



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

March 31, 1954

The Cure for Fear

General Superintendent Young

A STAIN and sense of pollution always accompanies wrongdoing, the breaking of God's moral law. One cannot cut himself off from his past while this stain abides. Also a cringing fear appears, an inner crippling born of conflict, that makes man want to hide from his God. This escapism is as old as Adam and as modern as a teen-age delinquent of this generation. Then men—young and old alike—run for cover and high-hat God or bow Him out of their universe by the narrow limits of their own logic.

This sense of distance between man and God can become biting and frustrating, for the "far country" of sin has a loneliness peculiar to itself. Somehow we sense that God will not come down to our way of life. The brooding Spirit of God follows us in our downward, zigzag path. Periodically we try to turn back, but the will to perform is not present with us. In agony—though often in secret—our soul cries out, "There must be a better way than this." The torment of inner fear is upon us even before the great day of judgment.

Then that guiding Spirit, in the darkest hour of our gloom, points us to the way. The road leads to a cross on which the Son of Man hung. The Spirit shows us through the Word that this death was for our sins. He speaks of a better day, with new and living hope. Then the words of the strange Galilean grip us: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11: 28-29).

Here are love and provision beyond our ken but appropriate to our need. Something happens! With trembling lips and childlike faith, we believe. Cleansing is wrought and pollution is gone. Peace ensues and fears disappear. The voice of the ancient prophet is heard as though the words were spoken today:

Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine (Isa. 43: 1).

Ineffable grace!

"Jesus saith . . . I am the way, the truth, and the life" (John 14:6).

TELEGRAMS

Red Deer, Alberta, Canada—Canadian Nazarene College and local church the scene of gracious visitation of the Holy Spirit in revival with Dr. L. J. Du Bois, speaker. Spontaneous and unanimous response of students and staff to practical holiness messages indicated by request for special Saturday chapel. Constructive and positive spiritual movement which characterized meeting continues.—A. E. AIRHART, *President of College.*

Memphis, Tennessee—Our great Tennessee District Preachers' Convention was one of real blessing in which our beloved district superintendent, Rev. D. K. Wachtel, presided with ease and poise as he guided the program titled "Making Christ the Center." This included every phase and every department of our work. Dr. Hardy C. Powers, our senior general superintendent, stirred our hearts as he outlined the mission of the Church of the Nazarene. Rev. Elmer Schmelzenbach brought us a vivid picture of the work in Africa both in words and on film. Honorable Frank Clement, governor of Tennessee, addressed our ministers using the theme "As a Layman Speaks." He urged our preachers to deliver the gospel straight and to dig about people. He said, "Make the time in the church worthwhile." The papers delivered by the pastors and the laymen were well prepared and most unusual, for they stemmed from the hearts of men with a passion to do more for Christ. From the opening service Monday, through Wednesday noon, our ministers were present and stayed through to the end. Our hearts were set afire anew, our lives enriched. We accepted the challenge, and we will continue to move forward with Christ and the Church of the Nazarene in the Tennessee District.—CARL M. BROWN, *Reporter.*

NEWS IN BRIEF

Dr. D. I. Vanderpool will be leaving the States on April 1 for a foreign visitation trip to Trinidad and Barbados; he plans to return on April 19. Let us remember him in our prayers.

Word received from Pastor Jerald R. Locke of Kansas City, Kansas: "At invitation of church board, Dr. H. C. Benner was in Quindaro Church of the Nazarene, Kansas City, Kansas, Sunday morning, March 14, to launch new church building program. Following masterful sermon on faith, \$11,-250.00 enthusiastically given in cash and pledges. Church looking forward to its best days."

The following note was received from Dr. Hardy C. Powers on Tuesday, March 16:

OUR HEARTFELT THANKS: During the serious illness of Mrs. Powers the thousands of people who have expressed their interest and assured us of their prayers have meant more to us than mere words can convey. Beautiful flowers, telephone calls, telegrams, and letters have made us feel humbly grateful once again for the most wonderful people in the world. We wish we could thank each one personally. God's grace has been so real and precious, and we have been much aware of the influence of your prayers. Mrs. Powers was on the operating table four hours and has recovered from the operation in a remarkable way. We are greatly encouraged, although further treatment is necessary. We covet a continued interest in the prayers of God's people.

—THE FAMILY

Pastor A. R. Aldrich sends word from St. Louis, Missouri: "Overland Church pledged more than \$1,100.00 on Easter offering. Pastor received unanimous recall for three years. Substantial gains made in every department of the church."

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us (Rom. 8:35-37).

HERALD OF HOLINESS

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Natural or Supernatural?

By W. G. Prescott*

I FEAR that too many of our churches and pastors are becoming satisfied with the natural, formal program of services without the supernatural outpouring of the Spirit. I believe God wants to pour out His Spirit on all of our services in an unusual way, but the Holy Ghost must have a channel through which to work. I believe that the Holy Ghost manifestations come in answer to much fervent prayer. A church whose members do not spend much time in secret prayer will not have the supernatural in the services.

I am one of the old-timers who witnessed holy hilarity in the services—people getting so blessed that their cup ran over, they shouted for joy, and embraced one another. One sister, I remember, danced gracefully all around the church, waving her handkerchief.

The supernatural in the services brings conviction on the unsaved and unsanctified as nothing else can do. I believe that where the Holy Spirit has the right of way there will be a response from the pew when the pastor brings a true gospel message—and I believe that any spiritual preacher likes to hear "Amen" and "Praise the Lord" from the pew.

I fear that many of our services are becoming similar to the other churches all about us who do not believe in holiness or the baptism of the Holy Ghost and fire. Oh, Lord pity us when we cool off and have the form without the power! The Word says, "Where the Spirit of the Lord is, there is liberty" (II Cor. 3:17). In every service where the Holy Ghost is given liberty, people get blessed. The Day of Pentecost was not a quiet time; they were accused of being drunk.

Why not keep the Pentecostal fire on our services? It is possible even in our day, if each of us will spend much time alone with God and obey the Spirit's leading.

*San Antonio, Texas

Reporting Results

From the 1953 Statistics

During 1953 the Church of the Nazarene added a new church to its rolls every 46.8 hours. This represents a total of 187 churches. Most of these came about as the result of general or district home missionary activity.—Office of the GENERAL CHURCH SECRETARY.

Four Final Phrases

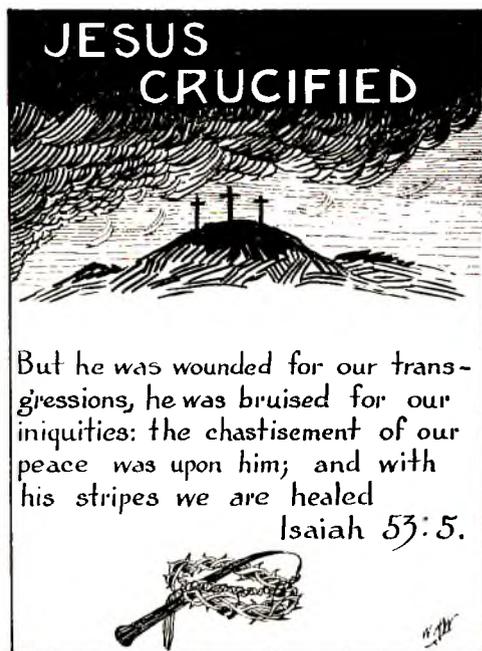
By Edward L. Dowd*

SILENT now were the angels which sang triumphant songs at the night of His birth. The sound of the voice that once had pronounced Him the "beloved Son" could not be heard. Not even one human cry arose to accent those indecencies to which He had been subjected—the unjust trial, the subversive activity of the religious leaders among the people, the shameless mockery by soldiers with robe, reed, and crown of thorns. Christ was hanging in solitary loneliness upon the cross.

In the early hours of His crucifixion, Jesus had spoken three sentences that served the needs of others: forgiveness for His executioners, redemption to a penitent, and comfort for loved ones. At midafternoon three hours of silence and darkness were broken by four final phrases from the lips of the dying Saviour. He now spoke of the things that concerned himself: separation from God, agonizing thirst, the completed redemption, and soul commitment. We observe these four phrases of Jesus for the spiritual message they bear.

The word of separation: "My God, my God, why hast thou forsaken me?" (Matt. 27:46.) This is the cry of isolation, the profound call from the depths of the inner spirit which demonstrates the cost to the Godhead of man's salvation. Taking upon Him the sin of humanity meant for Christ an isolation and loneliness stark in its reality. He was forsaken that we might be found, rejected that we might be received, separated that we might be saved. Always a Man of sorrows and grief, Jesus was mistreated by His foes and misjudged by His friends. But up to this hour of dread He had never been forsaken by God, the Father, through all eternity. Now the Lamb of God was bearing our sins in His own body on the tree, and the drama of deliverance was ushered into human experience at the expense of an eternal fellowship, the fellowship of the Father with the Son.

The word of agonizing thirst: "I thirst." The perfidious wrongs heaped upon Christ from the midnight scene in Gethsemane through the morning and afternoon were taking their effect upon His human nature. His blood had been flowing for some hours and His spirit had suffered the mock of sin and isolation from fellowship divine. Returning in spirit from the weight of judgment's dark night, the Son of Man found His body spent, drained to extreme weakness. The holy Victim spoke to men, seeking one last kindness—a drink. The once weary Traveler who offered living water now desired a cup of communion from men. He seeks the service of men in the atmosphere of



But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed
Isaiah 53:5.

His own deepest suffering. He thirsts for love, for prayer, and for holy living. Only as men meet the thirsting Christ with a cup of devoted communion will He see the travail of His soul, and through their service find His satisfaction.

The word of redemption: "It is finished." Until His blood was shed on Golgotha's cross every promise of Christ, the Deliverer, was a prospect—a future event in the minds of those who looked for Him. But now, receiving the drink, He said, "It is finished." In that climactic moment each line of prophecy and promise made by Jehovah was now sealed, completed, accomplished. The separating veil of the Jerusalem Temple was split from the top to the bottom. God had now made himself available for grace, growth, and glory.

The word of commitment: "Father, into thy hands I commend my spirit" (Luke 23:46). The life of God in the flesh came to an end with a prayer whispered from scripture. Jesus Christ made the complete sweep from heaven's fellowship to the gates of hell's torments—but the Father did not leave Him there. A sweet solemnity of peace rises in the face of Jesus as, with final reunion in the Godhead, He delivers His soul into the keeping of His Father's hands. So may His followers in the face of danger and death deliver their spirits into the will of their living and loving Redeemer.

The outreach of our prayers for missions is limited by our giving for missions. Our Easter Offering will tell.

*Pastor, Newport, Oregon

LOVEST THOU ME?

By Dolores S. Douglas

"Lovest thou Me?" the Saviour asked,
On that day so long ago.
Three times He asked the question,
Three times He sought to know.

"Lovest thou Me?" the Saviour asks
On this coming Easter Day.
"Lovest thou My other sheep,
Who walk the darkened way?"

"Lord, take all!" should be our cry,
As we fall upon our knee;
And then we'll hear Him whisper,
"O child, thou lovest Me!"

We cannot save ourselves and save the world.
Remember April 18.

Prerequisite of Easter

By Kenneth T. Meredith*

(John 12:23-28)

FROM the time of the triumphant entry into Jerusalem until He hung on the cross, there was a strong sense of mission and divine urgency in all that Jesus did. It was the final week of His earthly ministry. What was to be done must now be done. Much of the activity was external, but we catch a few glimpses of the heart of Jesus as He fulfills the prerequisite of Easter.

In order for Easter, with its glorious message of hope for all humanity, to come to pass, Jesus must face finally the giving of himself. He was sent into the world by the Father. Now He must become the complete Sacrifice for the sins of the world. We realize that in Christ's betrayal, His arrest, and captivity He must have given himself willingly.

It was earlier in the week that Jesus faced His death and expressed it thus, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). He was facing this fact of death when He said, "Now is my soul troubled; and what shall I say? Father, save me from this hour" (v. 27). Had Christ's words stopped there, His mission would not have been completed and Easter would not have come to pass. But, praise God, He realized that His sacrifice by giving himself was the prerequisite to Easter, and thus He continued, ". . . but for this cause came I unto this hour. Father, glorify thy name" (vv. 27-28).

In the heart and mind of Jesus the sacrifice was made and Easter would follow because the prerequisite had long been settled.

*Pastor, North Kansas City, Mo.

The Christian View of Death

By Arthur Hedley*

IT is impossible for man to escape the fact of death. In the press, in our streets, and sometimes in our own homes we are reminded of the truth of the scripture, "It is appointed unto man once to die" (Heb. 9:27). Some evils may come; one at least is sure to come, if the Lord still tarry. However bright may be the path, somewhere on it, perhaps just around the corner, sits the shadow feared of man.

All that live must die,
Passing through nature to eternity.

Perhaps we ourselves are conscious of failing strength, and many things remind us that we are "nearing the place where he stands—the great Arch-fear in a visible form, yet the strong man must go." One thing is certain: no man can have peace of mind and soul until he has faced up to the fact of death, and is ready for it, whether it comes soon or late.

Some, in times of great affliction or in a mood of depression, have longed for death. Like Job they long for death, but it "cometh not" (13:21). To others, the thought of passing from this mortal scene is repulsive, and even terrible. Dr. Johnson said that he never had a moment in which death was not terrible to him. His friend Boswell said, "His constitutional melancholy makes the King of Terrors more frightful."

How different was the view of Mozart, the great composer, who was sustained by the hope of immortality! Writing to his father in 1787 he said: "I have for some time familiarized myself with this truest and best friend of man, so that the contemplation of the inevitable has no longer any terror for me, but produces a state of beautiful peace and consolation. I never lie down on my bed without reflecting that, though young, ere the morning dawn I may have ceased to exist; and yet I do not think that among all my friends that have known me one can believe me of melancholy or gloomy depression; for this blessing I daily thank my Creator."

The believer, in a full measure of health and strength and happy in the service of Christ, does not long for death, but neither does he *fear* it. Christ for him has robbed death of its terror; nevertheless, he desires to live as long as possible, that he may help souls heavenward and make progress in those virtues which come to perfection in heaven.

In dying for our sins Christ has taken the sting out of death. It is man's sin and guilt, and the fact that after death cometh judgment, which make death so feared by most men. By His atoning sacrifice Christ has put sin and guilt out of the way. He has made pardon and reconciliation gloriously possible through His death on the cross.

*Dunstable, Beds, England

The sinner who believes has, therefore, no need to fear any longer meeting God, for through the merits of Jesus' blood he stands cleansed, justified in God's sight. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

But the resurrection of Christ was as essential to our justification in God's sight and our deliverance from the fear of death as for His sacrifice for sin. A dead Christ could not justify us, could not save us from the terror and desolation of death. None but a *risen Christ* could save us and give us victory over death. Thus we read He "was delivered for our offences, and was raised again for our justification" (Rom. 4:26). His resurrection and His exaltation to God's right hand, "now to appear in the presence of God for us" (Heb. 9:24), confirm the fact that our sins are pardoned, that Christ's work on Calvary has received the divine approbation, and that we are completely justified. His victory over death and the grave is the guarantee of our own victory. It is sealed with the Saviour's own promise, "Because I live, ye shall live also" (John 14:19).

The true believer is in union with Christ, who himself is "the resurrection, and the life" (11:25), and the undying life of the Son flows into him, for "God hath given to us eternal life, and this life is in his Son" (I John 5:11). The believer possessing eternal life, which is God's gift and has its source in the Son, can smile at death, knowing that death cannot destroy or interrupt this life, which is eternal. Because it is a present possession, death becomes of no account. Yea, it now becomes, not our enemy, but our friend, opening up for us the door into the celestial city. "Let us learn," wrote F. B. Meyer, "what death

is. It is simply a translation; not a state, but an act; not a condition, but a passage. We pass through a doorway; we cross a bridge of smiles; we flash from the dark into a light. There is no interval of unconsciousness, no parenthesis of suspended animation."

Because Christ hath "*abolished* death, and hath brought life and immortality to light through the gospel" (II Tim. 1:10), believers meet death, the last enemy, undismayed. The very thought of martyrdom filled many of the early Christians with joy; they welcomed it as their best friend. The vivid contrast between the pagan and the Christian view of death is to be found in the catacombs. In one chamber which dates back to the time of Julius Caesar, the tombs are marked with all the signs of pagan gloom and hopelessness. Hard by is a chamber where are buried those who suffered the extremities of persecution at the hands of man—martyrs who were buried, or who were sawn asunder, or thrown to the beasts. But here there is no gloom; lilies adorn the tombs expressive of immortality; the inscriptions express a serene joy; the whole chamber is decked as for marriage rather than for death, and the spirit pervading it is a gladness excluding all sorrow.

To those who seek their life, their comfort, their joy in things spiritual and eternal, death is not a foe but a *friend*; not a loss but a *gain*; not the end of all things but the *beginning* of a fuller, purer life. When a London police sergeant lay dying as a result of an accident, the young doctor attending him felt he ought to tell him there was no hope for him. But he lacked courage; and the sergeant, guessing what was in the doctor's mind, smiled and said, "Have you ever read those words,

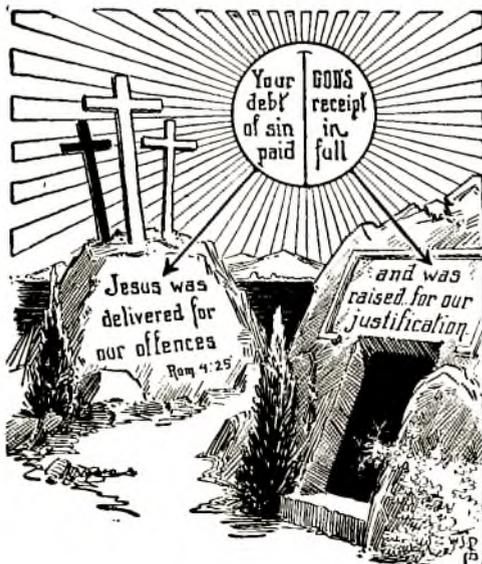
The Melodious Mountains

By E. Wayne Stahl

The mountains . . . shall break forth before you into singing (Isa. 55:12).

I hear a mountain singing;
Its mighty melody
Across the world is ringing.
It is Mount Calvary,
Bright with transcendent
glory,
Retrieving sin's dark loss;
It sings salvation's story,
Salvation by the Cross.

Unlike another mountain—
And Sinai is its name—
Which was of fear a fountain
With thunder and with
flame (1),



Bright Calvary is glowing
With tenderness and grace,
And God's great love 'tis
showing
For all our sinful race.

On the heavenly Mount Zion
The Lamb shall one day
stand (2),
Of Judah's tribe the Lion.
There in the shining land
He hears the acclamation,
A thunderous melody,
Of saints who sing salvation,
Songs learned at Calvary.
(1—Exod. 19:16-18; 2—Rev.
14:1-3)

'For to me to live is Christ, and to die is gain'?" (Phil. 1:21.)

When the day came for Mr. Valiant-for-Truth to cross the last river, "many accompanied him to the river side, into which as he went he said, 'Death, where is thy sting?' And as he went down deeper he said, 'Grave, where is thy victory?' So he passed over and all the trumpets sounded for him on the other side." Because Christ defeated death and lives forever we can sing:

*Jesus lives! thy terrors now
Can, O death, no more appall us.
Jesus lives! by this we know
Thou, O grave, cannot enthrall us.
Hallelujah!*

Studies in the Epistle to the Hebrews:

By H. Orton Wiley*

XXIV. The Superior Order of Priesthood

IN THIS middle chapter of the Epistle to the Hebrews, the writer begins a thorough study of the new order of priesthood, and its relation to both the Aaronic Covenant and the Mosaic Law. This study he continues almost to the close of the tenth chapter. The material which serves as a foundation for his argument is an obscure event in early Hebrew history—three verses in Genesis (14:18-20), and a single line in the Psalms (110:4). Griffith Thomas points out that, of these three scriptural references, one is history, one is prophecy, and the last doctrinal.

The Historical Event (7:1-3). Our author sums up the entire historical passage in one long sentence. This for him is the sole source of information and, strange as it may seem, the argument is drawn from what is *not* said rather than from that which is recorded. This "argument from silence" is far more prominent in Eastern than in Western thought. The name *Melchisedec* is from *Malchi tsedek* and signifies a righteous king. Since he was king of Salem (probably Jerusalem), which means "peace," we have the statement: first righteousness, then peace. Many have been the theories concerning Melchisedec, but the one generally accepted is that he was a historical character who reigned in his own right and not by inheritance, and concerning whose genealogy nothing is recorded. Thus the words "without father, without mother, without descent, having neither beginning of days, nor end of life," may well be translated, "Without (recorded) father, without (recorded) mother, without (recorded) genealogy, without record of his birth or death." Thus God has closed to us the history of Melchisedec to the intent that this great figure may stand out alone in the Genesis account. Theologically considered, this section sets forth Mel-

chisedec's priesthood as the symbol of the eternal validity of Christ's priestly functions.

The Greatness of Melchisedec (7:4-10). The writer next draws attention to the greatness of Melchisedec by a comparison with Abraham, the acknowledged head of the Hebrew nation. This he does by the use of two arguments:

1. *Abraham gave tithes to Melchisedec.* This was an ancient custom among all nations, a giving of the tenth of the spoils taken in war, not by any provision of law, but as a eucharistic offering, to those to whom they imagined they owed the victory. The writer therefore argues that if the Levitical priests took tithes from their brethren, then Abraham, who offered tithes to Melchisedec, recognized the superiority of the latter.

2. *Melchisedec blessed Abraham.* The writer further supposes that his readers accept without question that the less is blessed of the greater. While the nature of the blessing is not here considered, it is given attention in the Epistle to the Galatians. Here it is distinctly stated that "the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Gal. 3:14).

The Superiority of the New Order: a Spiritual Priesthood (7:11-19). This section marks the beginning of the argument for the superiority of the new order of priesthood, and is continued into the tenth chapter. The argument may be briefly summed up as follows:

1. The Levitical priesthood, which gave the law, failed to attain perfection; therefore, a change in the priesthood demands a change in the law.

2. The necessity for a new order of priesthood (one of life instead of law); therefore, a new priesthood demands a new covenant.

3. The perpetuity of the new order of priesthood was established by an oath; therefore, this new priesthood makes possible the surety of a better covenant.

4. This better covenant rests upon the continuity of intercession; therefore, the better covenant makes possible an uttermost salvation.

This chapter is especially rich in the many suggestions it offers for the additional study of such subjects as the tithe, the blessing of Abraham and its spiritual significance, and the bread and the wine offered by Melchisedec as prophetic of the Lord's Supper.



As the Father hath loved Me
so have I loved you:
continue ye in My love.

JOHN 15:9

*President Emeritus, Pasadena College, Pasadena, Calif.

The Winter Is Past

By Muriel Shrader Mann

"My Father," He had cried, "Forgive!
What they have done they do not realize . . ."
And so a rainbow grew, that all might live,
To join the frozen earth to summer skies.

How wise and gentle He who understood,
In midst of sacrifice and agony,
That love bursts into blossom, warm and good—
And makes a garden's door of Calvary!

For each bewildered child His way is shown,
The path for every winter-weary thing,
No longer cold, or frightened, or alone,
Through heaven's gate to everlasting spring.

Springtime Is God's Time!

By Katherine Bevis*

WITH spring's upsurge of life, energy, hope, and the blessed privilege of living in this wonderful world that God has made seems to fill us to overflowing. April brings with it a feeling of anticipation, activity, and awakening. Spring in all its glory is unfolding before our eyes. The fragrance of sweet blossoms fills the air as the bees flit busily from bloom to bloom, gathering nectar.

In the hearts and minds of men new hopes, dreams, and ambitions rise. Whether you live in the country, the suburbs, or in the city—it really makes no difference—springtime is God's time.

Have you ever walked in the woods in springtime? Tall trees, their branches intermingled, make an archway like the roof of a church. There is a feeling of quiet and peace, found only in holy places.

The scent of the moss is rich and deep. A brown and gold butterfly gaily wings his way across a patch of purple violets that send their sweet and heady fragrance into the spring air. A small, startled rabbit quickly vanishes from view, as our little friend Robin Redbreast sends out his clear, cool note from a tree nearby.

Just a few yards from where you are drinking in this beauty of spring, a narrow stream like an enchanted ribbon flows merrily on its way, and the great trees near its banks lift their lovely spring-clad arms to the smiling sky, while the patches of sunlight filtering through their leaves help some of the later violets to push bravely their heads above last year's bed of leaves.

And in this hallowed hush you find a silent sermon. Though this year's leaves fall to the earth, and the flowers die, they shall bud and bloom again.

*Houston, Texas

Your faith is renewed, your soul is refreshed, as you walk in the woods in springtime. And the words of the Psalmist mean so much more to you now as you speak aloud in the solemn quietness of this spring morning, "The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is established, that it cannot be moved" (Ps. 93:1).



Giving That Costs Something

By William C. Allshouse*

SEVERAL years ago I read the story of a businessman and a lawyer, both Christians, who were traveling in Korea. One day they saw in the field by the side of the road a young man pulling a rude plow, while an old man held the handles. The lawyer was amused and took a snapshot of the strange sight. "That's a curious picture! I suppose they are very poor," he said to the missionary, who was interpreter and guide for the party. "Yes," was the quiet reply. "That is the family of Chi Noui. When the church was being built they were eager to give something to it, but they had no money, so they sold their only ox and gave the proceeds to the church. This spring they are pulling the plow themselves."

The lawyer and the businessman by his side were silent for some time. Then the businessman said, "That must have been a real sacrifice." "They did not call it sacrifice," said the missionary. "They thought it was a wonderful thing that they had an ox to sell." This scene lingered with the two Americans throughout the rest of their journey. When they returned to their homeland the lawyer took the picture to his pastor and told him the story. "I want to double my giving to the church," he said. "Give me some plow work to do, please. I have never given anything to my church that has cost me anything."

This touching story of sacrifice in Korea speaks of the kind of giving that costs something—the kind of giving that beautifully expresses love to God and devotion to the church. So often those who have so little give so much, while we who have so much give so little. The confession of the lawyer is a pathetic admission but, if the truth were known, perhaps too many professed Christians in America are guilty of the same sin. There is too little giving that costs anything.

As the Church of the Nazarene approaches the glorious Easter season with its offering for foreign missions, may God help us one and all to respond with giving that costs something. It is this kind of giving that will really count for Christ and souls in these tremendously challenging days. Yes, and it is this kind of giving that is rich in the reward of spiritual blessing. "God loveth a cheerful giver."

*Pastor, First Church, Washington, D.C.

YES, I Went to a Nazarene College

By Gordon T. Olsen*

SOME TIME ago I went to Atlantic City, New Jersey, for a business convention. Over the week end I decided to fly to a city in which one of our larger Nazarene churches is located. I expected to walk in there as a total stranger. Although I live on the West Coast, in just a few minutes I had met four people in this Eastern city that I had known in former years at Northwest Nazarene College (Nampa, Idaho). Close lifetime friends all over the country are one of the by-products of attending our church colleges. Learning to pray through problems large and small, under the leadership of godly faculty members and in the association of Christian students, has proved invaluable in later years in business and professional life.

At present we have thirty employees in our Olsen-Quick Refrigeration Company, seventeen of whom are Nazarenes. Some are former students from our church college. We have found that the basic principles of the doctrine of holiness practiced and taught in our holiness colleges work successfully in business today. It is certainly not necessary to compromise the standards or position of our church in any respect.

Of course it is of primary importance that our preachers and missionaries get their training at our church colleges. It is also of vital importance that the laymen going out into the business and professional world receive basic Christian training to prepare them to take their place in the world as Christians. Regardless of the specialized field of one's choice, I would highly recommend that a young person attend one of our church colleges.

*Business Executive, Eugene, Oregon

WITHOUT THE CROSS . . .

By A. M. Quick

*Without the Cross no Bethlehem had been,
No manger bed nor any guiding star,
No angel band nor shepherds worshipping,
No stately wise men coming from afar.*

*Without the Cross we ne'er had known the Christ,
Nor any lifting of the load of sin;
And though the Golden City gleamed ahead
No way would be for us to enter in.*

*Without the Cross! Oh, night without a dawn,
Sorrow with no remitting, no release;
Despair without an end, nor any hope;
No comfort found in any Prince of Peace!*

*But with the Cross, oh, joy beyond compare—
Deliverance, peace, and heaven shining fair!*

The Crisis of Gethsemane

By E. E. Wordsworth*

They came to a place which was named Gethsemane (Mark 14:32).

THE LATE Dr. G. Campbell Morgan wrote a profound book entitled *The Crises of the Christ*. It is worthy of careful reading and study, but the amazing thing to the writer is that he but casually referred to the great crisis of Gethsemane, while another man of spiritual eminence wrote of this experience in his life as "The Scene of Life's Greatest Triumph." The crises of the birth, baptism, temptation, transfiguration, crucifixion, resurrection, ascension, and glorification are doubtless great epochs in the life of Christ. We are not concerned today with the physical location on the slope of Olivet at the extreme edge of the Kidron Valley, but with the deeper meaning of His great passion in the Garden.

Christ passed outside the last limit of human comradeship, in awful loneliness to tread "the winepress alone." He must drink the cup and drain it to its very dregs—the cup of suffering, anguish, ignominy, shame, bloody sweat, forsakenness by God and man. He must brace His body, nerve His soul, calm His spirit by prayer and solitude, and meet the hour of conflict with the power of evil, the devil and his cohorts, as they wreak their very worst upon the innocent and holy. He must face that hour alone: no human disciples dare witness His deepest grief and agony. None can witness His unspeakable suffering. See the crimson traces of that bitter struggle upon His brow. Behold the sweaty blood that oozes from His veins until His garments are saturated.

It is true that the meanest of idiots, the coarsest of criminals, the vilest culprits, have advanced to the scaffold without a tremor or a sob. The brainless and brutal murderer has mounted the ladder with a firm step and unflinching countenance. But the suffering of the Son of God was vastly more than human suffering. Christ's deepest agony was mental rather than physical.

We know that human emotion makes sweat break out on the human body. Sufferers perspire copiously. Pain produces the cold sweat in the sick chamber. But on that dark night in Gethsemane as Christ kneels, sometimes prostrate in supplication upon the damp ground, there are sounds of murmured anguish, excruciating pain, a horror of great darkness, as with the sinking swoon of an anticipated death pressing heavily upon his soul He cries out, "My soul is exceedingly sorrowful . . . unto death."

Then what is the meaning of Gethsemane? First, it is the mark of submission to the Father's will. Not like a Christian with clenched fists saying, "If it must be, I suppose I must make the best of it." Not as though walking down the path, grinding the teeth and facing the inevitable

*Pastor, Goldendale, Wash.

Not a frowning submission. It was submission to love's highest, and life's best, triumphant submission for the sake of others—somewhat like a mother, forgetful of self, leaping into the flames to rescue her child.

Gethsemane's message teaches us to go "a little farther" with God. How prone we are to follow "afar off"! Let us deepen our prayer life, send our roots down to springs below, fathom where we have not yet been, plumb deeper depths of consecration. "He went a little farther"—so should we in love, prayer, sacrifice.

We learn also that suffering is consistent with the will of God, "Thy will be done." "Let this cup pass from me: nevertheless." We must bleed if we would bless. We must get under if we would lift. The cross comes before the crown. Suffering precedes the pearl.

A mother gladly endures the travail that a child may be born, and Christ paid the full penalty for our sins that we might have life everlasting and sing the songs of the blest; but we must remember that the way of the cross is the way that leads home!

"Others" is the deep concern of every genuine Christian. Our Easter Offering will measure our concern.

COME AS LITTLE CHILDREN

*By O. M. Clay**

CHILDREN, as they play with each other from day to day, are unconscious of the sermons they preach to those looking on from the side lines.

Yesterday, through my window, I saw two little barefooted sisters playing. The younger, a blue-eyed, flaxen-haired lassie of five, was riding a tricycle; and the other, a curly-haired, brown-eyed girl of seven, was looking at a picture book.

In the course of her riding, the younger ran the tricycle wheel over the other's toes, for which the older gave her a hard slap on the back. The little one ran crying into the house and silence ensued for some moments. During those moments, the older one moved over by the corner of the house. Shortly, the younger came out on the steps, drying her tears. When she saw her sister around the corner, she slowly started toward her. They met at the corner and the older one slipped her arm around her sister; then, taking the arm of her sister, put it around her own neck, smiling pleasantly. The hurt was healed and never a word was spoken—actions speaking louder than words.

The incident made me think of what the Master said in Matt. 18:3, "Except . . . ye become as little children, ye shall not enter into the kingdom of heaven."

We should always be forgiving toward others, and expect the same from them.

What the Bible Is in Itself (II)

*By John T. Donnelly**

THERE are twelve books of the Bible that present the history of the Jews during a period of several centuries. Involved in these historical books, which some people find a little difficult to read, is the unfoldment of the knowledge of God to man, to the extent that it was revealed in the messages addressed to the people in the progressive stages of their history. This gives these books more than a historical value. They exhibit and illustrate divine principles of action, while furnishing an accurate account of the proceedings of a nation, which was itself a monument of divine work on the earth and the repository of divine revelation.

Following the historical books are the poetical books, of which the Book of Job is no exception as to divinity of character. It does not, however, pertain to Israel nationally. The Book of Job is a record of almighty God's dealings with a servant of His, at a time when Israel had no existence.

Psalms, Proverbs, Ecclesiastes, and the Song of Solomon are the inspired writings in which natural genius is supplemented with a very strange and inexplicable spirit-impulse. The writings so produced are reflections of divine wisdom, and by no means of merely human origin. This is proved by Christ's declarations in the New Testament.

In the books of the prophets, from Isaiah to Malachi, we are presented with a most important department of "Holy Writ." In these seventeen books, respectively bearing the names of the writers, we find recorded a multitudinous variety of messages transmitted from the Deity to the "prophets," for the correction and enlightenment of Israel. These messages are valuable beyond all conception. They contain information concerning God, otherwise inaccessible, and instructions as to acceptable character and conduct, otherwise unobtainable; in addition, they have a transcendent value for their disclosure of God's purpose in the future, in which we naturally have the highest interest.

Coming to the New Testament, we are furnished in the first four books with a history which has no parallel in the range of literature. The Messiah promised in the prophets, appointed of God to deliver our suffering race from all the calamities in which it is involved, appears; and here are recorded His doings and His sayings. What wonderful deeds! What wonderful words! What wonderful salvation from sin! We are constrained in the reading to exclaim with the disciples on the Sea of Galilee: "What manner of man is this?"

In the Acts of the Apostles we have made plain to us, in a practical way, what Christ intended them to do as affecting us. In the same book, we

*Van Wert, Ohio

*Nazarene Chaplain, with the U.S. Air Force in Germany

have the proceedings of the primitive Christians, written for our guidance as to the real import of the commandments of Christ, and the real scope and nature of the work of Christ among men. It is in the Book of Acts that we read of the inauguration of the dispensation of the Holy Ghost and "live" with the apostles as they began to herald the glad tidings of the gift of the Holy Ghost as an experience—epochal, conscious, perfective.

The remainder of the New Testament is made up of a series of Epistles and letters, addressed by the inspired apostles to various Christian communities, after they had been organized by the apostolic labors. These letters contain practical instruction in regard to the character which Christians ought to cultivate, and in a general and incidental way illustrate the higher aspects of the truth as it is in Jesus. Without these Epistles, we could not have been able to comprehend the Christian system in its entirety. Their absence would have created a great gap; and we, in this remote age, could hardly have been able to lay hold on eternal life.

Serenity of the Christian

*By Mont Hurst**

ONE of the most unmistakable characteristics of a consecrated Christian is found in the serenity that marks his life. This type of person has found and appropriated the true way to a calm, serene, and quiet life. And these assets manifest themselves to the greatest degree under pressure, when things apparently are going wrong, when prayers are seemingly unanswered, and the way becomes crooked. This person remembers that God has said: "I will go before thee, and *make* the crooked places straight" (Isa. 45:2). He knows beyond the shadow of a doubt the truth of God's promise that He "will perfect that which concerneth me" (Ps. 138:8). This kind of Christian has at his command the ability and right to call down the power of the Almighty and to come boldly to the throne of grace, asking God to activate His marvelous promises!

Happy is the follower of Christ who realizes that power belongeth unto God and who remains calm, resolute, and trustful in the face of sorrows, troubles, problems, and disappointments. His faith cannot be shaken nor can his trust waver in the slightest degree. He is a true and obedient and worthy child of God because he knows whereon his hopes are based. He knows the real meaning of "trust and obey," and he knows why he does trust and obey. A great part of the unhappiness and anxiety resting upon the earth arises from a lack of trust in the omnipotence of the omnipresent God, whose love and power transcend anything on earth and shatter every obstacle the devil places in life's pathway.

*Dallas, Texas

The trusting Christian stands immovable like a huge rock which has received the lashings of the stormy ocean tides for ages, but still stands firm and immobile and ready for anything with which the raging elements may assault it. This individual, like the house referred to in the Bible, is built upon a rock—the rock of righteousness, truth, trust, faith, and the Rock of Ages. He sings with David: "I will abide in thy tabernacle for ever: *I will trust in the covert of thy wings*" (Ps. 61:4). He will abide and he will trust. There are his two rules of personal conduct. He enjoys the great joy and safety as he "dwelleth in the secret place of the most High." He thus becomes immune to life's disappointments, disturbances, and heartaches. He knows the method of changing his tribulations into triumphs, his heartaches into hallelujahs, and his vexations into victories.

One of the marvelous segments in the sanctified life is found in the ability to make one's self immune to the onslaughts of the devil and his horde of imps. Another is that the sanctified one can activate the reality of the promise that God is "a very present help in trouble." The serenity of a sanctified life knows no bounds as a spiritual, mental, and physical asset to better living. He knows that God doeth all things well and he sees God's hand in everything that concerns his daily life and activities. Henry Ryecroft said: "More than half a century of existence has taught me that most of the wrong and folly which darken earth is due to those who cannot possess their souls in quiet; that most of the good which saves

Confidently Shall I Wait!

By Kathryn Blackburn Peck

*No winter yet has held earth with its cold
So fast that spring could not at length break
through,
With all its blossoms dancing in the breeze,
And sunshine beaming warmth from skies of
blue.*

*No sorrow yet has ever gripped the heart
So close that love could not bring joy again;
No suffering too great for God and time to heal;
No dirge without a note of glad refrain.*

*No problems and no fierce temptations come
To any man which will not yield to prayer;
No life so wounded by catastrophe
But some small ray of hope still lingers there!*

*Then confidently shall I wait the hour
When I must leave all dear familiar things
That now I know, and face the great unknown
That lies beyond the sweep of seraph wings.*

*I shall reach out, and surely I shall touch
My Father's hand, and through that strangest
night
He will conduct His child to fadeless day.
He who made darkness also made the light!*

mankind from destruction comes of life that is led in thoughtful stillness. Every day the world grows noisier; I, for one, will have no part in that increasing clamor, and were it only by my silence, confer a boon on all."

The noise, nervousness, anxiety, distrust, clamor, and unhappiness on this earth are not from God. He sends nothing but good things. And if we would live the calm and serene life, we must be in Christ with our lives and have His life in us. This is the only shield that's completely dependable. He is asking many Christians, even unto this day: "Have ye received the Holy Ghost since ye believed?" (Acts 19:2.) It requires the sanctifying power of the Holy Spirit, the Comforter, to erect a sure defense against things in and of the world. With sanctification come many wonderful and practical advantages, and one of the greatest is the sure life of serenity which no earthly nor sinister power can destroy. Sanctification is the lifeblood that activates the branches of the True Vine.

THE KING'S BUSINESS



The king's business required haste (I Sam. 21:8).

The Church of the Nazarene maintains an overseas home-mission program requiring some fifty workers in the strategic areas of Alaska, Hawaii, Australia, European South Africa, New Zealand, and Panama City. In the last two areas mentioned, our work has been opened within the last year. In addition, our Home Missions Department is helping to evangelize the 14,000,000 colored people in the United States and giving special attention to Chinese work on the West Coast. Because it is the *King's business*, our gift to God on April 18 will be motivated by love and concern for the lost about us.—G.S.C.



Religious News and Comments

Korea—Indo-China

Are we really headed out? The leaders of our nation have gone to great pains to stop a shooting war in Korea. Thank God, they have succeeded. But our planes, munitions, and technicians (personnel) are now beginning to flow into Indo-China. Recently our munitions, at least, have been under Communist attack there. Does this mean that we will soon be drawn into action? Could it turn out that we have only traded "police action" in Korea for a like involvement in Indo-China? War is war whatever the geographical location.

Distillers Protest

Governor Lausche, of the state of Ohio, has his problems with the liquor interests. The interests are endeavoring to get the state legislature to enact laws to give dealers longer hours daily in which to sell, and also to allow liquor stores to open for business on election days. Again, the "interests" are said to desire the state to build and finance warehouses for excess liquor inventories. One of the state newspapers is reported to have carried this significant headline: "Distillers Protest Restraints." They can be counted on to do this. They have always done so. Greed and appetite, like the carnal mind, are "not subject to the law of God, neither indeed can be." May God prosper Governor Lausche in opposing these measures.

By A. K. BRACKEN

"Badge of Courage"

It is reliably reported that, in Kenya Colony in Africa, hundreds of native Christians, tribesmen of the Kikuyus, have made themselves special targets for the terrible Mau Mau terrorists by wearing the "little brass badge of courage." This badge identifies the wearer as an enemy of the Mau Maus and invites them to do their worst. Thus they bear heroic witness to our Lord and Saviour. In different parts of the world today men are paying with their lives for the privilege of testifying for Christ. What a challenge to us all to do our best in sacrifice for the spreading of the gospel of Christ!

Equal Rights

Roman Catholics in the Philippines called upon President Magsaysay to fulfill his promise, made in exchange for support in the recent elections, by appointing as secretary of education Pastor Endencia, a lawyer and prominent Knight of Columbus. Although Endencia has promised equal rights to all religions, Protestants are quite uneasy on account of attacks that are being made on separation of church and state, and there is talk of introducing "confessions" in the public high schools. To conserve the rights of all, liberal leaders of both

the Roman Catholic church and of the evangelicals have been chosen to find ways of upholding the principles of religious liberty in the Islands. The outcome at present seems uncertain.

Harvard President

Last spring Nathan Marsh Pusey was chosen by the Harvard Corporation to succeed James Bryant Conant as president of Harvard. He is the first non-New Englander to be elected to this position. *Time* magazine describes him in such terms as "quiet," "eloquent," "brilliant," "old-fashioned," and "devout Episcopalian." Much of Dr. Pusey's philosophy would meet the approval of ardent evangelicals. Here are some examples: Society cannot be made a substitute for God.

Man must not be (taken for less) than he is . . . as without religious or spiritual dimension.

With Irving Babbitt, Dr. Pusey believes in the "inner obeisance to something higher than his ordinary self."

Students should be taught to see the evils in themselves as well as those that exist in society.

Knowledge and good works are not enough.

A great need today is for leadership in religious knowledge and even more in religious experience.

Direct quote: "The whole world now looks to us for a creed to believe and a song to sing."

THE Holy Spirit often has been spoken of as the Executive of the Godhead. This means that during this age He is the One who is in this world. Better still to me is the thought that the Holy Spirit is the supreme Missionary Executive; He is especially interested in every phase of the world-wide conquest, and is the chief Director of the same. How concerned He must be about the Easter Offering for world-wide evangelism! If ever He comes near our church it must be when we are undertaking such momentous tasks. Wesley could say, "The world is my parish," because he had the indwelling Holy Ghost. The world is in deed and in truth the parish of the Holy Ghost. O my friend, if you could only sense the thrill that I feel now as I think of Him, the Holy Ghost, and His never-ending interest in the world-wide mission of the Church!

Does He ever stir your heart? Are you ever moved by the compulsion He must have as the supreme Missionary Executive, the compassion for souls at home and abroad? If so, you will be ready to give liberally in the missionary offering, and from month to month for the General Budget of our church. The most of this General Budget, we must remember, goes to world-wide missions; and for that reason the Holy Ghost is directly concerned about it. I hear Jesus as He says, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). This world-wide missionary campaign will start in you when you receive the mighty baptism of the Holy Ghost, when the supreme Missionary Executive of the Godhead comes into your heart to abide.

It is no accident that on the Day of Pentecost peoples from many and varied nations got the message—that is what we would expect when the supreme Missionary Executive of the Godhead breaks in upon a company of Christians as He did on the 120. I'm not surprised that Joel's prophecy tells us that the Spirit is to be poured out upon all flesh. He who can inspire you and me to pray for the lost around the world with groanings that cannot be uttered could not be stingy with His own baptism, and with the gospel of Christ, of whom and for whom He speaks. His ministry would have to be for all flesh, for He is the supreme Missionary Executive of the Godhead. It was He who picked out the choicest, the most talented, the most gifted of all Christianity's converts, and said to the church at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus" (Acts 13:2-4).

We may read about the legions of Caesar, Alexander, Napoleon, and all the other great generals the world ever has had, and yet they can bring us no story that equals the crusade which was started when Paul and Barnabas went forth. Nothing has ever happened in this world, outside of Christ's life, death, and resurrection, that can equal the three missionary journeys of the Apostle Paul. They were initiated and presided over by the supreme Missionary Executive of the Godhead, the Holy Ghost. Infinite wisdom and energies were thrown in the balance in those campaigns. They were personally supervised by the Holy Ghost; He was the moving power in the council at Jerusalem. It was not James, nor Paul, nor Peter—as important a place as each had at that meeting—but the Holy Ghost who directed the fortunes of the Christian movement in this first great crisis. He saw to it as He moved on the hearts and minds of the Christian leaders that Christianity should be as it was intended to be from the first—a world religion, for all nations, and not just a religion for the Jews. Here is the significant verse: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; . . ." (Acts 15:28).

I shall direct your attention to just one more indication of the Spirit's leadership in the world-wide missionary campaigns of Paul. It marked a momentous turning point in the history of missions. The quotation reads as follows: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them" (Acts 16:6-10). What better proof of the work of the Holy Ghost, the supreme Missionary Executive of the Godhead, would one want?

Each of us can have the honor of entering into partnership with the Holy Spirit, the Missionary Executive of the Godhead. He is calling on you now. What will you do? Will your gifts at Easter, this glorious Resurrection time, be puny and stingy, or will they be somewhat in proportion to His demand, or call? I believe that once again, as in the past, our church will rise up in a body and march with Him, the supreme Missionary Executive of the Godhead!

Stephen S. White

Normal Christianity

II. It Is a Growing Movement

AS I SAID in my first article, the best example of normal Christianity is found in the Acts of the Apostles. Because of this, I am following this book in our present series of studies. Last week I discussed the baptism with the Holy Spirit as the first element in normal Christianity. In this second article, I call attention to the fact that normal Christianity is a growing movement. I was amazed as I studied the Acts of the Apostles with this in mind. Many chapters have statements in them which indicate that normal Christianity is anything but static. I know of no better way to bring this out than to let the words of Acts speak for themselves, as follows:

"And the same day there were added unto them about three thousand souls" (2:41).

"Howbeit many of them which heard the word believed; and the number of the men was about five thousand" (4:4).

"And believers were the more added to the Lord, multitudes both of men and women" (5:14).

"And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of priests were obedient to the faith" (6:7).

"Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (9:31).

"And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa; and many believed in the Lord" (9:41-42).

"Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord" (11:19-21).

"And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. But the word of God grew and multiplied" (12:23-24).

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as

many as were ordained to eternal life believed" (13:48).

"And so were the churches established in the faith, and increased in number daily" (16:5).

"And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few" (17:4).

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few" (17:11-12).

"Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them" (17:34).

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized" (18:8).

"So mightily grew the word of God and prevailed" (19:20).

Then there was the revival at Samaria under Philip. It must have reached many people, for the account implies that the great company which had followed Simon the sorcerer turned to Christ and were baptized. Besides, Peter and John were sent to Samaria because they had heard that under Philip's preaching Samaria had received the word of God (8:5-14).

There was also the conversion of Saul on the road to Damascus (9:1-9).

The account of the Council at Jerusalem certainly has much in it which indicates that many Gentiles had recently been saved (ch. 15).

Lydia, the damsel, and the jailer and his house were saved (16:14-34).

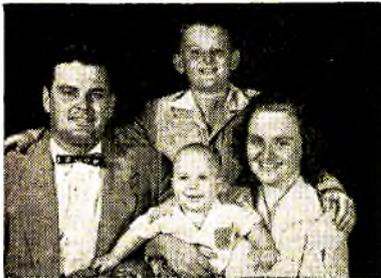
Further, Paul was in Rome for some years, and we have reason to believe that he had a fruitful ministry there.

Often there are those who belittle any mention of numbers in connection with the work of God. Dr. Luke, the writer of Acts, and the Holy Spirit, who inspired him, did not seem to have any prejudice against numbers. In fact, in almost every instance of progress referred to in the direct quotations or otherwise the advancement in the work of God is stated in quantitative terms. Christianity is a conquering religion, and it knows nothing about a conquest which does not enlarge the circle of its fellowship by adding more people to it.

No missionary dollar is more faithfully administered or more nearly spent 100 per cent on the missionary field than the Nazarene missionary dollar. Let us prove our loyalty in the Easter Offering.

HOME MISSIONS and EVANGELISM

The Canal Zone



Rev. and Mrs. W. A. Jordan,
Anthony and David

Greetings from the Canal Zone! It is with pleasure that we send greetings and report on the progress presently being made by our two churches here in the Canal Zone.

On August 30, 1953, we organized the church in Margarita with seventeen persons present. Since that time God has made it possible for us to organize another Sunday school in the Canal Zone at Diabolo.

Our number has grown during these five months to more than 100, with several new members being added to the church. This, we feel, is only an answer to prayer. We are currently conducting four services each week and contemplate the beginning of two additional services in the near future. We have the N.Y.P.S. and N.F.M.S. in full operation at this time.

We want to express our appreciation to our many friends for helping to make it possible for us to begin our ministry here in the Canal Zone. Only through your prayers are we

ROY F. SMEE Secretary

able to move forward for the glory of God.

From all of us to all of you, *Dios Te Bindigo.*—W. A. and Pauline Jordan, Box 36, Gamboa, Canal Zone.

NEW CHURCHES

District Superintendent Mack Anderson organized a new church at Trion on January 31. Most of the credit for this organization goes to Rev. Lewis Bledsoe, a local preacher from LaFayette, along with Rev. Harold Mills and the LaFayette church, for contributing some of the members and support. The Northwest Zone of the Georgia District voted to raise \$500.00 to help this new work get started. They are now in the process of buying lots and planning to build, and are worshipping in a rented building for the present. The church is known as the South Trion Church of the Nazarene, and Rev. Lewis Bledsoe has been installed as pastor. This is the tenth new church since the General Assembly for the Georgia District.

The second new church organized on the Gulf Central District is located at Memphis, Tennessee. District Superintendent Leon Chambers organized it February 7 in the home of Mr. and Mrs. Arthur Jackson. We now have seven organized churches on the Gulf Central District and colored work in twenty other locations.

District Superintendent L. T. Wells organized a church recently at Midway, Kentucky. Rev. Sam Adams was

appointed pastor, and the church is planning to buy a lot and begin building in the near future. This is the sixth new church for the Kentucky District during the quadrennium.

District Superintendent Raymond B. Sherwood organized a new church at Henderson, Nevada, on February 28. The church was organized on Sunday afternoon in the Las Vegas church with the blessing and assistance of mother church and pastor. A building is under construction at the present time to house the congregation and they are now worshipping in a school-room.

Elkhart North Side Church on the Northeastern Indiana District was organized recently in a home by Dr. Paul Updike, superintendent of the Northeastern Indiana District. Elkhart First Church secured lots for the new congregation. A loan from the Division of Church Extension is enabling them to erect their building at the present time, which will be a combination parsonage and chapel. This is the fifth new church since the General Assembly on the Northeastern Indiana District.

District Superintendent W. D. McGraw, Jr., organized the South Salem Church of the Nazarene on February 3. Salem First Church and its pastor, Rev. William F. Clay, have assisted in getting the new church started, and money is now being raised to purchase property in a section where there are many new homes. There are now ten new churches on the Oregon Pacific District this quadrennium.

A Piece of Eternity By Veda Group

We sigh for eternity,
For time that flows on,
But have we used wisely
The time that is gone?

How could we use well
An eon or two
If puzzled to tell
What an hour should do?

How can we sleep late,
That the day may short be,
And then say we long
For eternity?

A piece of eternity
Is this moment right now.
May we use it, then, gratefully,
The best we know how.



Sunday morning service at Margarita Church, Canal Zone (Atlantic Side)

FOREIGN MISSIONS

New Missionary

On January 27, Rev. & Mrs. Don DePasquale became the proud parents of a healthy baby boy. His name is Richard James DePasquale.

Prayer Request

Pray for the church in Florence, Italy. Their new building will be ready for use in April or May. Opposing forces will try to keep them from using it. Pray that God will triumph and make this church a lighthouse for Christ in the spiritual darkness of Italy.

REJOICE WITH US PRAYER IS ANSWERED!

The visas have come through for the McKays to go to India.

Mexico

A revival came to a new field called Segundo Canton de Tuzantan, Chiapas. At the close a new church was organized with twenty-six members in full membership and twenty-two on probation. God is moving in Mexico!—DAVID SOL.

Samuel Francis Douglass was born 3:00 p.m., February 16. Perfectly normal and vigorous in every detail. We thank you with all our hearts for

REMISS REHFELDT Secretary

your believing prayers which made possible this living testimony to God's salvation.—ELVIN DOUGLASS, *Peru*.

Congratulations, Panama!

The N.F.M.S. of the Panama Canal Zone was organized January 21, 1954, at the home of Sgt. and Mrs. Marvin Metheny at Gulick Heights, with nine active members, and one associate member. A spirit of interest and cooperation was expressed by everyone present. Although we cannot be a standard society this year, we hope to lay the groundwork and recruit enough members to get our next year's program off to a flying start.—MRS. E. W. WILSON, *President*.

Nicaragua Moves Ahead

We are extremely pleased with the way in which our people are learning to see their responsibility before God for the others in the world who are less fortunate than they. The study books which have been provided through the work of the Spanish Publishing Department have much to do with this enlarged vision. Our people are praying for the missionaries, national workers, and national

Christians around the world now as never before. This new vision was made more clear to us as we began to receive the Thanksgiving offerings. Last year the total offering in cordobas came to C 584.30, and this year the total in cordobas is C 1,099.10. Over the thousand mark! Truly we as a people, missionaries and nationals alike, are giving thanks to God for His manifold blessings which He has poured out upon us during this past year.—MRS. C. G. RUDEEN, *Nicaragua*.

AFRICA

God is blessing us with souls at the altars and numbers finding the Lord in the hospital wards. Two operative cases came to Christ recently. Both testify that they are confident they have found the Lord as their Saviour. Our mission evangelist is also our ambulance driver but we are training another driver so that the evangelist will have more time to work among the people and in the clinics and hospital. These people are very responsive to the gospel. We have opened up one new preaching outpost and there are others calling us to come. Oh, that we had a thousand hands and lives to give for our Master!—DR. KENNETH STARK, *E.L.M. Hospital, Africa*.

THE QUESTION BOX

Q. *Who takes life, God or the devil?*

A. Physical death is the result of sin, and sin from man's standpoint is the consequence of his own choice. Through Adam, the first man, the human race sinned, and part of the penalty of this sinning was physical death. Thus we might say that man takes his own life, and not God or the devil. As to just how, when, and by whom this sentence of death which man has brought upon himself is to be executed is another question. It might come about through natural causes—disease and dissolution working in the body, man's individual or group wickedness, the judgment of God, or the evil activity of the devil. In connection with this it should be said that God has the final power over life and death. Whatever, besides His direct judgment, brings about physical death—the time of it for any individual—is through His permissive will. In the last analysis,

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STEPHEN S. WHITE

He holds the breath of our physical lives in His hands (Dan. 5:23). This does not mean that He has a fixed time for each human being's life to end. He permits other forces or powers besides himself to enter in and shorten or lengthen one's life, although He is finally responsible for the time of death, but not of the fact that all die; for, as we have already said, this has been caused by man himself through his sinning.

Q. *Where in the Bible can we find the teaching that the devil knows the thought life of a person?*

A. The devil is very shrewd and can infer much about what is going on in our minds just as wise human beings can, but he is not omniscient, or all-wise, as God is. Our thought

life is completely open to God, but not to the devil.

Q. *We have a struggling church and can't pay our budgets and the running expenses of the church at the same time, even though some of our people double tithe. Should we pay our budgets and let our debts go?*

A. I commend your people for tithing and even double tithing in some cases. However, we should remember that budgets are obligations as well as the debts incurred by the running expenses. There may be very exceptional cases where both budgets and running expenses cannot be paid in full. In such instances, part of each should be paid until you can catch up and take care of budgets and running expenses completely. Further, I believe that in almost every case, if not in all, both running expenses and budgets can be paid in full if a church will determine to do it and then

mingle much prayer and faith with sacrificial giving. God will especially help a church like this.

Q. What is meant by the "other sheep" in John 10:16? Do all of the sheep belong to God? In other words, do the unsaved belong to God? Are they God's children?

A. The "other sheep," in the broadest sense, may be thought of as the unsaved anywhere. From our standpoint today, they may be classified especially as the heathen. In John 10:16, Christ no doubt was thinking of the Gentiles as the other sheep in contrast to the chosen people, the Jews. There is a sense in which

all peoples—unsaved, heathen, or Gentiles, as well as the saved, Christians, or Judeans—belong to God. God created them, and His Son died for them. In this general sense all men may be thought of as the children of God, but in a narrower and more exact sense only those who have been saved, or born again, are the children of God. Thus in a general sense all sheep might be classified as belonging to God, while those which are actually in the fold are His in the more specific, or strictest, sense.

Q. Was Simon the leper a Jew?

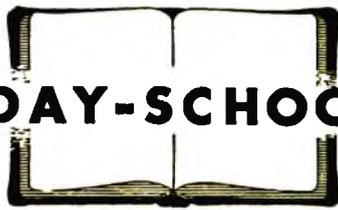
A. Simon the leper was a householder in Bethany. Mary, the sister

of Martha and Lazarus, anointed the feet of Jesus while He was in Simon's home and at his table. Some think that Simon had been healed of his leprosy by Christ. Simon was probably a relative or intimate friend of Lazarus and his two sisters. He must have been a Jew. I know of no reason for a contrary belief.

Q. Was there any Gentile who was saved before the time of Jesus?

A. There were some who were converted to the Jewish belief before the time of Jesus, and I would not want to say that no one of them ever touched the faith line and came to peace within from sins forgiven.

THE SUNDAY-SCHOOL LESSON



BY J. GEORGE TAYLORSON

Topic for April 11: Jesus Gives His Life

Scripture: John 18—19 (Printed, John 19:17-30)

GOLDEN TEXT: *And I, if I be lifted up from the earth, will draw all men unto me (John 12:32).*

For sheer courage alone, the Cross has no equal. Here was a young Man who went the full extent in loyalty to His convictions. He possessed both the knowledge and power to escape it, but consistently avoided all in-direction or subterfuge as He steadfastly set His face toward Jerusalem and Calvary.

There is, however, more than mere courage that produces such fascination in the Cross. He believed that this act would be the source of victorious power: "If I be lifted . . . [I] will draw all men unto me" (John 12:32). Coupled with courage and faith there was an undying love, an undiscourageable good will. He loved the worst of the lost sufficiently to die for them. He went far beyond sentiment, for when the crucial demand was made upon Him there was no hesitation; His life He gladly gave. "I am the good shepherd . . . I lay down my life for the sheep . . . no man taketh it from me, but I lay it down of myself" (John 10:14-18).

When we are confronted with the blighting sense of sin, when the lash of a guilty conscience drives us to despair, there is only one message that can help us. Moral heroism is now not enough. Calvary, as the supreme revelation of divine love, will not satisfy. Here we come to the heart—the center, without which the whole message is lost. Jesus gave His

life to be the one and only Sin-Bearer of the human race. "What can wash away my sin? Nothing but the blood of Jesus."

At the Cross we realize God's most passionate concern for holiness, which man has so consistently marred by willful disobedience. No one can gaze here without his soul forever being stamped with the awful cost of sin, both to God and man. While our conscience is being lashed with guilt, our heart reaches out for relief in this great sacrifice. Here lies the motif of Golgotha. He, the Sinless, is our Sin-Bearer. "Who his own self bare our sins in his own body on the tree" (I Pet. 2:24). "The propitiation for our sins." "Christ died for our sins." "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

Far beyond human understanding, Jesus, the Lamb of God, satisfies our deepest longing; He takes our load; He bears our penalty for our sins. We are free, for "the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5). As we kneel here in humble surrender, we share the knowledge and experiences of John Bunyan's Christian. "Just as Christian came up to the cross his burden loosed from off his shoulders and fell off from off his back and began to tumble and so continued to do, till it came to the mouth of the sepulchre, where it fell in, and I saw it no more. Then

was Christian glad and lightsome and said with a merry heart, 'He hath given me rest by His sorrow, and life by His death.'" Amen and Amen.

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There are some things God cannot do for us. He can provide an armor for us, but we must provide the courage. He can provide grace for us, but we must provide spine. He will provide salvation for us, but we must stand against the wiles of the devil.—**MIL0 L. ARNOLD.**

THE HOME CIRCLE

Did Pilate

Learn of the Resurrection?

IN THE Bible we are not told that Pilate ever heard of the resurrection of Jesus Christ. It is difficult for me to believe that by the third day after the Crucifixion, Pilate had so forgotten the tragic incidents of the Cross that he did not check upon the further affairs of his Victim. There are many writers of that age who give us interesting accounts.

You remember Nicodemus, the one who went to Jesus by night. He was a member of the Sanhedrin and was considered as one of the high-ranking leaders of this Jewish ruling body. There are always those who stand on the rim of belief, who do not like to give up position and honor in order to become known as members of a lowly group. There is little doubt that Nicodemus found himself in this position. Yet after the Crucifixion, he came out into the open as a follower of Christ, as did Joseph of Arimathea. These two men, perhaps because of their positions of honor, gained permission from Pilate to properly care for the body of Jesus.

This same Nicodemus is said to have written a book in which he tells of Pilate: Pilate, the ruler, whose wife sent warnings to him telling him to have nothing to do with Jesus; Pilate, who disregarded the words of his wife; who, loving honor and position more than anything else, allowed Jesus to be crucified.

Pilate no doubt did hear of the resurrection of Jesus. He heard of the appearances Jesus made in Galilee after the Resurrection had been reported. The same Jews who had so vehemently demanded that Jesus be crucified also heard all these things. They could not but be frightened and disturbed. In their fright they, according to the writings of Nicodemus, went to the Scriptures written by the prophets of old. Thus when Pilate sought for information they were ready to tell him all. Many witnesses had told of seeing Jesus talking to His disciples. These witnesses had been questioned privately and separately and their words had been recorded by Annas and Caiaphas. In the words of Nicodemus, let us see what happened.

"After these things, Pilate went to the temple of the Jews, and called together all the rulers and scribes

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and doctors of the law, and went with them into a chapel of the temple, and commanding that all the gates should be shut, said to them, 'I have heard that ye have a certain large book in this temple; I desire you, therefore, that it may be brought before me.'

"And when the great book carried by four ministers of the temple, and adorned with gold and precious stones, was brought, Pilate said to them all, 'I adjure you by the God of your fathers, who made and commanded this temple to be built, that ye conceal not the truth from me. Ye know all the things which are written in that book; tell me therefore, now if ye in the Scriptures have found anything of that Jesus whom ye crucified, and at what time of the world he ought to have come: show it me.'"

Let us remember, Annas and Caiaphas had collected sums of money to give the guards of the tomb in exchange for their promise of silence in regard to Christ's resurrection. They had done their best to keep the mouths of any witnesses closed. They had heard all the facts, however, and because of the infallible proofs they were forced to admit the truth. But let us go back to the words of Nicodemus.

"Then having sworn Annas and Caiaphas, they commanded all the rest who were with them to go out of the chapel. And they shut the gates of the temple and of the chapel, and said to Pilate, 'Thou hast made us to swear, O judge, by the building

of this temple, to declare to thee that which is true and right.

"After we had crucified Jesus, not knowing that he was the Son of God, but supposing he wrought his miracles by some magical arts, we summoned a large assembly in this temple. And when we were deliberating among one another about the miracles which Jesus had wrought, we found many witnesses of our own country, who declared that they had seen him alive after his death, and that they heard him discoursing with his disciples. It is our custom annually to open this holy book before an assembly, and to search there for the counsel of God. We found in the first seventy books—that in five thousand years and half (one thousand) years, Jesus Christ was to come in the ark or tabernacle of a body; and so our Scriptures testify that he is the Son of God, and the Lord and King of Israel.

"And because, after his suffering, our chief priests were surprised at the signs which were wrought by his means, we opened that book to search all the generations down to the generation of Joseph and Mary, the mother of Jesus, supposing him to be of the seed of David.

"And we found the account of the creation, and at what time he made the heaven and earth, and the first man Adam, and that from thence to the flood—and from the flood to Abraham—and from Abraham to Moses—and from Moses to David the king—and from David to the Babylonish captivity—and from the Babylonish captivity to the incarnation of Christ, the sum of all which amounts to five thousand and half (a thousand). And so it appears that Jesus, whom we crucified, is Jesus Christ the Son of God, the true and Almighty God."

The sad part of it all is that Annas and Caiaphas decided to find out about Jesus when it was too late to save their own souls. Oh, how I fear for those who today deny Christ and His saving power! They will reach the judgment one of these days and will find they must confess their errors. but it will be too late to save their souls!

Today, let us believe and publish the fact that Christ is risen. He is risen indeed. He lives and reigns on high. Let us all rejoice and sing praises unto Him, the glorious King of Kings!

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NEWS OF THE CHURCHES

Lansdale, Pennsylvania—Immanuel Church recently closed a very helpful revival with Kenneth and Lily Wells as evangelists. The meeting was sponsored by the young people's society. Brother Wells presented an attractive musical program each evening, and his sermons were rich and Spirit-anointed. Mrs. Wells was also a great blessing to the meeting in her preaching, her work with the children, and assistance in special songs. We all feel greatly profited by this meeting. I am now in my eighth year as pastor here.—Nelson G. Mink, Pastor.

Huntington, West Virginia—First Church recently closed a revival with the Keller-York Party, musicians, and the pastor as the evangelist. According to many of the older members, this was one of the most far-reaching revivals in the history of the church. Night after night the people came, and many sought God at the altar of prayer. A number of "hard cases" prayed through on the last night. The services of the Keller-York Party were greatly appreciated. They were easy to entertain and were a help to the services with their prayer and concern. The church called them for

a return meeting in 1955. First Church has never enjoyed a greater spirit of harmony and progress than it is enjoying now. On February 21 they gave the pastor a unanimous call for another year. To God be the praise for all the good that is being done. We feel that there are greater days ahead and, God being our Helper, we plan to move in and take the land.—James A. Hamilton, Pastor.

Pastor Leonard J. Weatherwalks writes from Stelton, New Jersey: "Last June we came here at the call of our good district superintendent, Rev. Robert Goslaw, to begin a home-mission work. We moved into the fine parsonage provided and, with God and two Nazarene families, we held services in our home. Almost immediately we had to move out to the lawn for lack of room. God gave us some wonderful meetings here. A new school opened the first of September, and then we held our Sunday school and morning worship there. On December 21, Brother Goslaw organized the church with seventeen members, in a meeting that thrilled the soul of everyone present. As yet we have no church, but are praying and

expecting to break ground in a few weeks, on property already purchased. We have a complete program, with N.Y.P.S., N.F.M.S., Cradle Roll, and Caravans, that threatens to swamp us unless we have a church soon. In many of our prayer meetings many are unable to kneel for lack of room. We have seen God's hand in saving, sanctifying, and healing power. For the wonderful results and the marvelous way He has worked out our problems thus far, we owe everything to God. We also owe much to Brother Goslaw for his untiring efforts, wisdom, and co-operation, and to the men of the church for their outstanding visitation work. Pray for us. We are in a fast developing field."

Englewood, Colorado—We recently closed our first revival since the organization of our church in June, 1953. We had a very profitable meeting with Rev. Winfield Mundell as evangelist. He is a very dynamic and inspirational messenger of God. Souls were at the altar in every service. We have had a steady increase in our Sunday school and we are expecting to begin our new building in the near future. We are trusting God and believing that He will help us.—Cecil L. Ross, Secretary.

Bethany, Oklahoma—Williams Memorial closed one of the best revivals in the history of this three-year-old church, with Rev. and Mrs. W. W. Tink as evangelists. Everyone knows of the musical ability of the Tinks—there is none better. Brother Tink is one of the best, most consistent Bible and holiness preachers I have ever heard. Our church was filled to near capacity almost every night. The crowd was consistently 80 per cent our own members and 20 per cent visitors. You can always have a revival when you get in the "outsiders," and calling did that. Our church made nearly 1,000 calls before and during the revival. We start our new sanctuary March 1, God willing.—Frank McConnell, Pastor.

Cardington, Ohio—We recently closed a week of youth services with our pastor, Rev. Veryl Jenkins, preaching, and Don and Wanda Ratliff in charge of music. The revival really started the Sunday evening before the special services, with seven seekers at the altar. God gave us a gracious outpouring of His Spirit and a number of our young people were reclaimed and sanctified, and others received definite help from the Lord. We have a fine group of young people who are taking a stand for Christ in the high school. We appreciated the wonderful musical talent of the Ratliffs and their beautiful Christian spirit. Brother Jenkins preached with the anointing of the Holy Spirit. The Jenkinses have been with us a little over a year, and have won the respect of the community and the love of members and friends of the church. It was a pleasure to give them a love offering at the close of the meeting.—Evelyn Click, Secretary.

AT THE CROSSROADS

By Minnie E. Ludwig

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Rock Mills, Alabama—We have been engaged in one of the greatest revivals in our church. God poured out His blessings on every service. Seekers and happy finders were at the altar of prayer, with beautiful conversions, genuine cases of entire sanctification, and the entire church stirred for God and lost souls. The evangelist was Jimmie Floyd, sixteen-year-old high school boy who preaches the gospel in its fullness and under the anointing of the Holy Ghost. He was a blessing to the church.—R. N. Nelson, Reporter.

Eldorado, Oklahoma—We recently closed a great revival with Rev. Jack Woolman as evangelist, and Sister C. C. Calhoun (pastor's wife of Quanah, Texas) as the singer. We thank God for men who will preach the real truth with the love of God, and singers who will sing with the Spirit of God. We also thank God for old-fashioned revivals. Although this is a home-mission church with seventeen members, we average about forty in our midweek prayer services. God is helping and we are looking for great victories ahead.—W. R. Sisler, Pastor.

Mt. Sterling, Kentucky—God gave us one of the greatest revivals we ever had in our church. We had an all-night prayer meeting on Friday before the revival; our people fasted and prayed, and God came in mighty power night after night. Brother and Sister J. R. Marcum were our singers. They sang the glory down, prayed seekers through, and put everything they had into the revival. Our pastor, Rev. Frank W. May, did the preaching and the people were stirred and revived under his great messages. Brother May is dynamic, evangelistic, and preaches with great power. Seventy-four seekers bowed at the altar, and every one received victory. People were saved for the first time, and many new families attended the revival. God healed a number of sick folk. Our church is united, co-operative, spiritual, and loyal to God and the program of the Church of the Nazarene. All departments are on the march. The revival spirit continues.—Henry Jackson, Reporter.

Wagoner, Oklahoma—November 22, 1953, was a day that will be long remembered by our church. We had a record attendance in Sunday school, with 146 present. In an afternoon service our district superintendent, Dr. I. C. Mathis, presided at the dedication of our new building. Approximately 300 people were present for this service. The new building, 30' x 50', includes a nursery, two rest rooms, and the auditorium. The old building, completely remodeled, contains the choir loft, six classrooms, and a pastor's study. The new building is constructed of Haydite block with Kenitex liquid siding covering both units. The church is completely insulated and equipped with fluorescent lighting. The cost of constructing and remodeling was \$4,200.00; \$715.00 of this amount was raised at the dedication

service. The pastor acted as contractor and it is estimated that some 200 people helped in some way with the building. The district, under the able leadership of Dr. Mathis, has stood by this church and pastor in a wonderful way.—Gene King, Pastor.

Toronto, Ontario, Canada — Main Street Church recently closed one of the best revivals of its history, with Rev. Roy T. Sellick, evangelist, and DeVerne Mullen, song leader and soloist. God greatly used these men, and the presence of the Holy Spirit was felt in each meeting. The weather was good; the attendance struck an all-time high, and best of all there were over sixty souls at our altar. Many were saved, some reclaimed, and others sanctified. We expect this revival spirit to continue under the able leadership of our pastor, Rev. R. W. Coulter, who has accepted a three-year call extended to him by the church. We also have faith to believe that our near future plans will include the enlargement of our present church building or locating elsewhere to accommodate our growing church.—Margery Price, Secretary.

Bell Gardens, California—We came here eight months ago, and found the people discouraged and the financial condition bad. These obligations have now been met. The N.Y.P.S. has been completely reorganized; we are now having thirty-five to forty people at these services. The Sunday evening services have increased steadily; in fact, more than tripled. For more than eight weeks now we have had from one to seventeen people at our altar in the regular services each week. Many of these seekers have found the Lord. Our concern has been for some genuine, sanctified holiness people, and the Lord has given us some very definite cases. This church still has a long way to go, but these are days of progress. We desperately need room and greater facilities.—George C. Wise, Pastor.

Wanette, Oklahoma—We are glad to report steady gains along all lines in the work here. Recently we had a splendid revival with Evangelist C. M. Whitley and wife as the special workers. The good gospel preaching of Brother Whitley and the tender messages in song by Sister Whitley were owned and blessed of the Lord, and resulted in some praying through for forgiveness and others for entire sanctification. The Whitleys were a blessing to the church, and we want them to come again.—Eva Lawler, Pastor.

Hemingford, Nebraska—Our church recently closed a very good three-week revival with Rev. Fred W. Reed. Sinners were saved, believers sanctified, and the N.Y.P.S. was revitalized, with most of the members being saved and many sanctified. We are starting a Christian Training Class on the *Manual*, preparatory to church membership. Brother Reed has been given a unanimous call to return in 1955.—Beryl L. Ellis, Pastor.

Important Notice to Churches Still Using "Glorious Gospel Hymns"

Since the new Nazarene hymnal, *Praise and Worship*, was published last summer, the Publishing House has felt it only fair to ration out the remaining stock of *Glorious Gospel Hymns* to churches desiring to add to their present supply. Because of worn-out music plates, *Glorious Gospel Hymns* cannot be reprinted.

If your church is anticipating a need for additional copies of *Glorious Gospel Hymns* may we urge you to place your order now. We shall fill orders for the maroon colored books, in quantities of twenty-five copies or less, just as long as the supply lasts. If your need is for more than twenty-five copies, we will fill your order from a slightly larger supply of books bound in an attractive green leatherette. The content of this edition is the same as the maroon. Some churches use the green binding for the choir.

After June 1 all orders will be accepted as long as books are available. The price of *Glorious Gospel Hymns* is \$1.50 a copy, delivery extra, in quantities of 12 or more. For less than 12 copies—\$1.65, delivered.

Mt. Pleasant, Iowa—After serving our church at Centerville for three years, we accepted a call to Mt. Pleasant and arrived here last August, to find a faithful group of people who love the Lord. God has blessed the church and every department is on the increase. Our Sunday school is showing an increase of over 20 per cent for the first six months of the assembly year, and our regular services are well attended, with our prayer meeting attendance nearly as large as our Sunday night attendance. On February 14 we had 118 in Sunday school, giving an average of 108 thus far in February—the largest monthly average in the history of the church. On January 10 we closed a very profitable revival with Rev. George Brannon. Several people sought and found God, and the church was greatly blessed and encouraged along the line of prayer and Bible reading. Brother Brannon has been called to return in June. Eight new members have been received into the church since last assembly, 7 of these on profession of faith. A nice love offering was given to the pastor to go to the evangelistic conference at Kansas City. We thank God for the wonderful privilege we have of serving Him and this people.—Lyle W. Moyer, Pastor.

Pastor J. R. Spittal writes: "I resigned from the Vancouver, Washington, Grandview Church to accept the pastorate of Penticton, British Columbia. The past four and one-half years have been busy but happy years; there are no finer or more loyal Nazarenes than the Grandview people. We enjoyed the spiritual blessing and a high

tide of inspiration in the altar services, when God was honored in the salvation of sinners and the sanctification of believers. During the first year we became self-supporting, and later built a garage and parsonage—a lovely bungalow with recreation room and Sunday-school rooms in the basement. The church was renovated, two new

oil stoves installed, the floor laid with inlaid linoleum, new pews and a solid oak pulpit and communion table built, and lovely carpet put at the altar. The improvements are paid for with the exception of the parsonage, which is cared for by monthly payments. Some of the recent victories can be attributed to a band of consecrated folk who spend the entire Sunday afternoons in church, fasting and praying, and believing God for revival. We are looking forward to our work in the Okanogan Valley. If you have relatives or friends that you would like us to contact in Penticton or Kelowna, please write us at 698 Ellis Street, Penticton, British Columbia."

Sunday-School Attendance Report

	1953	February	Percentage
Northern California	13,767	15,197	110
Western Ohio	12,557	13,480	107
Central Ohio	11,544	12,668	110
Akron	9,937	11,218	113
Southern California	9,219	10,269	111
West Virginia	9,400	10,038	107
Northeastern Indiana	8,715	9,515	109
Washington-Philadelphia	8,857	9,471	107
Los Angeles	8,215	9,393	114
Southwest Indiana	8,669	9,279	107
Kansas City	8,045	9,194	114
Illinois	8,076	8,992	111
Kansas	7,340	8,204	112
Eastern Michigan	7,552	8,052	107
Pittsburgh	7,519	7,901	105
Michigan	7,720	7,893	102
Tennessee	6,882	7,686	112
Alabama	6,116	7,453	111
Missouri	6,960	7,337	105
Oregon Pacific	6,600	7,291	110
Florida	6,013	6,976	116
Colorado	6,092	6,745	111
Abilene	5,440	6,656	122
Northwest	6,127	6,547	107
Northwest Oklahoma	5,755	6,232	108
Southwest Oklahoma	5,862	5,549	95
Northwest Indiana	5,060	5,428	107
Georgia	4,646	5,259	113
Eastern Kentucky	4,437	5,017	113
Canada West	4,507	5,016	111
Dallas	4,791	4,935	103
Northwestern Illinois	4,501	4,740	105
Louisiana	4,397	4,404	100
South Carolina	4,450	4,400	99
Southeast Oklahoma	3,876	4,057	105
Northeast Oklahoma	3,829	4,015	105
South Arkansas	3,809	3,960	104
San Antonio	3,777	3,737	99
Houston	2,890	3,302	114
New Mexico	2,914	3,219	110
Virginia	2,729	3,084	113
Albany	2,942	2,993	102
Nebraska	2,708	2,855	105
Mississippi	2,454	2,652	108
Wisconsin	2,238	2,326	104
Canada Central	1,814	2,079	115
New York	1,766	1,978	112
North Dakota	1,614	1,678	104
South Dakota	783	906	116
Maritime	870	890	102
Nevada-Utah	656	854	130
Estimated average for February, 1954		379,271	
Gained over last year's average		24,983	

Districts not reporting: Indianapolis, New England, Iowa, Idaho-Oregon, Eastern Tennessee, Kentucky, Chicago Central, Washington Pacific, North Arkansas, North Carolina, Arizona, British Isles South, Rocky Mountain, Minnesota, British Isles North, South Africa, Hawaii, Australia, Alaska

ERWIN G. BENSON, *Field Secretary*
Department of Church Schools

Crawfordsville, Indiana — Youth Week was observed this year with David Thomas preaching from January 31 to February 7. About twenty-five young people bowed at the altar during the week with very good victory. David is Evangelist Fred Thomas' son, and is in Wabash College, taking premedical work. He is a great help to our young people in our regular services. Youth Week was followed with two weeks of very fine services with Rev. Eddie and Ann Burnem as our good evangelist and singer; there are none better. During the two weeks we had good crowds and seekers at nearly every service. We are entering our second year here, and are glad to say that God is blessing in our regular services, for which we give Him all the praise.—L. D. Lockwood, Pastor.

Arlington, Oregon—We were overjoyed to have Rev. Raymond C. Kratzer, pastor of our First Church at Nampa, Idaho, and his minister of music and family with us for Youth Week services in February. The James Horine family are among the best in music, and Brother Kratzer's ministry was unusually used of the Lord; six seekers found the Lord in the meeting. Following the meeting, the pastor baptized five candidates in the church baptistry.—Earl S. Brown- ing, Pastor.

La Junta, Colorado—We have been busy this past year at First Church. Last April Rev. Bert Daniels, evangelist, and Marshall Griffith, singer, were with us for twelve days, and God gave us a good meeting. Brother Daniels proved to be God's man for the occasion and did a wonderful job of preaching. Last September Rev. Claud White, pastor at Great Bend, Kansas, was with us for one week. He was used of God; he is a good soul winner. Local talent had charge of the singing. Last November Rev. Clayton Bailey was our evangelist, and Maurice Moore, son of the pastor, and attending college at Bethany, Oklahoma, was the singer. Brother Bailey is an excellent preacher and the attendance was the best of any meeting since we came here. God gave some good victories, including the conversion of Bob Mickey, an entertainer

and night club singer. He consecrated his talents to the Lord, and is being used of God in a good way. In January we had Rev. and Mrs. J. W. Short for a week of spiritual emphasis, and we really had a feast of good things. Brother Short did his best preaching; the glory of the Lord was on him. We shall never forget them and the contribution they made. Following this special meeting we had Darrell Moore, our son, from the Seminary at Kansas City, for Youth Week services. He did a good job of singing and preaching; young and old alike enjoyed his ministry. In these meetings about 180 people were at the altar and many victories were won. Some good people have united with the church. We love the Lord and the Church of the Nazarene and count it a privilege to invest our all in His glorious kingdom.—Eugene W. Moore, Pastor.

Fairfield, Iowa.—We came to First Church last July, found a wonderful group of loyal Nazarenes willing to work, and our church has been making steady progress in every department. God has been good to us and souls have been praying through in almost every Sunday night service. Recently we closed a fine meeting with Rev. and Mrs. Glen Williams and their son, Woody. The church was inspired and helped in all departments. Brother Williams preached with the unction of God upon him, and God gave souls at the altar. Finances came easy and we were able to take good care of our workers, and pay all revival expenses. The church also gave the pastor a fine love offering, Sunday, February 28. Rev. Gene Phillips, our fine district superintendent, was our guest speaker for the evening service, and also held the recall meeting. The vote was unanimous for one year, and also for a three-year call. At the same time the church gave the pastor a nice raise in salary. If you have friends near Fairfield, and would like us to call on them, please contact me at 201 N. Fifth, Fairfield, Iowa.—James P. Foster, Pastor.

Evangelist Floyd N. Bradley reports: "I have been busy in the work since my last report. God has given some gracious revivals. Much of my work has been in New York, with a number of meetings on the Albany District. They have a wonderful group of preachers and Rev. Renard Smith is a fine superintendent. I also held meetings in Pennsylvania, California, and Florida. During the month of August (1953) Mrs. Bradley and I traveled with a girls' trio for Trevecca College, raising money for the new Fine Arts Building. I recently returned from Pomona, California, where God gave us a gracious time with our good pastor, Rev. William Washburn, and the wonderful people of the Lamont church. I will be busy this spring in Florida and New York, but have some open time during July; write me, Lake Park, Florida."

Evangelist A. G. Weiss reports: "God has given us good revivals at Knoxville, Bussey, Highland Park, and Des Moines, Iowa. I am now in a meeting at Fitchburg, Massachusetts, with Rev. C. L. Stanley. My home address now is 3838 Tenth Street, Des Moines, Iowa."

The Detroit Zone pastors sponsored a zone Christian Service Training school at the Ferndale church on March 2, 4, and 5. Twelve subjects were offered in the first series. There were 125 people enrolled and 111 received credit for work completed. Plans for the school were laid under the direction of the district director of Christian Service Training, Rev. Kline F. Dickerson. I acted as dean. We feel that our churches have been strengthened by this endeavor.—Stanley Norton, Reporter.

Evangelist Perry M. Williams reports: "I recently closed a meeting in Poplar, Montana, with Rev. and Mrs. William Bateman, pastors of the Indian work there. Some people said it was among the best revivals the church has ever had. A number of new people found the Lord for the first time; people also sought the Lord in the hospital and jail services. Brother and Sister Bateman have done a good work in Poplar. I enjoyed the meeting with them. I have some time open for spring meetings. Write me, 808 N. 30th, Boise, Idaho."

Evangelists Glenn and Vera Slater report: "The Lord has been blessing and giving some good revival meetings. Our slate is very well filled, but we have some open time in June and July and a few dates in the fall. We carry the entire program of preaching and singing, with accordion and guitar; also our seven-year-old boy sings solos. Write us, Box 527, Kansas City 41, Missouri."

Arcadia, Florida—On February 14 we closed what the church people feel was the most gracious revival the church has ever had, with Rev. Alva O. and Gladys Estep as evangelists. Brother Estep uses the scene-o-felt pictures, made very effective with revolving lights. His wife is a splendid singer and was surely blessed of the Lord. His messages were delivered under the anointing of the Holy Spirit from night to night. There were sixty-four seekers at the altar, many of them new to the church. One entire family of six was saved. Attendance throughout the meeting was better than ever before, and we had a great Sunday-school rally. Finances came easily; all previous records were broken. We enjoyed working with this congenial couple and look forward to laboring together again. We were given a unanimous recall for the third year. The church is on the move; God has wrought wonders in our midst. In the closing service a substantial offering of appreciation was raised for the pastor and family.—Robert T. Gore, Pastor



There is no magic formula for assuring the success of a new song, either sacred or secular; but among the new numbers offered by your Publishing House there are some that prove unusually effective from the first time they are sung. We want you to know about these songs, hoping that you will obtain them for your own ministry.

Space is limited and we shall be informally "chatty," as this seems next best to a talk with each of our singers personally. Here are our recommendations—each one a gem:

THE CRYSTAL FOUNTAIN, by Rev. Floyd W. Hawkins, pastor of First Church, Stockton, California. You know many of Brother Hawkins' songs but we predict that this number will be a blessing to God's people for many years to come. It merits first place in this list. A wonderful solo, duet, or mixed quartet. Get it, sing it, and follow it with a chorus of "Christ Is Not a Disappointment"—same key. Contained in the book, "Special Voices," 75c.

WONDERFUL PEACE, by Chas. E. Braun. Not new, but a revival of a beautiful song on a favorite theme. The climaxing end of the chorus offers the soloist a thrilling high A if desired. Have you heard it sung by Rev. Roy Stevens? If so, you know how effective it can be. A perfect arrangement for the treble trio too. Also in "Special Voices."

IN TIMES LIKE THESE, by Ruth Caye Jones. A number that is simple but exceptionally appealing. Both evangelistic and testimonial, meriting oft repeating. It too is in "Special Voices" with many more songs you will enjoy. Order now.

The Music Department
NAZARENE
Publishing House

Evangelist "Bill" Griffin writes: "I am now in a meeting with our First Church in Bakersfield, California. Due to a cancellation, I have an open date for the first two weeks in June. Write me, 457 N.W. Fargo Street, Camas, Washington."

Sapulpa, Oklahoma—God is blessing His work in the church here. We came as pastor about eighteen months ago and found one of the finest groups of laymen we have pastored; this has been the best time of the seventeen years of our ministry. We have had two good revivals, with Rev. J. A. McNatt as evangelist, and with my brother, Rev. John Abla, as evangelist. During Youth Week we had a revival in which we used teen-age talent in the choir, special music, singing, and in all the activities. Rev. Al Fisher, evangelist and chalk artist, wonderfully won and held the interest of both young and old. The crowds were good and 15 prayed through at the altar. A few weeks ago we prayed a man through in his home (an alcoholic); and since then his wife, 5 daughters, and 2 sons-in-law have prayed through at our altars, and all but one have joined the church. New

people are praying through in our regular worship services. Our Sunday school averaged 229 in attendance last assembly year and we have beat that average so far this year. In the past 18 months we have taken 58 new members into the church, over 35 of them by profession of faith. Our people are wonderful to co-operate and work; they are united, love God and the church, and we are back of the entire program of our district and general church.—G. W. Abla, Pastor.

Dr. Oscar F. Reed, pastor of First Church, sends word: "A most excellent Youth Week in Calgary, Alberta, with all four churches co-operating. Rev. Eugene Stowe spoke to capacity crowds every night, with one thousand people present at the final rally and songfest at Central High School auditorium."

Evangelist C. M. Whitley and wife report: "We recently closed a fine revival at Friendship Church in Louisiana, with Rev. Mrs. Pauline McNutt. There were great crowds, several people were saved and sanctified, and a wonderful spirit prevailed. We had a week-end meeting with

Brother Emery at Arpelar, Oklahoma, with some of the finest people on earth. Because of a change in schedule, we have an open date, July 9 to 20. Anyone desiring our services, please write us, Box 527, Kansas City 41, Missouri."

Rev. Arthur Wenner writes: "I am a licensed minister on the Northwest Indiana District, and a member of our church at Winamac, where Rev. Truman Carter is the pastor. God has been giving us real blessing under the anointed preaching of Brother Carter. I pastored four years at our church in Royal Center, during which time the church was cleared of debt; also I've had one year in the evangelistic field. Since I did not accept pastoral work this year, I have free time after April 1 and shall be glad to go anywhere to conduct revival meetings and help any of our churches, no matter how small. I have a projector and use pictures of 'The Tabernacle in the Wilderness,' 'Thirteen Appearings of Our Lord After His Resurrection,' etc., along with some of my messages. When my wife and daughter can accompany me, we have the accordion and special singing. Write me, Route 1, Star City, Indiana."

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THE LORD reigneth; let the people tremble: he sitteth between the chérú-bims; let the earth be moved.
2 The LORD is great in Zion; and he is high above all the people.

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5 Whoso prf neighbour, him that hath an hi heart will not l



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Eastern Michigan District Thumb Zone N.Y.P.S. Rallies

The Thumb Zone of the Eastern Michigan District recently conducted a unique type of Youth Week evangelism. An itinerant program of chain evangelism was followed for six nights; each night a different pastor spoke at a different church with another church being responsible for the music. The attendance included a high percentage of teen-agers and special recognition was made by hearing several testimonies from this age group. The N.Y.P.S. theme chorus, "By My Spirit," was used along with the chorus "God Can Do Anything." Enthusiastic singing, praying, and testifying justified our faith in Nazarene young people, for they are deeply spiritual and are holding high the precious doctrine of holiness.

Nightly attendance averaged 125, and a total of 37 seekers found victory at the altar. The Thursday night service was reminiscent of old-fashioned altar and post-altar services; seekers prayed through to definite victory and the testimonies and shouts lingered for about an hour.

The speakers included Rev. T. C. Riddle, Ellington; Rev. W. Schmidt, Colling; Rev. H. Nation, Otter Lake; Rev. Erma Havens, Quanicassee; Rev. G. Johnston, Caro; and the writer, Vassar. An offering totaling \$78.00 was applied on the general N.Y.P.S. project, radio broadcast, New York representing an amount in addition to the individual offerings from each local society on the zone. This puts the Thumb Zone well over the top of our quota.

W. G. VERMILYA, Zone President

DEATHS

RONA C. HASLEY was born December 9, 1902, in Washington County, Ohio, and died February 12, 1954, after a lingering illness. In February, 1949, she became an active member of the Church of the Nazarene in St. Marys, West Virginia, church; she was a loyal, enthusiastic, and willing worker. No sacrifice was too great for her to make in helping promote the work of the Kingdom; she carried a deep concern for the lost. Funeral services were conducted at the church of which she was a member, by the pastor, Rev. J. E. Bruce. She is survived by three sisters and four brothers.

SANFORD PETER SMITH was born January 28, 1868, near Fithian, Illinois, and died at his home in Olivet, February 5, 1954, at the age of eighty-six. On October 17, 1894, he and Caroline C. Kirkpatrick were united in marriage, and their home was always open to the homeless, sick, or needy. To this union were born seven children; they also raised a granddaughter. Brother Smith was converted in 1905 and became a charter member of the Fithian Church of the Nazarene. In 1915 he transferred his membership to the Olivet church when he moved there to educate his children. He was a faithful member and attended all services regularly until his health began to fail. During the months that he was confined to his home, he let his Christian influence shine forth. He leaves his wife; five children, Lela Bouton, Virginia Hall, Sanford Smith, Marcia Sill, and Naomi Johnson; one brother, J. O. Smith; and one sister, Mrs. Sadie Riddle. The memorial service was held at the Olivet church, with Rev. George Williams officiating. Interment was at Georgetown, Illinois.

MRS. ETHEL LONG, born May 21, 1885, in Alexandria, New York, died at her home in Alexandria Bay, on January 30, 1954, of a coronary thrombosis. Since 1939 she had been a member of the Watertown, New York, church. Her first two husbands preceded her in death. She is survived by her husband, Estie Long; a daughter, Irene; and a son, Frank Houghton. Funeral services were conducted by her pastor, Rev. Paul Andrews, in the home. Interment was in the Walton Street Cemetery.

JAMES J. ATKINSON, age eighty-four, died of a heart attack on February 8, 1954, at his home in Tahoka, Texas. He was born November 3, 1869, and was married to Miss Ada Coughran on October 18, 1891. To this union were born two sons and five daughters. Brother Atkinson was a member of the Methodist church, was a good Christian, companion, and father. He loved his family and friends, and was affectionately called "Uncle Jimmy." His survivors are his wife; two sons, Obie A. and Rev. James G., Nazarene pastor at Flagstaff, Arizona; and daughters, Mrs. Bert King, Mrs. H. P. French, Mrs. Ida May Beights, and Mrs. Jesse Barnes.

ANNOUNCEMENTS

RECOMMENDATION—Rev. Joseph Gray, pastor of our church in Ropesville, Texas, has announced his plans to enter the evangelistic field following our assembly in May. Brother Gray has served the church well as pastor, teacher, author, and evangelist. He successfully served as an evangelist for a number of years. He is a gifted expositor of the Scriptures and a splendid preacher. He is a strong holiness preacher and plans to major on holiness conventions. I heartily recommend him to our pastors and churches.—Orville W. Jenkins, Superintendent of the Abilene District.

BORN—to Rev. and Mrs. Marvin E. Powers of Colorado Springs, Colorado, a daughter, Paula Denise, on March 10.

—to Mr. and Mrs. D. Charles Madsen of Colorado Springs, Colorado, a daughter, Carol Lynn, on March 9.

SPECIAL PRAYER IS REQUESTED by a friend in California that the "Lord may give deliverance from a pressure the enemy has brought to bear on a Christian lady, also for her healing"; by a lady in Ohio, a backslider, who wants to get back to God, but can't seem to get in touch with Him, also for her broken home and small children; by a young girl in Indiana, a mental patient, who desires "to be clothed in her right mind for the glory of God"; by a mother in Ohio for her daughter who is in the hospital;

by a mother in Oregon that God will undertake for the home of a young couple with two small children, that they may have a Christian home and take an interest in the training of their children; also for this mother, who is in bed with a broken back, and has been for five months.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Assembly Schedule

Akron	April 28—May 2
Canada Central	May 12-14
Washington-Philadelphia	May 20-22
Florida	June 1-3
North American Indian	June 11
South Dakota	June 23-24
Canada West	July 6-9
Southwest Indiana	July 28-30
Kentucky	August 4-5
Wisconsin	August 11-13
Northwestern Illinois	August 18-19
Mississippi	September 1-3
Northeast Oklahoma	September 15-16
North Carolina	September 22-23
South Carolina	September 29-30

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

Assembly Schedule

Idaho-Oregon	May 12-14
Oregon Pacific	May 19-20
Nevada-Utah	May 26-27
Northwest	June 16-18
North Dakota	June 23-24
Northeastern Indiana	July 7-9
Maritime	July 14-15
Pittsburgh	July 21-23
Missouri	August 4-6
Virginia	August 11-12
Dallas	August 18-20
Indianapolis	August 25-27
Southeast Oklahoma	September 22-23

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

Assembly Schedule

Albany	May 5-6
Northern California	May 12-14
Washington Pacific	May 19-20
New Mexico	May 26-28
Southern California	June 2-4
Alabama	June 30—July 1
Central Ohio	July 14-16
Minnesota	July 21-22
Eastern Kentucky	July 28-29
Illinois	August 4-6
Houston	August 25-27
South Arkansas	September 8-9
North Arkansas	September 15-16
Georgia	September 22-23

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

Assembly Schedule

San Antonio	May 5-6
Abilene	May 12-14
Arizona	May 20-21
Los Angeles	May 26-29
Nebraska	June 2-3
Rocky Mountain	June 10-11
West Virginia	July 2-3
Colorado	July 7-8
Eastern Michigan	July 21-23
Western Ohio	July 28-30
Kansas	August 4-6
Iowa	August 11-13
Louisiana	September 1-3

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

Assembly Schedule

British Isles:	
North	June 2-6
South	June 9-13
New England	June 22-25
New York	July 2-3
Michigan	July 14-16
Northwest Oklahoma	July 28-30
East Tennessee	August 4-5
Chicago Central	August 11-12
Northwest Indiana	August 18-20
Tennessee	August 25-27
Kansas City	September 8-10
Southwest Oklahoma	September 15-17



SERVICEMEN'S CORNER

CHAPLAIN Boyd Davis writes from Lathrop, California: "We are located just inside the city limits of Stockton, California. On December 22, I had the privilege of giving a twenty-minute Christmas program over Stockton's new TV station. This service was the one that I held in Korea, Christmas, 1952. It was the type of service that is held out in the field and we used all the props such as jeep driving on the scene, setting up the altar on the head of the jeep, use of the folding organ and field hymnal. I had with me twelve men from the 34th Qm. Battalion to assist. On Christmas Eve, with the help of my assistant, I delivered twelve baskets of food and gifts to some needy families connected with our organization. Each basket contained over \$25.00 worth of food."

Word has been received that Chaplain Paul E. Winslow has recently been awarded the Bronze Star. We offer our congratulations.

Word has been received that Chaplain Samuel R. Graves, Jr., and Chaplain Clifford Keys, Jr., will be completing their course of study in Chaplains' School, Fort Slocum, New York, the last of March. After this date they will be assigned to regular duty posts.

"Thank you very much for the kind consideration in sending me the periodicals. I was very much surprised to receive them, and I certainly am most grateful that some dear friend of mine has taken the opportunity to submit my name to you. I have read all the material that you have sent and I have found the material to be timely, interesting, and containing the exact spiritual guidance that is required for the situation in which I find myself. I must give thanks to the Lord, for the day that I received the publications I was in sore need of spiritual guidance. I am confident that by reading those publications I was able to make the proper decisions. Please, continue to send them to me. I am eagerly awaiting the next pamphlets."

—JOSEPH H. GERACI

NAZARENE SERVICE MEN'S COMMISSION
Ed. A. Bois DIRECTOR

March 31, 1954

Completeness in Christ

By C. E. Shumake*

Ye are complete in him (Col. 2:10).

IT is very difficult for the one who is not a Christian to believe that Christ can mean very much to human experience and consciousness. But those who have tasted know that Christ can and does meet the deep longings of the human breast for happiness.

*O Hope of ev'ry contrite heart,
O Joy of all the meek,
To those who fall, how kind Thou art!
How good to those who seek!*

*But what to those who find? Ah! this
Nor tongue nor pen can show.
The love of Jesus, what it is,
None but His loved ones know.*

Jesus Christ is the Christian's Light, his Life, and his Salvation! It is through Christ that all blessings are derived and through Him that all the great and precious promises are the Christian's to enjoy. There is completeness in Christ that only the "Blood-washed" know!

Redemption is complete in Christ! "If any man be in Christ, he is a new creature" (II Cor. 5:17). Christ is the only true Redeemer. His blood that was shed is the only true remedy for sin!

Justification is complete in Christ! His blood was shed, the penalty for

sin paid, the claims of divine justice met! "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

Sanctification is complete in Christ! "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

Triumph over spiritual adversaries is complete in Christ! He provides for His children the "armour of God," whereby the Christian is enabled to withstand all the "fiery darts of the wicked." He has promised with every temptation to "make a way to escape." He makes His children more than conquerors.

Spiritual riches are complete in Christ!

*Gold and silver like the snow
Quickly pass away;
Like the curtained clouds of summer,
Enduring not a day;
Like the early dew of morning,
Whose beauty doth not stay.*

*But the grace of Christ, our Saviour,
Bringeth riches more
Than the tongue of man can utter,
And of wealth a store,
Like the river, failing never,
Flowing evermore!*

*Superintendent of Alabama District



He will guide you
into all truth

John 16:13