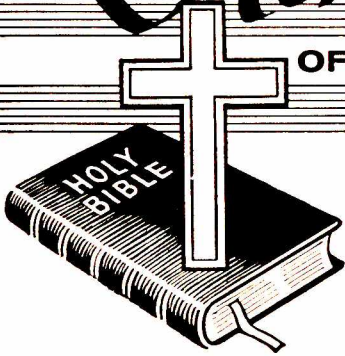


Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



March 13, 1957

Prayer is fundamental in the plan of God. It is one of those amazing realms of human opportunity and responsibility for cooperation with God, essential to the accomplishment of the divine purpose in the world. Why God thus has planned His relation to humanity we cannot fully explain, but so it is and it is for us to accept and live by His plan.

James declared to the Church of his day, "Ye have not, because ye ask not." This is still the basic problem of the professing people of

"Strong, Burning Prayer"

General Superintendent Benner

God—"unprayed prayers." But he further indicted them thus, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts [desires]." These are the prayers that are ineffective because they are selfish and self-centered.

The effectual fervent prayer of a righteous man availeth much.

Jas. 5:16

While we need to pray for ourselves, the clear implication of the Word of God is that the highest form of prayer is that which seeks the help of God for others, intercessory prayer. Such praying is not an easy exercise, but calls for spiritual and physical intensity. James calls it "effectual fervent prayer." Let us put it in more ordinary words: "strong, burning prayer."

This signifies more than quiet, restful, meditative prayer. This is prayer directed toward unusual need, which calls for unusual zeal, fervor, and spiritual passion. This is such prayer as engaged Jesus Christ when He "offered up prayers and supplications with strong crying and tears." This is the kind of prayer that brings revivals, awakens the drowsy church, brings pungent conviction to sinners and the deep hunger for purity to the unsanctified.

Yes, it will demand self-denial and physical energy, for lazy people never are great intercessors. While mere physical energy and intensity have no intrinsic spiritual worth, yet great spiritual intensity is accompanied by physical sacrifice in energy and activity. God is calling for those who will pay the price of engaging in "effectual fervent" intercessory prayer.

LATE NEWS

Telegram

Houston, Texas—Organized North Beaumont church February 16; fifteen charter members given by Beaumont First Church; K. S. White, pastor. Church and parsonage on acre of ground purchased from St. Luke's Methodist. Prospects good for strong church.—W. Raymond McClung, Superintendent of Houston District.

Mr. and Mrs. Dick J. Edwards have resigned as ministers of music at Westside Church in Decatur, Illinois, and are now in the same field of work at First Church in Nampa, Idaho.

Superintendent Nicholas A. Hull of Southern California District sends word: "Friday night, February 1, we organized a new church at Newberry, California, with a nice membership. Rev. Vincent Smith appointed pastor."

Evangelist Hoye Harvey sends word that he has accepted the pastorate of the church in De Ridder, Louisiana.

Pastor Noah Sullivan sends word from Grafton, West Virginia: "In February we had the greatest revival in the history of the church with Evangelist Clarence 'Tiz' Jones; eighty-one seekers, seven members by profession of faith; one family renewed church vows. Pastor given a \$20.00 per week raise. Church on the move for God and souls."

"Rev. Clarence L. Davis, retired elder of Milltown, Indiana, has set some sort of a record in reading the Bible through. He began January 1 and completed his reading February 7, averaging 32 chapters a day for 37½ days. He has read it through many times in his ministerial career, and can quote great portions of it. He was ordained by Dr. P. F. Bresee in 1911 at Des Arc, Missouri. He and his companion, Vada Davis, also an elder, spent many happy years in the service of their Lord, and still endeavor to keep close to God in Bible reading and prayer."—By their son-in-law, Rev. Ralph Ahlemann, pastor of Central Church of the Nazarene, Orlando, Florida.

Pastor Harold Glaze sends word from East St. Louis, Illinois: "Closed a tremendous and fruitful crusade Sunday evening, February 10; 129 seekers with 18 joining the church. Rev. C. B. Fuggett, the evangelist. Old-timers said it was one of the greatest ever, and the evangelist said it was 'the most normal

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HERALD OF HOLINESS: Stephen S. White, Editor in Chief; Velma I. Knight, Office Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, General Superintendents, Church of the Nazarene. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second-class matter at the post office at Kansas City, Missouri. Printed in U.S.A.

meeting? he had been in, in over a year. Beautiful harmony and revival spirit prevails in East St. Louis First Church."

Word has been received from Rev. Aubrey Ponce in Alaska: "Conduct first service in Kenai, Alaska, March 10. Will move into trailer home March 1. No holiness work in one hundred miles. Need special prayer. Send names of friends of service personnel to Rev. Aubrey Ponce, General Delivery, Kenai, Alaska."

Revival Prayer

By MRS. M. SPITTAL

Receive my heart, O Lord;
Come with Thy living flame
Till I am wholly lost in Thee—
I ask in Jesus' name.

Receive my home, O Lord;
My loved ones need to know
The living, quickening touch of God,
Transforming grace to show.

Receive my church, O Lord;
Let showers of blessings flow
Till every heart and every home
Be stirred for Christ to go.

Receive this town, O Lord;
Restore the old-time glow
Till unity and love and faith
From Christian hearts overflow.

Receive our nation, Lord,
Till wars and strifes shall cease,
And many hearts both far and near
Shall know Thy perfect peace.

(Written on my spiritual birthday,
January 21, 1957)

Divided Loyalties

It was prayer meeting time but someone was absent. His favorite TV program kept him from God's house! Divided loyalties!

It was Sunday school time, but someone was absent. He was simply "too tired." Just didn't "feel like it." Yet he felt like driving all over the country that afternoon. Divided loyalties!

It was training time but someone's place was vacant. He had company and just hated to come on to church. Divided loyalties!

It was preaching time, and Sunday school was finished, but someone didn't stay for church. A family home-coming made it urgent that she go home and cook a big dinner. Divided loyalties!

It was visitation time, but someone was not present. There was a ball game and he had to take the children. Divided loyalties!

It was evangelistic service time, but someone left before preaching so that he could get to bed earlier on Sunday evening than other evenings. Divided loyalties!

It was choir time, but someone didn't sing in the choir because he wanted to be begged. Divided loyalties!

It was tithing time, but someone's tithing envelope was not in the collection plate because he just had to pay that car payment, and save money for a hobby. Divided loyalties!

Whom are you serving? Christ or self? "No man can serve two masters."

—from the *Texarkana* (Texas)
Nazarene; Rev. Fletcher Spruce,
pastor, First Church

Faith is the very principle by which we live every day

Faith to Live by!

By **VERNON L. WILCOX, Pastor, Moreland Church, Portland, Oregon**

In a recent midweek prayer service I heard a testimony something like this: "I didn't just take it by faith; I really got down and *believed God.*" This good Christian meant something that we all appreciated, but he misunderstood the meaning of true faith, taking it to be a dry, mental acceptance of religious truth, and separating the inseparable—faith and believing.

I

Faith is a vital factor in everyday life. It is not a dead, dry subject, something for theologians to

ponder in the study, but rather the very principle by which we live from day to day. Perhaps we should say that faith is the very premise on which any intelligent life must be built. If you are to drive a car down the highway, you will have to have faith in the other driver that he will keep the laws that control traffic. If you go to the store and deal with a merchant, you believe that he will treat you fairly and that the merchandise he sells you is what it is represented to be. You probably pay him before he actually delivers the goods to

Wake Island is a small, mid-Pacific refueling stop for trans-ocean traffic between the United States and the Orient. Actually it consists of three small, T-shaped coral islands with a combined area of less than three square miles. It lies in the same latitude as Honolulu and has a very agreeable climate with an annual rainfall of forty-one inches and an average temperature of eighty degrees. It is about two thousand miles from Tokyo and about twenty-three hundred miles from Honolulu.

Our Pan American Clipper, "Flying Cloud," had stopped at Wake to refuel preparatory to flying on to Tokyo. It was late in the afternoon; daylight was beginning to fade. Shortly after the take-off from Wake and with no other possible landing facilities short of Tokyo, I noticed a leak in the right-wing gas tank. The gasoline was running off the top of the wing directly over the motor exhaust beneath the wing. I notified the crew, and our good captain immediately announced over the public-address system that we would "dump the gasoline" and return to Wake Island. This he did, for this airline is very safety-conscious and takes no unnecessary

MERCIES

seen and unseen

risks, and they have a very fine safety record. However, it was a new experience to me to watch twenty-five hundred gallons of high-test aviation gasoline pour out of that great ship while its four motors fired away very nearby.

But my heart took comfort in the assurance that my God not only sees, but He also foresees, the dangers that beset our pathway. So I thanked Him for deliverance from the danger seen and no doubt from many that are unseen.

General Superintendent Powers

you; perhaps the article is sent out on a delivery the next day, but you believe in the man and in his fair dealing with you.

You go to the bank and make your deposit of five thousand dollars (I am speaking hypothetically!) and you fully trust the bank to take care of your money and to pay it out on your order; when you write a check within the limits of your bank balance you have no doubt that the laws governing banking procedure will operate in your behalf.

In an even more important area of our lives—that of human relationships—we have faith. We believe in our friends, in their integrity, in their love and devotion, in their good will toward us. If someone tells us an evil thing on a friend, we withhold judgment, saying, "I know that person and appreciate him; until I know by evidence that cannot be gainsaid that such a thing is true, I will not believe it against my friend." We believe our friends are loyal to us when absent from us as much as when with us. And while there are a few cynics who say they no longer believe deeply in anyone because of some disappointments along the way, the great majority of us have found human relationships most rewarding and satisfying when built on mutual confidence.

In each of these cases you have faith that if you do your part the other person involved will do his part. You may be disappointed now and then. The other driver may take your right of way, the merchant may cheat you, the bank may close its doors, your friend may fail you—all these things can happen and sometimes do. Yet in order to have any kind of normal life we must constantly exercise faith.

II

Faith is an acceptance of certain conditions for living. In each of the above cases, certain conditions are accepted. We agree to the laws for highway driving, which involve ourselves and the other fellow alike. Neither is exempt. Both the merchant and ourselves accept the principles of fair dealing. We pay the agreed price in good, sound money, and he delivers the goods, as represented, in sound condition. Both the bank and ourselves accept the laws governing banking procedure. We deposit our money and write only checks that are covered by our deposit, and the bank pays out on our order. We, both our friends and ourselves, accept the principles that govern friendship. There are no one-sided friendships—it is give and take, to be tolerant and understanding and willing to make proper adjustments to one another.

We would not expect results without meeting the conditions in any of these realms of living. To do so would result in utter confusion. To expect highway courtesy without giving it ends in a road-hoggishness often resulting in tragic accident.

"IN ALL THESE THINGS

Conquerors

We watched beside a couch where pain had wasted

Through endless, anguished months a form most dear;

Who bitterest dregs of suffering had tasted,
While Death, with folded wings, stood waiting near.

Why do you hide your time, unwelcome Specter?
Since strike you must, then make the struggle brief.

Delay no longer, Death! We name you victor!
Now claim your prey, and leave us to our grief!

But wait! The sufferer speaks, and love triumphant

Lights the pale brow, and how the spirit sings
At those soft-whispered words: "Through Him that loved us

We're more than conquerors in all these things!"

What testimony to His gracious keeping!

Yea, all things conquered now forevermore!
Despite the thrust of Death, and all our weeping,

We glimpsed a heavenly light beyond that door.
The years bring conflicts, but that sacred hour

Remains to lift my soul on Faith's bright wings.
Our dying mother's God gives holy power

To face and daily conquer "all these things."

By Kathryn Blackburn Peck

To expect fair dealing without proper payment on our part ends in a severance of friendly relations with the merchant, if it does not land us in jail! To expect the bank to pay a check for which we have no deposit is being overly optimistic (and that is the understatement of the year!). To hope to continue to receive someone's friendship without any overtures on our part will be to hope foolishly—such a friendship will soon die of malnutrition and neglect.

So faith in God is a working procedure of living also. True, it is far more, but it cannot be more until it is at least that much. We accept God's plan for our lives (as we accept the laws of our country). We are not forced to do so. We could be spiritual anarchists, and some are. But we choose His way as ours and agree to be governed by His will.

III

Faith is complete, implicit trust in Christ. Here is where religious faith rises far above the illustrations of human friendships and relationships. Others may fail us, but Christ will never do so. His promises are "yea and amen" to the believer.

Too many times we doubt that He will do His part *after we have done ours.* This is placing a higher value on our own integrity than on His faithfulness, although that is not our intention. So we see the great sinfulness of unbelief, which is really a form of idolatry, placing the creature above the Creator. And while we grant that such is not our intention when we doubt God, yet the net result is that we are shut out of the blessing which the Lord wants to give us.

We need never doubt Him when we have met His conditions of obedience and consecration. The great pioneer missionary to China, J. Hudson

Taylor, summed up his faith in these words: "There is a living God. He has spoken in the Bible. He *means* what He says, and will do *all* He has promised." We can throw ourselves on His mercy and know He will never let us down.

We are told that a missionary who was translating the Bible into a new language could not find any word to express the Christian word for faith. One day a national of that country came and threw himself into a chair, using a word which meant, "I am resting my whole weight upon this chair." The missionary immediately captured the word for Christ, and used it to denote true faith in God. When we believe Him, we give ourselves fully to Him, throw ourselves upon His mercy, trust Him implicitly without dictating to Him what He shall do with us. "This is the victory that overcometh the world, even our faith. . . . He that believeth on the Son of God hath the witness in himself" (I John 5:4-10).

As I launch out

upon the journey of 1957 I want to introduce . . .

MY 4 NEW YEAR COMPANIONS

By **ELIZABETH M. DUMANN**

Pastor, Ebensburg, Pennsylvania

Behold, God is my salvation: I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation (Isa. 12:2).

When we plan a trip, go on a long journey, or take on a new task, we consider those who will be going with us on the trip or journey, and in the case of a task, what we shall need to make the task a success.

As I enter upon the journey of a new year, I have just been thinking about four of my traveling companions that I am taking along and what I have at hand to live successfully through the new year. While I muse tonight, I do not know what the new year holds for me; it is all an untried journey. However, I am taking along four companions.

I

I have *my Bible.* I am taking it along. Yes! It

is God's wonderful Word and I wish I knew it better. I wish I knew how to wield this Sword of the Spirit more effectually, yet I know the Word will be "a lamp unto my feet, and a light unto my path" during the journey. I am very sure I will need its glowing light all the way.

I wonder what new revelations it will bring into my life this year, and what sermons God will lift out of its sacred pages and impart to my heart for my people—the precious flock God has given me to feed and to care for.

I wonder how many times I shall need to go to the Word for comfort when shadows have gathered thickly about me. One thing I know—I will not have a sorrow but that there will be found a balm of healing for it in the Word of the Lord.

I wonder how severe will be Satan's suggestions to neglect to read and study the Word. But I enter

upon the journey of the new year with the Word of the Lord—my Bible—as a daily companion.

II

I enter the new year with *prayer*. What is prayer? I cannot pick it up in my hands as I can my Bible; however, it is no less real. Prayer is that season and time and place and condition when I talk to God and He speaks to me.

As I muse I wonder, Just what will prayer mean to me this new year? I shall pray at home, at the church, in the homes of my people, at the bedside of the sick and the dying, at funerals, with the newlyweds at the marriage altar, and with seekers at the mercy seat. I trust those prayers will be so divinely inspired that they will refresh my own soul as I pray at home, and they will be like sweet incense to the church, and bring courage to the hearts of my people in their homes. I trust they will bring healing and help to the sick, hope and comfort to the dying, divine guidance to the newlyweds, and faith to the seekers at the mercy seat, until God's Spirit witnesses to their hearts that they are born again or their hearts purified by faith.

I shall pray when it will seem that God is far from me, and I shall pray when God is very near.

I wonder, Will I pray in secret this year till God meets my soul with refreshings that will make my whole life of service better for Jesus? I enter the new year with prayer.

III

I enter the new year with *Christian experiences*. No! I do not mean the two works of divine grace that God wrought in my soul when He saved me from sin and later sanctified me. I do have those two wonderful works of grace. God saved me on January 5, 1920, and He sanctified me on March 19, 1922. I praise Him for meeting my need for pardon and for purity, but the experiences of which I muse are those I have learned by being a Christian. Jesus said, "Take my yoke upon you, and learn of me," and there are many things I have learned in the Christian life that stand me in good stead as I enter upon a new year.

Someone has said, "I have learned not to get off the train when it goes into the tunnel." Thus I will not cast away my confidence when I must walk in the darkness.

I have learned to live and serve with others. I shall need to live and serve with others in the new year. I have learned to love my enemies and to retain my friends: I need to do so in the new year.

Then, too, God may have a brand-new experience for me in this new year. It may be one much to my liking or it may be most disagreeable to me. If such be His will for me, I trust I shall accept it cheerfully from His hand. There are many things that could come to me—physically, mentally, materially, and spiritually—to bring me into a new experience. But whatever may come I have an

anchor of hope for my soul, "both sure and steadfast, and which entereth into that within the veil." I enter the new year with experiences.

IV

I enter the new year with *my church*. I wonder what the church will mean to me this year. I'm thinking of my local church of which I am a member and where I attend all the services. But then I wonder what I will mean to my church this year. God has placed me here to serve; will I serve it well? Will I preach well and love souls as I preach to them? Here we will sing together and pray together. Here I will hear testimonies of others and give my own testimony. We shall worship together. I shall sense the atmosphere of the services—I hope they will not be cold or lukewarm, but all aglow with the presence of God. I can help to prepare the way for God to come and bless the services of our church.

I wonder how many precious souls will hear God's voice and walk in the light of the Word and find the Saviour for pardon or for purity. As I thought of those who one time had the joy of the Lord in their hearts, but since have lost that joy, I wondered if they will find their way back to God and the church this year.

Also I wonder how much joy I will find in supporting my church for the new year. "Christ also loved the church, and gave himself for it." It seems that it will be a great pleasure to support that which Christ loved so much.

And it even comes to my mind, Will any of us become offended, and forsake the assembling of ourselves together, and instead go out and nurse a bitter spirit?

I wonder how we will appreciate the altar of our church during the new year—that wonderful altar with its two sides. On one side the penitent one or the consecrating believer; on the other side the intercessor pleading the case of the penitent till God, who waits to be gracious, comes in pardon or answers by the fire of the Holy Ghost to the heart of the consecrated believer.

I wonder about that number who will join the ranks of the Lord, and have their names entered on the records of the church.

I wonder about the vision of our church—my church—for the new year. What will we see? Will we see the need of the community for which our church is responsible? Will you and I have a vision that brings the needs of the district in close view? Will our eyes be lifted to see the needs of the whitened harvest fields that reach to the remotest corner of the world? Yes! You and I at home are a part of the group of laborers to take the message of salvation around the world.

I am thankful that I can enter a new year with my *Bible*, with *prayer*, my *experiences*, and my *church*. I shall not be afraid.

The inspiration for this brief article is to set forth and illuminate the fact that the purpose, the price, and the provision for heart holiness arise from the nature and structure of the ever blessed Trinity. Inasmuch as God alone is the eternal source and original pattern of all holiness and truth, it must needs follow that any doctrine not rooted in His very nature must succumb to the slow erosion of the years and finally disappear from the minds and then the hearts of mankind.

The race was fashioned for the purpose of glorifying that God who declared, "Let us make man in our image, after our likeness." Sin entered and sin wrought such moral havoc that this image was horribly defaced and thus man could no longer glorify God by manifesting His essential nature of holiness. Therefore, any remedial

THE SANCTIFYING TRINITY

By R. A. Kerby

scheme to be successful must heal man organically, bestow upon him full moral purity, and restore him to his primitive function of glorifying a holy God. This is the *purpose* of heart holiness.

The Son fully entered into the thought of the fashioning Father in creation and therefore fully shared His deep desire for a redemption which would go "deeper than the stain [of sin] had gone." Thus the system of Mosaic laws and types which found their uttermost fulfillment when "Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). The earth shook, the sun refused to shine when; to quote Martin Luther, "God was forsaken of God." This is the *price* of heart holiness.

Shortly before the suffering Son returned to the fashioning Father, He declared of the Holy Spirit, "Whatsoever he shall hear, that shall he speak." Out of the holy, post-Ascension converse between the Father, who fashioned the race in holiness, and the Son, who suffered to restore the race to that holiness, comes the message of the speaking Spirit. This is the *provision* for heart holiness.

When the seeking soul, pardoned and consecrated, draws nigh to God in faith, the sanctifying Trinity—the Father, who fashioned; the Son, who suffered; and the Spirit, who speaks the word of power—draws nigh to fulfill the promise. "What a gathering of hallowing almightinesses" when the God of peace comes to sanctify wholly!

Thus we see that the doctrine of heart holiness is founded upon the structure and functioning of God's holy nature. Before this message can be abolished there must first be a schism introduced into the Trinity! Until that time let us all obtain, live, profess, and preach "Holiness unto the Lord!"

*Holy, Holy, Holy, Lord God Almighty!
Early in the morning our song shall rise to Thee,
Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, blessed Trinity!*

The Invisible Line

By DAVID J. TARRANT, *Pastor, Port Glasgow, Scotland*

Our human race has always been pretty good at drawing lines dividing the world into two or more groups or classes. For the compatriots of our Lord Jesus, this division was the simplest of matters; all who were not Jews were Gentiles. For their cultured contemporaries, the Greeks, the matter was just as simple, though the division followed a different line; to them, all who were not Greeks were barbarians. In modern society we still do the same thing. In the realm of international affairs, we draw our dividing line between the Communist nations and the free nations. In internal politics, we draw the line between Republicans and Democrats. In the field of religion, it is between Catholics and Protestants, and so forth.

But over against these man-made distinctions, God has just one classification. He draws the line between the *saved* and the *lost*. On the one hand, we have such scriptures as these: "If our gospel be hid, it is hid to them that are lost"; "The Son of man is come to seek and to save that which was lost." On the other hand, these scriptures, and others like them, speak of those who are saved: "By grace are ye saved through faith"; "By me if any man enter in, he shall be saved."

Now whereas all man-made lines of demarcation stop at the grave, when you stand before God

it will matter little whether you were a Republican or a Democrat, a pure-blooded Scot or a half-caste—God's dividing line will run right on into eternity. The all important thing on the judgment day will be, "Am I saved or lost?"

This line is an invisible one to everybody but God. Some of us may think that we can discern who are the people that are truly saved, but the most discerning of us can make mistakes. We shall all be in for a few surprises when we get to heaven. Some folk we were quite certain we should see will be absent, whereas some quite unexpected people will come up and shake us by the hand.

God's line is at present nothing more than a line. It can be stepped over as easily as the white line in the middle of the road. Not, of course, in our own strength. But as God has plainly indicated His desire that we should all step over it, we can count on divine help if we have a mind to make the move. But one day this line will turn into an unscalable wall. That will be the day when Jesus comes again. One night, the Bible tells us, God will see that invisible line drawn down the center of a double bed. On one side of the line will be lying a saved person; on the other side, a lost person. God will then reach down His hand and snatch the saved partner away; and in that moment the line will have become a wall, over which the unsaved partner could not climb if he tried for a million years.

Likewise God's all-discerning eye will see that invisible line drawn across a workbench, across a loom, in and out the cranes of a shipyard, across the furrows of a cornfield. On either side will be men and women—on this side, saved; on that side, lost. God's hand will reach down and snatch away the saved ones, and the separation will be final and complete.

Now some may ask, Wherein lies the difference between the saved persons on this side of God's invisible line and the unsaved ones on that side? Is it that these are moral, upright, honest, good-living, and kind, whereas those are selfish, mean, dishonest, foul-mouthed, and immoral? Well, if this were the division, we could scarcely speak of an invisible line, for the line would be plain enough for all to see. The fact is that, though all

HEAVEN'S LOVELINESS

By BERTHA R. HUDELSON

*Wind-fingered water ripples quietly;
Birds seek the forest's shadowed mystery;
And bluebells, violets, anemones
Offer faint fragrance to each passing breeze.*

*The purple-furrowed earth, fresh-plowed and sweet,
Awaits the touch of raindrops' questing feet;
And all are part of heaven's loveliness
God sends to comfort, purify, and bless.*

*If I had yielded control
of my hand to the policeman,
there would have been no*

SMUDGED PRINTS

By HARRY CHILDERS

Nazarene Elder

In order to get a chauffeur's license it was necessary for me to go to the police station and get fingerprinted. I filled out a form, gave it to the big officer in charge. He got out the necessary equipment, then took my hand and said, "This is easy if you will just relax and let me do it."

He rolled my thumb on the ink, then in the process of rolling it again on the white paper I tried to help; as a result the print was smudged. The officer got out clean paper and tried again, but before we were through I had spoiled another.

The big officer did not scold but in a kindly voice, almost pleading, said, "You just turn loose, let me have your hand." It was not that I wanted to disobey; I really wanted to get the job done but I was used to using that hand myself with my own strength. It just did not seem natural to let loose and relinquish control. After two failures, however, I determined to submit and to let the big fellow do all the twisting and turning. It took all the strength I could muster just to turn loose, but the result was a nice, clear set of prints.

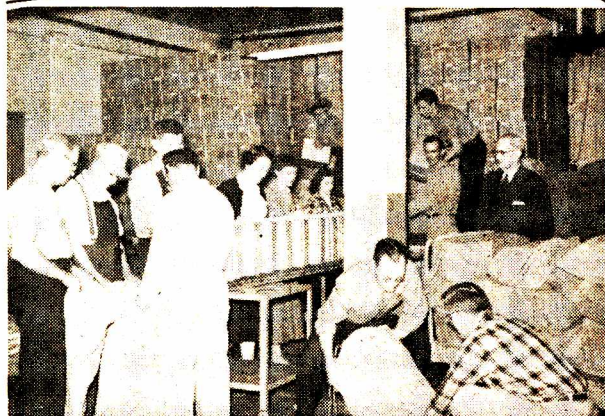
Many people have trouble getting the heart-purifying experience of entire sanctification. The reason for much of the difficulty is like that which

of the second class are surely numbered among the lost, all the moral and good-living people are by no means numbered among the saved.

The crux of the matter is this. All who are on the "saved" side of the line have crossed the line. For we all start on the "lost" side. David confesses for us all, "I was shapen in iniquity; and in sin did my mother conceive me." But we who are saved have consciously crossed over. Taking this step necessarily involved a realization that we were on the wrong side of the line; that we could cross over if we would and that the Spirit of God was available to help us. And so we took this momentous step—the step of conversion.

Conversion is by no means a standardized experience—we take the step in any number of different ways. But one factor appears in every true conversion. We come to the foot of the Cross, expressing our gratitude for "love so amazing," expressing our sorrow for sin so appalling, expressing our trust in Christ's finished work, and pledging our willingness to be His love slaves from that very hour.

NEWS in PICTURE



THEY'RE ON THEIR WAY
Approximately 1,000,000 copies of the 1957 special issue of the HERALD OF HOLINESS being sacked (Feb. 26) by the Merchandising Department for delivery to the Kansas City Post Office.

I had getting fingerprinted. We are used to running our own affairs. We repent of our sins and start out for God—we are willing to go, or be, or do, but by our own maps, plans, and blueprints. The inevitable result is smudged, worthless efforts.

It isn't often easy for anyone to relax control, put his hand in God's and let Him do all the twisting and turning. But if we would make a print worthwhile we will have to do just that, and by His help we can. The result will be a clean heart and a life with the clear imprint of Jesus upon it.

An ancient legend tells how the Queen of Sheba tested the wisdom of Solomon by offering him the choice of two bouquets of flowers. One bouquet was made up of choice natural blooms, but the other was composed of artificial flowers so exquisitely fashioned by master craftsmen and so delicately perfumed that, without actually handling them, none might distinguish between the real and the artificial. Solomon looked at them carefully; then looking up to the window, he saw a swarm of bees. He commanded the window to be opened, at which the bees flew in and lighted upon the bouquet of real flowers, which he then chose.

This story shows the difference between the saved and the lost. Much careful education and training may have gone to make the manners of the unsaved person as outwardly attractive as the Christian's. But, for all his culture, the unsaved man lacks *life*. "He that hath the Son hath life." He, and no other.

Where do you stand in this matter, reader? On which side of God's invisible line are you? If you are on the wrong side, will you cross over today?

We Must Carry On!

By MAUD V. MEEK, Redlands, California

Not long ago I attended the funeral of a friend who was a writer. Her life had been full of promise but God had called her to a higher life. The minister spoke of "her laying down the pen and giving it to others, that they might carry on."

On the way home I was thinking much about this and began asking myself this question, Why must we carry on? I thought of those who were depending upon us for help in their hour of need. I thought of the needy souls all about us who were waiting for someone to speak a word of comfort or guidance to them. I again thought, There is much work to do that perhaps only we can do.

When changes come and we have to face circumstances that may mean a new way of life for us, it is not always easy to meet these difficult situations. Perhaps a loved one is taken from us and it seems our little world has gone to pieces as we are crushed under the load. We realize there are duties pressing upon us that need to be met and that we must take up the work just where it was left undone. How insufficient we feel to meet these emergencies! How true this is if we are to accomplish it in our own strength. But thank God, we do not have to lean upon our own understanding, but we can commit our way unto Him, and He will direct our paths. At this time we should turn to Him. We can listen and hear Him say, "Let us go on" (Heb. 6:1).

When Peter, James, and John were on the Mount of Transfiguration with the Lord, He was transfigured before them and there appeared Moses and

Elias talking with them. Then Peter spoke up and said: "Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias" (Matt. 17:4). And while he yet spoke, a cloud overshadowed them and a voice out of the cloud said, "This is my beloved Son. . . . hear ye him." Because of this glorious experience Peter wanted to stay on the mount—with no change in circumstance—but there was work for them at the bottom of the mount in the healing of the demoniac boy. However, because of their impotent condition, the disciples were unable to perform the service that was needed, unable to carry on at this particular time.

Later, if they had not carried on after the Lord had ascended to heaven, the gospel would not have been carried to the ends of the earth.

Life is not static. It is constantly changing. We might not like life's changes, yet they might be God's appointment for us. There is no use indulging in self-pity and nursing our sorrows and loneliness. The way to forget is to be up and doing—attacking the problem that is nearest to hand or helping someone who is needier than we are.

We cannot go backward or stand still. There is no standing still in the Christian life—unless it is, "Be still, and know that I am God," who is waiting to help us if we will but trust Him; as God spoke to Moses, "Speak unto the children of Israel that they go forward." In modern language we use the phrase "Carry on."

I have a friend who has gone through deep waters and she was about to lose hope. She said, as tears streamed down her face "There is nothing in life for me now."

"Yes, my dear," I said, "but you must build a new life. The past is gone now and you must carry on." Since then she has been leaning on the Lord more.

I know of some missionary widows who, after their husbands passed on, desired to stay on the field and carry on. One, whose husband had charge of a district, knew she had to find a different sphere of service but felt there was something she could do to help. Later a way was opened for her to assist with some hospital work.

Another, whose husband had charge of the pub-

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lications at the mission press, said when he went, "I want to stay on in India and do some kind of work." She found a place as matron in one of the mission schools.

Valiant in *Pilgrim's Progress* gave his sword to him who should succeed him and his courage and skill to him that could get it.

When Elijah went up in a whirlwind into heaven in a chariot of fire, he let his mantle fall; Elisha took it up and continued to be used and carry on in the calling wherewith he had been called.

So let us take up the mantle, the pen, or whatever tool it is that we have to work with in the face of difficulties—the loneliness, the emptiness of life that might be ours—realizing that we do not have to face these conditions in our own strength. There is One who has promised, "My grace is sufficient for thee," and He is sufficient for us in all things. Let us go on and "press toward the mark for the prize of the high calling of God in Christ Jesus." "And let us not be weary in well-doing; for in due season we shall reap, if we faint not."

Afterthought . . .

The current fad in popular music has been classified as "rock 'n roll." The term does not fully show the relationship of this type of music to its jungle ancestry, but it does give the implication of its frenzied movement. With its advent we have about run the gamut of nonsense in regard to popular tastes in music, all the way from ragtime, through to boogie-woogie, jive, bebop, *et al.* It really isn't music any more, but rather a jumble of weird discord and maddening rhythm.

Whoever wrote: "Let me make the nation's songs and I care not who makes its laws," issued a solemn warning for this age. Whether the popular love for "rock 'n roll" is indicative of a decadent society or is itself its degrading influence is hard to determine, but probably it works both ways. It is hard to conceive that otherwise sensible people could be victims of this popular perversion.

Where should a Christian stand on this matter? Can he join these "civilized" voodooists and hum these tunes? Should a follower of the Lord allow himself to go batty over an Elvis Presly? Or buy his records? Where is our sense of the high and the noble? Are we not exhorted to set our affection on things above (Col. 3:2)? We should have a mighty aversion for the tawdry tunes of the day.

Let's fill our record albums with only the best in music and our minds with the rich harmonies of heaven. This neurotic, sinful, discordant age needs to hear more of singing the songs of the redeemed. —J. FRED PARKER, *editor of Conquest; in January, 1957, issue; used by permission.*

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**Know your church
... read the "Herald"**

Little Talks on the Holy Spirit:

11. The Holy Spirit and the Beginning of Jesus' Ministry

After the account of the Temptation which Luke gives us, we are told that "Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all" (4:14-15). In other words, Jesus was actually now starting His ministry, and He was doing it in the power of the Holy Spirit. This is not only proved by the words which we have given you but also by that intriguing passage which follows in Luke:

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears" (4:16-21).

Thus Jesus reads the prophecy in Isaiah about the Spirit coming upon Him and anointing Him to preach the gospel, and then declares that it is being fulfilled by Him that very day. The Holy Spirit had much to do with His birth, baptism, and temptation, and He is now with Him as He begins His ministry. If the Lord Jesus, the Son of God, needed the Holy Spirit when He began His ministry, how much more do those who are called today need the Holy Spirit in all of His fullness if they would carry on their ministerial duties as they should!

This study has impressed me especially with the co-operation of the Persons in the Godhead. Jesus, in speaking of His unity with the Father, in John 17, prayed that His disciples might be one as they are one. By this He evidently did not mean that His disciples could be one in substance as He and the Father are one, but rather that they could be one in spirit as the Father and Son are one in spirit. The unity of the Godhead is unfathomable; no one ever has been able to sound its depths. There never has been any friction be-

tween God the Father, God the Son, and God the Holy Ghost. The program that they inaugurated back before the foundation of the world, and have been working out ever since, is one which they have all agreed upon, and there never has been the least disagreement between them in promoting this program. They have been, and are, one in deed and in truth; one not only in spirit but also one in substance. Oh, unfathomable oneness is this oneness of the Godhead!

And yet we have it illustrated as we study the life of Jesus and the way God the Father and God the Holy Spirit—the first and the third Persons of

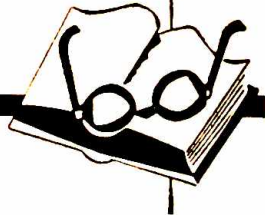
Editorials

the Trinity—co-operated with Him. Jesus could have said at any time, at any moment during His ministry, "The Spirit of the Lord is upon me." Not only was that Spirit upon Him when He began His ministry, but also when He closed it. The Spirit was upon Him every step of the way, not because He needed the constant presence of the Holy Spirit—for He was God himself—but rather because the Godhead is one; and where the Christ is, the Father is; and where the Christ is, the Holy Ghost is. They are never separated in spirit and purpose.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Jesus commissioned himself, God the Father commissioned Him, and the Holy Ghost commissioned Him. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "Christ . . . loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing: . . ." (Eph. 5:25-27). And we could as truly say that the Holy Ghost loved both the world and the church and was ready at all times to lend a helping hand to the Son in His career of redemption.

The Sunday-School Lesson

MELZA H.
BROWN



**Topic for
March 17:**

The Authority of Jesus

SCRIPTURE: Matt. 21:12-22:46 (Printed: Matt. 21:23-32)

GOLDEN TEXT: *The people were astonished at his doctrine: for he taught them as one having authority (Matt. 7: 28-29).*

This lesson is an interesting conversation between Jesus and the chief priests and elders of the people. Jesus had the previous day cleansed the Temple and also healed the blind and the lame who came unto Him. This had brought forth the displeasure of these priests and elders. They now wanted to know by what authority He did these things.

Jesus was always too shrewd to be cornered in any argument with these Jewish leaders. He refused to tell them by what authority He spoke and worked because they could not or would not tell Him from whence was the baptism of John. They had refused to repent as John demanded and yet they feared to denounce John and his baptism.

These subtle, corrupt leaders were put in an embarrassing situation before the multitude, but they had asked for it. This was not their first defeat from the Lord, yet they refused to believe.

Jesus now took advantage of the opportunity to teach a great lesson in which these men were both humiliated and denounced. This parable of the man who had two sons is similar to the parable of the prodigal son. Here one son first refused to go work for his father but later repented and went; the other said he would go, but went not.

Jesus made direct application of the parable. He said the first son represented the publicans and harlots and the second son represented the priests and elders.

It is easy for us to see the hypocrisy of these priests and elders and to condemn them for not believing. However, we must remember that we are all represented by one of these two sons. Have we repented and believed on the Lord Jesus Christ?

Are we working in our Master's vineyard? We are honored indeed to be permitted to work for the Lord of the vineyard.

His invitation is to come unto Him,

SUNDAY-SCHOOL ATTENDANCE REPORT



	Jan., '56	Jan., '57	No. Increase
BRITISH ISLES-CANADIAN ZONE			
Canada West	3,823	4,191	368
Maritime	834	1,010	176
Canada Central	1,862	1,977	115
<i>Districts not reporting:</i> Canada Pacific, British Isles North, British Isles South, Australia			
SOUTHERN ZONE			
Abilene	5,301	5,631	330
Kansas	7,550	7,717	167
Kansas City	9,017	9,144	127
San Antonio	3,603	3,649	46
South Arkansas	3,727	3,712	-15
Nebraska	2,870	2,843	-27
Southwest Oklahoma	5,784	5,659	-125
Houston	3,622	3,478	-144
Northeast Oklahoma	3,810	3,619	-191
Northwest Oklahoma	5,880	5,685	-195
Dallas	5,003	4,726	-277
North Arkansas	3,589*	3,271	-318
Southeast Oklahoma	3,826	3,468	-358
Louisiana	4,200	3,817	-383
SOUTHWEST ZONE			
Los Angeles	9,151	9,944	793
Colorado	6,041	6,174	133
Southern California	11,174	11,276	102
Hawaii	591	689	98
New Mexico	3,147	3,156	9
Arizona	3,920	3,697	-223
Northern California	15,166	14,937	-229
NORTHWEST ZONE			
Idaho-Oregon	5,622	6,471	849
Washington Pacific	4,369	4,784	415
Oregon Pacific	6,937	7,106	169
Rocky Mountain	2,262	2,427	165
North Dakota	1,484	1,603	119

then tarry until endued with power, and then go work to the end of the day. Jesus still speaks with authority, and well He may, for all power is given unto Him both on earth and in heaven. The matter of Jesus' authority is important to you and me right now. Have we heeded His command? If we reject His authority now, we shall someday be judged by that same authority.

**Topic for
March 24:**

Jesus Condemns Hypocrisy

SCRIPTURE: Matthew 23 (Printed: Matt. 23:13-15, 23-28, 37-39)

GOLDEN TEXT: *Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven (Matt. 6:1).*

Jesus' most scathing denunciation was given against hypocrisy. The cause of the hypocrisy of these scribes and Pharisees was given as the fact—"For they loved the praise of men more than the praise of God."

Hypocrisy is really the most useless and worthless of human experiences. The fact is we get what we want. Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them" (Mark 11:24). The deep desire of the heart determines what we receive. The hypocrites wanted the praise of men and that was all they received. They wanted to be seen of men and that was their reward. They prayed to be heard of men and only men heard their prayer. They had their reward.

Hypocrisy is a hindrance to the king

District	Jan., '56	Jan., '57	Increase
Nevada-Utah	882	871	-11
South Dakota	806	765	-41
Minnesota	2,177	2,083	-94
Northwest	6,307	5,936	-371

District not reporting: Alaska

CENTRAL ZONE

Michigan	7,452	8,285	833
Central Ohio	13,009	13,820	811
Indianapolis	8,543	9,041	501
Western Ohio	13,816	14,197	381
Northwest Indiana	5,251	5,513	262
Eastern Michigan	8,310	8,181	174
Chicago Central	5,286	5,449	163
Wisconsin	2,198	2,221	23
Illinois	8,381	8,361	-20
Northeastern Indiana	9,520	9,487	-33
Southwest Indiana	9,041	8,956	-85
Northwestern Illinois	4,969	4,858	-111
Missouri	7,292	6,967	-325

District not reporting: Iowa

SOUTHEAST ZONE

Florida	7,184	8,460	1,276
West Virginia	10,347	11,081	737
Virginia	3,052	3,164	112
North Carolina	3,708	3,805	97
East Tennessee	5,622	5,705	83
Mississippi	2,728	2,804	76
Georgia	5,877	5,890	13
Eastern Kentucky	5,066	4,921	-145
Tennessee	8,369*	8,184	-185
Alabama	7,321	7,068	-253

Districts not reporting: Kentucky, South Carolina

EASTERN ZONE

Washington-Philadelphia	10,023	10,712	689
Akron	10,944	11,312	398
New England	6,678	6,877	199
Pittsburgh	8,242	8,424	182
New York	1,969	2,094	125
Albany	3,300	3,087	-213

MISCELLANEOUS

North American Indian	1,182	1,176	6
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Estimated average for January, 1957

389,505

Increase over average for January, 1956

6,938

Percentage of increase

1.8

ERWIN G. BENSON, Field Secretary

*Average attendance last year

dom of God. Those who practice hypocrisy not only fail to enter the Kingdom but they prevent many others from receiving the benefits of the Kingdom. Their false lives close the door.

We all need to beware lest we be ensnared by this terrible sin. The love of the praise of men is a subtle temptation. The desire for position or the chief seats has defeated many. It is easy to become a gnat strainer and a camel swallower. It is always much easier to recognize fault in the other fellow.

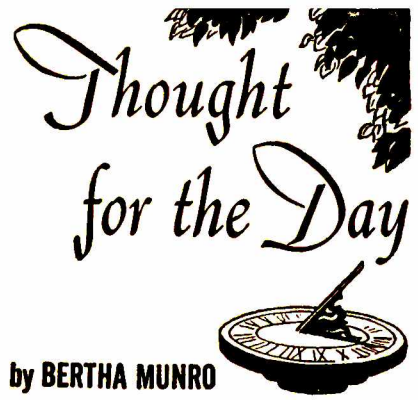
Heart purity is essential. It is not enough to live strictly and hold rigidly to certain rules. Jesus' words were, "Cleanse first that which is within . . . that the outside . . . may be clean

also." Man can appear righteous unto men but within be full of hypocrisy and iniquity.

Jesus' message to those scribes and Pharisees was indeed severe and cutting; however, it was given from a heart of compassion and love. He closed the message with a sad and pathetic cry of heart compassion. "How often would I have gathered thy children together, . . . and ye would not!"

Their house was left desolate because they would not have the Lord as their King and Saviour. Thus with every heart who rejects the Christ as Lord; his house is left desolate. An abandoned, empty, desolate house is a sad sight. How much more so an empty, godless heart!

Let us beware of the leaven of the Pharisees.



by BERTHA MUNRO

Keep Holding On

Monday:

"Hold on to God's faithfulness."—Hudson Taylor. The enemy's first entering wedge was to question it; he still employs the technique. "But God is faithful, who will not suffer you to be tempted above that ye are able [to the breaking-point]" "It is the word of a gentleman."—David Livingstone. Count on His word to you as you would on that of the finest person you know—and a million times more confidently. Whatever the appearances, your cue just now is. "Hold on." "Faithful is he that calleth you, who also will do it." "Heaven and earth shall pass away; but my words shall not . . ." (I Cor. 10:13; I Thess. 5:24; Mark 13:31.)

Tuesday:

Keep holding on to the love of Christ. The enemy will do his best to make it seem hazy or to get you off on another track, but it is your only hope. He does well to aim his heaviest guns there; the love of Calvary is your one (and it is sufficient) guaranty of salvation. Keep yourselves in the love of God in Christ. Then sing, and rest. "O Love that wilt not let me go." (John 13:1; 15:9.)

Wednesday:

Keep holding on to the horns of the altar in prayer. Grasp the promises of God and refuse to let go. You please God by prevailing. Don't let yourself accept a substitute the enemy says is "just as good." And don't forget what you have asked, when the answer seems delayed. "He'll not forget to answer prayer." (Ps. 118:27; Gen. 32:28.)

Thursday:

Keep holding on to your convictions—that is, to the understanding God has given you of what is right. These guiding principles mark the safe channel; they are your anchor to windward. They keep you from drifting to shipwreck and help you keep a straight course. The devil would delight to see you tossed about by every new idea and going in circles. Give up an old conviction only as it is merged in a stronger, higher one. "Prove [test] all things; hold fast that which is good" (I Thess. 5:21).

Friday:

Hold on to the essential *basic truths* which brought you salvation. They were true then and reliable; they still are; and they are all you can honestly recommend to others. It does "make a difference what you believe" about Jesus, about man's need, about the path to salvation. Think—yes. Try to fathom—yes. Find new ways of presenting your faith to others, perhaps new and richer implications of meaning. But give it up? Never. Hold fast the "sound words" you have been taught and found workable. Others need to be helped as you were helped. (1 Tim. 1:13; Titus 1:9.)

Saturday:

Keep holding on to your "*profession*"—your confidence in yourself as strengthened by God. Hold fast to your "*integrity*," your "*righteousness*," your fixed purpose to walk with God, whatever the darkness or the confusions. Believe in yourself though others should doubt you. The enemy attacks even this stronghold; if he can confuse you here, he will, by the repeated, insistent whisper of accusation. You can agree with him that you are weak—without God; that you were a sinner—but not now.

But that you are disloyal and insincere—never. (Heb. 10:23; Job 2:3; 27:6.)

Sunday:

Hold fast the name of Jesus Christ; there is power in it. Satan would break your grip, for he knows that name opens doors in heaven. So long as you have

a right to use it, you are invincible. To keep that name truly is to identify oneself finally and without reserve with Christ, day in, day out, in spirit and in action. That name too is in our power; we can disgrace it. Hold it high, in unbroken loyalty. (Rev. 2:13.)



Urgent Prayer Request

Last week five-year-old Mary Lynn James, daughter of Rev. and Mrs. Cleve James, missionaries to India, was found to have rheumatic fever. She is in the hospital at Basim for treatment. Please pray earnestly for her recovery.

REMISS REHFELDT, *Secretary*

any special services. But I thoroughly enjoy it!

Perhaps I haven't done right by always declaring that I'm not a preacher! God gave us a fine day yesterday and at the close I felt good in my soul for having the privilege of giving out His precious Word.

One member of the church here has been heavy upon our hearts. So many were saying that he was living in deep sin, but we had no proof. He was always ready to say, "I was converted ten years ago and sanctified four years ago, for which I thank the Lord."

On the Island of Fogo

By LYDIA WILKE

Our pastor is away for medical treatment, and the responsibility for the church now rests on my shoulders—speaking twice on Sunday, teaching a Sunday-school class, helping prepare the N.Y.P.S. lessons, and getting ready for

Servicemen's Corner



Chaplain Albert L. Gamble writes from Francis E. Warren A.F.B., Wyoming:

"I am happy to be back in the States again, although I feel that my tour in Korea was one of the best of my ministry and my best year as a chaplain. I want to share with you one of those unusual experiences that God makes possible by the power of His Spirit. I did not learn the reason why a young Nazarene who worked as an air policeman came to my office and was reclaimed until just before I left Korea. Here is the story he told me:

"One evening lying on my bunk in my tent (which was just outside the base stockade) I heard the old gospel songs being sung, above the music I was listening to on my radio. Chaplain, you were conducting a service for the prisoners in a tent in the stockade and those songs made me very uncomfortable. I turned my radio up higher but the phrases of the songs still kept coming through. It brought back memories of the day when I knew Christ and was happy in serving Him. Finally, I turned off the radio and walked outside and stood next to the stockade fence, listening until your service was over. That night I determined by God's grace I would live for Jesus Christ. Though I didn't tell you then, Chaplain, that is why

I came to your office the next day and found Him."

"This young man became one of the most faithful and loyal Christians that I had on my base and was sanctified and called to preach before I left Korea. He had to go back home to face a difficult family situation. Please pray that God will hold him steady and give him the solution to his problem."



"I can't begin to explain what these papers have meant to me in the past two years that I have been overseas. They have been like a church away from home to me. You can get a lot of good out of going to the chapel services, but not the same as your own.

"I have been wanting to write to you ever since I received the first paper. I'm not much at putting in words what I would like to say but I want to thank you for sending these papers to me. I think the Servicemen's Commission is about the best thing that I have ever heard of. People just don't realize what young men go through with when they are so far away from home."—DENZIL R. COBB.

NAZARENE SERVICEMEN'S COMMISSION
Londer W. Gilliland DIRECTOR

Thursday at the close of the service I asked the members to remain and I spoke straight from my heart, saying that there was a cloud over the church and begging those who were living below their privileges to fall at the altar. This man arose with eyes flashing, giving his usual speech, and added, "I'll not go to that altar." I quietly told him very well, if he was sure he didn't need prayer he could leave. He did! And didn't come back yesterday morning. At noon his pet monkey bit him, ripping his arm until he had to have thirteen stitches.

As he lay groaning he kept saying, "O Lord, forgive me! Forgive me!"

Yes, God can even use a monkey to answer our prayers!

New Address

Rev. Stanley P. Storey has moved to Santa Elena, Peten, Guatemala, Central America.

Snakes

For over two months we have killed snakes on an average of more than one a week, and all near the house here at Cottondale. Minnie was in the bathroom on washday, emptying the soiled linen box. She bent to pick up a brown sock by the side of the box but quickly changed her mind when she realized it was a small snake coiled up. All we have killed have been very poisonous. The green mamba which we knocked from a tree and killed was deadly poisonous. We think we have now established right of ownership and will be troubled by them less frequently.

The heat here has been terrific. My thermometer only goes up to 120° F. It burst in the heat!—KENNETH SINGLETON, *Africa*.

Endingeni

We have nearly completed a year at Endingeni. We experienced our first Christmas here recently, and truly feel we have some very fine folk in this district. My heart was thrilled as I saw the concern for the heathen on the part of our Christians during the Christmas season. Our Christian folk had collected some cash and invited the heathen to the Christmas service. After the service they gave them a feast, and waited on them to be sure they enjoyed it, and to try to show them the spirit of Christmas.

There was not sufficient secondhand clothing to give to all the heathen people who came, but we did give them all a bag of sweets and a box of matches, and a warm invitation to meet with us again on Sundays. We want them all to come, of course, but even if only one of them finds Jesus we will feel that our efforts have not been in vain. Our hearts are still crying for that revival for which we have all prayed so much. —LILLIAN JONES, *Swaziland, Africa*.

Do some Nazarenes go to heaven and some to hell?

If you mean by your question, "Will some members of the Church of the Nazarene fail to make it to heaven?" I would have to answer it in the affirmative. I believe every person who is a Christian should join some church. If he does not do this, he should be ashamed of himself. But this does not mean that church membership guarantees that a person will get to heaven. None of us has a guarantee ahead of time that we will get to heaven, regardless of what we do. The Christian who joins the church and fellowships with

others of like faith and practice will more likely make it to heaven than one who does not. Still, as long as we are in this life, we can backslide and be everlastingly lost. To get to heaven means not only that we should be saved and join the church, but also that we should keep saved to the end of life. We must be faithful unto death if we are finally to make heaven our home. We are all on probation as long as we live here below. None of us should dare to presume on the grace and mercy of God.

If some born-again people go to heaven and some to hell, is being born again an assurance of salvation?

Being born again is an assurance of present salvation—forgiveness and regeneration, or becoming a new creature in Christ Jesus. However, being born again does not give you the assurance of final salvation. That depends upon whether or not you continue to be born again, saved, or a member of God's

family. Becoming a Christian does not take away the power of free choice. You can still turn your back on God and be lost. No Christian has to backslide, but he can fall by the way, go out into sin's terrible night again, and finally drift into hell.

Does the Church of the Nazarene believe that healing of our bodies is provided for in the atonement?

Yes, it is provided for in the atonement, but not in the same way, or sense, in which salvation is. All health, whether a specific case of healing or otherwise, is a result of the death of Jesus, or a benefit of the atonement. The resurrected body of the saint, which will never know sickness, will never be a reality except as a consequence of the atonement. However, any particular case of healing in this life will depend not only upon the atonement but also and ultimately upon the sovereign will of God. The atonement makes it possible, but the will of God finally places it within reach of actuality. The same is not true as to conversion and entire sanctification. The atonement provided for them, but this is not all. God has already willed that all sinners can be

saved if they meet certain conditions, and all Christians can be sanctified wholly if they will meet certain other conditions. In other words, God has provided for and willed that all men can be saved and sanctified. In contrast, while He has provided that all could be healed, He has not willed that all shall be. He decides in some cases that it is better for a person to be sick than to be well. Some of the greatest Christians that have ever lived have suffered for years—in fact, until their disease and suffering ended in death. In spite of all that I have said, I must add that it is God's will for more to be healed than are. Sometimes we do not get healed because we do not pray and believe for healing.

Would the words found in Matt. 10:7-8 and Luke 10:9 apply to Christian workers of this day and age?

I suppose that you refer especially to their healing ministry. In the day of Jesus' disciples, there was no final limit on God's healing power except His infinitely wise will. The same is true today. Nevertheless, God in those early days gave more place to physical and material signs, or blessings, than He does today. We have more light today, and there is not the same need for those manifestations as there was then. God

is building a moral and spiritual Kingdom, and more and more He depends upon moral and spiritual means. We have passed the child stage, especially in Christian lands, and God is dealing with us on levels which are ever becoming higher and higher. In the light of these facts, we must center more and more on winning men's souls to Christ, and healing will take a relatively lower position.

PONDER W. GILLILAND
Executive Secretary

Advisory Council, The American Bible Society



38th Annual Advisory Council Meeting, Nov. 27-28, 1956
The American Bible Society, New York

The American Bible Society is essential to our world-wide program of evangelism. If your church did not take an offering for the American Bible Society on December 9, 1956, or has not taken one since then, please do it

this month. Send offering to: Dr. John Stockton, General Treasurer, 6101 The Paseo, Box 6076, Kansas City 10, Missouri. Mark it clearly, "Bible Society Offering."

HOME  **MISSIONS**

NEW CHURCHES OVERSEAS FIELDS CHURCH EXTENSION MINORITY GROUPS IN U.S.

CHURCH BUILDING LOAN FUND CLIMBS AGAIN

Another milestone was passed when the General Treasurer's report on January 31 revealed a total of outstanding Church Extension building loans of \$605,072.65. This is a growth of over \$100,000.00 in four months. Of these loans, \$328,657.99 are from the General Church Loan Fund, the fund that is built principally from the savings deposits of our people and churches.

The tightening of credit in many areas has brought an even greater demand on our loan funds, as many local sources for building loans have been closed to churches. By depositing your savings in the General Church Loan

ROY F. SMEE, Secretary
Fund, you are not only assuring a fair interest return, but you are providing a way for our churches to erect much-needed buildings. Through these buildings our churches are better able to present the gospel to their communities and reach souls for Christ.

In our column in the February 6 issue, we reported a need of \$35,000.00 more in loans by March 15. By February 20, \$10,000.00 of this had been received. You can help now in supplying the remaining \$25,000.00 needed at this time to meet our schedule for approved church building loans.

The following questions about the General Church Loan Fund deposits are frequently received in our mail. We are glad to give any other information you desire.

Q. What is the minimum amount I may send in?

A. Deposits begin at \$100.00. If you cannot send in \$100.00 at one time, but desire to build towards it, write for information.

Q. How long do I have to leave my money in the fund?

A. Your deposit is for a definite length of time, as you may desire, but for not less than one year.

Q. What interest rate will I receive?

A. Interest of 3½ per cent per annum is paid on deposits of five years or more, and 3 per cent per annum for a shorter term, compounded semi-annually as of April 30 and October 30, and computed from the day the deposit is received by the Division of Church Extension.

Q. How is the interest paid?

A. Checks for interest are sent every six months to all depositors.

Q. May I leave the interest to accumulate in the fund?

A. Yes, upon your request. Whenever the accumulated interest amounts to \$100.00 or more for the interest period or by additional deposits, a new note representing the interest will be sent to you.

Q. What evidence do I receive of my deposit?

A. A General Church Loan Fund note, signed by the officers of the General Board and sealed with its corporate seal.

Q. What do I do when the loan period is up?

A. You will receive a notice of the date in advance and may send in your note for repayment with accumulated interest due.

Q. May I leave my deposit in the fund after due date of the note?

A. Yes. When your notice of due date is received, you may request that the deposit continue in the fund for the time being. It can then be called for at any time on thirty days' notice.

Q. What if some emergency occurs and I need the money before it is due?

A. In order to keep the money working for its intended purpose, rather than in a large cash reserve, it is necessary to know it will not be called for until certain definite dates. However, in the event of an emergency such as illness or death in the family, the Division of Church Extension will endeavor to return the money as quickly as possible.

Q. What security in addition to the note I receive is back of my deposit?

A. As stated, the note you receive is signed by the General Board of the Church of the Nazarene. The money is used for first mortgage church loans that qualify under the policy provided by the General Board. The Division of Church Extension is not permitted to borrow more than \$2.00 for every \$1.00 permanent, non-bor-

rowed funds which it owns and a special reserve is kept to provide for any possible loss. This reserve now amounts to \$30,639.07. In ten years of making loans to churches, the Division of Church Extension has not lost one dollar of either interest or principal.

Q. Is there any way my note can be made so that my deposit will become a permanent part of this revolving fund for church buildings in the event of my death before the money is returned to me?

A. A special form of note has been prepared for this purpose and over

\$10,000.00 in loans have been made with this provision. In this way the money is available at a certain time for your needs, but if you should not need it before your death, it immediately becomes a gift to the church and is not involved in your estate.

Q. How often may I make additional deposits?

A. As often as desired, as long as they amount to at least \$100.00.

Q. Have any churches sent in deposits?

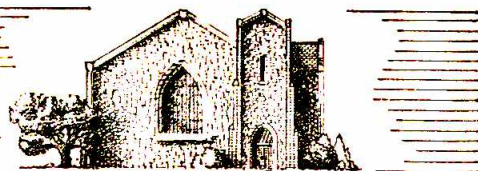
A. Yes, many churches have sent in a

building fund that will not be needed for two or three years, or money left in a legacy.

Q. How do I go about sending in a deposit?

A. Mail your deposit of \$100.00 or more (check or money order made to the order of John Stockton, treasurer) to the Division of Church Extension, Box 6076, Kansas City 10, Missouri, giving information as to whom the note should be made payable and for what term. A form will be provided for this information on request.

NEWS of the Churches



Wellston, Ohio—We are glad to report a wonderful Youth-Week revival with Rev. Benny Hulett, pastor at Wurtland, Kentucky, as the evangelist. He is a sound, second-blessing holiness preacher, and our church was lifted by his ministry. Several souls were sanctified, some reclaimed, and some came forward to say they wanted to get right with God. The spirit of the revival continues in our midst.—J. N. LAKIN, *Pastor*.

Evangelist Ernest E. Orton reports: "It is a wonderful privilege to labor with our church brethren, both pastors and laymen. In recent revivals it has been my privilege to work with our church in Florence, Colorado, where Rev. Frank Stinnette is pastor. The meeting continued for three weeks and God met with us, giving many souls finding Him in pardon and heart purity. At Edgemont Church in Denver we had an eight-day youth revival with Pastor E. E. Moses and wife. Here God gave us twelve souls praying through to victory. I have some open time for spring and summer and will be glad to go as God may direct. My home address now is 1125 N. Adams, Enid, Oklahoma."

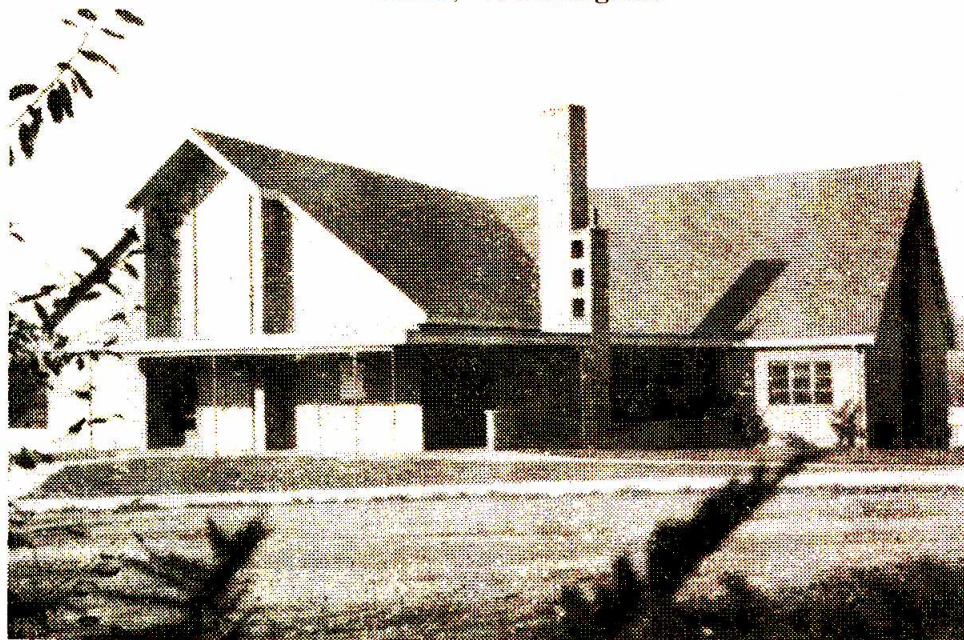
Evangelist H. J. Felter writes: "Due to cancellation of a meeting because of a building program, I have the date of April 10 to 21 open. I will be glad to go anywhere. Write me, Box 87, Leesburg, New Jersey."

Neodesha, Kansas—In February we had the greatest youth revival in the history of the church, with Rev. J. D. Carleton as evangelist. His messages were well received by both young and old; he spoke four times the closing day. God certainly honored his ministry, and we had fifty-four seekers among our youth. We averaged 40 young people in each service, from the ages twelve to twenty. On Thursday night with 204 present, 100 were young people. We appreciated the ministry of Brother Carleton and the church has requested that he return in '59. Our Sunday-school teachers feel rewarded for their faithfulness in seeing the Sunday-school youth find Christ. WENDELL PARIS, *Pastor*.

Rev. Robert W. Taylor writes: "I have had the privilege of being pastor of some choice people in our First Church at Fairborn, Ohio, where God has richly blessed us numerically, financially, and spiritually. Feeling it to be God's will for my life, I am re-entering the field of evangelism, effective August 7 this year. I am now making up my slate; write me, 415 Oak Drive, Fairborn, Ohio."

Stigler, Oklahoma—Recently our church enjoyed a week of revival services with Rev. Virgil Smith as the evangelist. His messages were inspiring and of much blessing to the church. A wonderful spirit of harmony prevails in our midst, progress is being made in all departments, and the congregation love our pastor, Rev. C. C. Dipboye, and one another. Remember this work in your prayers.—*Reporter*.

Kirkland, Washington



The Church of the Nazarene was organized in Kirkland, October 26, 1919, with 10 charter members. They built and worshiped in a building on Rose Hill until 1954. Much good ground-work was laid by former pastors, and during the ministry of Rev. E. E. Crawford the Sunday-school attendance and church service attendance nearly doubled, necessitating the erection of a new building. In answer to prayer nearly 1½ acres of ground was secured in a good location, and a new building begun in June, 1953. With the help of a loan from C.M.B.A., a Nazarene architect, and much time, work, and prayer on the part of Brother Craw-

ford and the people, the building was substantially completed and the first service held in it on June 6, 1954, with an attendance of 280—a record at that time. The main sanctuary pews will seat 250 people, with overflow rooms, choir, balcony, and nursery that will accommodate a total of about 500. On May 22, 1956, the building was dedicated with Dr. D. I. Vanderpool, and Dr. B. V. Seals speaking. In a recent revival with Evangelist Martin Leih, many new souls were saved and sanctified. We are enjoying a good year under the leadership of Rev. Raymond E. Friberg pastor.—*Reporter*.

Cheyenne, Wyoming—The youth of Grace Church were strengthened and uplifted in the special Youth Week services, with Rev. Beryl Ellis of Wheatland bringing soul-searching messages. About thirty-five souls sought God at the altar. At the youth banquet on Saturday evening, the special emphasis was the quadrennial theme, "We are His witnesses." Each of the six speakers gave timely hints on witnessing, followed by a special message by Brother Beryl Ellis. Sunday climaxed a glorious time of revival, inspiration, and fellowship with an impressive baptismal service in the afternoon and seekers at the altar at night. The good results of the revival are noted in all phases of the church work.—MARGARET ROARK, Reporter.

Evangelists Dayton and Patricia Lockard write: "After pastoring our wonderful people at Alderson, West Virginia, for two years, we felt definitely led to re-enter the evangelistic field. Since our assembly last July we have worked with

a number of our fine pastors and people, and God has given some good victories. It is a joy to work in the Church of the Nazarene and to win souls for the Kingdom. Wife and I carry the full program and will go anywhere the Lord may lead. We have some open dates for the spring of '58. Write us, Route 2, Box 312-C, Charleston, West Virginia."

Pastor E. A. Wells writes from Burnwell, West Virginia: "Coming to this church in October of 1956, we found a few faithful members praying and trusting the Lord. God has blessed the services, souls are praying through to victory, and fifteen members have been added to the church. Our Sunday school has practically doubled, and a young people's society and a Junior Society have been organized. Our church has been completely remodeled inside, and a new heating system installed. Our people are united, praying, and sacrificing, and we thank God for His many blessings. We love the Church of the Nazarene and what it stands for."

Somerset, Pennsylvania—Special Youth Week services were greatly blessed of the Lord and thus were continued for an additional week. Rev. Hazel Fraley was the evangelist. Her straightforward, Spirit-anointed messages brought many victories to the church, and souls were saved and sanctified. We thank God for Sister Fraley's ministry. This was one of the best revivals our church has had for some time. We have a fine group of praying people in the Somerset church.—GEORGE EMMITT, Pastor.

Evangelist C. M. Whitley and wife report: "At this writing we are in Houston, Texas, with our good brother, Rev. M. B. Cain. We wish to thank our many friends all over the states who have prayed for us. God has heard and answered prayer and we are back in the field, and God is blessing, with souls praying through to victory. We have some open time in the summer; also we will be in California again this fall and have some open time in October we'd like to slate in that section. Write us, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Pastor Paul Darulla reports from Wheeling, West Virginia: "We recently had an excellent revival with Evangelist-Violinist D. E. Patrone as the special worker. The crowds were among the best we have had, and God gave forty seekers at the altar. Brother Patrone is a wonderful and versatile worker; sings well, plays the violin with unusual ability, and is a dynamic preacher of the gospel. Finances came in easily, and a good spirit continues in the services. The church board voted unanimously for Brother Patrone to return in '59. We are closing our sixth year with this wonderful people, and thank God for what has been accomplished; our church is debt-free, the Sunday school is averaging the highest attendance in its twenty-five-year history, and we praise God for His blessings on the church and in our ministry."

Kerrville, Texas—After much prayer our people felt led of God to call Evangelist Thomas Hayes for a revival, with Rev. Charles Tryon as the singer. Certainly God gave us one of the best revivals in the history of the church, with souls being saved and sanctified in old camp-meeting style. Nightly the altars were lined with seekers, and God gave an outpouring of His Spirit. Because of the people who came we had to have more room, and the services closed at the Southwest Texas Methodist Encampment here in Kerrville. Brother Hayes includes the ministry of healing, and more than twenty people experienced God's healing in their bodies. The evangelist and song evangelist, with many of the people, prayed and fasted—this was the key to the success of the revival. Finances came easily, and the revival fires continue to burn. Our people are united, attendance is increasing, and a building program is being planned. Brother Hayes and Brother Tryon surely are God's humble, Spirit-filled messengers, and we greatly appreciated their ministry with us.—DAVID A. HESS, Pastor.

Our New 1957



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ACT AT ONCE

Kankakee, Illinois—The Olivet Nazarene College Church is making splendid progress under the ministry of Rev. Forrest Nash, who came to us on January 6. Financially, numerically, and spiritually the church is maintaining a healthy growth. The altar was filled with seekers the last two Sunday evenings in January in the regular services. The excellent ministry of Brother Nash is much appreciated, and his wife and family make a fine contribution to the college and church community. Our five-day youth revival, which closed Sunday, February 3, under the leadership of Dr. V. H. Lewis, was very fruitful in the large number of young people brought into the kingdom, and into the experience of holiness.—C. S. McCLAIN, *Church Secretary*.

Creston, Iowa—Our church closed a revival on February 10 with Evangelist J. T. Drye and wife as the special workers. Brother Drye preached nightly under the anointing of the Lord, and this was said to be the most successful revival in the church's history. Our church was brought before the city in a complimentary way, and pastors and people of the Baptist, Christian, Presbyterian, and Salvation Army churches participated wholeheartedly. Brother Drye's messages were outstanding, and each night he quoted from memory more than 150 verses of scripture. Mrs. Drye's contralto solos brought added blessing to each service.—H. F. SMITH, *Pastor*.

Evangelist D. D. Mackey and family write: "We have a deep sense of gratitude to God, the pastors, and people with whom we have worked in revivals this past year. In many instances we have seen remarkable demonstrations of God's power in souls seeking and finding God, and additions to the church. We are now making our home in Bethany, Oklahoma, where our teen-age daughter, Debra, attends school; generally we travel as a trio. I take some meetings alone, preaching, singing, and playing a dozen musical instruments. This last year we conducted some revivals in and near Oklahoma City, so we could drive back and forth from home. Recently we concluded a revival at our First Church in Springfield, Missouri, and at this writing are at Compton, California, with Rev. James Young. After more than twenty years of evangelism, we are increasingly grateful for the opportunities afforded us in the Church of the Nazarene. We love the church and appreciate our leaders, general, district, and local. We have a few open dates and will be glad to fill them as the Lord may direct."

Rev. Herbert E. Lilly writes: "I have resigned as pastor and am now available for meetings. I enjoyed five and one-half years with the wonderful folk at Payette, Idaho, and the Lord richly blessed our ministry. We have seen substantial increases in every department, and it has been a privilege to participate in many of the community movements and fellowship. We feel our leaving these good folk is in accordance with the Lord's will. Write me, 324 Ivy Street, Nampa, Idaho."

ENROLL THAT FAMILY IN MARCH

Have you found a family in your neighborhood to enroll in Sunday school?

THIS MONTH IS THE TIME

"BY ALL MEANS SAVE SOME"

Abilene District Annual Preachers' and Workers' Convention

The annual preachers' and workers' convention of the Abilene District was held at Wichita Falls First Church, January 15 to 17, with Rev. Buford Burgner, host pastor. The theme of the convention was "Revival in Our Time."

Rev. Orville W. Jenkins, district superintendent, presided in his usual efficient manner and set the spirit and tone of the convention with his challenging keynote address.

Dr. D. I. Vanderpool was the principal speaker. His wonderful messages challenged and inspired both preachers and workers to endeavor, in a practical way, to bring about a dynamic revival in our time.

The ministry of Dr. and Mrs. R. H. Cantrell was a blessing to the convention. President Cantrell presented the work of Bethany Nazarene College, and also gave a helpful paper on "Promoting Attendance at the Revival." Mrs. Cantrell shared with our district N.F.M.S. president, Mrs. Orville Jenkins, in ministering to the wives of the preachers on the district.

The devotional messages given at the opening of each session were a great blessing. Papers were presented by ministers of the district on various phases of the convention theme, with the presentation of each paper followed by a panel discussion and questions from the audience.

At the close of one evening service a fine group of young people testified to their willingness to be used of God in any capacity He should choose, as they came to the front for the closing prayer. The convention closed with a spontaneous altar service in which several young people sought and found God in forgiveness of sins and others found heart cleansing.—*Reporter*.

The Mount Baker Zone of the Washington Pacific District recently completed a glorious Youth Week zone revival. It began with a "kick-off" banquet and services in four different churches—Anacortes, Bellingham, Clearview, and Hall's Lake. Nearly every pastor and church co-operated every night. Several hundred were reached by the very splendid messages of Rev. Whitcomb Harding, and more than thirty young people dedicated their lives to the will of God in the closing service.—*MEL LAWS, Zone Chairman*.

Central Ohio District N.Y.P.S. Tour

The Central Ohio District N.Y.P.S. tour, the first ten days of February, proved to be one of the greatest tours in the history of the district. Dr. G. B. Williamson spoke with unction and challenge to our youth.

The tour emphasized the prior claim of God in the life of a young person. The effectiveness of Dr. Williamson's appeal was evidenced in the fact that 700 young people came forward to testify to their consecration to the will of God in their lives. Also, there were 135 who gave their names and addresses indicating that God already had made known His will for their full-time services.

The co-operation of our pastors and local presidents was shown in that there were 3,710 persons present for the rallies; this made an average attendance of 371 per service. There was representation from 110 of the 121 churches on the district. In addition, \$2,000.00 was received toward the N.Y.P.S. project of building a housing unit for youth work at the campground.

The high light of each service was the manifest presence of the Lord. We believe that this tour with its emphasis will make a lasting impact upon the youth of Central Ohio under the efficient and wise counsel of our district superintendent, Dr. Harvey S. Galloway.—*JOSEPH E. NIELSON, District N.Y.P.S. President*.

Orland, Indiana—January 20 was a great day for the congregation here—the dedication of our new 40 x 60-foot sanctuary, a beautiful edifice. The great dedicatory address by Dr. Paul Updike, district superintendent, has brought a good response. Many friends in the community have expressed their appreciation for the Church of the Nazarene as presented by Dr. Updike. In January we had our first evangelistic campaign in the new building, and God blessed in giving the greatest revival the Orland church has seen. The fine ministry in sermon and song of Evangelist George Gillespie and family was appreciated by all who came; they carry the full program of preaching and singing. In spite of icy, cold weather, the attendance was the best ever. Our people would like to express a heartfelt gratitude to friends around the world who have invested in church extension, which made possible the completion of our lovely sanctuary.—*H. W. SOWARD, Pastor*.

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Hawaii District Assembly

The fifth annual assembly of the Hawaii District met in the beautiful new sanctuary of the Wahiawa church, February 7 and 8, with Rev. Joe Wright as host pastor. Our esteemed and much loved general superintendent, Dr. D. I. Vanderpool, endeared himself to our Hawaii Nazarenes as he presided with grace and understanding. His Spirit-anointed messages were received most graciously by our people.

Highlighting the district assembly and conventions were the near-unanimous votes on all major offices. Rev. Cecil C. Knippers, who has served the district so well since its organization, was hilariously re-elected with a unanimous vote for one year. Then upon unanimous vote of recommendation by the district advisory board, the church school board chairman, and the N.Y. P.S. president, the call was extended to a three-year term, unanimously. Much blessing attended the voting. The assembly responded by offering to have the churches pledge enough money locally to send Superintendent Knippers to the District Superintendents' Conference. Also re-elected unanimously were Mrs. Cecil Knippers as N.F.M.S. president and Rev. H. W. Meadows as N.Y.P.S. president.

Special guests in the assembly were Mrs. Vanderpool, wife of our general superintendent, who endeared herself to Hawaii Nazarenes; Dr. and Mrs. Bruce E. Deisenroth, who ably presented the interests of Pasadena College to our people. Rev. Cecil Knippers and Mr. Anthony Nakamoto were elected as trustees to the college.

Highlighting the district superintendent's report was the fact of a 20 per cent gain in church membership, as well as a proportionate gain in all other departments. Hawaii marches on under the banner of holiness and full salvation.—H. W. MEADOWS, *Reporter*.

Dr. Mel-Thomas Rothwell writes that he has the date of June 5 to 9 open in his schedule for a week-end revival or holiness convention, preferably in Ohio or Indiana. Write him, % Eastern Nazarene College, Wollaston, Massachusetts.

Shelby, Ohio—We thank God for the spirit of revival in our church. The nearly two hundred who comprise the membership are for the most part spiritual and progressive-minded folk who are co-operative and willing to work for

the Master. The services are a joy to attend. During the past eighteen months the church has been almost completely renovated; all classrooms have tile floors, and the main sanctuary has been carpeted, with a new Hammond organ and a grand piano adding to the fine spirit of worship. Last June our people accepted the challenge to organize a church in the neighboring city of Plymouth; this came about in September, with a full-time pastor. This new church is self-supporting, and now we plan to enter another city this month. The Friday evening cottage prayer meeting has been a time of salvation; also souls have prayed through in some of the Sunday-school classes, and the morning worship and evening evangelistic services have been times of joy as souls sought and found God. During this time twenty-five members have been added to the church. God has also given to us a remarkable case of divine healing, which has inspired the faith of all. There is no debt on the church, and at present we are paying about 20 per cent of our income to missions; also there is about ten thousand dollars in the bank to build a new parsonage. It is a privilege to pastor this splendid church.—ELLIS L. TEASDALE, *Pastor*.

ANNOUNCEMENTS

RECOMMENDATION—Rev. James A. Hamilton has been a successful pastor of our First Church in Huntington, West Virginia, for a number of years. His work has shown progress in every department. He is now in the field of evangelism full time. He is one of our best evangelists; you will not be disappointed if you give him a call. He is an elder on our district and in good standing. I trust he will be kept busy. Write him, 4404 Riverside Drive, Huntington, West Virginia.—Edward C. Oney, Superintendent of West Virginia District.

WEDDING BELLS

Miss Martha Culpepper of Morristown, Tennessee, and Billy J. McIntyre of Cherryvale, Kansas, were united in marriage on last December 24, at First Church of the Nazarene in West Monroe, Louisiana, with Rev. R. A. McCormick officiating.

Miss Helen Becker and Mr. Bernard Highland were recently united in marriage at the Waldo Mennonite Church of Gridley, Illinois, with Rev. J. T. Holstein, Nazarene pastor at Pontiac, officiating.

BORN—to Rev. and Mrs. Roy Henck of Plattsburg, New York, a son, Rex Peter, on February 11.

—to Rev. and Mrs. R. L. Spinks of Lake Charles, Louisiana, a daughter, Debra Kaye, on February 8.

—to Rev. and Mrs. Daniel Colby of Peabody, Kansas, a daughter, Danielle Ruth, on February 7.

—to Rev. and Mrs. Elmer O. Nelson of Balboa, Canal Zone, a daughter, De Light, on February 6.

—to Rev. and Mrs. C. Philip Williams of Richmond, Missouri, a son, Charles Philip, Junior, on February 4.

—to Rev. and Mrs. Paul E. Simpson of Walnut Creek, California, twin daughters, Catherine Jean and Carol Joyce, on February 3.

—to Rev. and Mrs. Otis P. Hutson of Thornwood, New York, a daughter, Mae Yvonne, on January 31.

—to Rev. and Mrs. Roy Sturtevant of Milo, Maine, a daughter, Beth Louise, on January 30.

—to Mr. and Mrs. Jack W. Clark of Olivet Nazarene College, Kankakee, Illinois, a son, Daniel Lynn, on January 29.

—to Rev. and Mrs. Donald White of Kansas City, Missouri, a son, Stephen Wayne, on January 22.

—to Fay and Lydia Ann (Ahlemeier) Dodrill at Cashmere, Washington, a son, Richard Eugene, on January 20.

—to Song Evangelists Charles and Emma Jean Rushing a son, Richard (Rickey) Charles, on January 19.

SPECIAL PRAYER IS REQUESTED by a "pioneer" Nazarene lady in Texas who suffered a bad fall a year ago and is confined to her home with a crippled limb and heart trouble—she misses her church so very much;

by a Christian brother in Indiana that he may be a soul winner for God, also that God may help him and two others in the place where they work that they may win souls in spite of persecution;

by a reader in Ohio that God may answer prayer for healing of a long-standing condition, also for the salvation of his father;

for a Nazarene lady in California who recently suffered a stroke;

by a Nazarene mother in Arizona that God will touch and heal her body for His glory—for years she was active in the work of the church; also that her two sons and their wives will get back to God and the church;

by a Nazarene father and Sunday-school teacher in New York, that his wife may be saved, and also for an unspoken request;

by a Nazarene lady in Texas that God will help her spiritually—"I really need help"—also for a very special unspoken request;

by a lady in Virginia that "my husband will get saved from the awful habit of drink and that he will serve the Lord";

by a friend in Ohio for "a closer walk with God," and also an unspoken request;

by a sixty-year-old Christian man in Brooklyn, New York, that he may be able to find a small apartment that he can afford, away from those who drink.

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British Isles	June 26 and 27
North Dakota	July 1 to 3
Idaho-Oregon	July 17 and 18
Minnesota	.....	July 24 and 25
Chicago Central	.....	July 31 and Aug. 1
Northwest Oklahoma	.....	August 7 to 9
Kansas	.....	August 14 and 15
Virginia	.....	August 21 and 22
Northwestern Illinois	.....	September 4 to 6
Kansas City	.....	September 11 and 12
South Arkansas	September 18 and 19
North Arkansas	September 18 and 19

Continued on page 24

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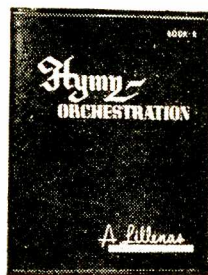
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 Washington Pacific May 15 and 16
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 West Virginia July 4 to 6
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 Pittsburgh July 25 and 26
 East Tennessee August 1 and 2
 Kentucky August 7 and 8
 Michigan August 14 and 15
 North Carolina September 18 and 19
 South Carolina September 25 and 26

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 Northwest May 29 and 30
 Northeast Oklahoma June 12 and 13
 Canada West July 10 to 12
 Colorado July 17 and 18
 Illinois July 31 to Aug. 2
 Iowa August 14 to 16
 Tennessee August 21 and 22
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 New Mexico June 5 and 6
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 Central Ohio July 17 to 19
 Eastern Kentucky July 24 and 25
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 South Dakota June 26 and 27
 New York July 5 and 6
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 Western Ohio July 24 to 26
 Missouri August 7 and 8
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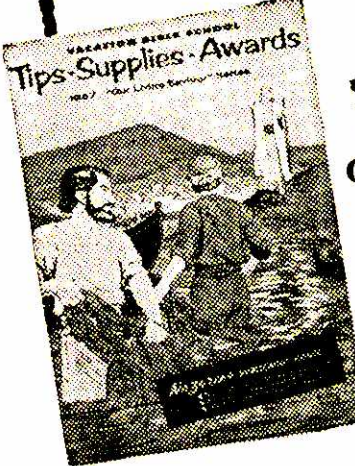
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