foot washing following the Holy Communion? (5) Do you teach the baptism with the Holy Ghost with speaking in other tongues? (6) What do you teach when you teach the second blessing?

A. You have certainly given me a list of questions. However, I shall try to answer each of them briefly. (1) The *Manual of the Church of the Nazarene* gives the articles of faith, or doctrines, of our church on pages 25 through 31. You can get this book from the Nazarene Publishing House for seventy-five cents, and its address is given on the second page of this paper. (2) We baptize in the name of the Father, Son, and Holy Spirit. In this we follow the baptismal formula as given in Matthew 28:19. We baptize by immersion if the candidate so desires. However, we also baptize by pouring or sprinkling if the candidate prefers. The mode of baptism is left wholly up to the one who is being baptized. (3) Yes, we offer the cup of the Lord, and are to do it in our churches at least once a quarter. (4) We do not have foot washing in our church. We know that there are good Christian people who do it, but we as a church do not follow this custom. (5) We do not teach the baptism with the Holy Ghost with speaking in other tongues. (6) We believe in the baptism with the Holy Ghost as a second and sanctifying grace. The baptism with the Holy Ghost is a second blessing, which cleanses the heart from sin. Speaking in other tongues does not accompany the baptism with the Holy Ghost.

Q. Is it necessary to have the consent of the parents before taking minors into the church?

A. I have never consulted an attorney as to this matter and, therefore, I cannot give the exact legal status of such a procedure. Nevertheless, as far as I know, there is nothing in the *Manual of the Church of the Nazarene* about getting the consent of the parents before receiving minors into the membership of the church. Still, as a pastor, I made it a rule to get the consent of the parents before taking minors in if I had any idea at all that there might be objection on the part of the parents.

"But We See Jesus"

(Hebrews 2:9)

By John R. Donley

*I saw the Saviour standing there
The day I knelt to pray
To ask forgiveness for my sins
And have them washed away.*

*I heard His voice—the clarion call:
"My child, come unto Me.
Cast all thy sinful burden off.
Be free, My child; be free!"*

*And so I took Him at His word.
Praise God! My burden's gone.
My sin-sick soul has now been healed.
Thus He and I are one.*

*I'm serving Him through storm and
strife,*

*Through heat and toil of time,
Esteeming the reproach of Christ
Great riches, so sublime.*

*Some people fail along life's road
Because their choice is wrong.
But we see Jesus, praise His name,
The Light that beckons home!*

Q. What does fear mean as used in relation to God in the Bible?

A. Sometimes, as used in the Old Testament, it might be thought of as taking the place of faith in the New Testament. For instance, "The fear of the Lord is the beginning of wisdom" (Psalms 111:10; Prov. 1:7; 9:10) is about the same in meaning as "Faith in God is the beginning of salvation" would be in the New Testament. This Old Testament usage is closely akin to fear as reverence or awe when used in relation to God. This idea is often found in the Old Testament. In Psalms 19:9 we have this meaning: "The fear of the Lord is clean, enduring for ever." Again, in Psalms 34:11 we have these words: "Come, ye children, hearken unto me: I will teach you the fear of the Lord." The same thought is set forth in Ecclesiastes 12:13: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." This idea of fear as used in connection with God is found in many places in the Old Testament, and sometimes in the New Testament, it approaches this meaning. However, for the most part, love and faith take the place of this notion of fear in the New Testament. Of course, there is a third view of fear in evidence in both the Old and New Testaments. It is where men fear God or are afraid of God in the sense in which we talk about being scared of someone. This is the kind of fear of God which the sinner has. It might be added, finally, that the line of demarcation between these different meanings of fear when used as to God is not an absolute one.

Take out the Lord's tithe before your expenses trample on your income! Give for a glad Easter, with thanks for Thanksgiving, and drop a little extra in your Alabaster box that it might be poured out at Jesus' feet to serve as specified and for His glory.—WM. H. COATS.

THE HOME CIRCLE

Conducted by Grace Ramquist

My Dividends

By Esther Miller Payler

(In the last "Home Circle," Lorraine and Sally were having a friendly discussion. Lorraine could not understand how Sally and her husband were able to live on only nine-tenths of their salary.)

"I can't understand how you get by without that one-tenth," said Lorraine to Sally.

"Try it, why don't you?" urged Sally. "It works for everyone, for according to the Bible it is God's plan for His children, and when they obey Him they are always blessed. I don't mean just blessed with money, for that is not the most important dividend, but blessed with happiness, with satisfaction, and with a feeling of being in harmony with God and His plans."

Lorraine poutingly responded, "On Sunday morning we always sleep. We think we need one morning when we can rest instead of getting up with the chickens. Yet you always seem more rested on Sundays than I do."

"Sleep is not the only form of rest," assured Sally. "'Rest in the Lord,' is in the Bible. I have been tired when I went to church, and after worshiping in the quietness of the church I have been made to forget my tiredness and have come away rested and refreshed."

Lorraine was quiet and thoughtful for a moment. Sally continued quietly, "One time Jesus' disciples brought Him something to eat and He said to them, 'I have meat to eat that ye know not of.' They asked Him if anyone had given Him food during their absence, but do you know what He answered them?"

"No," Lorraine answered interestedly.

"Jesus said, 'My meat is to do the will of him that sent me, and to finish his work.' I think it is something like that when a Christian does what he can in the church and in its activities. There is nourishment or strength which comes from work well done that is more satisfying than anything else in the world. At the same time Jesus gives rest and refreshment and strength."

Tears were in Lorraine's eyes. Sally took her hand. "Lorraine, will you come with me Sunday?"

"Oh, Sunday we planned on an all-day picnic, and—" She hesitated. "Maybe next Sunday we could go with you."

"If you start finding excuses you will never come, just always intending to. I know how I put things off myself, always intending but never doing."

"But this Sunday may be the last pretty day of the season," Lorraine protested.

"Sunday or even today may be your last chance to turn to God! Delay may be dangerous," pleaded Sally.

"I never thought of that!" Lorraine cried out. "Jim and I used to go to church before we were married. We drifted away and it was always 'some-time' we were going to start back. It's been mostly my fault."

Sally smiled. "I will call for you Sunday, and we can go together. I know you too will be pleased with the dividends which God shares with His children when they work for Him and for His Kingdom."

Oklahoma Dwellers:

God Will Take Care of You

The only dormitory experience I ever had was in the Bethany dormitory. After our family arrived in Bethany and warmed ourselves in the living room of the London home, we were taken to the dormitory for the night. The students were home on vacation, so there were plenty of beds for us all.

Each of the rooms was furnished with a tiny gas stove. We had never used gas as fuel and found it most interesting to light the little stoves. Since there were books in the room where my older sister and I were placed, we read by the light which the stove's flames made. We were careful not to burn too much electricity. The two nights I slept in the dormitory I read the book, *Prudence of the Parsonage*. Of course, I pictured myself as Prudence, for wasn't I going to be living in a parsonage very soon?

The people at Bethany were wonderful folks! During the year our family lived in the parsonage, not one Sunday did we eat dinner in our own home. The folks of Bethany never forgot the children—even though there were six. When Mother and Father were invited, so were their children.

Nearly every one of those fifty-two Sundays we had chicken in some form—fried, baked, or with dumplings. We had cake, pie, and every kind of dessert imaginable. But best of everything were the people with whom we lived.

My mother especially loved the people of Bethany. It was not long before the folks of the church and the town knew that Mother was always ready to help wherever she was needed. We children always knew when someone had scarlet fever, measles, diphtheria, or some other contagious disease; for Mother always returned home by way of the back porch, where she changed clothes, then washed her face and hands in water into which a few drops of carbolic acid had been poured. She did not want any of us children to catch the disease. I felt that God honored her work. Although she spent many hours in the homes of people with contagious diseases, neither she nor any of us in the family ever took the diseases.

But then, God honors all of His children who are willing to work for Him. I believe that if we use ordinary-common-sense rules, God will protect all who labor for Him. We should not take unnecessary risks and should take precautions, even as my mother did, but try working for Him. God will take care of you!

What I Owe My Pastor:

I owe him respect as an ambassador of God, sent to teach me a better way of living than the selfish, sordid existence I might be guilty of but for His guidance.

I owe him trust, that he may be free to serve the church unhampered by criticism and faultfinding.

I owe my pastor the protection of kindly silence by refraining from repeating, in his presence, the slander of unkind gossip that would worry him and prevent him from doing his best.

I owe him prayer, that God may make his service a blessing to everyone with whom he comes in contact.

I owe him enough of my time to help him in his work, wherever he may need me.

I owe him encouragement when vexations make his work difficult.

I owe him consideration, not to interrupt and hinder his work by financial worry.

I owe my pastor attention when I go to church, that he may not be annoyed by seeing my careless inattention.—*Baptist and Reflector*.

NEWS OF THE CHURCHES

Dr. C. Warren Jones writes: "We had a strenuous week in Cuba. The day that we arrived we had the privilege of speaking in one of our missions; the following morning at ten o'clock we began a three-day convention with three services each day. Twice we brought missionary messages with the thought of enlarging the vision of our people. On the last day, we 'wedged' in a fourth service, bringing a special message to our pastors and other Christian workers. This left us seven services in which to preach holiness. The Lord blessed our efforts, and we saw forty-nine seekers in three days, with the majority of them seeking for a clean heart. We saw a policeman converted; he is opening his home for regular services. Instead of trying to build up a central church at this time, our missionaries are taking the gospel to the people; already we have nine organized missions that will develop into churches. We have a membership roll and are receiving members. This may be a little irregular, but the plan is working. Then we have fourteen other preaching places. All this means that we are working in twenty-three communities; in most of these places we have a Sunday school. When they start services in the policeman's home, it will soon mean another Sunday school. These missionaries and national workers are reaching the people, and many are hearing the gospel for the first time."

Evangelist James F. Miller writes: "I closed at Richmond, West Virginia, on February 1; then went to Salisbury, North Carolina, for the week end of February 2 through 4. Following this, I have open time to February 25, and would like to slate this with some church in West Virginia or North or South Carolina. Also have an open date April 1 to 18. Glad to go anywhere as preacher and singer, and Mrs. Miller accompanies me as chalk artist. My permanent address is Swanson, South Carolina."

Molalla, Oregon—November 1 through 19 our church had a very successful revival with Evangelist J. N. Tinsley and wife. Several seekers were helped at the altar of prayer, some of whom joined the church. The general spiritual tone of the church was greatly enriched. As a direct result of this gracious time, the continued prayers of the people, and our weekly visitation program, sixteen men, women, and children bowed at our altar last Sunday evening (January 21). We appreciate the Lord's blessing, our good Christian people here, and their unanimous recall for us to serve our Lord in this teeming farming and lumber community.—Orville D. Parnell, Pastor.

THE OPEN DOOR.



Who knoweth whether thou art come to the kingdom for such a time as this? Esther 4:14

Miss Dorothy Ahleman, returned missionary from Argentina, feeling it not in divine order to return to her field of labor, has enrolled in Nazarene Theological Seminary, and will be available for week-end evangelistic services within a radius of four hundred miles of Kansas City. She was a commissioned evangelist of the church for several years prior to her missionary activity and will be glad to serve again in this capacity. Write her, % the Seminary.

Muldrow, Oklahoma—We had a one-week revival, closing on Sunday, January 21, with our pastor, Rev. Olen Emory, doing the preaching. Brother Emory truly preached with the power of God, and there were twenty-four seekers at the altar, all of whom received an answer to their heart's need.—Mrs. J. A. Roberts, Reporter.

Wichita, Kansas—First Church is enjoying good days. Last fall we had a successful Sunday-school rally with Governor Frank Carlson (now U.S. Senator) as guest speaker; later, an outstanding revival with Evangelist Sammy Sparks. The church is making progress in all departments. The first six months of the assembly year finds us having received 61 members into the church, with a net increase in the Sunday school of more than 100. January will make the fourth consecutive month with an average above 625 in the Sunday school. The midweek prayer meeting attendance is now running over 250. God is blessing our regular services with a revival atmosphere; last Sunday night there were more than thirty seekers at the altar. Our church feels that the secret of our success is found in the God-directed leadership of our pastor, Rev. G. A. Gough, and the program of personal evangelism which

includes a minimum of 50 workers weekly in organized visitation. Our current problem is where to seat the people during Sunday school and church services.—Clark Frazier, Reporter.

Robinson, Illinois—We feel that much good was accomplished in our revival with Evangelist and Mrs. Leo Darnell. A good attendance was maintained throughout the meeting, souls were saved and sanctified, and the church edified. Brother Darnell preached the old-fashioned gospel in a way that gripped the hearers. On the closing Sunday of the meeting, a five-dollar-per-week increase in salary was given the pastor.—Marshall H. Gregory, Pastor.

Buena Park, California—In January our church enjoyed its greatest revival. This church, less than two years old, was blessed by the preaching of Rev. Bill Hanna, president of the Christian Workers' Band of Pasadena College; also the singing of Rev. Wayne Nelson, vice-president. The power of God manifest was in answer to their prayers and faith, coupled with a two-week chain of prayer by the members of the church. As a result of this meeting, four new families are coming into the church. We give God all the praise.—R. E. Dobie, Pastor.

Pastor W. Herman Burton reports: "On January 15 we closed what was to us a very wonderful six and one-half year pastorate at First Church, Upland, California. We received over two hundred members into the church, 113 of them by profession of faith, and enjoyed a net increase of 83 members. The Sunday-school attendance increased from 163 to 296 in average attendance; the last month we averaged 309. Many good evangelists helped us and added much to the success of the church. During the six full years 12½ per cent of all monies paid out went to the general church interests, and 11 per cent went to district interests. The people cooperated in a wonderful way and treated us royally, anticipating and providing for our every need. Coming to South Gate (California) church, we have been wonderfully received by this fine people. The blessing of the Lord was upon the first Sunday's services, with seekers at the altar becoming happy finders."

Rev. J. Royce Thomason writes: "For the past four months I have been holding services in our churches throughout the British Isles. It has been a pleasure to work with Dr. George Frame, superintendent, and our good Nazarenes. God blessed and gave us souls praying through both for conversion and sanctification. In January I conducted some services for Rev. Del Rosso and his people in Italy. Surely these people are laboring under trying circumstances, and need our prayers."

Uleta, Florida—Evangelist C. L. Henbest was with us recently in the greatest revival in the history of this church; more than one hundred seekers at the altar. Brother Henbest is a Spirit-anointed preacher who holds to the old-fashioned line. Mr. Russell Kleppinger, of Miami Central Church, did fine work with the music and singing. These workers were given a call to return for another meeting.—R. P. Hennigan, Pastor.

The A. C. Rowland Evangelistic Party reports: "In January we had a wonderful revival with Rev. Harold Gravvat of Mattoon, Illinois. Counting as they came, there were nearly one hundred seekers; many hard cases prayed through in the old-fashioned way. The church was filled to capacity, and in several services as many as fourteen denominations were represented. A fine class of fifteen was added to the church membership. On the closing Sunday morning, we saw our thirtieth all-time Sunday-school record broken in the last two and one-half years. We are now in the beginning of a revival in Taylorville, Illinois, with Rev. R. W. Meier. Following this we will be in Oklahoma until after Easter; then in Auburn, Indiana. My faith is stronger than ever before for Holy Ghost revivals."

Findlay, Ohio—Our church enjoyed a great Youth Week revival with Evangelists Robert and Louise Sumner as the special workers. We had a full house almost every night, with thirty-six seekers, and a class of fourteen uniting with the church. January was one of the best months in the history of our church: fifty-two seekers at the altar, and the Sunday-school average more than 20 per cent above the same month one year ago. We are making plans to begin construction of our new church in the spring or summer. Sunday-school and church attendance make it necessary to build. Pastor has been given a five-dollar-per-week increase in salary; also a lovely, seven-room, completely modern parsonage in a good residential section has been secured. We thank God for His blessings.—J. Wesley Sherrill, Pastor.

Hamden, Ohio—On Sunday, January 21, this church closed one of the best revivals in its history. Coming here last October we found a fine, brick church building, and a few fine members. God helped us to get into the homes and we have visited many. Doing our own preaching, we had "The Joy Bells" (Miss Wavelene Goss and Miss Eloise Jones) as special workers during the three-week revival. The music and singing of these young women was of the very best. Many people from the churches in and around Hamden came in and helped us to carry the burden. A good number of souls prayed through to the Lord for pardon and heart purity, and

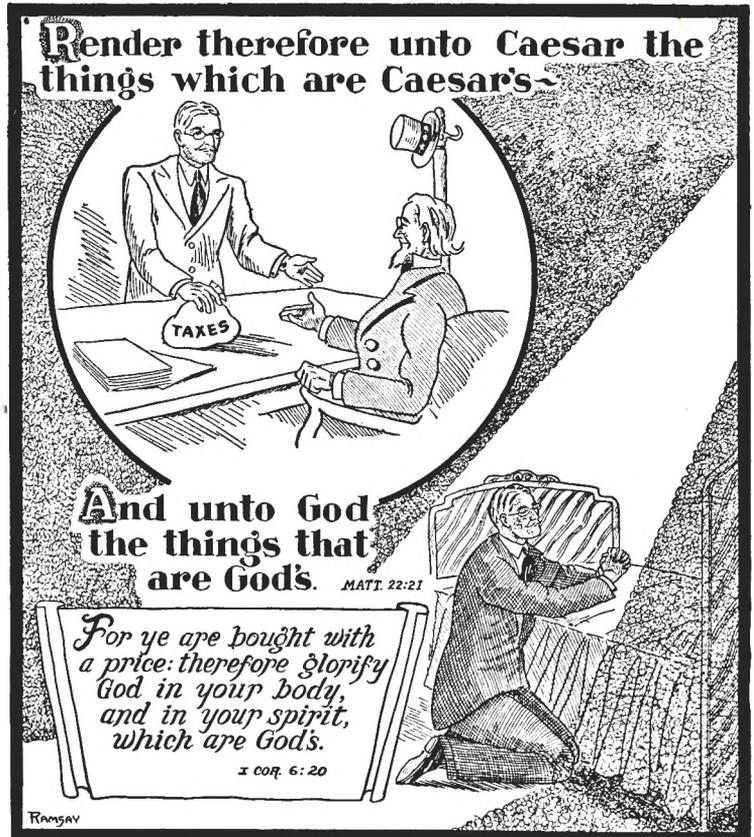
two new members were added to the church. The church was greatly encouraged, and finances came easily.—John R. Bolin, Pastor.

Evangelist R. M. Banning reports: "God is blessing us and giving good meetings. At this writing, I am in a good meeting at Warren, Ohio; good crowds, seekers at the altar, and a great healing service on Monday night. Sixteen were anointed for healing, and two people were saved. I am in this work to help the pastor, to help the church, and to see souls born into the kingdom of God. I still have some open time in April and May. If you are interested in an old-fashioned meeting, write me, P. O. Box 371, Vincennes, Indiana."

Mancelona, Michigan—We are in our second year with this good people. During these eighteen months we have had four revival meetings: the first with the pastor preaching and L. Duff as singer, with Rev. Billie Holstein, and with the D. D. Mackey Evangelistic Party. On Sunday, January 21, we closed an outstanding revival with Rev. A. M. Wells as the evangelist. Truly, this was a good revival. Brother Wells covered the Book of Revelation, and the people were enlightened and blessed by his messages. The church was filled night after night and, counting as they came, there were seventy-five seekers. Every one enjoyed the ministry of Brother Wells. Since we

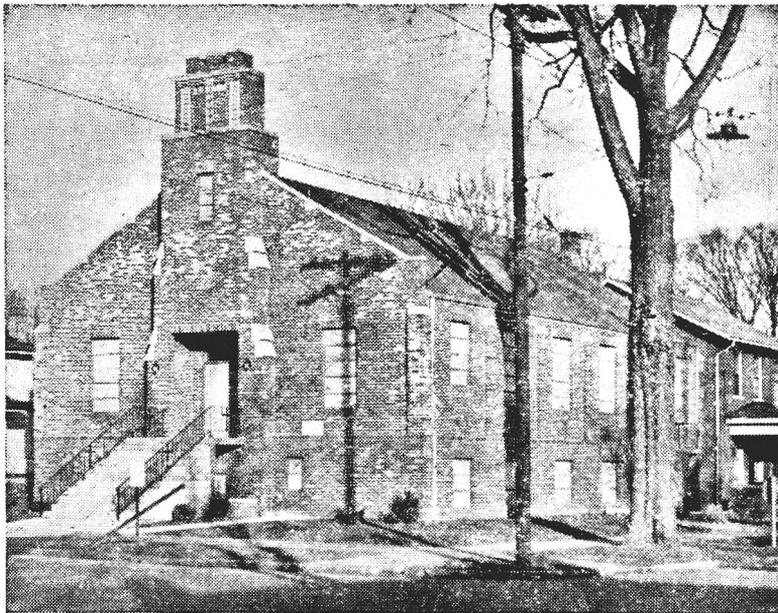
came improvements have been made on the church to the amount of about one thousand dollars, and on the parsonage to the amount of nearly seven hundred dollars. This is a small town of about one thousand population, with three holiness churches. We thank the Lord for this good and loyal people.—Nathan W. Hawks, Pastor.

Summersville, Kentucky—God is surely blessing in this the third year of our ministry in Summersville. Our last revival was conducted by Evangelist Frank Roddy, and the influence of those two weeks of good holiness preaching lives on. It was, and continues to be, a real time of refreshing from the presence of the Lord. The church has been revived, and is advancing for God on every line. A good class has been added to the membership, new people are coming, and still others are getting saved and sanctified. The watch-night service was the most gracious of any in the experience of those who attended. It varied from humiliation and intercession to waves of heavenly hilarity, and increased in spiritual momentum for five hours. The church board has voted to give 10 per cent of the offerings to missions; also they raised the pastor's salary ten dollars per week. On January 18 we completed a Christian Service Training class with sixteen receiving credit—eight men and eight women.—J. B. Root, Pastor.



Marietta, Ohio

Last October 22 was a great day in the history of the Marietta church. At the close of a three-day convention with District Superintendent O. L. Benedum, the new church was dedicated on Sunday afternoon, with Evangelist R. J. Smeltzer bringing the message. Song Evangelist Leland Davis was the special singer. The church, as pictured, is a 40 x 60-foot brick building, with an estimated value of \$45,000. By being our own contractor, and through the efforts and abilities of our leading laymen and friends, we were able to keep the cost of construction down to approximately \$22,000. In December we had one of the best revivals our church ever has enjoyed with Evangelist Howard Lewis; many souls sought the Lord, and fifteen new members were added to the church. We are pushing the battle for God and salvation.—Bernard Younce, Pastor.



Rev. Fred G. Stockton writes: "Wife and I are closing up three years and nine months of work in the new field at Enumclaw, Washington. When we came here there was not a Nazarene in town, and seemingly no one interested. On the first Sunday we had two boys in Sunday school, and no one came to service that night. But with the blessing of the Lord, hard work, and the co-operation of District Superintendent B. V. Seals and the home mission board, we now have a church that pays the pastor a fair

salary, with parsonage and church paid for. This is not an easy place to work, but God has given the victory. It is three months until our district assembly, but all budgets for the year are paid, with the General Budget three times overpaid. It is our plan to enter the evangelistic field in May. Wife plans to be with me most of the time, and will lead the singing and sing specials where desired. We are making up our slate and will be glad to go anywhere the Lord may lead, praying for Holy Ghost revivals and boosting the Sunday school especially. Write us, 1616 Third Street, Enumclaw, Washington."

in new consecration of the Lord's title. Special music for each Sunday was provided by Mr. Nelson Brown, song evangelist. His Spirit-filled messages in song were wonderfully blessed of the Lord. The church has taken on new spiritual life, and we look forward to having Brother Berryhill return in the fall. By then we hope to be in the auditorium of the superstructure of our church.—C. W. Jones, Pastor.



Miami, Florida—First Church is enjoying blessings beyond our expectations. Numerically, our Sunday school has more than doubled in the past three years; we are now averaging 266 per Sunday. Spiritually, we are seeing seekers at the altar each Sunday. We thank God for these spiritual victories. Our new \$25,000 Sunday-school unit is a great asset. The per capita giving for First Church is \$114 per member. God is raising up sanctified leadership, and the older members are faithfully standing by the church. While visiting in Miami, we invite you to visit with us.—Aubrey Ponce, Pastor.

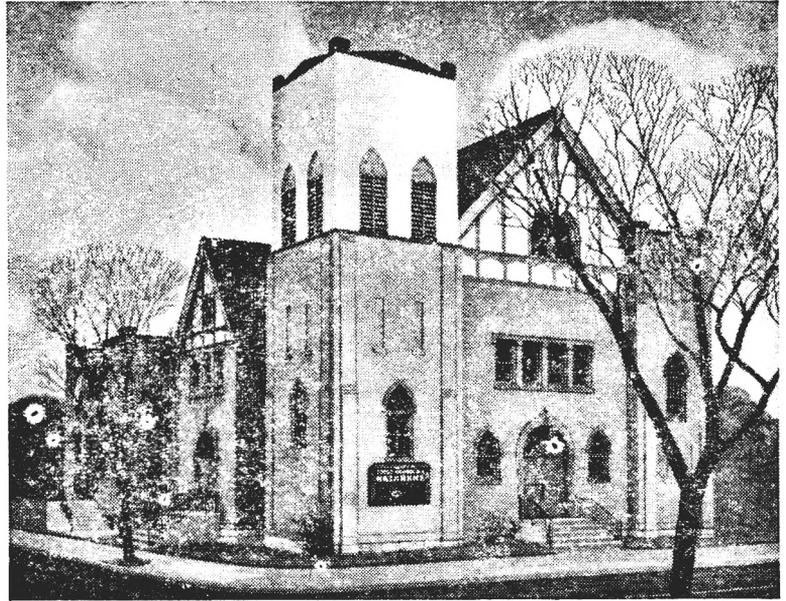
Auburn, Maine—In January we had a good revival with Evangelist Noble E. Berryhill, whose preaching attracted a large number of people. The attendance increased from night to night, and on the closing evening we had 150 present, with 27 seekers. Brother Berryhill's message on tithing resulted in many hands being raised

Grand Coulee, Washington—January 3 to 14 we had a good revival with Rev. Harold Gilliam as the evangelist, and Miss Evangeline Paul as song leader and music director. The efforts of the Gilliam Evangelistic Party were owned and blessed of the Holy Spirit. Five of our people made a profession of faith, three testified to sanctification, and several others testified to definite spiritual growth or willingness to walk in new light.—Earl S. Browning, Pastor.

Waukegan, Illinois—We are glad to report that God is still blessing here, and for the privilege we have in ministering to the boys from the U.S. Navy who are stationed at Great Lakes; in some cases their families are with them. Chaplain R. A. Berry and family have been with us a few months, but now are moving to California; we shall greatly miss them. We are the nearest Church of the Nazarene to Great Lakes—only four miles away. If you have loved ones stationed there, write us and we shall be glad to contact them. Our church is located at Oak and Liberty in Waukegan, and the parsonage is at 139 Liberty Street.—L. C. Brown, Pastor.

First Church, Minneapolis, Minnesota

This picture shows the church edifice recently purchased by the congregation of Minneapolis First Church. It is located twelve blocks from the heart of the downtown area and is on one of the main streetcar lines of the city; also a bus passes within a block of the building. The church, purchased from the Evangelical people, has two auditoriums: a small one seating 100; and the sanctuary, including balcony and choir loft, seating 700. There are three department rooms, and a four-room caretaker's apartment which can be used for church school purposes when added room becomes necessary. Also, there are a nursery, church office, pastor's study, and some Sunday-school rooms. A steam-heating plant cares for the heat needs of the building. The total purchase price of \$35,000 is cared for as follows. There was \$4,000 on hand in the building fund; the congregation raised \$13,300 after the purchase was made, and secured \$14,000 in the sale of the old building, thus making only a very small loan necessary to cover the balance. The action was unanimous in the church meeting when the vote was taken for the sale of the old building and the purchase of the new. Recent interest in the



work at First Church made a larger building necessary, hence the purchase and subsequent move.—William F. Clay, Pastor.

Palouse, Washington—Our church has had a very successful revival campaign with Evangelist Kenneth W. Ball and wife. From the very first, the services were marked by the presence of the Lord. One outstanding fact was that so many sinners came under deep conviction in the first service they attended. As a result, the church has been built up in vision and faith, with a nice class of members being received. The work of Brother and Sister Ball was outstanding; they carry a burden for both the unsaved and the unsanctified, and their pleasing personalities attract the people. Another outstanding event in the church's history is that the indebtedness on the parsonage (built three years ago at an actual cash outlay of more than \$13,000) has been entirely paid off, leaving all property clear and free of debt. We surely give God praise for His help in so many ways.—Arthur J. Stott, Pastor.

Evangelist P. P. Belew writes: "In January I had a good meeting with Rev. H. E. Elzey and his church at Pahokee, Florida. God gave us a splendid revival. There was an almost constant stream of seekers during the meeting and some most definite salvation work was done. Among the seekers were some splendid new families. The church received much help, and there was an appreciable increase in Sunday-school attendance. I enjoyed my labors with the pastor and church. At this writing I am in the beginning of a meeting with Rev. P. E. Nelson and his people at Belle Glade, Florida."

Edmonton, Alberta, Canada—Southside Church was blessed of God in a recent revival with Dr. C. E. Thomson as the evangelist, assisted by local talent. We praise God for the good number of new converts, and the many seeking the Lord for His sanctifying grace. Dr. Thomson's ministry was Spirit-anointed, and the church was greatly helped. There was especially a reviving among the young people, who are spiritual, earnest, and talented.—Mrs. R. Robinson, Reporter.

Rev. L. E. Mann, although retired, writes that he has been busy preaching the gospel and assisting Pastor Smith at Farmington Falls, Maine, in a short campaign and Pastor Harry Peavey at Anson, Maine. In each place, God blessed and gave a number of souls praying through to be saved and sanctified. Also, at Anson he raised \$165 to help on repairs for the church.

Mount Carmel, Illinois—In our fall revival campaign we enjoyed the ministry of Evangelist Harry Olin and wife. We greatly appreciated their ministry with us, and never have we worked with young people of finer spirit. In spite of much bad weather which affected the attendance and the offering, Brother and Sister Olin labored as humbly and faithfully as anyone could have done under the most favorable circumstances. Some outstanding victories were achieved, and members were added to the church.—G. A. Smith, Pastor.

Evangelist Loy Snow writes: "I will be in a revival at Robeline, Louisiana, this fall, November 6 to 18, and would like to slate the date following that, November 20 to December 2, in one of the Southern states. Write me, 123 N. Bradley, Indianapolis, Indiana."

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Pawnee, Oklahoma—Our church has enjoyed a wonderful revival with Evangelist Carl Kruse and wife. They are splendid workers, and everyone who came enjoyed the inspiring preaching of Brother Kruse. Truly, he is a man of God, and we feel that his gospel preaching will have a lasting effect upon the church and town. Sister Kruse is a most effective worker with youth, through the felt-graph lessons; also we greatly appreciated her singing. Truly, the Kruses are the "talk of the town." We have slated them to return in the spring of '52.—Ralph G. Jared, Pastor.

San Antonio, Texas—The West Avenue Church, pastored by Rev. Carl Lucas, recently enjoyed the best revival in its history. Rev. Fred Reedy, pastor of First Church, and Rev. I. W. Justice, of Grace Church, preached under the anointing of the Spirit. Rev. Ernest Moore, Jr., of the Harlandale Church, led the singing each night. God graciously blessed with twenty-five souls praying through at the altar and a class of members added to the church on the closing Sunday morning of the meeting. One of the outstanding results of this meeting was the healing of an afflicted baby by the Lord.—Reporter.

First South African European Assembly

At 11:00 a.m. on last October 24, Dr. Hardy C. Powers declared the South African European District to be created. This was a wonderful moment for the ministers and people of the newly formed churches in South Africa, as well as for many of our beloved African missionaries who also were present. It climaxed two years of "pioneering" among the South African Europeans. It can be truly said that the new district was created in an atmosphere of divine glory and blessing.

The ministry of Doctor Powers to the Europeans was a source of great blessing and spiritual help. Large crowds attended his services and were blessed by the inspiring messages. Dr. Powers dedicated four of our new church buildings, concluding with the dedication of our new R. T. Williams Memorial Church at Vanderbijl Park. His ministry was climaxed by the great message on "Faith" at the assembly. It also was a joy and blessing to all of us to have Sister Powers with Dr. Powers on this trip.

We now have 8 organized churches in South Africa, with 6 church buildings and 2 completed parsonages. In addition, there are 3 European Sunday schools, and 3 other European preaching missions conducted by our European pastors, all of which give promise of churches in the future. The membership of the churches totals 160. There are 443 enrolled in Sunday school, 69 in the N.Y.P.S., and 53 in the W.F.M.S. Property valuation, including the district parsonage, is \$74,355, with an indebtedness of \$25,000.

The churches adopted unanimously the ten-per-cent plan for world evan-

gelism. They also accepted a district budget for this year totaling \$285, and are making strides toward self-support.

We owe a debt to our African missionaries. They have lived in Africa for these years, and their lives have been closely observed by the European people. They have been good examples of the Church of the Nazarene, and have paved the way in some sections for the church among the European people.

We also appreciate "Showers of Blessing," which is heard by an increasing number of people throughout the Union of South Africa, as well as Southern Rhodesia.

The evening service was a very impressive ordination service conducted by Dr. Powers, at which time Stafford Frank Finnemore and Josias Mac-lachlan were ordained into the ministry of the Church of the Nazarene. This gives us now four ordained elders, and six licensed ministers in South Africa among the Europeans.

God called the Church of the Nazarene into South Africa at the proper time. We believe a revival is near, and to this end we are working and praying.

CHARLES H. STRICKLAND,
District Superintendent

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

DEATHS

REV. HOMER W. HANSELL was born May 24, 1893, on the Eureka Flats, near Prescott, Washington, and died January 16, 1951, as the result of an automobile accident near White River, South Dakota. On May 31, 1923, he was united in marriage with Edith Jane Worley. He was converted in 1934, and received a call to the ministry. He graduated from Northwest Nazarene College in 1942, and was ordained in 1945 by Dr. Hardy C. Powers. He supplied the pulpits at Sunnyslope and Mountain Home, Idaho; and pastored the following churches in full-time ministry, Waitsburg and Leavenworth, Washington; Laramie and Mills, Wyoming; and White River, South Dakota. He is survived by his wife, Edith; one son, aged twenty-two, serving in the U.S. Army; and two daughters, aged fourteen and four; also one brother and one sister. Interment was made at White River, South Dakota, with Rev. W. H. Deitz, district superintendent, officiating, assisted by Rev. E. K. Bryant, Rev. H. LaVern Smith, Rev. Fred Schumacher, Rev. W. H. Nieuwenhuis, Rev. George Harvey, Rev. Mr. Gerleman, and Rev. Mr. Briggs.

REV. SAMUEL PARKINS was born October 16, 1861, in Fayetteville, West Virginia, and died January 11, 1951, at Everett, Washington. He was an elder on the Washington Pacific District, a member of the Everett, Washington, church. He became a charter member of the local church in 1907, but served as pastor of a number of churches in Washington and Oregon. His last years were spent in retirement and prayer for his fellow workers. The church has lost a great prayer warrior. He is survived by his wife, Gertrude; one son, Paul C.; and three grandchildren. Funeral service was held in the local church with his pastor, Rev. E. L. Bohannon, in charge; assisted by Rev. E. E. Wordsworth, Rev. J. T. McKee, and Rev. and Mrs. Hollis Grubb. There were six Nazarene elders present, also two ministers from other denominations. Interment was in Evergreen Cemetery, Everett.

MRS. ETHEL M. COWAN (nee Penn) was born January 10, 1904, and died November 19, 1950. She was converted in her early teens. In 1931 she was united in marriage to Rev. E. P. Cowan, and almost immediately united with the First Church of the Nazarene, Atlanta, Georgia, where her husband was assistant pastor. After that she helped her husband at Winchester, Georgia; Princeton,

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Winter Haven, Arcadia, and Hernando, Florida, churches. At Hernando her husband's health failed, and she became the breadwinner for the family, living in Gulfport, Mississippi, for four years. On February 2 of 1950, she and her husband accepted an appointment to the pastorate of the Rosebloom and Keelin Chapel churches, near Cascilla, Mississippi, where they were residing when she died very suddenly and unexpectedly. She was a sincere Christian wife and mother, the mother of three children and ten stepchildren. Interment was made in the family cemetery lot in Atlanta, Georgia.

MRS. CLARA JANNEY was born March 20, 1890, near Wichita, Kansas, and died October 28, 1950, at the home of her daughter, Mrs. Ruth Allen, at Kiowa, Kansas. In 1913 she was united in marriage to Henry S. Janney. To this union were born three children; two sons preceded her in death. She joined the Kiowa Church of the Nazarene in 1936, soon after it was organized. Down through the years she has been a faithful worker in the church and Sunday school. Funeral service was held in the Kiowa Methodist Church with Rev. Everett Rust officiating, assisted by Rev. Paul E. Folkers and Rev. Bill Gronemyer. Interment was at Greenwood Cemetery, near Wichita.

MRS. ISORA MEDLEN was born July 20, 1872, in Bonham, Texas, and died there on December 26, 1950. She was converted and sanctified in 1919, and united with the Bonham Church of the Nazarene. She was a licensed deaconess, and for many years served as one of the stewards of the church, also as teacher of the ladies' Bible class. She loved the church and was a loyal member. As a result of her devotion, she has a son-in-law, Rev. Ed Walker, who is now a Nazarene pastor. Funeral service was conducted in the church, with the pastor, Rev. Leon Martin, in charge, assisted by Rev. C. M. Whitley.

JOHN W. SMITH was born February 14, 1876, in Genesee County, Michigan, and died November 9, 1950, at his farm home near New Lothrop, Michigan. In 1897 he was united in marriage to Pearl Terry; to this union were born two sons and a daughter. He was converted in middle life and remained faithful to the end. He was a charter member of the New Lothrop Church of the Nazarene. Funeral service was conducted from the church by Rev. L. A. Wilson and Rev. R. D. Bredholt, with interment in Elmwood Cemetery.

ANNOUNCEMENTS

NOTICES

The Kansas City District preachers' convention will be held at Independence, Kansas, March 12 through 14, Monday noon through Wednesday noon. Special speakers: Dr. B. V. Seals, Rev. E. D. Simpson, and Rev. Glen Jones. Host pastor, Rev. Paul Sodowsky, 511 W. Walnut. Two good hotels: Booth and Kansas. —Jarrette Aycock, District Superintendent.

The church at Cape Girardeau is interested in securing some young couple to serve the church as music directors. Anyone desiring such a position please contact the pastor, Rev. C. E. Fleshman, 1223 Merriwether Street, Cape Girardeau, Missouri.

BORN—to Mr. and Mrs. Paul F. Little, Jr., of Pasadena, California, a daughter, Karen Jean, on December 18, 1950.

—to Mr. and Mrs. William Baxter of Ardmore, Oklahoma, a son, Allen Kent, on January 1.

—to Rev. and Mrs. Harold Hanesworth of Kokomo, Indiana, a son, David Paul, on January 1.

—to Rev. and Mrs. Lester M. Cook of Roseville, California, a son, Donald Dwayne, on January 17.

WEDDING BELLS—Miss Gerry Manering and Mr. Edsel Holman, students of Bethany-Peniel College, were united in marriage on January 20, at First Church of the Nazarene in Bethany, with Professor Jack T. Rairdon of the College, officiating.

SPECIAL PRAYER IS REQUESTED by a lady in Indiana "who is so mixed up—thought I was saved but am not satisfied"—wants to know she is ready for heaven, and will be glad to do anything the Lord wants her to that she may have real victory; by a lady in Missouri, that "God will undertake and answer prayer for a very serious problem that I'm going through," also for a dear friend who has been hurt, that God will save him and heal him; by a lady in Michigan who has been very sick, also for unsaved daughters in whose home she is living;

by a lady in Tennessee for her brother and all members of her family to be saved and sanctified; by a mother in Wisconsin for the salvation of her family of seven sons and four daughters, also for her son in Alabama, who is a young Christian and needs guidance; by a friend in Colorado for two young people to be sanctified and that they may be able to trust God to keep them from falling—also for two young married couples to get settled in their Christian experience—and several unspoken requests; by a lady in North Carolina who has been sick a great deal with high blood pressure, also fell and broke her arm, and, too, "I am getting old"—she wants to be true to God above everything else; by a lady in Missouri, that she may find steady work so she may be able to meet her bills; also for a friend, that she may hear from her brother; by a lady in West Virginia, that her husband and son may be saved; by a lady in Texas, that God may undertake in a domestic situation as to finances, a place to live, and a child.

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 and 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

British Isles	March 22 to 25
Florida	May 16 and 17
Northwest	May 23 to 25
Rocky Mountain	June 20 to 22
North Dakota	June 27 and 28
Canada West	July 4 to 6
Northeastern Indiana	July 11 to 13
Nebraska	July 18 to 20
Kansas	August 1 to 3

Iowa	August 8 to 10
Northwest Oklahoma	August 15 to 17
San Antonio	August 22 to 24
Kansas City	September 5 to 7
Abilene	September 12 to 14
Arkansas	September 19 to 21

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

Assembly Schedule

Idaho-Oregon	May 16 to 18
Oregon Pacific	May 23 to 25
Los Angeles	May 29 to 31
Arizona	June 7 and 8
New Mexico	June 13 and 14
South Dakota	June 20 and 21
Minnesota	June 27 and 28
Colorado	July 4 to 6
Michigan	July 11 to 13
Pittsburgh	July 18 to 20
Kentucky	August 8 and 9
Northwestern Illinois	August 15 and 16
Indianapolis	August 29 to 31
Louisiana	September 5 to 7
Southwest Indiana	September 12 to 14
Southwest Oklahoma	September 19 to 21

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

Assembly Schedule

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

The robbery of the wicked shall destroy them (Prov. 21:7).

Stealing a mite or a million will destroy the possessor.—EARLE F. WILDE.

THIS WEEK—

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SEMINARY ADVANCE CAMPAIGN CONTINUES!



Dr. Hardy C. Powers

Unity of spirit, co-operation, and service are vital elements in the success of the work of the church. The last General Assembly authorized the church to secure permanent quarters for our rapidly growing Seminary. In harmony with that action a time was allotted last spring for the gathering of these funds throughout the church.

Many districts were able to respond to this appeal within the limits of the allotted time; but since the Seminary is a pioneer project, others found it necessary to rearrange their local and district programs and take the offering at a later date. Although that original time limit has expired, our people should know that the offering was only postponed until a later date and that unless we have practically 100 per cent co-operation from our districts it will be almost impossible for us to carry out the directive of the last General Assembly. No doubt every church is familiar with your district plans for the taking of this offering.

The Board of General Superintendents urges our people everywhere to pray for the Seminary and to support this offering when it is presented to you. Wholehearted co-operation will assure victory.

Hardy C. Powers, Chairman
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