

Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

May 28, 1952

The Scourge of Fear

(Isaiah 41:10-16)

Fear not, little flock (Luke 12:32).

FEAR in some form has dogged the footsteps of men from the beginning of time—tormenting, paralyzing fear; the fears which arise from the uncertainties and ruggedness of life, the choices and responsibilities of life. Life is no joke.

There are moments when it appears easier to die than to live. It may be a distorted perspective which gives rise to such fear. The fact that it is a defenseless flock, rather than a powerful herd, may occasion the alarm. Perhaps the fearful has his eyes upon the littleness of the flock rather than upon the greatness of the Shepherd. All factors should be taken into account before final judgment is passed.

The Bible is replete with its messages of "Fear not." It is, "Fear not, thou worm Jacob." Recognition of Jacob's insufficiency is the occasion of Jehovah's promises, "I am with

thee: . . . I will strengthen thee; . . . thy God will hold thy right hand, . . . I will help thee, . . . I will make thee a new sharp threshing instrument." He who asserts his self-sufficiency loses the sufficiency of Jehovah's companionship and aid. How assuring to fall back upon the all-sufficiency of a loving God!

To John upon the Isle of Patmos came the assuring voice, "Fear not; . . . I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Fear not life, for I am the living One, the source of life and the answer to the mysteries of life. Fear not death, for I am the Divine Columbus and have crossed uncharted seas to bring news of a "new heaven and a new earth." Fear not that which lies beyond death, for I hold the keys, the badge of authority, which guarantees contentment in the eternities!

—by the late

GENERAL SUPERINTENDENT
ORVAL J. NEASE

"I will therefore that men pray every where."—I Timothy 2:8.

TELEGRAMS

Nampa, Idaho—The College Church celebrates its fifteenth birthday with a membership of 716, and a net worth of \$311,000.00. This year while paying \$25,000.00 off indebtedness, we gave 14 per cent of all giving to General Budget and specials; we paid all budgets, including N.M.B.F. and Seminary apportionments, a total of \$17,618.00 to district and general interests, more than 25 per cent of all our giving. During the last eight years we have received 230 on profession of faith. For steady growth, joyous sacrifice, financial miracles, blessed unity, and a promising future we give praise to God and a praying people.—**JOHN E. RILEY, Pastor.**

Richmond, Kentucky—Just organized a new church at Winchester, Kentucky, a city of ten thousand population. Rev. W. T. Mason and Rev. F. P. Cassidy held a revival meeting and the District N.Y.P.S. Convention voted to accept the challenge to assist this new church. Rev. Charles Davidson has been appointed pastor.—**D. S. SOMERVILLE, Superintendent of Eastern Kentucky District.**

Hamilton, Ontario—Dr. Samuel Young concludes what many consider to be the best assembly since organization of Ontario District in 1936. Rev. T. E. Martin re-elected superintendent for third term; only two negative votes. Great spirit of unity among pastors and people. Two new churches; gains in all departments. Ontario is on the march.—**ROBERT F. WOODS, Reporter.**

NEWS IN BRIEF

Evangelist C. A. Higgins writes that he is leaving the field to accept a call to pastor Central Church in Albuquerque, New Mexico.

Rev. W. D. Croft has resigned as pastor at Live Oak, Florida, and is moving to Hernando, with plans to enter the field of evangelism, after sixteen years in pastoral work.

Special prayer is requested for Rev. Mackey J. Brown of Twin Falls, Idaho, who is in Samaritan Hospital, Nampa, Idaho, for a serious major operation.

Rev. John T. Donnelly is resigning as pastor of the church in Royersford, Pennsylvania, to answer his country's call to duty as a chaplain in the U.S. Airforce.

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The Sinlessness Of Jesus Christ

By Peter Wiseman*

JESUS CHRIST is more than a righteous man, more than an innocent man. He is sinlessly righteous, sinlessly innocent. He himself affirms that His character is sinless enough to illustrate the character of the Father, for He said, "He that hath seen me hath seen the Father." His challenge through the ages has been, "Which of you convinceth me of sin?" Almost two millenniums have passed and the challenge still holds good. He is without guile, "without sin" (Heb. 4:15).

That shining inscription under the life of the Lord Jesus Christ is confirmed by the sacred record and many witnesses. The record is that He knew no sin, "who did no sin," "the just for the unjust" (Acts 3:14; II Cor. 5:21; I John 2:1, 29; I Peter 1:19; 2:21; 3:18; Heb. 7:26-27). The witnesses all agree. The officers who came to arrest Christ returned and said, "Never man spake like this man" (John 7:46). Poor Judas said, "I have sinned in that I have betrayed the innocent blood" (Matt. 27:4). Pilate exclaimed, "I find no fault in him" (John 19:4); his wife was so certain of the integrity of Jesus that she warns her husband not to taint himself with the blood of the righteous (Matt. 27:19). The Roman centurion near the cross cried, "Certainly this was a righteous man" (Matt. 27:54; Mark 15:39; Luke 23:47). The penitent thief was so convinced of the innocence and purity of Jesus that he cried out, "This man hath done nothing amiss" (Luke 23:41). Then he saw in Jesus his Saviour.

The sinlessness of Jesus may be viewed from the fact that His temptations never came from His heart, never came from within, but always from without, and this is true with regard to the statement that He was tempted in all points as we are. The writer, however, was careful to add, "Yet without sin." Our Lord had the power to yield to temptations, but He had the ability not to sin and He did not sin.

He suffered, being tempted. He was tempted by Satan to devil-worship, "Fall down and worship me." He was tempted to distrust God, "Command that these stones be made bread"; tempted to worldly ambition by the promise of the kingdoms of the world; tempted to presumption, "Cast thyself down" (Matt. 4:1-11). Through it all, Jesus remained the sinless One.

(Continued on page 18)

Compelled to Bear the Cross

By Edward L. Dowd*

DOWN FROM the garden called Gethsemane, across the little brook Kidron, up through the gates of Jerusalem, and into the dark streets of the city He had been led. The burning kiss of betrayal still was hot upon His cheek. He had been shoved by Roman guards into the house of the high priest. Then there had followed the two mock trials by the Jews, and the sentence of death for blasphemy. Since Roman law forbade execution without Roman trial, Jesus was brought by the Jews before Pilate for sentence. Pathetic weakness in the governor had prevented him from bringing the clear verdict of innocence and acquittal. Driven to desperation by the insistence of the Jews, having tried to stop their madness by flogging Jesus, Pilate finally gave Him up to their will to be crucified.

That awful night was now past. "And he bearing his cross," John tells us, "went forth" toward the place called the place of a skull. Though Christ bore His own cross out of the palace of Pilate, He was unable to carry it far. His weary, bleeding body began to fail Him, and He staggered beneath His load. The previous scourging by Roman soldiers to which Jesus had been subjected was sufficient to break Him down. To this was added the agony of the garden scene, the betrayal by Judas and immediate arrest, the Jewish and Roman trials with their mockery and indecent handling of the innocent One.

Of Christ bearing His cross is the saying true which He spoke to the drowsy Peter, "The spirit indeed is willing, but the flesh is weak." Only His body faltered on the Calvary road; His spirit was indeed willing to suffer for us. The centurion in charge, recognizing the marks of exhaustion on the condemned Galilean, acted under the sanction of military law. Since no Roman would relieve Him, and the Jews had rejected Him, he laid hold upon a man named Simon of Cyrene, who was coming in from the country; he was compelled to bear His cross.

This Simon, a stranger from North Africa, was entering Jerusalem on some business of his own. It was the season of the Passover, and he may have come into the city to worship; loved ones may have been awaiting his arrival, but he was turned the other way. His plight was unique in Christian history: he was the only man *compelled by others* to bear a cross for Jesus. Since his day of service, no man bears a cross for Christ because of outward force.

Each soul who bears a cross today for Jesus lifts it willingly, and bears it gladly. The one compulsion under which he goes forth to Calvary is the love of Christ, the *inner compelling* of the heart. While Simon's cross-bearing was forced, and ours is free; his by external command and

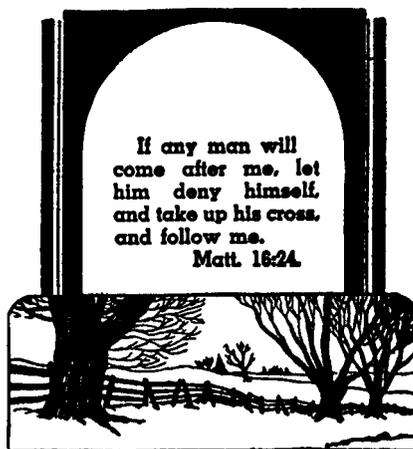
ours from inner response; there are points in his human service that compare with our divine sacrifice.

Bearing a cross for Jesus means *changing the course of our pursuits*. This involves redirecting the life and inconvenience to the flesh. As Simon's course was altered, so must ours change if we would bear a cross for Him. Loved ones may not understand, and earthly callings may be dropped. We shall find ourselves "outside the gate" of human approval. Mark also that the cross is an instrument of death, a rough and heavy shape, difficult to lift or balance. Its form takes in the entire man—head, arms and hands, body, legs and feet. It spells doom to their demands. "If any man will come after me," Jesus said, "let him deny himself, and take up his cross, and follow me."

Bearing a cross for Christ means *taking ridicule as a fool for Jesus' sake*. In the spirit of mischief, the soldiers seized Simon, "and on him they laid the cross, that he might bear it after Jesus." It was a soldier's joke. Passing through the streets, Simon looked to the gathering crowd like a criminal about to die.

The cross continues today as a badge of ridicule and worldly jest. Rocks and sticks, thrown at Christ, will fall upon that one who labors beneath a cross of self-denial. To be ignored is one thing, but to be reviled and reproached is quite another. St. Paul reminded the Corinthians that we are doomed to death. "For we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake." Buffeted, lonely, defamed, the follower of the Crucified bears the shame of the cross with a willing heart.

To stand with Him against the crowd is for many men the paramount test. Judas gave way, Peter denied, Pilate feared, and His disciples fled. Why? Because His enemies were reaching for His blood. Because the rabble, roused by the envious, answered the love of God with, "Crucify him! Crucify him!" Holding to the right when wrong sways the throng, this is the fiery furnace. None but the strong can bear its blaze, and come forth with garments unscorched. But those who



*Pastor, Connell, Washington

do have seen the presence of Another with them in the fire whose form is "like the Son of God." They are compelled to bear the cross in witness to His purity, grace, and power.

Bearing the cross for Him means *rising to the place of Christ's supreme suffering*. At last the procession halted atop a rounded hill. Its appearance caused its name to be "Golgotha" or the place which is called a skull. Straightening himself on the crest of this mound, the Cyrenian could view the city behind him and the Judean countryside beneath. But his eyes were more eager to look on the Man whose cross he had borne. Now he could measure Him with ease, and the attraction he felt towards Him was intense. Though silent, Christ conveyed to His benefactor the redeeming power of His suffering. It was the loving look of thankfulness from Jesus' face that caused the Cyrenian to feel a surge of the favor of God.

Cross-bearing *elevates men to Calvary*. It is the resting place of crosses. The look of Christ is there. From that vantage point, the world takes on a new appearance. For the disciple, it holds little attraction; he has seen the Redeemer. By insight into His supreme suffering for men, he gathers the power and the message He commands us to bear to the nations of the earth. Being compelled by love willingly to take up the despised cross of his Lord, to be turned from his own pursuits, and amid shame and reproach to go forth to the bleak hill of death, the disciple of Jesus becomes a fisher of men, a feeder of sheep, a guide to little children.

Mark relates that Simon was the father of Alexander and Rufus, men who were well known to the Early Church. The profound experience through which Simon passed on Calvary as he beheld the Lamb of God slain for sinners was probably carried to his sons, who became converts and workers in the Kingdom.

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

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

Psalms 37:3



The King Is Coming!

By David J. Tarrant*

HAD YOU landed in Britain on the morning of Friday, the eighth of February, probably the first impression you would have received would have been the sincerity of the nation's sorrow over the loss of a dearly beloved king. The outward evidences of this sorrow—the flags at half mast, and the black and purple drapings in the windows of the stores—would have been corroborated quickly by the subdued conversation of those around you, the quiet way in which men and women of all classes were going about their daily tasks.

And yet, breaking through this somber veil of mourning, you would certainly have detected an air of expectancy, as though some eagerly anticipated event was about to take place. Asking the cause of this, you would have been briefly informed, "The Queen is coming!" Further inquiry would have revealed that, at half-past four that very afternoon, the airliner bearing Her Majesty, Queen Elizabeth II, would touch down at London airport at the conclusion of its journey from Africa.

Only a few days before, the princess Elizabeth had embarked from that very airport on the journey which was to have taken her to the other side of the world. Her loved ones had bidden her farewell, and had watched the aircraft as it climbed gracefully into the heavens. How little they expected to see her return so soon, this time as their sovereign!

* * *

This incident affords a striking illustration of another departure, and an equally momentous return. Some nineteen hundred and twenty-three years ago, a little group gathered on the Mount of Olives to bid farewell to their Master, Jesus Christ, who was about to depart on a heavenly journey. After He had given them His last charge and had bidden them farewell, He was carried up into the heavens; and His followers returned to Jerusalem to wait for the coming of the Holy Spirit, who would be their divine equipment for the great task of world evangelization. They soon discovered that the work before them was hard, and the exceeding sinfulness of mankind often caused them to share the tears which their Master had shed over the shepherdless sheep of the human race. But as they sowed in tears, they bore an air of eager expectancy; and to those who inquired its cause, they would reply, *Maranatha!* "The King is coming!"

Today the servants of Christ are laboring for their Master in almost every part of the earth. Still their task is a hard one, for Satan has not given up the struggle, and souls are dearly won. But though tears still dim the laborer's eyes, the

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thrill of expectancy becomes more and more apparent as the time of the expected arrival draws near. For the signs which the Master gave are being fulfilled, and the time of His coming cannot be far away. He went away as a Prince and Saviour (Acts 5:31); but He will return as King of Kings and Lord of Lords. Only the Blood-washed will know the supreme joy of His arrival; for the impenitent and unforgiven, His coming will mean confusion, shame, and eternal loss. *Reader, are you ready to greet Him when He comes?*

Epistle to the Philippians

By H. Orton Wiley

II. The Salutation

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ (Phil. 1:1-2).

THE OFFICIAL title of "Apostle" is here omitted, as it is also in the Epistles to the Thessalonians. Instead the simple title of "servants of Jesus Christ" (literally, bond servants) is used. However the title of "bond servant" was frequently given to the chief ministers of Eastern princes, and as such had become a title of honor. The omission of the title "apostle" in writing to the Macedonian churches is probably due to the fact that his relations with them had been so cordial and satisfying that there was no need of appeal to authority. This is in strong contrast to his assertion of apostleship as found in the Epistle to the Galatians.

The name of Timothy which is linked with Paul's in the salutation is probably due to his close relationship with the church at Philippi. He had assisted the Apostle in its founding, and is known to have visited it twice during the third missionary journey. Beyond this, however, he has no part in the epistle and is mentioned later in the third person (Phil. 2:19-22).

Those addressed are "all the saints . . . at Philippi, with the bishops and deacons." The term saint as used by the apostle is a general term which is used of all those who have entered into a covenant with God and thus become Christians. The word is carried over from the Old Testament, for the ancient people were a separate people, and therefore in that sense holy. The leading thought of sainthood, then, is consecration or separation from the world and full devotion to God through Christ. Since man is a sinner, both by personal act, and inherited condition, he must be forgiven of his sins and cleansed from his sin or inherited depravity before he can be wholly devoted to God. This is necessary be-

cause sin is "enmity against God" and "is not subject to the law of God." Since the apostles use the term sanctification in a general sense as applicable to all Christians—even such churches as Corinth where the apostle admits their carnality—those who use the term in the sense of Christian perfection or Christian purity should use the expression "wholly sanctified" or "entire sanctification." This would save us from much confusion and misunderstanding (I Thess. 5:23-24).

The salutation proper is expressed in these words, "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ (Phil. 1:2). Grace was the Greek salutation, and peace the Hebrew greeting. The first carries with it a suggestion of the graciousness and beauty of the Christian life. Grace is one of the most beautiful words in any language. Grace in the heart of God is election; grace in the cross of Christ is redemption; grace in the offices of the Holy Spirit is sanctification; grace in the church militant is victory; and grace in the church triumphant is the rewards of glory. It is grace now, and grace forevermore. The Hebrew word peace signifies great prosperity and success, or felicity and the abundance of every good thing. Both of these the Apostle desires from God the Father, on the ground that the Philippians were true sons of God and thereby the heirs of all things.

But the Apostle adds another clause, "and from the Lord Jesus Christ." This he does, not only because the Son is blessed of God forever, but because He has been constituted the Mediator between us and the Father in such a manner that we receive nothing from the Father except through the Son. Grace and peace, what a wonderful salutation! The grace of our Lord Jesus Christ, who has provided for us all things richly to enjoy, and the peace which comes from the enthronement of Christ in the heart—these are the heritage of all true Christians.

In Life or Death

By L. M. Hearn

For me to live is Christ, to die is gain.

In life with Him alone I truly live.

In death, I break life's hind'ring veil in twain

To share the rapture that His smile shall give.

In life or death, to be with Him is all

My hungry heart demands to satisfy

Its longings. Never another comrade's call

Like His—to reach so low and lift so high!

All that I need, His daily gifts supply.

His grace all worldly graces far excels.

So joyfully I walk—nor shrink nor sigh

When sounds the distant tolling of the bells

That call me home. O Christ, in joy or pain,

In Thee is life—and death in Thee is gain!

The Way Up Is Down

By Arthur H. Townsend*

JESUS said, "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbly himself shall be exalted" (Luke 18:10-14).

Here we see an outstandingly plain word-picture of the way of salvation. The Pharisee, a self-righteous religionist, said, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." The Pharisee "lifted himself up" in his own eyes, but not in the eyes of God. He exalted himself; thus he was abased. God did not hear his prayer. He exalted himself in self-righteousness and went down in defeat. He lifted himself up and died spiritually. Our self-righteousness will never do, for God's way up is down.

The publican smote upon his breast and said, "God be merciful to me a sinner." He stood afar off; he would not so much as look up to heaven. He went down in humility; he humbled himself; he abased himself and prayed the sinner's prayer. God heard him and answered. Because he went

*Prince George, B.C., Canada

INGRATITUDE

By George Eplin

*No warrior screamed the battle cry,
No flashing sword was lifted high,
No Justice spoke, "The man must die!"
But slowly he was crucified.*

*No thorns were pressed upon his head,
No mocking words of scorn were said,
No cross sustained him while he bled—
Few knew the man was crucified.*

*He labored hard, the cause was great;
He must succeed for church and state—
Ingratitude bespoke his fate,
Then left him to be crucified.*

*Beneath his smile a soul was dead;
Veiled in his breast a brave heart bled.
He lived—yet heaven's record read,
"A spirit has been crucified."*

"down" in humility and repentance, he went "down" to his house justified.

The way up, in God's kingdom, has ever been down: down in humility, down in repentance, down at the foot of the Cross. If you will this day go "down" at your Saviour's feet, you shall go "down" to your house justified, for God's way up is always down.

The More Excellent Way

By Harvey J. S. Blaney*

THE GIFTS of the Holy Spirit are given to be exercised profitably. They bring the Christian into a place of activity and usefulness with the possibility of some recognition and honor being added. It is very natural for one to aspire to this kind of life, and Paul the apostle urged his followers to "covet earnestly the best gifts." But, like the fruit in Eden, the very desirability becomes the source of temptation.

One may be tempted to seek a gift when it is not in the will of God for him, in order to exercise it before men. Thus there arise pseudo-prophets and professional miracle workers. One may be tempted to use a God-given gift without the leading of the Holy Spirit, and there result preaching without anointing, prayer without faith, and the sound of brass and tinkling cymbal. One may be tempted to think that the possession of one or more gifts is essential to the Christian, and that the Spirit-filled man will always be exceptionally effective in prayer and possess some phenomenal power to heal or perform miracles.

Often the result is confusion and a state of condemnation and defeat. Closely associated with this is the temptation to choose a particular gift and make its possession the final standard of Christian perfection. But the presence or absence of one or any gifts of the Spirit can never legitimately be taken as the criterion for Christian experience. While all of the gifts have had their place in the life of the Church, none is of itself essential to the life of the Christian.

Paul considered gifts as assets, yet possessing great liabilities; they must be bestowed and directed by the Spirit of God. Because they are so easily abused, they are to be received as a solemn obligation and exercised for the common good and the glory of God. To emphasize this he takes chapter fourteen of First Corinthians to evaluate and give directions concerning one gift in particular. It may be that speaking in tongues had become the most abused gift in the church at Corinth. The Apostle may also mean to stress the care with which we should consider all the gifts.

Most certainly the Apostle does say that, where a gift has been bestowed by the Spirit, it should

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be exercised with the greatest of care lest a blessing become a curse. There is no greater sin charged against the people of God than that of abusing or misappropriating a God-instituted program. Israel of old sinned this sin in their worship until Amos, the prophet of God, cried out, "I hate, I despise your feast days, . . . Though ye offer me burnt offerings and your meat offerings, I will not accept them."

Practices meant for edification had become an abomination to the Lord because they were being carried on for selfish purposes. The danger is equally evident with the gifts of the Spirit—preaching, teaching, administration, and so on—because they are so easily exploited for personal profit. In the parable of Jesus, the man with the ten talents could have misused them the same as the man with only one. The abuse of some may be more flagrant than that of others, but the danger is the same.

It was the genius of Paul to insert in the very midst of his discussion on the gifts of the Spirit his powerful treatise on love in chapter thirteen. "Covet earnestly the best gifts: and yet shew I unto you a more excellent way." Love too is a bestowal of the Holy Spirit, and yet not another gift. This one is the gift of the Spirit's choosing; the other is the fruit of the Spirit's abiding.

Paul seems even to imply that love is *the* fruit of the Spirit, of which all other fruits are but varieties or demonstrations (Gal. 5:22-23). Joy is love in ferment; peace is love at rest; long-suffering and gentleness are love in the midst of conflict; goodness is love on exhibition; faith is love at work; meekness is love's strength made perfect in weakness; and temperance guarantees a proper balance of all the others. And it is significant that, while the gifts are fraught with danger and must be regulated, of love Paul says, "Against such there is no law." "Love is the fulfilling of the law."

The one-talent man, or the one upon whom no special gift has been placed, or to whom no calling has been given, may yet be the possessor of that which is greater than all the gifts combined. If one could conceivably have all the gifts of the Spirit and have not the fruit of the Spirit, his rating would be zero in the kingdom of God, and in the end he would receive no reward. Love lacks the headline qualities of the gifts, but it endures. It has within it no source of temptation, but it is our greatest ally against yielding to unchristian solicitations. Evil is foreign to its thought, and purity alone wins its approval.

Love is humble and self-forgetful. It is the only Christian grace which one cannot carry to extreme. It needs no rules to restrict it, and is itself the very essence of eternal life, for God is love!

Do not neglect the place of secret prayer. If you do, all other prayer will not take the place of it.—C. E. CORNELL.

THE EVANGELISTIC PULPIT:

The Challenge of the Higher Level

By Evangelist H. G. Purkhiser*

Man shall not live by bread alone (Matt. 4:4).

LOYD DOUGLAS in his book *The Big Fisherman* has given us a moving picture of Christ before Pilate. One of the characters in the book, Mencius, reflecting later upon the sordid scene, is made to say: "This Jesus has misjudged the world. Humanity has no capacity for moral grandeur." But it was Mencius, not Jesus, who had misjudged the world. For Jesus believed that man is "a God-planted pinch of eternity in a lump of clay," and risked all to prove His master premise that man is essentially spirit.



And this eternal quality has a capacity for emergence in a most unexpected fashion. It is this ghost of our better self that haunts us when we do wrong. It is this spirit of the eternal within that prompts us to "a reach that exceeds our grasp." Man's desire is as the pendulum of a clock—swinging constantly between practicality and idealism, between materialism and mysticism. Sometimes it allows today to mortgage tomorrow for a mess of pottage. But at other times it, like Bartimaeus, senses that life is passing us by, and leaves its cup and pennies by the roadside to follow the Man who gives sight to blinded eyes.

Ours is a secularized age. I heard General Marshall recently, speaking on communism. He said, "Communism is the surfboat that rides the waves in the ocean of secularism." Like John on Patmos, the Church is today in exile on her little island, while dashing waves from this restless sea lash our shores. The only power that saves us from its tidal waves is the One John saw—the First and the Last. He stands on the shore line and rebukes its mighty tides. Storm-drenched, we feel well-nigh engulfed; but still the high call comes, from the within as well as from the Above: "Man shall not live by bread alone."

Man is essentially spirit! Two brothers, Jacob and Esau, heard this high call. Esau found himself incapable of emergence from the sea, and it engulfed him. Jacob too heard its music; and, after heroic struggle, emerged from the sea, and found his shining moment—"And he [the Lord] blessed him there."

*Youngstown, Ohio

The Sage of Happy Hollow Sez:

Back in my day young couples waited till they saved a nest egg before they got married. Of course, as I recollect, a poor parson could never have gained a spouse if he had waited. Nowadays people buy everything on credit. We might have better Christian's though, if newlyweds used soap-boxes instead of unpaid-for furniture. A hard bed with peace of mind is better than cushions overstuffed with unpaid bills!

Even the Hens Do Better!

By a Pastor

WE HAVE a family attending our church at intervals who are members of another denomination. At times when they do not have evening service at their own church, and that is quite often, they attend our service. According to them, they just have to have spiritual food and they get little of it where they are members.

One day recently the lady of the home felt that the Lord was talking to her about tithing the eggs that her hens would lay, especially on Sunday, and that she must bring them to us. God had been so good to them in permitting them to come to our church, a place where their souls were fed, and now the least she could do would be to give these eggs to the pastor. Well, believe it or not, when the eggs were collected at the close of the day on Sunday, those old hens just did a better job of producing than they had any other time during the week. Invariably this has continued each Sunday, and these friends keep bringing in the eggs, which are growing in number. And if for some reason they cannot get to Sunday evening service, they are sure to come to our home the first of the week, bringing the tithe eggs.

They told me a short time past that God has surely shown them that it pays to obey Him and they are glad for it; and if the hens continue to do a better job on Sunday, the time when the tithe eggs go to the preacher, regardless of the number, they expect to put God first.

Just a little while ago, the doorbell rang and there was a young lady with our tithe eggs, three dozen in number. It seems to me that if these precious people who appreciate soul food, and have put God first by tithing in this manner, receive rich blessing from God confirming His approval, the least all of our people could do would be to become storehouse tithers.

Speak evil of no man (Titus 3:2).

Resorting to criticism of, and finding fault with, others is a vain attempt to remove the spotlight that is revealing our own sins and shortcomings.—

EARLE F. WILDE.

So Different—

But Essentially Alike

By Daniel Stafford*

THE 1952 political race in Louisiana proved that people could be so different, and yet essentially alike. The vote for governor was divided among nine individuals. The very fact that each of the nine received some votes proved that there were nine different views among the voters; yet all the voters were exactly alike in the essential things: each was an American, a resident of Louisiana, and a registered voter.

In the spiritual field the same principle applies. We are not all of the same opinion on many material issues. We do not all have the same idea about how to erect a new building, or perhaps a thousand other things; and certainly we do not all have the same type of personality. In fact, nearly every church has some definite personality clashes among its good members. We do not all possess the same disposition, and grace never will make our dispositions to be identical; but, in the essential things, we are all alike. We have all been redeemed by the same precious Blood, we are all children of the same Heavenly Father, and we are all moving toward the same eternal city.

It is well that we are not all alike. God needs different personalities that He can clothe with himself. God needs different personalities so that in turn He can, through us, attract like personalities. If grace would make us all to have the same personality and disposition, then God could win only those (through us) who had a like personality and disposition.

As a pastor, I have come to know that 90 per cent of the trouble that comes in my church between members comes because of the failure to recognize this point. Very little of the trouble in an average holiness church comes over moral issues; 90 per cent of all differences arise over difference of opinions or ideas. So many are apt to discredit someone else because he is different. They feel that others are peculiar, but they fail to see that others only appear peculiar because they are different. They never have stood in the other fellow's shoes and looked across at themselves from that point.

Many a young convert has been defeated, or nearly so, because he did not have the ability that some saint had. If only he could be like so and so, then he would feel that God could use him. However, God needs a personality and disposition just like each one of us has that He can clothe with himself.

Surely it would be well for all of us to realize that God can be equally satisfied with totally different personalities, dispositions, and measures

*Pastor, Monroe, Louisiana

of ability, if those individuals are completely given unto Him. The man with the two talents did not have the same measure of ability as the man with the five had, but he worked just as hard; you will notice that the Master said to each of them, "Well done."

Just as Christ needed different types in the Early Church, so He does today. He needed Peter to preach on the streets of Jerusalem, and He needed Paul to preach on Mars' Hill. Certainly they were different in personality, disposition, and ideas; also they were essentially alike and mightily used of God.

Your Pentecost—When?

By E. W. Lawrence*

VERY GOOD! Mr. Moody, very good, but there is something better, and we are praying for you," said three elderly ladies who regularly attended D. L. Moody's Chicago meetings. Then a young man, zealous in his work for the Lord, he lacked the power of Pentecost. Not long after, their prayer was answered, and Moody came into an experimental knowledge of Pentecost in his own life. "You have it now," they cried, and as a result multitudes lived to receive spiritual blessing through his anointed ministry.

There is a story like that in Acts 19. Apollos ministered the Word of God at Ephesus. When Paul returned to Ephesus, he said to the believers there, "Have ye received the Holy Ghost since ye believed?" Our English Revised Version

*London, England

puts it, "Did you receive the Holy Spirit when you believed?" The difference is not so great as those dear brethren who oppose sanctification as a second work of grace would have us believe. As Romans 8:9 says that every believer "has" the Spirit, it is evident that something deeper was implied by the Apostle, and he asked in effect if they had received the baptism of the Spirit's fullness. Their reply was a negative one: "We have not so much as heard whether there be any Holy Ghost."

We must not minimize the wonder of regeneration. John Wesley would never have his preachers minimize conversion in order to emphasize sanctification. Moody and those Ephesian believers were truly born again, having passed from death unto life and become new creatures in Jesus Christ.

The Ephesians knew John's baptism of repentance and remission. J. I. Brice says: "It [John's baptism] was a witness against vice and formalism. It was a fiery crusade for personal and social righteousness in view of the coming Kingdom of Heaven. It was more than that. It was a call to saving faith in the Lamb of God that taketh away the sin of the world, and a life accordant with penitent faith in Him."

That something was missing is only too evident. After his own conversion, Thomas Cook said he felt a sort of vacuum within, that grace had not filled.

"Although I had a continual power over outward and inward sin," said Alexander Mather, "yet I felt in me what I knew was contrary to the mind of Christ, and what hindered me from enjoying and glorifying Him as I saw it was the privilege of the child of God to do."

At the General Assembly

By E. Wayne Stahl

To the general assembly and church of the firstborn, which are written in heaven (Heb. 12:23).

Rejoicing now with trembling,
O God, Thy power to see,
In Thy great name assembling,
We offer thanks to Thee
For triumphs Thou hast given
Through four achieving years,
As in Thy strength we've striven
With faith and prayer and tears!

As for the service vaster
Of a quadrennium
We plan—oh, may our Master
On us in glory come!
Guide each deliberation,
In all decisions be,
And may love's domination
Bring sweetest harmony!

Lord, grant that each decision
Shall be the fruit indeed
Of prayer that has the vision
Of millions in their need.
They yearn for healing waters
Which flow from source divine
For all earth's sons and daughters,
And with salvation shine!

Give wisdom, understanding,
Thou mighty Holy Ghost,
Who, holiness commanding,
Saves to the uttermost!
Exult! He is our Leader,
Church of the Nazarene!
In this, our great assembly,
His triumphs shall be seen!

"Woe is me! . . . I am a man of unclean lips," cried the young prophet as, prostrate before the Temple altar, he had a vision of the glory and holiness of God. "The flesh lusteth against the Spirit," said the converted Saul of Tarsus. But it had been like that in his own life. Hear his seventh of Romans cry of despair, "O wretched man that I am! who shall deliver me?"

Deliverance from indwelling sin or fleshly lust is but one side to the blessing of Pentecost. That all of His redeemed people should be Spirit-baptized is Christ's great desire: "Sanctify them through thy truth." "Our sanctification," that we be endued with power from on high and radiate the beauty of Christ and live out the ninefold fruit of the Spirit, is His perfect will for every believer—you and me.

"I was always painfully conscious that I was not rising to God's ideals in my life," cried Sister Eva of Friedenshort. Neither outward poverty nor the daily opportunity of service could silence the tumult within. In despair she cried, "Is this all? Has God nothing more to give me?"

He has! "Pentecost is the answer," cries a modern prophet. "Pentecost is the something better. Pentecost is the need of the Church today." We are impotent and, while through regeneration we know the living presence of Christ, we have never advanced to Pentecost. "If the Church would move to Pentecost," says Brice, "nothing could arrest its triumph, and its thousands of unsatisfied souls would have found something better."

"If the apostles give a true account of the unsearchable but accessible riches of Christ," says W. Russell Maltby, "we are bound to conclude that the Church has been living far below its real resources."

For one moment forget the need of the Church as a whole, and concentrate on yourself as an individual believer; we have not possessed our inheritance in Pentecost, our birthright of entire sanctification. To Paul's "Have ye received?" our answer is "No." Why?

To be Spirit-filled is not optional, but a command. Not to be so endued is therefore a perilous condition. But every command in the Scriptures presupposes an enabling in the power of Christ. Be Spirit-filled, because ye may!

His work within is twofold. Here we are confronted with the negative and the positive aspects of sanctification, cleansing and fullness, purity and power. Keswick teachers emphasize the Spirit's abiding presence, but deny full cleansing from inbred sin. Both aspects are used by Peter in his testimony to the Jerusalem Council of Acts 15, "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost . . . purifying their hearts by faith."

Over in Luke 11:13, the Holy Spirit is shown as a gift. The initial crisis of this inward work we describe as a baptism, the process that results as a fullness. There is no such thing as a once-for-all fullness. "It is a continuous appropriating

of a continuous supply from Jesus Christ Himself," wrote Charles Inwood, "a moment by moment faith in a moment by moment cleansing, and a moment by moment filling."

Answer me this question, please. Have you received your Pentecost? Yes, or no? In the secret of your own heart, will you pray through these words from Paget Wilkes?

*What I give God He takes.
What He takes He cleanses.
What He cleanses He fills.
What He fills He seals.
What He seals He uses.*

A Prayer to Master Life:

By A. S. London*

OUR HEAVENLY FATHER, we think of that statement by Vincent Peale when he said, "You do not need to be defeated by anything." We pray to help us realize that complete mastery of life is within the possibility of every human being. Help us to change ourselves, when conditions about us become too great for us as we are. Save us from sinking into gloomy attitudes.

We pray that extraordinary circumstances will cause us to do some extraordinary living. May we be conquerors of all that God permits to come into our lives. Make our faith stronger than our fears: to realize that moral force can master a defeated personality, and that spiritual living is far greater than material advancement.

Our Father, help us to live by the Golden Rule. Cause us to see the other person's viewpoint. Help us to be unselfish examples in purpose and sincerity. Save us as a people from hatred, prejudice, littleness, self-seeking, and enslaving habits, which wreck our lives, our homes, and our church.

Help us to root out selfish motives, unchristian attitudes, and be calm and serene, honest and triumphant, in life's greatest testing hours. We pray that obstacles, misunderstandings, opposition, calamities, and frustrations may give way before the union of human and divine resources. May we stop living by fear. Give us old-fashioned, bedrock, God-given, Christian integrity! Save us from being wrapped up in ourselves. May we never be guilty of gloating over our accomplishments.

We pray for contentment of mind, affection, gentleness, and a cheerful disposition which will reach every heart with whom we come in contact in the faithful performance of every duty, we ask for Christ's sake, Amen!

*Sunday-School Evangelist, Oklahoma City, Okla.

The older I grow the more I am impressed with the fact that the great truths of life are simple and few.—JOSH BILLINGS.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Several questions have come in recently as to how a pastor is recalled.

A. I am not an interpreter of the *Manual*. However, I can give you what the *Manual* says about the recall of a pastor. In this connection, I recommend to every layman that he buy a *Manual* of the Church of the Nazarene. It will answer a lot of questions for you. Now as to what the 1948 *Manual* says about the recall of the pastor. On page 63, paragraph 86, we have these words: "The call of a pastor may be renewed for the second year and each succeeding year of his pastorate without the nomination of the church board, at a church meeting duly called for this purpose [66] and held at least ninety days prior to the date of convening the next District Assembly, by two-thirds vote, by ballot, of all of the church members of voting age; provided, such renewal call shall be approved by the District Superintendent within thirty days after such call. His failure to disapprove shall be considered and treated as approval."

A church meeting duly called for this purpose is a special meeting of the church members, and we are referred to paragraph 66 on page 57, where the method of calling such meetings is outlined thus: "Special meetings of church members of the local church, for conference or the transaction of business, may be called at any time by the pastor or the church board after having obtained the consent of the pastor or of the District Superintendent or of the General Superintendent having jurisdiction."

Then section 1, under paragraph 66, continues: "Public notice of special church meetings shall always be given from the pulpit in at least two preceding regular services, or in such manner as meets the requirements of civil law."

Since it is stated in paragraph 86 above that the vote is to be taken by ballot, it is assumed that the usual method of taking votes by ballot as set forth in accepted works on parliamentary law is to be followed. Just recently I was in a recall meeting and the balloting, or voting by ballot, was conducted as it should have been. The pastor had charge of his own recall meeting. He named a board of tellers, that is, a number of persons in the congregation who would pass out the ballots, take them up, and count them when those who had received them had written yes or no on

them, according to whether or not they wanted the pastor to stay for another year. The ballots were collected and then counted immediately by the tellers, who were excused for that purpose. The report was made by the chairman of the board of tellers at the request of the pastor—who was the chairman of the meeting—before the meeting in which the vote was taken was dismissed. The exact result of the voting in numbers was reported by the chairman of the board of tellers; and since the favorable votes had been more than enough to recall the pastor, the chairman of the board of tellers stated that the pastor had been recalled.

Although I have been a licensed or ordained preacher in our church almost from the time that I joined it as a young man in my late teens, I have not always served as a pastor. This means that I have voted as a layman in quite a few recall elections. As I think about it now, I cannot recall a single such election which I have participated in that was not carried on as it should have been. It is the responsibility of the pastor or those who conduct such meetings to see

to it that they are conducted in such a way that there can be no question about them. On the other hand, those who vote in these elections must be sure that they vote as God would have them, and not on petty personal, or selfish, grounds.

Q. If Christ was conceived by the Holy Spirit and born of Mary, how can it be claimed that He is a descendant of David, since Joseph, and not Mary, is said to be of the Davidic line?

A. Jesus was the Son of Joseph in only a legal sense, and, therefore, His descent from David might be doubted if this Davidic descent were not unanimously upheld by the New Testament writers (see Matt. 1:1; Acts 2:30; Rom. 1:3; Heb. 7:14, and Rev. 22:16).

Another answer to this question is that Luke 2 gives the genealogy of Mary instead of Joseph, and goes back to David as truly as Joseph's genealogy in Matthew. Thus Mary, as well as Joseph, was a descendant of David.

"Uncle Bud" Robinson's power in the pulpit partly came from his familiarity with the Word. The strength of Moody in personal work was his power to quote the Bible. Both men had studied and memorized the Word and the Holy Spirit gave it unction.—Selected.



THE GENERAL ASSEMBLY

Schedule of Services

Pre-Assembly Conventions—N.Y.P.S., W.F.M.S., Church Schools
June 19-21

Sunday, June 22

Communion Service 10:30 a.m.

Dr. Hardy C. Powers

Foreign Missions Rally 2:30 p.m.

Dr. Remiss Rehfeldt in charge

Evangelism 7:30 p.m.

Dr. D. I. Vanderpool

Monday, June 23

General Superintendents' Address 10:30 a.m.

Dr. Hardy C. Powers

Gospel Service 7:30 p.m.

Dr. G. B. Williamson

Tuesday, June 24

Gospel Service 7:30 p.m.

Dr. Samuel Young

Wednesday, June 25

Home Mission Rally 7:30 p.m.

Dr. Roy Smee in charge

June 21-28*

Business Meetings 8:30 a.m.—12:30 p.m.

Committee Meetings 2:00 p.m.—5:30 p.m.

*The Assembly itself will determine the evening services June 26 & 27

Daniel Lived Dangerously

DANIEL lived dangerously—he ate what he should. “But Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor

Ate What He Should with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself” (Dan. 1:8). The prince of the eunuchs was afraid of this course of action. His fear was voiced in these words: “I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king” (Dan. 1:10).

Nevertheless, Daniel was determined not to be turned from the path of righteousness. He stood by his decision, even though he must have known that his head would be taken off if his plan failed, along with that of the prince of the eunuchs. Accordingly he asked that he and his three companions be given a ten-day trial on their new diet, and his request was granted. “And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king’s meat” (Dan. 1:15). As a result of this test, the four Hebrews were placed on their diet permanently. Daniel dared to stand for the right and keep faith with God, and his course of action was vindicated. He lived dangerously—he ate what he should.

DANIEL lived dangerously—he offered to make known and interpret Nebuchadnezzar’s dream. Nebuchadnezzar dreamed a dream which

Interpreted Nebuchadnezzar’s Dream

troubled his spirit, and, as is often the case, he could not recall the dream when he awoke. Then he called for the magicians, astrologers, sorcerers, and Chaldeans to come and tell him the dream and make its meaning known. They were soon informed by the king that if they did not meet his demand they and their homes would be destroyed. The wise men were sure they could interpret the dream if only the king would make it known to them; but they could not do more. The king became angry and decreed that the wise men should be slain. Daniel intervened at this juncture and asked that the sentence against the wise men be held up. He also pledged that if he were given some time he would make known to the king the dream and its meaning. This was a great risk for Daniel to take, but he took it only on the basis of his faith in the true and living God. He dared to live dangerously.

A word of caution should be added here, however—don’t dare to launch out in the face of possible death unless you are so consecrated

EDITORIALS

to God that you are willing to take death without the least complaint if it should be your lot. A follower of God who lives dangerously as Daniel did must be so devoted to God and the right that he is ready to meet life or death—whichever God may choose to permit to come.

What was Daniel’s next move? He informed his three companions of the promise he made to the king and called on them to pray—“That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon” (Dan. 2:18). What happened? The secret, or dream, was revealed to Daniel in a night vision by the God in heaven, and Daniel had a shouting spell. Here is his song of praise:

“Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king’s matter” (Dan. 2:20-23).

The dream which Daniel revealed to the king and interpreted for him was about the great image, and the stone which was cut out of the mountain without hands, and which smote the image. This prophetic image has been much discussed across the years, and there has been plenty of disagreement as to just what Daniel meant by his interpretation. However, the point I would call your attention to now is that Daniel did not hesitate to undertake a task in which his very life was involved. He lived dangerously!

DANIEL lived dangerously—he told the truth to kings. Nebuchadnezzar had another dream. This time he remembered it, but his

Told the Truth to Two Kings wise men could not interpret it.

Then the king called on Daniel, in whom “the spirit of the holy gods dwelt,” to interpret the dream. And Daniel gave the interpretation in these words: “That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever

Stephen S. White

he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule" (Dan. 4:25-26).

This was not pleasant news for the king, and Daniel took a big risk in giving it to Nebuchadnezzar. As a rule, kings in the Old Testament were not kind to the prophets of disaster—especially when the disaster had to do particularly with them. Nevertheless, Daniel went right on and gave the king the truth. Moreover, he called on the king to change his ways: "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity" (Dan. 4:27).

Daniel lived dangerously—he told the truth to another king. He interpreted the writing on the wall, even though it announced the coming doom of the king and his dynasty. Before setting forth the meaning of the strange words which the fingers of a man's hand had written on the wall, Daniel preached a brief sermon to the king (Dan. 5:17-24). In this message, Daniel gave the king to understand that the judgment which would be his would be more severe than that which had fallen upon Nebuchadnezzar, because his light was greater than that of his father. He was fully aware of the judgment which had befallen Nebuchadnezzar because of his arrogant sins, and yet he went on and committed a worse sin. In his time of great feasting, his revelry ended in the drinking of wine from the sacred vessels which had been taken from the Temple in Jerusalem. But this was not all. As they did this, they insulted the God of high heaven by praising "the gods of gold, and of silver, of brass, of iron, of wood, and of stone" (Dan. 5:4). Then was the light sent and the writing appeared on the wall of the banquet hall.

Following this sermon, Daniel interpreted the fateful words: "MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians" (Dan. 5:26-28). Then he described how the doom which was foretold in the writing on the wall was swiftly brought to pass—"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old" (Dan. 5:30-31). And while Daniel was decorated (Dan. 5:29) for revealing to Belshazzar the meaning of the words written by the man's hand, it might easily have been otherwise if God had not been on the scene to

defend him. For the habit of kings and dictators is to behead those who announce to them their coming judgment.

DANIEL lived dangerously—he prayed when he should. Perhaps the most striking illustration of the daring of Daniel is seen in his praying.

Here is the story:
Prayed When He Should Darius, the new king, made Daniel chief of the presidents.

"Then this Daniel was preferred above the presidents and princes because an excellent spirit was in him; and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault: forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree. Now when Daniel knew that the writing was signed, he went to his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Dan. 6:3-10).

Most of us are familiar with what happened. Daniel was cast into the lions' den for violating the king's decree. He had openly and deliberately continued to pray to his God, the true and living God, in spite of the fact that it had been decreed that no person should pray to anyone except King Darius for thirty days. Daniel prayed as he should, and when he should, even though he knew it would mean the lions' den for him. Daniel lived dangerously—he was thrown into the lions' den, even though the king disliked to do it. The decree of the Medes and Persians could not be set aside. But the story does not end there. God sent His angel and shut the mouths of the lions, so that Daniel passed the night unharmed. "Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God" (Dan. 6:23).

Home Missions and Evangelism

Roy J. Smea, Secretary

A Fine Suggestion

RECENTLY I was thrilled with a suggestion given to me by that veteran pastor at Lufkin, Texas, Mrs. Emma Irick. She feels that the Lord has led her to initiate the practice of tithing the Sunday-school offering as a special for district home missions. This is not a part of the district home-mission budget but an "over and above" supplement. The more I think of it, the more I am impressed with the idea. With so many of our churches tithing their regular and special offering for foreign missions, certainly it would be in line with the tithing principle to tithe the Sunday-school offering for home missions. This would not raise a great amount in any one district; but if every Sunday school in our church were to tithe its offering for home missions, the total would amount to \$182,330.00 annually. Possibly more important than the amount of money received would be the interest in home missions the plan would generate. Pastors and Sunday-school superintendents, think it over. And all the district superintendents said, "Amen."

NEW CHURCHES

The Ridge Chapel Church was organized on the Central Ohio District by District Superintendent Harvey S. Galloway on May 4, with eighteen charter members. It is located in a rural area a few miles west and north of Carey, Ohio. The new church was sponsored by Rev. Cecil Hayes, zone home-mission captain, and Rev. J. Frank Simpson, member of the District Home Missions Board. It is now purchasing property, including church and living quarters. Rev. Howard Yoakum has been appointed pastor. This is the fifteenth new church for the Central Ohio District this quadrennium.

On April 26, District Superintendent W. S. Purinton organized a new church at Dupon, Illinois, with fourteen charter members. Five Nazarene families had moved into the town and wanted a church in their own community. They are planning to build this summer. Rev. C. G. Davis is the new pastor. This is the fourteenth new church for the Illinois District during the quadrennium.

District Superintendent J. H. MacGregor organized a new church at Amherst, Nova Scotia, with eighteen charter members. Eleven of these

were on profession of faith. There are four new churches on the Maritime District this quadrennium. They represent solid gains and a real advance in our work in the Eastern Canadian provinces.

Visitation Evangelism Suggestions

Our zeal for visitation evangelism certainly must go beyond mere numbers and the desire to reach new people. If we are going to contact new people, invite new people, and bring in new people, we must be prepared to give them something when we get them there. New people must be

evangelized, converts must be nourished and taught, and sanctified Nazarenes helped to maturity if the growth of the church is to be solid and lasting.

Along this line was a statement by Dr. H. Orton Wiley in his lectures at the Seminary a few months ago. He said, "We'll never hold our young people until we train them to expect God when they come to church." Clubs and other organizations can beat us when it comes to programs and activities. While we may provide for many lesser needs of the people, our sole reason for existence is to bring them to God. No amount of visitation enthusiasm will suffice for worship services in which the presence of God is paramount.

This is not an appeal for less visitation—we ought to do more. It is rather a reminder that with our visitation we must have prayer and worship and Christian nurture.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for June 8: Honesty in All Things

Scripture: Exod. 20:15; Lev. 19:11, 13; Luke 16:1-12; Luke 19:45-46; Luke 19:8-10; Eph. 4:28 (Printed, Exod. 20:15; Luke 16:1-12)

GOLDEN TEXT: *Thou shalt not steal* (Exod. 20:15).

This rather difficult parable deserves some close study, for it speaks out on some very essential truths.

Right off, let us clear up one misunderstanding that has bothered some people. It almost seems in verse eight that Christ puts His stamp of approval on dishonesty; but we know that He didn't, for He denounced with vigorous language any kind of deceitful manipulation by businessmen. The "lord" referred to here is a worldly businessman, and he recognized, that, although the scheme was as crooked as the streets of Boston, it was a clever piece of economic maneuvering. Before the reprimand (16:1-2), the steward was dishonest, and he continued so even afterward (16:5-7).

But I think that Jesus does want to draw our attention to something worthy of note in the wisdom of that unjust steward. Here he was fired and out of an income; so, before he took final departure from the office, he juggled several of his lord's accounts in such a way that the debtors were personally obligated to him. In this way he intended to collect free board and room for years to come. Isn't there some truth here? Christians should not become obligated to

unsaved people if avoidable, for it may hinder them when the time comes to deal with them about their souls. Rather should Christians perform such deeds of kindness as will obligate the sinner to them. This was what St. Paul called catching them with guile.

But the great and central truth in this parable is the emphasis on faithful stewardship. Very seldom did Christ make this sort of negative approach, but here He pictures a man who failed, in order to underline the grandeur of success. The steward miserably failed, and the only redeeming thing that could be said was that he displayed keen insight and worldly wisdom in his selfish flight from crime. But Jesus follows with strong words about the absolute need for meticulous honesty in our stewardship toward God; otherwise God would not entrust to us the great spiritual resources of His kingdom—"the true riches."

Christ stood like granite against any compromise at the point of honesty; and He stood equally for every splendid indication of carefulness in stewardship. Let us do likewise!

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FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

June Schedule For Missionaries

Bevill, Dorothy June 1-15 Arkansas
Broyles, Mrs. Lucille

June 1-15 Western Ohio
Hampton, Harold

June 1-10 Rocky Mountain
Hetrick, Paul June 8-15 Central Ohio
Koffel, Irma

May 25—June 8 Central Ohio
Lewis, Russell

June 1-15 Western Ohio
Roteet, Henry June 1-15 Western Ohio

Send mail for these missionaries %
Dept. of Foreign Missions, 2923 Troost,
Box 527, Kansas City 41, Mo.

Blessed

By Native Minister

Sunday night we closed a workers' retreat on the Southern Gaza District. Rev. James Malambe* from Bremersdorp was our special worker. He brought some wonderful messages and everyone was helped spiritually by his ministry.

This is our week for meetings and classes among the outstation girls. Rev. James Malambe will be with us at three places. Then he will speak at our Sunday-school convention on Sunday at Mazeiveni. This is his first trip to Gaza to see our work. He came to the general assembly last year, but saw very little at that time. He will be with us at several outstation meetings.—MARY M. COOPER, *Portuguese East Africa.*

*Rev. James Malambe is the native leader of the Bremersdorp Zone, Swaziland, South Africa.

Revival Fires at Lehi

The days of revivals are not past. God has blessed the Lehi Indian Mission at Mesa, Arizona. We had a wonderful time of salvation and blessing in a recent revival meeting with Brother and Sister C. B. Hilderbrand of Oklahoma. A fine group sought God in His saving and sanctifying power. But best of all, the revival fires continue to burn. A beautiful spirit of fellowship and thinking of others prevails among our people.

God has marvelously helped in our building program this year. Through the help of our Indian people and white friends a beautiful chapel has been completed. The Indians are so proud of it! Mrs. Louise Chapman and our district superintendent, Rev. D. Swarth, were with us on April 1 for a service. A large crowd was present. Among the seekers at the altar was a young woman from the

Pima tribe who had never been saved before. She was sanctified in our recent revival. We were very happy to have our general W.F.M.S. president, Sister Chapman, with us.—N. A. MALMBERG, *North American Indian District.*

GONE!

"Good-by!" The newly painted gray coach drawn by horses rattled up the Bible school road, carrying five of our young girls on their way toward their homes for the summer vacation. After two years of teaching our Nazarene young people, one must admit that tears were near the surface and lumps in our throats when the time came to say good-by.

Religious News and Comments

Edited by Delbert R. Gish

THE FULL text of the Bible in the Revised Standard Version is being published day by day in small portions by the Akron *Beacon Journal*. Each portion will be a complete unit whether it consists of only a few verses or an entire chapter, but the reading time is expected to average about five minutes. It is estimated that the time required to publish the entire Bible will be over ten years. The aim is to encourage more people to read scripture and to draw them closer to the churches.

On April 27 the United States Supreme Court handed down a decision which will allow schools to release children for part-time religious instruction upon request of parents. Some order is beginning to appear out of the chaos of confusion of recent years and months since the McCollum case from Champaign, Illinois, caused so much stir. Mrs. McCollum won a decision on the basis that her son was embarrassed by being left alone when other students were released for religious instruction.

A C-47 transport plane made a fine Sunday-school classroom for a sizable group of youngsters at Hunter Air Force Base at Savannah, Georgia, a short time ago. Classes meet ordinarily at the base chapel, which was undergoing repairs. Sunday school up in the clouds must have been interesting, and we'll guarantee that absenteeism was down to a minimum.

During the closing school week, Mrs. Stanfield and I were conducting a vacation Bible school, and the full reality of our students' going was not felt at once. Sweeping the halls, washing the blackboards, and seeing the empty rooms the following week, I began to pray that the Lord would guide our young people, protect them from the temptations of the world, that they would use their talents and knowledge acquired during the past year in faithful service to the Lord.

Furlough has come. Our Nicaraguans have won a big place in our hearts—our future leaders of the Church of the Nazarene. When we return to Nicaragua, will they be farther up the road spiritually—their lives promising to be a blessing in God's kingdom? If you knew them, you would love them too. Pray for this generation of Nicaraguans.—EVELYN RAGAINS, *Nicaragua.**

*On furlough

It is not recommended that all pastors should be so bold as Rev. Henry White, pastor of a Methodist church in Indianapolis. He heard a prowler at his home and, picking up his son's water gun, slipped up behind the intruder and held him with the toy pistol in his back until the police came. Since Mr. White is chairman of the Marion County Crime Commission, he may have felt that he was sufficiently able to cope with the prowler singlehanded. One ought to be prayed up and paid up on life insurance if he does such things.

In co-operation with court authorities, the Tulsa, Oklahoma, Council of Churches has inaugurated a special service of counseling for persons who must appear in court. Ministers from the various churches take turns in making themselves available each morning at court sessions to prisoners who need help. This follows a plan which has been in use at Louisville, Kentucky.

Billy Graham has moved his national headquarters from Minneapolis to Washington, D.C. The move involves about one hundred workers. Three offices will be maintained in Washington: one for the evangelistic team, one concerned with film distribution, and one for radio.

Apparently Mr. Graham's preaching has been spurring the consciences of some people. One person sent him \$500.00 to give to the Internal Revenue

Department to pay on back income taxes. Three other persons sent him \$765.00 anonymously for the same purpose. A check direct to the income tax men would reveal the payer, and cash might only find its way into some clerk's pocket, so Mr. Graham was asked to make sure the money got into government coffers. There is some doubt about how satisfactory such restitution is. Many Christians

could not be satisfied unless their names were revealed and their witness for Christ clear to all.

Although the rate of divorce in Canada rose during the war years, it has since been on a three-year decline. In 1947 there was a high of 8,199 cases. In 1950 the total was 5,208.

NEWS OF THE CHURCHES

Bonham, Texas—We recently enjoyed a profitable one-week revival with our district superintendent, Rev. Paul H. Garrett, as the evangelist. His messages in sermon and song were a blessing to our church, and God honored his labors with souls being saved. On Easter Sunday we had 294 present in Sunday school, and the largest Easter love offering which this church ever has given. Our district and educational budgets are paid to date, and our General Budget is overpaid for the year. We received a unanimous call to remain as pastor and enter into our third year of labors with this fine people. New people are visiting our services and the church is encouraged to go forward.—Leon Martin, Pastor.

Redwood City, California—We felt the Lord leading us to Redwood City one year ago and came here without the promise of one cent from the district. They advanced the money to buy the building. We did not have one member which we could depend on, but God helped us to organize with 15 charter members. We now have 32 members on the roll. We recently closed a revival meeting with Rev. and Mrs. George Pestana, who proved to be the right ones for this meeting. The Lord blessed and we closed with a good altar service in both services on the last Sunday. On Easter Sunday, we had 118 in the morning service with 3 fine young people seeking the Lord at the close of the service. We feel God is helping us to establish the work in this thriving community of Redwood City on the San Francisco Bay. Pray that the Lord will help the Nazarenes to take this territory for God.—N. M. Lewis, Pastor.

Helena, Montana—We moved our family here on May 19, 1950. We found a nice large church building 40 x 60 feet, about four years old, but unfinished inside. The roof had been torn off by a windstorm; the doors were locked, and there was no Sunday school nor church membership. We had our first service May 21, with four present. We went to work for the United States Bureau of Reclamation, driving fifty miles a day round trip to and from work. We spent many hours also finishing the inside of the church, replacing

the roof, and building seats. We have a full basement with a five-room apartment, and three classrooms which are nearly completed. We began to visit and pray, to have revivals and carry a full church program even if our family were the only ones present. God has honored our efforts and blessed until in less than two years (April 13, 1952) we had 94 present at the close of Sunday school for Easter service and we received an offering of \$60.00. Our budgets were paid in full by January 1. We organized after the first of the year and have a membership of fourteen. We are receiving a salary from the church now. How mission work pays. Our building is a home mission project. Pioneering for the Lord is a wonderful privilege.—Perry M. Williams, Pastor.

Winamac, Indiana—Our church will be two years old in August. We started our services in the basement of a dwelling house with Rev. Truman Carter and his wife leading. This basement was a beautiful place but we longed for a place of our own, so soon a dwelling house was purchased to be transformed into a meeting place. The first service in this house was held the latter part of the following November with the partitions still in. It was not as beautiful as the former place, but we owned it. Soon everyone was busy removing partitions, changing doors and windows, and doing the other little things neces-

sary; today we have a nice auditorium. Recently an outside stairway has been enclosed so as to have access to the second floor for classrooms. The Lord is blessing and prospering us. We have seen a gradual increase in the services, and a number have been born anew and sanctified at an altar of prayer. Brother and Sister Carter have stood by, not only helping spiritually, but also being good workers and planners. Last February we, as a church, presented them with a 1950 Chevrolet.—Mrs. Thomas Smith, Secretary.

Evangelist R. S. Harris writes: "About eighteen months ago my district superintendent asked me to take the pastorate of our church in Selma, Indiana. I left the field of evangelism at that time and enjoyed working with the people there. In January of this year, I re-entered the evangelistic field, where I have spent nine years of successful service. Since re-entering the evangelistic work I have preached in revivals at Gaston, Muncie Sunny South, Muncie North Walnut, and Muncie Mayfield churches; at Pioneer, Ohio; and now at Olive Branch Church, Indiana, where we are having a gracious outpouring of the Lord's presence. My brother Kenneth J., who is an artist and singer, and I go to Flint, Michigan, for our next meeting. We are keeping busy in the field of evangelism, and we praise God for a place to work in His vineyard. My brother and I travel together or separately. Address me, 432½ Fredrick Street, Huntington, Indiana."

Pastor Oliver Morgan reports from Owosso, Michigan: "Sunday, March 9, was the closing day of a very good revival meeting with Rev. Elic Wainscott, who served as the splendid evangelist. His gospel messages were of the highest type and the people received them very enthusiastically. There were a number of earnest seekers, and the majority prayed through to a definite experience of salvation. Brother Wainscott held the pastor's recall with a splendid vote for one year and then the church board, by a unanimous vote, recommended a three-year call. The result was an outstanding invitation given us to remain for three years. Since our coming here last September, our salary has been increased fifteen dollars per week and many nice gifts have been given to the pastor and family. Easter Sunday we climaxed a wonderful one-week missionary revival with Dr. George Franklin, superintendent of the Northwest Indiana District, as our special speaker. The Gospelaire of the Owosso Bible College were the song evangelists. These workers endeared themselves to the fine congregations that attended the meeting. Brother Franklin spoke to the Shiawassee County Holiness Association, brought an inspirational message at the union Good Friday services, and on Easter Sunday morning was spe-

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cial speaker at Perry, Michigan, for the union sunrise service held in the Baptist church. The Gospelairees (Doris Hutchinson and Ila Miller) are spiritual young ladies and excellent singers. This church is eighteen years old, and on April 13 it was our privilege to see the largest Sunday-school attendance in its history, with 245 present. The last three Sundays we averaged 191, and during the last six months we have received 36 people into church membership."

Vallejo, California—This past year has been a time of victory and progress along every line in the work of the church here. We close the year with a gain of 22 in membership, all budgets paid or overpaid, and all parts of the work growing. The Sunday school, with a good superintendent, climbed in yearly average from 204 to 249 for this past year. Easter we set a new record of 430 in attendance. Visitation is paying off in regular services, and in revivals with new people finding God. In the recent meeting with Evangelist Nettie Miller, the crowds were excellent and some outstanding victories were won. We appreciate the wonderful servicemen who are making a real contribution to the work here. We're happy serving God and His people.—A. G. Hanners, Pastor.

General Assembly Mailing Address

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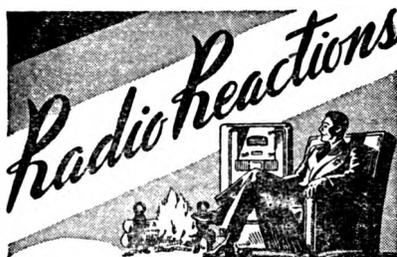


All mail addressed in the above manner will receive prompt attention by post office employees. It is advisable to address your friends in this manner since mail will be available at all hours from 8:00 a.m. to 5:30 p.m. each day of the assembly and convention.

General Church Secretary
S. T. LUDWIG,

Beckley, West Virginia—This church has enjoyed a good revival with Evangelists George and Charlotte Dixon. Their fine singing and preaching brought God's blessing upon the services, and precious souls were found seeking God at the altar of prayer. We thank God for His tender mercies in the dark days in which we live.—C. G. Braley, Pastor.

Two very successful Christian Service Training schools were conducted on two zones on the New England District. Sixty persons were enrolled in the Providence Zone school, with class registration at 118, an average attendance of 50, and 95 credits issued through headquarters. Rev. Carlton Gleason, pastor of the Providence Wesleyan Church was dean. In the Boston Zone, fourteen churches united to make this second school another great success. There were approximately 150 enrolled and 204 credits issued as follows: Malden 51, Framingham 30, Peabody 19, Cliftondale 19, Beverly 18, W. Somerville 14, Melrose 13, Cambridge 12, Waltham 10, Everett 7, Haverhill 4, Stoneham 3, Brocton 2, and Lynn 2. The teachers were Revs. Anthony Sampson, Richard Howard, Stephen Nease, Paul Kauffman, Nathan Adams, and Mrs. Mildred Maybury. Rev. Grant Cross was dean, and Rev. John B. Nielson was director.—Reporter.



As Received by

T. W. Willingham, Executive Director
Nazarene Radio League

THE MASTER said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

One of the unfortunate things with which most ministers and churches are confronted is the fact that their noble efforts are so circumscribed that they are unable to get their message to the masses. Many marvelous sermons have been preached, and much light has been given, but at best there were only a few score or hundred to receive the benefit; and when viewed in the light of the millions of earth, it almost "abideth alone."

We holiness people feel that if we could get out our message to the hearts of the masses, great numbers of honest-hearted people would em-

brace it, accept it, and ultimately enjoy it.

To overcome the handicap of ministering just to small groups we have employed the use of radio; yet to the speaker and singers it appears that their words "fall into the ground and die." as there is no visible audience. But the seed thus sown springs up in many gardens to inspire and bless.

These will show you what I mean: A warden in a penitentiary listens via short wave, receives inspiration, writes for copies of the sermon, and passes them on to the inmates. How else could the minister have served that group thousands of miles away on a remote island of the sea?

A sailor in the King's Navy listens, is saved, called to preach, and starts helping others. A backslider in the wilds of South Africa hears the word, begins to pray, then testifies to having been forgiven, and is now on his way heavenward.

A missionary away from her station in a hospital, sick and discouraged, has a friend bring her radio, and suddenly "Showers of Blessing" comes on, her spirits "perk up," and life takes on new meaning; she receives a big lift physically and spiritually.

A minister of another denomination preparing for his Sunday morning service listens regularly to "Showers of Blessing" for what he says is "just the tonic I need for my morning service."

Here are more examples of leaders in other denominational groups who depend upon the seeds sown from "Showers of Blessing."

"Kindly send me a copy of the sermon, 'Dare to Be Different.' Permit me to commend you on the excellent work you are performing through your radio mission. I listen as often as I am able, and always receive much spiritual benefit. I am sure that the same is true of all who listen."—Wisconsin.

"I hear your program quite regularly and enjoy it very much. I am pastoring a small group of deaf people who, of course, cannot hear your program. Therefore I wonder if it would be possible for you to send me copies of your sermon 'Out at Home.' I would like my deaf to read what I heard; it was excellent. Very frequently when your program comes on I am out in the car, often with unsaved people in the car, so I thank God for the true salvation message you proclaim. May God's blessings continue to rest upon your radio ministry especially."

If we are looking for specific rewards for our services, we may have to be content with abiding alone. But if we are willing to "fall to the ground and die," others may then enjoy the fruits of our labors and many thereby grow strong in the Lord.

Father, help us to be willing to die that others might live!

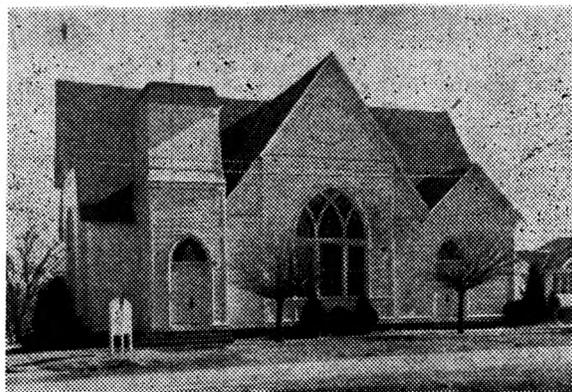
Rochelle, Illinois—This church recently closed a good meeting with Rev. and Mrs. J. R. Faver as the special workers. Brother Faver preached under the anointing of the Holy Spirit, and his ministry did our church much good. Sister Faver had charge of the children's work and gave many inspiring talks to our boys and girls. She also gave a flannelgraph picture each evening accompanied by sacred music, which was deeply appreciated by all who attended. On the last Sunday morning of the meeting, Brother Faver raised \$100.00 as a cash love offering for the pastor, and also around \$1,000.00 cash to be applied on the church indebtedness. The record attendance of 102 was broken on the last Sunday of the revival with an attendance of 104. On Easter Sunday all previous records were broken with 131 people attending our services. Our church has been organized only a little over two years and God has been graciously blessing and helping us in every department.—Russell E. Smith, Pastor.

Marmet, West Virginia—The people say our recent revival was the best in years to be enjoyed by the church here. Many nights there was no preaching as the people shouted and others came to the altar. The "Joy-beams" of Charleston were at their best and sang the glory down. Our evangelist, Rev. George Sherry, pastor of the Loudendale Church at Charleston, preached with unction and power. At the close of the meeting a fine class of eight united with the church. A good spirit of unity prevails in the church, and the pastor was recently given a unanimous call to return for the third year.—John W. May, Pastor.

Coolidge, Arizona—After closing a wonderful revival in January in which God came on the scene and gave us many wonderful victories at the altar, we began to pray immediately that God would remember us also in our spring revival. On the Sunday preceding the revival, as the pastor preached, the glory of the Lord came upon us and thoroughly prepared our hearts for the revival. Rev. C. W. and Florence Davis were the evangelists. They were God's choice for this revival. The light shone on our people through the preaching of the gospel, and they walked in the light. Then God came! Time and time again, the altar was lined with seeking hearts for salvation and sanctification; confession and restitution were made. How we enjoyed the Bible quoting and the old, rugged gospel truth as it came from God through the lips of our evangelist. Although we were in a building program, yet God refreshed our hearts. Sister Florence Davis added much to the meeting with her messages and wonderful spirit. The evangelists were given a return call for '54. Brother Davis raised a wonderful offering to send the pastor to the General Assembly.—Clyde W. Rather, Pastor.

Sunday, March 30, was a red-letter day for this church, when our building, purchased from another denomination, was dedicated. District Superintendent Mark R. Moore brought a fine dedicatory message, with Rev. M. D. Wrightsman, Rev. Gerald Locke, Rev. H. T. Eastman, and the present pastor, all assisting in the service. One year ago our new parsonage, just completed, was traded for our present church; and since then our former church has been made over into a very fine, three-bedroom parsonage. Our sanctuary is equipped with good pews and will seat 250 people; also the building has a full basement, with ten Sunday-school rooms. We have redecorated both inside and outside, and the building was dedicated free of debt. This was also the closing day of a

Perry, Oklahoma



very successful revival with Evangelist H. T. Eastman and wife. Good crowds attended the services, with several seekers at the altar, and many new friends made for the church. Since our assembly we have received thirteen new members into the church. We have a fine, united, and loyal group of people; they have given us a unanimous call for another year.—Theodore R. Louthan, Pastor.

Lexington, Nebraska—In April our church had a fine revival with Rev. O. U. and Sadie Hoover as the evangelists. They were of much help to our new church here, and God gave us many blessings. We had a fine group of boys and girls in the afternoon services, the evening services were well attended, and a number of new people were contacted. Please pray for our work here.—C. A. Rodda, Pastor.

Ravenna, Kentucky—We recently concluded a fine revival with Rev. W. E. Haggard as our evangelist. He is truly a man of God, and his very timely messages were convicting and converting. Souls were added to the Kingdom, and a fine spirit prevailed among all who attended. Brother Haggard brought his concluding message on Easter Sunday night, which shed new light on our pathway. He also obtained for our good pastor, Brother Lobb, a bountiful offering to help him to attend the General Assembly. We had the Cartmill family from Mt. Sterling, Kentucky, as our song evangelists (and we mean the whole family); all of them sang. We greatly appreciated the ministry of all these workers.—Ed Shearer, Secretary.

Dayton, Ohio—First Church recently closed a very profitable revival with Rev. Joe L. Bean as the evangelist. He is an outstanding young preacher and singer, and Mrs. Bean (who is the daughter of our pastor) accompanied him at the piano. We deeply appreciate the rugged and spiritual ministry of Brother Bean. He carries a burden for souls, and has a humble spirit. We are grateful

to God for the many souls who prayed through during the revival. The Lord is answering prayer for our church. We have recently arranged for a loan to complete our sanctuary and hope to have the formal opening by September 15. This will complete the building that was started in 1948, and give us a property that is worth \$235,000.00. We are delighted over the prospects and give the Lord all the glory. Our budgets are all paid up to date. We have just received a liberal Easter offering, and will be a 10 per cent church in missionary giving. We broke all previous records in our Sunday-school attendance on Easter Sunday, having 614 present. We deeply appreciate our pastor and his wife, Rev. and Mrs. W. B. Walker. Brother Walker is an excellent preacher and pastor, and Sister Walker is a faithful and sincere helper. They are good and efficient leaders. We are encouraged, and there is a spirit of unity among the people.—Mrs. Hazel Sieber, Reporter.

The Sinlessness of Jesus Christ

(Continued from page 2)

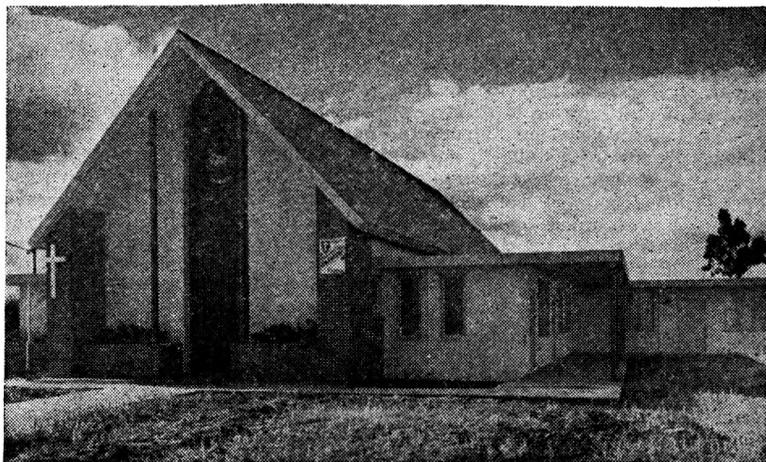
Temptations came to Him from other sources: from His mother (John 2:3-4); from his brothers (John 7); from Peter; his people (John 6); the scribes (Matt. 22:35; Mark 12:28, 34; Luke 10:25).

The sinless Jesus atoned for the sins and sin of the whole world. Being a member of the human race, I am included. He atoned for me. Bless His name!

*Evangelist, Nyack, N.Y.

First Church, Palo Alto, California

Pictured here is the new building for First Church. The building was under construction for six months, and was dedicated last October 7. The old church building was sold in February of 1950, and soon after, this new property was purchased in the heart of a new and rapidly growing district. The property purchased is 237 feet on Middlefield Road and 120 feet on Marion Avenue; there is a piece 55 x 80 feet, which forms the whole into an "L" shape. The building includes a chapel seating 120 adults, six classrooms as wings of the chapel, which form part of the sanctuary by opening accordion-type folding doors (this increases the overall seating to 220 or more). Included in the building are secretary's room, choir room, pastor's study, nursery, etc. The wing on the right is at present the parsonage of five rooms, and garage; later this wing will be used for church school purposes. The building was built by paid and donated labor, with Mr. Irwin Koenig of Oildale as superintendent of the construction. On Easter Sunday we closed a fine ten-day meeting with Dr. D. Shelby Corlett. Due to the serious illness of his mother, Dr. Corlett had to be absent from us for three days. However, on Easter Sun-



day we had the largest attendance our Sunday school has had in four years, with a fine group present in the morning service. The church was blessed by the gracious ministry of Dr. Corlett. Previous to this we had two week-end meetings; with Dr. G. Frederick Owen and with Dr. Paul

T. Culbertson, both of Pasadena College. God has been our help, and our faith is in Him as we push ahead. We are looked to as base pastor for Moffett Navy Air Field; if you have navy personnel located here, please write me, 2490 Middlefield Rd., Palo Alto.—Vernon E. Thomas, Pastor.

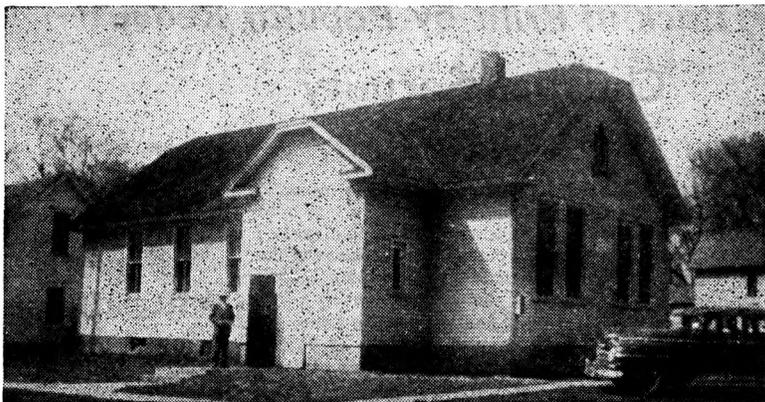
Benton, Illinois—The Lord has given us a very fruitful year at this church. We have reinstated and received by profession of faith twenty members in the last twelve months. We have given more than 10 per cent of our church income to missions, and also paid all of our other budgets. Our Sunday school has enjoyed a 20 per cent increase and all the other departments have had a good increase. There are some of the finest people that I have ever met in the Benton church. The people have brought in food to the parsonage, and given me

a five-dollar raise and a three-year call. However, after much prayer and waiting on God, I feel that I should move, so I tendered my resignation Easter Sunday morning to become effective at the district assembly. I am in my twenty-first year as a minister in our beloved church. In my last two pastorates at Clinton and Shelbyville, Illinois, I spent five years each, and also have spent some time in the evangelistic field. I believe that God has some place in His vineyard for me to invest my strength and time.—O. F. Zachary, Pastor.

Newman Grove, Nebraska—We recently closed a good revival with Evangelist A. G. Weiss. God used him in a wonderful way; he is an excellent musician and singer. His preaching is greatly used of God; also his missionary service on the North American Indians and his Bible story slides. The Lord blessed us with good crowds—the largest crowds we have had during our two years' ministry here. Finances came easily and the spirit was good. The church and community received much good from the revival.—R. A. Walborn, Pastor.

After much prayer and labor on the part of the good people of this church, and under the leadership of Rev. Ossie Allison, a schoolhouse was purchased and moved to the present site of our church; that was on July 24, 1947. The work of remodeling began immediately, with many hands at work, and continued through the pastorate of Rev. D. M. Howe. We came as pastor in August of 1948, and continued the work of remodeling. At that time the church had invested \$3,000.00 in the new building, and as we labored to finish the work we invested \$4,500.00 more. Our present debt is a little over \$2,100.00. On March 20, 1949, we held our last Sunday-school session in the old church and drove across town to our new church for the morning worship service. It was a great day of victory and blessing. The new church gives us an auditorium and full basement, 28 x 56 feet. Dedication date was November 20, 1949, with Dr. R. V. Starr giving us a fine service. In our past

Fairmount, Illinois



three and one-half years of ministry we have had eight revivals, each filling a needed place in the church. Older members say the spring revival this year, with Evangelists Naomi Meadows and Eleanore Reasoner, was the best in the history of the church.

God gave thirteen victories for entire sanctification, ten in regeneration, involving ten adults and seven children; with one new member by transfer and five by profession of faith, on Easter Sunday morning.—E. L. Joplin, Pastor.

Roswell, New Mexico—First Church was dedicated on March 2, Dr. Hardy C. Powers bringing the dedicatory address. This church had its beginning twenty-seven years ago, when Rev. R. C. Gunstream, now superintendent of the New Mexico District, organized it and became its first pastor. The native stone structure, erected at a cost of \$66,000.00, culminated about twenty-five years of progress for the local congregation, when it was occupied on December 11, 1950. This beautiful church was built during the efficient ministry of Rev. Walter W. Orr, who served this church for more than nine years in three different terms. We broke our Sunday-school record attendance of 277, with 310 present on Easter Sunday. We have served this church for the past three months with joy, and on the day of dedication we were extended a unanimous recall.—Kenneth L. Jenkins, Pastor.

St. Louis, Missouri—Easter Sunday will be a day long remembered in the Wellston Church in that all previous Sunday-school records were broken with an attendance of 770. This came about through prayer, vision, and hard work. The laity have a mind to work. In February, 1950, we began our pastorate with the Wellston people. A new building had recently been erected under the progressive and efficient leadership of Rev. Ellis Lewis, at a cost of \$75,000.00; it is now valued at \$100,000.00. There was a deficit of over \$28,000.00. Last year a friend of the church gave a very generous donation of \$10,000.00 if we in turn raised an equal amount. This was accomplished, and the debt now stands at \$4,000.00. Since that time, a beautiful brick parsonage has been purchased at a cost of \$21,000.00 and the old parsonage, which is located next to the church, is now

being used for Sunday-school classrooms. Our Sunday-school attendance has steadily grown. In 1950 our average was 190, 1951 we averaged 215, and this year it is above 240; for the past six or seven weeks our average has been well above 300. Our church departments are organized and the folk are consistently practicing personal evangelism. Our personal workers group known as the "Andrew Band" has had several remarkable conversions, with one young man being called into the ministry. A group of 19 new converts were baptized Easter Sunday, which gives a total of 29 new members received this assembly year. A revival spirit prevails in our midst which is the outcome of the prayers and the work of this personal workers' group and an excellent staff of teachers who have taken seriously this work of personal soul winning. The church recently called a fine young couple from Olivet Nazarene College to serve as choir and educational directors. They will assume their duties July 1.—S. T. Summers, Pastor.

New Boston, Ohio—Easter Sunday proved to be a glorious day for the church here. We had a good Sunday-school rally with 319 present. Our goal for the Easter missionary offering had been set for \$500.00, but when the count was made, there was nearly \$900.00. Our church gave more than 10 per cent of its income to missions last year, and will do so again this year. Our people love the Lord and the church, and are wholeheartedly back of our great forward missionary program. It was our privilege to have Rev. Everette Howard, missionary from the Cape Verde Islands, speak to our entire Sunday school. We had a good revival in March with Rev. Fred Thomas and Curtis Brown; the church was greatly benefited by

the ministry of these fine workers. A class of members have been received into the church since this meeting, and the pastor has been recalled for another year.—J. E. Hanson, Pastor.

Evangelists Dorrance and Esther Nichols write: "We have an open date on our way from northeastern Pennsylvania to Florida in January of 1953. We would be glad to fill this date, December 31 through January 11, anywhere between these two points. We travel by house-trailer and provide a complete program of preaching, singing, and music. Any church desiring this date, please write us now, 849 Poplar Street, Bloomsburg, Pennsylvania."

West Chester, Pennsylvania—God very graciously visited First Church with a wonderful pre-Easter revival. Good crowds attended the services each evening and many found definite victory. God wonderfully used the ministry of Rev. Estelle Crutcher, and her messages on holiness were a great blessing to our church. Best of all, the revival fires continue to burn. We accepted the call to West Chester in the fall of 1950 and upon arrival found a loyal group of Nazarenes who loved God and the church; they had a vision and a mind to work. During the past eighteen months, God has given us many new families and the church is moving forward. A beautiful Hammond electric organ has been installed, and has been a wonderful addition to our services. Our Sunday school is showing a good increase under the capable direction of our superintendent. On Easter Sunday, 328 persons were present for Sunday school, the largest attendance in fifteen years. On April 20 the church very graciously extended to us a three-year call with but one negative vote. We love our people and count it a privilege to serve God and our wonderful Nazarenes in West Chester.—Don R. Hoffman, Pastor.

Junction City, Kansas—On Sunday, April 27, our church closed one of the best revivals in its history with Rev. L. D. Sharp as the evangelist, and Dwight and Norma Jean Meredith as the song evangelists. Brother Sharp preached the old-time gospel with the anointing of the Holy Spirit, and night after night God came and the altar was filled with seekers. The crowds were good, and the people enjoyed the songs, music, and readings by Brother and Sister Meredith. We had daily prayer meetings which were well attended and saw some definite victories in the day services. On the last Sunday morning a fine group of nine new members was received into the church. Our Sunday school had its largest attendance for many months with an average of 109 for the month. Finances came easy and a love offering of \$100.00 was given to the pastor and his wife. Our people are united and a wonderful spirit

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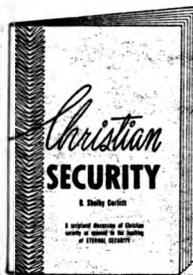
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prevailed throughout the revival. I have never worked with a finer group of Nazarenes in my entire ministry. I came here in September of '51 from the evangelistic field, and recently the people gave us a unanimous three-year call. This is a great field. Hundreds of soldier boys are stationed here and I want to do my best to help every boy I can in a spiritual way. If you have a friend in Ft. Riley, Camp Funston, or Camp Forsyth, please write to me and I will try and contact him for the church.—Steward Reed, Pastor.

Rev. B. W. Murphy writes: "I have resigned as pastor of the Cookeville, Tennessee, church as of May 4, to enter full-time evangelism. I have a summer and fall date open. Address me at 406 Thirty-first Street, Huntington 2, West Virginia."

Tell City, Indiana—In our recent revival, we appreciated the wonderful messages of Evangelist Lewis Lutz. There was heavy conviction, and several people made their way to the altar and prayed through to victory. The church was filled several times, new people were contacted, and our Sunday school increased. Brother Lutz truly preached under the anointing. Sister Ruth Plummer directed the singing. God has blessed us tremendously with a beautiful small church and parsonage. There is yet room on the front of the property to build a 40 x 60 foot church later.—E. A. Wells, Pastor.

Evangelist Andrew Johnson recently held a successful revival campaign in Corbin, Kansas. Souls prayed through at the altar and the church and community felt the fine effects of the spiritual awakening. God is blessing the ministry of Brother Johnson with souls and using him to spread scriptural holiness over the land. His home address is Wilmore, Kentucky.

Huntington, West Virginia—For nearly four years we served the church in Brunswick, Georgia. Our labors in Georgia with Rev. Mack Anderson, the good district superintendent, and the fine people at Brunswick, were certainly delightful times. Twenty-one months ago we accepted a call to our First Church here. Upon our arrival we found a beautiful church building and some of the finest people on earth. Although in many ways this has been one of the most difficult years of our twenty years of the ministry, yet it has been wonderful to detect the moving of God among His people. It is a joy to work with Brother E. C. Oney, our district superintendent, and the fine people of Huntington First Church. Easter Sunday was a red-letter day for the church. All Sunday-school records were broken with \$204.64 offering and 320 in attendance. We have never loved God and the people better than now.—James A. Hamilton, Pastor.

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Workshop for Children's Workers

Special Sessions for

Sunday-School Superintendents, Adult Teachers, Vacation Bible School Workers, Caravan Leaders, and Others.

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Evangelist T. J. Daggett writes: "I am attending our Olivet College through the summer term of June and July, but have open dates for the fall and winter, traveling as preacher and children's worker. Will go anywhere—whether the church is large or small—for freewill offerings, and do my best for God and the church. Write me, 207 E. College, Fredericktown, Missouri."

Martinsville, Indiana—God has given many victories here in the past three years with a good number who have been saved and added to the church. Financially, it has been the best period in the history of the church. A number of improvements have been made on the church and parsonage: remodeling of the Sunday-school rooms; new hardwood floor laid in the auditorium; stained-glass windows replacing the plain glass; remodeling of the platform with a new altar, that the center can be removed for weddings and funerals; stoker placed in the church; and many other minor repairs. The Sunday-school attendance has increased from an average of 116 the year we moved here to 211 per Sunday last year. This Easter we broke our Sunday-school attendance record again with 602 present, and the largest Easter offering the church has ever received for missions.—George Scutt, Pastor.

Evangelist Marvin S. Cooper writes: "I will be in Indiana and Michigan in September and October, and have an open date I would be pleased to give some pastor. Write me, 1514 N. Wakefield St., Arlington, Virginia."

Firsthand Story of Missions in India



YESU MASIKI JAY

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From the recent travels of General Superintendent and Mrs. Williamson to our mission field of India comes this shocking, inspiring, and challenging story of Nazarene missionary activity and its results—physically, mentally, spiritually,

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The title of the book was inspired by the shout, oft repeated, with which the Williamsons were greeted on the occasion of their first meeting with the Nazarene congregation of national Christians.

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Is Your Religion Secondhand?

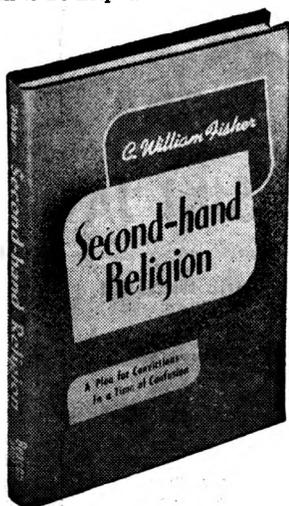
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"Because of the deepening conviction that our world is diseased—and dollars can't cure it; divided—and politics can't heal it; dying—and bombs can't save it; that the only antidote for the big lie of communism is the big truth of holiness, and that the only hope in a frenzied, festering world is a firm, first-hand faith . . ." the author has responded to a heart burden and written these five forceful messages.

As an author, C. William Fisher is already well known through the more than 10,000 copies of his book "The Time Is Now" which have been sold since its publication in 1950.

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Greenfield, Ohio—Recently we closed a revival with Evangelists Dorrance and Esther Nichols. Certainly God used their ministry among the good people of Greenfield. The Nicholoses carried the entire program for the meeting. Music was played on the five-octave marimba, piano accordion, converted whisky bottles, and the piano. Brother Nichols was at his best in preaching the old-time gospel. Several prayed through and a number were sanctified. The presence of God was manifested from night to night throughout the meeting. Greenfield will not soon forget the ministry of the Nicholoses.—Harold E. Platter, Pastor.

Lodi, Missouri—Recently we had a most outstanding revival with such power and blessing of God as is seldom seen. Several weeks before the meeting started, God was moving on the community, and souls were praying through in our regular services. As the meeting started, God showered us with manifestations of power and glory until it developed into a veritable Pentecost. Night after night the Holy Spirit came in powerful conviction and spectacular victory. Many prayed through for pardon, and several for heart purity. Three men of seventy years of age were saved, and two of them were sanctified before the meeting closed. A nice group was received into church membership. Rev. Corbett Jennings was the evangelist, and God honored his ministry. He prays, fasts, and works hard to bring folk to Christ. Our church is moving forward along all lines with a growing Sunday school, a fine N.Y.P.S., and a very good Junior Society. Last November Mrs. Goode organized a Y.W.F.M.S. with twelve members, and to date they have had their regular meetings and are doing good work.—Henry H. Goode, Pastor.

Evangelist E. E. Lewis writes: "It is with deep regret that we are leaving the evangelistic field due to our health. We appreciate the fine churches and pastors which we have labored with for these eight years. We are accepting a small pastorate on the Missouri District."

Pastor Paul Darulla writes: "The Wheeling, West Virginia, church had 132 in Sunday school on Easter, which is an all-time high for this church; our Sunday school averaged 102 for April. The Lord is helping us in a marvelous way; rarely a barren service, and folks are being saved and sanctified. The church is winning many friends. The new parsonage is now being occupied; the total indebtedness for the church and parsonage is only seven thousand dollars. If the readers of the HERALD have friends or relatives in Wheeling, write me at Thirty-fourth and Chapline Streets, and I shall be happy to contact them. We plan on redecorating the church in time for our twentieth anniversary service this fall."

Evangelist Kenneth Johansen writes: "Since the first of the year, we have held meetings at Kearney, Nebraska, with Rev. Floyd King; Cozad, Nebraska, with Rev. Norvil Nelson; Downs, Kansas, with Rev. Rolly Foster; Clay Center, Kansas, with Rev. Paul Willhoff; Broken Bow, Nebraska, with Rev. Will Schroder; and at Arnold, Nebraska, with Rev. Milton Scott. These have been wonderful days, seeing the working of God in old-fashioned conviction and the coming of the Holy Spirit. We have seen a great number of hungry hearts satisfied through the grace of God. We have enjoyed the fellowship and deep spirituality of these pastors. My wife will be traveling with me during the summer and we will carry the full program of special music and children's work. We will go anywhere with the love of God and souls in our hearts. Write me, Box 177, Miltonvale, Kansas."

Wheelersburg, Ohio—Recently we closed a good revival with Rev. and Mrs. W. E. Boggs as the evangelists. A good number of souls were brought to God, and the church was greatly helped by the ministry of the Boggses. Sister Boggs's ministry, through her pictures and song, is a great blessing to people, and Brother Boggs's messages are God-given and preached under the anointing of the Holy Spirit. We are looking forward to having them with us again. We have served this church for four years, and on the last Sunday of the meeting the church voted unanimously to give us another three-year call. We praise God for all of His blessings to the church and for the fine people whom we serve.—W. W. Weddington, Pastor.

Grand Rapids, Michigan—Fuller Avenue Church is coming down to the close of one of the best years that we have ever seen. Last fall we had a good revival with Rev. D. E. Patrone. Many new friends were made for the church, and there were several good victories in the meeting. In January we had for our Youth Week, Rev. J. Fred Parker, the editor of the *Young People's Journal*. At the close of the meeting, we had our youth fellowship dinner with sixty-three young people present, a gain of thirty-six over last year. We have just closed one of the best revivals that we have seen for a long time. Rev. and Mrs. Oliver Morgan, pastors in Owosso, were the evangelists. God came in a wonderful way and gave many good victories. Best of all, most of them were brand-new people who had never been saved before, some of them young couples with families. Finances came easily, the workers were well paid, and the evangelist raised a love offering of \$125.00 to send the pastor and wife to the General Assembly. We love our people and they have given us a three-year call to remain as pastors, which we have accepted.—Paul Mayfield, Pastor.

Chattanooga, Tennessee—On April 20, Grace Church closed a very outstanding Sunday-school revival with Mrs. Eva Gardner as speaker. Her messages, we feel, were God-given. During this six-day revival fifty-three souls prayed through to definite victory. Some three or four of this number found God in their homes as Mrs. Gardner, Rev. and Mrs. Leon G. Cook, our pastor and wife, and some of the members visited and did personal work each morning during this revival period. Our capable Sunday-school superintendent rejoices with the pastor and people in these marvelous victories. God gave just such a revival as our pastor and wife had been carrying a burden for, for many months.—Stella Fussell, Secretary.

Denver, Colorado—The Highland Church broke all previous records on Easter Sunday, with 147 in Sunday school, 225 in church service, and a great Easter offering of \$778.00. This is one of our great small churches, with an optimistic and blessed people. Souls are being saved and sanctified in the regular services. All obligations are paid to date, and a new and beautiful sign is being installed. If anyone has service personnel stationed at Lowry Field, we would be happy to contact them. Write us 2950 Grove St., Denver 11, Colorado.—F. J. Cannon, Pastor.

Puyallup, Washington—On Easter Sunday we closed a two-week revival meeting with Rev. J. N. Tinsley as our evangelist. The Spirit-filled messages brought to us by Brother Tinsley were much appreciated and blessed our hearts abundantly. If ever messages were directed by God, we feel these were. The presence of the Lord was felt very near as seekers prayed through at an altar of prayer. Brother Tinsley gave wonderful messages in the prayer meetings which were held each morning during the revival; also he brought the messages over the air on Station KPUY. It is on this station that our pastor, Rev. M. M. Mockler, usually gives the message each Sunday from 9:00 to 9:30 a.m. Truly the Lord has been good and blessed the hearts of His people here. We appreciate the leadership of Rev. and Mrs. M. M. Mockler, who are always so faithful in His work.—Iris Cobb, Reporter.

First N.Y.P.S. Convention S. African (European) District

Our first N.Y.P.S. Conference was a great success! We have felt the need of informing all our pastors and youth leaders of what the aims and projects of the N.Y.P.S. really are. All pastors and leaders and two delegates from every society were invited to attend. We had about thirty delegates, but other young people were invited to attend and we were surprised on Monday, April 14, when the young people just came by the numbers, and

the R. T. Williams Memorial Church at Vanderbilt Park was almost full when the conference started!

Our hearts were thrilled as we looked over the faces, and realized that the Church of the Nazarene has a great future in South Africa. Our greatest need in South Africa is the Bible college. The doors are opening up and we need the preachers. We have the material, and may God help us to lead these young people, some of whom we feel confident that God has called for service.

Rev. C. H. Strickland gave a very challenging address to our leaders and we are looking forward to great things in the future. The young people were challenged with our slogan "My Debt to Others"—and they really responded. They all feel very excited about the Bible college, and we know they will put all they have into that project.

CHRIS. BOTHA,
District N.Y.P.S. President

South Carolina District

On Sunday afternoon, April 27, we organized our Port Park Church of the Nazarene in the old historical city of Charleston, South Carolina. This makes our third church in Charleston, and our fourth new church since October. This new church is a result of Pastor Boyd Welch and people of the Naval Base Church. This is the third church the Naval Base people have helped to start in the last two years. Property is being bought, a portable tabernacle is on the lot; it was used to hold the revival in and is now being used for a place of worship. Rev. J. T. Flannery and family have been there for three months working and praying, and are now our fine pastors.

RAY CLOER, Superintendent

Northwest District N.Y.P.S. Convention

Under the theme of "Soul-saving Soldiers," the Northwest District Young People's Convention was held April 9 to 11, at the church in Union Gap, Washington.

The crusading spirit of aggressive Christian youth pervaded the entire convention, with appropriate messages of Rev. H. Frederick Vogt, pastor at Vancouver, Washington, who was the guest speaker. The Spirit of God was manifested in blessing, and many young persons responded to the call of "full preparation for full service."

Business was carried on under the leadership of Rev. Crawford T. Vanderpool, whose years of guidance as district president were completed with his resignation this year. Ten societies received honor rating certificates, and ninety-five net increase in membership was reported by

(Concluded on next page)



CHAPLAIN Geren C. Roberts writes from Korea: "We have had two Missions this month [March], at 440th Area 'E' and 5th Communications Group, with Dr. W. A. Eckel of Japan. The crowds were good and the interest high. He was well received by both officers and men.

"I have visited my detachment of men down at Suwon and also met our Nazarene people. They are real and true. The church building has been clobbered and vandalized. Fifty families, refugees, are living in dugouts around it. Eleven people in one eight-by-ten 'dug-out'! These conditions are heart-rending. One little girl with chapped face, running nose, sore eyes, matted hair, and torn dress came tripping through the crowd around my jeep with her face up to the sky singing at the top of her voice, 'This is my Father's world.' War can never defeat a nation that sings with such confidence in the face of such devastation and loss.

"Our Korean pastor, the Reverend Mr. Lee, is holding Korean services here at Area 'E' and at the 5th Communications Group. He is also helping me to find lost families, getting the personnel together, and taking care of the flocks over the city. I'm hoping to get materials to the people at Suwon this week. The men of the 440th have laid bricks and patched up the shell hole in Robert Chung's nice home. I am doing all I can for our great cause and His kingdom."

Chaplain Claude L. Chilton writes from MacDill Air Force Base, Tampa, Florida: "The base has a chapter of Alcoholics Anonymous meeting now in my chapel every Monday night; there is a deep undercurrent of religious faith and fervor in this group, and the majority are finding cures for the drink habit. Perhaps their main method of remaining sober is to find another alcoholic and do personal work with him, bringing him to these meetings. They claim that helping others to sobriety is the best way to stay sober themselves. An interesting parallel with Christian life and experience! Helping to save others is the greatest means of keeping saved.

"A Sunday-school superintendent has been secured to supervise our religious education program in this area. He is an ordained Christian church minister, a sergeant, and, although assigned to the hospital chaplain, supervises my Sunday school now on Sundays. He will be a fine asset to the work."

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Brother Vanderpool. Rev. Jerald D. Johnson was elected district president for the coming year.

On Good Friday, the convention joined in a communion service at 3:00 p.m. Taking the bread and cup in a united pledge of loving service, the young people of Northwest District look forward to greater days of labor for King Jesus. In the closing service on Friday evening, many found the Lord as Saviour or Sanctifier of their souls.

EDWARD L. DOWD, Reporter

DEATHS

BURNETT—Mrs. Ella Slemmer, age eighty-three, died February 19, 1952, at a hospital in Watonga, Oklahoma; she had been in ill health for some time. She was born November 28, 1868, in New York; she moved to Oklahoma in 1903. Her husband, whom she married in 1907, preceded her in death in 1943. There were no children, but she reared, as her own daughter, a grandniece, Mrs. W. J. Muse. Mrs. Burnett was a member of the Church of the Nazarene. She is survived by three brothers, Harry, Elwood, and George Slemmer. Funeral was held in Watonga Church of the Nazarene, with the pastor, Rev. R. Earl Cotton, officiating, assisted by Rev. Fisher Blanton of the First Methodist Church. Burial was in the Zion Cemetery by the side of her husband.

TRITES—Irvin O. was born in Lutes Mountain, near Moncton, N.B., in 1881, and died February 11, 1952, after a brief illness following a stroke. In 1908 he married Emily Ann Parrott, who with four daughters and two sons survive, also one brother and two sisters. Early in life he was converted and served in the Reformed Baptist church for forty-two years before the Church of the Nazarene was organized in Moncton. He was responsible for continuing the Sunday school for many years when they were without a local pastor. He has been a member of the Lutes Mountain Church of the Nazarene since its organization in 1948, and served more than three years as Sunday-school superintendent, church treasurer, trustee, and Bible class teacher. Funeral service was conducted by his pastor, Rev. R. T. Albertson, assisted by Rev. J. H. MacGregor, district superintendent. The family gave a beautiful pulpit Bible and lamp in his memory.

WILCOX—Pvt. Lyman LeRoy was killed in action in Korea, March 21, 1952. He was the only son of Mr. and Mrs. Lyman Wilcox of Poplar Bluff, Missouri. He was born August 20, 1930, and with his parents moved to Poplar Bluff in 1937. He attended the Church of the Nazarene Sunday school every Sunday, without missing one, for fifteen years until called into the U.S. armed forces. Even while in Korea for two months, he walked miles on Sunday morning to hear his chaplain preach. Besides his father and mother, he is survived by one sister, Mrs. Irene Starnes of McKinney, Texas.—C. F. Transue, Pastor.

HENRY P. STANTON was born in Minnesota on March 24, 1872, and died in El Paso, Texas (his home for thirty years), on February 26, 1952. In 1909 he was united in marriage to Miss Maggie Savage; to this union were born six children. He had always been religiously inclined and kindhearted, and was converted under the ministry of his own son in El Paso; then gloriously sanctified just a few weeks before his death. He is survived by his wife; four sons: Rev. P. L. Stanton, Nazarene pastor at El Paso; Rev. L. L. Stanton, of Mazatlan, Mexico; Leroy; and Don; also two daughters: Mrs. C. C. Calhoun and Mrs. Dorothy Calhoun. Funeral service was conducted by Rev. R. C. Gunstream, superintendent of the New Mexico District, assisted by Rev. John Justus and Rev. Mr. Heiniger, with interment in Restlawn Cemetery in El Paso.

HARRY DEE DICKERSON, age three months and twenty-eight days, died on March 3, while en route to re-enter the Children's Hospital in Denver, Colorado. He was the son of Rev. and Mrs. Harry W. Dickerson, Nazarene pastors at Sterling, Colorado. Funeral service was conducted by Rev. C. B. Cox, the district superintendent.

Wait for

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+ THE NAZARENE HYMNAL +

Indexed by Titles,
First Lines, Topics

READY JULY, 1952

TAYLOR—Mrs. Anna, mother of Mrs. Elic Wainscott, died April 7, 1952. She lived in Noblesville, Indiana, and was a member of the Church of the Nazarene there. She was a devout Christian and will be long remembered by those who knew her; she was eighty-six years of age. Her daughter is the wife of the Nazarene pastor of South Irvington Church in Indianapolis.

PARKER—William ("Bill"), Sunday-school superintendent of Central Church of the Nazarene in Wichita Falls, Texas, died April 4, at the age of twenty-eight. He was contacted through a house-to-house survey when the Nazarenes moved to this community; he was converted March 13, 1949. He served as Sunday-school superintendent for almost three years, and loved God and the church. Many of the more than three hundred people who attended the funeral service testified that this young man had called in their home and prayed with them. He is survived by his wife and two children. Funeral service was conducted by his pastor, Rev. Olive Newsom.

EARL—Mrs. Laura Blanche, age sixty-four, died in a hospital in Auburn, Indiana, on April 8, 1952. She was born November 10, 1887, in Johnsville, Ohio. She was united in marriage to Elton S. Earl on May 11, 1911. She is survived by her husband, also one daughter, and a sister; a son, John K., died in 1947. She was a member of the Auburn Church of the Nazarene. Funeral service was held in the Auburn church, with the pastor, Rev. H. L. Johnson, in charge; burial was in Woodlawn Cemetery, near Auburn.

ANNOUNCEMENTS

RECOMMENDATION—Rev. James Lanning of Olivet Nazarene College will evangelize during this summer. He is a licensed minister on our district. An earnest preacher and soul winner of ability, he will be a blessing in any revival. Address him, 1207 Fairfield Ave., Brookville, Indiana.—W. S. Purinton, Superintendent of Illinois District.

WEDDING BELLS

Miss Elizabeth R. Cresswell of Pottsville, Pennsylvania, and Rev. W. Vernon Jones of Plant City, Florida, were united in marriage on April 26, in the Church of the Nazarene in Schuylkill Haven, Pennsylvania, with Rev. Mrs. Mildred Hoffman officiating.

Miss Alpha M. Hodge of Cincinnati, Ohio, and Rev. G. W. Harrell, Jr., of Sumter, South Carolina, were united in marriage on February 26, in First

Church of the Nazarene, Sumter, with Rev. W. Ray Cloer, district superintendent, officiating, assisted by Rev. D. W. Thaxton.

BORN—to Mr. and Mrs. David C. Carter of Palisade, Colorado, a son, Jonathan Carlyle, on May 6.

—to Rev. and Mrs. H. Carl Ross of Elkins, West Virginia, a daughter, Elizabeth Carlene, on April 29.

—to Cpl. and Mrs. Earl G. Hoffman, Jr., of Camp Edwards, Massachusetts, a son, Steven Leslie, on April 24.

—to Dr. and Mrs. Donald D. Starr of Pittsburgh, Pennsylvania, a son, Donald McDonald, on April 23.

—to Rev. and Mrs. C. D. Westhafer of Ironton, Ohio, a daughter, Deborah Jo, on March 16.

—to M/Sgt. and Mrs. Michael C. Vasquez of Ft. Bliss, Texas, a son, Timothy Patrick, on March 14.

SPECIAL PRAYER IS REQUESTED by a lady in Iowa for a brother, thirty-two years of age, critically injured in a sixty-foot fall in Missouri—he is unsaved;

by a friend in Illinois for a son, a real Christian, that God may heal him, for doctors cannot help him;

by a lady in Pennsylvania that God may undertake in a very special physical need, also that she may be sanctified—that her brother, who is a backslider, may be reclaimed—and four other special requests;

by a lady in Illinois that God may heal her of a throat trouble so she may continue her work for Him;

by a lady in Washington that God may undertake in a special way for her husband, who seems possessed of an evil spirit;

by a lady in California for her brother, his wife, and their teen-age daughter, that they may become deeply concerned about their salvation and surrender completely to God; also for two men to be sanctified wholly and find complete victory—both are having severe spiritual difficulties;

by a Christian in North Dakota for a group of holiness people being threatened by those who oppose holiness, that God will protect and keep them from harm—the situation is serious.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City, Mo.
North Dakota June 4 and 5

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

Samuel Young:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City, Mo.
New England June 4 to 6

D. I. Vanderpool:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City, Mo.
New Mexico June 4 and 5
Rocky Mountain June 11 and 12

District Assembly Information

NEW MEXICO—June 2 to 5, at the campground on State Hi-way 37, ten miles southwest of Capitan, New Mexico. Rev. Thomas McClain, Capitan, entertaining pastor. Dr. D. I. Vanderpool, presiding officer.

NORTH DAKOTA—June 4 and 5, at Jamestown College, Jamestown, North Dakota. Entertaining pastor, Rev. A. E. Gerdes, Box 303, Jamestown. Dr. Hardy C. Powers, presiding officer.

NEW ENGLAND—June 4 to 6, at College Church of the Nazarene, 37 E. Elm Avenue, Wollaston, Massachusetts. Dr. J. Glenn Gould, 29 Dunbarton Rd., Wollaston, entertaining pastor. Dr. Samuel Young, presiding officer.

ROCKY MOUNTAIN—June 11 and 12, at Church of the Nazarene, Third Ave. at 33rd Street, North Billings, Montana. Pastor, Rev. Murray J. Pallett, 444 Yellowstone Ave., Billings. Dr. D. I. Vanderpool, presiding officer.