

FE 26 '51

Official Organ

Church of the Nazarene

# HERALD OF HOLINESS

## Easter Offering: Privilege and Peril!

**P**PROMPTED by love for Christ and lost men, the church will bring an offering at Easter time. This is our annual practice. The *minimum* goal for this offering has been set at \$500,000 for the denomination. The needs of the work around the world never have been greater. Millions in heathen darkness are dying without Christ.

What a glorious privilege is ours this Easter time! The risen Christ challenges us to join hands with Him in rescuing the perishing and caring for the dying. I believe the church will respond. As measured by the past, no doubt it will be a good offering and we will probably reach this minimum goal.

But there is peril along with privilege in this Easter Offering. Some will avoid it, but all are exposed to it. The danger is that we will do less than our best. The peril is that we will measure our offering by the past or that we will compare our gifts and feel content to give that which costs us nothing. In so doing we will suffer spiritually, will deprive lost men of the privilege of hearing the gospel, and untold damage will be done the Kingdom.

Never before has money been so plentiful or the standard of living higher than at the present. Yet, in spite of this fact, the United States Chamber of Commerce recently reported that the average American spent eight-tenths of one per cent of his annual income in 1948 for both religion and welfare. What a shameful record! What gross ingratitude! The nation should stand embarrassed in the presence of a resurrected Christ. Out of our abundance we have given Him a mere pittance.

We challenge you at this Easter time to give to Christ that which costs you something. If you do, some will object. Mary anointed the feet of her Lord with a pound of ointment of spikenard, very costly. Judas objected and said it was "waste," but Christ was pleased and endorsed her action. Let us have nothing to do with the Judas cult. Let us bring a worthy offering, an offering that costs us something, and thereby avoid the peril of stinginess and covetousness, which tendeth to poverty.

This Easter Offering should be the largest ever given by the Church of the Nazarene. God grant that every pastor, layman, and friend of the church may recognize the peril and take full advantage of the privilege that is ours at Easter time.

HARDY C. POWERS, *Chairman*

BOARD OF GENERAL SUPERINTENDENTS

February 19, 1951

## TELEGRAMS

*Nampa, Idaho*—Greatest youth revival in many years just closed with Rev. Leslie Parrott. Five Nampa Nazarene churches joined for union campaign; average attendance more than 1,200. Timely, anointed messages of Brother Parrott resulted in great altar services every night. The day of revivals is not past!—J. A. McNATT, Superintendent of Idaho-Oregon District.

*Santa Cruz, California*—Organized church at Caruthers, California, with fifty-one charter members. In three years heroic work has been done by Rev. J. T. Carroll in acquiring church property, now out of debt. Sunday school running over one hundred, paying pastor \$50 per week, and enthusiastically assuming district and general budgets. Great blessing upon the service with pastors and people of Selma and Hanford churches present to welcome this new member into the family of churches in Northern California.—GEORGE COULTER, District Superintendent.

## NEWS IN BRIEF

The Corey Nazarene parsonage, Three Rivers, Michigan, burned to the ground on January 29; the building was covered by insurance. The family renting the house lost all furniture and clothes; but the church, community, and Red Cross came to the rescue of the family of five people in helping them to secure shelter, clothing, and food.

Dr. Erwin G. Benson of the Department of Church Schools has been busy during recent weeks. January 31 through February 1, he was at the Eastern Michigan District preachers' meeting; from February 2 to 4, in conventions at Detroit Bethel, Flint Central, and Richfield, Michigan, churches; February 5 to 9, in a Christian Service Training class at East Liverpool, Ohio; and February 11, in a convention at Granite City, Illinois.

Dr. Hugh C. Benner, president of Nazarene Theological Seminary, was one of the special speakers in the Chicago Holiness Convention, at Chicago First Church, February 7 to 11.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

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## HERALD OF HOLINESS

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## EIGHT DISTRICTS

### TOP 1950 QUOTAS!

CONGRATULATIONS are in order for eight districts which exceeded their quotas for subscriptions to the HERALD OF HOLINESS in 1950. The quotas were set as a subscription list equal to two-thirds of the membership. To have every church on an entire district co-operating so beautifully to attain such a goal is indeed an outstanding accomplishment.

Those eight districts and their superintendents, N.Y.P.S. presidents, campaign managers, and the number of subscriptions obtained are: Albany District, Renard D. Smith, A. B. Sampson, Merwyn D. Gray, 1,881; Central Ohio, Harvey S. Galloway, William O. Blue, 7,352; North Dakota, Harry F. Taplin, A. E. Gerdes, 695; Oregon Pacific, Weaver W. Hess, Lawrence H. Bone, Robert Hempel, 2,763; Pittsburgh, R. F. Heinlein, R. Beverly Acheson, 3,741; South Dakota, William H. Deitz, E. A. Kincaid, Ellwood R. Tame, 695; Virginia, V. W. Littrell, John Compton, 1,123; Western Ohio, W. E. Albea, Walter E. Vastbinder, Edward S. Barton, 5,807.

A listing of each district and the number of subscriptions as of January 1, 1951, follows:

Abilene	1,370
Akron	3,891
Alabama	2,430
Albany	1,881
Arizona	625
Arkansas	1,256
Canada West	666
Central Ohio	7,352
Chicago Central	1,131
Colorado	1,781
Dallas	1,708
Eastern Michigan	1,316
Eastern Oklahoma	1,804
East Tennessee	618
Florida	2,404
Georgia	649
Houston	803
Idaho-Oregon	974
Illinois	1,747
Indianapolis	1,350
Iowa	1,701
Kansas	2,361
Kansas City	2,378
Kentucky	1,138
Louisiana	1,177
Maritime	185
Michigan	1,591
Minnesota	611

(Continued in next week's column)

THAINE F. SANFORD,  
Sales Promotion Manager

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

# Fire! Fire! Fire!

By Melza H. Brown\*

*He shall baptize you with the Holy Ghost, and with fire (Matt. 3:11).*

I need not spend much time telling you that our world is in a desperate situation; that, in fact, our world is on fire. The fire of red revolution is sweeping from nation to nation like a great prairie fire swept by the winds of human greed for possession and power.

Morally, the world is on fire with the fire of immorality, lust, and physical passion burning up all standards of decency and destroying the foundation of society. The home is being wrecked by divorce; the national welfare of many nations is being destroyed by births out of wedlock. Thousands of babies are born in Japan of Japanese girls, fathered by American soldiers. What kind of war can we expect to win with immoral, corrupt soldiers? God pity us!

Socially, the world is on fire; hatred, deception, fraud, and embezzlement exist everywhere. Nations cannot trust one another; men in high places sell out. Our own leaders let us down, and conduct themselves as children in a time when we need great statesmen to guide our ship of state.

Religiously, the world is on fire. The fires of persecution of vital spiritual life are burning in every land dominated by a dictator. In Colombia, in Spain, in Argentina the fires are burning. Communism is making war on Christianity in every land held in slavery behind the iron curtain.

With what can we fight fire? *With fire!* When a prairie fire was sweeping the country, the early settlers met it with fire. They burned everything around their homes for an area large enough to protect from the oncoming blaze.

The only power that will effectively meet the fires that are burning today is Holy Ghost fire. Vital, red-hot, Holy Ghost evangelism will defeat Communism. The doctrines and ideologies of Lenin cannot stand up against the power of the Holy Spirit. Cold, formal religion, however, only forms a fertile seedbed for Communism. One of the reasons that Russia went Communist was because the Russian church was dead, cold and lifeless. It was taken up only with the husks of religion, and the people were starving to death spiritually. And the deadness of the American church has only promoted Communism. In fact, some of the great bodies of the Church have become so dead that Communism has invaded their very ranks. The only way we can keep the infiltration out is to keep the fire burning within. Every Christian that cools off and loses the fire promotes the cause of Antichrist.

Then, *let us have the fire in our souls!* If we have permitted conditions, circumstances, duties, business, people, or anything else to cool our ar-



dor, zeal, and spiritual enthusiasm, then we should re-fire. I have been re-firing my own soul these past months and I want even more fire—holy fire, flaming fire, red-hot zeal for God and souls.

When the house is on fire, we push aside everything else to fight the fire and try to save what we can. Our world is on fire, and we had best push aside other things and fight the flames of ruin with Holy Ghost revival fire and save what we can before all are consumed in the devastation.

This is no time to fuss about theological precepts or concepts. This is no time for denominational intolerance. *It is time to have revivals!* This is no time to pout or cry over mistreatment. God pity us! Get the fire on your soul.

We need fire in prayer; the "fervent prayer of a righteous man availeth much." We need "boiling-hot" prayer! You can't pray in the Holy Ghost unless the fire of the Holy Spirit burns in your own heart. A lot of praying doesn't have enough fire in it to scorch the down on a gosling, or to melt the frost from the church pews.

We read in the twentieth chapter of Second Chronicles that Judah was threatened with the fires of destruction; Moab, Ammon, and Seir were marching in against them, but Jehoshaphat went to prayer. He prayed fervently (read his prayer in II Chronicles 20:5-12): "And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord . . . And said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? . . . And now, behold, the children of Ammon and Moab and mount Seir . . . O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."

And God answered prayer! The fire of prayer turned back the destruction of war. How did God do it? He turned their enemies upon one another and let them destroy themselves. We have too few real intercessors today, people who can lay hold on God and intercede.

We need to pray in our homes. All kinds of fire may break out in your homes if you don't keep fire on the family altar. Many a home would have been saved from being destroyed by the fires of sin (hatred, rebellion, jealousy, disobedience)

\*Pastor, First Church, Nampa, Idaho

if the Holy Ghost fire had been kept burning on the altar.

The testimony of the heart should be aflame; cold, indifferent witnessing never blessed anyone, nor put anyone under conviction. The Early Church went out from the Upper Room so fired by the baptism of the Holy Spirit that their testimony stirred all Jerusalem. Have *you* lost the joy of the Lord until you have no inspiration to witness and praise God?

We endanger our land, our city, our home, if we lose God. If there had been ten men in Sodom with the holy fire burning in their hearts they could have and would have saved the city from the fire and brimstone of destruction. God forbid that He should look today for men and women with hearts aflame and find none!

How can we refire? Repent, and do thy first works over again. Break up your hearts. Cry unto God. Do it now! Don't "kid" yourself that you will do better at another time; procrastination becomes a vicious habit that is unbreakable. One man said he could not trust himself any more, for he could not carry out what he promised himself he would do; so often he had said he would do better, but never carried through on it.

Get on your knees *now* and ask God to forgive you for your prayerless, cold heart; then pray for the fire of the Holy Spirit, which will be greater and more intense than all fire of Antichrist or hell!

## You Ought to Be Sanctified! (III)

By Leslie Parrott\*

**F**OR the sake of the kingdom of God, you ought to be sanctified.

Jesus commanded His disciples to tarry in Jerusalem until they received the power for service. Jesus knew what those disciples would face. He knew they would be persecuted. They would be stoned and driven from city to city, and even killed. He knew there would be misunderstandings among them, and that sometimes they would be discouraged enough to quit. The disciples would have to possess an inner power of compulsion to hold them steady in fulfilling the Great Commission. The impetus they needed was the power of the sanctified life, the power of a pure heart filled with divine love.

If those disciples needed the power of sanctification in the slow world of two thousand years ago, how much more should we appropriate that power in our lives of service!

The great need of the twentieth century Church is not more money and bigger buildings and greater preachers. Our greatest need is Spirit-filled Christians. And so, for the sake of God's kingdom, you ought to be sanctified!

\*Northwest Nazarene College, Nampa, Idaho

## Who Does the Giving?

By A. F. Hayes\*

**O**NE would naturally think that the Church, and all other institutions supported by gifts, would receive their support from people who are able to give. But this is not true. The story of the "Treasury" as recorded in Luke's Gospel says: "And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had" (Luke 21:1-4). So it was true in Christ's day, and it is true today. The liberal givers are usually among those in the lower-income groups.

A story taken from a report of the Russell Sage Foundation on American Philanthropy told of an old lady, back in the bleakest days of the depression, when a government agency was making small allotments to impoverished farmers for seed, stock, or needed improvements. In furtherance of this program, a government agent set out through the Great Smoky Mountains in Tennessee, where he came upon an old woman scratching a bare living from two scrubby acres. "What would you do," he asked, "if the government could allot you \$200?" She thought a minute and then said, "Reckon I'd give it to the poor."

This story highlights a little-known fact about American giving. The fact is that the average wage earner upholds America's reputation for generosity. It is he who provides the sturdy basis for most of our charitable enterprises.

There are men and women of wealth who give large amounts from much larger resources, but the total of their gifts is relatively small. It is the lower-income group, giving relatively large amounts out of relatively small incomes, who pile up the more than four billions of dollars which the American people now contribute annually to charitable purposes. The poorest record of giving is from the well-to-do, the comfortable middle classes whose income is between \$10,000 and \$20,000 a year. They give 1.9 per cent. In the \$3,000 class the average is 2.4 per cent.

It is a stunning indictment of American giving that 82 per cent of all contributions come from families with incomes of less than \$5,000 a year. Perhaps the churches have known this for a long time, but the report of the Russell Sage Foundation gives it special emphasis.

Of course this report of giving cannot be true for those who are genuinely Christian; to them, one dollar out of every ten, whether they be many or few, belongs to the Lord for the support

\*Pastor, First Church, Charleston, W.Va.

of His Church and the spreading of the gospel of Jesus Christ around the world.

The thing that Jesus stressed was faithfulness. It is not the size of the gift the Lord is interested in, but the faithfulness of the giver and the amount that is left after the gift is given. "Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:2). "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21).

## "A Different Drumbeat"

By Edwin R. Anderson\*

IF I remember aright, it was that eccentric genius Thoreau who once replied in defense of some of his oddities and opinions, "If I do not appear to be keeping step with others, it may be that I am hearing a different drumbeat." Whether that was the case or not with Thoreau we can never know, nor does it matter too much. But surely, beloved, surely it ought to be the case with those who profess the name of the Lord Jesus Christ as Saviour and Lord and Master supreme for all of heart and life!

As Christians, we shall always appear to be out of step with the ways and measures of this world; and I believe that we should welcome the accusation and turn it into a weapon for the attention and conviction of many worldlings. For it is more true than we would dare to realize, that this old world is looking for people out-of-step, and marching in line with a different drumbeat. Let a man be called a mystic, and let him go away somewhere for a while, and then return with the promise of some "long hidden secret in the depths of mountain fastness," and such like, and the world will flock for the hearing. And let such a man sit down to write a book, not about pleasure and popularity, but about *peace*, and instantly it becomes a best-seller, whether it ever be worth writing or reading. The men of this world are sick and disillusioned about their neighbors of the world, and they seek for other voices, with other messages, with other cures, for the aches and agonies which have forever troubled the heart. Yes! this is a day to welcome the accusation of being out-of-step, and of hearing far different drumbeats!

But then it will mean little to be out-of-step with the world if we are not, in the same measure, "in step" with the Lord Jesus Christ. It will mean little to close our ears to the whisperings of the world if, in that same measure, we do not open those ears to the Man of Calvary. Far too many of the saints seem to live in sort of a spiritual "no man's land." They are not linked with the world,

but somehow they do not bear testimony of being closely linked with the Lord. They are not running with the things of time, but somehow they do not seem to be following after the things which make for righteousness and holiness. They do nothing wrong; but then, they do not seem to be doing very much in the way of right. Alas, they seem to be doing nothing!

The time is far too late for such negative living. "I would thou wert cold or hot," but never that lukewarmness which seems to mark so many! Sad indeed that many seem to live with but "one foot in heaven," and the other dangling in vain nothingness! We do not wish to "keep up with the Joneses"; but then, we very much ought to "keep up with Jesus," in fellowship and communion, bearing the marks of holy relationship with His own precious person.

In an earlier day, the saints of God were known as "the other-worldly people." As one has noted, "They carried the breath of eternity about them." That was what marked them as true saints of God. They were *true* saints, not tragic "ain'ts!" They were hopelessly out of step with everything round and about, and verily "in step" with a "different drumbeat." But it was that "hopelessness" which became the *hope* of the Christless about them. These took note that they had been with Jesus, and soon learned of that "other world" wherein dwelleth peace and righteousness, by faith in the Son of God. They broke ranks with Satan, and took the road of repentance to get "in step" with the Redeemer!

And, beloved, we need in spirit to return to those good days. All of the pleadings of the Holy Spirit of God are bent to our heart and soul and life, and all for that holy purpose. "The Son of God, who loved me, and gave himself for me" (Gal. 2:20), desires that true return of love that shall give ourselves wholly back unto himself, as willing witnesses and faithful servants, ready

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## Come Apart and Rest

By Pearl Burnside McKinney

*When the trials of life oppress you,  
And the weary day seems long;  
Jesus understands your burdens,  
And can give your heart a song.  
From the labor and the turmoil  
He would have us draw apart  
For an interval of comfort,  
Nestled close to His great heart.*

*Though your hands must keep on working,  
Though your feet their errands do,  
In your soul can come a calmness  
From His "Peace, be still" for you.  
Oh, the rest that Jesus gives us  
Brings a peace to mind and heart,  
When, though burdened in our body,  
In our souls we draw apart.*

\*Waterbury, Conn.

for whatever marks or stripes may be given. That will require the good measure of overhauling and upsetting and turning about, as the Holy Spirit shall deal with us. But then, it shall be worth it all when we bear the consciousness of His pleasure, and find our work in deeper and richer measure on behalf of those who as yet know Him not. A holy sensitivity to His leadings alone will be required, for the "drumbeats of God" are often traced to the "still small voice," that requires holy hush for the whole hearing.

Yes, beloved, there is such opportunity in this day, when men of the world desire the voice from one who has traveled some other and different way. What tragedy that so many turn to miserable mystics and fancy fortune-gazers, who promise everything and provide less than naught! But what a greater tragedy when Christians, who alone know the "way, the truth, and the life" (John 14:6), blunder instead of boldly standing in the breach! It is high time to be "different" in a far different manner, giving room for the glory and grace of the Lord to be manifested amidst these wastelands!

## Saved by the Personal Touch!

By A. S. London\*

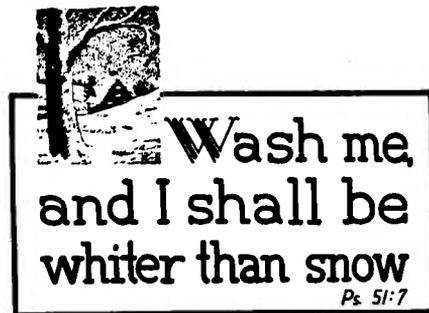
**N**O greater honor could be conferred upon the Christian than to be associated with Christ in bringing a lost world to a knowledge of the truth. It is not possible for every Christian to be a preacher or a teacher in spiritual things; but there is no Christian, however humble, who has not a divine commission to win people to Christ.

It is said that the evangelical church is a reservoir of pure water without a pipe running anywhere. If one will take a drink, he must climb to the reservoir. The Sunday school is a reservoir with a pipe running to every individual in the community. Each person may drink to his heart's content through the personal touch of those with compassionate hearts.

A man got into a boat, proposing to pull it out of the river; but a floating mass of ice struck it and carried the man into the current. A neighbor, seeing the danger, summoned a group of men, who took ropes and suspended them from the bridge below. Finally they saw the man as the boat was carried by the stream down the swift current. The ropes were lowered, the man grasped the one nearest him, and he was brought to safety.

The pastor may hang out a rope, the superintendent may swing one, and even the teacher may constantly give a rope to one passing down the stream, and still many people will be unable to find help near by. But if all Christians will, by the personal touch, hang out the rope of salvation, thousands can be brought to safety.

\*Sunday-School Evangelist, Oklahoma City, Okla.



Jesus Christ did most of His work through the personal touch. He enlisted Matthew, "sitting at the receipt of custom," and Peter, James, and John at their fishing nets, by personal invitation, "Follow me." One by one, one man coming in personal contact with another—this is Christ's method.

Every Christian layman is ordained to go out and bring forth fruit—John here, Philip yonder, the ordinary Christian—each giving the personal touch, seeking to extend the kingdom of our Christ.

The church at Colosse began, not with a revival under Paul, but as the result of the personal touch of one man—Epaphras.

The secret of the personal touch is in the burning desire to see the lost brought to Christ. The Apostle Paul had this burning desire, for he said, "I could wish that myself were accursed . . . for my brethren, my kinsmen."

John Knox, in the secret chambers of his home, pierced the stillness of the night by saying, "Give me Scotland, or I die." Tell me the depth of your compassion as a Sunday-school worker, and I will tell you the measure of your usefulness. The power of Sunday-school evangelism is determined by the love of its leaders and pupils for the lost.

The wealth of Egypt's harvest is proportioned by the depth of the Nile's overflow. The multitude never will be brought to Christ until we are "moved with compassion toward them." Every Christian owes a universal debtorship to lost humanity which money cannot settle. It cannot be paid in learning; it must be met by the personal touch in witnessing to the saving grace of Jesus Christ.

When Jesus saved Philip, He gave to him the compelling compassion to save his friend Nathanael. Jesus won Andrew, who "first findeth his own brother Simon . . . And he brought him to Jesus." Jesus won Zaccheus, and the Samaritan woman, by the personal touch. Jesus Christ believed in the personal touch to such an extent that He stopped dying long enough to save the thief hanging by His side on a cross. He taught us that the primary business of every Christian is to win people to Christ.

Jesus called His people everywhere to follow His example in personal evangelism—out-of-doors, indoors, by the wayside, by the roadside. He believed in reaching the people in our home circle. He taught that the man in business ought

to win the unsaved partner through the personal touch. The Christian lawyer ought to win his client to Christ, the schoolteacher win his pupils, and the parents win their children.

In the matter of winning people to Christ, there is the greatest simplicity. Jesus saw a publican by the name of Levi sitting at his place of business, and He said, "Come, follow Me."

The government has two ways of saving life: the lifesaving station and the lighthouse. The revival is somewhat like the lifesaving station that rescues people in the midst of the high seas of life. The lighthouse represents the Sunday school which, through personal touch, saves the children before they get caught in the strong tides of life.

We have record that, on nineteen different occasions, Jesus taught one individual person.

## Let's Build a Preacher

By C. B. McCaull\*

**S**HAME on you for wanting another church's pastor! Build a preacher of your own!

Great men don't just happen; they are made. Beneath almost every successful minister (beside the hand of God) is a hidden sacrificial mass of friends.

You can take that scrawny, awkward fellow the district superintendent sent and make something out of him. Think twice before you tear him apart and throw him out on the "failure-pile." Maybe God sent him your way because you can do the job.

Can you forget your own ambitions long enough to lend a helping hand to another? Give your pastor a prominent place and don't try to take it from him, nor make him share it with you. Search out his good traits (he has some), and brag on him every chance you get. If you can't compliment his sermons, say something nice about his texts.

Boost him with a hand of mercy. When he lacks knowledge, buy or borrow books for him, and make sure that he has the time and place to read them. When he lacks energy, give him beefsteak and vitamins. When he lacks patience, get a lot of it yourself and loan him some. When he lacks courage, pat him on the back. When he lacks fire, pray for him. Oh, there are a thousand ways to help!

An open, attentive countenance will draw eloquence from him that no one knows he possesses. A hearty, sincere "Amen" once in a while will help to give him the poise that is naturally his. Soon others will be attracted to him in a miraculous way, and he can lead them to Christ.

God will reward you. Your pastor will never forget you; and you never will be sorry you became a preacher-builder.

\*Bethany, Oklahoma

## A Peerless Message

By Roy H. Cantrell\*

**E**ASTER is much more than a joyful mood or a profound mystery; it is a peerless message. To those first amazed discoverers of the empty tomb the instruction was given, "Go . . . tell." This is the Easter message. The Apostle Paul frankly asserted, "If Christ be not risen, then is our preaching vain." The implication in these words is plain: since He is risen, we have a message. Our task is to go and tell all the world.

Wherever this message has been heralded, it has brought hope in place of despair, liberty in place of bondage, ennoblement in place of degradation, life in place of death. The Easter message—that God lives, and God is love—squares with the eternal truth of things. It is true, deathlessly true.

Today, amid the clash and carnage of destructive forces, men are looking at one another with bewildered eyes. Throughout many nations men are becoming cynical; they are heartsick, viewing the future in almost sheer terror. What an hour for the Church of the Nazarene to arise in strength and vision, to catch anew the missionary challenge, "Go . . . tell!"

The challenge of a missionary-minded church is too clear to be left unanswered. It will not do to say that times are too hard for the church to devote 10 per cent of its giving to this cause. It would be fallacious to reason that the threat of Communism makes our task impossible or that the sending of more missionaries now will only result in their being recalled later. The challenge follows the course of individual relationship and responsibility to the Lord Jesus Christ, who said, "Believe ye that I am able to do this?"

The great missionary challenge thus leads to soul-searching self-analysis. Do I know my risen Lord? Do I know the power of His indwelling Spirit? Do I realize the missionary challenge? For this Easter offering of 1951, will I be wise enough in God's sight to act in faith upon what Jesus has said? Or am I abandoning the challenge, that is, boundless love and confidence in the Lord Jesus Christ? If I take up any other method, I depart altogether from the plan given by our Lord: "Go . . . tell." "All power is given unto me . . . Go ye therefore."

Yes, God will help the Church of the Nazarene to raise a great Easter offering, so that men may "go . . . tell."

\*President of the General Board

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LET US PAY . . . LET US GIVE . . . LET US SACRIFICE . . . LET US DO OUR BEST . . . EASTER OFFERING—MARCH 25.

# HOLINESS:

## The Climax of Salvation's Plan

By Charles A. Brown\*

**R**ECENTLY there came to my desk an advertisement from a well-known editor and author, setting forth the chapter titles of a Bible study, and by the chapter headings he had hewed to the line on the cardinal doctrines of the Bible until he came to what is the crowning act of salvation, the doctrine of sanctification, or Bible holiness. There he stopped "dead in his tracks," so to speak; no mention of this basic element in the great plan of salvation. The perusal of these chapter titles on Bible study with the omission has led me to write this article.

It always has been a puzzle to me why good men, godly men, scholarly men, Bible-loving men, men who class themselves as fundamentalists (and are, up to this point) will shy away from this great and glorious doctrine of full salvation—heart purity. It is that part in the plan that is calculated to bring humanity back to the image of God here and now. It is the cure for the old man, the carnal mind, the root of bitterness, the seed out of which all other difficulties spring.

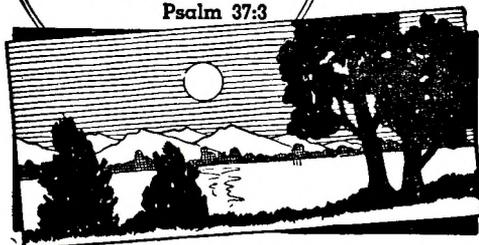
May I sincerely deal with this climactic part of the plan of man's moral recovery for a while? Surely this part of the plan is the *keynote* of the Bible, the crowning effort of man's redemption, that which restores him to the image of God in this present life. I think the following scriptures will set this before us. The Old Testament is replete with texts on the subject, but I shall take time to give only a few, and deal more extensively with the New Testament teaching on the matter.

"Worship the Lord in the beauty of holiness" (Psalms 29:2); "O worship the Lord in the beauty of holiness: fear before him . . ." (Psalms 96:9); and in Psalms 93:5, we read, "Holiness becometh thine house, O Lord, for ever." This has His

\*Conneaut Lake, Pa.

**Trust in the Lord,  
and do good; so  
shalt thou dwell  
in the land, and  
verily thou shalt  
be fed.**

Psalms 37:3



If there ever was an hour when we should feel the urge of getting the Resurrection story to the nations, it is NOW. GIVE. EASTER OFFERING —SUNDAY, MARCH 25.

house of worship as its primary meaning, of course; but we are also told that our bodies are the temples (houses) of the Holy Ghost. In Leviticus we read: "Ye shall be holy: for I the Lord your God am holy" (19:2); and the Apostle Peter, in referring to this, says: "But as he which hath called you is holy, so be ye holy in all manner of conversation [all manner of living]; because it is written, Be ye holy; for I am holy" (I Peter 1:15-16).

Now, more specifically in the New Testament: "Thou shalt call his name JESUS: for he shall save his people from [not in] their sins" (Matt. 1:21). Zacharias, in his exaltation, cries out, ". . . might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:74-75).

John the Baptist preached repentance, but he did not stop there. Hear him, "He that cometh after me . . . he shall baptize you with the Holy Ghost, and with fire: . . . and he will thoroughly purge his floor" (Matt. 3:11-12). Jesus preached repentance, and plainly taught *purity of heart*. Note again: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled"; and, "Blessed are the pure in heart: for they shall see God" (Matt. 5:6, 8).

Note in John's Gospel: ". . . that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me . . . out of his belly shall flow rivers of living water. (But this spake he of the Spirit . . .)" And again, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; . . . he dwelleth with you, and shall be in you" (14:16-17).

Now let us turn to John 17, where Jesus says of His disciples: "They are not of the world, even as I am not of the world," and again, "I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." Surely this tells us that they were saved, born-again followers, regenerated men and women, and yet Jesus says, "Sanctify them through thy truth: thy word is truth . . . That they may be one, even as we are one."

I once heard the great F. B. Meyer say, "When we are converted, this prayer for *unity* is answered." I spoke out audibly, "Then why Pentecost?" The plain truth is that this unifying took place with the disciples at Pentecost, and so it is with us when we consecrate all our regenerated selves to Him. Note the oneness that prevailed after Pentecost that did not prevail prior to that great day.

(To be concluded in next issue)

# Alaska Allusions:

By J. Melton Thomas\*



## The Warm-up!

**T**ODAY is December 11, only ten days from the year's shortest, and during the season when darkness is over the land. The last several days have been gloomy ones, for there have been clouds, snow, and fog. Only recently the temperature was forty degrees below zero. At this season, the possible sunlight is only about three and one-half hours per day.

Today, however, is a rare winter day. The warm-up has brought the temperature to five above zero—it really seems much like a spring morning. The bit of sunshine that we have had has touched the snow-laden trees with pastel pink—God has been finger-painting this morning! Then, too, the clouds have cleared, and we have what is really phenomenal for the interior of Alaska—a warm day that is clear too!

The wonderful relief of it has caught the spirit of the people. I have just been downtown, and many people were on the streets. I have smiled and hailed my fellow citizens from a warm heart—just because I have felt a *bubbling* within. And they have all felt it too, for friendliness is in the air. I talk to a window dresser in a great department store about his Christmas decorations; a sign painter, excited about his pending trip to the States, hails me to see if I know where he can borrow movie-film showing game in the Fairbanks area. The bank teller is cordial. A post office clerk, a local potato farmer, and I joke about the marvelous way which the U.S. post office extends credit!

You would have to live through a few winters in Alaska's interior really to understand what we have all felt today—the great surge of relief from dark, cold pressure of these short days that a warm, clear day can bring.

It was the Apostle Peter who spoke of *heaviness* through manifold temptations; the pressures created by living in a cold world, dark as far as the Spirit, and idealism, and God are concerned—who of us in the Christian life has not felt such? It seems that in spite of every effort and all our consistency, there are days of overcast, and fog, and cold. It seems that there are seasons when at best our light is only a brief thing—like December sun in Fairbanks; and sometimes what rays of light we have are dimmed by the darkness of the day.

But, thank God, these are only *seasons*. The norm of the Christian is a way of light and a way of warmth. Even during the prolonged days—days of battle and seemingly futile waiting—there are times of great illumination. Oh, the sun may

(Continued on page 10)

\*Pastor, Fairbanks, Alaska

“They nailed up their sign, ‘Cool and Refreshing,’ and set up their kerosene-burning ‘Coca-Cola’ machine. And I thought, I’m glad I beat you here. You found your way into this bush country by the ‘Church of the Nazarene’ signs along the way. I would have been ashamed if a company with such a product had gotten here before the church, since we have the ‘Fountain’ where one may drink and never thirst again.”

—G. R. HAYSE, *Africa*

NOTE: Your Easter Offering on March 25 will send the gospel message into new areas. Give liberally!

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## Consider the Snowflakes

By Dorothy Boone Kidney\*

Consider the bits of lace tossed over the banner of heaven. Miniature star-patterns cut with God's huge scissors from a thick, cold material called snow!

“Hast thou entered into the treasures of the snow?” God asked Job. Job had to shake his head no. Job had never walked into the treasure house where God keeps whole bolts of gleaming snow-material. Job had never watched God snip out fancy snowflake designs. Snow jewels! Skillfully cut diamonds; sparkling blue-white sapphires; soft, milky opals! Treasures! Snowflake treasures!

God is an artistic, variety-loving God. He cannot bear even snowflakes to have a dull sameness. Each snowflake has to be different; and He has created each person, as He has each snowflake, a separate design.

Consider the miracle of snowflakes—and the God of snowflakes—for He is a God of patterns. He completely understands the intricate patterns of snowflakes—and people!

\*Portland, Maine

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The expression “on the beam” has come to have a very significant meaning. It means keeping in the proper direction. It means security and safety. It means assurance of reaching our destination. There is heavenly radar for the guidance of human lives. There is a divine beam which insures proper direction, security, and the certainty of destination to the souls of men as they journey from time to eternity.—J. C. McPHEETERS, in *Pentecostal Herald*.

**"For God so loved . . . that he gave."  
Remember the Easter Offering—Sunday,  
March 25.**

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## There Is Wisdom in the Wilderness

By Jean L. Phillips\*

*What is man [humanity], that thou art mindful of him? (Psalms 8:4.)*

*Behold, I am of small account (Job 40:4, R.V.).*

**T**HAT slippery, gelatinous coating of tiny sea life on the rocks of our sea cliffs, when mixed with dune sand, makes a mess to be reckoned with. I am learning by trying to get the mixture off just now; it sticks a good deal "closer than a brother." And indiscriminately—shoes, clothing, skin—it makes no difference.

But those hours of climbing cliffs and tramping through the dunes have been pure gold to me. I shall still be thanking God for His presence, His counsel, and His "putting me in my place" before Him when the sun has grown cold. Is there any person who does not have to have this occasionally? If so, let him stand, but I shall have to remain seated.

What do mothers do, what have they done through the ages, when daughters sweetly but firmly decide to marry; especially when they do so before their mothers are ready to give them up? And do mothers ever become willing to have their daughters go to themselves and start homes of their own? Or is it because she is the last of three children? Or am I selfish? Thanks be to God, the young man in the picture is worthy of any mother's daughter. But even then, it has taken these hours with Him in the places without human beings, voices, anything except God, His creation, and His servant, to set things aright in my mind.

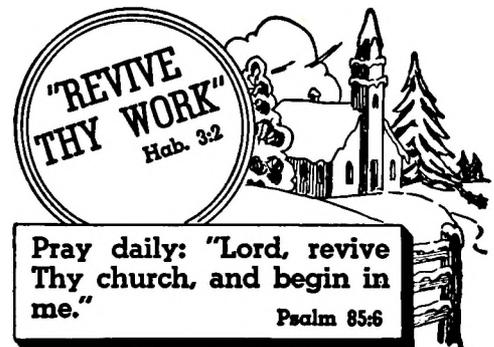
The rocks themselves have a message from God, who is the Rock of Ages, the Rock overshadowing a weary land, the Rock and Fortress! As the tide came in, and lashed and tore at them, they were unmoved. Time and change, and trial and perplexity do not change God; they spend themselves against His unchanging strength. Millenniums have lashed against His eternity and changed Him not the least, but have lost themselves in the sea of time. Mothers have given their daughters their blessing and have seen them established happily in new homes since mankind was first created. The very rolling back to its depths of the sea is His message that change need not be tragic or unbearable. A rock tossed off the cliff makes a momentary splash, and a few circling small waves sweep outward from it to be lost on the next incoming wave from the sea.

Over the dunes the multitude of wild plants lie brittle and looking as if dead. They are only

\*National City, California

waiting the proper season with its rains and sun and smiling skies. They face two complete changes a year and lie patiently through their dormant season. Often a carpet of sea figs larger than a room in any residence has as its anchor and life line only one root down into a sand dune, and that smaller than the cord off a laundry bundle. But there it holds on with that one root, and with the beginning of the growing season it fills its whole spread of stems and foliage, and puts out its gorgeous cream of cerise blossoms. Lavender sand verbenas, golden sundrops, and all the retinue of duneland beauty spring into prolific and brilliant life with the turning of the cycle, each in its own small place but making a breath-takingly beautiful whole.

"Behold, I am of small account." My feeble batterings against change are not going to prevent change. Daughters will marry; sons will marry and go from home; grandchildren will bring the new springtime. "While the earth remaineth, seedtime and harvest . . . shall not cease." No, I would not want it to. There is wisdom in the solitary places with Him, the wisdom of His eternal goodness and glory and omniscience and Godhead. I am content!



### Alaska Allusions:

(Continued from page 9)

not be so bright as during our July spiritual experiences, but the soft glory of His presence as He comes to shine away our darkness is all we need to take heart.

Only eleven days, as we have said, until December 21. Then our days will begin to extend, slowly at first, and then with such an acceleration that suddenly our days will be all light with no darkness at all. This, too, is our spiritual pattern. One day the depth of the darkness of the world and of time shall have been reached; eyes trained to detect the workings of God shall see a strange glow and glory over all the horizon; then *He shall come!* And for a thousand years, we understand, the sun shall never set—nay, more, the millennium shall be only the dawn! For the full-orbed beauty of God's great light shall take an eternity to be revealed!

# First Church in Washington, D.C.

IT was my privilege to be in the First Church of the Nazarene, Washington, D.C., for a five-day holiness convention. God was there, the people responded with their presence and prayers, and there were some definite victories at the altar. Rev. Roy F. Stevens is the pastor of this church, and it was a delight to fellowship with him and Mrs. Stevens and to enjoy the hospitality of their home.

God is blessing Brother Stevens as he ministers to this great and growing church. They have outgrown their present quarters and, therefore, plan to begin the construction of a new church building soon. This project is described by Brother Stevens as follows:

"The new building is to be of brick, stone, steel, and concrete construction, situated at the new location, 16th and Webster Streets, N.W. It is a combination of Colonial and Georgian design with a touch of modern architecture. The sanctuary is 114 feet long, and 48¼ feet wide. The interior walls will be finished in walnut flexiwood panels and illuminated with indirect lighting. The educational unit is 42 feet wide and 78 feet long. The sanctuary, with the balcony, choir loft, and extra chairs, will comfortably seat 700 people. The lower auditorium will accommodate 400 people.

"The church will be well equipped for Sunday-school departments, with assembly and classrooms, church office, nursery, pastor's study, baptistry, prayer room, hearing aids, public address system, intercommunication system, pipe organ, and all

the facilities necessary to accommodate our growing church and its organizations. A carillon is to be installed in the forty-foot tower.

"The new location was purchased last year at a cost of \$22,500. The estimated cost of building at present prices is \$250,000. The present property at 7th and A Streets, N.E., was sold and is to be vacated about December 1, 1951. With the cash received from this property and the cash on hand, we have over \$127,000. A financial campaign is now in progress to raise the needed balance. Construction will begin soon, unless hindered by national conditions."

I congratulate Brother Stevens and his people on this undertaking, and I am sure that the members of the Church of the Nazarene around the world join with me in this. Situated in the capital city of the United States, this church holds a unique place in our denomination.

One day, during my stay in Washington, Brother Stevens, Rev. Fred Gibson, pastor of our Glebe Road Church at Arlington, Virginia, and I, with Chaplain Paul Winslow as our guide, visited the Pentagon, where we attended a religious service and also saw and learned something of this world-famous center of our military activities.

One of the great pleasures afforded me while in this convention was the opportunity of meeting a number of people I had known elsewhere. They have come from every part of our country and are loyally supporting the work of First Church. Rev. L. B. Williams stands at the top of this list. He was Sunday-school superintendent and head of the Commercial Department when I began my college course at Peniel College, Peniel, Texas. Those in this group and many others that I met for the first time made my stay in First Church one of special interest and blessing.—THE EDITOR.

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## THE SUNDAY-SCHOOL LESSON

*By Norman R. Oke*

### Topic for March 4: Wayside Ministries of Jesus

Scripture: Mark 10 (Printed: Mark 10:35-45)

**GOLDEN TEXT:** *Whosoever will be great among you, shall be your minister* (Mark 10:43).

I guess that the world will never forget the words that Jesus spoke to James and John, "Whosoever will be great . . . shall be your minister." I wonder if we have not lost something by getting away from the use of the word "minister" when speaking of our preachers. Ministering really signifies giving of one's self; as one famous minister said, "Preaching is sprinkling a congregation with one's own lifeblood."

But to get back to that conversation between Jesus and the Zebedee boys. Let's listen a moment as I imagine the words that might have been spoken. Listen!

"Yes, men, I would love to have you sit on those close-up thrones. But can you pay the price for those seats? What? Are you surprised? Didn't you know that thrones are costly, especially the thrones in heaven! Yes, those thrones you are asking for have price tags written in red—the red of lifeblood." . . . Silence for a moment . . .

"But, on second thought, fellows, I can't promise you those thrones. The Father is the official Host in heaven and He arranges the seating. But I think I can tell you how to be sure of getting those special thrones—out-suffer everybody. That is how I am getting Mine. In heaven it is not votes but blood that determines where you will sit.

"Can you drink of My baptism— I mean My baptism of blood and tears? Can you lift the cup to your lips, that awful cup of loneliness that cuts deeper than lancet or spear? You can? Well, fellows, that is the first installment.

"Now, go out and live a suffering life. Suffer gladly and without murmuring. It may be handed out to you by some haughty Roman emperor; maybe by some fanatical mob that will tear you limb from limb; maybe by some little, petty king like Herod. Anyway, take it and remember it is further payment on those thrones you want.

"Well, we had better get back to the journey. Thanks for coming, fellows."

Remember, "If we suffer, we shall also reign with him."

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

**T**HE principal groomsman at a wedding is called the best man. In harmony with this, it is proper to think of John the Baptist as Jesus' best man. The best man

**John Answers a Question** stands in special relation to the bridegroom. This fact is beautifully set forth in John 3:25-30. In the first verse of this passage we are told that a dispute arose between some of John's disciples and the Jews about purifying. During this argument, it is probable that the Jews taunted the disciples of John because many had left their leader and followed after Christ. Immediately John's disciples came to him and said: "Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him" (John 3:26). And John answered, "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease" (John 3:27-30). These words from the lips of John the Baptist give us one of the most beautiful tributes ever paid by one person to another.

**B**EFORE studying this passage, let us notice Mark 2:19-20. In the preceding verse Jesus is asked this question: "Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?" Jesus' answer as given in the two verses before us is stated thus: "Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days." According to these verses, Jesus thought of himself as the Bridegroom in relation to His disciples. It is probable, then, that John the Baptist got the idea of referring to himself as the friend of the Bridegroom from Christ.

**J**OHAN THE BAPTIST was the friend of Jesus—the Bridegroom. As a follower of Jesus Christ, he occupied an honored, or special, place. He was Jesus' best man. This meant that Jesus, and not he, was in the limelight. The best man does not try to draw attention to himself. He is the special friend of the bridegroom, and holds his position solely by the bridegroom's choice. All through the wedding he plays a role which is strictly secondary to that of the bridegroom. As Jesus'

best man, John fully recognized his humble position. He said: "A man can receive nothing, except it be given him from heaven" (John 3:27). He was a man sent from God (John 1:6); his place as the Bridegroom's best man was a divine gift. In no sense could he glory in it, for it was not his achievement.

Then John the Baptist continued to describe his lowly place—lowly not because it was insignificant in and of itself, but rather because it placed him close to the Bridegroom, who is so high and holy. John did not have the bride; it is the Bridegroom who has the bride, and toward her all eyes are turned. The bridegroom cannot escape being seen and eulogized, because he has the bride—"He that hath the bride is the bridegroom" (John 3:29). And although John did not have the bride because he was not the Bridegroom, he was honored in that he was the special friend—the best man—of the Bridegroom.

**J**OHAN THE BAPTIST stood by and heard the Bridegroom and rejoiced "greatly because of the bridegroom's voice." He drank in the words of the Master, and his joy was fulfilled. The presence and teachings of Jesus meant more to John, perhaps, than they did to Mary, who sat at Jesus' feet while Martha did her work.

Finally, the best man declared: "He must increase, but I must decrease" (John 3:30). John knew that Jesus would increase and he would decrease, but this did not disturb him. Rather, he was delighted that this would be the case. He was ready with the others to acclaim Him Lord. Thus John's love for and fellowship with the Master were brought to a climax. Why should he worry when the multitudes left him and followed Jesus? For Christ's presence had filled his cup of joy full. The applause of men counts for little when one is living with and for Christ.

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May we not consider the Easter Offering as an obligation, but rather a privilege, knowing that "ye are not your own? For ye are bought with a price." The date—March 25.

### The Power of Becoming

**A**LL normal human beings possess the capacity for becoming. This is proved by the fact that many have passed from a low and unpromising estate to a high and noble one. "Homer was a beggar, Demosthenes was the son of a cutler, Virgil was the son of a baker, Raphael was the son of a peasant, Luther was the son of a miner, Morrison and Carey, the well-known missionaries, were shoemakers, Carlyle was the son of a stonemason, and Abraham Lincoln was a rail splitter." Even Jesus Christ, who was cradled in a manger in Bethlehem and reared in the insignificant town of Nazareth, increased in wisdom and stature and in favor with God and man. Growth and development, or the power of becoming, were in some way connected with the unusual career of this divine-human Person.

Just as the rough and unattractive bulb turns into the beautiful tulip; the fat, fuzzy, ugly worm into the dainty, gaily colored butterfly; the awkward, homely boy into the graceful, handsome man; the ignorant and unlettered tenement dweller into the famous scholar and president of Harvard University; and the sinner, who has drunk the cup of evil to its bitter dregs, into the lovely and admired saint who blesses and inspires all whom he may contact; so all of us have the power of becoming, of joining the company of the "turned into's." One day Jesus said to some fishermen, "Follow me, and I will make you fishers of men." They obeyed the Master's call and what a transformation took place! The fishermen became fishers of men, the highest of human vocations.

### Development Is Not Automatic, Accidental, or Circumstantial

**I**T IS EASY for us to be thrilled with the wonder and glory of life when we talk about those who have shown remarkable development. However, enthusiasm is not so evident when we begin

to consider the method by which one develops. Progress is not automatic or inevitable. Evolutionists once contended that it was. Spencer's famous all-comprehensive definition of evolution implied such a position. It was stated thus: "Evolution is an integration of matter and a concomitant dissipation of motion; during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity; and during which the retained motion undergoes a parallel transformation." Joseph Le Conte's definition points in the same direction. According to it, evolution is "a continuous progressive change, according to fixed laws, and by resident forces."

Yes, such views imply that development is automatic and inevitable. But even the evolutionists themselves—or at least a majority of them—do not hold to this opinion today. Progress in the individual or group is not natural or necessary. In a world which has been marred by sin, it is not the law of life to change for the better.

Let us remember also that becoming is not accidental. It never just happens. There is no use to wait for some fortuitous combination of circumstances to make you truly a man of God. There is no magic by which this will ever come to pass. One never, by some kind of chance, strikes an inner oil well—a gusher, or even a pumper. Nothing can flow out from the depths of man's soul until it has first found its way in. There must be involution before there can be evolution. To view it from another angle, let us assert that it takes both the crisis and the man who is prepared to meet it before there can be success, or development. Too many wait for the unprecedented event to bear them aloft on its bosom to high and glorious triumph, only to be sadly disappointed.

All of this points to another observation. External circumstances are not the source of becoming. They cannot assure the individual of victory, no matter how promising they may be. On the other hand, they cannot prevent you from rising to heights of achievement, however untoward and limiting they may be. Paul's imprisonment, Milton's blindness, and Bunyan's Bedford jail did not stop these men in their upward march. Dr. J. W. Goodwin used to say that the Church of the Nazarene is not looking for men who can take ideal churches and make something out of them—for there are none. No, the Church of the Nazarene is looking for men who can take churches which are not ideal—some of them far from it—and make worthy instruments out of them for the building up of the kingdom of God. Dr. J. B. Chapman often declared that anybody could take hundred per centers and do something with them, but the man who is needed is he who can take twenty-five per centers and make fifty and seventy-five per centers out of them. Such a person will really grow and find a worthy place in our church. In other words, external circumstances, in themselves, cannot frustrate one's goal for life.

# Home Missions and Evangelism

*Roy J. Smee, Secretary*

## Evangelists "All Out" for Souls

AN appeal was made during the Evangelists' Conference in Kansas City for all evangelists to join in spending every Friday night in prayer, holding one another up before God from midnight to daylight, and also to pledge to win one person to Christ each week outside of the church. There has been a spontaneous response to this suggestion, and a number of evangelists are joining in this pledge. We trust that many others will do so. This is not a program that can be "handed down" to the evangelists, but God's richest blessings will be upon the ministry of everyone who voluntarily co-operates.

While this burden for prayer and souls originated with evangelists and is being urged by evangelists, we believe that our pastors should also catch this spirit of urgency. Think a moment. What would be the results if four thousand Nazarene pastors and evangelists would spend Friday nights in prayer and win one soul a week to Christ outside of the church services? Do you feel that this is worth while?

## NEW CHURCHES

Superintendent Otto Stucki has organized a new church at Panama City, Florida. This is the eighth new church this quadrennium for the Alabama District.

Superintendent C. B. Cox has organized a new church at Holly on the Colorado District.

On the Eastern Oklahoma District, Superintendent Glen Jones has organized the West Side Church in Muskogee.

Superintendent Gene Phillips has organized two new churches on the Iowa District: Red Oak and Leon. There are seven new churches in Iowa this quadrennium.

Superintendent Harry F. Taplin has organized the South Side Church in Minot, on the North Dakota District, with seven charter members. They have bought two corner lots and are moving a church building onto the property.

On November 28, Superintendent E. E. Zachary organized a new church at Sunnyside, Washington, on the Northwest District. This is one of the

fastest growing towns in the lower Yakima valley, and prospects are good for a splendid church. They had twenty-two charter members. Rev. Ray Kellom is the pastor. The Grandview church gave wonderful help in the beginning of this church.

Superintendent George Franklin organized four new churches on the Northwest Indiana District last summer. Thorntown was the direct result of the home missionary effort and vision of Rev. H. B. Garvin and Frankfort First Church. The organization at Michigan City came about through Nazarene laymen who moved into the town and wanted a church of their own. A home missionary pastor who sacrificed and labored also made the new church possible.

In Winamac the District Home Mission Board sponsored a month's tent meeting with Evangelist F. C. Savage, at the conclusion of which a church was organized. They have a pastor and are purchasing a house which is being used for parsonage and church services.

South Side Church in Frankfort is located in a new residential section of the city. It was organized with

thirty charter members, and Sunday-school attendance has run as high as 215. They have purchased lots and built a church building. Already they are looking for the next place to help open another church.

Superintendent R. F. Heinlein has organized the Second Church at Washington, Pennsylvania, on the Pittsburgh District, with twenty-one charter members. There are seven new churches on this district this quadrennium.

The Emmanuel Church was organized in Rock Hill, South Carolina, by Superintendent C. M. Kelly on November 29. They had thirty-six charter members. South Carolina has already exceeded its quota of twelve new churches this quadrennium.

Superintendent D. K. Wachtel organized a new church at Pond Creek, Tennessee. This is the twenty-third church this quadrennium for the Tennessee District.

Superintendent B. V. Seals organized a new church at Woodland on the Washington Pacific District.

Superintendent Charles A. Gibson organized a new church at Mauston, Wisconsin, on New Year's Eve. This is the sixth new church in Wisconsin this quadrennium.

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## FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

### Hello, America!

AFTER five and one-half years in another country, it is good to be home again. Home in a land of plenty, where everyone looks well-dressed and well-fed, a land of light and comfort, a land of our own language, a land of our own music and culture, land of our relatives!

The text comes to my mind: "For unto whomsoever much is given, of him shall be much required." God has given you so much. Will you not give of your prayers and your love and your means to the rest of the world, which has so little?

Thank you, America, for the warm welcome home you have given us.—  
MARY E. ANDERSON, *India*.

### A Prayer Request

Last January to a Hindu lady twins were born—a boy and a girl. She knew nothing of taking care of children and, since boys are necessary to perform the religious rites after the

parents' death (this is the only hope they have of reaching heaven), she fed the boy and actually let the girl starve to death. But about three months ago the mother came in weeping, for her boy was about to die. Along with the treatment, we felt we must pray for this child; after which the baby was much better for some days. She knew that God had touched her child, and so she with her mother stayed constantly at the hospital and listened to the Word of God. They saw and understood the love of those who cared for the child, a love that only Jesus could give. She had never seen it before. After a month in the hospital the baby became worse and went to be with Jesus. We could not understand it all, for we knew that God had wanted us to pray and that He had heard; but we also knew that if the baby had died the night of admission these precious women would never have heard the gospel. When they left the hospital they promised that they would never give up their faith in Him. The other day when we

# THE QUESTION BOX

Conducted by *Stephen S. White*

went to visit them (for they live in Basim) they bought a Gospel of St. John. They are still Hindu officially, but would you pray that God will work a work among the menfolk too and give us that family for himself?  
—HOSPITAL STAFF, India.

## School: in Eastern Transvaal

God is blessing here in the work of the Eastern Transvaal. Many of our young people here in the school have sought God this year. But they continue to need your prayers. Five years ago we opened the high school here with two students and at present we have thirty-one. There are three hundred students in the primary (grammar) school here on the main station and over five hundred in our eight outstations, within a radius of forty-five miles. When you think of the daily Bible classes that are taught and the chapel services that are held in the schools, you may be able to realize how important our educational work is to our work in Africa. But there are still hundreds all around us who are in great darkness. *Pray that God will call our own young people into His service.* At the camp meeting this year about thirty consecrated themselves to God to work for Him if He should call them. It was a beautiful sight to see them as they came and stood about the altar, promising God they would follow where He leads them.—LORRAINE O. SCHULTZ, Africa.

## Work in Laredo

October 15 was a red-letter day in Laredo, for on that date we organized the new church there with thirty-five charter members. Rev. Raul Elizonda is the wide-awake, energetic pastor. To start with nothing and have a church of thirty-five members in a year's time is a respectable accomplishment anywhere, but especially so in our border work. We would by no means ignore the faithful work done by our church in Laredo in past years, though with limited results. Yet when we changed the location of the mission a little over a year ago, none who had formerly attended continued to do so; so this is literally entirely new work. On organization, the church assumed a weekly budget toward pastoral support, which they have already decided to increase. Through the Alabaster Fund \$2,000 has come to us for a church building in Laredo. We plan to stretch that amount as far as possible by purchasing a large army barracks to remodel. In fact, I am planning a trip to Laredo tomorrow to complete the purchase of the barracks.—EDWARD AND RUTH WYMAN, Texas Mexican.

*Q. It has been with concern that I have heard individuals pray that we might glorify the Holy Spirit and have also heard our people glorify the Holy Spirit more than Christ in their testimonies. According to Colossians 1:27 and John 1:7, is not our hope in Christ; and, according to John 14:26 and 16:13-15, is it not the purpose of the Holy Spirit to help us glorify Christ? Is there any passage in the Bible that admonishes us to glorify the Holy Spirit?*

A. I may be wrong, but I cannot share your worry about the Holy Spirit. Christ is our hope as our Redeemer, and the Holy Spirit does help us glorify the Christ. Nevertheless, we must always remember that the work of the Holy Spirit in salvation is many-sided and very important. Therefore, He is to be honored, worshiped, and glorified. This is clearly implied in the Baptismal Formula (Matt. 28:19) and the Apostolic Benediction (II Cor. 13:14), where the Holy Spirit is placed on an equality with the Father and the Son.

There is no division in the God-head. All of the Persons in the Trinity co-operate in creation and redemption. Each has His work to do, and, therefore, each is very important in His own right. One does not conflict with the other, and is never jealous of the other. A Christian thinker has rightly said that the special function of the Father is causation, of the Son is obedience, and of the Holy Spirit is self-effacement. But this does not mean that in nature any of them is less than God or is to be treated as other than God. God the Father laid out the plan of redemption; God the Son provided it by His death on the Cross; and God the Holy Spirit ap-

plies the Blood and makes redemption effective in the individual's heart and life. And while we should think of God the Father as the First Cause of our redemption because He planned it, we should also think of the Son and the Holy Spirit as causes of it; for it is through Jesus' blood and the Holy Spirit's active work in the heart that the plan of God is realized.

*Q. A husband left a mother with a family of children several years ago. The mother has worked hard and kept the family together and in the church. Recently the oldest son, now a preacher in our church, was married and took a pastorate. The church board of his home church voted to give him a wedding present and pay for it out of the church treasury since nearly all of the members of the church had already given him a present as individuals. Because of this, one lady has requested her church letter. She claims that it was illegal for the church board to vote to pay for this present out of the treasury of the church. What do you think about it?*

A. I would not agree with the woman. I believe that the church board was within its legal rights when it voted to pay for this present out of the treasury. They were not only voting to help a young minister who had acquitted himself well but also showing their respect and love for a worthy family of their church.

It is too bad that this woman feels as she does about the giving of this present. You should pray for her and do everything possible to save her for the church. It may be that, after she has thought about it, her better judgment will assert itself and she will realize that her position is not right.

## Prayer for Patience

By Pearl Burnside McKinney

*I do not ask for riches  
To make my name revered,  
Nor do I seek achievement  
To make my presence cheered.*

*I do not ask that burdens  
Be lifted from my life,  
That I might live in pleasure  
Amidst a world of strife.*

*My prayer today, dear Master:  
May from Thy hand be poured  
An extra cup of patience,  
To serve Thee better, Lord.*

*Q. What is your conviction concerning the giving of secular awards to either children or adults as an incentive for increased effort in building the Sunday school?*

A. Building the Sunday school is very important. I have always held that we must keep building the Sunday school or else finally go out of business as a church. Further, the best way to build the Sunday school is to get people to work for it because of their love for Christ and souls. Still, the stimulus of various types of competition has value, although it must always be used with care. Competition with your past record—what you

did last year or last month—is an excellent method, and its use can hardly be abused. The same is true of competition with the record of other schools or classes. However, when rewards are given to those who win in these or other forms of competition,

harm can result, especially if it is done too often. This will be the case regardless of whether the reward is religious or secular. Of course, I think that there is less danger in giving religious rewards. However, I would not want to bar secular re-

wards completely. In fact, it is not always possible to draw a strict line of demarcation between the secular and the religious in any realm of life. There is a sense in which every legitimate and right thing that we do can be holy, or sacred.

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## The Young People's Society

*L. J. Du Bois, Secretary*

### Lawlessness Is Deadly

WE are witnessing a day in which the laws of the home have been laid aside or nullified by lack of respect for them. This violent reaction against the rigid discipline in some homes of a generation past is certainly not the answer to today's needs. There should be laws in the home and young people should adhere to them, for their own good as well as for the harmony of the family unit.

A disrespect for home authority undermines the character of the individual and leaves him incapable of having respect for the laws of the land or the laws of God. In the home is developed that wholesome "fear of God" without which life is adrift. It is but a step, however, in the thinking of youth who have learned to respect and obey the laws of the home to reflect a similar respect for civil laws and divine laws.

Our Christian homes must not yield to the anemic philosophies of the day which would set the pattern of the home by childish whims and leave the final authority of the home in the hands of inexperienced children and youth. We are not immune from the lawlessness which results from such a course. Our young people will fail in their social responsibilities and in their responsibilities to God unless somewhere along the line they learn respect for law. And youth who are not so trained will reflect it through irreverence in church, through lack of respect for things sacred, and through a defiance of God and His claims upon their lives.

### News of Youth

As this is being written, our church is in the midst of Youth Week. Already we see evidences of God's blessing upon this annual affair. Your general secretary has been privileged in being with the youth at Midland, Michigan, where Rev. Fred Hawk is the pastor and Budd Walker is the N.Y.P.S. president; and also at Guthrie, Oklahoma, where Clinton Rock, Jr., is the pastor and Leroy Kellogg is the N.Y.P.S. president.

### Prayer Tower Intercessors

February 25—March 3 Peru

This is the mission field made famous by Esther Carson Winans, pioneer missionary to Aguarunaland. The work of Christian missions has been slow

here, but let us pray that in these last days God will manifest himself to these wonderful people.

March 4-10 Hawaii

God has blessed the work of the church in these islands in a marked way. The challenge is there; the need is there. Let us pray for our workers and for our young Christians. Let us pray that our Sunday schools will develop into strong, spiritual, evangelistic churches.

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## NEWS OF THE CHURCHES

Rev. A. M. Wells writes: "After thirty years in the pastorate, we are getting started in the evangelistic field, and having wonderful meetings as a result of teaching and preaching from the Book of Revelation. We shall be glad to slate meetings for eight days, or as long as through four Sundays; and we especially like to conduct daytime prayer meetings during the campaign. Shall be glad to accept calls for revivals, Sunday-school or holiness conventions. Address, % General Delivery, Flint, Michigan."

Westside Church, Long Beach, California—Evangelist Arthur W. Gould was used of the Lord in our recent revival to bring our church into a renewed devotion in prayer and soul passion. Through his Spirit-anointed preaching and singing, many of our new people were led into an established experience of sanctification; and others considered to be "hard cases" were led into an experience of regeneration. We appreciate the services of our loyal and Spirit-filled evangelists. Both congregation and pastor were so gratified with the ministry of Brother Gould that arrangements were made for him to return to us. On the closing Sunday morning a fine group of adults was received into church membership. We praise God for all the progress of the work here, and the victories He has given during our twelve months here.—L. Wayne Jenkins, Pastor.

Parma, Idaho—In this our second year at Parma, God is leading on to victory. In January we had a good revival with Rev. Mason Lee as evangelist, and Mr. and Mrs. Clyde Dille as singers. Souls came to the altar at each call, the crowds increased, the spiritual tide kept rising, and we closed out with good victory. We

enjoyed the straight, sane preaching of Brother Lee. One of the outstanding characteristics of the revival was the deep, spiritual truths with freedom. We thank God for such men.—Clenard R. Price, Pastor.

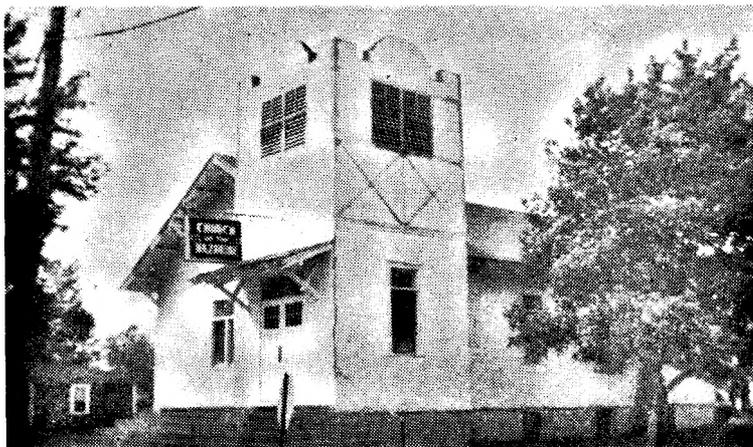
Rev. William R. York states that he is graduating from the Nazarene Theological Seminary with the class in May, and plans to enter into the evangelistic field full time, as of June 1. He is a member of the Kansas City District, and has evangelist's commission from the last assembly. Mrs. York will travel with him, and they sing together. Brother York had several years of pastoral experience before entering the Seminary. Write him, % the Nazarene Publishing House.

Lewisburg, Pennsylvania—Recently we closed a splendid, five-day revival with the Musical Bertolets. We had good crowds, good spirit, and over thirty seekers. The Bertolets are among the best; spiritual, wholly devoted to winning souls, and untiring in using their God-given talent for His glory. Brother Bertolet is a good holiness evangelist; also, his trumpet solos and Sister Bertolet's piano recitals thrill the soul. We gave them a return call. God is blessing in our "all out" Crusade for Souls, and we expect to go well over the top in our 10 per cent program.—Sartell Moore, Pastor.

Evangelist Leé L. Hamric reports: "Since my wife is so much improved, I am now able to be out in the field again. I begin in Lodi, California, on February 25, continuing until March 11. Following this, I have time for another revival or week-end holiness convention. Write me at Lodi, % Pastor Bacon."

Upon coming to Backus about three and one-half years ago, we found a good group of Nazarenes in this town of about 350 population; but it is a territory without any boundary lines. We saw we had a circuit to pastor. God has helped in many ways, and given some outstanding victories in salvation and sanctification. Improvements have been made on the property, a 48-passenger Sunday-school bus has been purchased, and we have had outstanding gains in the Sunday school. During this time we have had good revivals with Evangelists Wesley Crist, D. E. Patrone, D. C. Reynolds, W. W. Tink, Dr. and Mrs. Ralph Earle, Evangelists Fisk and Dorothy Foster, Jack and Wilma Hamilton, Fay Fouse, and W. W. and Wilma Geeding; in each meeting God gave souls at the altar. Last October 15 was a "red letter" day at our church; it was the closing Sunday of the revival with Evangelist and Mrs. W. W. Geeding. We had accepted the challenge of the district Sunday-school chairman to break our old record of 222, and thus the pastor was awarded the new hat, and the church

## Backus, Minnesota



bought him a suit to go with it. Sister Geeding, dressed in full Indian costume, had charge of both the Sunday school and morning preaching service and told of their tour among the American Indians. Our building was packed to capacity, with people from the north, east, south, and west

—226 in all. Everybody worked, and our people put into practice all that has been said about the Mid-Century Crusade for Souls. Also, the church rented two extra Sunday-school busses. All this, plus God, and the record was broken. We thank God for His blessings.—G. G. Griffiths, Pastor.

**Beech Grove, Arkansas**—Our church is on the upward move. Coming here last September to finish a revival for Evangelist Thomas Hayes, who had to leave on account of illness, I found the people praying and working hard. God gave some good services; seventeen professions, seven baptized, and five joining the church. Since the church was without a pastor, they gave me a call, and I came to them as pastor one month later. God has blessed and given us some good spiritual times together. We had a good, one-week revival with Sister Mittie Reeves, and fifteen souls prayed through.—J. W. Curtis, Pastor.

fires are still burning in many communities and gaining in momentum. Our youth leader, Gregor Euler, gave such human direction as reflected a deep desire that God truly should have His way in all matters. The evangelist was Dr. Dwight Ferguson; Professor and Mrs. "Bob" Killion gave direction to the singing and music, and Raleigh Harris was outstanding as instrumentalist. These splendid workers were at their best—Spirit-anointed and directed. This fifth anniversary of H.Y.C. was epochal. We thank God for the ministry of Dr. Ferguson, Professor and Mrs. Killion, and the leadership of Gregor Euler and his splendid staff of assistants.—A. L. Leach, Reporting Pastor.

**Bennettsville, South Carolina**—In January this church experienced the greatest soul-stirring revival in thirteen years, according to statements from our congregation. Evangelist P. E. Kuykendall preached under the anointing of the Holy Spirit, and time after time God came on the scene. One hundred people prayed through at the altar for pardon or heart purity. The truth was proclaimed unreservedly and God honored with heart-searching conviction. The climax came on Sunday morning, January 21, with 161 people present, and 46 souls prayed and cried their way through to victory. The entire church has been stirred to a deeper and closer walk with God. We thank God for sending Brother Kuykendall to our church.—Luther L. Jenkins, Pastor.

The fifth anniversary of Holiness Youth Crusade in the city of Detroit, Michigan, was celebrated this year with a week of unusual revival. The committee was led of the Holy Spirit to arrange for a revival as the most suitable manner in which to recognize the birthday of an organization that has accomplished much for the forces of holiness youth in this city. Services each night of the week were held in the Institute of Arts auditorium, with an average of twelve hundred people in attendance each service. Nightly the altars were well filled with hungry, seeking hearts for pardon and cleansing. The Spirit's presence in each service was unusually manifest. The climax reached a new height and depth of spiritual blessing in the Sunday afternoon rally, which was moved to the Music Hall in downtown Detroit. Co-operating churches felt the pulse-quickenings of this birthday-rally-revival with many local churches reporting the revival spirit present in the regular services. At this writing, the revival

**Peoria, Illinois**—North Side Church has had a very successful revival with Evangelist Harold S. Richardson and wife; they are good evangelists and excellent people. Souls found God, a good number were sanctified, and much good was done. This was the third time the Richardsons have been our evangelists. The Spirit of God is working in our church in a mighty way, and we feel there is a strong desire among our people to press forward.—J. Russell Gravvat, Pastor.

Evangelist James F. Miller reports: "God gave us a good revival at Little Laurel Valley; twenty-nine professions, and eight new members for our church. A nice pounding was given to the pastor, Rev. Howard McConkey, also a birthday present for him from the N.Y.P.S., and a love offering of \$10.85. There always will be a warm spot in my heart for the folks at Little Laurel Valley, at Richwood, also down at Fenwick, West Virginia."

## PRICE CHANGES

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Pastor H. G. Purkhiser reports from Youngstown, Ohio: "In many respects, 1950 was the best year First Church has had. Our records show the largest membership, the largest Sunday-school average, and the best financial report of any year thus far. During the first eight months of this current assembly year, we have given \$2,800 to general interests, and expect this to reach \$3,500 by assembly time. During the year we have had good revivals with Dr. H. W. Jerrett and Robert and Madge Killion, at the Easter season; and with Rev. J. E. Williams and Vesey Stem in the fall. Dr. George Frame, of the British Isles, was with us for a splendid holiness convention a year ago in February. We are now in our eighth year here, and are closing our ministry with this church at assembly time to enter the field of evangelism. The church has been gracious to us, and a short time after announcement was made of our decision a resolution signed by every member of the board was presented us, asking that we remain; but we feel assured that this step is of the Lord. Our slate is practically filled for '51, with a number of meetings slated for '52. We covet your prayers as we enter this new field of endeavor. My address is 3627 Hudson Drive."

Evangelist E. P. Nelson writes: "God gave good revivals in 1950 and thus far in '51; held meetings at Stringtown, Knightstown, Madison, Indiana; in Jackson, Alabama; and week-end meetings at Brooklyn and Freedom churches. God blessed in giving seekers at the altar, good attendance in church and Sunday school. We are happy to boost every department of the work, including missions, the Sunday school and the *HERALD OF HOLINESS*. Write me, 317 N. Riley Avenue, Indianapolis, Indiana."

Evangelist Thomas Hayes writes: "I have an open date March 13 to 25, with my son-in-law and daughter as special singers and musicians. I close a meeting just prior to this date at Ludlow, Kentucky. Write me, % our publishing house."

Pahokee, Florida—Recently our church had a very successful revival with Evangelist P. P. Belew. His messages were soul-searching and inspiring, with seekers at the altar in almost every service. Some very definite work was done, for which we give God the praise. We greatly appreciated the full-gospel ministry of Brother Belew. We thank God for His blessings upon the work here.—H. E. Elzey, Pastor.

The Reformed Baptist Church of Black's Harbour, New Brunswick, Canada, is happy to report a successful revival with Rev. Lowell L. Yeatts, Nazarene evangelist. Only recently Brother Yeatts resigned his pastorate in Indiana to enter the field of evangelism. God abundantly blessed his ministry, and our church had the best revival since its organization twenty years ago. Brother Yeatts is a man of God, a fiery preacher, and his messages stir hearts. We greatly appreciated having him with us.—Walter L. Fernley, Pastor.

Evangelist J. D. Havener writes that he has an open date, April 25 to May 6. Write him, Box 401, Bourbonnais, Illinois.

Pataskala, Ohio—Recently we enjoyed a very successful revival with Evangelist D. E. Patrone. Many new people sought God, some for the first time, and our church was helped in every way. Brother Patrone's unique and Spirit-anointed messages reached the hearts of the people. Bad weather hindered the first part of the meeting, but we continued for another week, and God honored in giving us good crowds and forty seekers. An outstanding service was the night of the sacred concert when Brother Patrone played his violin; new friends were made for the church that night. God is blessing in every department of the work, and our Sunday school has outgrown our present facilities. Our young married people's class has undertaken "operation block-aid" to help in building needed Sunday-school rooms. We enjoy working with these consecrated people.—A. E. Beckwith, Pastor.

Charleston, West Virginia—South-east Church is rejoicing in rich revival blessings with Evangelist Paul Stewart and Verlin Lee, singer. God gave gracious victories around the altar every night, with some genuine restitution made, and a fine class of 17 members welcomed into the church on Sunday. In the revival Sunday-school rally there were 390 present. Last night (January 39) our annual greater Charleston training classes opened with 20 churches and 200 students participating at our church. We thank God for His blessings.—Ralph Schurman, Pastor.

San Antonio, Texas—Harlandale Church had Youth Week services with Rev. and Mrs. James Holman as the special workers. Despite freezing weather conditions, the attendance was good, and eight souls prayed through to victory at the altar. Brother and Sister Holman are excellent singers, and Brother Holman is a rugged preacher of the gospel. God graciously met with us night after night, and the church is in better spiritual condition as a result of this campaign.—Ernest Moore, Pastor.

## TRANSFORMATION:

By Robert Liggett

### BEFORE:

A world of blackness—  
Sin  
On every hand from Adam's race before us;  
Hate  
Left all the heart embittered, rank—that for us;  
Envy:  
Our neighbor's best achievements served to bore us;  
Pride:  
Our haughty hearts from lowly meekness tore us;  
Fear,  
A dread no earthly tongue could e'er forebode us

### AFTER:

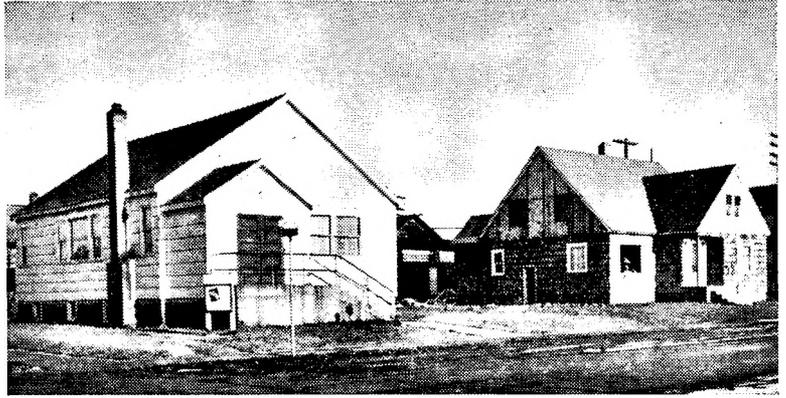
*Then Jesus came!*  
Atonement  
Paid the price of full redemption for us;  
Peace  
Took away the fearful pangs which score us;  
Longsuffering  
Now is seen in every act He did before us;  
Joy  
Rings deep in Christian heart our rightful heritage to restore us;  
Love  
Fore'er has banished all embitt'ring hate from o'er us.  
*And He is mine!*

### Now—

You ask me why I sing and shout!  
Present yourself—no whit held out—  
To Him; and from the altar rise,  
Within your heart, a song, the priceless prize!

## Church and Parsonage, Ellensburg, Washington

In July of 1944 a tent meeting was held on the grounds on which the church now stands, with Rev. J. N. Tinsley and Mr. and Mrs. Melvin Hurd as the special workers. For a short time we worshiped in a small hall on Fourth Street; Rev. B. L. Davis was the first pastor. In the fall of 1944 we worshiped in the home of Mr. and Mrs. Hellinga on Eighth Street. On April 15, 1945, Dr. D. I. Vanderpool, then district superintendent, organized the church with nine members. The church building having been started, we moved into it in June of 1945 for our first service. Brother Davis having resigned, Rev. and Mrs. Merrill Hurd were called as pastors. God had helped in our building program and we began to pray about a furnace, since we were so few in number. Mr. and Mrs. J. Edwin Gray, good lay members at Palouse church, gave us a furnace and stoker. Brother and Sister Hurd worked diligently and faithfully on both church and parsonage and sacrificed to see the work go forward. When God called him home it was a great shock to all. In June of



1949, the Lord sent to us Rev. and Mrs. R. L. de la Bretonne, and since then both Sunday school and church have grown. Brother de la Bretonne suggested that we try to pay off the entire mortgage, and thanks to his courage and faith we raised in cash more than the needed amount. On

Sunday, December 17, 1950, with District Superintendent E. E. Zachary in charge, the mortgage on church and parsonage was burned. We have a property worth today \$28,000 and free of debt. We give God all praise for what has been accomplished.—Mrs. Ray Passenger, Reporter.

Evangelist W. C. Raker writes: "God has been blessing and giving us some wonderful victories. At present we are in services in Texas, but will return to the North soon, where we are slated for the spring and summer. When my wife is with me, we carry the full program if desired. I have a little time open in '51, and am now slated for '52. Write me, Smithfield, Illinois."

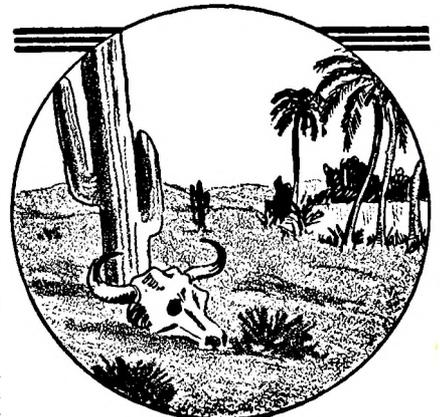
Henryetta, Oklahoma—First Church, under the leadership of Rev. W. H. (Bill) Davis, now in his third year, is enjoying the blessings of God. The visitation of the Holy Spirit has abundantly blessed, and the fruits of the harvest gathered in are most pleasing. Early in the assembly year, the church missionary group and friends pledged over \$5,000 for foreign missions; already more than \$2,000 has been paid. The entire district budget of \$1,150 has been paid since our assembly. A beautiful Hammond organ has been purchased, installed, and paid for in the past year. The Sunday school had the best December average in many years; 375 for 1950 against an average of 349 last year. Under the leadership and guidance of the Holy Spirit, this church is seeing prayer answered in such a way that every service is attended by a great audience. The Lord is blessing and giving victory in such measure that on Sunday evening, January 7, sixteen persons sought God at the altar, all praying through except two. On the following Sunday evening, after the pastor's message, the entire church gathered at the altar for prayer in a great move toward God. Surely, we thank God for His blessings.—Ruth Ann Mathis, Secretary.

Phoenix, Arizona—Central Church recently enjoyed the best revival of its short history. Evangelists C. W. and Florence Davis were at their best. Hard cases were reached, with many established in a clear experience of holiness, and a fine class uniting with the church. Mrs. Opal Sims, Robert and Faylene Smith rendered valuable service in the revival with special music and singing. For the month of January we had an average Sunday-school attendance of 198. The spiritual life of the church is on the upgrade, God is blessing, and souls are finding Him in the regular services.—W. L. Dicus, Pastor.

Evangelist C. T. Corbett reports: "I have just come from seeing a miracle performed by God's blessing plus the concentrated efforts of a consecrated pastor and people. In September of 1946 I preached in a revival in a basement auditorium, with Rev. H. E. Hackett and his congregation at Lafayette, Indiana. Last Sunday night, January 28, I closed a return engagement with this same pastor and church, and what a contrast in these intervening years! This meeting was held in a \$90,000 church (indebtedness \$11,000), modern in every detail with more than one dozen Sunday-school rooms, a basement assembly room, a nursery, pastor's study, broadcasting room, besides the pleasantly lighted, well-appointed sanctuary. Also, I noted that both the Sunday-school and revival attendance had tripled, giving us a well-filled church night after night. Both Fridays of the meeting found us in well-attended midnight prayer services, and how the people did pray! From the first altar call on, there were

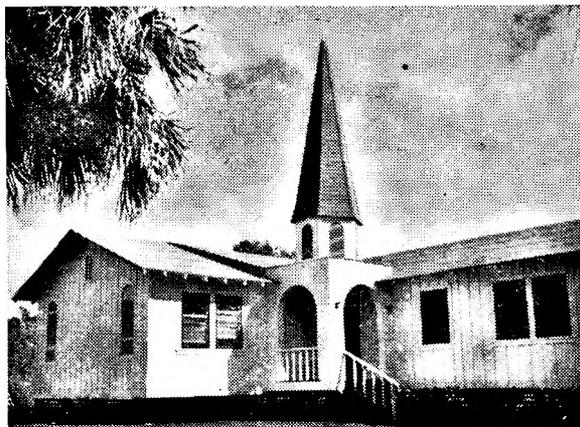
seekers at the place of prayer, with a total of more than 175. It was a thrilling experience to see the progress of a church that builds a Sunday school and then prays their new scholars through to victory. In the closing service, the pastor received a fine class of members into the church. It was a real pleasure to serve Pastor Hackett and his church as evangelist."

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



## Wahiawa, Oahu Church

On Sunday, November 5, 1950, Dr. G. B. Williamson conducted the dedication service for the Wahiawa Church of the Nazarene. Almost everything about this church is a miracle. The purchase of the property in one of the best residential sections of this city of 15,000 population was objected to by almost all of the real estate dealers; it was necessary to subdivide the property in order to sell us this corner. At the public hearing for the subdivision, near-by property owners were present, objecting strenuously. Although there was no one there representing the church, the city planning commission okayed the subdivision. Only one person outside the church took an interest; that



was an old lady who was serving as agent for the owner. She saw the deal through for us, selling us the land at less than the current price, and died only a few months after the deal was consummated. Dr. Orval J. Nease, passing through on his return trip to Japan, donated the six

hundred dollars needed to buy the building from the army. Rev. and Mrs. Norman Moore moved to Wahiawa in May of 1949 and went to work. Brother Moore, with the help of two Nazarene laymen living there, remodeled the building, finishing it without debt. We owe a balance of only \$4,500 on the lot. We have only \$1,800 invested in the building; this, in an area where real estate is unusually high, is a miracle. The Sunday school has been averaging between fifty and sixty for several months, and many new people are being reached by the church. Brother Moore is making an imprint upon the community, which is illustrated by the fact that recently he was elected president of the ministerial union. It is hoped that we shall be able to organize this church within the next few months. At the dedication service the church was filled with friends from the community and from other Nazarene churches. It was a day of triumph for the faith and effort of the Moores, and a prophecy of great days in the future.—Leo H. Baldwin, District Superintendent.

Columbus, Georgia—According to charter members, these are the best days First Church has enjoyed. Since our assembly last October, God has blessed us in an unusual manner. On numerous occasions, His presence and glory have been manifest, and shouts of praise have resounded throughout the sanctuary. January 21 and 28 were outstanding days. Dr. Basil Miller, who was touring the district, spoke in the morning service on January 21. His message was wonderfully blessed of God, and was punctuated with glad hallelujahs and happy amens. In the evening service, with the pastor preaching, five souls found glorious victory at the altar. During the morning service on January

28, God gave us showers of blessing. The people shouted until there was no time for preaching. The altar was opened and several, some of whom had been prayed for for years, found the Lord in saving grace. In the evening, the pastor preached to a filled sanctuary. We have three prayer meetings each week. Our people pray, love the Lord, stand by the program of the district and general church, and take good care of their pastor. It is a privilege to serve this fine group, and work under the leadership of our splendid district superintendent, Rev. Mack Anderson. With the reactivation of our military services, many men are being sent to near-by Ft. Benning. We have a

splendid group of Nazarene servicemen attending our services. If you have friends here, send us their names and addresses and we shall be happy to contact them for Christ and the church. Write us at 2802 Peabody Avenue.—L. E. Humrich, Pastor.

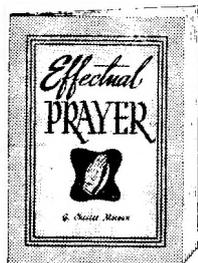
Pastor Robert Bishop writes from Norman, Oklahoma: "The district superintendent appointed me as pastor of the Bennett Church last November. God has been blessing and helping us. We had a great watch-night service, with the people singing, shouting, and giving praise to God. Last Sunday we had Communion service, with Evangelist Striegel presiding. We thank God for His blessings upon us, and we have had two souls pray through in our services."

Blackwell, Oklahoma—God has given First Church a healthy growth, spiritual strength, and a vision to move forward. In the last three and one-half years there have been many steps of progress; the church building has been remodeled on the inside, stuccoed on the outside, a new Sunday-school unit added upstairs that houses about seventy-five students each Sunday, and the church has purchased two busses. All improvements and busses are within two payments of being paid for. The local church, in co-operation with the district, helped to give birth to one new church, and plans to do it again before too long. Three and one-half years ago, one hundred members were reported to the district assembly; a few Sundays ago it was our privilege to receive the one-hundredth member into the local church since

## EFFECTUAL PRAYER

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that time. Our Sunday school has climbed to an average of two hundred for the first six months of this assembly year. Our vacation Bible school, with nearly two hundred enrolled, was the next to the largest on the district las year. Pastor's salary has been raised three times, which total shows a 50 per cent increase. Seekers in the regular services is the norm; just last Sunday night fifteen hungry hearts sought God at the altar.—Floyd J. Neufeld, Pastor.

St. Marys, Ohio—Since coming to this church on June 1, 1950, with the help of God and the fine co-operation of the people we have made some commendable progress; the Sunday-school attendance has almost tripled. In November, we had a profitable three-week revival with Evangelist S. G. Jennings, and Mrs. P. Tomlinson and Mrs. N. Trempert in charge of the music. God met with us, souls were saved and sanctified, and a fine group was received into membership. The church as a whole was strengthened and challenged to do more. We deeply appreciated the ministry of these fine workers. Since coming here, we have organized an N.Y.P.S. which sponsored a youth week-end revival with Evangelist Dewey Mounts, and Rev. and Mrs. Clarence Royce as singers and musicians. God gave real victory around the altar on the closing night. We greatly appreciated the beautiful spirit of all these workers. Our church is pressing forward for God.—Robert L. Ellis, Pastor.

Worthington, Indiana—Our church is on the upgrade. When Rev. Otis Bonewell and wife came here one year ago, they found a discouraged flock; but their kindness, love, and wise counsel have given us new vision and determination. Today we are united in heart and mind to push the battle for God. We have had some good revivals with souls praying through both for salvation and heart purity. We have remodeled our church building, making two classrooms in the large auditorium; this is a great asset to the Sunday school. District Superintendent Leo C. Davis dedicated the remodeled building on January 7, and the cost of same was greatly overpledged. Also, the pastor was given a five-dollar-per-week increase in salary. In spite of cold weather, the church was filled with members and friends who rejoiced with us over the knotty-pine classrooms, the new pulpit and altar, and the newly decorated auditorium. God met with us in this dedication service. Our Sunday school is growing, and we have a devoted missionary society.—Joe Haldeman, Reporter.

If we are truly sincere in saying we believe the Lord is able to work out some problem for us, we shall cease to fret about the way in which He does it.—MARY SANDERS.

### SPECIAL NOTICE

Once again the postal authorities have put an embargo on all mail except letters because of the railroad tie-up. Your parcel post shipments and periodicals are piling up along with other war supplies and necessary commodities.

We ask your patience in this unusual situation. And in the meanwhile pray that the situation will be cleared up soon.

Thank you.

M. LUNN, Manager  
Nazarene Publishing House

Evangelist U. E. Harding reports: "Although it has been some time since we reported, we have been busy; 1950 was the busiest year of our entire ministry, which covers almost one-half century and practically forty years in the Church of the Nazarene. Last year we preached 733 times, carried on a radio program five days a week, and at the same time worked in camp meetings, conventions, revivals, and special services. We held meetings with our Inglewood Church, Nashville, Tennessee; Maplewood,

Missouri; Olivet, Illinois; and others. Mrs. Harding has assisted me, and we appreciate the fact that God is wonderfully sustaining us in health, both soul and body. We are now in a meeting in Arcadia, Florida, with Pastor William McCumber. After some other stops here in the South, we shall return North for another busy summer. Pray for us, as we try to meet the challenge of the age."

Bradenton, Florida—One of the greatest revivals in our church was recently experienced with Evangelist Nettie A. Miller, and our pastor, Rev. E. Wayne Elliott, in charge of the music. Through the untiring efforts of Miss Miller and a good corps of workers, new contacts were made, many of whom found victory at the altar of prayer. Almost every service was climaxed with seekers, and there were outstanding cases of answered prayer. Twelve new members were added to our church. Sister Miller's stirring messages will not soon be forgotten in Bradenton. With the revival fires continuing to burn, we are pushing forward in every department. A new annex is being added to our present auditorium so as to care adequately for our growing Sunday school. The church greatly appreciates the effectual and faithful labors of Pastor Elliott and wife.—Reporter.



## PROGRAM DIRECTORS

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## Colorado District Convention

The expression "the best ever," was frequently heard concerning the recent preachers' meeting and Sunday-school convention of the Colorado District, held in the La Junta church, January 22 to 25. Rev. E. L. Cornelison and his people proved to be gracious hosts, entertaining royally the large group of visiting preachers and laymen from across the district.

Dr. A. F. Harper and Dr. Hugh C. Benner were the special workers for this conclave, and were teamed up in an ideal ministry that greatly enriched every heart.

Monday night and all day Tuesday were primarily devoted to the interests of church schools, with Rev. James Barr, district chairman of church schools, presiding very capably over this part of the convention. Several interesting papers were read, dealing with various phases of Sunday-school work, while Dr. Harper's messages were outstanding in their information, inspiration, and challenge.

Wednesday and Thursday were devoted to the diversified ministry of the pastor. District Superintendent C. B. Cox had very wisely planned a program of papers dealing with the pastor and his manifold interests, activities, and relationships.

Dr. Benner stirred and challenged all of our hearts anew in pungent messages on the incarnation and ex-

altation of our Lord, Christian stewardship, the need for a higher level in our preaching ministry, and the importance of a militant ministry.

District Superintendent Cox presided over the latter part of the convention with his usual grace, poise, ability, and tenderness. He holds a high place in the hearts of all Colorado Nazarenes, preachers and laymen alike.

The presence of God was much in evidence throughout the entire gathering, as on a number of occasions there were shouts of rejoicing, tears, and a sweet and tender sense of melting before our Redeemer.

It seemed to be the determination of all present to carry back to our several churches the inspiration received at this convention, and to transmute it into new achievements for God and His kingdom on the Colorado District.

M. G. BASSETT, Reporter

## Annual Preachers' Meeting Eastern Michigan District

The second annual preachers' meeting of the Eastern Michigan District met at Detroit First Church, January 30 through February 1. Dr. Hardy C. Powers and Dr. Erwin G. Benson were the special workers.

The district missionary convention met all day Tuesday, with Dr. Lauren I. Seaman as the speaker. His messages were very different and most enlightening. This missionary convention gave good impetus to the spirit of anticipation for the preachers' meeting, nor were we disappointed.

Dr. Powers talked heart-to-heart to the preachers during the day sessions. He gave the very messages that the preachers wanted. Dr. Powers spoke to us as our friend; this gave proportions of true greatness to his messages. And he always had time to talk privately to those seeking counsel.

Dr. Benson gave practical suggestions regarding the Sunday-school work, also reported on the plans of that department for future helps. Dr. Harold W. Reed, president, talked with us about the work and needs of Olivet Nazarene College. Eastern Michigan District is wholehearted in its support of the college, and also enthusiastic about it.

Visitors included Superintendent E. O. Chalfant, of Chicago Central District, who exhorted us and prayed for us; Superintendent Orville Maish, of Michigan District, who took part in the public services from time to time; and Rev. and Mrs. Charles Hare, from Jackson, who brought greetings from our friends on the west side of the state.

Pastor E. W. Martin and his people of Detroit First Church took good care of each detail connected with the convention. Professor Gerald Moore, minister of music, provided special vocal numbers and led in the evening song services. The ensemble present-

ed a special arrangement of "Palms of Victory" to the blessing of all.

Several excellent papers were presented on the various phases of the church work; these were appreciated.

District Superintendent W. M. McGuire evidenced careful preparation for the convention by the well-organized program, the variety of papers, and his own spirit of challenge and sacrifice. Dr. and Mrs. McGuire are held in high esteem by both pastors and laymen of the district.

Eastern Michigan endorses the whole program of the whole church. We believe in our missionaries, colleges, the Seminary, in our general and district superintendents, and all departments of the work. We accept the challenge of 10 per cent for foreign missions, and we are pushing the Seminary offering and the interests of our radio program, "Showers of Blessing." We are erecting new buildings on our district, promoting home missions, and we are having revivals—real revivals with God's blessings upon us. Our people believe in spiritual things and old-time religion.

PAUL HOORNSTRA,  
Convention Secretary

## DEATHS

MRS. ANN PHILLIPS NICHOLAS was born January 16, 1871, in South Wales, coming to the States with her parents at an early age. She joined the holiness movement about fifty years ago at Bellevue, Pittsburgh, Pennsylvania. The Bellevue Church remained independent until about fourteen years ago, when it was received into the Church of the Nazarene. Mrs. Nicholas was a faithful worker in every department of her church. She was praying in church when she suffered the stroke which caused her death on November 20, 1950. Her testimony until her death was that she was saved and sanctified. She is survived by her husband Harry, three sons, and one daughter. Funeral service was conducted by the pastor's wife, Rev. Mrs. Fay Ireland, assisted by Rev. H. F. Taylor of Bedford, Ohio; also her grandson, Rev. Earl Wolf of Norriston, Pennsylvania. Interment was at the Highwood Cemetery, Pittsburgh.

MRS. THOMAS A. BURTON (nee Sallie Wiley) was born February 23, 1876, in Oxford, Mississippi. In 1897 she was united in marriage to S. W. Ryan. To this union were born six children, three of whom preceded her in death. After the death of her husband, she moved to Bethany, Oklahoma, where she resided for some time. She was converted in her youth and sanctified as a young woman. She and her husband, with others, were responsible for the organizing of the Church of the Nazarene at Ryan, Oklahoma. She was a faithful, active Christian all her life; she lived for others. Many whom she helped honored her with the name "Mother." In 1945 she was united in marriage to Thomas A. Burton; they spent more than five happy years together. She is survived by her husband, two daughters, Mrs. Byrdie Pierce and Mrs. Sarah Nell Henderson, and one son, Raymond; also one sister and three brothers. Funeral service was conducted by Rev. W. Herman Burton, assisted by Dr. R. J. Plumb, in First Church of the Nazarene, Upland, California, where she was a much-loved member.

IRIS HOPE, the third child of Clyde W. and Florence Brown Bundy, was born at Backus, Minnesota, March 15, 1925, and died January 18, 1951, at Eugene, Oregon. She received her Bachelor of Arts degree in 1948 at Northwest Nazarene College, Nampa, then took graduate work at the University of Washington and the University of Oregon. She was teaching at Pleasant Hill, Oregon, at the time of her death in an automobile accident. She is survived by her father and mother, one brother, and three sisters. She was a beautiful Christian and left a great testimony in her godly life. Funeral service was conducted at Backus, Minnesota, by the pastor, Rev. G. G. Griffiths.

# PRAYER

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ROY BARRON was born July 15, 1883, at McArthur, Ohio, and died November 14, 1950, in Nelsonville, Ohio. He lived a consecrated Christian life; loved to go to church and read his Bible. He was found dead in his bed, and by his side were his glasses and his Bible. He was well known and loved by all. He was the Sunday-school superintendent, and faithful to his church. He is survived by his wife, two daughters, and two sons. Funeral service was conducted by his pastor, Rev. T. H. Arnott; burial was in the cemetery at New Straitsville, Ohio.

SARAH L. GUY, age twenty-six, a resident of Somerville, Massachusetts, for the past ten years, died October 20, 1950. A native of Glasgow, Scotland, she was the daughter of Mr. and Mrs. John Guy. Besides her parents, she is survived by one sister and two brothers. Funeral service was held in the West Somerville Church of the Nazarene, with Rev. Byron Maybury and Rev. John Nielson officiating. Burial was in Woodlawn Cemetery, Everett, Massachusetts.

## ANNOUNCEMENTS

BORN—to Mr. and Mrs. H. B. Brooks of Kansas City, Missouri, a son, Mark Coleman, on December 10, 1950.

—to Mr. and Mrs. Royal Golden of Kansas City, Missouri, a son, on February 6.

—to Mr. and Mrs. Carl Bauer of Titusville, Pennsylvania, a son, Thomas Le Roy, on December 1, 1950.

### WEDDING BELLS

Miss Miriam Ruth Moore and Mr. Dale Eugene Hilkert, students at Trevecca Nazarene College, Nashville, Tennessee, were united in marriage on December 25, 1950, in the Church of the Nazarene at Lewisburg, Pennsylvania, with Rev. Sartell P. Moore, father of the bride, officiating.

Miss Donna Dee Free and Mr. Arel L. Mann, both of North Powder, Oregon, were united in marriage on January 31, 1950, at the Nazarene parsonage, with the pastor, Rev. A. Merl Bozarth, officiating.

SPECIAL PRAYER IS REQUESTED for Mrs. P. L. Pierce of Cleburne, Texas, wife of the late Rev. P. L. Pierce; she has been quite ill and in the hospital for more than three weeks;  
 by a brother in West Virginia for employment for himself, also for two revivals;  
 by a lady in Ohio for a woman in Pennsylvania who has lost the sight of one eye and the doctor says she will lose the sight of the other also—that God may undertake and heal her;  
 by a lady in California; a shut-in who has a serious spinal injury from an accident eleven years ago—she believes God is able and willing to heal her completely;  
 by a mother in Indiana, that God will see fit to touch her body, that she and her family might be in a position where they could attend worship services oftener, also for an unspoken request.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

Hardy C. Powers:  
 Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

#### Assembly Schedule

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

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

#### Assembly Schedule

British Isles	March 22 to 25
Florida	May 16 and 17
Northwest	May 23 to 25
Rocky Mountain	June 20 to 22
North Dakota	June 27 and 28
Canada West	July 4 to 6

Northeastern Indiana	July 11 to 13
Nebraska	July 18 to 20
Kansas	August 1 to 3
Iowa	August 8 to 10
Northwest Oklahoma	August 15 to 17
San Antonio	August 22 to 24
Kansas City	September 5 to 7
Abilene	September 12 to 14
Arkansas	September 19 to 21

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

#### Assembly Schedule

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

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

#### Assembly Schedule

Washington Pacific	May 2 to 4
Northern California	May 16 to 18
Southern California	June 6 to 8
Nevada-Utah	June 27 and 28
New York	July 4 to 6
Maritime	July 11 and 12
Albany	July 18 to 20

Washington-Philadelphia	August 1 to 3
Virginia	August 8 and 9
Wisconsin	August 16 and 17
Dallas	August 22 to 24
Houston	August 29 to 31
North Carolina	September 26 and 27
South Carolina	October 3 and 4
Georgia	October 10 and 11
Mississippi	October 17 and 18

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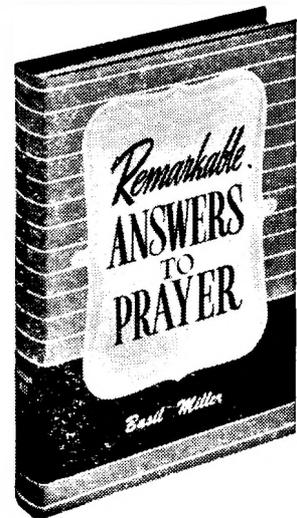
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# The Miracle of Answered Prayer

By Basil Miller

## Prayer, the Source of Spiritual Power

**SCRIPTURE FOUNDATION:** *Not by might, nor by power, but by my spirit, saith the Lord of hosts (Zech. 4:6); . . . able to do . . . according to the power that worketh in us (Eph. 3:20).*

**D**IVINE power operates, not according to physical, but according to spiritual laws, the first of which is the fact that spiritual power springs not from human but from divine efforts. Man is but the instrument that wields the power of the Spirit, this only when rightly positioned in God's will. Power to move the hearts of sinners, power to bring the glory of God upon us, power to shape the destiny of the human race, to mold the future of the world; this spiritual power is wrought by the man who carries God's sword, and availeth not from human efforts or activities. Prayer is the source of spiritual effectualness.

*Prayer pin-points God's eyes upon the righteous.*

The man who lives so near the heart of God that the divine eyes are upon him has little difficulty in getting his prayers through. When God takes enough interest in one to keep him ever in sight, no harm or danger can befall. Here also his petition is answered. Peter says, "The eyes of the Lord are over the righteous, and his ears are open unto their prayers" (I Pet. 3:12). God listens when a breath of petition ascends to the throne from righteous lips.

If we would avail at heaven's door of supply, righteousness must mark our pathway. Holiness must bless our lifted hands. Purity of motive must inspire our petitions. Forgiveness of others must foundation our asking, and faith brings the divine response.

*Prayer links man with the Holy Spirit.*

Power to achieve for God comes only through the Holy Spirit. The battle is the Lord's. The supply is God's. The material necessary for winning in this conflict over sin is heavenly and not earthy. It springs from God's righteousness. It is activated and made effectual through the operation of the Holy Spirit. Man may preach like an angel; but unless that preaching is anointed by the Holy Spirit, there are no available fruits. Man may labor with acumen and physical power and personal dynamics, yet fail because the Spirit does not lay His hand upon the activity. Action is effectual in God's kingdom only through the power of the Holy Spirit.

*Prayer makes the Spirit available to us.*

Paul's injunction is, "Praying always with all prayer and supplication in the Spirit" (Eph. 6:18). Praying

thus in the Holy Spirit, we are linked with the source of divine power. Zechariah says, "Not by might, nor by power, but by my spirit" (Zech. 4:6). The glory of the Holy Spirit must attend man's successful activity, and this is available only through prayer.

Prayer links the arm of man with the workings of the Spirit. Prayer takes man's voice and the Holy Spirit baptizes it for effectual speaking. Prayer takes man's plans and activates them through the glorious power of the Spirit. Prayer clothes man with the power and might of the Holy Spirit. Whatever the battle, whatever the labor, whatever the activity, in God's kingdom it is effectuated with the power of the Holy Spirit.

Weak men can stand on the prayer promises and link their weaknesses with all the resources of God. Jesus said, "All things are possible to him that believeth" (Mark 9:23). Men who have been noted as insignificant, calibrated by worldly measurements, are divinely effectual when empowered by the Holy Spirit. Prayer alone puts all of God's resources at the command of holy men and women.

*At the throne of God there is grace in the time of need for the praying man.*

Paul said, "Come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

The Master commanded, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

Paul again said that God is able "to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).

The power working in us must be the power of the Holy Spirit. With the power of the Holy Spirit in us operating, making effectual our activities, empowering, anointing, clothing us, then God is "able to do exceeding abundantly above all that we ask or think."

Need man then be ineffectual for God, when at his finger tips is this instrument of prayer which makes available the working power of the Holy Spirit? Nay, my brother! Man can be strong, dynamic, powerful, effectual in God and in the spiritual realm through the Spirit's divine touch in his heart and life. If you would avail in God's work, then bind yourself to the Cross, that the glorious anointing of the Spirit may rest upon your heart and life.

**CREDO FOR TODAY:** *Heavenly Father, I pray, make available to me the "exceeding abundantly above all" through the effectual power of Thy Spirit.*