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Official Organ

Church of the Nazarene

HERALD OF HOLINESS

A CALL TO PRAYER:

Begin the Year with God!

MMORDECAI, through the solicitations of Queen Esther, made appeal to King Ahasuerus when wicked Haman had influenced him to decree evil. Every Jew was affected by the pronouncement of the king, and every Jew was called upon to share in fasting and earnest prayer that Queen Esther's appeal might be successful.

How often in history a nation upon its knees has accomplished more than educators, more than diplomats, more than statesmen, more than armies and navies, in bringing about peace.

The Church of the Nazarene cannot escape its place of responsibility in world affairs. Our boys are wearing uniforms wherever men of war congregate. Our properties are taxed to support munitions for battle. We, like other groups of spiritually-minded individuals, trust we are not too much of *this world*; but certainly we are *in this world* and cannot evade our share of culpability in shaping human destiny.

Suggested by many, we, your Board of General Superintendents, make a church-wide call for a week of intensive prayer in homes and churches, by groups and individuals, to begin with the watch-night service, December 31, 1950. We request that the period continue at least through Sunday night, January 7, 1951. We ask that the burden of this prayer shall be that world leaders be given wisdom in bringing about peace; that we shall be spared, if possible, another world conflict. We ask that men's hearts shall be turned back to the Church, back to God, back to the Bible, back to the simple faith of other days.

We ask our departmental leaders to promote and encourage this period of prayer. We call upon our district superintendents and district leaders to urge our people to their knees. We admonish our pastors and local assistants to work out the details.

"Who knoweth whether thou art come to the kingdom for such a time as this?"

BOARD OF GENERAL SUPERINTENDENTS

December 4, 1950

"The Mid-Century Crusade for Souls"

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

TELEGRAMS

Kankakee, Illinois—Rev. Norman Oke gives a great Sunday-school convention with Dr. Lloyd Byron presiding in a very fine way at Danville, Illinois. Very fine crowds, unusually good papers and messages. Twenty-five churches pledged to "four-star" schools; 165,000 contacts promised, with Robert Shepherd leading.—E. O. CHALFANT, *Superintendent of Chicago Central District.*

St. Louis, Missouri—Organized another good church in Ferguson, Missouri, suburb of St. Louis, with fifteen members, representing seven families. H. B. London, Udell Moss, and I were the workers; all other churches in St. Louis co-operating beautifully. Building, with full basement, auditorium, and five-room apartment for pastor. Udell Moss appointed pastor. Building and property made possible by Charlie Jacobs. Church assumed all responsibility to repay loan.—E. D. SIMPSON, *Superintendent of Missouri District.*

Kansas City, Missouri—Just closed a wonderful district tour with the Leverett Brothers, "Ozark Singers." These are fine boys; they preach, sing, and are artists on the mandolin and guitar. They draw the crowds. I recommend them.—JARRETTE AYCOCK, *Superintendent of Kansas City District.*

Pasadena, California—A check and purchase order for a new Studebaker Commander were presented to Dr. W. T. Purkiser, president of Pasadena College, this morning (Nov. 21) by the student body of the College. Dr. Purkiser, who is loved and appreciated by all, was completely surprised and overcome as student body president, Harold Bonner, made the presentation. Dr. Purkiser will take delivery of the car at the factory when he goes to Kansas City in January.—J. B. DEISENROTH, *Business Manager of College.*

NEWS IN BRIEF

The second annual Christian workers' training conference, sponsored by Pastor E. S. Phillips and Bethany Church of the Nazarene, Bethany, Oklahoma, was held during the week of November 13 to 18, with Dr. S. T. Ludwig, Dr. Orpha Speicher, and Miss Mary Latham as the special instructors.

Northern California District, with Superintendent George Coulter, is in the midst of a "Home-Coming Home Mission Tour" (November 29 to December 4).

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150,000 HERALDS in 1950
NOW, EVERYONE, BOOST!

YES, IT'S AMAZING!

IT HAPPENED in a typical Midwestern town of around ten thousand people. The Church of the Nazarene in that little city is only two years old. The pastor is an aggressive young man, eager to reach the people of the town and surrounding area.

After making an acquaintance with the driver of the school bus, he accompanied him one evening as he took the children home. At each stop the pastor learned the names of the children and of their parents. A few days later in his car, and with copies of the HERALD OF HOLINESS, he retraced the route, stopping at each house.

No one was home at a particularly prosperous looking farm home—one of the finest in the entire county—so he wrote a note of invitation, slipped it into the HERALD, and left it in the door. The next Sunday a new family attended the services—that family at whose door the HERALD OF HOLINESS had been left. They continued to come, and a few weeks later in the fall revival the entire family was gloriously converted and later sanctified. Two Sundays ago they joined the Church of the Nazarene.

Someone said, "It's amazing!" Yes, and yet it is just the way God works. He seems so ready to add His blessings and to accompany with His moving Spirit the efforts which His people put forth. He used that pastor and the messages of that HERALD OF HOLINESS to strike deep into the hearts of those folk. He will do the same for others, as many testimonies declare.

Have you given the HERALD a chance to witness in your community? Have those folk around your church had the opportunity to read the wonderful messages of eternal hope that every copy contains? God will bless your efforts too.

Pittsburgh District—R. B. Acheson, N.Y.P.S. president and campaign manager, reports a fine campaign just recently completed. His latest letter states that 3,437 subscriptions were obtained. Commendations to Brother Acheson, to Rev. R. F. Heinlein, district superintendent, and to all the pastors and churches.

South Carolina District, with Moody Frierson as director, is conducting a subscription campaign. Rev. C. M. Kelly is the district superintendent.

THAINE F. SANFORD,
Sales Promotion Manager

Differences in Holiness Terminology

By H. Orton Wiley*

THOSE who read the works of Wesley, Fletcher, or other of the earlier holiness writers, frequently have their attention called to what appears to be a difference in doctrinal statement. Closer attention, however, reveals the fact that the difference is solely one of terminology.

As an illustration, it is common with us to state that the "old man" or "carnal mind" is crucified when we are sanctified wholly. But the earlier writers associate the crucifixion of the "old man" or "carnal mind" with the experience of conversion. This is easily explained.

The word "crucifixion" has a twofold meaning; first, it signifies a *means* or *method* of death; and second, it signifies *death* itself. The earlier writers used the term in the primary sense—that is, as a *means* of death, rather than as *death* itself. Hence, they held that when one is converted, the power of sin is broken, the manifestations of the carnal mind cease, and the "old man" is crucified or nailed to the cross and on the way to actual death. But they also taught clearly that only in the actual death of the "old man" or "carnal mind" did entire sanctification take place.

Modern holiness writers, on the contrary, use the term "crucifixion" in its secondary sense—that is, as signifying actual death. Hence, they associate the crucifixion of the "old man" with entire sanctification. This accounts for the difference in statement; a difference due solely to the terminology employed.

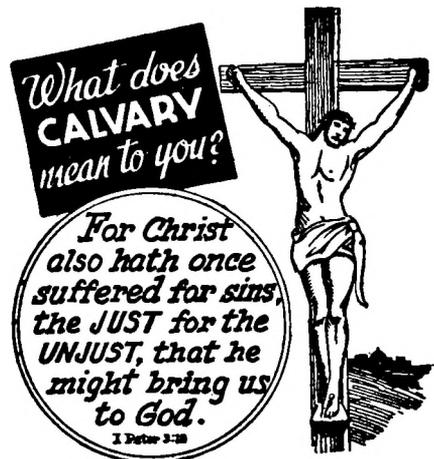
The above difference in the use of terms may be easily confirmed by citing a well-known passage from Wesley's *Plain Account of Christian Perfection*. He says:

A man may be dying for some time; yet he does not, properly speaking, die, till the soul is separated from the body, and in that instant, he lives the life of eternity. In like manner, he may be dying to sin for some time; yet he is not dead to sin, till sin is separated from his soul; and in that instant he lives the full life of love. And as the change undergone, when the body dies, is of a different kind, and infinitely greater than any we had known before, yea, such as till then, it is impossible to conceive; so the change wrought, when the soul dies to sin, is of a different kind, and infinitely greater than any before, and than any can conceive, till he experiences it. Yet he still grows in grace, in the knowledge of Christ, in the love and image of God; and will do so, not only till death, but to all eternity.

Another instance of apparent discrepancy is Mr. Fletcher's statement concerning Christian perfection, in which he says: "We give the name

Christian perfection to that maturity of grace and holiness which established believers attain under the Christian dispensation." This may seem to be at variance with our distinctions between purity and maturity, but again, further study clears up the difficulty. His idea of adulthood or maturity is not the contrast between childhood and maturity which depends upon growth, but the contrast between minority and majority as it pertains to the privileges of citizenship. The emphasis is upon the covenant relationship with God. Hence he says: "Thus we distinguish that maturity of grace both from the ripeness of grace which belongs to the Jews below us, and from the ripeness of glory which belongs to departed saints above us. Hence it appears that by Christian perfection we mean nothing but the cluster of the graces which compose the Christian church militant. As a youth passes from his status as a minor, to that of his majority by attaining a certain age; so the regenerate enter into the full privileges of the New Covenant at the moment of the baptism with the Holy Spirit."

This is further illustrated by one of the so-called "Beauties of Fletcher," namely: "Christian perfection is a spiritual constellation made up of those gracious stars, perfect repentance, perfect faith, perfect humility, perfect self-denial, perfect resignation, perfect hope, perfect charity for our visible enemies as well as for our earthly relations; and above all, perfect love for our invisible God, through the explicit knowledge of our Mediator, Jesus Christ." But that he means no more by this than the experience of entire sanctification, or perfect love, is made clear by the statement which follows. He continues: "And as the last star is always accompanied by all the others, as Jupiter is by his satellites, we frequently use, as St. John, the phrase of *perfect love* instead of the word *perfection*, understanding by it the pure love of God shed abroad in the hearts of established believers."



*President Emeritus, Pasadena College, Pasadena, California

I Believe in Holiness Because—

By John L. Knight*

*When first I heard of holiness,
I thought it must be right—
It seemed to fit the Bible,
And be the Christian's light!*

IT WAS the songs of victory and triumph that drew me to the holiness people nearly thirty years ago. I had no theological difficulty in believing the message of holiness, for my heart was so hungry that the preaching of those Spirit-filled men *seemed to fit the Bible, and be the Christian's light!* (See Matt. 5:6.)

As time passed, my observation was that holiness people have an anchor of the soul both sure and steadfast (Heb. 6:19). So much so that those holiness people whom I first met and observed never seemed to be moved by the passing remarks of any who might oppose them; but rather,

*As I went to hear them
And saw the way they did,
I saw they had a treasure
From worldly people hid.*

Again, I believe in holiness because of the quality of the spirit of sanctified people. Holiness people are slow to take offense, but they are quick to forgive; easy to get along with, kind to one another, tenderhearted (Eph. 4:31-32).

Moving with my parents from the farm to the town of Abilene, Texas, we settled, providentially,

*Superintendent of Florida District

The Prescription from Heaven

By E. Wayne Stahl

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive (Acts 20:35).

Of many moral maladies
There is a certain strong disease
Which always is an epidemic.
You can describe it as systemic,
Since all the system it attacks;
And growing power it never lacks.
What is that dread disease's name?
It is "The Gimmes," word of shame.

Prescription for it you shall know;
"The Great Physician" long ago
Supplied the perfect antidote
For malady of which we wrote.
This is the remedy unshaken—
And every day it should be taken
With large amounts of real believing—
"More blest is giving than receiving!"

next door to Rev. W. P. Sibly, an elder in the Church of the Nazarene, which church was unknown to our family at that time. Neither did we know anything about holiness; but the welcome given us by the Rev. Sibly was both warm and cordial.

Only a few days had passed when one of the children, playing, threw a ball and broke a window glass in the Sibly home. Not knowing what might be the attitude of our neighbors, we talked it over in our own home and expressed regrets for the occurrence. Gathering all of the facts in the case, my father walked over to adjust the damages and pay for the cost of repairs. Upon his return, he remarked, "That man has religion and lives it!" Through the years that have followed, I have watched Brother Sibly and under all circumstances have found him to maintain that wonderful quality of spirit. Thank God for an experience that meets life's problems with victory. Some time afterward

*My heart began to hunger
And thirst and burn within.
I wanted full salvation—
A freedom from all sin.*

Preachers such as W. P. Sibly, E. D. Kiemel, Allie and Emma Irick, H. C. and Mary Lee Cagle, E. H. and Mollie Greer, J. Walter Hall, and others, pictured Canaan with milk and honey flowing and fruits of every kind, until one day I resolved to cross over into this Canaan experience. Giving my all to God forever, I set my face like a flint to go with God, and at the end of a complete and full consecration, my faith claimed the promises and the Holy Spirit came in sanctifying fullness and purified my heart (Acts 15:8-9).

That was twenty-eight years ago, and His presence has been abiding and continual to this glad hour. Thus I sing,

*And now I am one that bears that name,
That happy, holy band.
I have crossed the river Jordan
And am in the Canaan land!*

Yes, I believe in holiness: (1) because it is a Bible teaching; (2) because holiness is an anchorage of the soul; (3) because of the quality of spirit of the sanctified; and (4) because it is my own heart experience, and has been for twenty-eight years. You may have it, too. Plunge in today and be made every whit whole!

"Daniel kneeled three times a day, and prayed, and gave thanks before his God, as he did aforetime." Daniel is a splendid example. He thought that it was necessary to pray and give thanks upon his knees at least three times a day. What a blessing to be able to bend your knees before God!—WM. H. COATS.

"Is It Well ?"

By Melza H. Brown*

Is it well with thee? is it well with thy husband? is it well with the child? (II Kings 4:26).

THE LORD GOD would ask each of us this triple question. Surely we should be thankful that God is enough interested in our welfare to inquire as to whether we are well. I think God has a perfect right to interrogate us as to our condition, for are we not His by right of creation? He has a vested interest in each and every member of the human race. Certainly He should be interested in His possessions.

The occasion of the text was the death of the Shunammite's child. This woman hurried to the prophet Elisha to intercede with the prophet for the child; and as she came to the prophet he asked the question of our text.

As a minister of the gospel, called of God as an ambassador for Jesus Christ, I ask you this question, reader. Is it well with thee? Is it well with thy companion? Is it well with the child?

I do not ask this question relative to your physical welfare, although I trust you do enjoy health. Neither do I ask relative to your financial status, although I would that no one suffered want. I am primarily concerned for your spiritual welfare. Perhaps you think it is none of my business; but the fact is, that is my whole business. I have done nothing else for the past thirty-five years but endeavor to help people to find spiritual health and welfare. That is my great concern for you, and for everyone.

I believe in the immortality of the soul. I believe in eternal destiny with its rewards and punishments. I believe in the atoning sacrifice of the Saviour, Jesus Christ. I believe there is complete and full salvation in Jesus Christ and in no other. If you are saved by grace, through faith, it is not of yourself; it is the gift of God. If you are not saved, it is because you have refused the offers of God's mercy, for God has provided salvation for everyone in the death of His only begotten Son, and whosoever believeth in Him shall not perish but have everlasting life!

"Is it well with thee?" What is your relationship to God today? Are you a believer and do you enjoy fellowship and communion with the Lord through the Saviour Jesus Christ? Do you know that you have passed from death unto life? Do you know that you are a new creature in Christ Jesus? Do you know that you have been born again?

Should we not know our spiritual condition? We desire certainty in other things. We want title policies to earthly possessions; we ask for witnesses and notarized signatures for earthly transactions. Then, how much more we should

*Pastor, First Church, Nampa, Idaho

He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.
1 Peter 2:24

want definite assurance concerning eternal welfare!

God tells us in His Word that we can know. "We know that we have passed from death unto life And hereby we know that he abideth in us, by the Spirit which he hath given us Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit He that believeth on the Son of God hath the witness in himself" (I John).

"Is it well with thee?" You may be financially prosperous, physically fit, and yet it may be far from well with thee. Jesus told of a certain rich man whose fields brought forth plenty. He decided to build larger barns, lay up treasure for the future, and take his ease in life. He thought he was well off, for he declared he had much goods laid up for many years. Evidently he thought it was well with him physically, for he expected to live many years to eat, drink, and be merry. However, the facts were against him; it was not well with him. His soul was to be required of him that night, and he was to suffer complete loss!

"Is it well with thy husband?" Surely we should desire that our companions of life should enjoy the heritage of eternal life. Have we done what we could to help bring them to Christ? Have we so lived that our companions have confidence in our sincerity? One of the greatest blessings of this present life is a Christian home; this is made possible only by Christian parents. No home is truly Christian if one of the partners in making the home is unsaved or without Christ.

"Is it well with the child?" This question should come with tremendous, shocking force to parents today. Our boys are being regimented for military service, and to many of us will come the sad message, "Missing in action." However, the most important thing is not whether our boys are going to live or to die, but rather, "Is it well?"

What are you doing for the spiritual and eternal welfare of your children? Do you have a family altar where the boys and girls hear the Bible read and hear their mother and father pray? Have you been faithful in taking your children to Sunday school, and have you done what you could to give them a Christian training?

Have you provided for your own? I read of a certain man who started to move to northern Alaska with his family. He failed, however, to provide the necessary equipment for the journey; they were caught in a severe storm, and the entire

family perished, frozen to death. The responsibility for the loss really was the father's, who failed to make provision.

As we face toward eternity, with the storm of death threatening every life, I ask you parents this, "Have you made provision for the journey?" Listen to God's Word:

"Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:17-18).

Is it well with thee? is it well with thy husband? is it well with the child? God grant that we may be able to say, "It is well!"

A Lesson on

Keeping the Glory in Our Services

A QUITE WEALTHY and influential lady had been attending one of our larger churches regularly. The members felt quite honored with her presence, and were careful lest they do or say something to offend her. One day the pastor called in her home for a short visit. Before leaving, the lady asked the pastor if he knew why she liked to attend his church. The pastor replied that he had wondered, and was anxious to know.

"Well," she said, "when you feel like it, and want to, you can say 'Hallelujah!'"

When the pastor told me of the incident, I said, "There's a great lesson on keeping the glory on our services." I do not believe people are attracted to our services because of our nice buildings, our educated ministry, or our smoothly-running program. We cannot compete with the older denominations along these lines.

People come to our churches because our services are different. The Spirit of the Lord is present. There is a freedom and liberty, their hearts are touched, their souls are blessed. They go away feeling they have been in the presence of God. This is the thing that has made us different and has attracted many to our services and to our churches.

May God help us not ever to try to copy after the large, modern churches, or to get too close to them in our form of worship, but to keep the heavens open and to keep the glory down; to keep such an atmosphere that anyone who attends our services and feels like doing so can shout, "Amen," "Hallelujah!" whenever God comes on him and he feels like it.

—HADLEY A. HALL

Superintendent of San Antonio District

"Mother, Is This Your Son?"

By Roy Kettelhut*

ON MY first Sunday evening in the "big city" of San Francisco, I walked to our First Church from downtown on Mission Avenue to Twentieth. On the way I was thinking, I wish I were doing more for His kingdom. The reminder, or slogan, "Personal Evangelism This Quadrennium" had not been forgotten.

At the bend in the avenue, a nice-appearing man, about thirty years of age, dressed in working clothes, and carrying a small bag in his hand, stopped me to ask for directions to Ventura. As I was going his way, I caught up with him with the intention of learning more about him. My questions brought these answers: He had looked around in the city for work; he had a mother who knew where he was, for he had written her last week. After telling me where he was going, I decided he should know where I was going. "I am on my way to church," I said, and thought that would bring some surprise; but he looked ahead without a word, or any change in expression.

As we walked on, I talked about Jesus, the peace He gives, the happiness we can find in serving Him each day. "Every night when I fall asleep, I have the peace and knowledge that I am ready for heaven, no matter what troubles may be in the world or around about me. If a Christian has exhausted his last resources, God will come to his aid, even though he may be far from home, money gone, and nothing in sight. God is not available to a sinner in this way. Wouldn't this be better than that faraway look? You don't even have to be in church; you can talk to Jesus this very night, here and now!"

For blocks he looked toward the ground, seemingly listening; and he seemed to agree wholeheartedly. Then he replied, a surprise indeed to me: "I come from a Nazarene home, and have a mother back in Oklahoma tonight who is praying for me."

I had lived temporarily in Santa Barbara during the war, and one night at a rally I had had opportunity to attend the nice Ventura church. So before he departed into the night, I said to him, "They have a nice church there. Will you go to the Church of the Nazarene at your first opportunity?"

He went on into the night—a lonely heart. I went to the N.Y.P.S. and stayed for the church service. As the pastor, Rev. Wilson R. Lanpher, was preaching a great evangelistic message, I was sorry I had not urged my traveler friend to stay with me for the service.

Mother, was that your son? Did I do my best? Am I making "personal evangelism this quadrennium" count for God and the church?

*Student, Graduate School, Golden Gate College, San Francisco, California

HARVESTTIME!

By Evangelist George H. Talbert*

TODAY (July 11) I traveled into the country with the pastor with whom I am working to see the harvest fields, here on the western Nebraska prairies. For miles in every direction the golden waves of grain sway in the breeze and tell a tale of the goodness of God. There is evidence of the hand of man, in the preparation of the soil and the sowing of the seed, but God sent the "life" that is in the seed. He sent the rain and the sun; He made the seasons; and now it is harvesttime! From where I stood I could see thousands of acres of golden grain waiting and ready for the reapers.

As we looked on those fields, two scriptures came to my mind: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." And, again, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Now back in my room there are three thoughts that grip my heart about this harvest Jesus speaks about. First, *it is valuable*. In 1944, our spring and summer slate took us from Texas, north to Minnesota, and east to Indiana by early fall. Everywhere we saw harvest; in Texas, oats and wheat; in Kansas, wheat and barley; and so all the way through Nebraska and South Dakota, into Minnesota for the flax harvest, and across Iowa, Illinois, and Indiana, the corn and soybean harvest—who could measure the value of it all? But I thought again, One soul is worth more than the whole world and all its harvest!

Second, *this harvest is in danger*. Even as I write these lines, a storm is brewing; black clouds are billowing up, I hear thunder, and I wonder, Is there hail in that cloud? One hour from now there may be no grain to harvest. And one hour from now it may be too late to reach that soul for whom Jesus died!

Third, *the harvest is helpless; it cannot save itself!* Soon, if the storm does not come, the combine will come and gather the grain, separate the "chaff from the wheat," and send the wheat out to be bread for the hungry, and to produce after its kind. But what if the combine is not taken to the field, and the grain is left there in its helpless state? It will shatter, fall to the ground, die, and be lost.

Let us be "labourers together with God," and gather in the harvest before it is too late!

*Abilene, Kansas

Those who are most religious are least censorious.

There Is a Way Out!

By C. E. Shumake*

The world is sick! The future looks dark and foreboding! These are indeed strange days. The whole world seems to be struggling in a dense fog. There are confusion, turmoil, hatred, and selfishness abroad. A material and atheistic philosophy is now reaping a pitiful harvest.

Our great problem is not only a political and economic one; it is moral and spiritual. A nation might survive a political collapse—many have done so down across human history; and we can survive a financial panic. But spiritual and moral disintegration means chaos. Look at the Grecian and Roman empires for proof.

The world is sick and continually growing worse; already the death throes approach! National and international leaders are frantically seeking a way out. And there is a way out! Here it is:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chronicles 7:14).

May God help every Nazarene to set the pattern for this way out, and may He use us more and more in the conflict to bring hope and light to a dying world!

*Superintendent of North Carolina District

A S S U R A N C E !

By Frances B. Erickson

*I do not know what it may cost to win him, Lord—
The one for whom I daily pray on bended knee;
But Thou who knowest all, and could afford
To suffer, bleed, and die for him, can plainly
see.*

*Tho' years have passed since first my prayer went
winging
From melted heart unto Thy throne above,
Shall I give way to doubt? Nay, I am singing,
"God answers prayer! Love cannot fail, for
God is love!"*

*Perhaps my part has not yet been completed—
The corn of wheat could never bear until it died.
Let not Thy holy purpose be defeated,
Nor let me from the price of victory turn aside.*

*Till then I shall pray on, and keep the incense
burning
Upon the altar of a staunch, expectant faith,
For some glad day the soul for which I'm yearning
Thou shalt redeem by Thy abounding grace!*

While I Am on My Knees—

While I am on my knees, I come to know myself better.

I enter the sunlight of His presence, and I see myself, not as I think I am, but as I really am compared with what He wants me to be. It is this relationship that shows me where I should labor the more.

The self-that-ought-to-be is God's will for my life. The self-that-is is my measure of growth in grace to date. I see then where I have developed according to His will, and I see also where I need to make more progress. Thus, I know myself better.

Yet, this is not only for self-appraisal. Waiting upon God is not just for the subjective values of knowing myself better. This self-appraisal is in order that I might become stronger in Christ, so that I can be a better servant of man and God.

O Lord, toward this end, keep me on my knees often. Amen.—PAUL Z. HOORNSTRA, *pastor at Howell, Michigan.*

"I Am So Glad for Jesus!"

By Zuma L. Jones*

EVERY TIME I heard her testify, she invariably began with the statement, "I am so glad for Jesus," and she expressed it with tears of joy and thanksgiving.

One evening I was present when she had been appointed to lead the midweek prayer service. She walked to the front of the church with an oversized family Bible in her arm. With a humble spirit, she told the congregation that she could not lead the service as well as others might, but she would do her best for the Master. Standing there between the altar and the pulpit, she wept gently for a moment; then with a glow of the Shekinah of God, she said, "But you know, I am so glad for Jesus!" It was not in the eloquent phraseology of the Psalmist, but in the vocabulary characteristic of the west Texan, she began to tell of the marvelous things Jesus had done for her and how dear He was to her heart.

Before she had spoken long, I was convinced beyond the shadow of a doubt that she was *glad for Jesus.*

It seemed a little irregular, but she never opened her Bible, neither did she lay it down, but held it clasped in her arm. However, as she proceeded with her devotional lesson, it was readily seen (although her English was not perfect) that she was a Bible scholar. As for quoting and expounding the Scriptures, she had small need for the written Word; the touch of it seemed to give her courage and moral support for a duty for which she felt herself unqualified.

Long before she had finished, the hearts of the congregation began to "bubble up," and here

and there to overflow with joy—yes, with the gladness "for" Jesus. Best of all, for days afterward, the expression lingered with me, and I realized there was no more adequate term for the emotion felt—I, too, was "glad for Jesus." In my heart I sincerely wished there were more lay members whose basic emotion was simply being glad "for" Jesus as a witness to an emotionally unbalanced world.

Thoughts from a Farmer's Son:

By Evangelist Spencer Johnson*

"Prairie Fire"

IN THE dry summer when the shimmering heat waves rose from the parched earth beneath the burning sun, there was danger of a prairie fire. The rising smoke could be seen for miles, and the flames fanned by the breeze would race along the ground, leaping from short to tall grass, leaving only the smoldering and blackened ground behind. At times the fire would destroy whole fields of wheat, or other grain, to the irreparable loss of the farmer. The most successful way to combat the prairie fire was to fight the wild fire with controllable fire until a broad path would make further progress impossible.

In the depraved heart and soul of every fallen man of Adam's race there smolder sinful passions that are fiercer and wilder than the untamed prairie fire. These passions, when fanned by the winds of life, flare into a burning heat that will consume all that is great and noble in human character, leaving nothing but the charred ruins of a dissipated life. Some have carefully guarded the carnal nature from the disturbing winds, and have, with a strong will, kept it from flaring as readily as in others; but beneath their forced tranquillity, like glowing embers ready to be fanned into flame, lies the carnal tinder.

Those who have been saved through the blood of Jesus have, by the gracious help of divine grace, been able to live the good life in spite of the fiery burnings within. But the bent to evil still remains to keep them in bondage through constant fear of an uprising. Such is the condition of the unsanctified heart.

Only the mighty baptism with the Holy Ghost and fire can burn out the last root of inbred sin, and destroy the burning passions of the carnal mind. Not only has God mercifully made provision for the pardon of man's sins and the renewing of his spiritual life, but "Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Man need no longer be a slave to the flaming ravages of car-

*San Marcos, Texas

*Kansas City, Missouri

nal anger, resentment, revenge, hatred, strife, envy, jealousy, and pride. All such manifestations of the flesh, and many others, can be eradicated; and in their place will be love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.

John the Baptist, on the banks of the Jordan, clearly testifies that there is a burning cure for the wild passions that torment the souls of men. "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matthew 3:11-12).

Sayings of Dr. P. F. Bresee:

Sixth Anniversary

Thou therefore endure hardness, as a good soldier of Jesus Christ (II Timothy 2:3).

SIX YEARS AGO today through the providence of God, we first gathered together as a little band. And at this hour we lift our hearts to Him in grateful remembrance and offer special praise and thanksgiving for His unnumbered mercies and all the blessings of His grace.

This morning we linger for a moment with our eyes toward the past, simply to strengthen our hearts for the future.

I know we are but a small company of the great army of the King, but I would not forget that we are picked men on special duty. We are a small, detached force, called by God for special and most important work.

Our work for the time may be comparatively local; but your flashing blades have been seen throughout the land, and, if faithful, the light of your spears will reach to the ends of the earth.

You are called to lift high the banner of holiness, to preach the blessing of Christ and lead men and women into its fullness. To do this unencumbered by the hindrances which come to most who seek the same ends, God has cut us loose from old traditions, and heavy camp equipment, and armed us for the fight.

It is no easy thing to establish and open up the avenues of a new fountain of power. We are to be a band like Gideon's. God said in choosing us, "If there be any attractions that can draw you away, go now!" (Sermons, 1903).—compiled by WARD B. CHANDLER, pastor of Oakwood Church, Houston, Texas.

He that dislikes to do what he knows will one day not know what to do.

A Gentile's Achieving Faith

By John W. May*

IT IS NOT hard many times to have faith for others, but to have faith concerning a personal need is quite another matter. When the woman of Canaan came to Jesus it must have been easier to tell Him of her daughter's need than to admit her own. It was, however, when she said, "Lord, help me," that He was moved to satisfy the need.

Achieving faith must be a living faith. But to reach this height in the faith life one must provide a solid foundation. This woman had an immovable foundation in her confidence in the character and power of Jesus. She knew He could do something for her and her daughter. There is much to encourage such faith today. The Creator will care for His creation. He sees the sparrow fall, and of how much more value are we! God has never failed yet; He will not fail now.

This must be an active and persevering faith. It seemed that everything was against this woman. The Lord was silent at first to her cry. She provoked the disciples' disfavor. She was a Gentile. Yet she continued humbly to beseech Christ to grant her request. Real faith is active, not passive. It will admit the fact that there are mountains to climb, problems to unravel, perplexities and misunderstandings to overcome, but it will hold on until something happens.

Such faith will bring results. She won the approval of Jesus and heard Him say, "Great is thy faith." Her request was granted; "her daughter was made whole from that very hour." Such faith is the will of God for us. It is impossible to

*Pastor, Marmet, West Virginia



The Spirit itself
beareth witness
with our spirit,
that we are
the children
of God. Rom. 8:16

please Him without an active, persevering, personal faith. More than that, it is His pleasure to reveal His power to those of achieving faith. His ear does not tire of our continual crying unto Him, nor does His arm tire of being bared in our behalf. Jesus says to every believer today as in times past, "Have faith in God."

Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect? (Job 22:3).

This question has been answered in the affirmative by millions of saved, sanctified, and blessed Christians all over the world.—EARLE F. WILDE.

THE QUESTION BOX

Conducted by Stephen S. White

Q. *I would like to know if Samson went to heaven. There has been quite a discussion in our Sunday-school class as to his fate. Some thought he went to heaven and others did not. What do you think?*

A. In the first place, we must not judge Samson as we judge men today. He did not have anything like the light we have now. He was undoubtedly weak and vacillating and went very definitely into sin. Even though he was endowed with great physical strength and at times had the special help of God, he did not leave us an example which we can follow or exhort others to follow. Still, at the last he prayed and seemed to get the ear of God. I believe that he sincerely repented in his last hours and made it to heaven. There are others who have studied his case much more than I have who believe as I do.

Q. *In our Junior Society, literature in the form of religious comics from a source other than our own Nazarene Publishing House is being used. At the same time, our Juniors are not receiving "Junior Joys" or "Sunshine" papers. What do you think of this practice? Also, what about using these religious comics in connection with church work?*

A. I do not think that our Junior Societies can get as good literature for their use anywhere else as they can from our Nazarene Publishing House. Therefore, I believe that they should buy their literature from our publishing house, because it is better, and because they should be loyal to our church. As to the religious comics, I have never seen any that I would use.

Q. *Should we reprove and talk about others being worldly and wearing gold if we ourselves are not adorned with that meek and quiet spirit which we read about in I Peter 3:4?*

A. Peter says: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but

let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Peter 3:3-4). In the light of this teaching, certainly, anyone who lacks the adornment of a meek and quiet spirit has no right to rebuke those who give their whole or chief thought to external ornamentation. On the other hand, it is a poor rule that will not work both ways. A person who goes the way of the world in external ornamentation surely has no right to reprove the individual who lacks the adornment of a meek and quiet spirit. Both the inner and the outer man should be

adorned in harmony with the teaching of the Word of God.

Q. *What is your opinion of saved and sanctified Nazarene women of an adult, mixed Nazarene Sunday-school class going to a masked Halloween class party attired as men and spending the entire evening so attired in the presence of men?*

A. I believe that Christian women certainly ought to be able to find a more refined, as well as a more Christian, way to celebrate Halloween than that. Halloween, in too many places, is degenerating into lawlessness or crude, unrefined, barbarous celebrations which we as Christians should definitely set ourselves against. I do not object to Halloween pranks and parties, but we do not have to be lawless or participate in a lot of questionable conduct in our Halloween gatherings just because a lot of other people do it.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for December 17: Victorious Daily Living

Scripture: II Cor. 11:18-30; 12:8-10

GOLDEN TEXT: *My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing (James 1:2-4).*

When you walk around among verses 7 to 10 of the twelfth chapter of Second Corinthians, step carefully, for you are on a battlefield, one of the most famous of them all. This was the ground on which Paul fought and won the victory over sufferings and infirmity. A lot of modern Christians still have that battle to fight.

But when God said to Paul, "My strength is made perfect in weakness," be sure you know what God meant by "weakness." One thing for sure, God was not exalting what we usually mean by weakness. God is not making a case for spinelessness or indecision; and God detests that

whining feebleness that accepts no responsibility because of lack of ability. In this verse "weakness" means a feeling of dependence, a consciousness of human inadequacy. And this kind of weakness God honors. It is that weakness which has mustered every ounce of human strength and, after measuring itself against the task, confesses that divine strength is the only answer. But it is not the weakness that rots personality in the bog of whining self-sympathy. It is wondrously true that His "strength is made perfect in weakness."

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

Blessed are they that have not seen, and yet have believed (John 20:29).

In the sphere of spiritual things, faith always pays better dividends than sight.—EARLE F. WILDE.

Home Missions and Evangelism

Roy F. Smee, Secretary

Colored Workers' Convention

THE fourth annual district convention of our colored work was held in Indianapolis, November 17-19. As this district comprises the entire country, it was a national convention and pastors and workers were present from Illinois, Indiana, Louisiana, Michigan, Mississippi, Ohio, and West Virginia. Sessions were held in a large C.M.E. church, and the auditorium was well filled for several services. District Superintendents E. O. Chalfant (Chicago Central), Leo C. Davis (Southwest Indiana), George Franklin (Northwest Indiana), John L. Knight (Florida), Gene Phillips (Iowa), J. W. Short (Indianapolis), and Paul Updike (Northeastern Indiana) were present.

General Superintendent D. I. Vanderpool presided over the sessions and brought two timely messages that stirred and encouraged the hearts of all present. His leadership was greatly appreciated, in the absence of General Superintendent H. C. Powers, who has been at previous conventions. Rev. R. W. Cunningham, pastor at Institute, West Virginia, preached one of the finest messages I have heard on visitation evangelism, "Selling Jesus." We were thrilled to know that our colored pastors are actively supporting the Mid-Century Crusade for Souls. District Superintendent John L. Knight, of Florida, was blessed of God in bringing the messages at the Sunday afternoon and evening services. Dr. Roy F. Smee, secretary of the department under which this work operates, was present and ably assisted in counsel and leadership during the convention.

Our Nazarene Bible Institute near Charleston, West Virginia, was adequately represented by Rev. E. E. Hale, the president, who is laboring faithfully in this important field of service.

One of the high points of the convention was the reports of the pastors. These godly men have not had easy times nor great crowds; but God has blessed, opportunities are opening, new leaders are being developed, properties are being secured, and the way ahead is as bright as the promises of God.

I attended the Sunday morning service in our colored church in Indianapolis, at which Mrs. Cunningham preached with freedom and unction. God was unmistakably in that service. There was a greater spirit of unity

among the brethren than I have sensed in previous conventions. Such a spirit, among Spirit-filled ministers, will lead to progress and blessings in the days ahead.

Some problems arose at the convention of vital importance to our work among this people. In endeavoring to meet these problems there seemed to be a desire to find God's will and keep the unity of the Spirit always in mind.

This is the third such convention I have had the privilege of attending. Our colored work needs the prayers of our people. How easy it would be to become entangled with social or economic problems that have had deep roots for generations and created many different prejudices in all parts of our country among both white and colored people! But there is no simple solution to these problems, nor has God called us specifically to this task. Let us not be led away from our primary responsibility to win souls and bring the gospel message of full salvation to this group of fifteen mil-

lion people in our nation. Let us not be sidetracked by lesser considerations.

Pray that God will raise up great leaders among the colored people and that our present pastors may keep true, live clean lives, and humbly build His kingdom in their places of service.—ALPIN P. BOWES, secretary for the convention.

Notice to Pastors

We have a good supply of the leaflet, *Witnessing for Christ*, on hand. This is not a gospel tract for the unsaved, but a leaflet for distribution among Christians on soul winning. If you can use more copies, send a post card to our department, 2923 Troost Avenue, Kansas City, Missouri, and we will send you as many as you need without charge.

A personal worker, a *layman*, asked Russell Conwell to attend a religious service. Conwell went into the meeting, was converted, and later wrote the book, *Acres of Diamonds*. He gave this lecture six thousand times, and the people gave him ten million dollars. He built a great church, founded a university, three hospitals, and helped to educate ten thousand men for the ministry.—A. S. LONDON.

His Coming!

By A. M. Quick

The kindly night turns off the light
And quickly spreads the darkness
down

Across Judaea's open fields
And over Bethlehem's little town,
While shepherds with the sacred sheep
Beneath the skies their vigils keep.

So o'er the land as centuries passed
In slow procession down the years,
Shepherds had watched their flocks
by night

And known but earthly joys and
fears:

No heav'nly vision met their eyes;
No voice had spoken from the skies.

But see! Once more the heavens break,
Angelic visitors stand by,
While 'round about them in the fields
The glory shines from yonder sky:

Angels proclaim to men of earth
The wonder of the Saviour's birth!

And so to us who watch and wait
While evil rules and demons plot,



While visions fade and dreams grow
dim

And still it seems He cometh not—
To us will come the sudden cry:
"Behold, the Master draweth nigh!"

Elijah's God

EDIT

Stephen

WHAT kind of God was Elijah's God? He was a God that answered. This is what Baal did not do. Elijah challenged Ahab to gather all of his prophets—the four hundred and fifty prophets of Baal and the four hundred prophets of the groves—to Mount Carmel for a test. The prophets of Baal cut a bullock into pieces and placed it upon the wood, but did not make a fire. Thus they prepared the sacrifice and called upon their god to send the fire. Their cries went up to Baal all morning, and there was no response. Then they screamed, and even cut themselves, until the time of the evening sacrifice. But there was no sign of action on the part of Baal. The fruitless result of the day's intensive praying is described in these words: "And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded" (I Kings 18:29). What a dismal outcome! Evidently Baal was like the god that Belshazzar worshiped, a god which did not see, nor hear, nor know.

IT WAS very different with Elijah's God. He was a God that answered. Elijah's offering was placed upon a big altar which had had twelve barrels of water poured upon it at the command of Elijah himself. Everything about the sacrifice and the altar was soaked with water. Then Elijah prayed a brief prayer, and his God, the true God, responded. The result is given in these words: "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench" (I Kings 18:38). Yes, God answered! Elijah heard from heaven.

Prayer is not a monologue, a one-way affair, if we are talking to the true and living God; it is a dialogue, a conversation. We talk, and He talks back to us. We do not write letters for any great length of time to people who never answer. Neither can we carry on a conversation with someone who never says anything. It takes two participating persons in order to have a conversation; and it takes man and God really to have prayer. With Baal and his prophets, the talking was all on one side; but it was not so with Elijah and the Lord God of Israel. Elijah spoke, and the Lord God of Israel gave attention to what had been said and answered. We know He was a God who could see, hear, know, and respond, because the fire fell.

GOD not only answered, He answered appropriately. In other words, His response was an intelligent one. He heard and answered as we would expect a personal God to. If a tornado, rain, or an

avalanche had come instead of fire, there would really have been no answer; for a response from God must be intelligent, or fitting. The heart of Elijah's prayer was, "Let it be known this day that thou art God in Israel" (I Kings 18:36). But God could not have let it be known that there was a God in Israel if He had answered in some other way than by fire. Elijah's God answered: He sent that which was needed in order to complete the sacrifice which Elijah was making. The sending of the fire gave meaning to the whole test. The inappropriate did not happen when Elijah prayed, but rather something took place that had sense in it. God answered by fire! "Then the fire of the Lord fell" (I Kings 18:38).

The God of the Bible is the Lord God of Elijah—the true God, because He was always meeting human need, or answering appropriately. When the children of Israel needed a pillar of cloud by day and a pillar of fire by night, they got it, and not something else. The same was true as to dry land for crossing the Red Sea, manna in the wilderness, and water for the thirsty at the rock. Time and time again in the Old Testament God answered the cry of His people appropriately. There was fitness in His responses. The same is true in the New Testament. Wine was given when wine was asked for, and not something else; blind eyes were touched when there was blindness; ears that were afflicted with deafness were unstopped. The whole Bible is full of instances where the Lord God of Elijah meets the exact need which is presented. He is a personal, intelligent God. What was true of Bible times has been demonstrated again and again since then as men have brought their petitions to God.

More prominent than the satisfaction of material needs is God's reaction to man's moral and spiritual shortcomings. The theme of the Bible is full salvation for the sinner. The repentant, believing sinner is freed from the guilt of his actual transgressions. The Philippian jailer believed on the Lord Jesus Christ and was saved. The one hundred and twenty were filled with the Holy Spirit in His sanctifying power on the Day of Pentecost. Here we have the holiness of God in action as well as His intelligence. Only a holy God would feel that it was appropriate to save the unsaved and sanctify the unsanctified. Or better still, only a holy God would be capable of giving appropriate help to the sinner and the

I A L S

Editor

sinful. When God's children call on God for the Holy Spirit, He does not give them a stone or a scorpion; He gives what they ask for. God answers man's moral and spiritual cries for help appropriately, as we would expect a holy person to.

GOD also responds to our prayers adequately. He does completely the work which is asked of Him. This is indicated in the story before us.

An Adequate Answer In I Kings 18:38 he tells us more than that the fire fell. He also says: "and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." The fire didn't just burn the sacrifice; it burned the wood, stones, and dust to ashes, and licked up the twelve barrels of water which had been poured into the trench. Our God is a God of power as well as of intelligence and holiness. He can heal the body instantaneously and completely. He can save to the uttermost those who are lost in sin. Just as the fire that fell in answer to Elijah's prayer burned up everything connected with his offering, so the fire of the Holy Spirit will burn every vestige of sin out of the human soul.

The God of Elijah answered; He answered by fire—appropriately, intelligently, meeting the specific situation. The God of Elijah responds to the moral and spiritual needs of man appropriately. More than that, He adequately met Elijah's need then, and He can do the same for you and me today. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:20-21).

"What Is to Be Will Be!"

RECENTLY, tragedy came to the homes of two sisters. A child in each family was killed in an automobile accident. A teen-ager from one of the families was the driver of their

A Tragedy car when the accident occurred. She was not seriously injured, and neither was anyone in the other car involved. A relative of the two that were killed said that the teen-ager who was driving the first car was

not to blame for the accident. She then added, to my surprise, that the driver of the second car was not to be blamed. Her justification for the last conclusion was that it was just the time for the children to die, and if they had not gone that way, they would have gone some other way. Her idea of life was that whatever is to be will be, regardless of everything which may be done to the contrary.

THIS is a strange philosophy of life which more and more people seem to be embracing in these troublous times. During the last war it was

A Strange Philosophy

quite prevalent in the plants where dangerous explosives were made. The workers were in constant danger, and many of them passed it off lightly by saying that if it were not their time to go they would escape. On the other hand, if it were their time they would be killed wherever they worked. "Don't worry; whatever is to be will be, regardless of what risks one may take," was their theory. The same attitude was often found in the army. "Take it easy," they would say, "for if your number is up, you will go; and if it is not, you won't." "Don't lose any sleep over when you may take your leave of this life—this is wholly in the hands of some power or force outside of you."

Such a view certainly seems to be irrational. If it is really true, why put on all of the safety campaigns which industries and cities inaugurate? Further, why take any precautions about health and life? Why not just let everything slide? Those who adopt such an attitude toward life often reject the implications which I have just indicated; but it is not logical to do so.

Again, this theory of life is dangerous. It tends to produce carelessness on the part of those who hold it. Thus they imperil the existence of others as well as their own. This charge was brought against them by those who worked beside them in the war plants during the second world war.

WHERE does such a philosophy of man's present existence come from? With some, it seems to find its source in a blind fatalism; with

The Source of This Philosophy others, in scientific determinism

with its materialism and mechanism; while with a third group, it seems to stem from Calvinism with its foreordination and predestination. Perhaps there are still others who have no conscious theoretical background for their belief. In the confusion of our times, without God and religion they are filled with fear, and their only hope of banishing this mental condition and getting peace of mind is by giving themselves to this type of practical fatalism. It is a kind of escape mechanism for these persons.

In other words, this interpretation of life frees its holders from the responsibility of doing anything about this life or the one to come. Their

existence on this earth and their destiny in the future are largely beyond their control. As to these matters, they are almost wholly at the mercy of forces, or powers, beyond themselves. Thus a release from some of life's most important responsibilities is secured.

WHAT is to be will be" is a false philosophy, however men may try to justify it and in spite of whatever peace of mind men may seem to get from it. Men

A False Philosophy

can and do have something to do with how long they will live in this world and where they will go after they leave it. Our choices make a

difference. They and the actions which follow from them may, and often do, lengthen our lives. Every life is planned by God, and His plan may include a time when He purposes for us to die; but we may thwart, or frustrate, that plan by what we choose and do. There is no way for any of us to escape the responsibility of living, and even of succeeding in the sight of God. I have something very definite to do with what will be for me, and to some extent for those about me. God has given to every man a power which He will not disregard. I am responsible for my deeds; my life; to some extent, for the time of my death; and for my hereafter. No foolish philosophy of life, such as "What is to be will be," can release me from these grave responsibilities.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Reception

OUR first morning in Port-au-Prince, after attending to government business at the immigration office, we found our way to the church.

Brother Egen told us that he would call for us at our hotel at about seven-fifteen to take us to the evening service. However, with several of his helpers he called at our hotel at six that evening to tell us that the church was full. We obliged his request that we come earlier than planned and soon arrived at the church to hear the people singing a welcome to us. The service included much singing, a special welcome to Mrs. Orjala by the local W.F.M.S. leaders, who presented her with two baskets of roses, a welcome speech by Mr. Egen, and my response. About one hundred people were crowded into the small building, and those without seats stood on the porch, trading places with those sitting down inside from time to time.

The service the second evening was similar with several congregational songs and solos, some in French and some in Creole. Most of the people here in the capital are bilingual, so it is apparent that we will have to learn both French and Creole. The service was closed very dramatically with both the Haitian and the American flags being brought together to the center of the platform, symbolizing the union of the Haitian church with the American Church of the Nazarene, while the entire congregation sang a patriotic hymn with the theme "Haiti for Christ."—PAUL ORJALA, *Haiti*.

UNITY

The assembly was marked with the presence of God, as was the council meeting. It was lovely to see the various classes socially mingle to-

gether in a beautiful spirit of brotherly love—barefooted and well-dressed, illiterate and highly educated, Spanish and Indians and a sprinkling of North Americans all like one big family. Only God can do these things. The secretary, perhaps our most outstanding national minister, made an unwise remark regarding an Indian brother present and, when his attention was called to it, he arose and said, "My intentions were good, but I see my mistake, and I want to ask pardon of my brother." He stepped down from the platform and the brother advanced to meet him, and they embraced in the aisle as one asked pardon and the other freely forgave. Knowing the vast gap between these two socially, it leaves one amazed at the grace of God. This was the best assembly in spirit that we have ever held. Without exception, I think all felt the same way. Such unity, such oneness, such accord! Surely heaven was not far away!—R. C. INGRAM, *Guatemala*.

Faith! In What!

Everyone has faith. The crucial issue is the direction of his faith.

One afternoon I stopped in a native hut. An old woman sat on the mud floor. I always take particular notice of the things that the natives have made themselves, or that are peculiar to this country. There were drawings on the wall made with different colors of clay, drawings of a warrior with his shield and spear, and others. A goat's horn lay on the table. I picked it up. Immediately the old woman became very excited. She moved toward me and grasped at the horn. I asked her, in Zulu, "Why? Did the witch doctor give you this?" Then she looked a bit ashamed that the

missionary should know. I told her that it had no power and that only the blood of Jesus Christ had power to forgive sins and heal our ailing bodies. I wanted to throw the wicked charm away, but she became almost frantic with excitement. She implored that I must not.

And so, because I wanted to be polite, I returned the horn to her. She took it with both hands and cuddled it to her like a child cuddling a dog, or a miser his money. Here was her faith. Indeed, how deceived are their hearts so that they have infinite faith in a goat's horn or a few beads, and absolutely none in the precious blood of our Lord and Saviour, Jesus Christ!

Pray that God may extend His great power and blessing that shall enable His Word to turn them from the power of Satan unto God, that they may receive forgiveness of sins and an inheritance among them that are sanctified.—CLIFFORD CHURCH, *Africa*.

Love and Duty

DUTY makes us do things well, but LOVE makes us do them beautifully.

—PHILLIPS BROOKS

Loyalty!

The attempt to assassinate President Truman is condemned by the people of Puerto Rico. We don't believe in terrorism. We are a peaceful country. Our emblem since the days of Spain is a lamb, to denote that we stand for peace. Nobody has done more for Puerto Rico than President Truman. He is well esteemed here. He was the one who appointed a Puerto Rican to the governorship in the person of Jesus T. Pinero. He endorsed legislation and approved it by which Puerto Rico was granted the right to elect in the polls its own governor. And then, he was the one who backed the plan to give Puerto Rico the right to write its own constitution. Not even

Franklin D. Roosevelt did more for Puerto Rico than President Truman.

We regret this immensely. It is possible that Americans may not know that the two persons who attempted to kill President Truman do not repre-

sent in any sense the will of the Puerto Ricans. They were two fanatics who thought that a crime of this nature would add to the ideals. We repudiate them and their procedure.—
J. R. LEBRON-VELAZQUEZ, Cuba.

One hundred years from now, in A.D. 2050, Birmingham Southern College will receive, according to calculations, \$339,000. This amount represents a principal of \$1,000 which has been deposited in an Alabama bank and the \$338,000 interest which it is estimated will accrue. It is interesting to imagine what this money will be worth when the endowment is paid, and only natural to Bible students to wonder whether the world will stand long enough for it ever to be paid.

Religious News and Comments

Edited by Dolbert R. Gish

Temperance issues, we are sorry to report, fared poorly at the hands of voters in the November seventh election. Arkansas voted down state prohibition; Arizona rejected local option; Oregon failed to vote the measure which would restrict liquor advertising; and South Dakota voters rejected the proposal to prohibit the selling of liquor in food stores and *vice versa*. However, these are only isolated battles in the campaign against the liquor evil, and will not deter public-spirited citizens from doing all possible to turn back this enemy of the people.

Reformation Day, October 29, was observed in Kansas City at the municipal auditorium with perhaps six thousand persons in attendance. Dr. Louis H. Evans, pastor of the huge and much-publicized Hollywood Presbyterian Church, spoke on the contributions of Martin Luther to Protestantism.

Largest prayer meeting in the world is the claim of Baylor University at Waco, Texas, for its Wednesday evening religious hour. This service is held weekly during the school year, and has an average attendance of over two thousand. Students have entire charge of it—support, programs, and leadership.

Closing grocery stores on Sunday became an issue in Dallas, Texas, a few weeks ago. The move was initiated, interestingly enough, by a secular group, the Retail Grocers Association. As reported by the *United Presbyterian*, the story goes that the pastor of the First Adventist Church took exception to the move as unfair and as violating the principle of separation of church and state. He was quoted as saying, "No one has the right to propose legislation on the basis of religion or on the basis of a majority." However, it seems reasonable and democratic to select Sunday as the day of rest since that is the day which most Protestants agree upon and which a large portion of the nonchurch world also recognizes. It could hardly be called discrimination to name Sunday as the day for closing stores when the proportion of Seventh

Day Adventists to other Protestants is about one to two hundred.

Forty Christians were among the two hundred ten members chosen in free elections for the South Korean House of Representatives shortly before the Communist invasion there, according to the *Pentecostal Evangel*. This fact reflects the splendid missionary effort of more than a half century in Korea, in which various denominations have had a part.

Churches in the Communist-controlled East German Republic are to be rigorously regulated and those which do not conform will be suppressed is the veiled promise of Dr. Karl Steinhoff, the interior minister of this area. Very soon the "church question" will cease to exist, he predicts, and promises advantages to "progressive clergymen who stand behind the government" (RNS).

THE HOME CIRCLE

Conducted by Grace Ramquist

Christmas

Is a Time for Remembering

EACH time we celebrate Christmas we are remembering the birthday of Jesus! All of us enjoy reading the scriptures which tell of His holy birth. Never do we tire of the manger story, the shepherd story, or the wise men's story. Remembering these joyous occasions is sweet!

We should be thankful for Christmas because it is a day for reminding us of pleasant days which have gone before.

There are but five of the original nine of our family still living. These five have their mates, and into the five families thus formed nine children have been born.

In the hurry and scurry of life, often the members of the five families neglect writing one another. Just before Christmas every one tries to make sure he has the latest addresses of the families; for, although we may not have heard from one another for weeks, or months, or even in some cases since the last Christmas season, yet every one knows he will hear from all the others when Christmas comes again.

During the last week of school before Christmas, every time the children enter the door, they ask, "Who

sent a package today?" And each time one of the five packages comes, I tenderly place it under the tree. As I place it there, all sorts of memories run through my mind. I remember so many other Christmases before this one; but the most pleasant part of receiving the package is the knowledge that my brother or my sister took time out of his busy days to remember me. I, too, know that he remembered more than just me. He remembered the family in which we grew up; he remembered the schools to which we went; he remembered the churches where we attended; he remembered the joys and sorrows through which we all passed together. In that remembering we are reminded of our father and our mother, who prayed for us, who loved us, and who tenderly cared for us through those growing years when we were all together.

Yes, I am always so happy when I realize that we five and our nearest are close to one another at Christmas time. Every one sends a gift to everyone else in the families. They are not expensive gifts, but they are all wrapped up with pleasant memories.

Christmas is a time for remembering. I believe Christ meant for it to be thus. I thank Him for giving us a day in which we can stop short and remember!

P.K.'S IN TEXAS:

Christmas Gifts That Last

WHEN I was young, the most important part of Christmas time was the buying and giving of gifts. Because there were so many of us children, there could not be much money in any one child's pockets. A few weeks before Christmas we were anxious to do any chore in order to earn a nickel. It took at least seven nickels to buy Christmas presents, for there were eight in the family. Of course, no one bought a gift for himself!

It didn't seem proper to spend only a nickel on Father and Mother, so we all tried to save at least enough so we could spend from a dime to a quarter each on Father's and Mother's gifts.

Once the money was all collected, then the great day arrived when the whole family went to town to buy Christmas gifts. At the dime store we separated, for no one was supposed to know what was to be given him by anyone else. Most of the time two or three of us would eventually meet at the dish counter, for the best and most expensive-looking gifts for Mother always came from the "cut-glass" or "hand-painted" dish department.

During those years in Texas, the dime stores often sold hand-painted China, thin and beautiful, for ten, fifteen, or twenty-five cents. We children liked this kind of gift, as also did our mother. We learned to purchase bowls and plates marked "hand-painted." We felt sure these were good bargains!

Until the day my mother died, she still had some of these bowls. At the time of her death the value of the dishes had risen until you could hardly obtain such bowls for under three or four dollars. Oh, we children were grown by then and we could have managed to pay the high price for the hand-painted dishes. But what if we had waited to buy them until we were grown? Mother would have had very little use out of them. The gifts would have been just as precious on the market, but they could not have been as valuable to my mother. She used them for twenty years!

We often see older people kneel at the altar and struggle to give up their sins. But when we give our hearts to the Lord while we are young, it is easy. The wonderful part is that the Lord has the use of us all the time we are growing up, too. Of course, when we are old, we can work harder for the Lord and our value in the church increases, but how wonderful

for us to have served our Saviour during the value-rising time!

Let's give ourselves as gifts at this Christmas time! Let's stay with the Lord, Christmas after Christmas! Let's be His children as we grow more valuable in the church! Let's be of use to the Saviour throughout our whole lives!

NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

December 14), with Dr. Roy F. Smee, secretary of home missions and evangelism, as the special speaker. The money is for the R. T. Williams Revolving Fund.

Abilene District, with Superintendent Orville Jenkins, is in a tour, November 12 through December 7, with Rev. Cecil Knippers, field representative of Bethany-Peniel College, as the special speaker.

Rev. Dale B. Worcester has resigned the pastorate of the church at Dayton, Washington, in order to accept a call to the Sunset Church of the Nazarene in San Francisco, California.

Rev. Dave Severin has resigned as pastor of West Side Church, Wichita, to accept a call to the church in El Dorado, Kansas.

Dr. Erwin G. Benson is in a tour, December 3 to 12, with Superintendent C. B. Cox and the Colorado District.

Idaho-Oregon District, with Rev. J. A. McNatt, district superintendent, is having a tour, November 29 through December 10, with Rev. Elbert Dodd, superintendent of the Louisiana District, as the special speaker. Rallies and services will be held in twelve different churches.

Dr. S. T. Ludwig will be in New York City, December 5 and 6, attending the annual meeting of the American Bible Society. Dr. Ludwig is a member of the Advisory Council, as the representative for the Church of the Nazarene.

Special prayer is requested for Rev. John D. Cox, Nazarene pastor at Iatan, Missouri, now in a Kansas City hospital for a serious spinal operation.

Southwest Oklahoma District, with Superintendent W. T. Johnson, is having a tour, November 28 through December 8, in the interest of the Sunday

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schools. Dr. I. C. Mathis, pastor of First Church, Little Rock, Arkansas, is the special speaker.

Western Ohio District, with Superintendent W. E. Albea, is having a home missions tour, November 28 through December 8, with Dr. Charles A. Gibson, superintendent of Wisconsin District, as the special speaker.

Dr. C. Warren Jones reports: "Have just completed a ten-week trip through the East and Middle West; had two pre-assembly services at Oklahoma City, three conventions, two district tours, and made a number of churches for just one service—a total of seventy-five services. Our people are missionary-minded, and our churches are rapidly swinging to the 'ten-per-cent-plan.' This is in no way hurting our local or district work. The great majority of Nazarenes are wholeheartedly supporting the entire program of our beloved Zion. On with the battle! Our best days are ahead of us!"

Evangelist Loran Irby writes: "Due to a cancellation I have an open date, February 6 to 18. God is blessing, and I feel I am privileged to work with the best folks on earth. Write me, Box 108, Kokomo, Indiana."

San Diego, California—University Avenue Church recently enjoyed one of the best revivals of its history with Rev. Whitcomb Harding as evangelist. We had the most outstanding crowds ever to attend a revival in the local church, with splendid altar services, and many new people finding the Lord. Brother Harding is a booster for the Sunday school, and under his leadership we broke all previous attendance records with 471 present on the closing Sunday. The last three Sundays we have had 1,034 in Sunday school; scores of these were new contacts, with one lady bringing in 44. We have just completed a \$100,000 educational unit, free of debt, except for a \$2,200 loan. Our regular Sunday services fill our church to capacity; we must enlarge immediately. Plans are now under way, and we hope, in the immediate future, to have a new edifice.—Nicholas A. Hull, Pastor.

Moreland Church, Portland, Oregon

On October 22 we dedicated our new church in a sacred and God-owned dedication service, with Dr. G. B. Williamson officiating. It was a great day in the history of this local church. Dr. Williamson spoke in the morning and afternoon, and District Superintendent W. W. Hess in the evening. The services were further enriched by the presence of Mrs. Williamson, who gave appropriate scripture readings. Another special feature was the music by the choir under the direction of Mrs. H. H. Nevin; our church is known in Portland as "The Singing Church."

For this project a building fund was started in 1943 under the leadership of R. W. Coulter; in 1948 the educational unit was completed, and in September of '49 construction was begun on the main unit. After forty-three years in the Sellwood district, the congregation moved into the educational unit last April to await completion of the main sanctuary; at that time the name was changed from Sellwood to Moreland.

The building is a blend between the traditional and the modern design; the Sunday-school unit is of pumice block with brick veneer, and the main structure is of wood-and-brick construction. Inclosed corridors connect the two buildings, resulting in one continuous building the length of the block. The spire reaches a height of seventy-eight feet, and the music of chimes is broadcast from the tower. Stairways lead to both balcony and mothers' room, and the lower floor with its many classrooms and two auditoriums for Primary and Junior departments. At the right of the entrance is the young people's chapel, beautiful in its simplicity. Har-



mony has been incorporated within the main sanctuary; soft light through amber-leaded windows, polished oak pews, and a simple cross carved on the pulpit. Throughout the building the beautiful flooring of either hardwood or tile was made possible by one of our men, and carpets for the sanctuary by the Intermediate Department of the Sunday school. A painting contractor in the church is responsible for the interior decorating and all the painting. Over six hundred can be seated in the main auditorium when opened up. Every facility is provided to care for the total program of the church; especially have the needs of the children and young people been considered—550

can be accommodated. The building is heated with a low pressure steam furnace. The church acted as its own contractor, and much labor was donated by members and friends. A financial corporation of the city states that \$225,000 is a very conservative estimate of value. The building—declared to be one of the outstandingly beautiful in the West—stands as a monument to the vision, sacrificial labor, and giving of our people.

With hearts full of praise we say, "Hitherto hath the Lord helped us." Also, this year we have sponsored a home mission church, which God is blessing. We are serving in our sixth year with this people.—Ira Paul Dumas, Pastor.

Fort Smith, Arkansas—First Church has had a real refreshing from the Lord in a revival meeting with the A. C. Rowland Evangelistic Party. Both singing and preaching were blessed of God, with many souls praying through to the Lord for saving and sanctifying grace. Finances came easily, with a nice love offering for the pastor. On the closing day of the revival we broke the all-time high record in Sunday-school attendance with 321 present. We give God praise for all the good accomplished.—Ira Campbell, Pastor.

Evangelist B. F. Neely reports: "Recently conducted two meetings on the Kansas City District, where Dr. Jarrette Aycock is superintendent. The first was at Craig, Missouri, where Rev. Marion Guy and his talented wife are the pastors. They are fine young people, and doing a grand job for the Lord and the church. God gave us some fruitful altar services. Brother Guy has a happy combination of ability, humility, faith, devotion, and persistence; his evangelistic fervor is contagious. Brother Guy was installing a local radio station which would reach out to the neigh-

boring communities. The second meeting was with the Argentine Church, Kansas City, Kansas, where Rev. George Rice is the pastor. This is a new church and they have made wonderful progress. My observation of these two young pastors convinces me that the time spent in our Nazarene Theological Seminary is well utilized. During my meeting at Argentine Church, I visited the Seminary, and sat in one of Dr. L. A. Reed's classes on 'Pastoral Counseling.' I was amazed at the wisdom and the adaptability of his masterful instructions. We had a good revival at the Argentine Church, with Mrs. Dell Aycock in charge of the singing, and she is 'tops.' I have open dates after January 28, and my terms ever have been entertainment and freewill offering. Write me, 110 N. Donald, Bethany, Oklahoma."

Rev. Everett C. Watkins writes: "Due to the condition of my wife's health, I have resigned as pastor of our church in Lockhart, Texas, where we have served for the past twenty-seven months, and am now entering the field of evangelism. Write me, Box 66, Welaka, Florida."

Evangelist James S. Fitch writes that he has some open dates in January and February. Anyone desiring these dates may contact him at 3938 Forest Avenue, Norwood 12, Ohio.

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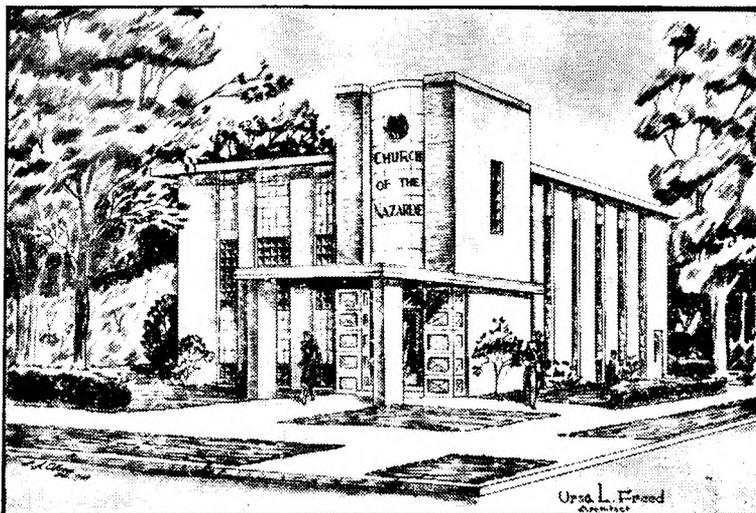
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Ellendale, North Dakota

Our old church building was destroyed by fire about six years ago. About three years ago we began excavation for a new church building, centrally located, on two and one-half lots. The work progressed rather slowly, due to hindrances. Most of the labor was done by members and friends of the church. The building is of brick and tile construction and white-cement blocks. The total cost was about \$25,000; estimated value of \$45,000. The debt is a little over \$5,000. The building is 36 x 66 feet, with full basement, oil-burning furnace, and air-conditioned, forced-air circulation. There is a nursery room with double plate glass for sound-proofing, with speaker connected from the platform. The building has oak floor, seated with 160 opera chairs, fluorescent lighting throughout, and nine Sunday-school rooms. The church was dedicated on October 24, by Dr. Roy F. Smee, during our district preachers' convention, held here October 23 to 25. God is working in our midst; the Sunday school is on the increase, with an average of 98 for September—this gave us the "A" banner on the district. New people



are attending our services. We thank God for our wonderful people who

are catching the fire of personal evangelism.—John H. Kern, Pastor.

Pastor Weldon H. Stone reports: "Our recent revival meeting with Evangelist T. H. Stanley was gratifying indeed. The people of the church stood by loyally, and Brother Stanley worked untiringly. Day services held each morning contributed much toward the success of the meeting. A number of people were converted and sanctified, and several were definitely healed. Recently we have organized a visitation band, and our people are co-operating beautifully."

Evangelist Lum Jones writes: "I have an open date, February 13 to 25. Since I will be in Manchester, just prior to this date, then after February 25 shall be going to Kannapolis, North Carolina, I'd like to slate this time anywhere east of the Mississippi. Write me, Ada, Oklahoma."

a series of evangelistic services, with our pastor as the preacher, assisted by "The Musical Hurds."—Edna Claar, Secretary.

Pioneer, Ohio—Our church has had a successful revival with Evangelist F. C. Brown. Although the visible results were small, the church was helped and encouraged spiritually. The pastor preached for four nights, and then Brother Brown came to continue the meeting. Brother Brown is a rugged preacher of the gospel, and we greatly appreciated his ministry with us.—D. W. Lewis, Pastor.

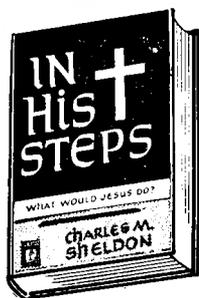
Clayton, Indiana—Recently we had a two-week revival with Rev. R. D. Grubbs as evangelist, and the "Nazarene Four" from Indianapolis First Church as the singers. Night after night Brother Grubbs gave us good, sound, Bible holiness messages, and our church was stirred and moved forward. Sinners were converted, and believers sanctified; new people were attracted to the services. The quartet sang in the Spirit, and many folks said this was the best revival our church has had. We rejoice in a strong, spiritual church, a beautifully redecorated auditorium, a steadily growing Sunday school (100 per cent growth in three years), and a vision for greater things ahead.—Robert Liggett, Pastor.

Amarillo, Texas—First Church has had a very good meeting with Rev. W. M. Tidwell as the evangelist. His messages resulted in the deepening of the spiritual life of the church, there were a number of seekers at the altar, and Pastor J. F. Hamm received a class into membership. Brother Tidwell endeared himself to the people, and many said it was one of the best meetings we have had.—Reporter.

Astoria, Oregon—August 20 was a great day for us here; it was the opening day of worship in our new building at Seventh and Niagara. The building of concrete blocks is 36 x 80 feet, with an auditorium capable of seating 250, and adequate classrooms. The building was started in 1948, and we hope to have it completed next spring. On opening day, all of the former pastors assisted our pastor, Rev. Herman A. Fisher, in an entire day of worship: Rev. R. Lee Gregory, who started the work in Astoria; Rev. Carl Bangs; and Rev. R. L. Hoyt. We give God the praise for what has been accomplished. Recently we closed

Richmond, California—Revival days are here! God is blessing and giving us a vision of the Mid-Century Crusade for Souls. We have received 48 members since our assembly (five months), and 38 of these were on confession of faith—saved at our altars. We have had seekers in almost every evangelistic service. The Sunday school is showing marked gains; last year we averaged 230. In September of this year, the average was 348, and 411 for October. The highest attendance in the history of the church was 516, so we set that as our rally day goal, calling it "over the top" day. We had 675 present for Sunday

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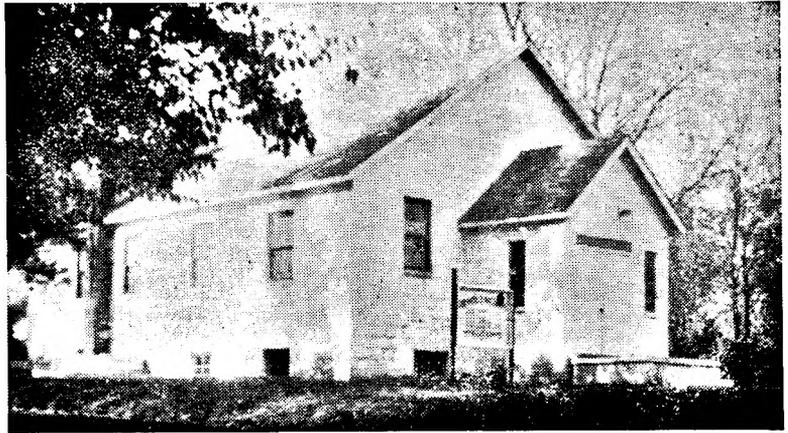
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school on rally day! Much of the vision and credit goes to our recent revival and Evangelist Whitcomb Harding—the hardest-working evangelist we have had. He and the pastor were in 125 homes during the meeting. We saw the largest crowds attending, seekers from the first service, and all-time records set in the Sunday school. Brother Harding challenged our people to bring in new folks to the evangelistic services; and we had more than two hundred "first timers" in these services. On rally day, two couples brought seventy visitors each, and three other couples brought more than twenty-five visitors each. We praise God for an evangelist like Brother Whitcomb Harding. The church has purchased a new lot, which gives us a full half-block of property; new Sunday-school facilities are planned. We praise God for victory!—Robert Goslaw, Pastor.

Brownfield, Texas—Our church is enjoying some wonderful victories along every line. The Sunday school is increasing in numbers and interest; souls are finding God in our regular services, new folks are joining our church, and our people are united and believing God for bigger things. Recently we were privileged to have Revs. H. C. and Mary Lee Cagle with us for a few services. Never have I heard Brother Cagle preach better. Sister Cagle has been sick and was not able to preach. God met with us and souls prayed through in the old-fashioned way. On Sunday, November 5, we were blessed with the ministry of Rev. and Mrs. F. E. Graham from Olton; Brother Graham preached in the morning, and Sister Graham at the evening hour. The Grahams are wonderful folks. The Lord met with us, and the people shouted and praised God. Pray with us that we may have a strong church here in Brownfield.—John R. Ferguson, Sr., Pastor.

St. Louis, Missouri—On Sunday, November 5, we closed the most successful revival First Church ever has witnessed. We had different musical groups during the meeting. On the first Sunday, the Blackwood Brothers Quartet were with us; on that day (rally day) we had 683 in Sunday school. On the last Sunday, we had the Speer Family with us. Our pastor, Rev. Holland B. London, did the preaching; this was the fifth meeting conducted by him since he has been the pastor. Professor James V. Cook, minister of music, had charge of the congregational singing. The closing day was indeed blessed of God, with great crowds attending the services, and seventy-five seekers at the altar. Many new people were reached during the meeting. Our radio program is meeting with fine response and brings new people into the services Sunday after Sunday. For October, our average in Sunday school was 510.—Esther Rodenburg, Secretary.

Mahomet, Illinois



The dedication ceremony for the Mahomet church was held on September 24, with District Superintendent W. S. Purinton in charge, and also bringing an inspiring message. The attendance was estimated at over three hundred, with the surrounding churches well represented by pastors and people. There was a generous contribution of labor, finance, and material from businessmen and members of the church. The balance of \$750, due on dedication day, was

raised in cash and pledges. Since September an oil furnace has been installed. During the pastorate of Rev. A. B. Johnson a building fund of \$2,000 was raised; the building was started under the leadership of Rev. Cletus Franklin, who laid the blocks for the structure. The carpenter work was done by Rev. Max Rincker. Rev. Levi Hart is the present pastor. The estimated value of the church property is \$15,000.—Mrs. Clayton E. Allen, Secretary.

Ashland, Kentucky—First Church is forging ahead under the able leadership of Pastor Harold Daniels. A revival atmosphere characterizes our regular services, and souls are finding God. In a recent Sunday-night service, forty-one people filled the altar and front seats, seeking God with earnest petitions. Our prayer meetings are times of rejoicing and victory. It was a blessed privilege to have with us in a missionary convention, November 2 to 5, Mrs. Louise R. Chapman, our general W.F.M.S. president. Her messages stirred our hearts anew to our responsibility and

privilege in this part of the church work. At the close of the service on November 5, our church board met and voted unanimously to adopt the "ten-per-cent-program"—that is, to contribute one-tenth of our general giving to the general treasury of the church. We are convinced this is the divine, scriptural plan, and that God will bless our church for so doing. We praise God for His manifold blessings on our church. Spiritually, numerically, and financially, we consider our church to be in the best condition in its history.—Wayne E. Kendall, Secretary.

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Erick, Oklahoma—Our church recently enjoyed a good revival meeting with Evangelist Glenn Griffith. God blessed and gave a good number of seekers at the altar, with some fine victories. The church enjoyed the great preaching of Brother Griffith. Recently the church has purchased new hardwood pews, and pulpit furniture.—C. C. Whittington, Pastor.

Johnson, Kansas—We consider this has been one of the finest years for Bethel Church. In May our new church building was dedicated by Dr. G. B. Williamson. This building, needed for so long, is a good addition to our community. Immediately after the dedication, we held a one-week revival with Dr. and Mrs. S. T. Ludwig as the special workers. We delighted in Dr. Ludwig's ministry, and God blessed these services. Rev. J. C. Henson was the evangelist for our fall meeting, and he gave us a wonderful ministry on holiness and stewardship, feeding us richly from the Word of God. Bob Radabaugh, of Bethany-Peniel College, ministered to us in song. He and his wife are fine young folks, and were a real asset to the revival. We had a good number of seekers.—Archie H. Rose, Pastor.

Pastor Clifton Norell writes: "Following four very fine years as pastor of the church in El Dorado, I have accepted a unanimous call to our church in Newton, Kansas, assuming responsibility there on December 3. Our stay with the gracious people of El Dorado has been one of blessedness. The people have stood by the work in a wonderful way, and there have been many good revivals. Recently we had a very good revival with Dr. L. A. Reed and Professor and Mrs. Lester Dunn as the special workers. This was a profitable meeting for the church. The high type of preaching by Dr. Reed and the excellent singing by Professor Dunn made an impression on the city, and many visitors attended the services. The Lord has given the church many victories during these four years, with substantial gains along many lines; sixty-two new people have been added to the membership, with a 30 per cent increase in Sunday-school attendance, and the giving of the people has improved nearly 100 per cent. There have been noticeable improvements on the church property, with a new location purchased for the erection of a new church and a good sum in the building fund. The

people have been lovely to us. We praise God for the Kansas people, and the fine leadership of District Superintendent Ray Hance and wife."

Rev. Clyde E. Williams writes: "I received evangelist's commission from the Illinois District Assembly, and am now in the second week of a revival in our church in Adrian, Michigan. God is blessing and souls are praying through. I am now slating meetings for 1951, and am willing to go anywhere the Lord may open the door. I am enjoying His presence and blessing. Write me, Route 2, Adrian, Michigan."

New Boston, Ohio—Our church has had a very good revival campaign with Evangelist Bernie Smith and Professor John E. Moore as the special workers. Brother Smith is an outstanding preacher, and a great soul winner. The meeting was characterized by excellent crowds and good victories at the altar. Brother Moore is singing better than ever; his songs blessed the people, and there was a real "shout in the camp." The church board extended a unanimous call to return for a future engagement. We have a fine spiritual people here in New Boston.—J. E. Hanson, Pastor.

Mt. Vernon, Ohio—Recently we enjoyed a very profitable revival with Evangelist J. E. Williams. Quite a number of seekers found victory at the altar, and the understanding ministry of Brother Williams won for him the hearts of our people. In every way—seekers at the altar, new contacts made for the church, spiritual help received by our own people—this meeting proved to be a real blessing to us. We appreciated the ministry of this good man, and are inviting him to return. Our church moves forward unitedly to promote the work of Christ in this field of labor.—E. L. Jefferson, Pastor.

Muncie, Indiana—North Walnut Church has enjoyed a revival with Rev. Harry Mann and wife, our pastors at Union Chapel, as evangelists. Brother Mann preaches old-time religion and brings the Word of God in a clear and understanding way. The meeting continued for three weeks, with many seekers at the altar and many souls saved. Brother and Sister Daugherty of South Side Church furnished the music, and our own Brother Resler was the song leader. The Lord surely blessed us all, and our church is miles up the road. Our pastor, Rev. J. G. Towriss, held a two-week meeting at the Waterloo church, and God manifested himself in a most unusual manner. The Holy Spirit was manifest, as the people prayed and shouted, seekers came running to the altar, and the power of God fell on the meeting. We thank God for such revivals. Brother Kelley is pastor at the Waterloo church.—B. H. Tharp, Secretary.



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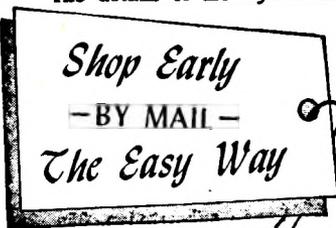
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Sylacauga, Alabama—In November, Westside Church had a good revival with Evangelist L. H. Newcomb. Our church was stirred by the preaching of this good man, seekers were at the altar, and we are still reaping fruit from this revival. We appreciated the ministry of Brother Newcomb with us. I am serving my second year here, and we have some of the best people in the Church of the Nazarene. We are located on Hi-way 91, the Florida short route; stop by and visit with us.—J. A. Blackwell, Pastor.

Stillwater, Oklahoma—One of the most outstanding revival campaigns we ever have witnessed came to a close on November 5 here in First Church. The blessing of the Lord was evident from the first service, and time after time extra chairs had to be used at the ends of the long altar to make room for those who came to pray. Dr. H. C. Benner was the evangelist, and God's man for the task. Mr. Ruel Parris was the singer, and never shall our church forget the songs and messages of these servants of Christ given under the direction of His Spirit. On Sunday, November 12, a class of sixteen was received into full membership, making a total of fifty-five new members since we came here about fourteen months ago. The blessing of the Lord is evident in all departments, and the people have a mind to work; our people love one another. We are enjoying the work of the pastorate with this fine people. We have no desire to return to the field of evangelism.—Ellis L. Teasdale, Pastor.

Dr. and Mrs. A. S. London write: "Pastor McIntosh of Villa Grove, Illinois, saw the Sunday-school attendance broken for his school during our convention. This makes the 142nd record we have seen broken in our travels through every state in the Union, in Canada and Mexico, in our more than twenty years of work in Sunday-school evangelism. We have traveled more than three-quarters of a million miles. We only wish we had a thousand lives to give to the cause of Sunday-school evangelism."

The thirty-fifth annual meeting of the Brooklyn Holiness convention was held November 3 to 12. It was a time of great blessing to all, and many received definite soul help through the power of the blood of Christ. Rev. F. Lincicome was the evangelist and brought us deep, soul-searching messages. His portrayal of Bible truths was a great blessing to all. Rev. William Schafer was in charge of the music, and added much to the services in this way. The missionary interests were presented by Miss Alice Day and Miss Lela McConnell. During the coming year we intend to hold monthly prayer meetings in order to keep alive the interest in scriptural holiness in this great city.—A. C. Field, Secretary.

NOTICE

THE Headquarters staff greatly appreciates the fine response in the Thanksgiving Offering; however, due to the fact that there are so many reports and telegrams, they will not be listed individually in the **HERALD**; but a report by districts will be made for publication when the offering is completed.

With the response we are receiving, it may be possible for us to surpass the total of any calendar year in the history of the church. May God bless our generous people!

JOHN STOCKTON,
General Treasurer

Pastor Gene Hoskinson reports: "On October 10 we closed our sixth year with the church at Nevada, Missouri—the best six years of our lives. We cannot begin to express our appreciation for the fine group of people God has given us here. The outstanding factor in the success of this church has been the faith of the people to believe God. This

church is only twelve years old, and during the past six years a beautiful parsonage has been built, and recently we have erected a 40 x 50-foot, two-story annex for an educational unit. The plans call for the erection of a new church auditorium to match the annex. A little more than one year ago a radio station came to our town, and our congregation prayed that God would open a way for us to broadcast. He answered prayer, and the station is giving free time twice each week, for thirty minutes, for the pastor's wife to play the vibra-harp and sing; the broadcast is principally supported by friends outside the church. The 'Back Home Hour' is presented each Sunday, 12:30 to 1:00, over KNEM. Recently we held a revival at Fairhaven, about twenty miles away; we now have Sunday-school and preaching there each Sunday afternoon, hoping to establish a holiness work in that community. God has been helping in a wonderful way; attendance is increasing, finances are improving, and November 12 marks the day when we tithed the weekly offering for missions. Each Monday we will be mailing a check from our church to our headquarters to help in the great work of missions around the world."

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Montpelier, Indiana—Our recent revival was very successful in several ways. God gave seekers at the altar, and some "hard cases" found good victory. On the closing Sunday, the Sunday-school rally was attended by 178 people; one woman brought in thirty-six, many of whom were new people. Evangelist H. W. Cornelius presented a high-type, Spirit-filled, and sane gospel ministry; it brought conviction to sinners, and also encouraged and built up the saints in the most holy faith. Mrs. Cornelius rendered valuable service at the piano, Solo-vox, and also in special singing. Rev. C. E. Lykins completed the evangelistic party as song director and soloist. His ministry in song and his beautiful spirit will not soon be forgotten; he literally sings "the glory down." Finances came easily, with a nice love offering given to the pastor. We are in our second year with this good people.—Joseph L. Bright, Pastor.

Centerville, Iowa—Our own pastors, Rev. Lyle and Ina Moyer, conducted a two-week revival for us. The first service was crowned with victory, with nine seekers at the altar. God's presence was manifested

in every service, and the Holy Spirit faithfully did His office work. The entire town is talking about the meeting. An elderly couple who hadn't attended Sunday school for fifty years prior to this meeting, many heads of families, and new people sought God and were born into the Kingdom. It was the best revival Centerville ever has had—and it hasn't stopped yet. Last Sunday night a young couple called Brother Moyer at one o'clock and were sanctified. The Holy Spirit is moving, and people are obeying God. We have our own radio program, and God is blessing in the preaching of holiness. Our pastors are much loved and appreciated. The church rented a locker for a year, and put a quarter of a beef and half of a hog in it, also gave the pastors a love offering of ninety dollars.—Church Secretary.

New Mexico District Sunday-School Convention

Roswell First Church was host to the New Mexico District Sunday-school convention, November 6 through 8, with Pastor Walter W. Orr and people successfully caring for the people.

Rev. Frank McConnell, the effervescent Sunday-school enthusiast of

Bethany, Oklahoma, was the special speaker. His messages were pointed and practical, and many pastors were made to realize they were falling short of what could and should be done in building Sunday schools. Our hearts were stirred to go out and bring the boys and girls to Christ.

The papers presented—by Rev. L. J. Crenshaw, Rev. Luther Pryor, Mr. Leo Cornelius, Mr. E. N. Gibbs, and Mrs. Lois Anderson—revealed prayerful concentration and burdened hearts.

Rev. Harold Morris, our capable church schools chairman, presided throughout the convention, along with Rev. R. C. Gunstream, our esteemed district superintendent. Visitors included Rev. J. A. McNatt, superintendent of the Idaho-Oregon District, Evangelists Herschel and Velma Murphy, Rev. and Mrs. A. B. Scudday, and Evangelist Arthur Barkley and wife.

The convention was saddened to learn of the death of our beloved general superintendent, Dr. Orval J. Nease.

All those in attendance feel that the New Mexico District Sunday schools are seeing a new day, and we are accepting the challenge as presented in the messages of Brother McConnell.

—MILTON HARRINGTON, Reporter

DEATHS

JAMES LAFAYETTE MOORE was born April 14, 1939, at San Antonio, and died August 9, 1950, in Austin, Texas. He was drowned when a boat capsized in Lake Austin while on a Sunday-school boys' camp. He was converted at the age of five, and always was an enthusiastic Sunday-school worker. He won first place in a Sunday-school campaign, and went to his first youth camp this past summer. He felt called to be a missionary at the age of nine. He had a magnetic personality, a winning smile, and had a host of friends. He is survived by his parents, Rev. and Mrs. J. Erben Moore, Jr., pastors of Austin First Church, and a sister, Mary Jo. Funeral service was conducted by Rev. Fred Reedy, assisted by Rev. R. V. Jackson, with interment at Missional Burial Park, San Antonio.

MRS. TWYLA ROSALIE FULLER (nee Hanna) was born March 14, 1901, in Pennsylvania, and died October 29, 1950, at Sturgis, Michigan, after a lingering illness. On August 9, 1926, she was united in marriage to Rev. J. Francis Fuller. For the last six years she has acted as the camp nurse at the Nazarene boys' and girls' camp at Indian Lake, Michigan. She was very active in the work of the Sturgis church, and had taught the Bible class for several years. Besides being a nurse, she was an able preacher. She is survived by her husband, Rev. J. Francis Fuller, and one daughter. Funeral service was conducted by Rev. J. E. Estelle, with interment in the Valley Cemetery, McKean, Pennsylvania.

CLOVELIA HENRY KEENE was born January 8, 1884, in Houma, Louisiana, and died October 26, 1950, at Ellis, Louisiana. She was saved and sanctified in her early teens and united with the Church of the Nazarene in 1915. In 1911 she was united in marriage to H. L. Keene. To this union were born four children, two preceding her in death. She is survived by her husband, two children, and a foster daughter. She was a faithful wife and loving mother, as well as a devoted Christian; always generous in opening her home and caring for the ministers. Funeral service was conducted by Rev. G. M. Akin, assisted by Rev. Mr. McBurney, Rev. Paul Pitts, and her pastor, Rev. D. E. Lemmons.

ALLEN HARLEMAN was born March 13, 1872, in Gordon, Ohio, and died November 1, 1950. In 1902 he was united in marriage to Lois Pound. Later they moved to Dickinson, North Dakota, where he became a charter member of the Church of the



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Nazarene; he was a faithful worker, serving as trustee and also treasurer of the North Dakota District. He is survived by his wife, Lois; also one daughter, Mrs. Morris Jacobson. Funeral service was held in the Church of the Nazarene at Willmar, Minnesota, with Rev. F. J. Duke, Rev. Mark Jensen, and Rev. C. E. Soderholm officiating. Interment was at Fairview Cemetery.

MRS. MARY OLA POPE was born August 21, 1896, at Tundry, Texas, and died October 28, 1950, at her home in Dallas, Texas. She was converted in 1908, and in 1910 joined the Church of the Nazarene at Grand Saline, Texas. Since then she has been a faithful member of several Nazarene churches in Texas and Oklahoma. She was a charter member of the Cole Avenue Church, Dallas, and a faithful worker until her death. A soldier of the Cross has fallen, in the service of Jesus Christ. She is survived by her husband, four children, her mother, five brothers, and three sisters. Funeral service was conducted by Rev. E. B. Matthews and Rev. Henry Green, with interment in Grove Hill Memorial Park, Dallas.

ANNOUNCEMENTS

BORN—to Rev. and Mrs. Paul E. Lockhart of Jackman, Maine, a daughter, Judith Ann, on October 11.

—to Rev. and Mrs. Ralph E. Sprague of Nampa, Idaho, a son, Donald Leon, on October 16.

—to Mr. and Mrs. Clyde R. Owensby of Miami, Florida, a son, Stephen Roger, on October 30.

—to Rev. and Mrs. Floyd Gordon of Allentown, Pennsylvania, a son, Geren Austin, on November 12.

RECOMMENDATION—Rev. Carl Amos, Brookville, Indiana, is a commissioned evangelist of our district. God is honoring his ministry of evangelism with good revivals and with a lifting of the church to which he ministers into higher realms of grace. He enjoys the confidence of his brethren, and is especially appreciated for the quality of his spirit, his loyal fidelity to the church, his freedom from evil speaking, his prayer life, and his ability to speak to the hearts of men. He has some meetings, also some open time. Our pastors will do well to engage him.—Leo C. Davis, Superintendent of Southwest Indiana District.

WEDDING BELLS—Miss Lorraine Ardelle Seibold of Bismarck, North Dakota, and Buno Collin Friesen of Rosthern, Saskatchewan, were united in marriage on September 10, at First Church of the Nazarene, Bismarck, with the pastor, Rev. A. G. Hewitt, officiating.

SPECIAL PRAYER IS REQUESTED by a mother in Iowa for her son, just home from the hospital, sick for several months, also for her family; by an aged Christian widow in Oregon, that her "dear, kind neighbors may be brought to a sense of their need of the Sun of Righteousness in their hearts and lives";

by a Christian lady in California in "a crushing sorrow that has suddenly overtaken her" and she cannot work or be of service, that God's will may be worked out in the whole situation;

by a lady in Kentucky for her father-in-law, who "is seriously ill, and is not saved"—please pray for the salvation of his soul;

by a lady in Texas who is a victim of a severe mental illness, of the emotional type, which keeps her from being a victorious Christian—pray that she may be restored to mental stable health;

by a lady in Texas for her son, a sailor in World War II, in poor health, that he may be saved, also for his brothers in regard to their work, and that their father may be saved.

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EXODUS 5

and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. 19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.



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even was come, because it was the preparation, that is, the day before the sabbath. 43 Joseph of Ar-im-ã-thã: ã, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. themselves. Who shall roll us away the stone from the door of the sepulchre? 4 And when they looked, they saw that the stone was rolled away: for it was very great. 5 And entering into the sepulchre, they saw a young

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The Miracle of Answered Prayer

By Basil Miller

Warm Prayers Build Warm Answers

SCRIPTURE FOUNDATION: *Weep between the porch and the altar (Joel 2:17); The effectual fervent prayer . . . availeth . . . (James 5:16).*

PRAYER seasoned with tears touches the ear of God. Spiritual enthusiasm in prayer attunes the attention of God to the one *on his knees*. Cold, indifferent petition-making never unlocks God's treasury room for one's access. If you would reach God by way of the praying route, enter into spiritual communion with Him through a heart hot with urgency.

Warm up your prayers.

Cold prayers never have warm answers. Lifeless knee service receives scant attention in the heavenly audience room. Dull men playing at prayer make God dumb to their petitions.

The mighty men of prayer have been tenderhearted, warm in their urgency to approach the throne. Tears, it is said, literally stained the praying room of Luther. William Bramwell, famous early Methodist proclaimer of the truth, melted into tears for hours every morning in his approach to God through prayer.

Such warmhearted praying made of these, as it will of you, men mighty with the sword of prayer. Warm prayers, tearful prayers, weeping prayers, as one approaches the altar of petition, accustom God to answer. The heavenly agents that send back the bundled answers to one's prayer requests open their eyes and ears with expectancy when they see a prayer warrior approach the altar weeping.

If you would move God in prayer, first move yourself to tears. Until you feel the urgency that causes you to knock upon God's doors with such importunity that all heaven must be made available for the answer, little will be accomplished.

Make your petitions earnest, your prayers all-consuming, set your asking aflame, and God will hear.

John Newton expressed this in verse, saying:

*Then let us earnest be,
And never faint in prayer.
He loves our importunity
And makes our cause His care.*

If we would have God attend our petitions, let us ask with such feeling and spiritual urgency that He

will alter heaven and earth to answer. If we are moved in prayer, then we have hope of moving God. But if we are unmoved when our petitions ascend the heavenly ladder to God's throne with bundles of prayer, He will shunt them aside until we ourselves have been set aflame with divine warmth. Until our emotions burn within us in petition, God will be cold to our prayers and our much-voiced askings.

George Muller in his prayer life was so moved that when he shut himself into his secret closet all other things were blotted out. The house almost could have burned down, but George, in talking to God, would have cared little or been nearly unconscious of it; for he was fired with a sense of urgency, a storm of expediency. He had warmed his love life, he had set aflame the glow of heavenly devotion; and in prayer he approached God tearfully, with pent-up emotions sending his petitions to the throne.

God answered! Literally five thousand prayers during Muller's first twenty-five years were answered on the very day they were made. And during that time, not referring to the more than a quarter of a century of later praying, Muller says that God answered twenty-five thousand specific petitions. He had moved himself to tears, and God was attentive to his cries.

Only prayers backed by love will avail at the door of the heavenly resources.

"He that loveth little, prayeth little. He that loveth much, prayeth much," said Augustine. A life unmoved by love for a dying world, untouched by love for sinful relatives, unflamed by love for a sinning community, a hell-bent nation and world will not move God. For heaven only answers the prayers of the man whose heart is so pulsating with love that he cannot remain silent.

When man thus fills himself with love—love for humanity, for God's cause, for increasing the Kingdom, love for the spiritual progress on the mission field, love for revivals, love for America as it swirls on its downward road to damnation, and a world racing toward ruin—his prayers are effectual. Only the man that prays as moved by love will receive an answer.

Credo for today: I will send no cold petitions to God's throne, only packaged bundles of prayer set aflame with love.