

Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

May 20, 1953

Tiles and Bricks Are Falling Again

General Superintendent Young

NEARLY forty years ago when a lad living in Glasgow, Scotland, I was delivering milk in long-handled cans during the early morning hours in the midst of a gale. Slate, tile, and bricks were falling. More than once those missiles came uncomfortably close to my vulnerable head. That evening while recounting the day's events and my narrow escape, I was questioned by my mother's cousin, a Salvation Army officer, who thought to impress me with God's providential care over me by asking, "And who saved you this morning, Samuel, when those slates were falling?" I replied promptly, "I saved myself—I ducked." My elders did not fail to remind me of my blatant unorthodoxy by their shrieks of laughter.

I confess now I was wrong. During the intervening years things have continued to happen, and the falling bricks and tiles of life's sorrows and losses have occasionally found me. Not always have I been able to "duck" them. Bruises have been my lot from time to time, and in the midst of my hurt I have not always asked the right questions. Why me? What have I done that this should happen

to me? These have been my readiest questions. In devious ways God's Spirit has taught me to ask the deeper question: Lord, what wilt Thou have me to do in this situation?

Often I have puzzled over the implications of Romans 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." I have openly confessed my love to Him but have been slower to identify "His purpose." I have had confidence in the truth of this faith expressed, but at times have almost staggered at its inclusiveness—its "all things." More than once I have seen an undesirable situation transformed into His redemptive purpose, and out from the shadow of my cross has shone a light that was His.

Our Heavenly Father, sanctify to my good, to Thy glory, and to the extension of Thy kingdom the things that have happened to me today. They seem so painful, so undesirable, and so void of spiritual meaning. The tiles and bricks are falling again, and some have bruised me, and they hurt. Heal me, Heavenly Father, and show me Thy way, for Jesus' sake. Amen.

"And take . . . the sword of the Spirit, which is the word of God" (Eph. 6:17).

NEWS IN BRIEF

After pastoring the church at Rochelle, Illinois, for nearly four years, Rev. Russell E. Smith resigned to accept the call to pastor the church in Wauseon, Ohio.

Rev. Ralph C. Gray has resigned as pastor of the church in Greenville, Tennessee, and is entering the evangelistic field as of August 1.

Pastor Galal A. Gough sends word from Wichita, Kansas: "Closed wonderful revival Sunday night, May 3, with Evangelist Bernie Smith and Bill Carle, soloist; capacity crowds; 130 victories by actual count. April Sunday-school attendance reached all-time high with average attendance of 847. First Church, Wichita, moves forward with spirit of victory."

Rev. J. B. Gatlin has resigned as pastor of the church at Prescott, Arizona, and is entering the evangelistic field.

Rev. Arnold Carlson has resigned as pastor of the church in Exeter to accept the call to the church in Denair, California.

Pastor J. W. Turpel sends word from Gardiner, Maine: "Just closed successful revival campaign with Dr. Howard W. Jerrett. Fine altar services; evangelist much loved; eloquent, straight, tender, and down-to-earth messages."

Maritime District with Superintendent J. H. MacGregor is having its annual home-missions tour, May 29 through June 14, with Dr. George J. Franklin, superintendent of Northwest Indiana District, as the special speaker.

Rev. T. E. Holcomb has resigned as pastor of Calvary Church in Memphis to accept the call to pastor First Church in Lewisburg, Tennessee.

Rev. Earl Starnes has resigned as pastor of the Queensboro Church in Shreveport, Louisiana, and is re-entering the field of evangelism.

Rev. J. D. Stafford has resigned as pastor of the church in Alexandria, Louisiana, and is re-entering the evangelistic field.

A Christian should be a striking likeness of Jesus Christ. You have read lives of Christ, beautifully and eloquently written; but the best life of Christ is His living biography, written out in the words and actions of His people.—SPURGEON.

"HE ANSWERS PRAYER!"

By Marian L. Knorr

When low before Thy throne I weep,
And cast my burdens there,
The waves of glory o'er me sweep—
I know God answers prayer!

When I pour out my heart to Thee,
And seek Thy face so fair—
Praise God, I feel Thine arms 'bout
me;

I know God answers prayer!

When scalding tears fall fast and free,
In anguish and despair,
The Holy Spirit comforts me,
"My child, God answers prayer!"

Lo, Thou wilt wipe all tears away,
With loving, tender care;
The storm-filled night will turn to
day.

I know God answers prayer!

PATIENCE

For effective Christian service an essential characteristic is patience. In preaching sermons, or teaching a Sunday-school class, or training young people, or engaging in social service, or any other phase of the work of the Kingdom, it sometimes seems that all our efforts are in vain. Instead of being discouraged, we must learn to look anew to the patience of Christ. See how patient He was, for example, with His disciples! For nearly three years He spent time and effort and love and prayer in training them in a new way of life, and all along they seemed to be slow in learning and even slower in putting into practice, and when the hour of crisis came

HERALD OF HOLINESS

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"they all forsook him and fled." Apparently all His work had been wasted, yet after the Cross on Calvary and the tomb in the garden, He called them back again to His service. Remembering, let us in His service never lose heart, but rather, as Peter admonishes, "Giving all diligence, add to your faith . . . patience."—*Christian Observer*.

LIFE

By T. T. Liddell*

LIFE, besides being conscious animation, is also responsibility. This arises from the fact that we live in a world, as well as on a world, of facts. These facts, in some instances, are correlated by the Almighty for the purpose of function and benefit. Any effort to alter this arrangement produces tragedy and chaos. Such willful effort indicates a personal dissatisfaction with, or open disregard for, the previous arrangement. This is, fundamentally, sin.

Also there are other facts of life equally important, not correlated, yet, none the less relative. These facts are handed to us, and we are entrusted with the responsibility of correlating them. The divinely correlated facts are primary; the relative facts that we correlate are secondary; yet there can be no complete life of reality without proper relationship of both primary and secondary facts. God did His share in this process because He was of the conviction that there was no other way that would be right, or workable. This likewise indicates that our share of responsibility must be born of a conviction as to what is the right or the wrong way. The right way is after the pattern of the divine arrangement; any other way is wrong. The results will indicate our devotion to the right or to the wrong.

This leaves no place in the human program for moods, impressions, notions, or self-designed ideas. We must be people of convictions, for which and by which we will either live or die. Herein lies the solution to all earthly, moral, and spiritual instability. Let us tarry at Calvary until we receive the implantation of the all-possessive, Christ-born conviction of life.

*Pastor, First Church, Grand Rapids, Mich.

*Thy prayers and thine alms
come up for a memorial before God
(Acts 10:4).*

Cornelius lived such a godly life that he was visited by an angel of God, rewarded in the salvation of family and household, and in addition was honored as one to bring salvation to the Gentiles.—E. F. WILDE.

Pentecost—Life of the Church

By A. F. Harper*

THE GIFT of the Holy Spirit is for individual Christians, but we rightly reckon that first Pentecost as the birthday of the Church. It was Pentecost that gave birth to the Church, and it is the Pentecostal experience that has kept the Church true to her mission and aggressive in her message.

Pentecost makes a church grow because Pentecost makes witnesses out of followers. Before the outpouring of the Holy Spirit the leaders of the Church had forsaken their preaching and gone back to fishing; after Pentecost the leader of the fishermen became the leading preacher in declaring, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Before Pentecost, members of that first church were a fearful little band huddled together for mutual self-protection, barely holding their own in a hostile city. After Pentecost these same lay people became active. "They, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people." So great was their impact upon the community that in one day "there were added unto them about three thousand souls."

Pentecost is God's antitoxin against the diseases of sin that constantly attack the members and threaten to weaken or destroy the life of the church. Pentecost removes the inward susceptibility to sin and gives a stalwart resistance to infection from constant exposure in a sinful world. When He asked that His followers might have the blessing of Pentecost, Jesus prayed: "While I was with them in the world, I kept them in thy name: . . . I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. . . . Sanctify them through thy truth: thy word is truth."

Pentecost is the great unifying experience that minimizes our nonessential differences and magnifies our fundamental oneness. Pentecost puts each individual church member wholeheartedly behind the supreme purpose of Christ in winning the lost. When He prayed that His Church might have the Pentecostal blessing, Jesus prayed that "they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." He knew that such fundamental unity was necessary to a strong church. It is Pentecost that makes a congregation able to sing:

*Like a mighty army moves the Church of God;
Brothers, we are treading where the saints have
trod;*

*We are not divided; all one body we;
One in hope and doctrine, one in charity.*

*Editor in Chief, Church School Periodicals

We know that Pentecost is the life of the church in America and Britain. Those who are in position to know tell us that it is so in other lands. H. K. Bedwell, who has written the story of the newest addition to our work on foreign fields, the International Holiness Mission of Africa, declares, "We are convinced that the greatest need of the native church today is the experience of Pentecost. Only the native Christian who is baptized with the Spirit of God can be an effective witness for Christ."

Pentecost is the life of the Church!

**If ye then be risen
with Christ, seek those
things which are above,
where Christ sitteth
on the right hand of
God. Col. 3:1**

DATES THAT

Changed the Course of History

By Alpin P. Bowes*

PENTECOST Sunday and the anniversary of John Wesley's Aldersgate Street experience both fall on May 24 this year—the only time they will occur on the same day in our generation. These two great events mark dates that changed the course of history.

Pentecost we recognize as the coming of the Holy Spirit as promised by Jesus and the birthday of the Church. Before that great day, a little band of fearful disciples met behind closed doors, powerless and unorganized. Not even the knowledge of the resurrection of Jesus and His specific commands to make disciples were sufficient to empower these disciples for their great task. But "when the day of Pentecost was fully come, they were all with one accord in one place. . . . they were all filled with the Holy Ghost." In an instant they became fearless, flaming, self-sacrificing evangelists with a message that was powerful and convicting. Obedience to a command alone could not bring such a transformation in 120 people all at once. It took the compulsion of an inner experience of cleansing and filling with the Holy Spirit.

The church in Wesley's day was also powerless, but for a different reason from that which affected the little band of disciples. They had allowed worldliness and association with the state to creep in and rob them of God's presence. Wesley himself was a failure. He had no heart ex-

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perience. He was a dull preacher. He despised the common people. He was inclined to be ascetic, restless, and unhappy. He was unsuccessful in his first pastorate. The Holy Club at Oxford was based on duty and asceticism. He bungled his missionary trip to the Indians of Georgia and found it wise to return to England.

But the experience that Wesley received on May 24, 1738, completely changed his ministry and its effect on others. Let us go back and catch something of the significance of that day to Wesley himself:

"In the evening, I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Jesus Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

Having captured within his own experience the personal faith for salvation, Wesley's effectiveness as a minister at once began to be apparent. But he went on, not only to bring the necessity of the new birth and justification to the church of his day, but to rediscover the meaning of Pentecost in personal experience. This experience he termed "entire sanctification," "perfect love," or "Christian perfection." He preached it himself, insisted that his preachers proclaim it, and taught that it was available for every Christian. He believed and taught that it was a second definite work of grace. He wrote about it in a letter in 1784:

"A gradual work of grace constantly precedes the instantaneous work both of justification and sanctification. But the work itself (of sanctification as well as justification) is undoubtedly instantaneous. As after a gradual conviction of the guilt and power of sin you were justified in a moment, so after a gradually increasing conviction of inbred sin you will be sanctified in a moment."

Our heritage is Wesleyan; our experience derives from Pentecost. This concurrent anniversary of these two dates that changed the course of history is of great significance to every Nazarene. Let us preach and witness, by life and testimony, to the reality of Pentecost today as emphasized by John Wesley. It is the power of God to cleanse from all sin and fill with His Holy Spirit the heart of every believer who will die out to self and yield his life completely to God.

They were filled, and their heart was exalted; therefore have they forgotten me (Hos. 13:6).

To be the recipients of the abundant blessings of God may produce pride and ultimately the sense of nondependence upon God.—E. F. WILDE.



He is able even
to subdue all things
unto Himself

PHILIPPIANS 3:21

Pioneering for Souls

By Ross W. Hayslip*

WILLIAM HENRY HARRISON, president of the great American Republic, once wrote concerning the Methodist ministers of his day who evangelized the Western country. President Harrison characterized them—

"A body of men who for zeal and fidelity in the discharge of duties that they undertook are not exceeded by any other in the whole world. I have been a witness of their conduct in the western country for nearly forty years. They are men whom no labor tires, no scenes disgust, no danger frightens in the discharge of their duty. To gain recruits for the Master's service they sedulously seek out the victims of vice in the abodes of misery and wretchedness. Their stipulated pay is barely sufficient to sustain them while they perform the service assigned them. If in this period a traveler on the western frontier had met a stranger, in some obscure way, assiduously urging his course through the intricacies of the tangled forest, his appearance staid and sober and his countenance indicating that he was in search of some object in which his feelings were deeply interested, his apparel plain but entirely neat, and his little baggage adjusted with peculiar compactness he might be certain that stranger was a Methodist preacher, hurrying to perform his daily task of preaching to separate and distinct congregations; and should the same traveler upon approaching some solitary unfurnished and scarcely habitable cabin, hear the praises of God chanted, with peculiar melody, or the doctrines of the Saviour urged upon the attention of some six or eight individuals with the same energy and zeal that he had seen displayed in addresses to a crowded church of a populous city, he might be certain, without inquiry, that it was the voice of a Methodist preacher."

The natural frontiers of our nation have disappeared, but our spiritual frontiers are greater than ever. The spirit of these early spiritual pioneers challenges us today. Time alters many things but it need not change the spirit of a holiness ministry. The crusaders of the wilderness blazed trails for God and holiness in their challenging days. Help us, O Lord, help us to see that with our many pleasant natural advantages we are doing so little when they with few natural benefits did so much. Give us in abundance, we pray, the spirit of pioneering for souls!

*Pastor, Carthage, Missouri

I'm Sold on Sanctification

By J. B. Deisenroth*

MY son pilots a jet, and I ride the airways occasionally. My wife stays on the ground—no flying for her, she says with that note of finality. A difference in viewpoint! That's life. One day I teased and cajoled her into flying from Los Angeles to San Francisco in a Constellation. She sat quietly and calmly while I pointed to the four droning motors and explained that we were perfectly safe with such rhythmic power bearing us on our way. She seemed to be satisfied. It was not until after we had taxied in that I learned that inside she actually had never quite let down during the entire trip. Emotionally she was helping to keep the plane aloft the whole time.

But what does this have to do with sanctification? It brings a truth into focus. *The sanctified life is a relaxed life.* I have no time for the theory which implies that to be sanctified one must live under a strain, be constantly under pressure, and be weighted with the feeling that it's almost impossible, yet one must try.

Are you sanctified? *Then relax.* The devil isn't about to get you. Sure, you are going to live differently from the world, but if you are sanctified you are going to want to do that anyway. Sure, you must have some backbone; but who wants to be a jellyfish drifting along with the spineless floaters? Any weakling can curse and swear, suck on cigarettes, shift his brains into neutral, and soak up the stuff Hollywood puts out. That's an accurate and almost complete picture of the life of many people of today. The sanctified receive so much more out of life! So relax, sing a song of praise in your heart continually as you go your way each day, and life will be rich and full. Real rest and peace in the fullest sense come only to the sanctified.

I'm sold on sanctification because I find that this blessed experience is so very clearly an integral part of the plan of God as I read and reread the Word. This glorious truth runs unwaveringly through the Holy Book. The sanctified life is the only normal way of life, according to the teachings of Christ and the preaching of His disciples.

I'm sold on sanctification because of my observation of those who are maturing in this experience—not maturing into, but maturing while in, the experience. I do not believe that all of one's problems are solved because he is sanctified, but I do believe that being in the experience gives one the best possible approach to the solution of every problem. Don't make any mistake, life has its knotty problems for the sanctified; the baptism with the Holy Spirit does not make one a robot. Our personalities may have some pretty rough edges which sanctification will not automatically smooth out, but the sanctified soul is constantly drawing upon divine grace as he overcomes and corrects personality warps and mental

distortions. Many wonderful people living the sanctified life have been an inspiration to me.

I'm sold on sanctification because it is the antidote of the great sin of the age, selfishness. As one matures in sanctification, self-interest becomes less and less powerful. *His kingdom and others* absorb the entire life. Disappointments come to all but, as the sanctified Christian matures, his heart will be less and less torn up by disappointments which cross his path. Resignation to the will of God becomes increasingly easy and natural.

So sanctification is a *word, a crisis experience, and a life.* Its possibilities are tremendous. Let us not permit our human frailties to keep us from exploring the limitless opportunities which this grace provides. Praise God, the garments of righteousness become more lovely and beautiful the longer they are worn.



A Bible Conference for Bible Emphasis

By Willard H. Taylor*

SEVERAL months ago a seemingly endless series of questions crowded my mind begging for serious consideration. These questions burst out of two incidents. The first was the reaction of several persons to a certain preacher. These folks expressed their reason for enjoying his ministry in these words, "Brother _____ is a Bible preacher." The second was the extensive reading of a number of religious magazines. In these periodicals I found innumerable advertisements of Bible conferences, most of which were held on campgrounds during the vacation season.

The questions that plagued me daily for several weeks had to do with two phrases—*A Bible Preacher* and *A Bible Conference!* Is a strongly Bible-centered ministry the secret of an attractive ministry? Have we ministers turned too much to life-situation and doctrinal preaching for our own good? Are we too "topical" in our ministry? Are we Nazarenes too wrapped up in the clever and sensational element in the pulpit? Have we allowed ourselves to be caught in the one-time-crowd-getting method? Should we not return to a carefully planned program of spotlighting the scriptural aspect of our ministry? My observation has been that the *Bible preachers* and the *Bible conferences* get the crowds. Would we dare admit that the Bible-centeredness accounts for it?

The big question that haunted me day and night was this: Why don't Nazarenes have Bible con-

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ferences? We have holiness conventions; and we need them. But why can't we have Bible conferences built around a ministry of scriptural holiness? If we believe the exposition of the Bible to be basic to our task, would it not be profitable also to approach our task by this method of highlighting the Word of God?

Out of the struggle of my spirit with these questions came a vision—a vision of a Bible conference in my local church, which would be built around the theme of holiness. I was almost persuaded to cast the idea aside because of the tremendous cost involved for such a short ministry—but God pressed me. My fleece took the form of an invitation to Dr. Harry E. Jessop to be the preacher. I explained to him my objective, and his immediate reply was affirmative.

The program as finally developed was limited, but it represented a beginning of something which the church people hope will grow into a ministry of far-reaching proportions. The conference was held Wednesday through Sunday. Day services were questionable, so we decided to have two sessions nightly. A Bible study period was conducted from seven to eight o'clock with Mr. Bernard Seaman, former instructor in Hebrew at Nazarene Theological Seminary and layman of Chicago First Church, teaching a class on the theme "Backgrounds of Holiness in the Old Testament." At eight o'clock Dr. Jessop, one of America's great Bible expositors, preached on the theme "From Egypt to Canaan—a Spiritual Interpretation of Some Old Testament History."

The results of this venture in Bible emphasis exceeded our fondest hopes. First of all, there was a sustained attendance at both periods. We had the highest percentage of attendance we have ever had. Those who came the first night returned every night. Then, a new devotion to the Word was created. Everyone brought his Bible. Reports came to us of rejuvenated family Bible reading and prayer. In addition, our friends were attracted to the services. They, too, returned

A Thankful Heart

By F. W. Davis

*I lift my heart to Thee, O God,
In gratitude and praise
For all Thy blessings of the past,
And those of future days—
For well I know, if I shall live,
Thy blessings still shall flow
Across my soul in greater joy
Than I could ever know.*

*I thank Thee for my faithful friends,
For sunshine and the rain,
And every blessing hid or seen,
Tho' some may come thro' pain.
O God, accept my thanks to Thee
Each time I come to pray,
And grant each day that I shall live
Will be Thanksgiving Day.*

nightly. Although the purpose was not essentially evangelistic, the Spirit of the Lord visited us and the whole church was revived and lifted to new levels of devotion. We are already planning a Bible conference for next year.

Why not a Bible conference for Bible emphasis in every church this year?

Let's Wear Our Shoes Out—

UPSIDE DOWN!

By Ila R. Monday*

I HAD already finished reading the story of Fairy Chism by Carol Gish, *Touched by the Divine*—but there was one special thing that stayed with me—and bothered and prodded me. Perhaps it has done the same with you.

On page 29 of that book it says, "Fairy prayed so constantly that when she went home for the Christmas holidays her mother gently remonstrated with her over the condition of her shoes, the toes were worn through!" *The toes!*

Everyone, I suppose, wears out his shoes in a little different way. Some run them over on the outside of the heels, some on the inside; some wear them out first across the center of the sole. Some folk seem never really to *wear* them out—some need new ones often.

But how many of us, I wonder, have had to throw them away because they were worn out across the tops of the toes—from kneeling to pray?

But since God has pointed so definitely to that passage in the recording of Missionary Chism's life, I am praying more and am closer to the Lord and happier for it. Praise His name!

Let's do it—those of us here at home. Let's even try to top those (in our prayer life) of our missionaries on foreign soil! It'll take some praying—but let's keep the tops of the toes of *our* shoes pressed to the floor more often—in humble prayer!

Are we "too busy"? The devil can always find a way to keep us "too busy to pray"—if we let him! If we are in the business world, how about *kneeling* to pray before the evening meal? How about *kneeling* to pray before we settle down with the evening's reading? How about rising thirty minutes earlier in the morning and *kneeling* to spend that time with the Lord?

If we are housewives in the home, Satan will still try to find ways to shorten the prayer life—but let that telephone ring, put off the laundry a little while, do the dishes later—and *kneel* to pray! What about Fairy, and our missionaries still over there—didn't they have more to do than we have? The struggle at times for even livable quarters, the night and day working for souls—but always finding time to kneel and pray! How? Isn't it by putting personal interests *last*? They *make* time!

*Cincinnati, Ohio

Let's think again of Fairy Chism. Can't you just see, as the shine wore off the tops of her toes, how much more shining became her face—and her heart? I believe we can all make that kind of transfer, don't you?

Wonderful things are being accomplished by the Lord, through prayer! Think how tremendously much more can and will be done when we *all* start wearing out our shoe-toes—upside down!

STUDIES

In the Epistle to the Hebrews

By H. Orton Wiley*

I. INTRODUCTION

THE Epistle to the Hebrews is a divinely inspired commentary on the history, ritual, laws, and legal precedents of the Old Testament. "We can scarcely conceive of anything more dignified," says Dr. Adam Clarke, "than the opening of this Epistle; the sentiments are exceedingly elevated, and the language harmony itself." But many critical problems attach to it—problems of authorship, the language in which it was written, the people to whom it was addressed, and the purpose for which it was written.

The Authorship of the Epistle. Since no name is attached, the authorship of this epistle has been a matter of much speculation—especially from about the third century to the present. The ancient and most generally received opinion ascribed it to Paul, especially as to its content. Justin Martyr so regarded it, as did Pantaenus, one of the earlier founders of the celebrated Alexandrian School. Clement of Alexandria held that Paul wrote it to the Hebrews in the Hebrew language, and that it was translated into Greek by Luke. Origen took the same position, holding that it was written by Paul in Hebrew and was translated by either Clement of Rome or Luke. The testimony of Jerome, perhaps the greatest of the Western Fathers, is explicit and valuable as to its Pauline authorship. Clement of Rome quotes from it as scripture before the close of the first century; and the Old Latin Version, translated during the second century, included it. Thus the testimony runs far back and very close to apostolic times.

Among other theories may be mentioned these. Tertullian held that it was written by Barnabas; others, by Sylvanus; and still others including Luther, by Apollos. As to why no name was attached, we have this statement from Clement: "But now, as the blessed Presbyter used to say: since the Lord who was the Apostle of the Almighty was sent to the Hebrews, Paul by reason of his inferiority, as if sent to the Gentiles, did not subscribe himself an apostle to the Hebrews; both out of reverence for the Lord, and because

he wrote of his abundance to the Hebrews as a herald and apostle of the Gentiles."

To Whom Was the Epistle Addressed? Another question which has long engaged scholars concerns the proper destination of the epistle. Some have thought that it was intended for all Hebrews wherever they might reside; but the fact that the writer refers to specific groups easily refutes this position (cf. 13:18, 23). Hence most scholars now assign the epistle to some locality, and it is suggested that it might be Asia Minor, Galatia, Corinth, Thessalonica, Spain, Rome, Antioch, Alexandria, or Palestine. The most ancient opinion, however, is that the epistle was addressed to the Jews living in Palestine.

The Purpose of the Epistle. It is clear that the author is writing to the Hebrews in order to warn them against a lapse into Judaism. However, this epistle is not merely a warning against going back; it is an exhortation to go forward into the fullness of the new covenant. It is interesting in this connection to note that there is no reference in the entire epistle to the Passover. The writer assumes that they had been delivered from death by the blood of the Passover Lamb, and that they had been led out by "a mighty hand and by a stretched out arm." Hence he views them as in the wilderness journeying to their promised inheritance. So here, the author assumes that those to whom he was writing had been delivered from the guilt and power of sin, and his exhortation is that they linger no longer in the transition state but press on into their spiritual inheritance—the new covenant, in which the law of God is written in the hearts and minds of His children.

The Victory of the Broken

(Psalms 84:11)

By E. Wayne Stahl

*A fountain of splendor that morning was stream-
ing*

*Like liquefied silver; it gushed from the
ground.*

*And in it a beauty excelling rich dreaming,
That bright summer morning, with wonder I
found.*

*Oh, what could have caused such ineffable
brightness?*

*For all other lusters it seemed to surpass.
But when I came nearer, with seeking forthright-
ness,*

*'Twas the sunshine reflected from fragments of
glass!*

*Does your life by affliction seem shattered and
broken?*

*But "the Lord . . . is a sun," He, your Helper
Divine,
Giving "grace," and then "glory." To you it is
spoken;*

Reflecting that glory in trouble, you shine!

*President Emeritus, Pasadena College, Pasadena, Calif.

MIRACLES

By Frances B. Erickson

Many say the time of miracles is past—

*That God is somehow limited in power today;
The Hand that guides the course of myriad worlds*

*No longer heals the sick, or stoops to save!
They think God's love has changed with fleeting
years;*

So they languish, hopeless, in their sin and fears.

But, oh, they are in error, to be sure.

*God changes not! His power is just the same!
The blood of Christ still heals the sin-sick soul,
Transforms the life, and breaks each fettering
chain.*

These miracles are real to all who seek

*Redemption in the fount of Calvary.
God is the same! He heals, and saves, and keeps—
I know, for He has done as much for me!*

Shamgar Also Delivered

By Louis McCurdy*

*And after him was Shamgar the son of Anath,
which slew of the Philistines six hundred men
with an ox goad; and he also delivered Israel
(Judg. 3:31).*

SHAMGAR lived over thirty-three hundred years ago at a time when the Philistines made border raids on Israel. They came in groups and carried away the crops and most of the livestock of the Israelites, leaving them barely enough to keep them from actually starving. Possibly they could have placed them under tribute, instituted military rule, and imposed a heavy tax; but they seemed to take this method of harvest raids that kept the people of Israel little better off than slaves.

Let us suppose that on the first day of the raids Shamgar saw the raiders loading up his own farm crops. There would be no need for all of those six hundred to come to any one farm; the number would likely be twenty-five or thirty men. One group would stand guard while another group loaded the grain. Another band would look for the livestock, which Shamgar's wife and youngest boy were guarding near the well in a steep-walled canyon. The only approach to that well of water led down a well-worn trail in the bottom of a deep coulee that was thick with bushes. Shamgar ambushed them as they came, and his two teen-aged boys took care of the carcasses, so that Shamgar would be ready for the next group as they came. So day after day Shamgar put out the bait, and lay in wait until all the six hundred were piled into the bottom of the canyon awaiting disposal.

Let us notice the wisdom which Shamgar must have used; part of his family near the well of water—a bait for those who strayed away from the main group of Philistines. A few of the Christians living close to Christ, the Fountain of Waters, is a fine bait to draw sinners to the kingdom of God. And those who break away from the old environment and the old sinful crowd are much easier to get converted. We could keep watch for such—they are the best prospects for salvation.

Shamgar slew those six hundred Philistine raiders with that one ox goad. He may have used a different method to do it. The text implies that he did it while the left-handed Ehud had all of Israel's able-bodied men in an army chasing the Moabites towards the east. Shamgar may have had to organize all the aged, the infirm, and the women to stop the untimely raid of the Philistines from the west.

Let us suppose that he set his trap in a hollow place on the main trail that the Philistines would travel on their way home with the spoil. At a curve in the road, lined with brush, Shamgar lay in wait for the first loaded wagon. Half a dozen sheaves of grain lay on the road. The driver of the ox wagon stopped, and he and the five guards stooped for the sheaves. The ox goad contacted the six heads in succession, and Shamgar's helpers loaded the corpses into the wagon, and one was assigned to drive that wagon over the hill. Thus the wagons following behind would not suspect any danger in the low part of the trail that they could not see. Wagon after wagon came and went until the six hundred were piled into a coulee, and the loaded ox wagons were on their way back to Israel's granaries.

"And he [Shamgar] also delivered Israel." Even while the trained fighters were chasing the Moabites, there were enough left in Israel to do some fighting—and there is a lot of secondary talent in most of our churches that is not used. The possibility in the immature and the spiritually infirm Christians is often overlooked. Maybe they are immature and infirm because they have never been trained. Use them. Those with secondary talent are not to be despised. Quite often they have more faith to back up their activity than do those of greater ability. They are neither trained workers nor leaders, but they can help the leaders in many ways.

Shamgar delivered Israel and *saved the crops*. God is still interested in the material welfare of His people. It would be a great encouragement to them after many years of losing their crops to know that by their own efforts they could save them. And many church people have lost faith in their own efforts to boost the work of the church, and thus have lost faith in God, who blesses those efforts.

And so Shamgar delivered Israel and *increased their faith*. Probably they had asked God to stop those raiders many times, when all the time the answer was within their own power. Once they

*Pastor, Bowden, Alberta

did it, they got a new hold on God and His promises—besides a new confidence in themselves. And they probably grew in divine grace by learning new methods of defeating their enemy.

“And he also delivered Israel.” Go thou and likewise deliver your church from the enemy who is making raids upon it.

“Died in Action”

By Edith Carey*

MANY families have received this heartbreaking message telling them of the loss of a loved one. Our hearts ache in sympathy for them but, instead of considering these sorrowing ones, a thought regarding the soldier himself comes slipping into mind, that seems applicable to us as Christian soldiers.

He could not die in “action” if he were in the rear in some secure, sheltered place. He must have been up near the front within range of the enemy’s weapons.

When the call came to move into the battle area he knew it might be his turn to fall, to make the “supreme sacrifice” for the principle he was fighting for. Perhaps it might be his lot to fall long before there was evidence of victory. But he obeyed the command, took the risk, and stood in his assigned place. Would that every Christian were doing the same; that, when the battle opens and God gives the call, every Christian would take the risk, step into his assigned place though it might mean a real sacrifice of time, strength, yes, possibly even life. It certainly will mean that some of the enemy’s bullets will whistle around. But whenever any kind of victory is won it always signifies there has been some kind of contest.

Many are ready to work long, weary hours, literally wear out their bodies for material things; but they are afraid of getting overtired in the Lord’s work. Then they say they must “take care of their bodies.” Right, we must do just that; but God wants our bodies, along with the rest of our being, wholly consecrated to Him. Then it is His right to ask the full sacrifice of it in His service. This is not an unreasonable service (see Rom. 6:12-13; and 12:1).

When we count up the heroes of the Cross, notice how many live beyond the average life span, though always laboring to the limit of their strength; and God will cover His soldier with a bulletproof shield as long as there is another shot He wants him to fire.

When we come to the end of life and it is announced that we have “died,” can it also be said that we “died in action,” that we were standing in our place, right in the battle line up to the last day and hour of life? Are we ready to pray, ready to give, ready to labor, ready if necessary

*Johnson, Vermont

to struggle on in weariness, pain, and sacrifice until the whole of our life has been laid down, a “supreme sacrifice” for the cause of the kingdom of God in this world?

It is fine to sing, “I’m in this army, this glorious army,” but let’s be sure we truthfully sing, “At the front of the battle you will find me.”

It is not the fact of dying that means so much, but it is *how* we die—as idlers, shirkers, wasters of time, or as those always active, always doing something. How blessed to have death find us still fighting the good fight of faith, and to have our epitaph read, “Died in action”!



Glorify the Father

By Ralph Valentine

I BELIEVE that Christ had an abiding ambition for His disciples, that they might let their light shine before men so that men would see their good works and glorify the Father. It is worth all the struggles of a lifetime to feel that a few of our days were really directed by the Lord.

I spent the night on a train and most of the night in prayer, then drove forty miles to my first preaching appointment. I preached in the morning and raised money for a building; then drove about twenty miles and preached at a schoolhouse and had a wonderful altar service that lasted for about an hour. Drove another fifteen miles and visited with a pastor for a while and then preached again and had a second altar service. At the close of the service the pastor came up to me and said he had arranged for me to stay with his unsaved brother-in-law out in the country.

For a moment I was disappointed, for I was really tired. Then I heard him say, “Perhaps you can help him. He lifted his hand for prayer.” I suddenly came to and said, “That will be fine.” He then introduced me to his brother-in-law, Mr. Curley, and his family, and I went out to his ranch home to spend the night.

They put the children to bed and his wife made coffee and we sat around the kitchen table talking. I was so tired, my mind wouldn’t work. He got up to put some more wood into the stove and I turned my face to the wall and prayed a short prayer. I said, “O Lord, here is a needy soul, but I am all run-down. Won’t You please rewind me?” And the Lord very graciously touched me.

The man came back and for thirty minutes fired questions at me and the answer was always ready. Finally, I said, "Mr. Curley, you can prove all I have said in five minutes if you will get on your knees and pray." He looked over at his wife and she nodded her head in assent and we knelt by our chairs.

I challenged him again, and said, "Mr. Curley, be a man. Head the way into the kingdom of God."

He hesitated a moment and then began to pray. You could tell from the deep, smooth tones of his wonderful voice that he was in dead-earnest. His prayer went something like this:

"O God, I don't know how to pray but will have to begin sometime," and he began to pray. It was only a few minutes until he prayed through. Then his wife prayed through. Both were marvelously saved.

I went off to bed about three o'clock that morning and knelt by my bed and I said: "O God, let me be a doorkeeper in the house of the Lord. Let me take people in and let me introduce them to Jesus and then slip away and hear them revel in their new-found love. If I may do that, I'll not envy kings their crowns or thrones or dominions." I was too happy to sleep by then.

Mr. Curley then went to Northwest Nazarene College and attended college and graduated and is now pastoring one of our very fine churches in Nampa. This, I think, is his second pastorate.

His hired hand was saved soon after Mr. Curley was. He also was called to preach, graduated from Northwest Nazarene College, and is now a pastor in one of our very largest churches and doing an excellent job.

This closed one day of my life I feel was directed by the Lord. To God be all the praise!

In Quietness and Confidence

By Nona Keen Duffy

In quietness and confidence

*Shall be my strength today;
My faith in God has brought me peace
And leads me in His way.*

Whatever problems come, I'll meet,

*And will no quarter ask;
In quietness and confidence
I'll move from task to task.*

In quietness shall be my strength,

*For I am strong and free,
When I feel God is in my heart
And know He's guiding me.*

His strength upholds me as I work;

*His light makes plain my way;
His power protects me step by step
And blesses all my day.*

Washington, D.C., via Dayton and Lexington

MY SPRING travels took me first to the annual preachers' meeting of the Western Ohio District. Dr. W. E. Albea, superintendent, presided, and General Superintendent Samuel Young was the chief speaker. Dr. Young addressed the preachers and their wives four times and preached at the two night services. His discriminating humor, practical wisdom, and deep concern for the work of God and the church made a significant impression upon both preachers and laymen. Once again I thanked God for his leadership in our church.

The Western Ohio District is one of the largest and most progressive in our church. Its program, under the direction of Dr. Albea, is intelligent, well-rounded, and deeply spiritual. Dr. Albea and his collaborators love God and the church, know where they are going, and place first things first without neglecting the secondary.

I spoke four times to the preachers and their wives and greatly enjoyed their fellowship. On Sunday morning preceding the convention, I preached at First Church Dayton, where my good friend of many years, Rev. W. B. Walker, is the pastor. That night I brought the message at the Dayton Parkview Church. Rev. C. B. Hail presided in the absence of the pastor, Rev. O. A. Singleton. It was a real privilege to minister to the people of these two churches.

My Easter convention was with the Lexington, Kentucky, First Church, where Rev. D. D. Lewis is pastor. Dr. L. T. Wells, superintendent of the Kentucky District, was present in most of the services in spite of his many duties. Dr. Wells, Brother Lewis, and the people stood by me, and I had a wonderful time preaching. On Easter Sunday there were 235 in Sunday school, and the preaching services were well attended. God is especially blessing Brother Lewis' ministry. On the Sunday after I left, God broke in and fourteen souls prayed through.

On Good Friday, union Nazarene services were held at the Kenwick Church of the Nazarene in Lexington, where Rev. Ralph Ahlemann is pastor. I preached in the morning, and in the afternoon Dr. Basil Miller brought one of the greatest messages I have heard. He was in a meeting with Brother Ahlemann and his people.

While in Lexington, I spoke in Asbury Theological Seminary, Wilmore, Kentucky. I felt perfectly at home in this seminary, which stands for the Wesleyan doctrine of entire sanctification. This institution is to be congratulated on the work which it is doing for God and the cause of holiness. Its president is Dr. J. C. McPheeters, who is also editor of the *Herald*, formerly known as the *Pentecostal Herald*, founded and edited for many years by Dr. H. C. Morrison.

My next stop was at Washington, D.C., where I attended the annual meeting of the Religious Press Association for three days and two nights.

In spite of its many sessions, I found time to visit Rev. Roy Stevens, pastor of our First Church in Washington, D.C., and a few other friends. Brother Stevens took me out to see their new church. It is beautiful and does credit to our whole denomination. This suggests another thing which especially impressed me on my spring journeys. It is the way God is helping our people to construct substantial church buildings. At Dayton First, Brother Walker and his people had just

completed a new church building and parsonage, of which they are justly proud. The same may be said of the edifice at First Church, Lexington, which has been recently finished. In addition, the two other churches I preached in—Parkview at Dayton and Kenwick at Lexington—are planning to erect new buildings soon. Thank God for buildings which are adequate for our work and which will honor the great God whom we serve.—THE EDITOR.

THE QUESTION BOX

Conducted by Stephen S. White

Q. In I Cor. 1:2, Paul says: "To them that are sanctified in Christ Jesus," and then in 3:3, he declares, "For ye are yet carnal." How could they still be carnal if they are sanctified?

A. Sometimes the word sanctify in the Bible is used to designate those who are only saved or regenerated as well as those who are entirely sanctified, or sanctified wholly. Theologically sanctification begins in conversion, or regeneration, but is not completed until we get the second blessing, or entire sanctification. In I Cor. 1:2, sanctification is used with reference to the saved, or regenerated. Such people still have the carnal mind, or the sin nature. This double use of the word sanctify is somewhat confusing, as your question indicates. Because of this, the present-day holiness movement seldom employs the term in this way, or with reference to those who are only saved, or regenerated.

Q. Do you believe that Christians today have the same power that the apostles are described as having in the New Testament?

A. Yes, insofar as their lives and the times warrant or demand such power. God never gives us power just for the sake of power. He has sense, or reason, and uses it. He will not give me power that the purity of my life does not warrant, and neither will He give me power that the times in which I live do not demand. As light increases, God works more on the spiritual than the physical level. And he who disregards this principle is guilty of presumption; and presumption curses rather than exalts the one who manifests it. Furthermore, presumption stops the miracle-working power of God. By this I do not mean that God never works miracles in the physical world today, and neither do I mean that God is any more limited in His power in the present than He was in primitive times. Still, He may not choose

to use this type of power as much as He once did. It just does not have the place that it once had in the working out of His will.

Q. A preacher on a radio broadcast promised a certain song free to all who would write in for it. I wrote for it and sent a dollar. The song never came. I wrote another letter asking for the song and enclosed a stamped envelope, but the song was not mailed to me. Then about a year ago I phoned the preacher and told him about all that I had done to get the song, and he pledged me that it would be forthcoming. I have not yet received the song. Don't you think that this is very wrong?

A. I do! Both preachers and laymen should keep their promises.

Q. Would you tell me if it was the custom of the Early Church to baptize a living Christian for the dead? Is such a position taught by I Cor. 15:29?

A. Certainly it was not the custom of the Primitive Church as a whole to do this. The most that you can get out of this verse is that there were some in the Corinthian church who followed this practice. However, there are some Bible scholars who claim that this is not the teaching of I Cor. 15:29 at all. Among these, there are those who think that this verse has to do with the baptizing of Christians just before death. Anyway, the interpretation of this statement is so uncertain that no one has a right to base any significant teaching upon it. Further, we know that it stands by itself, whatever it teaches.

Q. My husband and I go to the Church of the Nazarene, and our son, also. We are not members—yet we see certain ones there in that church who live beyond their incomes. My husband and I owe no man anything; we pay each bill as soon as it comes in. We have no luxuries, and many

of the people do not understand why we do not have the newest in everything. Neither do they understand why we live in a poorer neighborhood instead of a better-class neighborhood. My husband has a good job and earns excellent pay, but we believe in paying cash as we go—even for doctor's and hospital bills, and we have had our share of these. Is this not the right way to live in this world?

A. My dear sister, if you were not so far away I would give you a hearty handshake. I didn't know that anyone lived as you and your husband do any more. When I was growing up, my parents lived that way and, although my father made good money as a wage earner for that day, we didn't have as many things as some people had by a whole lot. My father and mother did not feel that it was necessary to "keep up with the Joneses." It had to be something very important—like a home—before they would go in debt for it. God bless you—keep up the good work. Maybe your example will help some of the rest of us do a little better. Most of us do not have the moral courage, or intestinal fortitude, to spend our money as we know we should. There are a few precautions, however, which I would suggest. Don't fail to pay your tithe and give offerings to the work of God; don't talk too much about your superior way of living, for it might lead to pride; and don't criticize those of us who are working and sweating to pay off our installments and keep up with the Joneses. God is our Judge, and not you. After all, one of the best ways to help us poor souls is to keep on setting a good example before us.

When we learn to pray in the Holy Ghost, we find there are some things for which we cannot pray, there is a sense of restraint. Never push and say, "I know it is God's will and I am going to stick to it." Beware, remember what is recorded of the children of Israel: "He gave them their request; but sent leanness into their soul" (Psalms 106:15).—OSWALD CHAMBERS.

Highlighting John the Baptist

I AM READING the Gospel of Matthew. My purpose is not to study it in detail; I am going through it in order that each chapter may speak to me somewhat as a whole.

IN THE first chapter the account of the birth of Jesus is given. I have already discussed it under the title, "God Marched into History." The

The Scriptures and John was presented to you with this subject, "God Went into Action." God got busy and brought to naught the wicked plans of Herod as he sought to kill Jesus. In both chapters Jesus was the center of attention. With the third chapter it is different; John the Baptist takes the platform. He is highlighted.

So far as the Gospel of Matthew is concerned, John the Baptist appears on the scene very abruptly. Nothing is said as to his birth or his past life. The third chapter opens with these words: "In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." This is the only introduction of John the Baptist that Matthew gives.

Of course the Gospel of Luke tells about the conception and birth of John the Baptist in its opening chapter, where the miraculous conception of Jesus is also set forth. However, the last word that Luke gives about John before he entered his public ministry is found in this verse: "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel" (Luke 1:80).

Even less is known about the years intervening between John the Baptist's childhood and his entrance upon his career than about those between Jesus' early days and the beginning of His public ministry. The New Testament gives us but one statement as to John's life from his childhood until he began preaching (Luke 1:80).

Returning to Matthew, we find that the events of the second chapter follow very soon after those of the first, but this is not the case as to the third chapter in relation to the second. Here we jump from the childhood of Jesus to the time when both John and Jesus enter upon their public missions. From twenty-five to thirty years have intervened. Then suddenly the coming of John the Baptist is announced.

There are men with such striking personalities that when you pass them on the street you turn around and look at them again. They are handsome men. We might also speak of a beautiful woman as having a striking personality. Then there are men and women who may not be especially handsome or beautiful from the physical standpoint, but when we get acquainted with them we realize that they have striking per-

EDITORIALS

sonalities. Their personalities are based on other gifts than physical handsomeness or beauty. I know nothing for sure about John's physical personality, but I am confident that he had a very unusual personality. I draw this conclusion from what I know of his dramatic life.

JOHN was an ascetic. He believed in the simple life. He subjected himself to a rigid discipline. Later we are told that he "came neither eating nor drinking" (Matt. 11:18). This is in line

Ascetic and Prophet

with these words: "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey" (Matt. 3:4). Someone has well said that John was "a living protest against the luxury of the time" in which he lived.

John was a prophet. The Old Testament brings to us no greater leaders than the prophets. They were the best teachers of their day. Their chief business was to bring to the people a message which came straight from God. This was what John the Baptist did. When he said, "Repent ye: for the kingdom of heaven is at hand," he was God's mouthpiece—passing on to men the truth he had been commissioned to give them. John was a prophet—he told forth what had been communicated to him from God.

JOHN was a forerunner. He prepared the way for a new era. John was the last of the prophets in the Old Testament sense. He belonged to the dispensation of the Father; and

Forerunner

of the new era—the new dispensation, the dispensation of the Son—he was above all who preceded him. Nevertheless, since he was of the older and lower order of things—the dispensation of the Father—he was less than the least of those who belonged to the new order—the dispensation of the Son, or the kingdom of God. This accounts for Jesus' evaluation of him in these words: "For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he" (Luke 7:28).

It was especially John's mission to prepare the way for a new Person. He was Jesus' advance agent, so designated both by prophecy and by Matthew's Gospel. "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight" (Matt. 3:3). Again, in Luke we have these added words as to the work of John: "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and

Stephen S. White

the rough ways shall be made smooth; and all flesh shall see the salvation of God" (Luke 3: 5-6). He was to lay the foundation for Jesus' coming, to build a road over which the King could pass. The high places were to be brought down, the low places filled in, and the kinks in the King's highway were to be made straight.

As John was ever ready to declare, he was not the Christ, or the Bridegroom, but rather he was the friend, introducer, or witness to the coming Messiah. Both John and Jesus emphasize the fact that John was not Jesus, but the man who first witnessed to Him and thereby prepared the way for Him. The Gospel of John especially brings out this truth. "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. . . . John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. . . . And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. . . . The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. . . . Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God!" (John 1:6-36.) Then Jesus himself says: "Ye sent unto John, and he bare witness unto the truth. . . . He was a burning and a shining light: and ye were willing for a season to rejoice in his light" (John 5:33-35). John prepared the way for a new Person, the incarnate Christ.

John prepared the way for a new experience. He was forerunner, not only as one who prepared the way for a new era and a new Person, but also as one who laid the foundation for a new experience. He called people to repentance in order that they might go on and obtain Jesus' baptism with the Holy Ghost. Water baptism for John was not only a sign that one had repented; it was also a symbol of the baptism of Jesus with the Holy Spirit, which cleanses from sin, and was for all who had repented. This is evidenced by these words of John the Baptist: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you

with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:11-12).

I ALSO like to think of John the Baptist as a pioneer, a trail blazer, a mighty spiritual frontiersman. He had initiative, vision, and faith.

Pioneer and Fearless

God wouldn't have called on some men to open the way for a new Person, a new dispensation, and a new experience. He knew that some men by nature could not fulfill such a commission. God knows His channels and chooses them accordingly. John could not have fulfilled his mission without God's help—he needed God. On the other hand, God needed John. He possessed some natural traits which especially fitted him for the work God wanted done.

Closely connected with the fact that John was a pioneer by nature is the truth that he was fearless. Men do not go where men never have gone before nor undertake missions which are new under the sun unless they are bold and courageous. The chapter before us gives John's forthright handling of the Pharisees and Sadducees who came seeking baptism of him. True repentance was foreign to them, and John the Baptist knew it. He dealt with them without fear or favor. Here is the story: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. 3:7-10).

The same fearlessness characterized his dealings with Herod, the king. Herod had married Herodias, the divorced wife of his brother Philip, and John the Baptist dared to tell him that it was not lawful for him to have his brother's wife. He paid for his courage with his head, but the prospect of such a possibility did not deter him from doing his duty (Matt. 14:3-12). Another proof of John's boldness is seen in some of Jesus' words about him. The Master declares that the Baptist was a prophet, and not "a reed shaken by the wind," or "a man clothed in soft raiment" (Matt. 11:7-8). John was a man who dared to preach the truth whatever the cost might be to him!

AS I STUDY the life of John the Baptist, I am also impressed by his spiritual insight, or discernment. He looked right into the souls of the Pharisees and Sadducees and knew immediately that there had been no real change

Spiritual Insight And Humility

in them. He saw their sinfulness at once. On the other hand, he was just as sure of the righteousness of Jesus. When the Son of Man came to him for baptism, without any hesitation he said: "I have need to be baptized of thee, and comest thou to me?" (Matt. 3:14.) Of course John baptized Jesus when the latter insisted that he do it, but the Baptist never felt worthy of doing it. From the very first, he was conscious that Jesus was mightier than he and that he was not worthy to bear His shoes (Matt. 3:11). The superior character of Jesus, as well as His deity, overawed John the Baptist. And from the very beginning of his contacts with Him, John was aware of the former, if not fully conscious of the latter.

I believe that outstanding leaders are humble if they are Christians. However, their humility may not be as conspicuous as some of their other traits. This is due, not to their lack of it, but rather to the very nature of their task. As notable leaders, they must have initiative and even a certain self-assertion. These characteristics tend to screen, or veil, their humility. Nevertheless, the humility of John the Baptist was much in evidence. He was ever reminding himself and others of the truth that he was just the voice of one crying in the wilderness; the friend of the Bridegroom, and not the Bridegroom; the one who must decrease as the Son of Man increased—lose the crowds as they left him to follow Jesus. This did not disturb him; it was his chief delight, that for which he lived and worked. In this respect he was a symbol of the coming Spirit, whose sole business was to testify, not of himself, but of Christ.

WHEN all has been said of John the Baptist that could be by the most gifted student of his life, there is still a sense in which he is the

impenetrable John.

The Impenetrable John In every human being there is that which lies beyond the eye and thought of his fellow men. The secrets of the individual soul cannot be laid bare by other human beings. The soul of man cannot be photographed or X-rayed by man. Did you ever enter the grounds of a beautiful mansion that had been closed up for some time? You tried the doors of this uninhabited house only to find them securely locked. You went from window to window trying to find one where the shades were not drawn, only to be disappointed. You could see the exterior and draw some conclusions, but that was all. The inside of the house was hidden from your view. Thus it is with reference to John the Baptist. The facts which can be gathered about him are interesting and fascinating, but they are only a beginning. How wonderful it would have been to live when he did, and to have been able somehow to look into the innermost depths of his soul! Then we could have moved through his personality on the wings of his thoughts, the tides of his feelings, or the rushing winds of his decisions. What could surpass the experience of coming into direct contact with another's decisions, thoughts, and feelings—to meet them face to face and be caught in the complexity of their crosscurrents? I know of no greater gift that man could ask of God than to be able to penetrate the windowless souls of great and good men and be stirred by the grandeur and glory of their inner movements. Some great writers, like Shakespeare, who were natural psychologists and gifted with imagination far above the average man, have achieved this goal to some extent, but even they have dealt only with the fringes of the souls of men. Their limitations are always in evidence. For even them, John the Baptist would still have been the impenetrable John, from the standpoint of the major transactions of his soul.

Home Missions and Evangelism

Roy F. Smee, Secretary

When Shall We Build?

CHURCHES of all sizes and in all types of communities are faced with the problem, "When shall we build?" Many church buildings are only temporary structures, hurriedly erected in the beginning days of the church. Others are outgrown or outmoded. Reports from about half our districts reveal 308 buildings erected, remodeled, or purchased last year, in addition to 41 home-mission chapels and 70 parsonages. These figures would have to be doubled at least to give the complete picture for the entire church. Is this the time to improve or replace your building and equipment?

Whether the church is going to spend a few hundred dollars or embark on a building program that may run into several hundred thousand dollars, the wise church board keeps the future in mind in its present planning. It must not seriously limit the future on the one hand; on the other, it must not be caught with a "white elephant" and a huge debt. There are many important factors that will be considered, but these are a few that will not be overlooked.

1. *What are the population trends of the community from which the church draws?* The answer to this problem begins with a defining of this community. How far will people

walk to church? Will they walk to evening services? What is the boundary of the area from which they will readily come by means of transportation? Are there natural barriers or barriers such as commercial districts, parks, main highways, etc., that limit the outreach of the church in certain directions? Once this area for the church's work has been defined, the next problem is to study what is happening to the people who live there. Is the turnover rapid? Is the number of residents increasing or decreasing? Are they renters or home owners? How many young families with small children are there? Where are the public schools located? What are the probable trends in population in the neighborhood for the next ten years?

The church should have enough faith in its mission that some undesirable features concerning population will be overcome, but this survey of the people in the community will

give wise guidance to the congregation that is planning to build or remodel.

2. *What would a building include to be adequate for the activities of your church?* This question involves what the church is doing and what it ought to be doing. Perhaps the present building is entirely adequate for the present activities of the church, in Sunday school, for its young people, for missions, and for worship and evangelism. But a study of this question may reveal that the church ought to be doing much more to evangelize and help the people of its neighborhood. Either remodeling or rebuilding can then be studied in the light of a full church program. Every dollar spent and every square foot of space will have a purpose. Building funds are wasted if they are used only because the building is old-fashioned. They ought to be spent with the salvation of souls in mind.

3. *Is this the right moment?* There are psychological factors in community growth or lack of growth, and these factors influence the people in the church. Try not to miss the right moment for a new building or a "face-lifting" of the present building. Money to finance the project will come easier, and it will have its effect on the attendance as well.

4. *How will you finance the building program?* It is wise to build on a good financial foundation in a building program. That involves at least half the money on hand before construction starts and reasonable assurance for a loan for the balance. Some churches are able to pay as they build, but they are rather rare. The urgency of our evangelistic mission involves faith. We want to avoid extravagance and unbearable debts, but many congregations are able to carry a much larger building load than they believe to be possible. The financing of a building should be more than a matter of dollars and cents. It should be a spiritual experience shared by every member of the church in faith and sometimes in sacrifice. God's help should not be overlooked when we build His house of worship.

5. *When is the time to build?* Study your own church in the light of these questions. Perhaps that time is now. If it is, your pastor can write to Church Extension Division of the Department of Home Missions and Evangelism for some selections from the loan library of books on church building.

If it is a parsonage that you need to build, the Department now has a couple of books that give suggestion and guidance for the pastor's home. You will find them helpful in your planning.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

COAST-TO-COAST Missionary Conventions

Miss Ruth Matchett, Africa, will replace Rev. Joseph Penn, Africa, for the tour scheduled in last week's issue of the *HERALD*.

Rev. Sergio Franco will represent Nazarene missions in Mexico in the missionary conventions.

Missionary Lists Available

MISSIONARY lists, giving the addresses and birthdays of Nazarene missionaries, are available. Write your request to the Department of Foreign Missions, General Board, Church of the Nazarene, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri.

Setting an Example

The Easter offering in Uruguay was \$45.92. The church here received a great blessing through giving this offering. Each one found something he could sacrifice in order to have an offering to give. One person, out of his very small earnings, tithed double, giving one tithe to the local church treasury as usual and the other to the Easter offering. The Nazarenes here in Uruguay certainly love their general church.—O. K. PERKINSON, *New Missionary to Argentina*.

Quarterly Meeting

Our quarterly meetings here have been not much more than a communion service, for seldom did we have representatives from even the one preaching point at Wismar to join us. As we looked forward to March 15, we suggested that Brother and Sister Springer come down from Wismar, and that Brother John Pantlitz come from the Corentyne area with some of his people. You will recall that this is the new area we started working in in November.

March 15 dawned bright and clear after a rainy week. During the Sunday-school hour people kept coming in, and when the report was read I learned we had 251 in Sunday school. Since our February average had been 166, you can imagine how happy I was. Our morning service opened with a baptismal service, when 5 candidates were baptized and received into membership. Four of these were from Gibraltar, Corentyne. Oh, how our people rejoiced at this sign of progress! Then 3 more people were

received into probationary membership. Our service then moved on to the communion service, following a brief message that the Lord helped us to bring. We served over 100 at the communion table assisted by our 5 national workers. It was indeed a time of blessing.

By two-thirty we were back at church for a children's rally. This was a new project, and we were wondering how successful it would be. Delegations from our outdoor Sunday schools in the Georgetown area were to come into the Queens-town church for the rally. My misgivings were soon forgotten, as I saw the children come. Each Sunday school, five of them in all, had a special chorus to sing as its name was called. We had about 250 children, and over 300 altogether in attendance that afternoon. Those youngsters sang until one wondered if they could sing any more. Then a flannelgraph lesson was presented closing with an evangelistic appeal.

The evening evangelistic service was attended by more than 250 people with deep conviction on the service. I was disturbed that there was no break, but God was working. On Wednesday I learned that a young school-teacher had gone out of that service and given his heart to God.

We felt that quarterly meeting was the best day we had had in British Guiana, and many shared that feeling.

Last week we held a three-night meeting at Wismar, and had over 60 out the last two nights. There were three seekers and seven hands raised for prayer.—DONALD K. AULT, *British Guiana*.

It Happens Every Day

Although for years I have looked upon people worshiping idols, it continues to break my heart. Today I watched the Parsees in their worship. Although they do not worship idols, they do worship the elements of our world. They are well-to-do people, educated, friendly, and very religious. They are not especially interested in making converts. To be a Parsee, one must be born a Parsee. Today as I watched these nice people bow down to water and then bow down to fire, I wondered where their hope lies. When they die, their bodies are placed in the tower of silence, where the buzzards come to devour the flesh; and then the bones are consumed by chemicals. Oh, the darkness of superstition and idol worship, and the futility!—MRS. MARY E. ANDERSON, *India*.

Religious News and Comments

Edited by Delbert R. Gish

ANCIENT Hebrew scrolls have become a big business in Israel since last December. One of these came to the attention of the director of the Dominican Archaeological School at that time and was identified as an original Aramaic text of the "Testament of the Twelve Patriarchs" written in the first century A.D. Since then many others have been found in the desert caves on the shores of the Dead Sea. Finders are becoming commercial-minded and are using ways to force up the prices, such as cutting up parchments and selling them piece by piece. A large part of the scrolls are from the Torah and are believed to be from the destroyed synagogues of Old Jerusalem. They were probably hidden in the caves by the Essenes, an ascetic Jewish sect which was active in the first century.

At Great Missenden, England, a pub (beer joint) named itself "The Prince Charles" after the son of Queen Elizabeth. When the Queen protested this presumptuous and insulting selection of a name, it was quickly changed to "The Valiant Trooper."

At Albuquerque, New Mexico, the Christian Business Men's Committee has been having unusual success in evangelism. For some time groups of workers have been making Sunday night trips to the New Mexico State Prison Farm, south of Albuquerque, to hold services. There has been a steady increase in attendance on the services by inmates, until at present an average number is seventy-five. At least twenty-seven are reported to have been converted to Christ.

Auto casualty insurance rates are reported up this year in some areas. In California, for instance, the rate has been increased 32.5 per cent. The basis of the increase is due in no small measure to the use of liquor.

Japan International Christian University opened in April. Its founding is largely due to the efforts of a group of Richmond, Virginia, church people who first promulgated the idea. Fourteen denominations are now backing the new school. Responding to help from America, the Japanese purchased a 365-acre site at Mitaka. The president is Dr. Hachiro Yuasa. The first class numbers nearly 200 students, and there are excellent prospects

that the school will grow large. Educational standards are at the highest and the Christian emphasis will be maintained at the same time.

Several months ago a drunken American officer along with two or three of his men was responsible for the death of a Korean minister who was beaten until he died. Many protests were raised even by non-Koreans because of the comparatively light penalty which was meted out to the officer—a dishonorable discharge and a two-year sentence to hard labor. Taking note of the dire need of the widow and four children of Rev. Pang Wha-Il, the minister, American chaplains have raised nearly \$5,000.00

among the soldiers of our Eighth Army in Korea for them.

In honor of Peter Marshall, the late chaplain of the United States Senate, Columbia Theological Seminary (Presbyterian) at Decatur, Georgia, will have a new chair of homiletics at a cost of about \$100,000.00, known as the Peter Marshall Foundation. Dr. Marshall graduated from Columbia Seminary in 1931.

What to do about the liquor problem is engaging many lawmakers' time these days. Since the death of seven in one accident in early May where drinking was a factor, Kansas City officers are giving no tickets for moving violations, but taking all offenders directly to authorities to be booked. A citizens' committee has recommended the impounding of cars of proved drunken drivers.

THE HOME CIRCLE

Conducted by Grace Ramquist

Banding Together

My husband and I were privileged to spend last week end in Bethany, Oklahoma, where one of our denominational colleges is located. There were revival services being held when we arrived, and to these meetings we went each night until they closed on Sunday evening.

Before we had attended even one of the services, we had already been well prepared for the outcome. We had been informed that that day and the night before had been set aside especially by a dozen or more young people as a time to pray that God would move on the heart of one of the girls in the school. She had made no move toward living a Christian life all year but, because of her pleasing personality and her unusual intellectual ability, she had made many friends among the Christian young people of the school. These friends had banded together and had fasted all day and prayed all the night before we arrived.

On the first night of our attendance, the altar was opened at the close of the message. During the third stanza of the first invitation hymn, down the aisle walked the girl for whom the students had been praying especially. In a matter of two or three minutes, there were earnest young men and women completely surrounding the seeker—and such praying I have not heard for a long time. They had

prayed in secret and now they were sure of their open reward. They were so anxious to drive back the powers of darkness. And—they did not give up in fifteen minutes, nor in thirty minutes, nor even in forty-five minutes. They did not give up until God spoke peace to the heart of the one for whom they prayed.

We sat in the balcony. From that distance, we felt the presence of the great Holy One. We knew that He was working. We knew He was hearing those earnest cries. It was a joy for us to know that young people were willing to give of their all in order to see others find the peace in their hearts which only God can give.

"It's Worth It, Lord!"

My husband and I have always been in favor of our denominational schools. For a number of years we taught in one of them, and never have we lost our love for helping to train young people for the Lord. That night, as we left the auditorium where the services had been held, we were more than ever supporters of our colleges. With two youngsters of our own attending our church schools, we began to count the many factors which make up our institutions.

Oh, perhaps the equipment is not what it should be—shame on those of us who have unused money in our possession! The buildings are not adequate. It is easy for us to criticize

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for May 31: The Way of Christian Love

Scripture: I Corinthians 12—13 (Printed, I Cor. 13:1-13)

GOLDEN TEXT: *And now abideth faith, hope, charity, these three; but the greatest of these is charity (I Cor. 13:13).*

Aren't you glad you're not superstitious? It costs too much. I guess there would be nothing too tragic about refusing to stay in Room 13 in a hotel, or of being customer 13 at a counter; but if you had refused to read I Corinthians 13 you would have been impoverished all your life. And worse still would have been your fortune had you steadfastly refused to read I Cor. 13:13, which is our Golden Text. There are thirteens scattered all around here but, believe me, these stand for good luck heaped up and running over.

He who would have bypassed this thirteenth chapter would have missed literary genius at its best. Apart from the matchless Sermon on the Mount, this is the greatest single utterance from any lips; here is the Michelangelo of the literary world at work on his greatest masterpiece. Scan Plato, Shakespeare, Emerson, and all the rest; they are amateurs in expression compared to this bold circuit rider from Tarsus. True, Paul did not use a lot of splashy adjectives; but he built a literary edifice with the simple and beautiful lines of a Washington's Monument.

What makes the thirteenth chapter of First Corinthians so great? First, because the theme is great. Love is the coinage of the universe; no one has ever had to interpret this chapter

to natives of any tongue or clime—this is the language of the ages, the expression of the heart. Love is the natural mood of God, the deepest appetite of the human spirit. Love a person and it sets bells ringing far away in the deepest recesses of the soul. Paul expounded a theme that was bigger than the mountains, as universally loved as a smiling face.

In the second place, this chapter is great, for its approach is blunt and almost startling. With very brief introduction Paul swings a scythe of stinging rebuke that cuts away pretense like a surgeon's scalpel. He lays bare the hypocrisy that is the worst of all—hypocrisy of the spirit. Not only does it hit out like a Joe Louis, but it hits again and again in trip-hammer style. Its power of impression is scarcely matched in the pages of searching religious writing.

Then, finally, its conclusion is great. Paul's final thrust is this: few things are eternal, and those are invisible things. Faith, not farms or factories, is permanent; hope, not honors or houses; love, not lucre or luck, will last forever. With masterful strokes Paul smashed the materialism of all the centuries and shouted out for the world to hear, "The greatest of these is love."

Forget your superstition and read this peerless double-thirteen.

Lesson material is based on International Sunday-School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

NEWS OF THE CHURCHES

Bridgewater, Virginia—On March 29, Spring Creek Church closed a most gracious revival, with Rev. A. D. Holt as our evangelist. We had held cottage prayer meetings, and by fasting and prayer had prepared the way, so that the presence of God was manifest from the first. The nearby Sangerville church, with Pastor Warren Holloway, co-operated one hundred per cent. Souls were saved, reclaimed, and sanctified, and we received a fine group into the church. Best of all, the revival fires still burn, while God continues to bless in our regular services. Our previous Sunday-school record was broken with 189 present on the last Sunday. God has the glory.—W. F. Farmer, Pastor.

Galena, Illinois—I recently closed a revival in the new church at De Kalb. Some souls sought the Lord, several testified to having received definite help, and I enjoyed working with Pastor Wayne Albright and his people. We completed the organization of the church and expect good reports from De Kalb. On April 19 we closed a campaign with Rev. and Mrs. D. Prosperi as the special workers. The attendance was small, but the spirit and ministry were fine. We had meetings at the county jail, up the tracks with the colored folk, and at the home for the aged. Some new folk were contacted and we expect to reap a greater harvest.—Ernest S. Mathews, Pastor.

the authorities of the schools for their methods in handling students, but let me remind you that even the worst irregularities and disciplinary problems which arise occasionally in our denominational centers are only what happen in the institutions of the world daily without anyone taking the trouble to interfere.

There are teachers at work in our schools who are unexcelled anywhere in the country. They are good teachers; they are well-educated teachers; but the quality which they have and which teachers in many other schools do not possess is a great love for the souls of every boy and every girl who come under their tutelage. They pray for them individually and collectively; they do their best to help them solve their problems—materially, mentally, and spiritually. For this only God can repay them. It would be easy for any of them to enter other professions or other schools and earn much more money—money which they could use legitimately for the needs of their families. But they have the true missionary spirit. They love the souls of young people enough to sacrifice material gains.

In the above-mentioned revival services, I somehow knew that, even as my heart was blessed watching the students pray and seeing the Spirit of the Lord work among them, those teachers gathered about the altar along with the students were saying in their hearts, "It's worth it, Lord. One soul is worth all the world."

The a cappella choir did much of the special singing for the meetings, and created a wonderful atmosphere in which the minister of the Word was able to bring the messages of the evenings. As this group of singers sang that well-known gospel song, "Yes, I know, I surely know, Jesus' blood can make the vilest sinner clean," I praised God that He had raised up some teachers, some deans, some presidents, and some others who are consecrated to the task of training young people for God and the church.

● ● ●
NEVER OFF DUTY!

"Why do you stand in such an unbecoming position?" the Duke of Wellington once asked an officer caught slouching in uniform.

"I am off duty, sir," the man replied.

Then the Duke cautioned, "A British officer is never off duty. Resume your military position."

Likewise a Christian is always "on duty"—a photograph for Christ.—*Exchange.*

Ogdensburg, New York—Our church recently closed one of the greatest meetings in its history according to the testimony of the older members. Our evangelist, Rev. Floyd Bradley, was at his best in giving out the great truths of the Bible. The altar was lined several nights and great victories were realized. A large number of young people were converted, as well as one Catholic family. In addition a number who have been away from God a long time were gloriously reclaimed. The closing service was in a real camp-meeting style with a double line across the front of the church with every seeker breaking through into a clear experience. Our pastor, Rev. Elwood Meyerhoff, who has been with us less than two years, had done a wonderful work of preparing the ground for the great spiritual awakening. The church is in splendid condition to go ahead under the leadership of our hard-working pastor.—Mrs. Myrtle Larock, Reporter.

Sligo, Pennsylvania—On Easter Sunday we closed one of the best revivals we have had in years. The attendance was consistently large and the preaching of a high order. The evangelists were Rev. and Mrs. Albert H. Lewis, and their singing and playing were enjoyed by all. Several souls were helped at the altar. The Lewises carry a burden for souls and do not spare themselves in the services. They travel by trailer and are easily entertained. A fine love offering was received for the pastor and wife. We praise God and press on.—C. F. Hunt, Pastor.

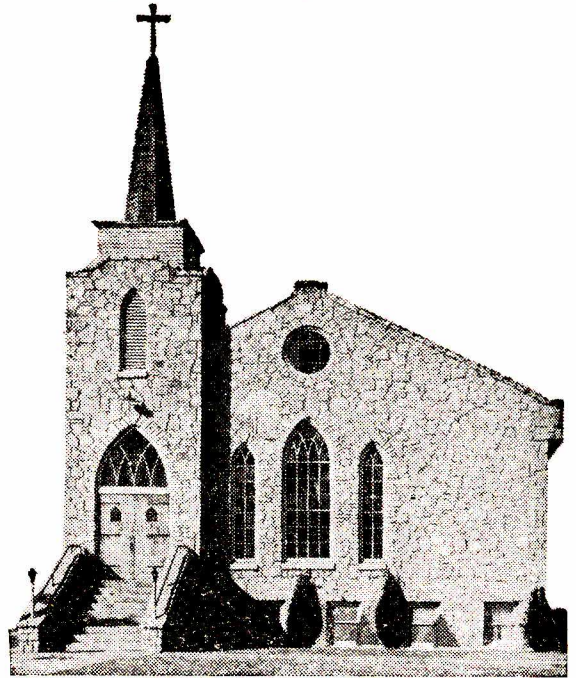
Raleigh, North Carolina—Our church is showing progress in every way. Since the beginning of the assembly year we have seen more than fifty people kneel at the altar, seeking definite help from God. We have had three splendid meetings: with Rev. Raymond Browning, the founder of this church; with Rev. O. E. Smith, the district N.Y.P.S. president; and with Dr. Lloyd B. Byron, our good district superintendent. On Easter Sunday we broke our previous record of 178 by having 233 in Sunday school. Plans are now being made for a new and larger church building.—Albert O. Loeber, Pastor.

Evangelist J. L. Woolman writes: "I will be in a revival in Michigan during February of '54, and have two open dates that I would like to slate in that section: January 20 to 31, and February 17 to 28. Write me, 209 N. Hammond, Bethany, Oklahoma."

Rev. J. D. Stafford writes: "After nearly three wonderful years in the pastorate, I am resigning the work of our First Church in Alexandria, Louisiana, to return to the evangelistic field. The Lord and the people have been good to us; and we love the Church of the Nazarene and what it stands for. Write me, P.O. Box 97, Vivian, Louisiana."

Southside Church, Oklahoma City, Oklahoma

February 22 rounded our eleven years of labor with the good people of our Southside Church—these have been some of the most precious years of our life. God has wonderfully blessed across these years. We have built a new parsonage, at a cost of \$4,500.00, and it is valued at \$10,000.00; also a new church valued at \$65,000.00, which we built at a cost of \$35,000.00. God has given us good revivals, also blessed in the regular services; 431 people have sought and found the Lord, with 215 of this number uniting with the church. During this period we have raised \$154,000.00 for all purposes, and have averaged nearly 10 per cent for general interests, even during the building program. Dr. Mendell Taylor has conducted a revival for us each year since we came here. We have a group of devoted Nazarenes, untiring in their labors, who give unselfishly of their time and money to God, the church, and their pastor. A high



point was when Dr. G. B. Williamson dedicated our new buildings—God seemed to crown the entire day with glorious victory and blessing. We enter our twelfth year here with confidence and faith. We are only six miles from Tinker Airforce Base. If you have friends or relatives there, write me % P.O. Box 4182, Oklahoma City, and I'll be glad to contact them.—Floyd W. Rowe, Pastor.

A Sunday-school zone rally was held on Sunday evening, April 19, at Central Church, Meridian, Mississippi, with the Meridian Oaklawn Heights, Laurel, Hattiesburg, and Columbia churches participating. Rev. V. W. Smith, pastor of Columbia First Church, was the guest speaker. Rev. M. L. Turney, district church schools chairman, also brought a challenging message concerning the Sunday school.—Reporter.

Berne, Indiana—Our church recently closed one of the best revivals in years. God's blessing was upon the services throughout the two weeks, and more people outside the church attended this meeting than any for a long time. Rev. D. E. Patrone was our evangelist, and God used him in a wonderful way—preaching, singing, and playing his violin to the glory of God. Brother Patrone played the violin at our high school and won the hearts of the young people; many of them attended the meeting from night to night. Several of our young people for whom we had been praying for a long time were won to the Lord in this revival. We are glad God sent this good evangelist and wonderfully talented musician to be with us for this revival.—William Brace, Pastor.

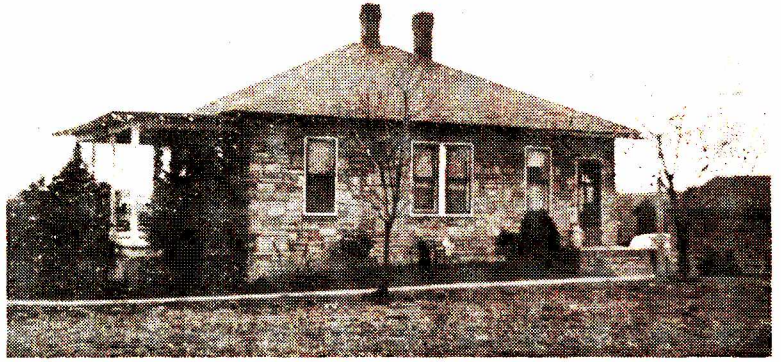
Evangelist E. C. Tarvin reports: "We praise God for His blessings, and for the revivals He has given us in the past few weeks: in Michigan with Pastor Davis; in Felicity, Ohio, with Pastor Cummins; at Rochelle, Illinois, with Pastor Smith. God has given many seekers and happy finders. At this writing I am with Pastor Smith at Dayton, Kentucky; good crowds and souls praying through."

Rochester, Michigan—Our church recently closed a two-week meeting with Rev. C. E. Riddle of Piqua, Ohio, doing the preaching. There were about forty seekers at the altar, and the church has been strengthened. Many remarked it was one of Rochester's greatest revivals. The pastor, Rev. C. B. Sanborn, has been called for another year and we are trusting God for a victorious year.—Reporter.

Ford, Kansas—We recently closed a successful revival meeting with Rev. Buford Battin as the evangelist, and Warren and Francis Hays in charge of the special music and singing. Brother Battin is a forceful preacher presenting the appeal of the gospel in a convincing manner. The ministry of Brother Battin and the special music and singing were enjoyed by all.—D. V. Johnston, Pastor.

Nazarene Parsonage, Masontown, West Virginia

This is a picture of the recently purchased parsonage at Masontown. We were able to purchase the property for a reasonable amount because of the kindness of the former owners—Nazarenes, who loved God and wanted the property to become the Nazarene parsonage. It is of Perma-stone construction, and future plans call for the building of the church on the four adjacent lots, the church to be of Perma-stone to match the parsonage. At present we are worshiping in a basement until plans for the new building are completed. We are entering upon our fifth year at Masontown, and thank God for His help, and for the wonderful group of loyal Nazarenes here.—H. Doyle Smith, Pastor.



Rochester, New York—Lake Avenue Church closed a very successful revival meeting April 12 with Rev. Ted Martin, superintendent of the Canada Central District, as evangelist. We had the largest attendance of any meetings conducted since the church was built and dedicated in 1948. There were 316 present in the Sunday school the first Sunday, and 265 the last Sunday. The church was filled both Sundays, including the balcony. The messages presented by Brother Martin were dynamic, arresting, and convincing. The young people rated him as one of their most popular, provocative, and stimulative speakers. Mrs. Eva Gray and Mrs. Stella Whitman, formerly the Jackson Sisters, were greatly used of the Lord in singing night after night. Souls found God throughout the two-Sunday meeting, and on the last day thirty seekers bowed at the altar. Numbered visitors were present in each service as a result of the members making approximately one thousand calls, distributing the *HERALD OF HOLINESS* and revival circulars, during the revival. The church was organized in 1944 with 35 charter members; present membership is 150. The Sunday school last year averaged 225. It has been a great joy and pleasure to serve this fine people for the past eleven years.—Morris E. Wilson, Pastor.

Everett, Washington—This past year has been one of blessing and victory for this church. In February we enjoyed a good revival with Rev. R. N. Raycroft as the evangelist. The rich Bible preaching of this man of God, under the anointing of the Holy Spirit, backed with much prayer and faith, brought results. Goldie Coonrod, song evangelist, was used of the Lord in song and work around the altar. Easter was a red-letter day in the Sunday school, when we packed 209 in for a new record. Other records in average attendance have been set this year too, but we stand in need of more room in order to advance for King Jesus. We have a wonderful people here, who love God and have faith that He will supply all our needs. Last January they gave us a unanimous three-year call, and we are happy to

work for God and serve this people in this growing city. Through "Showers of Blessing" on the local radio station we are making new contacts and new people are coming into our services; God is blessing.—E. L. Bohannon, Pastor.

Louisville, Kentucky—Broadway Church rejoices in its continued progress. Easter Sunday we had 1,131 in Sunday school, our goal being 1,000. Our previous record attendance was 945. The Easter program, under the direction of the pastor's wife, included a baby band, a junior choir, and a beautiful eight-foot floral cross and was the best the writer ever attended. The Pastor, Rev. B. Jerry McClain, delivered a soul-stirring message. The day was climaxed with a religious drama, "The Gates of Heaven," an N.Y.P.S. program with approximately 1,000 in attendance.—Eli O. Mangum, Reporter.

Mt. Pleasant, Michigan—We are enjoying one of the best years of this church, and the work is moving on from victory to victory. Our Sunday school averaged 155 for the month of March, and on Easter Sunday we established a new, all-time record with 228 present. Extensive repairs and redecorations have been done on both the outside and inside of our sanctuary and we appreciate the good will of this fine community of some 10,000 people. We've been privileged to have three good revivals since assembly, with Rev. and Mrs. Oscar Miller, Rev. H. E. Darnell, and our pastor, Rev. R. Lester Hale, who came to us in July of 1952. God has given us souls in these meetings and our regular services, with twenty-five members being added to the church. Prayer meetings are averaging over 40 in attendance with 50 present in the service last Thursday evening. We have just given our pastor a call to return for three more years. With our Easter offering, which was over \$200.00, we have given more for General Budget than some ever thought possible and, as of now, we are a 10 per cent church.—Irene Hughes, Secretary.

EVANGELISTS CONVENTIONS CAMP MEETINGS

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Sing Hosanna



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NAZARENE PUBLISHING HOUSE
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Freeport, New York—We had a most blessed Easter Sunday at the Community Church of the Nazarene in Freeport. Rev. Thelma Little, youth evangelist of Patchogue, presented a moving boys' and girls' sermon at the Sunday-school attendance records children came to the altar of the church, many weeping their way to salvation. The average Sunday-school attendance for March was 113, with a new record on Palm Sunday of 139. All Sunday-school attendance records were shattered with 160 present on Easter Sunday. The church had just concluded a marvelous building program prior to my accepting the call to the pastorate last September; under the inspiring leadership of the Rev. James S. Shaw, the former pastor, a completely new building was erected. Yet now our Sunday school is so overcrowded that another expansion program seems to be clearly indicated. On Easter Sunday morning 103 attended the worship service; and the Easter missionary offering was our greatest—\$300.00; with the regular

morning offering amounting to \$220.00. We have only 35 members, but God is blessing a sacrificial people. At the children's Easter program on Sunday night, 178 were present. Truly, God has done a marvelous work in our midst.—Edward W. Levin, Pastor.

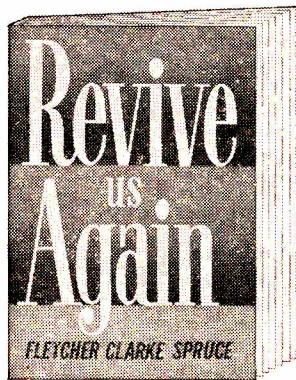
Caruthersville, Missouri—On April 5 we closed one of the best revivals this church has enjoyed in some time. The good evangelist, Rev. W. E. Carlton, with his Spirit-filled life and ministry, was a great blessing to the church. The Holy Spirit was faithful, and over fifty people bowed at the altar for prayer, and on the closing Sunday we had 229 in Sunday school. During the revival over two thousand calls were made in behalf of the meeting. On the closing Sunday a good class of new members united with the church, and also the pastor was given a good love offering. This year has been the best of our five years as pastor of this good church. We have an all-time high record in Sunday-school attendance with an

average for this year of 152. For the last two months we have had an average of 185 a Sunday. We have received 27 new members into the church this year; God is blessing the Caruthersville church, pastor and people together.—Curtis F. Cook, Pastor.

Batavia, Ohio—On April 12 we closed a fine revival with Rev. Allen H. Wagner as the evangelist. His messages were deeply appreciated by all who came. On Easter Sunday we set a record in Sunday-school attendance. This is a new church, now worshiping in a hall, but have plans to build soon; recently purchased a lot in a fine location. Since coming here last August we have received a fine class of twelve members, the Sunday school has grown steadily, and all departments have moved forward, with a revival spirit in the regular services. The church has given us a fine call to remain as pastor another year, and also gave us a generous offering at the close of the revival.—Virgil H. Few, Pastor.

Evangelist D. C. Reynolds reports: "God is giving us a good meeting here in Los Angeles, California, at the old Peniel Mission, where Dr. James R. Bishop is the superintendent. I have some open time and will be glad to go as the Lord may lead; write me, 227 S. Main St., Los Angeles 12, California."

Evangelist Wm. N. Harrington reports: "I thank God for the privilege of working for Him and preaching the gospel in the field of evangelism. God has indeed been gracious to me, and the manifestation of His Spirit has attended all of my labors. I have seen numbers of souls saved and sanctified, many uniting with our church, and pastors and people have been gracious in giving me calls to return. Since last reporting, I have labored with Pastors F. W. Koehler, Frank Norris, Wallace Bell, Luther King, M. H. Watson, M. L. Garrett, Douglas Hendon, H. M. Stocks, M. C. Garrison, J. D. Ragsdale, Calvin Privett, O. C. Mingledorff, Glenn V. Tingley, and others. I am now en route to Douglas, Georgia, for a city-wide revival with all evangelical churches co-operating, and Dr. O. C. Mingledorff and I preaching the gospel twice daily. This will be my third visit to and revival effort in Douglas. Three times I have been with Brother F. W. Koehler at Robersdale, Alabama, and expect soon to join forces with him in an effort to launch another new church in southern Alabama. In addition to regular revival services, I have held a number of one-night stands, en route from place to place; also have spoken in chapel services at Georgia State University, Southern University, and our own Trevecca Nazarene College. Pastors, educators, and laymen everywhere have been most kind and gracious to me. I am open for revivals and will be glad to go anywhere; write me, Route 3, Box 666, Gainesville, Florida."



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BOOK JUST OFF THE PRESS! — ANOTHER NEW BOOK JUST OFF THE PRESS!

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Rev. Alvin D. Richards writes: "Believing God has called us to re-enter the work of evangelism, Wife and I welcome calls anywhere the Lord may lead. We can carry the entire service of preaching, music, and singing. Write us, Linden, Michigan."

Rev. Wade L. Nelson reports: "I have been preaching every other Sunday at a small community church (Prairie Point), near Gainesville, Texas, but resigned there in April so I might return to the evangelistic work—that has been my calling for years. God wonderfully blessed in the services at Prairie Point, and we had some great services over the week ends. I have open dates and am available for revivals anywhere; will go for freewill offerings and entertainment. Write me, 3005 S.W. 14th Street, Oklahoma City 8, Oklahoma."

Evangelist Emmet E. Taylor reports: "It has been my privilege to work with the following pastors and churches during the past three months. In January we had a good meeting at Wagoner, Oklahoma, with Brother Gene King; at the Tulsa Springdale Church with Orville Firestone; then with Brother Olan Emory and the fine people at Arpelar. From there we went to Georgia, where we labored with W. Q. Sheridan and the Chattanooga Valley Church; here we also had one service with the First Church young people on their 'Challenge to Youth' broadcast. It was a privilege to have Miss Nell Jean

Stone as a co-worker in Chattanooga Valley. She is both talented and spiritual, and made a definite contribution to the meeting. From Georgia back to Oklahoma, first to Muldrow with Johnny Harrison, and then to Wewoka with Wesley Meek, who will be remembered as one of our recently returned missionaries from Africa. Without exception these pastors and their wives are tops, and every church stood by us. God has given some wonderful services, sometimes without a barren altar during the whole meeting. Mrs. Taylor was with me at Wagoner and Arpelar, preaching in some of the services. In two altar services at Arpelar she had over forty people in the altar."

Evangelist C. E. Royle writes: "God has been good to me since I entered the evangelistic field, and kept me busy carrying the message in sermon and music; I play the trumpet, euphonium, accordion, and vibraphone, as well as sing the gospel story. I am making up my slate for '54 and shall be glad to go anywhere. We travel by housetrailer. Write me, Villa Nova, St. Marys, Ohio."

Hamilton, Ohio—Tuley Road Church recently closed one of the greatest revivals in her history with Rev. Alva O. and Gladys Estep as the special workers. Sister Estep's song directing and special singing along with her husband's beautiful Scene-o-felt pictures and forceful preaching all united with the Holy Spirit in giving us many victories. Counting as they

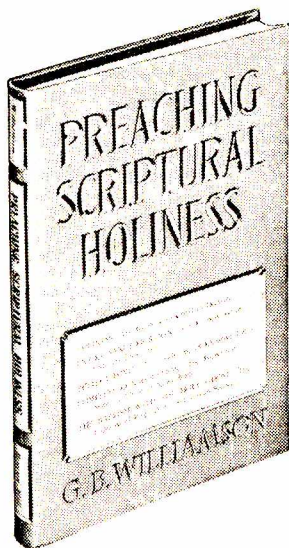
came, 124 seekers found spiritual victory at our altar. Many of these had never before been saved. It was a glorious experience to see many young people finding God and demonstrating the change in their lives by seeking out others and uniting to win them to Christ. A membership class, conducted by the pastor, is helping to prepare these new converts for church membership. On the first Sunday of the meeting the previous Easter attendance record was broken with a margin of 53 when 259 were present. The previous record was again broken the following Sunday with 225. On the closing day a nearly unanimous recall and a generous love offering were given the pastor, and 37 stewardship pledges were made to back the work in this needy community. The people unanimously agreed that these workers be called again.—C. William Morrison, Pastor.

Gildersome, Leeds, England—We have now completed our seventh year here, and have received a unanimous ballot vote to stay a further three years. These fine people have given well and worked well. At the annual meeting, the reports showed a 16 per cent membership increase, the largest Sunday school ever, a growing N.Y.P.S., record financial returns, and 75 per cent of membership had been made members during the last six years. The church board and the pastor look forward to even greater times of blessing in the coming year.—Robert Emsley, Pastor.

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**District
Sunday-School Convention**

The Northwest District Sunday-School Convention met in Richland, Washington, on March 20 with over two hundred in attendance. There were forty-four churches represented. The convention was one day only.

Two Books

Vital to All Christians



**Triumphant
in
Temptation**
by
Oscar J. Finch

To live a victorious life in the midst of temptations is the sincere desire of every Christian.

In this book, Dr. Finch takes his readers through the wilderness temptations of our Lord and points out how His victories over Satan can be a source of strength in overcoming the tempter today.

A book of guidance and help to the young Christian, of encouragement and inspiration to the more mature.

75c

Temptation

by
R. T. Williams



A popular little book now in its eighth printing, written from the heart of a former general superintendent.

Every Christian will find value in learning what Dr. Williams has to say on this all-important subject, *Temptation*—its neglect, its basis, its nature, its process, its value.

Highly recommended for young converts.

35c

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The special speakers were Rev. William F. Clay, pastor at Salem, Oregon, and he spoke in the morning and afternoon. Dr. D. Shelby Corlett was the evening speaker. Dr. E. E. Zachary, district superintendent, spoke in the morning and brought great inspiration for the district program. The larger part of the afternoon was devoted to workshop and four seminars were in session. Promotional Ideas, Crusade Now, Summer Activities, and Administrative Problems were the four seminars of the afternoon.

The convention was considered a great success, and the largest attendance on Easter Sunday of 10,464 was considered a result of the convention and a year of good, hard work on the part of Sunday schools on Northwest District. The district has made a good gain in average attendance over a year ago.

J. PAUL DOWNEY, District
Church Schools Chairman

Eastern Nazarene College

The Nease Library was dedicated on Christian College Day, April 19, with appropriate week-end ceremonies marking another milestone in the history of Eastern Nazarene College at Wollaston, Massachusetts. In the past eight years new buildings totaling \$570,000.00 have been added to the campus.

The formal opening was held on Friday, April 17, with two very fitting convocations. At the morning convocation Dr. Stacy B. Southworth, chairman of the Massachusetts Board of Free Library Commissioners, was the special speaker. He spoke on the subject "The Place of the Nease Library in Eastern Nazarene College." Dr. Samuel T. Arnold, provost of Brown University, spoke at the evening convocation on the subject "Higher Education Faces a Critical Period."

College Sunday, April 19, will be remembered for a long time by those who visited E.N.C. At the morning service and the afternoon dedication service General Superintendent Young was the special speaker. It was appropriate to have Dr. Samuel Young as the special speaker for the dedication of the Nease Library, since he was a student of Floyd Nease and a former president of Eastern Nazarene College. The Act of Dedication conducted by President Edward S. Mann took place in the main reading room of the library. A beautiful portrait of former President Floyd Nease was unveiled by his son, Rev. Stephen Nease, dean of men and instructor of physical education, while Mrs. Madeleine Nease, widow of Floyd Nease and registrar of the college, stood by.

The Nease Library was inspected by hundreds of guests who were present for the dedication service. The new construction plus furnishings cost \$187,000.00. The library has two floors and a mezzanine, which will seat 220 students, and accommodates 60,000 books. Besides a large reading room, reference room, stacks, and desks for private study, the building contains offices, a lecture hall seating

205, alcoves for relaxation and light reading, and a fine arts room. The color scheme, the beautiful comfortable furniture, and the adequate lighting system lend an atmosphere which is conducive to study.

Dr. Lewis T. Corlett, president of the Nazarene Theological Seminary, was the special speaker at the evening evangelistic service. The service was crowned with victory at the altar.

We are praising God for his wonderful blessings upon the advancement of Eastern Nazarene College.

KENNETH H. PEARSALL,
Executive Field Secretary

DEATHS

REV. ALBERT B. CULBERTSON was born April 21, 1876, at Pringhar, Iowa. He attended college in Peniel, Texas, at the age of twenty-four. He was married to Georgiana Rymill in 1905, to which union one son was born. His first wife was away in Seattle in 1912. Mrs. Figg also had one boy and was serving as pastor of our church in Everett, Washington. To this union two sons were born. Brother Culbertson was ordained an elder in 1920 and continued in pastoral and evangelistic work for many years. In later life, while a painting contractor, he continued to speak at mission services and other places as frequently as his health would permit. He never lost his passion for souls and deep concern for the spiritual welfare of those around him. After a twenty-five year residence in Seattle, Washington, he moved to Pasadena, California, in 1946. He had been failing health for three years. Following an operation on February 13, he declined rapidly and made a triumphant crossing on April 11, 1953. Surviving him are his companion, Mrs. Imogene F. Culbertson; three sons, Luther S. of Seattle, Rev. Bernard W. of Pasadena, and Rev. Eugene M. Culbertson of Bakersfield; also one stepson, Rev. David E. Figg of Chinook, Montana; and three brothers and two sisters. Funeral services were conducted by Rev. J. George Taylorson, assisted by Rev. I. W. Young and Rev. W. Shelburne Brown, at Breese Avenue Church of the Nazarene in Pasadena. Interment was at Mountain View Cemetery in Altadena.

REV. OTHA JAMES RUNGE was born December 12, 1898, in Dallas County and died March 9, 1953, in Jacksonville, Texas. He was converted in 1917 and joined the Methodist church at Swan, Texas. On July 13, 1919, he was married to Claire Wallace. To this union three children were born, Lorene, Haskell and Raymond. Raymond was killed in action April 4, 1945. In 1929 the family moved to Board Community and joined the Church of the Nazarene at Pleasant Grove. In 1931 Brother Runge was called to preach. He pastored the following churches: New Home, Pleasant Grove, Alba, Farmersville, Nazarene Chapel, Mt. Vernon, and Martin's Chapel on the Dallas District and Alvin on the Houston District. Funeral services were conducted by Rev. Paul H. Garrett, district superintendent, assisted by Rev. Corbie N. Grimes, in the Martin's Chapel church and in the New Home church. Interment was in the cemetery at New Home.

MRS. INGA ANDERSON was born July 24, 1890, in Arendale, Norway, and departed this life April 10, in Waukegan, Illinois. She came from Norway in her late teens and had lived in Waukegan for thirty-six years. A few years ago, while listening to a religious program broadcast over the radio, she was converted and later sanctified and lived a consistent Christian life. In August of 1939 she joined the local Church of the Nazarene and for a number of years served faithfully on the church board. On May 10, 1919, she was united in marriage to Gust Anderson and to this union two children were born, who, with the husband, are left to mourn her departure. They are a son, Earl, at home, and a daughter, Mrs. Ruth Mickus. Others who share their sorrow are a sister, Mrs. Joe Starkel of Chicago, and two brothers and five sisters in Norway. The funeral was conducted by her pastor, Rev. L. C. Brown.

DANIEL FILES was born at Ennis, Texas, April 1, 1871, and died January 3, at the age of eighty-one years. He married Minty S. Weir, July 1, 1890, to which union seven children were born, all of whom are living. He leaves to mourn his passing his widow, Mrs. Minty Files, one son, and six daughters; also two sons and two sisters. Brother Files was converted at the age of twenty-seven and became a member of the Church of the Nazarene. Four years later he was sanctified after fasting twenty-one days. He lived a constant, consecrated Christian life all these fifty-four years.

WALDON FORD GASTON died January 30, 1953, at Gilmer, Texas, at the age of seventy-six years. He was converted just a few months before his death and joined the Johnson's Chapel Church of the Nazarene, where he was a faithful attendee. He was loved and appreciated by those who knew him. The pastor, Rev. Jack R. Shoulders, conducted the service, and interment was made in Hopewell Cemetery.

MRS. CLARENCE (CHRISTINE) KRAMER died December 17, 1952, after a short illness, at the age of sixty years. Sister Kramer had lived her entire life in Racine, Wisconsin, and had been a member of the First Church of the Nazarene for thirty-five years. She was always faithful to the church, and over the years had served the church as pianist, missionary president, secretary of the church, member of the board, Sunday-school teacher, and often inspired us by special numbers in song. Truly the church has lost in her passing a faithful member and friend. She leaves to mourn their loss her husband, Mr. Clarence Kramer; a son and daughter-in-law, Mr. and Mrs. Walter Kramer of Chicago; three sisters; and four brothers. Interment was in Mount Cemetery.

ANNOUNCEMENTS

RECOMMENDATIONS

It has been called to my attention that Rev. Ralph C. Gray is making himself available to our churches for revivals, week-end conventions, etc., and I would like to highly recommend him to all who read these lines. Brother Gray has had much experience in both the pastorate and evangelism, and is well qualified to be of real service to any church. He has cooperated in every respect with his denomination and leadership and a Nazarene indeed. I trust our people will use this good man, Victor C. Gray, Superintendent of East Tennessee District.

I'm sure that all the friends of Evangelist L. W. McCoy, 4119 Tiffin Avenue, Omaha, Nebraska, will be glad to know that, after a temporary leave of absence from the field of evangelism, he is now available for revivals wherever God shall lead. He feels the tug and urge to engage actively in this great battle. I trust we will not go wrong in extending him a call.—Whitcomb Harding, Superintendent of Nebraska District.

WEDDING BELLS

Miss Martha Evelyn Cockrell of Birmingham, Alabama, and Mr. Jack Brady Miller of Columbus, Mississippi, were united in marriage on April 13.

Miss Margretta Sanders of Port Arthur, Texas, and Lt. John W. Bundy of Cambridge City, Indiana, were united in marriage on March 3, at First Church of the Nazarene, Port Arthur, with the pastor, Rev. Mr. Parris, officiating.

BORN—to Rev. and Mrs. Arland D. Gould of Monaca, Illinois, a daughter, Carol Ruth, on April 28.

—to Rev. and Mrs. Kenneth P. Smith of Canon City, Colorado, a son, Gregory Paul, on April 27.

—to Mr. and Mrs. William S. Bradley of Tucson, Arizona, a son, Sidney Walter, on April 23.

SPECIAL PRAYER IS REQUESTED by a friend in Nebraska that 'sin may be removed from my heart and that God may have mercy on me'; by a mother in Ohio for the salvation of her son, away from home and without God; by a friend in Ohio for recovery from a nervous breakdown and emotional upset, and that he may have a closer walk with God—he has an aged father to support and must continue to work;

by a lady in California for the healing of her sister, in New Mexico—doctors say there is no help for her—but she believes God can make her well again.

District Assembly Information

LOS ANGELES—Assembly, May 26 to 28, at Breeze Avenue Church of the Nazarene, 1480 E. Washington St., Pasadena, California. Entertaining pastor, Rev. J. George Taylorson, 1400 Breeze Ave., Pasadena. Dr. Hardy C. Powers presiding.

NEBRASKA—Assembly, May 27 and 28, at First Church of the Nazarene, Hastings, Nebraska. Entertaining pastor, Rev. A. Schaefer, 2009 West 8th Street, Hastings. Dr. Hugh C. Benner presiding.

ARIZONA—Assembly, May 27 to 29, at First Church of the Nazarene, 119 N. Highland Ave., Mesa, Arizona. Entertaining pastor, Rev. J. Erben Moore, 119 N. Highland Ave., Tucson. Dr. G. B. Williamson presiding.

NEW MEXICO—Assembly, June 3 and 4, at Nazarene Campground (Mountain Park Campground), Capitan, New Mexico. Entertaining pastor, Rev. Joe McClung, Capitan. Dr. G. B. Williamson presiding.

SOUTHERN CALIFORNIA—Assembly, June 3 to 5, Long Beach First Church, 741 E. Tenth St., Long Beach 13, California. Entertaining pastor, Rev. Clayton J. Pomford, 861 East 37th St., Long Beach 7. Dr. Hardy C. Powers presiding.

NEVADA-UTAH—Assembly, June 10 and 11, at First Church of the Nazarene, East Sixth and Evans, Reno, Nevada. Entertaining pastor, Rev. Wayne Le. Butchart, 231 E. Sixth St., Reno. Dr. Samuel Young presiding.

ROCKY MOUNTAIN—Assembly, June 17 to 19, at First Church of the Nazarene, Third Avenue at 33rd Street North, Billings, Montana. (Evening services will be held in First Presbyterian Church, Third Avenue at 34th Street North.) Entertaining pastor, Rev. J. R. Pallett, 404 Yellowstone Avenue, Billings. Dr. Samuel Young presiding.

NORTH DAKOTA—Assembly, June 24 and 25, at the District Campgrounds, Sawyer, North Dakota. Entertaining pastor, Rev. M. F. Vorro, Sawyer. Dr. Samuel Young presiding.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

Los Angeles	May 26-28
Southern California	June 3-5
North American Indian	June 10
New England	June 24-26
New York	July 3-4
Maritime	July 15-17
Pittsburgh	July 22-24
Northwest Oklahoma	July 29-31
Illinois	August 5-7
Indianapolis	August 26-28
Kansas City	September 9-11
Southwest Oklahoma	September 16-18

G. B. Williamson:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

Arizona	May 28-29
New Mexico	June 3-4
Colorado	July 8-9
Central Ohio	July 14-17
Eastern Kentucky	July 29-30
East Tennessee	August 5-7
Wisconsin	August 13-14
Tennessee	August 26-28
Louisiana	September 2-3
Georgia	Sept. 30—October 1

Samuel Young:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

Nevada-Utah	June 10-11
Rocky Mountain	June 17-19
North Dakota	June 24-25
Canada West	July 8-10
Eastern Michigan	July 22-24
Western Ohio	July 29-31
Missouri	August 5-7
Northwest Indiana	August 12-14
Chicago Central	August 19-20
Mississippi	September 2-3
Southwest Oklahoma	September 23-24

D. I. Vanderpool:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

South Dakota	July 1-2
Northeast Indiana	July 8-10
Michigan	July 15-16
Southwest Indiana	July 29-31
Kentucky	August 5-7
Virginia	August 12-13
Northeastern Illinois	August 19-20
Houston	August 26-28
South Arkansas	September 9-10
North Arkansas	September 16-17

Hugh C. Benner:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

Nebraska	May 27-28
West Virginia	July 3-4
Alabama	July 8-10
Minnesota	July 22-23
Kansas	August 5-7
Iowa	August 12-14
Dallas	August 19-21
Northeast Oklahoma	September 16-17
North Carolina	September 23-24
South Carolina	Sept. 30—Oct. 1



SERVICEMEN'S CORNER

CHAPLAIN E. Drell Allen writes from Alexandria A.F.B., Louisiana: "There are two things, among many others that the 'home folks' can do that will make the serviceman's life more pleasant. Keep a constant flow of mail going his way. Don't bother him with home problems. In interviews with men who are in detention for AWOL, some whose repeated offenses have resulted in bad conduct discharges, I have found that these two factors have played too important a part in their problems. Failure of families and friends to write has resulted in homesickness and a sudden urge to go AWOL to find out if something is wrong at home. The other factor, that of airing all the home problems, causes the young man to become worried and panicky over matters he cannot help. Overanxiety, along with being unable to help, makes him throw caution to the winds, and he goes home, only to await arrest and the beginning of a trail of worsening woes.

"It is regrettable that pastors are not showing much concern for our boys who leave church or Sunday school. I have sent in the names of six or seven boys who never knew that the Commission existed and yet were regular attenders at home and went home on furlough, but not one word of mention was made to them regarding the work of the Commission in providing free literature. In fact, they weren't even receiving literature from their own church.

"I'd like to say a word about our Nazarene youth. As yet I have not found one young man coming from our sound Nazarene background who is either a problem to the air force or a discredit to his church. They are in a splendid position to influence others for good or ill. They who are the best examples of Christian young manhood easily gain the respect of their comrades. I wish to note, particularly, that those who make the most outstanding contribution by way of a Christian witness are those who come from local churches having wholesome, active young people's organizations."

NAZARENE SERVICE MEN'S COMMISSION

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May 20, 1953

Attend Summer School

Bethany-Peniel College Bethany, Oklahoma
May 28—June 24

Eastern Nazarene College Wollaston, Mass.
June 13—August 7

Northwest Nazarene College Nampa, Idaho
June 8—July 31

Olivet Nazarene College Kankakee, Illinois
June 8—July 31

Pasadena College Pasadena, Calif.
June 5—July 31

Trevecca Nazarene College Nashville, Tenn.
June 10—August 28

NOTE: Some of the colleges have short and long sessions within the period indicated. For complete information address the **DIRECTOR OF SUMMER SESSION** at the college in which you are interested.

DEPARTMENT OF EDUCATION

Church of the Nazarene
2923 Troost Ave., Box 527
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