



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

May 26, 1954

The Heart of Pentecost

JUN 1 1954

General Superintendent Vanderpool

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KANKAKEE, ILL.

FIFTEEN hundred Pentecost days had come and gone, leaving only a fading memory of laws written on tables of stone and first fruits of rich harvests given. Only the extreme rim of men's lives had been touched. The masses of the people understood little of the meaning of Pentecost. Nor were the disciples with their place-seeking, their lack of love for *all* men, their flares of hot anger and other carnal traits emanating from impure hearts, aware of the full meaning of Pentecost and its importance in Christian experience.

The march of triumph, the shadows of Calvary, the glow of Easter, and the disappointment of the Ascension—all these united to bewilder the disciples. Alerted by the angel, they sought the Upper Room to pray. "When the day of Pentecost was fully come," the first fruits of love, service, fellowship, and abandonment to the will of God were on the altar. Inside doors had been unlocked and opened wide for the incoming of the Holy Spirit—the disciples had gone their limit—"with one accord in one place" they waited. Then the floor-purging, chaff-removing, power-bestowing Comforter, Teacher, and Guide came in symbol and certainty.

The sound "as of a rushing mighty wind" symbolized the unmeasured power for service which the Holy Ghost brings; the "cloven tongues like as of fire" which sat upon the head of *each disciple* symbolized the cleansing element which burns the chaff, removes the dross, and purifies the heart. The gift of languages symbolized the universality of the gospel, and that the good news of redemption was for all people.

The heart of Pentecost was not the sound "as of a rushing mighty wind," the "cloven tongues like as of fire," nor the gift of languages, but rather the personal experience which came to the disciples and which Peter lifted up as the chief event of Pentecost when he said in Acts 15:9, ". . . and put *no difference* between us and them, purifying their hearts by faith."

This personal, heart-purifying experience was the fulfillment of the Father's promise to His children, the answer to the Saviour's intercessory prayer for His disciples, the official opening of the Holy Ghost dispensation, and the preparation of the New Testament Church for the *Great Commission*.

TELEGRAM

Alexandria, Virginia—Have just organized new church in Pulaski, Virginia, making three new ones since February 1: Hot Springs, Richmond South Side, and Pulaski; other new ones in the making.—V. W. LITRELL, Superintendent of Virginia District.

NEWS IN BRIEF

Rev. Clarence W. Perry writes that he has changed his plans, and is not going into the field of evangelism. He has accepted a unanimous call to pastor the church in Visalia, California, and will begin his work there on June 13.

Pastor Dennis C. Wyrick sends word from Louisville, Kentucky: "Broadway Church marches on; 971 present on Easter Sunday; \$1,400.00 in Easter offering. Wonderful revival just closed with pastor and Keller-York Party as workers; 22 members received. Louisville offers tremendous challenge to this great downtown church."

Rev. Eugene M. Culbertson has resigned as pastor of the church in Hagerman to accept a call to pastor the church in Portales, New Mexico.

After pastoring the church at Atwater for five years, Rev. John W. Eberle has accepted a call to pastor Calvary Church in Canton, Ohio.

Rev. Samuel L. Sparks has resigned as pastor of the church in Wellington, Texas, and is entering the field of full-time evangelism following the Abilene District Assembly.

After serving for several years as pastor on the Florida District, Rev. H. A. Casey is re-entering the field of full-time evangelism.

TRUE BEAUTY

By Jeanne DeGood

Once a year I try to see
The nation's finest scenery,
And try to plan my trip around
Some place where beauty can be
found.

I search for beauty far away,
And find it in the ocean spray;
Then I must go, for beauty calls
From mountaintops and waterfalls.

When I return, I find at last
True beauty which is unsurpassed,
For mountaintops and ocean foam
Are not as beautiful as HOME.

When the Taxi Driver Was Late

By E. Wayne Stahl*

What's the matter with that taxi man? I called him ten or fifteen minutes ago, and he hasn't come yet. Strange service of a company that has radio equipment in all its machines! I'm going to be late for that meeting.

These were my melancholy meditations some evenings ago, as I definitely realized the Bible words, "Ye have need of patience." (And the One who inspired those words supplied that need.)

At last, after the tedious waiting, I was in the automobile on my way to church. Then I learned from its operator the reason for his being so tardy. He was caught in an awful traffic jam in the center of the city, where he was compelled to move with the speed of a glacier!

I was glad that I had not spoken reproachfully to him about his slowness in arriving.

The experience reminded me of the line of a beautiful poem: "We would love each other better if we only understood."

Perhaps some of my readers are thinking of another poem in which the writer is pleading for gentleness in judging the seeming failings of some acquaintance. Burns also sang:

*Then at the balance let's be mute;
We never can adjust it.
What's done we partly can compute,
But know not what's resisted.*

Just as I didn't know the good reason the taxi driver had for being late!

*Nazarene Elder, Lowell, Mass

How unfair it is to Jesus to judge
His wonderful, blood-bought salvation
by the insipid experience of some
lukewarm Christian!—MARY SANDERS.

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Reporting Results

From the 1953 Statistics

3,510 Nazarene churches reported information as to the size of the community in which they were located. This is the record:

Type of community	Number of churches	Percentage
Open country (rural)	458	13.06
Population under 2,500	769	21.92
Population 2,500-10,000	864	24.57
Population 10,000-50,000	650	18.53
Population 50,000-100,000	176	5.02
Population over 100,000	421	12.00
Suburban	172	4.90

—Office of the GENERAL CHURCH SECRETARY

"That Membership Committee"

IT WAS the last day of the revival in the new church building and what a good meeting it had been. I watched the pastor as he called up nineteen new people to join the church, and then he asked the membership committee to come up also and surround the new class.

When the pastor had finished reading some from the *Manual* and had prayed, he gave the right hand of fellowship to each person, while the committee followed him along the altar and gave a hearty welcome to each person too. It really had a wonderful effect on the new members, as well as on the whole congregation. A strong layman atmosphere assisting the clergy, and I loved it along with the people; so did Rev. J. D. Poole of New Philadelphia, Ohio.

Today I saw the scene repeated. Rev. George W. Carrier received fifteen members into the church here at Ashtabula, Ohio, and another membership committee came again to assist the pastor. The pastor then gave to each new member a copy of the *Manual*, a year's subscription to the *HERALD OF HOLINESS*, a one-year subscription to the *Other Sheep*, and a box of titling envelopes. It was an impressive service.

As the late "Uncle Bud" Robinson would say, "Brethren, that is doing the job!"—EVANGELIST C. T. CORBETT.

When the earthly house of this tabernacle is dissolved, the Christian has a building of God, an house not made with hands, eternal in the heavens. "Blessed are the homesick, for they shall get home."—ORVILLE L. MAISH.

The Feast of Pentecost

By Paul Updike*

GOD ENJOYS the people He possesses as His own. The history of the wilderness experience would be incomplete without the recurrent references to the glory of the Lord "lifting" and "resting" in the journeys with His chosen ones. Personal acquaintance and appreciation make glad the heart of our God.

"The joy of the Lord" is not accidental or generated through human thought and emotion. It is the result of divine impulses ensuing from the pleasure of God felt in the mutual embrace of the Creator and the creature. The experience of holiness is an experience of God.

This profusion of God's expression through earthly "frames" and "earthen vessels" is extensive throughout Bible history. It reached its climax in the incarnation of Christ. When the heart remained uncircumcised in the Old Testament, Moses' face required a veil to hide the brilliance of the radiance of God's glory.

"Feast" was the word God used when He instituted the earthly representations of the inner exhilaration of spirit that accompanies the meeting of God and His people. This delight of man was to be transferred from the physical to the spiritual in the feast of Pentecost and its complete fulfillment on the New Testament Day of Pentecost.

We can expect this feast of Pentecost to climax in a majestic fashion. It was related in design and sequence with the Passover deliverance and the barley harvest, which latter one was to be done away with in both thought and observance when the more universal wheat was to find a meaning so interwoven with the Cross.

The word pentecost meant "fiftieth." That is, it was to be understood only in reference to previous experience. One had to start counting somewhere and come to this. Religious experience, with the Hebrew, began in the month Nisan. The first fortnight was given to finding and holding the paschal lamb. Then, on the fourteenth, it was slain in commemoration of that initial deliverance from Egyptian bondage.

Something new was to be added in the new land, called Canaan. It was to possess them as well as they possess it. So the land must be tilled and harvests were to result. Brickyards and straw were to be replaced by wheat and the granaries of possession. The first, the feast of Passover, remembering Egypt, was to be observed with bitter herbs. Stinging memories of beaten backs were to be forgotten when the fiftieth day had come and they held in their hands the first of the ripened grain reaped in their new freedom.

Thus, the feast of Pentecost had a fulfillment all its own. One could account for the pres-

ence of the Hebrews by the death of the paschal lamb; but there was only one way to relate the bountifulness of their labors in Canaan; that was, "It is finished"—that promise of the Father that looked beyond Egypt and envisioned a happy and contented household singing the songs of praises with their neighbors in chorus to the faithfulness of the Lord.

This feast of Pentecost was shrouded in mystery until "the day of Pentecost was fully come." What happened on that day not only revealed the deeper meaning, but after it was seen transcended all observance and commemoration of earthly harvests of wheat. Attention was now centered on that greater harvest that should come from the "corn of wheat" fallen into the ground, bringing forth the harvests of the Lord and His people through the death of the Cross.

The loaves had been made from the flour threshed and ground in the Temple court. They were then offered with a wave offering of two lambs before the Lord and the altar, portraying that peculiar fellowship wherein "both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb. 2:11).

The exuberance of joy, the ecstasy of spirit, the "drunkenness" as was supposed on that great day were the human response to the divine repose, "resting" glory in the redeemed temples of the Lord. The Day of Pentecost was now "fully come." The new program of divine grace was "finished" and set in motion. "Feasting" was the order of the day; the hidden manna was revealed; the harvest was begun; the reaper waved his "firstfruits" before the Father; and those who were hungering and thirsting after righteousness were to cry, "What shall we do?"



The Spirit itself
beareth witness
with our spirit,
that we are
the children
of God. Rom. 8:16

The Pentecostal Test

By Oscar J. Finch*

THE LATE General Superintendent R. T. Williams oftentimes reminded us that "the evidence of any fact is coexistent with the fact." The fact of the Pentecostal experience has long since been established. But the tests, as related to the genuine and unfailling evidence of such a personal experience, have been many and varied.

To some, speaking in an "unknown" tongue is this evidence. Some assert that specific physical or emotional demonstrations form the final test. Others insist that listed items of personal conduct form the true criteria for judging the soundness of one's testimony. But those original disciples seemed to recognize but one invariable evidence of heart holiness and applied it as the Pentecostal test. They asked: "Have ye received the Holy Ghost since ye believed?" (Acts 19:2.)

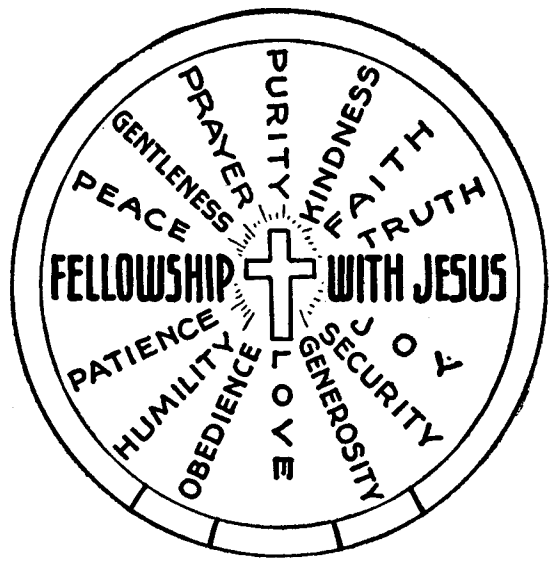
Jesus had much to say about the coming of the Holy Spirit. He called the promise of the Spirit "the promise of the Father" (Acts 1:4). John the Baptist had already emphasized that the baptism with the Spirit would be the ultimate gift of the Christ (Luke 3:16-17). The writer of the Epistle to the Hebrews assured them that the presence of the personal God, in the form of the Holy Spirit, would be their unfailling evidence of sanctifying grace and of full salvation: "Whereof the Holy Ghost also is a witness to us" (Heb. 10:15).

But this question, "Have ye received the Holy Ghost since ye believed?" is more than a *test*. It is also a *promise*. St. Paul's "since ye believed" indicated to them that there is another definite and transforming experience following the "new birth." The prophet Ezekiel (Ezek. 36:25-27) had promised that the Holy Spirit would come to his people. He had been so specific as to announce that His coming would include the negative work of heart cleansing—the removal of the inner antagonisms and limitations as related to righteousness, godliness, and spirituality. And he especially emphasized, as the positive element, His personal indwelling within the heart and His full lordship over the life.

St. Paul's question, "Have ye received the Holy Ghost since ye believed?" also bespoke his *personal testimony*. St. Paul had received Him (Acts 9:17). Likewise he remembered that there was a definite day (Acts 2:4) when the other disciples were "filled with the Holy Ghost." St. Peter, when he made his defense (Acts 15:7-9) for ministering to the Gentiles, referred to this day and compared their own experiences with that of the Gentiles.

The testimony of these early disciples was not mere lip service; for they, in the power of the same Spirit, lived as their Master had lived. They

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joyously refrained from the evil that they once had pursued. With a firm conviction in the ultimate failure of every form of evil and a full confidence in the final triumph of righteousness, they fearlessly and tirelessly opposed the forces of evil and worked wonders among the sons of men. Theirs was a testimony both in word and deed.

St. Paul's question, in addition to providing a *test*, a *promise*, and a *testimony*, registered a serious indictment against those Ephesians. The implication of the question is that man, until the Spirit comes, meets neither the demand of life nor the requirements of God. His teaching, as was that of Jesus (Matt. 15:18-19), is that the natural heart is degenerate and that man's evil deeds are the issue of his evil heart.

Finally, we present the Pentecostal test as an *appeal*. Regardless of our religious profession or our church standing, regardless of the extreme care used in our life associations and activities, regardless of the tests that we apply to ourselves and to others, the supreme question to each of us is, "Have ye received the Holy Ghost since ye believed?" Have we had that spiritual operation, incidental to the coming of the Spirit, within our own hearts? Have we received the Holy Spirit, promised by Jesus, as our abiding Paraclete? Does He abide within our hearts as the Guide of our lives, as the inner Protector against the attacking forces of evil, as the divine Enabler who empowers us to "live soberly, righteously, and godly, in this present world" (Tit. 2:12)? Does the Holy Spirit, the only One who actually knows life's varied ways, and the only One who can guide us through life's tangled maze to the glory land above, dwell within our hearts and, from that inner throne, rule our lives?

The final test of our present spiritual attainments, and of our future hopes, is "Have ye received the Holy Ghost since ye believed?" and does He still abide?

Pentecost and Power

By Cecil D. Ewell*

"Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). This is the thrilling promise of the living Christ to the Early Church and the Christians of all ages and climes. A partnership with the Holy Spirit sets hearts aflame and, in turn, lights the way for a prostrate, dark world. He makes men bold, heroic, self-sacrificing to do His will. The gospel is preached with power, enthusiasm, and effectiveness. The night is broken up, worlds are turned "upside down," and revivals come. The witness is not stilled by fire or sword. The Church marches on!

In this hour of darkness, of uncertainty, and dread, this holy power is needed in our lives, our homes, our churches. We need to declare to all our people the necessity for the power and fire of the Holy Spirit.

Christina Rossetti cries, "O earth, earth, earth, thy cold is keen." But fire is warm; it grows and spreads. It attracts, it thrills, it lights the dark places. The burning heart transmits its fervency. A life that is Spirit-filled has power to infect others. A personality ablaze kindles other loves. The Spirit-filled life is not cold, but hot, alive, vital—full of love for all men everywhere.

When the Day of Pentecost came, three thousand were set on fire in a day. They kindled the holy fire at home, and it spread until the then known world was alight with the beacon fires of the gospel. The thrilling part is that all who in this twentieth century receive the Spirit are likewise empowered for the task of spreading the gospel to the ends of the earth. Each one of us is a center of influence, and we give out the warmth and fervency of the Spirit. A hungry-hearted world is looking for the spiritual glow that will show it the path that leads to God.

*Pastor, First Church, Nashville, Tenn.

Those who have the power of a sanctified life will draw men as a fire draws on a cold night.

When we have the Holy Spirit in our hearts, then we are "all out for souls." We become crusaders, giving our utmost to win men. This is always one mark of the baptism with the Holy Spirit. This is a day of great responsibility. The Church has a formidable task laid upon her shoulders. Either we take the gospel now, or soon we will not have the opportunity. "The night cometh." How the Church needs this grace whereby we stand, which moves us to conquest! The fire that burns up the dross of evil kindles the spirit of love to God, imparts the contagion of its enthusiasm to the life of others!

This is no time for lukewarmness; it is a time to be on fire, moving for the Lord. I pray that God will put fire in the mouth of His messengers, and that they will speak with passion. Oh, that God would set afire the laymen of our church, that they too might, with power, witness of Jesus Christ in these days. The Lord is looking for men who are found faithful. His demand is for heat, love, fervency, and passion. But He has not only made a demand; there is also a provision for the infilling of the blessed Holy Spirit. Let us earnestly seek Him, meet the conditions, enjoy the second blessing, possess the blessed Holy Ghost.

*They met the tyrant's brandished steel,
The lion's gory mane;
They bowed their necks the death to feel.
Who follows in their train?*

Today the Church desperately needs that energizing power to equip her for the staggering task that confronts her. We need to go again to the upper room and tarry upon our knees until we know Pentecost and have the power that it brings. The second blessing will make effective the Christian witness in the world, will help us to be diligent in carrying the gospel through our missionary program to the ends of the earth. "Ye shall receive power . . . ye shall be witnesses."

God's Skies . . .

By Lyle Prescott

*"God's skies are full of Pentecost!"
Forever He wills to save;
If revival fires have ceased to burn
God's "yea" has not changed to "nay."
The reason our preaching is difficult
And our altars are barren and dry
Is that we fail to keep victory
And fail on God to cry.
The time has come to look heavenward
And search our hearts and ask why,
And tell God we'll have a revival
Or stay on our knees and die.*

*There may be problems to settle,
There may be forgiveness to ask,*

*There may be adjustments 'tween brethren;
A revival is no easy task.
But when the altar is builded
And the sacrifice is laid,
The saints have gathered faithfully
And believing prayer is made—
Then down will come the fire!
The Spirit will apply the Blood,
And the new wine of the Spirit
Will flow in the church like a flood.
The problems that clouded the house of God
Will flee like mists in the sun,
And battles that raged for decades
Will turn to victories won.
Praises like music will sweeten the church
And altars with seekers will fill!*

*O Nazarenes, let's look to God's skies
And pray and tarry until!*

MAY 26, 1954 (273) 5

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The Importance of Pentecost

By John L. Knight*

Tarry . . . until ye be endued with power . . .
(Luke 24:49).

JESUS Christ had been born, lived, entered His public ministry, called His disciples and taught them for more than three years, was betrayed, denied, put through a mock trial, condemned to death, crucified, died, buried, resurrected, appeared to His disciples, and commanded them to "tarry ye in the city of Jerusalem, until ye be endued with power from on high."

I

Why did Jesus command these disciples to tarry for power? Were they not Christians? Indeed, they were! For more than three years they had been with the Master in His miracle-working ministry. Why, then, were they commanded to tarry until they were endued with power from on high?

(1) *They did not have it!* Jesus would not command them to tarry for something which they already possessed. They simply did not have it. There is no middle ground. One is sanctified or he is not. True, these disciples were Christians, but they did not possess this sanctifying power; hence, the command to tarry until they were "endued with power from on high."

(2) They were to tarry for this power because *they needed it*. They were to face a hostile world with the message of Jesus Christ. Under

*Superintendent of Florida District

Victorious Life

O Christ of God, live out Thy life
In this poor house of clay;
Keep Thou my spirit free from strife,
Resting in Thee each day.

Thou only art my portion, Lord,
Boundless in grace and power.
The light of Thine eternal Word
Doth meet my need each hour.

The joy of God is e'er my strength—
Fill constantly with joy
Until, throughout its breadth and length,
My being Thou employ.

Such faith alone e'er pleases Thee—
No less wilt Thou receive;
For time and for eternity
Thou dost command, "Believe."

As Thou dost work to will and do
Of Thy good pleasure, Lord,
So may Thy working in and through
Me joy to Thee afford.

—M. E. H

pressure one of them had shown the wrong spirit (Luke 22:50); and when thinking of the future of the work "there was also a strife among them, which of them should be accounted the greatest" (Luke 22:24). The kingdom of Christ cannot be built upon place seekers. "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45). The Pentecostal experience was necessary to give the disciples a proper evaluation of themselves. Only the baptism of the Holy Ghost will purge a man from selfishness and enable him to become "a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (II Tim. 2:21). The disciples needed this kind of experience.

(3) But more, the disciples were to tarry for this experience because *it had been promised them*. "And, behold, I send the promise of my Father upon you" (Luke 24:49). This is promised all who love Christ. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:15-17).

II

What was the *purpose of this power*? It was threefold. (1) It was to *purify the heart*. Peter later testified that this was experienced (Acts 15:8-9). (2) It was to make their lives and ministry *more fruitful*. "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Herein is my Father glorified, that ye bear much fruit" (John 15:2, 8). (3) This experience gives a *vision* of the universal need and appeal of the Pentecostal message (Acts 2:5-8). The gospel of the Lord Jesus Christ is world-wide in its scope and demands (Mark 16:15-16).

III

Did the disciples ever receive this promised power? They did: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost" (Acts 2:1-4).

Have you received your Pentecost? You may. It is for us all today. Make a full consecration of your all to God. Give it all to Him. He will sanctify every believing heart. "For God hath not called us unto uncleanness, but unto holiness. Faithful is he that calleth you, who also will do it" (I Thess. 4:7; 5:24).

This experience is for you. Why not claim it today, friend?

Pentecost Sunday—June 6

Today's Call to Heart Purity

By Oscar F. Reed

NEVER was there a time in the history of the Church when the message of heart holiness as an experience of cleansing from the person and power of sin was more needed than today.

A tendency in the holiness movement of late years to excuse the traits of carnality under the guise of "infirmities of the flesh," lack of proper opportunity, and personality deficiencies has in many cases modified the true power of the Biblical message of Christian purity through entire sanctification.

The real and fundamental question is whether we are willing for God through the Holy Spirit to cleanse our hearts of the very things we would be tempted to explain away. We cannot allow sincere seekers of God's will to believe they have experienced a Pentecost when a critical spirit, lack of faith, spiritual pride, and selfish ambition contradict their testimony.

In fact, the problem destroys the essential call of Christian holiness by "watering down" the message to where "power" is possible without "purity," and the carnal mind with its sinful manifestations taken for granted.

The call to purity is just as imperative and positive today as it was on the Day of Pentecost, or when Paul proclaimed, "For God hath not called us unto uncleanness, but unto holiness" (I Thess. 4:7).

It is for *all men*, be they rich or poor, tall or short, fat or slender, of high esteem or low. God has an experience of grace that can make selfishness into sacrifice, self-life into Christlikeness, pride into humility, and jealousy into love. And while we recognize that the experience of cleansing is only the beginning of a life of growth and expansion in Jesus Christ our Lord, let us not sacrifice the attributes of the immediate experience that come from a *full* and *total* consecration to God's will.

As a consequence of Pentecost, the 120 were filled with the Holy Ghost. A complete "renovation and transformation" was wrought in their natures, and their hearts were made "perfect in love."

Some years later at the Council of Jerusalem, Peter defended the Gentile Christians by saying, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9).

What did Peter mean by saying, "purifying their hearts"? He meant that God through His Spirit removed the remains of the carnal mind and created a clean heart with the renewal of a right

spirit within. He meant the crucifixion of the flesh, the "casting out of the strong man" who was bound in conversion but not destroyed. He meant the cleansing of the power of sin and the acquiescence to the lordship of Christ in the hearts and minds of His creatures.

Christ affirmed the apostles to be converted men before Pentecost. They had "left all" to follow Jesus. He had said to them, "I am the vine, ye are branches"; "I have called you friends." But as Clark observes in *The Offices of the Holy Spirit*, "It was not until they had received the baptism with the Holy Ghost, that they were wholly cleansed from the stains from of inward corruption, and made truly pure in heart."

What happened in the transformation that followed? A few short days changed the "big fisherman" from an impetuous, faithless, boastful, weak man into a bold, earnest, devoted, loyal, and sacrificial follower of Jesus Christ.

Only once did Peter ever fail to pursue his course, and then in humility and meekness he found the rebuke of his fellow apostle as a "precious oil" which did not break him because his heart was purified by faith, "and he exhibited a spirit of true Christian magnanimity by speaking afterward in his Epistle of his beloved brother Paul, and his mysterious writing."

The climactic experience changed James and John from much self-seeking and unholy ambition to sacrificial servants of Christ: James the first to give his life in martyrdom, John becoming in his old age the very embodiment of perfect love.

The great and principal desire of Paul for the Early Church was wrapped up in his words: "The very God of peace sanctify you wholly; . . . Faithful is he that calleth you, who also will do it" (I Thess. 5:23-24). And this after he commended them highly as soundly converted by the power of the Holy Ghost.

The pressures of life are difficult in this age of social and economic revolution. Life tumbles in with awful consistency for so many families of our fellowship. The "stress and strain of life" makes it hard at times in the best of situations. How then do we need the blessing of His Spirit to provide strength, patience, forbearance, and long-suffering in the face of life's great battles!

Thank God, through the cleansing of our being from the power and nature of sin, He can give in this season of the feast of Pentecost the promise of the Comforter to every man that believeth.

HUMILITY—

Knowledge that all I am, or own,
Stems from God's generous heart alone.

MAGGIE CULVER FRY

*Pastor, First Church, Calgary, Alberta



Pentecost and Church Membership

By Roy F. Smee*

PENTECOST has a significant place in the history of the Church of Jesus Christ. For three years Jesus ministered throughout Judea, Samaria, and Galilee. His ministry attracted thousands. Whole cities left their workbenches and shops and walked into the country to hear His peerless messages. So intent were they on hearing this matchless Preacher that they forgot the physical hunger for food and it became necessary for the Master to perform a miracle by multiplying the loaves and fishes in order to feed them. Jesus astonished the world with His miracles, and the impact of His personality was tremendous. His intellectual powers challenged the strongest minds of His day—"He taught them as one having authority." The officers of the chief priests and Pharisees declared, "Never man spake like this man." He was Man of the very highest order but He was also God. By His own words He was God. "He that hath seen me hath seen the Father"—yes, God walking *among* men.

But all these transcending qualifications were not sufficient to cement the body of His followers into a oneness which would survive when put to the supreme test. It was for this oneness that He prayed, "Sanctify them through thy truth: thy word is truth. . . . Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17: 17-21). Without this sanctifying grace, Jesus knew that His followers would disintegrate. He was God with them, but they needed God *in* them.

It was on the Day of Pentecost that the Church of Jesus Christ was born. It was here that His prayer, "Sanctify them," was answered. Prior to this wonderful purifying endowment which came to the disciples on the Day of Pentecost they were

a jealous, place-seeking, bickering lot. And when the pressure of worldly scorn was put upon them they hid in the crowd. Only a handful of His followers were willing to identify themselves with the dying Son of God when He hung there that day between two thieves. And out of the great multitudes which followed Him only a few days before and wanted to make Him king, there were only 120 who obeyed His command, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). But how significant was that obedience! For it was here that they received that purifying, empowering grace that comes by the baptism with the Holy Ghost. No wonder Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you" (John 16:7).

This Pentecostal experience changed these cringing, fearful, vacillating followers of the Master into a solid, unflinching, courageous band that constituted the Early Church. Many of them were destined to suffer all manner of persecution—to die by the ravages of wild beasts, to be burned at the stake, and to rot in stagnant prisons of their day. They fulfilled the Lord's promise, "Ye shall be witnesses unto me."

They began immediately by declaring, "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). We are told that the hearers were pricked in their hearts and asked what they should do to be saved, and under Peter's exhortation to repent and be baptized there were about 3,000 souls added unto them. These became the charter members of the First Church of Jesus Christ. But this was not a static church. "The Lord added to the church daily such as should be saved" (Acts 2:47). Yes, He added *daily*.

I believe this is the pattern every Church of the Nazarene should follow. Do not be afraid to take into fellowship those who have been saved. Many times we have been too slow to urge church membership on those who have newly found the Lord and who give evidence of willingness to conform to the standards of the church as set forth in our church *Manual*. When, after full instruction, a person joins your church, you have a grip upon him which will enable you to lead him into the deeper things of God.

The sense of "belonging" has a stabilizing influence upon the new Christian; and the sacredness of church fellowship will be a protection against falling for every "wind of doctrine." This was the fortifying influence of that Early Church. First they were united into "one"—separated from the world—and then they shared and strengthened that fellowship by "continuing daily with one accord in the temple, and breaking bread from house to house" (Acts 2:46). May we by the help of the Lord add to our church daily those whom we see saved at our altars and are walking in the light as God leads us and we lead them.

*Secretary, Department of Home Missions and Evangelism

PENTECOST SUNDAY

June 6, 1954

OUR TROUBLED world is once again near flames. Atomic warfare of the hydrogen variety is at the finger tips of evil men. We do not know when some of them, insane with power, may touch the trigger that could destroy civilization as we know it.

But God, as always, has the answer for our distorted world. It is to be found in men and women who have been redeemed and filled with the Holy Ghost. June 6—PENTECOST SUNDAY—the Christian Church celebrates the coming of the Holy Spirit upon the 120 disciples in the Upper Room.

Let us pray and believe, as we contemplate this coming event, that upon the people called "Nazarenes" there may come a new sense of urgency and responsibility. This is our day to live and preach the gospel of full salvation. The power of Pentecost can be repeated in our day if our hearts are pure. *And they were all filled with the Holy Ghost, . . . and the same day there were added unto them about three thousand souls* (Acts 2:4, 41).

GENERAL STEWARDSHIP COMMITTEE

Studies in the Epistle to the Hebrews:

By H. Orton Wiley*

XXVIII. The Blessings

Of the New Covenant

THE SEVERAL lines of thought traced by the writer of this Epistle find their focal point in the glorious truth of the new covenant. The provisions of this covenant are set forth in the first statement (8:9-12), preparatory to a consideration of the perfect oblation of Jesus Christ, presented under the symbolism of the great Day of Atonement. This latter was the highest priestly exercise under the Levitical dispensation. One of the best outlines of the blessings of the new covenant is that of Andrew Murray, who treats it under the threefold division: (1) The Central Blessing of the Covenant; (2) The Crowning Blessing of the Covenant; and (3) the Initial Blessing of the Covenant. We prefer to use these,

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however, in the following order: (1) The Initial Blessing of the Covenant, or the remission of sins; (2) The Central Blessing of the Covenant, or the law written upon the minds and hearts of the people; and (3) The Crowning Blessing of the Covenant: "I will be to them a God, and they shall be to me a people" (8:10). Before consideration of these subjects, however, we wish to say a word concerning some observations, and follow with a note concerning the consequences of this covenant.

OBSERVATIONS

The two tables. As the first covenant was written upon two tables of stone, so the new covenant is written upon two tables also—the mind, or intelligence, and the heart, or the affections. It was said of ancient Israel that they honored God with their lips, but their heart was far from Him. Some way must be found by which God could not only make the way simple and clear to the mind so that they would know it, but also win their affections so they would obey it.

A better covenant. In what sense could this covenant be considered better? It was founded upon better promises; notice, there are no "if's" in the covenant, only the "I will's" of God. This eliminates the condition of *works* through which the first covenant failed, and substitutes instead the condition of *faith* alone. The strength of the covenant does not now lie in human effort or works, suggested by the word "if," but in the sufficiency of God's power, expressed in the words, "I will."

The parties to the covenant. In what sense can this be called a covenant? Must there not be two parties to a covenant? The answer is simple: Jesus Christ has stood in our stead, and fulfilled in our name and on our behalf all the necessary conditions of the covenant. God, therefore, promises His "I will" because of Christ, saying nothing of the great cost to His Son, but permitting us to share in all the benefits on the condition that we identify ourselves with Christ by a living faith, thus entrusting all spiritual transactions into His hands and following obediently His commandments.

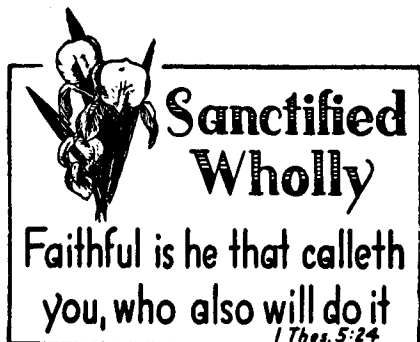
CONSEQUENCES

The new covenant in relation to the law. The law was good in itself, but is blamed primarily for not providing that it be kept. What was needed was a law that not only told men what to do but insured compliance with its provisions. This was secured by writing a law in the hearts as well as in the minds of men, thus securing love for it as well as knowledge of it.

The new covenant points to the abrogation of the law. Under the law it was not only necessary to be a good man but to be blameless of the multitude of legal requirements. Thus there grew up a class of interpreters of the law, but under the new covenant each shall know the Lord for himself.

The new covenant means the abrogation of the Levitical priesthood. Doing away with the provisions of the law, or legal righteousness, neces-

sitated a doing away with the Levitical priesthood and instituting instead a new order of priesthood after that of Melchisedec, who was a priest in his own right and not merely by inheritance. This, in turn, meant the destruction of the old, legalistic order, and the establishment of the new order of worship "in spirit and in truth."



FOR SPRING:

Not a Loan but a Gift

By Mrs. R. L. Lunsford*

THE envelope was unusually attractive, the paper soft yellow, and over a background of flowers the words "Plan a Fresh Start This Spring" were arranged appealingly in green. Well, I thought, as I started to throw away the advertisement, what kind of fresh start do they think I need? But I hesitated as I aimed for the wastebasket. Curiosity won—I opened the envelope. Yes, I was right—it was just an advertisement from a loan company. They wanted me to use their money—said their money would buy my clothes, decorate my home, fix my car, pay my bills—in short, anything and everything I needed, their all-purpose loan would do for me.

Furthermore, I could choose from fourteen offices to get my loan, and I need make only one stop. All necessary business was transacted at that time, and I could leave their office with a carefree mind, knowing my debts were settled. The only requirement, it seemed, was that I had figured my needs before coming in.

Yes, it was a very appealing bit of advertising. I sat with the letter in hand, thinking: A fresh start this spring? Definitely, spring is the season for freshness—even Mother Nature believes in that. So many of the beauties of nature are born in the spring! It is a time to plan anew, to begin again, to start afresh. Thinking of the fresh start that the letter suggested, I realized that only one made free from debts that have once bound him can fully appreciate the personal satisfaction when old accounts are settled and life takes on new purpose again.

But springtime reminds us, too, of a different kind of fresh start—one that brings far more joy and lasting satisfaction to the one who avails

himself of the offer made. I am thinking of Someone who will do more than grant us an all-purpose loan. His plan is to give us an all-purpose gift. No matter how deeply in debt one is, He has promised to clear the old accounts. Has He not said, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18)? This gift is for everyone. The fact that "all have sinned, and come short of the glory of God" (Rom. 3:23) has impelled the Gift-Giver to say, "Marvel not that I said unto thee, Ye must be born again" (John 3:7).

This gift is not given because we are worthy of a gift, or because we can offer security, for it is "not by works of righteousness which we have done, but according to his mercy" (Tit. 3:5).

God has promised the gift any time we will claim it and, though it is not a seasonal gift, yet there is a "best" time to accept it. He says, "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6); for, "behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).

We do not have a choice, however, of fourteen different offices from which to obtain our gift. Only one is provided, and Matt. 7:13-14 tells us its location: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The office will be simply staffed. There will be no confusion, for we will have our dealings with only one Gift-Giver, and He has promised, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

While we need not have security to offer to prove we are good risks, we must count the cost before seeking out this gift. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:34-35). While we are counting the cost let us go all the way, for Jesus will ask, "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.)

Yes, your account with God can be cleared instantaneously, for He makes a promise in John 5:24: "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." And your part of the contract? The answer is: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10).

When you sign on the dotted line with God, the old account will be settled, your heart will be carefree, your mind will be at rest.

*Bradley, Illinois

This gift is ours for the asking. God has advertised in His Word about this wonderful gift. We cannot earn it, we cannot borrow it—"It is the gift of God" (Eph. 2:8). God wants us to have this lovely gift, so much so that He paid the supreme price for it, yet it cannot be ours unless we ask for it. It is a perfect gift, complete in every way, given by a perfect Christ, who agreed with His Father that we should have it. For Jesus himself said, "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). And later, when the plan was com-

pleted, He said, "I have finished the work which thou gavest me to do" (John 17:4).

How about your account, fellow traveler? Have you been operating "in the red," spiritually speaking? Has the load been too heavy, the burden too great? Then start life anew—plan a fresh start this spring. Provision has been made for all your needs. For whether it's springtime, summer, autumn, or winter, Jesus offers a fresh start for you. The gift of salvation is for us all—the rich are poor without this gift, and the poor are rich with it.

THE QUESTION BOX

Q. Will you please explain the use of the word revenge in II Cor. 7:11 and 10:6?

A. When we think of revenge, usually the thought of returning evil for evil comes to our minds. This is not its meaning in the Bible. Here the idea is the "meting out of justice" to the evildoer and nothing more. God's punishment for wrongdoing, as someone has said, is never vindictive. God never takes pleasure in the death of the wicked, or in the suffering of those who have done wrong. Nevertheless, justice has to take its course in relation to sin. Righteous law, or holiness, has no value apart from the punishment which follows any disregard for it. The universe would not be worth living in if goodness could be ignored or treated lightly without adverse consequences. There is a difference between sin and holiness, and no one can indulge in the former rather than the latter and not realize this fact.

Q. Can a person who is a member of a Church of the Nazarene go on for several years smoking and keep saved when he knows it is against the rules of the church to which he belongs? Also, he has been elected a member of the church board as a trustee. I don't think that this is doing the individual himself any good.

A. It is against the rules of our church for any individual to be taken into it who smokes. Of course some may get in without anyone's knowing that they smoke. This might happen once in a long while. Besides, sometimes those who have been taken in backslide and take up smoking. In that case, any earnest pastor will not hurry to take the person's name off the church roll. He will do every-

Conducted by
STEPHEN S. WHITE

thing he can to get him back to the Lord. He and those who work with him owe it to him to do this. As to electing a person to the church board who smokes (if it is known, and it ought to be), there is no excuse for such action. However, if it has been done a new pastor may have to put up with it for a time until the matter can be handled properly and wisely. In this connection, let me say that we never get anywhere in the long run by letting the standards of our church down. Only a few days ago, I heard one of the outstanding leaders of an older and much larger denomination tell a company of ministers that many of them had been too anxious in recent years to relate people to the church rather than to Christ. He also said that they had come to the place where there were quite a few they could afford to lose from their churches if by so doing they could raise the level of the quality of their members. I believe in numbers and have said plenty in the past to indicate this fact, but we must not get our numbers at the expense of ignoring the standards for which our church stands. I firmly believe that we can increase our numbers when it comes to church membership without doing this.

Q. What would you think of a person who earns his living by writing fiction?

A. I would think that he is fortunate to be able to do it. He certainly would possess a worth-while gift. To this I must add one very important limitation and that is provided his

fiction is of the right type. Fiction isn't wrong because it is fiction; it is wrong only when its subject matter is not what it should be.

Q. Please give me some light on Matt. 9:30-31. Jesus healed the two blind men and charged them not to tell what He had done for them. Then they went right out and did what He told them not to. Why did Jesus make such a charge and did the blind men do wrong by disobeying the Master's request?

A. Various explanations have been given as to the meaning of these two verses. Perhaps the most common reason given for Jesus' request is that He did not want to divulge His messiahship and kingly work too soon. Even though His demand was often disobeyed, it might have had more value than we are able to see at present. As someone has suggested, it prevented the Pharisees from accusing Him of doing these things in order to extend His fame. Some emphasize the fact the two blind men definitely disobeyed Jesus in this and suffered His disfavor because of it. Others would say that it was a sincere request on the part of Jesus but did not call forth His disfavor since He realized that it was a very natural thing for them to do. Their restored sight meant so much to them that they could not restrain themselves from spreading it abroad. Anyway, I know of no place where we have a record of Jesus rebuking those who ignored this request.

We are both justified and condemned by our words.—PAUL M. SODOWSKY.

PENTECOST SUNDAY—June 6

"And They Were All Filled with the Holy Ghost"

The Climax of all Climaxes In Christian Teaching and Experience

THERE are many significant passages in the New Testament, passages which inform us of outstanding events. A number of these gather about the birth of Christ. Among them we call attention to the following: "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. . . . And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS" (Luke 1:28-31). "And she [Mary] brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn" (Luke 2:7). No wonder the heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). The Son of God had been born into the world. His birth was so important that His birthday was to mark the beginning of a new era. There would have been no Christianity if Christ had not come into the world.

And, as we move on we come to the baptism of Jesus, the time when He was inducted into His Messianic office. "And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straight-way coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased" (Mark 1:9-11). There is a sense in which we move to a higher level here than we did at the time of the birth of Jesus. His coming would have had little meaning for the world if He never had entered upon His public ministry. His baptism announces the beginning of this epoch to the world. From now on Jesus was not merely in the world; He was moving constantly toward the achievement of His purpose for coming into the world. He walked among men as a Teacher and a Leader, as He set His face toward the Cross, where He was to become their Saviour.

Another peak in the life and ministry of Jesus was His transfiguration. "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him" (Matt. 17:1-3). In a new and different way, here on the Mount of Transfiguration, God the Father placed His seal upon the life and character of Jesus. For a third time He was lifted to a level where mere men are not found. Men knew at His birth and baptism that the transcendent world

Editorials

had given unique recognition to Jesus Christ; and again this third time they were made aware of the fact that He was no ordinary, finite person.

Next we notice the Triumphant Entry, where the crowd shouted, "Hosanna," and would have made Him king, but the Master was not ready at that time to set up an earthly kingdom. There is a sense, however, in which this marks a step forward and upward in the life of Jesus. Although He was not to be the type of king they wanted then, He was the King of Kings, and Lord of Lords.

Then we find the Master in the Garden of Gethsemane. This was the most difficult hour which had yet come to Him. He said to His disciples: "My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt" (Mark 14:34-36).

As we continue our study of some of the outstanding events in the life of the Master, we come to the Cross and these words: "It is finished." This sentence implies Jesus had drunk the cup of suffering to its bitter dregs. He had trodden the winepress alone. He had arrived at the completion of the most meaningful of all the phases of His life's work—His death on the cross. To this extent, the atonement had been accomplished, and, from a certain viewpoint, we can think of nothing that Jesus ever said which was more significant than these words.

But we must not stop with the Cross in our study of the great crises in the life of Christ. In certain respects the Resurrection stands out and above the Cross in importance. The death of Christ would not have availed for our salvation if He had remained in the tomb. Thank God, then, He arose from the dead. On that first day of the week some of Jesus' followers stood by the open tomb, and there they saw two men in shining garments, and these men said, "Why seek ye the living among the dead? He is not here, but is risen" (Luke 24:5-6). The statement, "He is not here, but is risen," has thrilled the followers of Jesus across the centuries. They mean that we, too, who love and serve Him shall come forth from the grave in triumph; we shall through Him be conquerors over death, even as He was.

As we turn from the Gospels to the Acts of the Apostles, we read in the first chapter this verse: "And when he had spoken these things, the open tomb, and there they saw two men in received him out of their sight" (v. 9). It was not enough for Jesus to die on the cross and then

be resurrected from the dead; He must also return to the Father, that He might there as our great High Priest present His blood before the Father in the holy of holies of the universe. Thus His ascension might be considered the climax of His career in behalf of men. As we view His life and work from one angle, certainly this was the case. Nevertheless, the end is not yet.

The climactic event in the redemptive plan and purpose as wrought out by Jesus Christ is truly and finally found in PENTECOST. Everything else in the Gospels and the Acts moves to that end. Yes, Jesus was born of a virgin; He was inducted by His baptism at the hands of John the Baptist into His life's service; He was transfigured before Peter, James, and John on that glorious mount; He rode into Jerusalem in triumph amid the hosannas of the multitude; He bowed in hand-to-hand conflict—in the Garden—with His enemy and the enemy of all mankind; He went to the Cross and shed His blood, and cried out, "It is finished." Further, He came forth from the grave on the first day of the week in victory and glory; He ascended to the Father, and took His place at His right hand; and finally, He sent the Comforter, the Holy Ghost, upon the 120. "And they were all filled with the Holy Ghost."

Yes, the purpose of everything which Christ did for men was realized through Pentecost. He came to earth and lived, taught, and died that men might finally have God abide in their hearts in His fullness. The baptism with the Holy Ghost brings into the hearts of men—saved men, Christian men—the triune God, who cleanses the heart from all sin and makes the soul of man fit for heaven. It also empowers man for his life on earth. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Therefore, at this Pentecost season, I bring to men the truth that Pentecost was the event of all events in the Christian scheme. Why? Because it brings to realization the great objective of all Christ's work for men. I am not at all surprised that Peter in his sermon on the Day of Pentecost said of Jesus Christ: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:33). He had reached the highest peak in His life as Redeemer—"And they were all filled with the Holy Ghost." These words bring to us a description of the climax of all climaxes in Christian teaching and experience.

"Ascent by Steps"

IN READING about Wesley's view of salvation, I ran across these words, "Ascent by Steps." Salvation for Wesley was a process, a gradual development, combined with certain instantaneous elements. These instantaneous factors are brought about by the direct intervention of God, and they bring man to a higher level of living. The three great steps in the process of salvation, or the three great crises for Wesley, were: justification, including the new birth; entire sanctification; and glorification. Justification and the new birth are one crisis; entire sanctification is another and second crisis. These two instantaneous interventions on the part of God in behalf of man take place in this life, but the third crisis occurs in the next world. It is glorification.

The second step, or crisis, was of central importance in Wesley's scheme of salvation. No one could be properly prepared for the life which is to come without freedom from sin, or holiness. Wesley believed tremendously in the scripture, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). For him, the main business of salvation was to get men ready for the next world, and the all-important crisis which brings this about is entire sanctification. Thus we are not ready, let me say again, for the life which is to come, without the second blessing; and we are not ready for the second blessing until we are freed from the guilt of our actual transgressions, and are born again—until the process of salvation has definitely begun. After that we can take the second step up, or experience the second crisis, which cleanses us from sin within and prepares us to meet God in peace.

Attention, Please!

A DAY or two ago the radio announced that a man had burned to death in an overstuffed chair. The final verdict was that the chair had been set on fire by his smoking. Only a few nights before, according to his wife, he had nearly suffered serious injury from smoking in bed.

This brought to my mind a notice I found in a hotel room I was in recently. It was under the glass on the dresser, and had two big words across the top: ATTENTION! ATTENTION! and then below and to the left, in rather large letters also, *Remember*. This warning followed: "If you plan to smoke in bed, inform the desk where to send your remains. Leave a list of your nearest relatives at the desk. Leave your last will and testament with the clerk. Check your insurance policy, making sure your premium is paid. Inform the guests on each side of you of your intentions to endanger their lives. Advise others on your floor to check for the nearest fire escape or exit. Have a fire extinguisher near at hand. Call the local fire department, and ask them to stand by for a fire call from your hotel." This was in a big

city hotel where plenty of smoking was going on; nevertheless, they felt it necessary to place these words where every occupant of the room would see them. It looks as if people who smoke would know better than to smoke in bed, or in an overstuffed chair, where they might at any time fall asleep and be burned to death.

In fact, I can't understand how anybody wants to smoke. But if you just must smoke, you ought to keep in mind some facts. Remember, by smoking you enslave yourself to a worse than worthless habit. But if you just will do it, you should notify your loved ones that you are going to waste a lot of money. You should also remember that you will make yourself much more liable to cer-

tain kinds of heart trouble, and also to cancer of the lungs. Especially is this true if you smoke cigarettes. Furthermore, in smoking you set a poor example for your children and the youth of your community. Besides, you make yourself a public nuisance. There are still plenty of people who do not want you to blow or puff your smoke into their faces. They don't smoke, and they don't want your smoke. Again, I can't see how smoking of any sort can be harmonized with the spirit of Christ.

Please remember the dangers which go with smoking—the dangers and the discourtesies. Why not quit now? God will help you, and you can do it with His help and grace.



Religious News and Comments

By A. K. BRACKEN

United Strength

By the time these notes are printed, if some prospects materialize, the spectacle of Army vs. McCarthy either will have been resolved or reduced to proper perspective. This does not mean that McCarthy will have been either resolved or reduced. Our humiliation at Geneva, in some measure, will have been put behind us. The Bricker Amendment controversy is still with us with its element of disturbing the constitutional balance. There are undertones favoring a government by Congress. Inter-party strife and intra-party strife will tend to increase as the fall elections come closer. All of these matters interfere with our enjoying a place of world leadership and respect. "None of our social institutions can afford to literally fiddle while Rome (the world) burns."

Wine or Milk

It is reported that in Chile the dairy industry is on a dangerous decline, where daily consumption is only 96 grams per capita instead of the 600 grams in most other countries. Recent administrations are said to have refused to grant any increase in the selling price of milk, while at the same time they have offered generous inducements to producers of wines and liquors. Too much wine and liquor and too little milk bode no good to children, who will suffer most.

"Tarnished Spot"

"President Eisenhower . . . a discerning man, has brightened a tarnished spot on America's honor" (*Christian Herald*) by asking the Senate to make Charles A. Lindbergh a brigadier general in the Air Force Reserve. His service to his coun-

try has been unselfish and invaluable. What a pity that so often in our democracy it seems necessary to put a smear or blight upon the good name and reputation of a highly useful and honorable public servant in order that some man or some party may win its point! There is a God in heaven who looks down on all that men do, and who pauses to hear what men say. He will bring every man, both high and low, into judgment for his deeds and words. Only so can wrongs be righted. We congratulate our president on this move.

"Barriers"

Professor Gordon W. Allport, of Harvard University, is reported by the *Watchman-Examiner* to have said that the modern psychologist has built barriers between himself and common sense. Allport finds little mention of "will" and "freedom" in their writings. May I ask if he finds anything about "morality" and the "morally responsible person." The professor says further that only a radical reformation in this field of science will ever do it any good and that their only solution is "totalitarian and spurious." In a recent nationwide broadcast, one of these men, holding the highest degree conferred, said, "When you speak of morality I just do not know what you are talking about." One of the greatest of menaces in American education today is men reputed for scholarship who have no intelligent convictions of right and wrong.

BRIEFS

"Comic . . . Culture." A widely publicized author bemoans the general lack of the understanding of the English language and the "Comic Book

Culture" of the American people. He urges the return to Milton and the Bible as a means to better English and a better culture. There is very great merit in his suggestion.

Chile. The Evangelical Council of Chile recently accepted an offer by one of Santiago's daily papers, of a free page daily. They accepted on condition that this paper "become a powerful voice for honesty, morality and Christian idealism." The paper has made the change. Wherever evangelical Christianity goes it raises the intellectual and moral tone of the people.

"Hungry." Great wheat surpluses create a problem for the United States and Canada. Both governments would be glad for the world's "hungry" to have the wheat. How to dispose of these surpluses and at the same time not hurt the world markets is the problem. May God grant them wisdom to find a way.

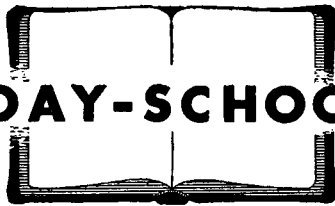
Are YOU Saved?

Let us be careful how we spell and define: CHURCH

- C - onsistent attendance
- H - oly living
- U - nselfish giving
- R - ighteous influences
- C - haritable attitudes
- H - armonious co-operation.

—MARY SANDERS

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for June 6: Amos Condemns Social Injustice

Scripture: II Kings 14:23-29; Amos 7-8 (Printed, Amos 7:10-17; 8:4-8a)

GOLDEN TEXT: *Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you (Amos 5:14).*

Time after time God inspires laymen to become His voice for righteousness. We must recognize that the crises of religious history have been far too serious to be met by the clergy alone. Here is opened up a very challenging avenue for careful thought and action; that is, God's kingdom cannot be accomplished except through the united efforts of all the members of His Church. The call to the ministry must not be considered restricted to the setting apart of the clergy. To be a minister of Christ is to be one whose life is dedicated to the service of Christ.

One has dared to inquire, "Is a minister one who has been 'ordained,' or is he one who ministers in Christ's name?" We know this, that the time is now at hand for each follower of our Lord to catch a new meaning of

life's stewardship. Jesus gave us only one category, one call: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). A deeply devoted layman has this advantage over the clergyman—he is not considered a professional, hence may walk into many more open doors.

What would happen if we should take the example of Amos to heart? There are numerous areas of life that can be captured for Christ. At this very writing I have been informed of a club of Christian public school teachers who have organized for the purpose of fellowship and evangelism. The Bible Breakfast Club, made up of our congressmen and having among their attendants our president and vice-president, is a fine example of laymen in the ministry.

A young friend of mine, a junior in high school, recently elected as president of the student body and declared all-city athlete, is truly serving as a minister in the name of our Lord.

Already he has brought into the influence of the church thirty of his friends. There are many areas to be taken by those whose main energies are dedicated to changing the world for Christ. The true Christian Church exists for only one purpose—to evangelize. Every born-again Christian has been ordained into the high ministry of bringing about the kingdom of God in the hearts of men.

When Amaziah launched his cruel attack upon Amos and, through professional jealousy, challenged his right to speak because of his lack of ecclesiastical orders, Amos answered: "I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycomore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel" (Amos 7:14-15).

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

FOREIGN MISSIONS

REMISS REHFELDT, Secretary

Urgent Prayer Request

From one of our district superintendents in Mexico comes this urgent telegram: "One of our Nazarene brothers wounded, thirteen in jail. Please pray."

Report from British Guiana

Our Sunday-school average here in Queenstown was 283 for February with no special program. This is by far the highest average ever, except last June when Dr. Benner was here. I am not able to make pastoral calls, for it takes all my time to do the essential things in both our local and district program. I try to manage sick calls, but do not have time for more than that.

The local church is indeed a full-time job for an energetic pastor and wife. At present we are having one

of the largest Sunday night congregations in the city. There are two large communities within ten miles of town that have no evangelistic work. I could enter them at once if I were not tied down with work here. I am observing a tremendous interest in our church and I feel we must capitalize on it. At our quarterly baptismal service, we had between three and four hundred people present with four at the altar. One was a fine young man who came Sunday morning and again at night and prayed through very clearly. We had twelve received into full membership and five into probationary membership on Sunday. Our district Sunday-school average for February was 1,389.

In an effort to train our helpers, I now have ten taking Home Study Courses under my supervision and the kind help of Rev. Norman Oke, who

provides study outlines and so on. With all of this, I think you can imagine that I am feeling the grind, for I have taken only two days off since I came here. We keep praying and pressing on and do plan to take a vacation when the new missionary couple arrives to take over the local congregation and its responsibilities.

We had a fine quarterly meeting with the blessing of God upon our gatherings from the workers' conference on Saturday afternoon right on through all day Sunday. Two of the East Indian men who were received into membership are already Sunday-school helpers and they gave their testimonies. One was a Mohammedan before his conversion, and had served as secretary of the Islamic Temple. The other was a Madras, one of the Hindu sects, and had served as a helper to their priest. He told how he had

danced for hours before the idols in worship. Although these two men are from religious groups that are traditionally hostile toward each other, yet here they were brothers in Christ, and joined the church together in a genuine spirit of Christian fellowship. Like Paul, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; . . ."

—AND A PRAYER REQUEST

At the present time I am fighting a daily battle physically. The continuous heat without break has taken its

toll of strength; and the strain of continued political upheaval, together with Mrs. Ault's illness, and problems in the work have taken their part. Yesterday I was unable to attend service in the morning, was quite ill most of the day, staying in bed until five o'clock, then getting up and going to evening service. I am feeling very weak and feverish today but I am up and about, as demands are pressing.

We only wish that Betty's health would improve to the extent that she would be normal again. She has to fight for strength from day to day. We believe that it is only through

prayer that she is as well as she is, however; so we praise God for what He has done and trust Him for the future.—DONALD AULT, *British Guiana*.

Won't some of our stalwart prayer warriors take this splendid young couple on their hearts and pray until God restores their health? They are doing outstanding work in British Guiana and the Church of the Nazarene is growing by leaps and bounds. Satan would like to remove them from the field, but God is able if we will pray in faith.

HOME MISSIONS and EVANGELISM

NEW CHURCHES

Telegram: Organized Yerington, Nevada, yesterday, April 25. Wonderful spirit and fine group. Future bright. Rev. Gwendola Wilson, pastor.—RAYMOND B. SHERWOOD, *Nevada-Utah District Superintendent*.

Telegram: Organized East Ely Church of the Nazarene Sunday, May 2. Rev. Joseph R. Grim, pastor.—RAYMOND B. SHERWOOD, *Nevada-Utah District Superintendent*.

District Superintendent W. E. Albea organized a new church at Sardinia, Ohio, on May 2. A Sunday school has been conducted in a rented hall since last summer by Rev. Merrill Dewey. In spite of many difficulties, progress was made and the organization became possible at the close of a home-mission revival by Rev. William Applegate. Brother Dewey has been appointed pastor. This is the ninth new church for the Western Ohio District this quadrennium.

Pioneers Wanted

WANTED: A few Nazarenes living anywhere in the tri-city area of New Albany and Jeffersonville, Indiana, and Louisville, Kentucky, to pioneer with the East Jeffersonville Church of the Nazarene. Southwest Indiana District has purchased property, built a chapel, and has a successful pastor on the job. Services are now being held in this center of 4,000 population without any other church operating. A golden opportunity to Crusade for Souls Now! Call Rev. Naomi Downs, Jeffersonville 2-2686. The location is 1816 E. 8th Street (or Middle Road) in Jeffersonville. "Here am I; send me."—Leo C. Davis, district superintendent.

(Editor's note: The East Jeffersonville Church is the thirty-third home-

mission church on the Southwest Indiana District under Brother Davis' leadership. Read of the work of this pastor, Naomi Downs, in Chapter One of *Today's Pioneers*, a book of thrilling home-mission stories by Rev. Leo C. Davis, just off the presses of the Nazarene Publishing House. Only 35c.)

PENTECOST SUNDAY

"And they were all filled with the Holy Ghost, . . . and the same day there were added unto them about three thousand souls" (Acts 2:4, 41).

June 6, 1954

June 6 is Pentecost Sunday this year. Perhaps on this Sunday more than any other we are reminded of Dr. P. F. Bresee's admonition to "keep the glory down." Glory is a difficult word to define. In our thinking, we mean the presence of the Holy Spirit in our services in an overflowing abundance—enough for ourselves, and some running over to share with others. And we look back to the Day of Pentecost as our first illustration of "getting the glory down" in the Christian era: "And they were all filled with the Holy Ghost."

The overflow of glory cannot be overlooked. The presence of the Holy Spirit is manifested in the joyous outreach of the Church. That is why on Pentecost Sunday this year there will be the reception of new members in

ROY F. SMEE, Secretary

the Church of the Nazarene around the world. "And the same day there were added unto them about three thousand souls." Just one new member added to each church will mean a greater day numerically than the Day of Pentecost, for there are over 4,000 of our churches. Let us make Pentecost Sunday, 1954, a time of the Holy Spirit's presence and when new converts are added to the church.

Our pastors will be reporting to the district superintendents the number of new members received on June 6, and district reports will be sent to the General Stewardship Committee for a denomination-wide report on Pentecost Sunday.

LOOKING UNTO JESUS

By Bertha Meyer

*Looking unto Jesus!
He can never fail,
Though the powers of darkness
Should the soul assail.
He shall give His angels
Charge concerning thee;
In their hands they'll bear thee—
Mighty God is He!*

*Looking unto Jesus,
Author of our faith!
Walking in His footsteps,
Faithful unto death;
Casting on our Saviour
Each and every care;
Finding joy for sorrow
At the place of prayer!*

*Looking unto Jesus
While this life shall last,
Till within the harbor
We our anchors cast!
Storms of life all over,
Safe within the veil,
Looking unto Jesus!
He can never fail!*

NEWS of the Churches



Spencer, West Virginia—Recently we closed a wonderful revival with Evangelist Earl Starnes preaching. Night after night our altar was lined with precious souls seeking God for pardon or entire sanctification. Brother Starnes's dynamic messages were so stirring that many almost ran to the altar, under the convicting power of God. Rev. Aaron Bess, our pastor, directed the singing, and local talent was used in the special songs. During our recent HERALD OF HOLINESS campaign, our church, with its 50 members or less, succeeded in getting 145 subscriptions to this good paper. We certainly praise God for all that has been accomplished, and the way He has kept His hand on our people here.—F. W. Davis, Reporter.

Gary, Indiana — Tolleston Church recently closed one of the best revivals in its history, and many said it was the best one they had ever seen. Evangelist C. Wesley Brough preached heart-searching messages with power and unction of the Spirit, resulting in genuine praying through, and restitution made. Sam and Rhea Childress sang, and God's blessing was upon their ministry in song. The Spirit was manifested in our midst by old-time shouting and testimonies, and souls at the altar practically every night. New members were received into the church. We thank God for all the victories.—R. A. and Dorothy Mathews, Pastors.

Marion, Ohio—First Church recently enjoyed a very wonderful revival with Rev. J. E. Williams and Mr. Jack Bierce as the workers. The attendance and interest were the best the church has seen in recent years. Many souls received help at the altar and the entire church was lifted to new planes of spiritual life. These fine workers won a great place in the hearts of the people. On the last day of the meeting an all-time record was set for Sunday-school attendance with 514 present. Again our people gave a great Easter offering. Without any pledges taken or any pressure exerted, they marched about the altar and laid their gifts there. When the final penny was counted it all added up to \$4,445.72. We were a 25 per cent church last year and hope to make it no less this year.—Lester L. Zimmerman, Pastor.

Conway, Arkansas—We recently experienced a real revival under the anointed and capable ministry of Rev. James McGraw, professor of practices at our Seminary. Brother McGraw has a sound, practical message which appeals to young and old. With more than 200 people to preach to every night, his Heaven-sent messages stirred the hearts of sinners and

blessed the hearts of believers. Gerald Hogan, student at Bethany-Peniel College, lifted our souls with his beautiful spirit in song. He did outstanding work as song evangelist and made a great appeal. The closing service on Easter Sunday was a high point with 28 souls seeking and finding help from God. Brother McGraw spoke to 700 businessmen at Searcy in their sunrise service. The impression he made for the church on those men made me grateful for the privilege of being a Nazarene. Brother McGraw has been invited to return for a meeting next year. Coming to Conway last November, we found a strong church and Sunday school which had averaged 344 for the year. Rev. J. W. Hendrickson, now district superintendent of North Arkansas, did a tremendous work with these good people during the past sixteen years. He built a strong church with an outstanding reputation. It is a privilege to serve such a fine church and we believe that God has a wonderful future for us as we walk in step with Him. At present our Sunday school is averaging around 400. We are crusading for more souls.—Harold Latham, Pastor.

Paden City, West Virginia—Easter Sunday was a red-letter day for our church. Our Sunday-school record was 321; on Easter we had 450 present. We had to turn people away who could not get in. We have a population of 2,700, with eight churches. We had one-sixth of the population of the town in the Church of the Nazarene on Easter. Our Sunday school this month averaged 286. This has been the best of the eight years we have served this church; God has smiled on us. We preached 412 times this last year. We give God the praise and glory for all that has been done, and believe Him for great things in the future.—A. M. Hicks, Pastor.

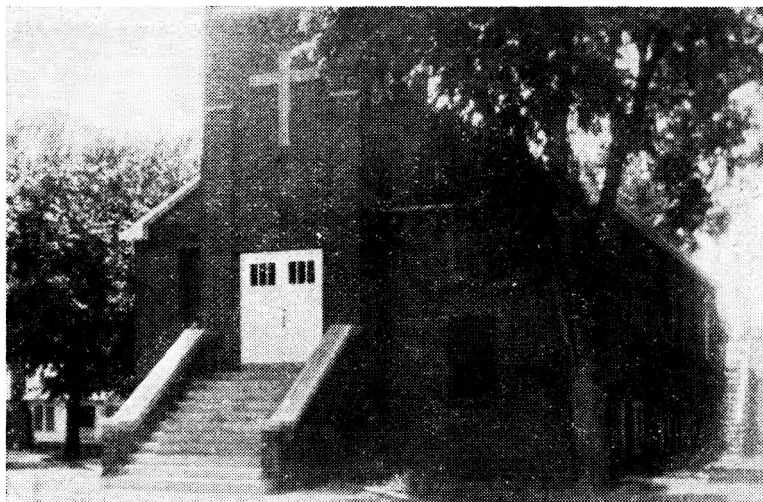
Fredericktown, Missouri—On April 25 we closed one of the best revivals this church has had in many years. Evangelist Nettie A. Miller preached with unction and power; she won the hearts of the people of the town and broke down much of the prejudice against the church. In almost every service there were seekers at the altar and many happy finders. A nice class of seven members was received into the church on the last Sunday morning. On Easter Sunday 170 were present for Sunday school, and the revival tide was running high. Fredericktown has been considered a hard field, with obstacles which have hindered the progress of the work, but God has been helping us. The revival has been far-reaching in its effect on the town and country around as well as the local church. We had 163 new people in the services during the re-

vival. The crowds were good in every service. We are closing our second year as pastor; and after much earnest prayer and visitation, God has broken in upon us and the church has caught the vision and inspiration to march on to victory.—A. L. Roach, Pastor.

Evangelists A. E. and Pauline Miller write: "We are closing our tenth year in the evangelistic field. During the past year we have conducted eighteen meetings on seven districts. We go next to Romney, West Virginia, and, because of a change in our slate, we have an open date, June 29 to July 11. We shall be glad to slate this time with any church desiring a vacation Bible school in conjunction with a revival, or a revival meeting separate from the vacation Bible school. We also have an open date, November 30 to December 12. We carry the full program for the meeting—preaching, singing, music, chalk artistry, and children's work. Write us, 307 S. Delaware Street, Mt. Gilead, Ohio."

Evangelists J. W. and Frances Short report: "We are enjoying our new field of service, and praise God for His many blessings on the churches, districts, good pastors, and splendid superintendents whom we have had the privilege of laboring with during the past months. Leaving the evangelistic conference last January, we have been with the following pastors in holiness conventions and some eight-day revivals: Rev. Eugene Moore at La Junta, Colorado; Pastor Chambers, Little Rock, Arkansas; Rev. Don Jernigan, Rev. Mr. Mumall, and Rev. Walter Thompson of Nashville, Tennessee; and Pastor Ponce of First Church, Columbia, South Carolina. Many were the rich blessings of the Lord on these conventions. God is blessing these fine pastors with souls and victory at the altars. It was a joy to labor with them and their good people. We have also had the privilege of laboring with four of our hard-working district superintendents in home-mission tours: Superintendent Hendrickson of North Arkansas, Superintendent French of South Arkansas, Superintendent Thaxton of South Carolina, and at present we are in a splendid three-week tour with Superintendent Oney of West Virginia. What a privilege to labor with these good, Spirit-filled leaders! They have a vision to build our growing church, and funds have been raised for further advancement. We go next week to Albany (New York) District for nearly two weeks in a district tour with Superintendent Renard Smith; then we are slated for many holiness conventions. I don't think I ever enjoyed preaching holiness more. Pray for us. We praise God for open doors to labor in the whitened harvest fields."

Coming to Eastside Church in July of 1952, we found a loyal group of Nazarenes, willing to do what they could for the kingdom of God. They had built a basement some years before and were worshipping in it. There was a debt of \$5,000.00 on church and parsonage, and a church membership of only 48. But where there are faith, prayers, and works great things can be done. On October 1, 1952, we began to build. Men worked at their regular jobs during the day and worked on the church at night. On Sunday afternoon, April 25, Dr. G. B. Williamson and Dr. I. C. Mathis, district superintendent, dedicated the building. The message of Dr. Williamson brought shouts of praise, but also a deep sense of our responsibility. We now have a main auditorium furnished with oak furniture that will seat 225 people, a lower auditorium that will seat 75 people, pastor's study, seven Sunday-school rooms, rest rooms, and space to make at least two more Sunday-school rooms. Our debt is now \$10,000.00 and is being paid off monthly out of our regular tithes and offerings. We have had some wonderful revivals with many souls finding God. Evangelists who have labored with us are O. S. Free, George Brannon, Royal Schultz, J. V. Langford, L. E. Shaw,



and Harold Thompson. Also we had Bill Byrd, from Bethany, Oklahoma, as singer for two meetings. During a revival in April with Brothers Thompson and Byrd we were able to break a ten-year Sunday-school attendance record

with 155 present. We appreciate the ministry of the good brethren. We have a 10 per cent gain in church membership for this assembly year. We are happy in our work here.—Nolan Culbertson, Pastor.

Evangelist E. J. Miller writes: "Since resigning as pastor of the Alberta Church, Tuscaloosa, Alabama, on April 15, I have been privileged to conduct Easter week services at Yazoo City, Mississippi, where eighteen persons prayed through, and we organized a new church with sixteen members. Nine of these sixteen people prayed through during the meeting. Rev. LeRoy Conrad is the fine pastor; he had the groundwork laid for the revival. At this writing I am in a good meeting at Gulfport, Mississippi, with Pastor Dick Moore and people. Already we have had two good altar services. I will be glad to go anywhere for entertainment and freewill offering, as I plan to continue in full-time evangelism. Write me, Route 2, Box 53, Tuscaloosa, Alabama."

Auburn, California—Rev. O. S. Potter was forced to resign his pastorate in Auburn by a severe illness of four months' duration. Specialists finally had to do major surgery on April 15, but he is now recuperating at his home in Auburn. His many friends will be happy to know that he will remain in Auburn, where he hopes to regain his health fully; by September 1 he will be open for revival work. Brother Potter is highly esteemed by all who know him. He has been a minister of the gospel for twenty-three years, five of which were spent in the field of evangelism. He has been pastor of the Auburn church for the past three years. Coming to Auburn in his place is Rev. Keith L. Grimm, recent graduate of the Nazarene Theological Seminary. He will take over the work here on May 30.—Fern Kratz, Secretary.

Sligo, Pennsylvania—On May 2 we closed a revival with Rev. Thomas S. Fowler and family as workers. In many respects it was a very good meeting; there were some outstanding victories. The evangelist's six children were with us and were an inspiration. Brother Fowler is a fearless preacher of the old type and brought the truth in love. We were well pleased with their ministry. Finances came easily and a nice love offering was given the pastor and wife in honor of their forty-ninth wedding anniversary, April 27.—C. F. Hunt, Pastor.

Evangelists C. W. and Florence Davis report: "We recently closed our ninth revival since January 1. First we were at Ordway, Colorado; then attended the Evangelists' Conference at Kansas City; next to California, at Coalinga, Fontana, Hawthorne, and Lodi. Then we went to Palmdale Church, Tucson, Arizona; to Indianapolis First Church; and on to Bicknell, Indiana. We recently closed at Jackson, Georgia—our third campaign with Brother Ralph Goodwin and his people. In each of these places we enjoyed our labors with the faithful pastor and his people; and at every place God gave us souls; in most places we saw people healed. Some young people yielded themselves fully to God and were called to special service. In some of these meetings people fasted and prayed for souls, and wonderful victories were won. In a recent midnight prayer meeting, a woman was gloriously sanctified at 2:00 a.m. The pastors and people have been kind and co-operative, and God has been faithful. These are busy but happy

days to us in the field of evangelism. We want to be faithful to God, to a lost world, and to the standards of holiness."

Pawnee, Oklahoma—We recently closed a fine revival with Rev. S. L. Sparks as the evangelist. The special music was furnished by talent from the local church. Brother Sparks' messages were delivered under the anointing of the Holy Spirit, and were well received by all. Several people received definite spiritual help; two have been received into church membership.—Kenneth Frey, Pastor.

Evangelist H. W. Slayton writes: "I am now accepting calls for 1955. If you wish a revival date, write me at 237 N. Fifth Street, Elwood, Indiana."

Evangelists Emmett E. and Jewell Taylor report: "Following the Evangelists' Conference in Kansas City, we held a one-week meeting for Brother Rolland at the Will Rogers Field Church, in Oklahoma City. In spite of some severe weather we had a good meeting with some definite victories at the altar. Next at Comanche, where Brother E. R. Houston is pastor, we had what was said to be the best revival in years. Following this Mrs. Taylor was in a meeting at Prairie Queen, near Oklahoma City, with Brother Glen Anderson and I was at Baton Rouge, Louisiana, with the H. C. Suttons. Mrs. Taylor joined me at Baton Rouge for the last week. God gave us souls in both of these meetings. We were then with M. O. Guy at Beebe, Arkansas, where we had a good meeting and set a new record in Sunday school during Brother Guy's ministry there. Then we went back

to Oklahoma with Brother George Pearse at Sulphur. It was a hard battle, but we finally had a good break and, from later reports, the revival is still on. Next we went to Hobart, with Ray Atwood, where we had good crowds and some wonderful altar services. At this writing we are at Miami, Oklahoma, where Arnold Pierce is pastor. It has been a pleasure to work with these fine pastors, and for every victory we give God praise. We have an open date in June, one in July, and one week in August. Write us at P.O. Box 527, Kansas City 41, Missouri."

Live Oak, California—We closed a good meeting Easter Sunday, with Rev. A. L. Cargill as evangelist. A new Sunday-school record was set with 214 in attendance. Brother Cargill is one of the best Bible preachers, and does a lasting work for the church. A good group was received into church membership. Finances came easily and a love offering of \$50.00 was received for the pastor. God is blessing, and the church is on the march.—Fred Berkley, Pastor.

Rev. D. J. Snyder writes: "After spending some twenty years in pastoral and home-mission work, I am entering the full-time evangelistic field after our assembly meets in San Antonio. I will be glad to go to any church for a freewill offering and entertainment. I can also furnish musical program if necessary for small churches. Write me at P.O. Box 867, Lockhart, Texas."

Evangelist E. L. Bryant and wife report: "We are now in our seventh revival since the first of the year. We were with Rev. Murrel Deckard at Franklin, Indiana—our fifth time there. There were forty-six seekers. Then we were with Rev. Russell B. Knudson at Freetown, Indiana; Rev. Robert L. Clay at Amherst, Ohio; Rev. Roy Turner at Cynthiana, Kentucky; Rev. Gerald Fleming at Greensburg, Indiana; Rev. I. D. Horine at Bedford, Indiana; and we are now with Rev. Jack L. Pence at Acton, Indiana. These have all been wonderful revivals with several seekers and happy finders—all wonderful pastors and people to work with, and some of the churches have asked us for a return date. We have some open dates in June, July, and August, and will be glad to go wherever the Lord may call. We go from here to Peniel Church, Louisville, Kentucky. We have been working as a party, but due to ill health our singers had to leave us. We are praying for someone to join us and work full time as singer and musician—a young lady preferred who can play the piano if necessary, and either the accordion or guitar; also lead the singing when the need of the church demands, and sing solos. We would consider two girls. We travel with our three-room house trailer, and if the worker wishes we will share our trailer with her. Any one that may be interested write to us, 612 E. Front Street, Maysville, Kentucky."

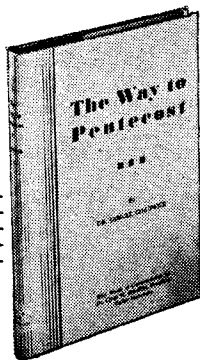
We are glad to report that we have received \$607,720.15 in our Easter Offering as of May 12, which is \$68,897.00 above the amount received in the same number of days last year.

JOHN STOCKTON,
General Treasurer

Newark, Ohio—First Church recently closed a wonderful revival during Holy Week, with our pastor, Rev. C. B. Clendenen, preaching, and Verlin Lee in charge of music. Brother Lee sang in the Spirit of God, and Brother Clendenen preached the old-fashioned gospel under the anointing of the Holy Spirit. The church was revived and souls were saved or sanctified in every service, ending with a great day on Easter Sunday—starting with a sunrise service, breaking the Sunday-school record with an attendance of 393, and with an Easter offering of \$368.00. Rev. and Mrs. Clendenen came to us last July from Troy, where they pastored for eight years. They have been in Ohio for twenty-five years. Since he has been with us we have enjoyed a week of Sunday-school convention with Mrs. Eva Gardner, a revival in September with Rev. Howard Sweeten and Tommy Clendenen as singer, and a week with the Reverend Mr. Pritt in a young people's revival. The church has learned to love the Clendenens and we have extended a three-year call to them, which they have accepted.—Mrs. Charles Fisher, Secretary.

Evangelist Wilson G. Cole writes: "I entered full-time evangelism last March 10. The Lord has been blessing in the past month and I am sure that I am in His will. I began in Gallatin, Tennessee; then to Roanoke, Virginia, East Gate Church; then to Somerset, Pennsylvania; and at this writing I am in Bellevue, Pennsylvania. I pastored since 1941 with the exception of two years in the navy and two years in the evangelistic field. I attended Trevecca Nazarene College. In March of this year I resigned my church at Dickson, Tennessee, where I had served eighteen months and completed one year of a three-year call. Write me at Route 3, Box 12, Dickson, Tennessee."

Victoria, Virginia—We recently closed what is perhaps the most fruitful revival since the church was organized in 1930. The pastor, Rev. James V. Roberts, who is completing his seventh year, did most of the preaching, assisted five nights by Rev. G. E. Wright. The singers were the "Christianaires," a trio of godly and talented young ladies. Much praying characterized the meeting—day praying and all-night praying. Sixty-nine souls prayed through. The attendance averaged 230. The last Sunday 4 aged people from sixty-nine to seventy-six years of age found victory. One man who had been a habitual user of tobacco for sixty-three years gave it up. Six people were added to the church membership. Every department of our church is increasing substantially.—Reporter.



The Way to Pentecost

By Samuel Chadwick

Here is some highly recommended reading for this Pentecost anniversary season. It is an exceptionally clear, well-presented, and most convincing book on the experience of holiness.

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Song Evangelists Calvin and Marjorie Jantz report: "This is our first report since entering the field of song evangelism three years ago. These years have been the most thrilling and blessed years of our lives. We are thankful for the Church of the Nazarene and for the privilege of being associated with such a wonderful people. We have held eighty-two meetings on twenty-three different districts. Space would not permit us to name each of the wonderful pastors and great evangelists with whom we have worked. Truly the people, pastors, and evangelists have been wonderful to us. The Lord has blessed and given us many wonderful revivals. At this writing we are in a meeting in Hutchinson, Kansas, First Church with Pastor Mark Smith and Rev. Ray Hance, district superintendent, as the evangelist. The Lord is blessing and we are having a wonderful time with these grand people. Brother Smith has done a wonderful work here and will be greatly missed. Brother Hance is one of the most wonderful preachers with whom we have ever been associated. In October, while holding a meeting in Smith Center, Kansas, with Pastor Warkentin, I was stricken with polio. Thanks to the prayers of many wonderful friends, the Lord touched my body and we were out of the field only a month. I am not paralyzed in any way and feel that through this time of trial we were drawn closer to the Lord. Surely God is great! It is a joy to be a song evangelist in the Church of the Nazarene. The Lord has given us a good slate and we are praising His name for victory just now."

Evangelist C. B. Hail writes: "I have some open time in the latter part of July and August which I would be glad to fill somewhere in the Central or Eastern states. Write me at 2105 Grange Hall Rd., % U. S. Allen, Dayton 3, Ohio."

Mrs. Lena M. Troesch writes: "Due to ill health and caring for my aged father, I have been out of service for some time. Father went home to be with the Lord; I have improved in health, and now am ready to serve where God directs. My heart burns with the message of full salvation. I have served in the evangelistic field many years, traveled in thirty-eight states, and am an ordained elder on the Southeast Oklahoma District. I will go anywhere for entertainment and freewill offerings. Write me at 320 E. Ercoupe, Oklahoma City 10, Oklahoma."

Indianapolis, Indiana—East Side Church recently closed a wonderful revival with Rev. Roy Lewis as evangelist and Homer and Martha Maddox as singers. God honored the old-fashioned, rugged preaching of Brother Lewis with many seekers and happy finders at the altar, many of them new people. There were four altar services without preaching one night. Wave after wave of victory swept over

the people; no one knows for sure how many were at the altar. All previous Sunday-school records were broken on Easter Sunday with 372 in attendance. The old record was 331; our average for April was 243. A building program is now in progress with the basement walls and subfloor already finished and the rest of the walls going up. This will almost double our capacity. We praise God for the people of the church. It is a privilege to serve them.—Ermel Short, Pastor.

Brandenburg, Kentucky—On Easter Sunday our church closed the best revival in its history, with Rev. Earl E. Blair as evangelist. Brother Blair preached the Word with the anointing of the Holy Ghost and as a result of his labors there were forty-five victories. We praise God for this step forward in our community and trust that with God's continued blessings we will soon see a strong Church of the Nazarene in this community.—O. L. Grisso, Pastor.

Sunday-School Attendance Report

DISTRICT	1953	APRIL	PERCENTAGE
<i>Southwest Zone</i>			
Northern California	13,767	17,239	125
Southern California	9,219	13,022	141
Los Angeles	8,215	10,733	130
Colorado	6,092	7,806	128
Arizona	3,125	4,303	138
New Mexico	2,914	3,665	126
<i>Northwest Zone</i>			
Oregon Pacific	6,600	8,569	130
Northwest	6,127	8,439	138
Idaho-Oregon	5,596	6,704	120
Rocky Mountain	2,281	3,064	134
Minnesota	2,059	2,345	114
North Dakota	1,614	1,982	123
Nevada-Utah	656	1,055	160
South Dakota	783	1,016	130
Alaska	372	865	232
Districts not reporting: Washington Pacific			
<i>Central Zone</i>			
Western Ohio	12,557	17,674	140
Central Ohio	11,544	16,450	142
Northeastern Indiana	8,715	11,328	130
Southwest Indiana	8,669	11,183	128
Illinois	8,076	10,509	130
Indianapolis	7,863	10,402	132
Michigan	7,720	10,374	134
Eastern Michigan	7,552	10,054	133
Missouri	6,960	8,048	116
Iowa	5,779	6,974	121
Chicago Central	4,847	6,226	128
Northwest Indiana	5,060	6,124	121
Wisconsin	2,238	2,862	128
Districts not reporting: Northwestern Illinois			
<i>Southeast Zone</i>			
West Virginia	9,400	11,654	123
Tennessee	6,882	9,151	133
Alabama	6,716	8,608	128
Florida	6,013	7,667	128
East Tennessee	5,493	7,125	130
South Carolina	4,450	5,870	132
Eastern Kentucky	4,437	5,027	113
North Carolina	3,542	4,328	122
Mississippi	2,454	3,279	134
Virginia	2,729	3,388	124
Districts not reporting: Georgia, Kentucky			
<i>Eastern Zone</i>			
Washington-Philadelphia	8,857	11,685	131
Pittsburgh	7,519	10,454	139
Albany	2,942	3,675	126
New York	1,766	2,330	132
Districts not reporting: Akron, New England			
<i>British Isles-Canadian Zone</i>			
Maritime	870	961	110
Districts not reporting: Australia, British Isles North, British Isles South, Canada Central, Canada West			

DISTRICT	1953	APRIL	PERCENTAGE
<i>Southern Zone</i>			
Kansas City	8,045	10,610	131
Kansas	7,340	9,064	123
Southwest Oklahoma	5,862	6,874	117
Northwest Oklahoma	5,755	6,616	115
Dallas	4,791	5,535	116
Northeast Oklahoma	3,829	4,800	125
Southeast Oklahoma	3,876	4,738	122
Houston	2,890	3,977	137
Nebraska	2,708	3,258	120
Districts not reporting: Abilene, Louisiana, North Arkansas, South Arkansas, San Antonio			
Estimated average for April, 1954		436,720	
Gain over last year's average		82,432	
ERWIN G. BENSON, <i>Field Secretary</i> Department of Church Schools			

This year's convention was well attended by both official delegates and friends of the Detroit area. Twenty-three colleges were represented, 10 missionary societies, and 75 affiliates and auxiliaries. Official registration included members of 22 different denominations and residents of 22 states and the Dominion of Canada.

Much interest was shown in the new phase of the program in the form of panel discussions. A separate subject of importance was considered each weekday and proved most profitable.

Preaching at various appointed hours during the day was anointed of the Lord. Ministers on the program were Methodist, Nazarene, Pilgrim Holiness, Free Methodist, Brethren in Christ,

Waterloo, Ohio—We praise God for the wonderful revival we had recently with Evangelist Cloyce Elsea, who preached under the anointing of the Lord each night. His soul-stirring messages brought more than twenty-eight seekers to our altar. Our church is not yet two years old, and the Lord is blessing in a great way. Our membership has increased from 12 to 28, and we recently broke all previous records with a Sunday-school attendance of 104. Our people are encouraged. They gave Brother Elsea a call to return for another meeting. May the Lord have all the praise.—T. H. Arnott, Pastor.

Pastor L. Lee Gaines writes from Belton, Texas: "On Sunday night, April 25, we closed a gracious revival with the Killeen, Texas, church, located at Ft. Hood. There were more than twenty professions of faith in the meeting. Rev. Ivy Bohannon, pastor of this church, has done an outstanding work. He has built a nice brick-veneer building, and they have a wonderful group of servicemen attending their services from all over the nation. They have a wonderful revival spirit in their services. Our entire church should be thankful to God for such a pastor and church where our servicemen are stationed."

N.H.A. Convention

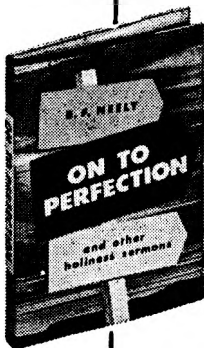
The National Holiness Association closed its eighty-sixth annual convention at Temple Baptist Church Sunday afternoon, April 25, with a public rally attended by almost 3,000 people.

At their business session Saturday, the 138 official delegates elected Dr. Myron F. Boyd as president for the coming year. Dr. Boyd succeeds Dr. Paul F. Elliott, who had held the position for four years.

The Reverend Paul L. Kindschi was elected executive secretary of the association to succeed Dr. H. M. Couchenour, executive secretary for the past four years and president the previous four years.

The National Holiness Association is an organization representing approximately a million and a half like-minded persons who believe and teach the doctrine of a deeper spiritual life as taught by John Wesley.

Old-fashioned Pentecost Preaching



- The Evidence of Pentecost
- Indwelling Sin
- Problems of Carnality
- The Baptism with The Holy Spirit
- Entire Sanctification
- Pentecost Perpetuated

... these are some of the stirring messages on the doctrine of holiness by a pioneer preacher—one who has been closely associated with and influenced by such early leaders as Mrs. Mary Lee Cagle, Dr. J. B. Chapman, and R. T. Williams.

On to Perfection

By B. F. Neely

If you are the kind who appreciates old-time, rugged-truth, holiness preaching—and what Nazarene should not be?—you should be eager to read what Dr. Neely has to say about this Pentecost experience.

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Wesleyan Methodist, United Missionary, and Evangelical United Brethren. Speakers for the evangelistic services at night were Dr. J. C. McPheeters, Dr. T. M. Anderson, Dr. David E. Wilson, and Dr. Myron F. Boyd.

Music throughout the five days was most inspirational. Professor J. Byron Crouse led the congregational singing and was soloist. Professor Greg Larkin directed the combined local choirs, which blessed the hearts of the hearers each night and during the glorious Sunday afternoon rally. Special numbers from other musicians were also enjoyed.

REPORTER

Albany District N.Y.P.S. Convention

The seventeenth annual Albany District N.Y.P.S. Convention was held at First Church in Rochester, on April 15 and 16. Rev. Ponder Gilliland, special speaker, challenged the youth of the district in five soul-searching and motivating messages.

Reports of last year's activities showed an increase in N.Y.P.S. members, the addition of two local societies, and a very successful institute.

The following district officers were elected for the ensuing year: president, Rev. Roy E. Carnahan; vice-president, Rev. John Chambers; secretary, Rev. George J. Douglas; treasurer, Mr.

Elmer H. Brigham; teen-age supervisor, Rev. Stanford Ernest; teen-age members at large, Mr. Carleton Wood and Miss Barbara Crispell.

ROY E. CARNAHAN, District Secretary

DEATHS

JONATHAN COLFAX WOOLDRIDGE was born March 12, 1869, in Dade County, Missouri, and died March 1, 1954, in Mangum, Oklahoma. He was converted at the age of fifteen, and sanctified at a later date. A member of the Methodist church for years, he became a charter member of the Church of the Nazarene at Vinson, Oklahoma, about 1934. He was a devout Christian, faithful to his church with his means and presence until the last three years of his life, which were spent mostly in bed due to a stroke. He is survived by his wife, Lizzie; one son, Alva E.; three daughters, Eric Frances, Rushie Fanning, and Kathleen Worthen; two sisters, Mrs. Mae Mathews and Mrs. Gurtie McShaden. Funeral services were held in his home church at Vinson, and conducted by Rev. A. B. Scudday of Brownfield, Texas, assisted by Rev. L. A. Beasler of Mangum, and Rev. Charley Abercrombia of Vinson. Interment was in Cavecreek Cemetery at Vinson.

RALPH C. HIGINBOTHAM was born on November 13, 1883, near Sabin, Wisconsin, and married Lilly Ann Simmons on March 23, 1919, at Fairland, Oklahoma. He spent most of his young days in Kansas and Colorado, and was a licensed minister at Walsh, Colorado, of the Pilgrim Holiness church. He helped build the church at Walsh, also country Sunday schools. At the time of his death he was a charter member and active worker of the Church of the Nazarene, Lander, Wyoming. He had been an employee at the Wyoming State Training School for almost ten years. He leaves his wife; a daughter, Mrs. J. R. Henderson; and a son, Daniel C. Funeral services were conducted at the Lander church by Rev. A. W. Fee of Lander and Rev. Carl H. Davis of Green River, Wyoming, with burial in Mt. Hope Cemetery.

MISS ELIZABETH WESTERLY, age seventy-three, died on March 10, 1954, after an illness of five months. She was born on July 4, 1880, in Pella, Iowa. At an early age she was soundly converted and later sanctified. After attending the Central Holiness University at Oskaloosa, Iowa, she taught school for several years. Working faithfully with the late Rev. Miss Agnes Frye of Des Moines, Iowa, she was instrumental in starting the First Church of the Nazarene in Des Moines, joining that church as a charter member in July of 1918. Being a Nazarene for over thirty-five years, she had many beautiful memories of the beginnings of the church, but always believed that greater days were ahead. In recent years she was active in Indianola church, teaching the adult Bible class until her illness last October. Her life was a sound and steady example of the sanctified life. Her spirit was optimistic, and her testimony was clear and sure to the end. Funeral services were conducted by Rev. A. D. Foster, and interment was in Indianola.

MRS. KISTNER of Waterloo, Iowa, died on March 2, 1954. She leaves to mourn two sons, Clyde and Earl; and two daughters, Fern and Dorothy. She was preceded in death by her husband, parents, three sisters, and two brothers. Funeral services were conducted by Rev. Robert Earle and Rev. Herbert Deerfield. Interment was in the Fairview Cemetery.

ESTA F. GIBSON McALEXANDER was born September 27, 1885, and died on December 27, 1953. She was married to A. B. McAlexander on November 1, 1902. She was converted at the age of thirteen years and she loved and served her Master faithfully. She was a charter member of the Church of the Nazarene at Ft. Recovery, Ohio, along with her husband, and she was faithful to the church until her death. She was the beloved mother of eleven children, five of whom are living. She also raised one granddaughter from birth. She is survived by her husband, A. B. McAlexander; two sons, Charles and Robert; three daughters, Mrs. Robert Luce, Mrs. Ermal Smith, and Mrs. Russell E. Smith; and the granddaughter, Ruth Dilworth. Funeral services were conducted in the Ft. Recovery church by the pastor, Rev. R. V. Gardner, assisted by her son-in-law, Rev. Russell E. Smith, of Wauseon, and a former pastor, Rev. G. E. Schell.

MINNIE L. HAWKINS was born on September 18, 1871, in Bates County, Missouri, and died January 10, 1954, at Tacoma, Washington. She loved the church and her Lord from early childhood. She was married August 28, 1895, to Samuel O. Hawkins, and came to the West Coast in 1899. The family moved to Walla Walla, Washington, in 1906, and were among the first members to join the Church of the Nazarene there in 1910. Mrs. Hawkins was sanctified at a camp meeting in Walla Walla. Since 1933 she had been a faithful member of the Tacoma church. She served on the board of stewards nearly the entire time of her membership. On the Sunday preceding her death she was in both morning and evening services. She was always kind and helpful to others. She was constantly praying for her family, friends, and the unsaved. Funeral services were held at First Church, Tacoma, with the former pastors, Rev. V. W. Anglin and Rev. Arthur B. Cook, officiating. Interment was at Mountain View Cemetery, Walla Walla. Rev. R. W. Jackson had charge of this final service. Survivors include one sister, Mrs. Leona Hines; sons, Everett, Harold, Rev. Floyd W., and Paul; also one daughter, Bethel Harrison.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Samuel L. Sparks, pastor of our church in Wellington, Texas, is entering the field of evangelism following our district assembly. He has been a fine and successful pastor in the church for many years, having pastored in Oklahoma, Kansas, Nebraska, and Texas. He has served well our Wellington church for the past three years. Brother Sparks is a splendid preacher, carries a burden and passion for souls, is a tireless worker, and I heartily recommend him. He has open time following our assembly, and I trust that our pastors and churches will keep him busy.—Orville L. Jenkins, Superintendent of Abilene District.

Rev. C. Wesley Brough, pastor of our East Ridge Church in Chattanooga, has announced his plans to enter the evangelistic field following our assembly in August. Brother Brough has served this church faithfully for three years, but feels that God is definitely leading him to evangelism. He has cooperated wholeheartedly with the district and general program of our church and is an effective evangelist with a message that will help any church. I am happy to recommend him to our pastors and churches and trust we will keep this good man busy.—Victor E. Gray, Superintendent of East Tennessee District.

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By J. Paul Taylor

A distinctively different approach to the dynamic theme of Pentecost!

In discussing this subject, the author, a bishop in the Free Methodist church, has chosen such musical terms as keynote, prelude, tuning, instruments, symphony, program, crescendo, appreciation, martial, air, nocturne, swan song, and oratorio. The result—a book of valuable devotional emphasis and vivid spiritual insight.

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Rev. H. A. Casey is an elder in good standing on the Florida District, and after several years of successful pastoring he is re-entering the evangelistic field June 15. He can care for the singing and the preaching. He loves God and souls, and will be a blessing to any congregation. Address him, 1801 N.E. Madison, Oklahoma City, Oklahoma.—John L. Knight, Superintendent of Florida District.

WEDDING BELLS—Miss Rosemary Frey of Schuykill Haven, and Mr. Ira C. Boyer of Cressona, Pennsylvania, were united in marriage on April 24, at the Church of the Nazarene in Schuykill Haven, with the pastor, Rev. Mildred Hoffman, officiating.

BORN—to Rev. and Mrs. Marion Jones of Cuba, Illinois, a daughter, Janine Ranea, on April 19.

—to Mr. and Mrs. Lewis R. Thompson of San Francisco, California, a son, Mendell Lones, on April 8.

ADOPTED—by Rev. and Mrs. Cleo D. Elsberry of Norris, South Dakota, a son, David Ray, born April 16.

—by Mr. and Mrs. Ralph E. West of Waco, Texas, a son, Larry Ralph, born April 18.

SPECIAL PRAYER IS REQUESTED by a Nazarene brother in West Virginia, that God will heal him of stomach and other intestinal difficulties;

by a preacher in Arizona, that God "will touch my companion's body and relieve the suffering";

by a friend in Missouri for a man in Washington state who is desperately in need of God;

by "a hungry heart" in Nebraska, that "my husband will get peace in his heart and see things as they really are"—also that our whole family will seek God and His saving grace before it is too late—"I want to be true but it is so hard . . .";

by a lady in Alabama for her husband, who is an alcoholic, that he may be saved—married less than a year, but he is spending hundreds of dollars for liquor;

by a Nazarene mother in Ohio, that God's will may be done in her life, that she may always put God first, also for the salvation of her wayward children—one son is AWOL from service, that he may go back before it is too late—also that he may be able to keep her health and thus be able to work and meet her pledges to the work of God's kingdom;

by a lady in Iowa, that she may be true and always live for God;

by a lady in Indiana for herself, also for "some urgent unspoken requests";

by a Nazarene lady in Michigan for their pastor, who is ill and in the hospital, that God may touch and heal him; also for her mother, who has been ill for seventeen years and is confined to a wheel chair, that the Lord will relieve the pain and help her to walk again;

by a lady in Illinois, that all misunderstandings may be wiped out and reconciliation be brought about with a friend; also that God will undertake in a problem as to a difference of opinion between herself and her family;

by a Nazarene brother in Pennsylvania for several urgent requests;

by a local Nazarene preacher in California, that God will heal him of a serious back ailment (doctors say they cannot help him), that he may be able to serve the Lord better;

by a Nazarene mother in Arizona for herself and her son; also for a Christian friend whose husband has been in the hospital since last October, and they have two school-age children, that God may undertake for them in a special way in helping to meet their daily needs.

District Assembly Information

FLORIDA—Assembly, June 1 to 3, at the Calvary Baptist Church, West Cleveland and Osceola Streets, Clearwater, Florida. Entertaining pastor: Rev. Ben F. Marlin, 1103 Grove St., Clearwater. Dr. Hardy C. Powers presiding.

NEBRASKA—Assembly, June 2 and 3, at the Church of the Nazarene, Fifth and Saunders, Hastings, Nebraska. Entertaining pastor: Rev. Thomas Burton, 2009 W. Sixth St., Hastings. Dr. D. I. Vanderpool presiding.

SOUTHERN CALIFORNIA—Assembly, June 2 to 4, at the Church of the Nazarene, 1602 N. Ross Street, Santa Ana, California. Entertaining pastor: Rev. Andrew Young, 1324 W. Ninth, Santa Ana. Dr. Samuel Young presiding.

ROCKY MOUNTAIN—Assembly, June 10 and 11, at First Church of the Nazarene, Third Avenue North at 33rd Street, Billings, Montana. Entertaining pastor: Rev. Murray J. Pallett, 444 Yellowstone Ave., Billings. Dr. D. I. Vanderpool presiding.

ALASKA—Assembly, June 16 and 17, at the Church of the Nazarene, Tenth and Noble Streets,

Fairbanks, Alaska. Entertaining pastor: Rev. Robert W. Sheppard, 1006 Noble, Fairbanks, Alaska. Dr. Hardy C. Powers presiding.

NORTHWEST—Assembly, June 16 to 18, at First Church of the Nazarene, Nora and Wall Sts., Spokane, Washington. Rev. P. J. Bartram, entertaining pastor. Dr. G. B. Williamson presiding.

NEW ENGLAND—Assembly, June 22 to 25, at Wollaston Church of the Nazarene, 37 E. Elm Ave., Wollaston, Massachusetts. Entertaining pastor, Dr. J. Glenn Gould, 29 Dunbarton Road, Wollaston. Dr. Hugh C. Benner presiding.

NORTH DAKOTA—Assembly, June 23 and 24, at the District Campgrounds, Sawyer, North Dakota. Entertaining pastor: Rev. Robert Kinnersley, Velva, North Dakota. Dr. G. B. Williamson presiding.

SOUTH DAKOTA—Assembly, June 23 and 24, at Church of the Nazarene, 9th and Lawlor, Mitchell, South Dakota. Entertaining pastor: Rev. E. A. Kincaid, 114 East 9th, Mitchell. Dr. Hardy C. Powers presiding.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers

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

Assembly Schedule

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

G. B. Williamson

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

Assembly Schedule

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

Samuel Young

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

Assembly Schedule

Southern California	June 2-4
Alabama	June 30—July 1
Central Ohio	July 14-16
Minnesota	July 21-22
Eastern Kentucky	July 28-29
Illinois	August 4-6
Houston	August 25-27
South Arkansas	September 8-9
North Arkansas	September 15-16
Georgia	September 22-23

D. I. Vanderpool

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

Assembly Schedule

Nebraska	June 2-3
Rocky Mountain	June 10-11
West Virginia	July 2-3
Colorado	July 7-8
Eastern Michigan	July 21-23
Western Ohio	July 28-30
Kansas	August 4-6
Iowa	August 11-13
Louisiana	September 1-3

Hugh C. Benner

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

Assembly Schedule

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



SERVICEMEN'S CORNER

CHAPLAIN J. Lowell George (air force) writes: "Whenever a death occurs which involves personnel of this base, it is the chaplain's responsibility to break the news to the family, if they live near the base. This task was mine twice during the month because of aircraft accidents. It is always a staggering blow to the wife and children. The horror of night floods in with the terrifying knowledge of a tragic loss. As soon as the situation eases a bit, I ask for the privilege of prayer. God has never failed to draw near in His love, mercy, and grace. Jesus is the only answer in all of life's joys and sorrows.

"I often wonder if we fully realize the serious risks involved in the defense of our way of life. The cost comes high in money, life, and tragic situations. The wives and families return to their home towns to make some difficult adjustments. Pray for those, though unknown to most of us, who have invested so much in our security."

"This is a call for all Nazarene military men in the Pusan, Korea, area to rally around. Experience shows most are unable to locate the Pusan Church of the Nazarene. I know one soldier who searched two months unsuccessfully. I myself required one month, and I was the first American to visit the church.

"Soldiers, airmen, marines, and sailors may learn of the church by calling me on the military telephone, Pusan 1688; ask for Colonel Shaw. Relatives and pastors who have people in this area should send that information to them, for very few receive the HERALD directly here.

"Relatives and pastors can send gifts for the Korean Nazarenes by mailing them to their own people at their current Army Post Office, or they can mail them to me at my address. Also, packages may be mailed to Rev. Robert Chung, Nazarene Mission, P.O. Box 60, Pusan, Korea. Soap, needles and thread, women's sanitary equipment, clothing, and cloth are especially needed. Items for babies are very desirable and candy very welcome.

"We have about 100 children and 30 adults in a new building."

—COL. ROBERT H. SHAW

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APO 59, % Postmaster
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May 26, 1954

Nazarene Theological Seminary Painting

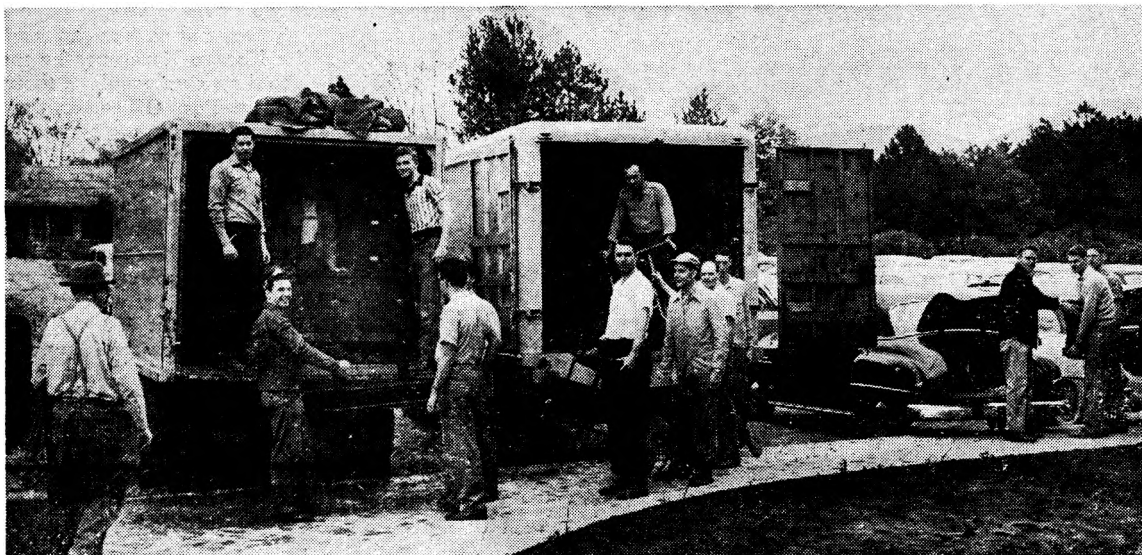


FACULTY and STUDENTS voluntarily donate over \$3,000.00 in work of cleaning, painting, and moving in three week ends.

The Nazarene Theological Seminary is now in its new building.

The Seminary desperately needs the balance of the money allocated to the churches for the building. Interest in the campaign is better than for some time. Every church should plan to pay up NOW.

Watch for the Honor Roll of Districts which are paid in full in the campaign, which will appear in the HERALD in the near future.



Moving