



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

March 24, 1954

Mountain Models

General Superintendent Vanderpool

THE FINEST and best of life's patterns are found in high spiritual plains and in mountaintop experiences.

Amid the lightning, thunder, and smoke of Mount Sinai God revealed to Moses the detailed pattern of the Tabernacle which he should build. When Moses came down to the lower levels amid the grind, heat, and toil of the commonplace and endeavored to translate the mountain pattern into a Tabernacle with its detailed appointments, the Lord admonished him again and again, "See, . . . that thou make all things according to the pattern shewed to thee in the mount."

For worship, beauty, durability, adaptability, and symbol, the pattern was perfect. There was nothing included that did not have a purpose. Anything added to it would have been superfluous and ultimately a hindrance. The pattern included dimensions, positions, colors, materials, methods (twined, woven, dyed, beaten, inlaid, and overlaid). What difference did it make so long as they had a tabernacle? It made all the difference in the world!

The Tabernacle was to be a focal point of supreme interest to God and man. A cloud of glory was to overshadow it, manifesting the Divine Presence night and day. The glory of

the Lord was to fill it. This glory was to be a source of protection, assurance, and guidance for God's people. Moses' big task was to keep experienced builders who labored in lowlands and who followed inferior building methods from injecting some of their theories and plans into the construction of this Tabernacle. Moses knew that the glory of the Lord would not descend if the Tabernacle was not erected according to the plan shown him in the mount. He felt it was empty and foolish to have a Tabernacle at all if they could not have the glory of the Lord. Nothing else really mattered to him.

Our great task today is to translate into everyday living the standards and convictions which God revealed to the church fathers and which have appealed to us when we were alone with God or lifted by some mountain-peak experience. Retaining "Mountain Models" while living among the tensions and fevers of our day or serving amid the mundane and commonplace about us is really the test of our soul fiber.

Dr. Bresee's most frequent exhortation was, "Keep the glory down." Faithfully following through according to the "Mountain Model" brought the glory in Moses' day and it will bring the glory down in our day.

TELEGRAM

Indianapolis, Indiana—Great missionary convention on Indianapolis District; Dr. Samuel Young, Mrs. Louise Chapman, Rev. C. S. Jenkins, Rev. Ronald Bishop, and Rev. Enrique Rosales at their best. Great messages, good crowds, wonderful spirit. Indianapolis First Church voted to pay a tithe of all income into the General Budget above all special giving. For years they have been a 10 per cent church, and last year they gave over 15 per cent for missions—this should make them a 20 per cent church. Thirteen 10-per-cent churches on the district at this time; expecting others to be soon. District is advancing, God is blessing.—LUTHER CANTWELL, District Superintendent.

NEWS IN BRIEF

Rev. Robert A. McCann, retired Nazarene elder of the Indianapolis District, recently celebrated his ninety-eighth birthday. Brother McCann, who was a charter member of Indianapolis First Church, still attends church regularly, and gives a radiant witness to the saving and sanctifying grace of Christ.

Rev. E. J. Miller, pastor of the Alberta Church, Tuscaloosa, Alabama, since November of '51 is resigning to enter the field of full-time evangelism.

Mr. and Mrs. Frank Johnson of Paulding, Ohio, will celebrate their golden wedding anniversary on Sunday, March 28. Mrs. Johnson has been a faithful member of the Paulding Church of the Nazarene for several years.

THANKS—to our many friends who remembered us on our fifty-first wedding anniversary.—Mr. and Mrs. W. D. Parsons, Nampa, Idaho.

Rev. R. Orville Sampson has resigned as pastor of the church in Zillah, Washington, to accept the appointment by Dr. R. J. Plumb, district superintendent, to the pastorate of the Barstow, California, church—effective March 21.

Mr. and Mrs. Leo L. Lyford, members of First Church of the Nazarene of Los Angeles, celebrated their seventy-first wedding anniversary on February 15, 1954, also the fifty-first year of their membership at First Church. They have four daughters living, eight grandchildren, and eleven great-grandchildren. The Lyfords have been subscribers to the HERALD OF HOLINESS for many years.

Rev. J. R. Spittal has resigned as pastor of the Grandview Church, Vancouver, to accept a call to pastor the church at Penticton in the Okanogan Valley, British Columbia.

Pastor Dick Moore sends word from Gulfport, Mississippi: "On March 7 closed revival with Evangelist Joel Danner; new record for Sunday-school attendance reached; forty-one members received on profession of faith; unanimous recall for pastor for three years; finances came easy."

Mr. Howard Neumann, a Nazarene layman who is account executive for the Lowe-Runkle Advertising Agency of Oklahoma City, Oklahoma, received the annual award of the Oklahoma City Advertising Club for "The Outstanding Sales Person of 1953" for Oklahoma City. Converted in Oklahoma City First Church, he is an active member of College Church, Bethany, Oklahoma, where he now lives. The award was presented at a joint meeting of the Advertising Club and the Chamber of Commerce.

It has been God's will from the beginning that we should be holy. It was not an afterthought by which He hoped to "patch up" our conversion. Regeneration is, in itself, a perfect work, planting within the soul the germ of eternal life. Sanctification is entirely distinct, removing from the heart-soil all roots of bitterness, that the divine germ implanted at regeneration may develop in perfect symmetry.—IVA D. VENNARD.

HERALD OF HOLINESS

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Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. LUNN, Manager; 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second class matter at the post office at Kansas City, Missouri. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. Printed in U.S.A.

Reporting Results

From the 1953 Statistics

The per capita giving of the ten highest districts in the Church of the Nazarene is as follows: Alaska, \$354.15; Chicago Central, \$163.39; South Dakota, \$159.40; Canada Central, \$158.82; North Dakota, \$157.14; Northwestern Illinois, \$155.26; New York, \$154.95; Rocky Mountain, \$150.32; Kansas, \$149.16; Arizona, \$145.16.—Office of the GENERAL CHURCH SECRETARY.

A FRIEND—

*A friend is one
Who knows your faults,
And cares, and loves
You still.*

—F. C. NICHOLSON

THIS EARTHLY HOUSE

By Jessie Whiteside Finks*

The vine at the back door has been there for some time. It is no longer smooth and supple as when it was young. I note this as I reach for the railing when I come in with groceries, and smile . . . for my tendons are no longer young!

And hair once brown . . . with high lights . . . is now touched with gray. However, I am not hurrying to the beauty parlor for a purple or blue "rinse." I know that God planned this crown for furrowed faces. It is as natural as the wave's white crest after the tempest . . . so I shall wear it!

Bifocals are a blessing when the earthly is no longer clearly etched. But we do not need them to see the moon riding high in the heaven and myriad stars in beckoning wonder. There is no doubt but that He planned it so. This earthly house must fail, but . . .

*When our work on earth is through
And sightless eyes see heaven's blue,
Our souls will soar from Pisgah's
height*

To joys beyond! No sin! No night!

*Shelbyville, Illinois

Because Jesus increased in favor with God and man, He has shown us that the question of serving God and our fellow man is not a matter of either God or man, but ideally both God and man.—DALE B. WORCESTER.

Eternal Security—Is It Scriptural?

By David J. Tarrant*

As a good Nazarene I believe wholeheartedly in the Bible doctrine of eternal security. With the Apostle Paul I can say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). I know that there is no qualification to His ability, power, or faithfulness; and yet at the same time I cannot open my Bible without seeing that scripture after scripture indicates that *my security is conditional*.

So, when folk say to me, "Do you believe 'once saved, always saved'?" I reply in words I once heard used by saintly George Hart of Glasgow, "Yes, if you're always saved!" There is always an "if" when God speaks about eternal security. I Cor. 15:2 states, "By which ye are saved, if ye keep in memory what I preached unto you." Col. 1:22-23 says that He will "present you holy and unblameable . . . if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel." See also I John 2:24 and II Pet. 1:10.

The issue then is really this: "Is *unconditional* eternal security scriptural?" This is a subject of great importance, as there are so many today who profess to be Christians, while living careless lives, resting on the fact of a past conversion. If you challenge a Calvinistic teacher about this question, he will invariably quote one of two scriptures, which certainly seem at first sight to favor the "once saved, always saved" doctrine. One of these is John 10:28; the other John 3:36, in quoting which the word "hath" is emphasized. But before accepting these as proof texts we must ask, "Who are *my sheep*?" and, "What is meant by *believeth*?"

As the context clearly shows, the Lord's sheep are those who enter by Him into the fold of God—those who are not drawn away by thieves and robbers, who hear His voice and follow Him, who are obedient. And as for the meaning of believing in Christ, the Bible shows this belief to be a faith that affects the affections ("With the heart man believeth"—Rom. 10:10), and a faith that affects the actions ("Faith, if it hath not works, is dead"—Jas. 2:17). So we see that the people spoken of in these verses are believers whose faith is seen in their devoted and obedient walk.

There is not a single blessing we can receive from God that has not some practical condition attached to it. Do we seek forgiveness? Then, "if ye do not forgive, neither will your Father" (Mark 11:26). Do we seek to be disciples of Jesus Christ? Then we are reminded that "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). Do we desire to belong to God's family? Then

we shall hear Jesus say, "Whosoever shall do the will of my Father . . . the same is my brother, and sister, and mother" (Matt. 12:50). Do we desire to partake of Christ? Then the conditional promise is held out to us, "We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end" (Heb. 3:14).

The parables of Jesus bear witness to the same truth. In the parable of the sower we read of some who hear the word, "and anon with joy receiveth it." May the receiver now congratulate himself that, having believed, he "hath" an unforfeitable salvation? No, indeed, for we find that these have no part in the harvest, because of the premature failure of their faith. In the parable of the talents and that of the pounds we read of the "unprofitable servant"—a servant, indeed, entrusted with the same stewardship as his faithful fellows, yet on account of his unfaithfulness deprived of his God-given dower, and cast into outer darkness to share the portion of the hypocrites.

The teaching of the Epistles follows the same line. Writing to the Corinthians, Paul tells of the fathers who, after they had been baptized (by faith—see Heb. 11:29) in the Red Sea, and had in type eaten and drunk of Christ, were on account of their apostasy overthrown in the desert. The writer to the Hebrews speaks of the falling away of those once enlightened and made partakers of the Holy Ghost (Hebrews 6); of those who sin willfully after they have received the full knowledge (lit.) of the truth (Heb. 10:26) who shall be visited with certain judgment and fiery indignation; of those who "draw back unto perdition" (Heb. 10:39); and of "brethren" who on account of an evil heart of unbelief finally depart from the living God (Heb. 3:12).

The Apostle John, usually accounted as the Apostle of Love, is no less definite in stating the possibilities of apostasy. He speaks of a "sin unto death" which a praying Christian may see his *brother* sin, which is apparently beyond the power of recovery. To the man outside of Christ, every sin is a sin unto death (Rom. 6:23); but for the believer in Christ, "there is a sin not unto death," that is, the sin not committed in willful defiance of God's authority.

"But if these things be true," someone will say, "is there any such thing as security for eternity? Can anybody be sure of a place in heaven?" Yes, assuredly; for to Joshua, God's faithful servant, God said, "I will not fail thee, nor forsake thee." To Abraham, after the supreme test of faith, God

Our sons and daughters, brothers and sisters on the mission fields are looking to us for the tools with which to accomplish their tasks. April 18 should provide some of those tools.

*Pastor, Portsmouth, England

swore by himself, "Blessing I will bless thee." To the Philippians, because of his experience of their fellowship in his bonds and in the defense of the gospel, Paul could say he was "confident . . . that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

It is certainly true of Christ's true sheep, that is, those who hear His voice and follow Him, that they "shall not perish." To all who truly believe in Jesus Christ with a present tense, active, obedient faith, it is a living reality that they *have* now the life of eternity, and that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39).

"This Grace Also"

*By Earl C. Wolf**

GIVING is a grace. This is the truth that Paul sets forth in his classic treatment of giving and church finance in II Corinthians 8 and 9. "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also" (II Cor. 8:7). Here Paul clearly indicates that liberality is a fruit of the Spirit.

If the professed Christians of the present church world would study and practice the teachings of Paul on giving, the church of our day would be transformed. Paul takes us back to God, for it takes the grace of God to uproot the sin of selfishness and replace it with the beautiful flower of liberality. You can give without grace, but you cannot have the adequate liberality of a New Testament church without the grace of God. The Macedonians gave as they did to the offering for the Jerusalem Christians because God was back of their generosity.

The stewardship attainments of the Church of the Nazarene are not due fundamentally to a stewardship training program. Recent statistics from Dr. S. T. Ludwig reveal that our giving for 1953 is the largest in the history of our church, thirty and one-half millions of dollars, or a per capita giving of \$118.13. The dominant passion of our church has been holiness evangelism, for we have believed that our first task is to help people to be holy in heart. If men are truly holy in heart, then there will be the fruit of the Spirit in their lives.

An aggressive, spiritual fellow minister of an older denomination was speaking of things his people ought to be doing. He remarked, "They will not do those things until first they are converted." True giving springs from love, just as

God's gift of His Son was the result of love. "For God so loved . . . he gave." Giving is Christlike. We need to look again at Calvary and remember that God redeemed the world by giving.

What a people, those Macedonians! They had suffered much affliction for their faith, but their trouble did not drown their joy in the Lord. Their testimony and liberality flourished in spite of their destitute circumstances, because they were not giving out of their surplus, since they were not a wealthy group like the Corinthians. The great bulk of church finance does not come from a few millionaires whose gifts are cheered, but from the faithful of poor and moderate circumstances.

The Macedonian Christians "first gave their own selves to the Lord." All true giving begins in personal consecration and devotion and that is the reason this people's giving was spontaneous; "They were willing of themselves." To surrender entirely to Jesus Christ is to know no other shrine, to cast out all idols, and to permit nothing else to occupy the place in our allegiance and affections that the Master should have.

The giving of the Macedonians was an example for good to their fellow Christians at Corinth. Consistent, faithful giving is a testimonial of a constant and abiding faith in Jesus Christ. A right example in stewardship is a basis for guidance and inspiration to other Christians. When there is grace in one life, it encourages like grace in another.

The Master's eye is on the treasury. Christ judges gifts by intent, and evaluates them, not by their monetary worth, but by their heart values. This truth is most comforting to devout and earnest Christians whose ability to give is far below that of others. We need not come unto condemnation when we have given according to our ability.

Paul, however, did not overlook the value of training and guidance. That is one of the reasons we have his classic writings on Christian stewardship. Let us notice seven great truths in Paul's appeal to the Corinthians:

1. Liberality is one of the graces of the Spirit (II Cor. 8:1, 7).
2. Giving is a proof of the sincerity of one's love (8:8).
3. Christ's example provides inspiration and motivation for our giving (II Cor. 8:9).
4. The determining factors in giving are a willing mind and the ability to give (8:12).
5. The law of the harvest applies to our giving (9:6).
6. There is spiritual compensation for our liberality (9:7-9).
7. There must be gratitude to God, who is the very Source of our giving (9:15).

Let's take another check of those graces that ought to be found in the Spirit-filled life. Christian character is incomplete unless there is present with the other graces that fruit of liberality. "See that ye abound in this grace also."

*Pastor, Oxford, Pennsylvania

Giving to promote the gospel is like buying life insurance for the nation. Don't forget the Easter Offering.

Our Priceless Heritage

*By Hazel Lee**

IT WAS my last few hours in Rome. We were to fly to India that evening. I felt saturated with beauty and magnificence. I had gazed in fascination at the truly great paintings of the masters. The tapestries, mosaics, sculptures, jewels, and architecture were wonderful. I had walked miles through cathedrals of exquisite beauty. The Pantheon, Triumphal Arch, palace of Caesar, Circus Maximus, huge fountains of Bernini, ancient Roman ruins were now realities of breathtaking dimensions.

But now with my son Gary in an old taxi, I was rumbling along the Appian Way. (Because of the younger children, my husband and I had to take our trips separately.) I gazed at the tombs of the famous Roman families of long ago which line the Appian Way; I also saw the ruins of the old aqueducts. But my mind was not on these things—I was thinking back to the time when a prisoner was coming along this road, straining his eyes, not for a glimpse of the beautiful city, but for the group of Christian brethren awaiting him “whom when Paul saw, he thanked God, and took courage.”

I also thought back to the evening before when we stood in the dark Mamertine Prison, a stone's throw from the Forum, where this same prisoner spent the last months of his life. As I stood in that damp dungeon I could almost hear the ancient walls whisper those triumphant, poignant words of Paul as he wrote to Timothy, “I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith” (II Tim. 4:6-7). Here were courage and faith supreme. Little did his jailers realize that their insignificant-looking prisoner was writing words in living letters of immortality, forever a part of the Christian faith.

We stopped at a secluded place along the Appian Way and went from the bright noon sunshine down into one of the ancient catacombs. The dampness chilled one to the bone. We followed the guide through a labyrinth of narrow passages along the sides of which were the crypts of the buried Christians. All along the passageways, along with their prayers, hopes, and doctrines, the sign of the fish was scratched or dug into the walls. The flaming torch in the hand of the guide was all the light there was. Darkness closed in on every side. How easily one could become lost in this never-ending maze! How could human beings exist in such darkness and coldness? What

an appalling “cradle” for Christianity! As I stepped back into the blinding sunshine, my mind was numb from the impact of the knowledge of what these catacombs stood for in the early days of Christianity before Constantine triumphantly placed the cross over the heathen temples of idolatry. Outside the walls of Rome, in the depths of the earth, lie the bodies of those who “loved not their lives unto the death,” of whom the world is not worthy; nor am I.

We rode on for some time until the car was at the gates of an old monastery. It was not an ordinary monastery, for in this sacred spot over 10,000 martyrs had laid down their lives for their Lord. Among that 10,000 was St. Paul. As I walked down the path so many trod for the last time, my thoughts were solemn. What were Paul's thoughts as he walked this old path, so soon to change things terrestrial for the celestial? Did the sun shine brightly that day as it was now? Were the leaves a cool, shiny green, making sheltering shadows for him as he walked along? The guide chattered on, but my mind was centuries away. I wept as I reached out and touched the old chopping block on which so many were “slain for the word of God, and for the testimony which they held” (Rev. 6:9). As I climbed back into the taxi I was suffocated with emotion. I left a portion of my heart's gratitude forever there in that quiet old monastery where the voices of those who died yet speak.

After going through many more miles of country road, we made our last stop before the entrance of one of the most magnificent cathedrals in the world. It was empty at this noon hour and all the more stupendous because of its hollowness. The huge center hall was held up by eighty columns, six of which were pure alabaster, the rest marble. The alabaster windows transformed the light of the sun into a golden radiance. The canopy at one end of the cathedral is called “a very precious jewel of mediaeval architecture.”

But these were not the things I had come to see. I quietly walked to the chancel arch under which

BUILDER'S CREED

By Mary Joy Dunlop

*Let me build a precious life,
And a heavenly place,
Follow well the Master's plan;
He will give me grace.*

*Let me follow God's own plan;
Let Him have His way.
Be the clay in His great hand—
Only yielding clay.*

*I would not think of worldly goods,
But build with love and prayer.
Trusting only in the Lord,
Would I build with care.*

*Nazarene Missionary, Basim, Berar, India

lay the mortal remains of St. Paul. Here is the one and only altar in Rome where I knelt. Nor did I pray to saints or apostles, but to the One for whom Paul gave his life, to the King of Kings and Lord of Lords, the Master of life and death, through whom Satan and sin, sorrow, and suffering shall one day be forever banished from the earth. Here, near to the dust of St. Paul, I wept freely as I vowed anew to be "faithful unto death" and to "keep that which is committed to . . . [my] trust." A few hours before flying into the night over the Alban hills of the "eternal city" toward India and my second term as a missionary, I repeated the words of this pioneer missionary, "Who shall separate us from the love of Christ? shall . . . persecution . . . or sword? . . . Nay, in all these things we are more than conquerors through him that loved us" (Rom. 7: 35-37).

I shall never be the same again. How could I?

And dare we, *dare we* treat this our privilege in Christ carelessly—a gift so freely given from the broken heart of Christ on Calvary, a gift from the dark prison walls, from the moldy, twisted paths of the catacombs, from the chopping block and instruments of torture all over the world? O God in heaven, open Thou our blinded eyes, and help us to see how dearly was bought this our priceless heritage in Thee.

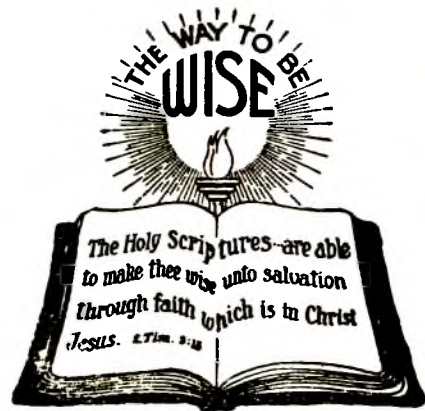
What the Bible Is in Itself (I)

*By John T. Donnelly**

IF THE Bible is God's voice to every man that has ears to hear, it is for every man by himself, and for himself, to seek to understand it, and to extend the benefit he may have received. Qualification for this comes with enlightenment. As soon as a man understands and believes the gospel, he is bound to lend himself as an instrument for its diffusion. The command is direct from the Lord Jesus Christ himself: ". . . let him that heareth say, Come" (Rev. 22:17). The example of the early Christians affords unmistakable illustration of the meaning of the command: "Therefore they that were scattered abroad went every where preaching the word" (Acts 8:4). The apostolic teaching inculcates the common-sense view that the truth of God is designed to make propagandists of all who receive it.

Therefore, we should ascertain what the Bible teaches. We want to know what the Bible is in itself, and on what principles it is to be understood. On the first of these points we must take much for granted. We assume that the Bible is a Book of divine authorship. Our present duty is simply to look at the structure and character of the Bible as a Book appearing before us, with a professedly divine character taken for granted.

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



Looking at it in this way, we first discover that the Bible really consists of a number of books written at different times by different authors.

It opens with five books, familiarly known as the "five books of Moses," a history written by Moses of matters and transactions in which he performed a leading personal part. This history occupies a position of first importance. It lays the basis of all that follows. Beginning with an account of the creation and peopling of the earth, it chiefly treats the origin and experience of the Jewish nation, of whom Moses says, ". . . the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth" (Deut. 14:2). The five books also contain the laws, very elaborately stated, which God delivered by the hand of Moses for the constitution and guidance of the nation.

It has become fashionable, under various learned sanctions, to question the authenticity of these books, while admitting the possible genuineness of the remaining portions of the Sacred Record. Without attempting to discuss the question, we may remark that it is impossible to reconcile this attitude with allegiance to Christ. You cannot reject Moses and accept Christ. Christ endorsed the writings of Moses. He said to the Jews by the mouth of Abraham in parable: "They have Moses and the prophets; let them hear them. . . . if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:29-31). It is also recorded that when He appeared incognito to two of His disciples after His resurrection, ". . . beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27).

Further, he said, ". . . had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:47.) If Christ was divine (and we do not question this fact), this sanction of the Pentateuch by Him settles the question: if the Pentateuch (the five books of Moses) is a fiction, Christ was a deceiver, whether consciously or otherwise. There is no middle ground. Moses and Christ stand or fall together—and they have withstood the ages.

(To be concluded in the next issue)

One dollar spent for missions may save a thousand dollars spent for war, plus the lives of our soldier sons. Be generous in the Easter Offering.

The Starving Millions

By W. D. McGraw, Jr.*

Give ye them to eat (Mark 6:37).

"Send them away," the disciples had said, "that they may . . . buy themselves bread: for they have nothing to eat." But Jesus, setting forth principle for all His disciples of all ages, gave the command, "Give ye them to eat."

Today the collective sympathy of Americans is aroused at the knowledge that millions are starving for bread while our storage facilities are overflowing with surplus foodstuffs. Even non-Christians are willing to pay additional taxes to cover expenditures of our government for the relief of those who are starving abroad.

The pattern of suffering is even more severe when viewed from eternity through spiritual means. The vast majority of the earth's population today is starving for bread—the Bread of life which we have in profuse abundance. Look at the picture.

The needs of men: Never in the world's history have these been more pronounced. Volumes have been, and still could be, written about the desperate condition of those without Christ. Especially this is true in lands where the good news of salvation has never penetrated. They are literally starving for lack of Bread.

Superintendent, Oregon Pacific District

Our never-failing Christ: He knows the needs of men. He has the resources to meet adequately that need. He can conquer sin. He has the answer for heathendom. Everywhere He has been given an opportunity to bring His tremendous power to work, transformations are wrought. Sin abounds, but His grace much more abounds.

His agents of mercy: His unfailing resources are not tapped by the starving crowds, except through His faithful middlemen. He distributed the bread and fish to the disciples in small portions. As they passed it on, it multiplied until, not only was every hungry person filled, but a large supply remained—larger than that with which they had started!

Do we really believe what we preach? Is there absolutely no hope of salvation outside of Christ? Has He entrusted to us the distribution of this glorious news? Can we be heartless enough to say, "Let them find it for themselves," or, "Let someone else assume the responsibility of getting it to them"?

Christ is depending upon you and me to distribute this Bread of Life from His unfailing resources to the starving of earth. What little I may have can and will accomplish the miraculous when given through love to Christ and for the lost, and when blessed and multiplied by Him in whose name I give it.

"Give ye them to eat," by as generous a gift as possible for missions at Easter time. "Give ye them to eat," by supporting regularly and systematically our world-wide program of evangelism through the General Budget during the entire year.

"I Will Not Leave You Comfortless"

By Kathryn Blackburn Peck

Parts may know pain too deep
for words,
And grief too deep for tears,
bitterness that scars the soul
Through all the length of years.
Or oft we bind ourselves with
chains
Forged by our own hands' cunning;
We wound the ones we love, to
find
Our own heart's lifeblood running.

We fold earth's tinsel to our
breasts
And overlook the gold;



Plant seeds of folly, and full soon
Reap thorns a hundredfold.
Yet there is comfort, there is hope,
And peace beyond all telling.
The promised gift availeth still—
The Holy One's indwelling!

"I will not leave you comfortless,
For surely I will send
The Comforter, and He shall teach
And guide you—to the end!"
Take heart, and know the chains
that bind
Too deep for man's expressing,
God oft'times overlays with gold,
And turns to rarest blessing!

A POWERHOUSE FOR GOD

By Clarence David Long*

THE CHURCH, acting on historic precedent, has long chosen three avenues of evangelism: working with the masses, with groups, and the individual. While we should not discredit the first two, the most effective method of witnessing for Christ has been, and still is, individual contacting individual.

First, however, let us remember that as we witness for Christ, seeking to bring others to God, there are definitely some things that we are not trying to do. (1) We are not trying to preach; most of us are not equipped to do that. (2) We are not going out to criticize folks or argue with them. (3) We are not going to try to explain all of the mysteries of life; even Jesus did not try to do that. (4) We are not going out to *defend our church as the only church*. We are simply going out to witness and, through these personal contacts, hope that men and women will be drawn to God one by one.

To do this just two qualifications are necessary. To begin with, we must have seen or experienced that which we witness, and be able to tell about it simply and directly. The second thing, and this I believe is very important, is that our lives must authenticate, in some measure at least, that to

*Nazarene Layman, San Francisco, Calif.

which we bear witness. Now this does not mean that our lives shall have attained perfection; but it does mean that our lives must show on their surface a desire to do God's will. In other words, before we set out to win others to God, we must have a sincere desire to live without reproach before God and man.

Jesus should always be our criterion. While He was here on earth He always dealt with man in a very personal way. He was directly concerned about folks individually. One of His appearances to the eleven disciples was purposely for the sake of Thomas, who had been absent on a previous occasion; the entire meeting was designed to make a convert out of a doubter.

Christ emphasized the value of a man, just one man. He gave up a night's rest in order to instruct a single soul, Nicodemus. He stopped under a certain tree one day, and saw a little man by the name of Zacchaeus hiding in the branches. Dismissing the multitudes, He called to Zacchaeus to come down, and went with him to his home for a discussion of spiritual matters. Another time He was on the road to perform a miracle in the house of a very important man. But one lonely, outcast woman reached out of the mob around Him and touched the hem of His garment; He stopped right there, ignored the mob, and brought forth this one woman so that He might address a word of salvation to her soul.

You remember the story of the blind man at the side of the road as Jesus passed by. He called out for help, and the mob tried to silence him, lest he annoy the Master. But Jesus turned away from the crowd and gave His whole attention to the healing of this blind man. Again, the people stormed a certain house where Jesus was teaching. So large was the crowd that no one could get near Him; but there was a cripple who wanted healing, so his friends made an opening through the roof and let the poor man down at the feet of our Saviour. Our Lord interrupted His lesson, not only to heal the poor cripple, but to give him remission for his sins.

But you say: "Witnessing is fine, but I am only a layman; what good can I do? I know my job and it keeps me loaded with work. I will gladly support the minister, whatever he does." You are a powerhouse if you get yourself in action. Fortunately, there are a great many laymen and laywomen with a different attitude toward the work of the church. They see the church as an opportunity as well as a responsibility for filling the needs. No social gains were ever made without the vision, courage, conviction, and devotion of such individuals. We might take a moment to learn, perhaps for the first time, what certain laymen have done in the past.

A little over a hundred years ago a lad named George Williams was an apprentice in a certain business in London. Working and living conditions were so bad that this young man was almost

"YET SPEAKETH"

(Hebrews 11:4)

By Frances B. Erickson

He knew the secret of a righteous life—

A life poured forth as broken bread and wine;

His winsomeness of spirit like a light

Attracted many souls to "seek and find"

The way of holiness and rest

Through Christ divine!

He knew the secret of prevailing prayer;

He prayed spontaneously

As one would waft a song upon the air,

Or whistle gay and free.

God loved his warm petitions—

He answered faithfully!

Long since, he finished here his earthly course—

He worships his dear Saviour face to face.

But, oh, his influence lives, a vital force,

wooing the sinner yet to saving grace!

"He being dead yet speaketh" still—

His life, death can't erase!

desperate. He began to wonder how his situation could be changed. He jolted a few friends into considering the problem. One night in George's room, after a prayer for guidance, the young men launched into prolonged discussion. The result was that they organized the Young Men's Christian Association. This not only helped George and his friends, but gradually expanded throughout the world to enrich the lives of millions of other young men.

About sixty years ago another layman by the name of John Mott became a secretary of the Young Men's Christian Association. He poured out his very heart into his work of drawing people of many nations and races into a bond of spiritual unity. In 1946 his lifetime work was climaxed when he received the Nobel Prize—just an average layman: yet, how many lonely hearts and friendless people did he reach and help!

A traveling salesman, who was suffering from homesickness and loneliness, met another salesman, also lonely, and he loaned him his Bible. Bound together by this experience, they set about aiding God's work by putting Bibles into every hotel in the country. That started the Gideon Society.

The Salvation Army, Boy Scouts, Red Cross, the American Bible Society—all were started by laymen, men who distinguished themselves through faith and works. The churches of the world today need men and women of God to put the hearts, and the hands, and the feet of other men and women to work in assisting the work of the Church in guiding them in a confused world.

How can you start? By supporting your church, not only with your money, but also with your presence, your talents, your time, and your enthusiasm. Talk up your church, its work, its program, its ministry. Invite newcomers, friends where you work, your neighbor, and non-church members to attend your church. Help make your church a power in your community.

In Rev. 2:10 we read some words that reveal how certain laymen in the first century assisted the Lord with the work of the Church, and won Christ's approval. "Be thou faithful unto death, and I will give thee a crown of life." Be thou faithful to what? Be faithful as a Christian to the cause of Christ. We cannot be faithful to the cause of Christ without being faithful to the Church of Christ.

If all men were doing what many are doing, there would be no church. They are staying away from its ministry; they are refusing their financial aid, and support. Suppose all men did that—there would be no church. And without a church of Christ, what would happen to the cause of Christ? And so to all laymen today come the words of the Book: "Be thou faithful unto death." How much less is asked of us than of the laymen of twenty centuries ago?

The King's Business



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

The Church of the Nazarene is international in scope. We are responsible for 262 missionaries assigned to foreign fields, representing 26 world areas. We are supporting 1,000 native workers who carry the glorious gospel of Christ to their own people. Twenty-seven new missionaries were commissioned by the General Board in January, 1954. Nazarenes are united in this effort to bring Christ to the nations of the world, for in so doing we are engaged in the *King's business*. That is why our response to the Easter Offering will be generous and joyous.—G.S.C.

World-wide evangelism is our hope for survival as a nation and for our civilization as we know it. Your Easter offering will help.

EX OFFICIO IN HEAVEN?

By J. B. Deisenroth*

NO ONE is sufficiently important to get into heaven. Peter will not open the gates for anyone because of his position or power. In our economy we find it expedient to have certain ex officio members of boards, directors, and assemblies in addition to those who are elected. In the economy of heaven there are no ex officio members. Each member must be elected. The Word says we are elected by the shed blood of the Saviour if we accept that atonement personally and individually for ourselves.

You may be the most valuable person in your church, hold the highest and most responsible position on a local, district, or national level, but that spells nothing in qualifying for membership in the eternal city. You may have top prestige in your community and be rendering invaluable and outstanding service to your fellow men, but that does not constitute an election. Even the president of the United States, probably the most important man in the world, has no ex officio status in the "city foursquare." The lowliest and the poorest obtain election in exactly the same manner as the prominent and the wealthy.

May each of us be alert to the false security which seeks to lure us from the eternal truth. The heaven-going church member is the one who knows Jesus as his personal Saviour and walks His way in this life.

*Member, the General Board

Your



Publishing House

A "BOUQUET" from Florida

February 16, 1954

THIS letter is to express our appreciation for the prompt and efficient service that we have received from the Publishing House.

At a Monday night board meeting, we voted to purchase the new hymnal and sent a night letter for them. Quite to our surprise, the books arrived the same week.

We have always believed in good advertising and have used it. However, we have had it printed or painted locally. After getting the complete Visual Art Advertising Kit, we are more than satisfied. It has brought additional visitors to our service and much comment from other pastors concerning its appeal. The low price is an attractive feature, too.

We again thank you for this service and pray God's blessing upon you and your whole company of workers.

Your "Eternity" Dress

By Esther Miller Payler*

A WOMAN traveling in the Southern mountains was surprised and interested in a term she heard there. When people referred to a dress someone was buried in, they called it an "eternity" dress. She thought this was an appropriate name, and really a sermon in itself.

Do we give any attention, time, or thought to our "eternity" dress, or are we so concerned with our dress and the things of the world that we almost forget eternity?

There is a sign which one sees frequently along roads, reading, "Where will you spend eternity?" I believe that reminder has started some people thinking seriously that whatsoever we sow we also reap, and that it is time for them to think of something beyond the day and its immediate pleasures.

A minister once said, "Our life now is part of our eternal life; so we should, with God's help, try to live it in a manner God would approve of and in preparation for our heavenly life." Isn't that thought-provoking?

*Chevy Chase, Maryland

Again, if we do not prepare for eternity and lay up treasures in heaven, how can we ever expect to be at home there throughout eternity?

Jesus spoke often of the eternal life. He said, "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (Mark 3:29). This is Jesus' warning for us to honor and respect the Holy Ghost if we do not wish to suffer in eternity.

The Saviour gave Nicodemus a prescription for eternal life, when He said the words of the "little Bible" of John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Believing in Jesus as Saviour is our only passport to eternity. Such belief in the saving power of Christ is an enduring and beautiful "eternity" dress, which will never go out of style, for the promises of our Saviour do not fail.

The instructions are very definite in the story of the certain lawyer who came to Jesus and asked, "Master, what shall I do to inherit eternal life?" (Luke 10:25.) Jesus in turn asked the lawyer what was written in the law, and when he answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (v. 27), Jesus told him that if he would do this, he would live.

When the man wanted to quibble and asked who his neighbor was, Jesus told him the story of the Good Samaritan. Surely the Good Samaritan was helping to prepare an "eternity" dress for himself by his unselfish action in helping a stranger.

Paul in writing to the Romans says: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). We may live God-fearing lives, do deeds of kindness, and believe in our Saviour, but we have never *earned* eternal life; it is the *gift* of God. This is a glorious truth that eternity with Him is a gift freely given to believers.

Paul, in instructing Titus, shows the hope of eternal life in its true setting and relation to Jesus. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Tit. 3:5-7).

What a hope that is to sustain us in the trials and temptations of life and to keep us faithful and true in our beliefs!

Why not give thought to your "eternity" dress at once? For now is the day of our salvation.

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest (John 4:35).

Songs in the Night—

You'll learn a lot about them—and you'll be singing them, perhaps composing some of your very own if you read

MASTERING OUR MIDNIGHTS

And Other Sermons

By Russell V. DeLong

THAT intriguing title is taken from one of the sermons in the book—one of the twenty-three. And you will really feel that you have learned the secret Paul and Silas had when they sang at night in prison and soon were listening to the penitential moans of a Spirit-convicted jailer. You will be in the company of mystics such as Madame Guyon, who wrote in sublime verse about the

stones in her prison cell glowing in the night like rubies. The grace of God does that very thing—turns night into day, gives beauty for ashes, replaces shadows with sunshine, wipes away tears to make room for smiles, takes what started as a groan of despair and makes it come forth an ejaculation of praise. But wait one moment! I'm not writing the sermon. Dr. DeLong has written it and twenty-two others in his new book of radio messages. And I'm merely trying to indicate to you that a book of messages such as these makes one of the best investments in spiritual riches that you can find. No one can overestimate the benefits derived from careful reading of the products of those whom God has gifted with facile pens. The true child of God has a hunger for spiritual food, both preached and written. So for a comparative pittance—\$1.25—you can feast on twenty-three nourishing meals of good things from this servant of God.—P. H. LUNN.



The Young People's Society

Our Cutting Edge

By Arnold Airhart*

THE latest membership statistics reveal that there are now 88,098 members of the Nazarene Young People's Society around the world. The outreach of such an army of youth is a challenging consideration. The expression "an army" is possibly a faulty figure of speech, for the real outreach is the result of person-to-person contact day by day. Even the most conservative estimate of the number of such contacts would reach a staggering yearly total. In school and college life, in social contacts and business affairs, in the routine of living, each contact makes its impression and lifts up some sort of standard, social, moral, or spiritual. Here is a great section of the church in contact with the world. This contact provides the church's "cutting edge." It is activity with profound meaning.

If one examines youth's significance within the church one is again deeply stirred. Here is the church establishing denominational trends, gathering or losing impetus for fresh advances, setting social patterns, selecting and qualifying future leadership. Here is the church of today and tomorrow mirrored in each individual life, growing more spiritual or less spiritual, becoming more compassionate, more missionary, and more evangelistic or less so, more understanding and cogent, or muddled and unsound in doctrinal matters.

It becomes at once evident that the basic consideration in our youth work is not the perfection of an organization but the building of the person—the individual member of the N.Y.P.S. The N.Y.P.S. is not the church. It is but an auxiliary of the church. But it is the instrument of youth activity within the church. Thus through the N.Y.P.S. each Nazarene young person must be trained and given effective tools of service both for his contact with the world and for his contribution through the church.

Where the leaders in any society are alert to their opportunities, they are centering their program, not on inspirational or entertainment values alone, but on the real and basic needs of youth, whether they be social, intellectual, or spiritual. Such training fulfills the stated purpose of the organization. It effectively enlists our youth in the church's central task of world evangelism.

Regional Conferences

To date two N.Y.P.S. Regional Conferences have been held. On February 2, district superintendents, district presidents, council members, and some pastors from fourteen districts met at Bethany, Oklahoma, First Church. Paul Mangum, council representative; and Ponder Gilliland, general president; along with the general secretary, were in charge of the program.

L. J. DU BOIS

Secretary

On March 3 and 4, representatives from the Northwest Educational Zone and Canada West District met in Spokane, Washington. These conferences have been marked with keen interest in revitalizing the local N.Y.P.S. Gene Stowe, council representative from the Northwest Zone; Jerry Johnson, council representative at large and host president; Arnold Airhart, Red Deer, Alberta, council representative of the Canada-British Isles District; along with the general secretary, carried the load of this conference.

CONSISTENCY

By Lyle Prescott

Teach it straight
And preach it hot,
But don't pretend
You're something you're not;
For sooner or later
Your life will show
What many folk guess
And God doth know.
So jump and shout
And say, "Amen"—
But live consistent
And free from sin.
Jump as high
As your feet will go,
But when you're home
Let holiness show.
Be sure your children
Can bear you out
When you're blessed at church
And want to shout!

*N.Y.P.S. Council Representative,
Canada-British Isles

The "Piece de Resistance"

(Matthew Nine)

CHRISTMAS is past, but let's consider Christmas dinners for a moment. I'm thinking of the kind that my parents used to provide for the family when I was growing up, or after I was married and was back home for Christmas with most of the other members of our family. There was plenty of variety—two or three kinds of meat, dressing, gravy, celery, pickles, olives, salad, vegetables (often both Irish and sweet potatoes included). For dessert there was ambrosia, or boiled custard, or sweet potato pudding, or perhaps two of these; also old-fashioned pound cake and probably layer cake of some kind. Of course the main dish, or the *piece de resistance* as the French would call it, was the turkey or chicken. I might add that the phrase *piece de resistance* is now a French idiom which means not only the main dish in a meal, but anything which is central in a situation.

WHEN I read chapter nine of Matthew, I was impressed first with its variety. Next, my mind centered on what seemed to me to be the *piece de resistance*—the main dish—of the chapter. What was this central teaching? That part

Healings

of the chapter which deals with sins and sinners, or Christ's ability to forgive sins and thus meet the need of sinners. However, let's notice the healings in the chapter before taking up the main dish.

There was the ruler who may have come to the Master with some pomp, and yet he was ready to worship Him. This man needed help desperately—his daughter was already dead, he said. Think of the faith that he had in contrast to the plight he was in. Here are his triumphant words, "But come and lay thy hand upon her, and she shall live." He seemed to be perfectly confident that the Master could restore life to his daughter, if only He would come and touch her. Jesus did get there. Then He cleared the room of others, and the maid who was sleeping, as He said, arose when He "took her by the hand."

There was the woman "diseased with an issue of blood twelve years." She had such faith that she felt if only she could touch the hem of His garment she would be made whole. Jesus, recognizing this faith, said, "Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour."

Then there were two blind men who came to Him. To them He said, "Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened."

We could call this a chapter of healings; we could also call it a chapter on faith. It was not just Jesus who healed the ruler's daughter, the woman with the issue of blood, and the two blind

EDITORIALS

men—it was Jesus plus the faith of the ruler for his daughter, of the woman for herself, and of the blind men for themselves. Miracles are usually the work of Jesus *and* some human being, or human instrumentality. Paul's benediction says, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:20-21). This means that Jesus Christ is able "to do exceeding abundantly above all that we ask or think," but He is able to do this only in accordance with the "power that worketh in us." We have a place in the work of the Master. His miracles, whether physical or spiritual, are *His* work plus our help, "according to the power that worketh in us."

Also we find the case of the dumb man possessed with the devil. Jesus cast the devil out, and the man was no longer dumb; he began to speak. "The multitudes marvelled, saying, It was never so seen in Israel." Devil possession is not easy to understand, for it lies between the healing of the body and the forgiving of sins. It might be called a physical-moral or moral-physical condition. It is connected with the physical, and yet it stands on the borderland of the moral. You can't interpret demon possession merely as something physical; I believe it involves more than that. Sin is more closely connected with it than with ordinary bodily ills. Demon possession is more directly related to sin than to sickness.

HAVING discussed the healings, I now move on to the *piece de resistance*, the most important teaching in this chapter—Jesus' dealing with

Sins and Sinners

sins and sinners. Just as a certain item on the Christmas Day dinner menu constituted the main dish, so as I read this chapter I was especially impressed with the thought of *sins* and *sinners* as the *piece de resistance*.

Studying sin in Matthew, as given to us in the King James Version, I discovered these facts: In Matt. 1:21 I find the truth that Jesus "shall save his people from their sins" brought out. Then Matt. 3:6, in connection with the preaching of John the Baptist, speaks of certain people "confessing their sins." In Matt. 9:2, we read, "Son, be of good cheer; thy sins be forgiven thee." These words were spoken to the man who was sick of the palsy, and had been laid at Jesus' feet. In verse five we have these words, "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" and "sins" is also mentioned in verse six. This word is found three times in

Stephen S. White

chapter nine and only twice elsewhere in the Book of Matthew. Sinning, sinnest, sinner, and sinful are present nowhere in Matthew. "Sinners," which appears three times in the chapter before us, verses 10, 11 and 13, is found nowhere else in the Book of Matthew. The word sin occurs only once in Matthew (12:31). Thus we see that chapter nine has much to say about sins and sinners. In this, it surpasses all of the rest of Matthew combined.

The sins of the palsied man were forgiven by the Master. The same must have happened with Matthew, who was sitting at the receipt of customs. This must have been the case, because Jesus called on him to be His follower, and immediately Matthew heeded the summons. He could not have done this without turning his back on sin, without having the burden of his sins lifted.

Again, the word sinners is used by the Pharisees. They informed Jesus' disciples that their Master ate with publicans and sinners. This brings us to another feature in chapter nine—the opposition stirred up by Jesus. Certain scribes had already accused Jesus of blaspheming when He said to the sick of the palsy, "Son, be of good cheer; thy sins be forgiven thee." But as Jesus explained, He used these words that they might know that He had power on earth to forgive sins. To the Pharisees' criticism of Him for eating with publicans and sinners, Jesus said: "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

The disciples of John raised this question, "Why do we and the Pharisees fast oft, but thy disciples fast not?" Jesus answered this criticism in two ways. He told them that His disciples couldn't fast while the Bridegroom was present; they must wait until He had been taken from them. And in the second place, He answered this criticism by telling them by means of a significant symbolism that they were living under a new order—the old covenant had passed away and the new covenant was at hand. Therefore, they must not measure His disciples in the light of the old covenant. In this connection He used the "new cloth" as over against the "old garment," and the "new wine" as over against the "old bottles."

The Pharisees never seemed to lose an opportunity to criticize the Master. When He cast the devil out of the dumb man, they said, "He casteth out devils through the prince of the devils." How illogical they were! There is no reason to say that the devil would fight his own, that he would cast out demons. In that case his house would be divided against itself. Many times during Jesus'

earthly career, the devil either directly or indirectly tried to defeat Him, but always Jesus came off more than Conqueror. He was more than a match for His enemies. Let us ever remember that He who was the Victor over sin and the devil while on earth is alive forevermore, and can guarantee victory for you and me if only we will follow Him.

AND Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."

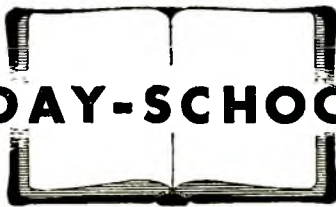
The Master's Burden

This is a wonderful description of the varied work which Jesus was called to do, and right in this chapter we have plenty of illustrations of this varied work. He came healing, but most of all He came teaching and preaching that men might repent of their sins and be saved. That was His main business—to deal with sins and sinners, and set them on their way to heaven. This is also clearly brought out in the closing verses of the chapter: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

The Master went about doing good; He was interested in making the sick well, but most of all He cared for the sinner and was concerned about his welfare. He had compassion on the multitudes, chiefly because they were bound by sin, and in their sinful condition they were as "sheep having no shepherd." No greater burden ever came upon His soul than the burden of a lost world. It was for lost sinners that He said, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." It was for lost sinners that He cried out on the eve of His crucifixion, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37).

The ninth chapter of Matthew is filled with variety, but the central truth set forth there, or the main dish on this banquet table, is the power of Jesus Christ to save sinners. No other potency ever manifested on earth or in heaven has equaled it. Men and angels cannot forgive sins. Only the Son of God can do this. "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). He came not "to call the righteous, but sinners to repentance." It was for this purpose that He lived, and it was for this purpose that He died, was resurrected, ascended, and now intercedes at the right hand of God the Father.

THE SUNDAY-SCHOOL LESSON



Topic for April 4: Jesus' Intercessory Prayer

Scripture: John 17 (Printed, John 17:9-23)

BY J. GEORGE TAYLORSON

GOLDEN TEXT: *Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son (John 14:13).*

As our Lord approaches His Father in intercessory prayer, He is only too well aware of the days of cruel torture that await Him. How strengthening it is to note that the entire atmosphere of this hour is warmed by the devoted approach of the Son to His Father! Even on the threshold of life's darkest hour the eternal love was breaking in on His soul.

It is truly not always easy for us to know just what to pray for, but the Master had no difficulty in this respect. Knowing that His Father was both righteous and holy, assuring the triumph of right, He placed himself in His hand. At no time did He ask to be spared the torture and pain of suffering. So, completely surrendered to His Father's will, He asked only that even this hour be used to glorify His Father; that He might bear His sufferings in such a way that eternal life might be given to as many as the Father had given Him. Throughout the entire prayer this was His single request—never calling for personal benefits, but always interceding on behalf of others.

May our Lord help us to reach the place of consecration that, rather than seeking relief, we desire only that our whole life, including pain and disap-

pointment, be used to glorify God, to the end that others will be redeemed. Those who have been the greatest blessing are those who, while going through the fire, have given distinct witness to the glory of God.

The purpose for which Christ came was fulfilled. "I have glorified thee on the earth: I have finished the work which thou gavest me to do." Life cannot be reckoned to our choosing. There are wide chasms to cross, valleys of the shadow of death to enter. Some of these are of our own making; others may be the direct result of walking with God. Life's great accomplishment lies in a complete surrender to our Lord, that He may use our responses to lead others to Him whom to know is life eternal.

It is in this prayer that the Son reveals the heart of God. "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me." No mother ever loved her babe as God loves His own. We are His. We hold a secure place in His heart. It matters to God what happens to us and what becomes of us. The hairs of our head are numbered. We are important. God will even spend Calvary to bring us home. If all others are safe at home, God is eternally restless until the lost is found, the strayed sheep is rescued, the prodigal boy is home.

What a scene—the very Son of God in intercessory prayer for His own! Ours is a hostile world in which we are surrounded by bitter antagonisms, but we are not orphans. God is our Father. Through Christ we have been redeemed and are now sons. Whatever else we hold to, on this we had better take a firm grip—God wants each and every one. There is a place in His heart for you. By choosing to glorify His Father even by the route of a cross, Jesus has brought us into the eternal fellowship of God's unspeakable love.

It is not our Lord's prayer that we should be sheltered from the stormy blasts. Nor does He propose that we should shrink from or be lifted out of this world, but rather in living herein to glorify Him, whether in life or death. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." It is not release that He asks for us, but grace and strength to take life as it comes and use it for His glory. A great missionary who renounced a fortune to go to Africa said: "I am determined not to place any value on anything which I possess except in relation to the Kingdom of the Lord Jesus Christ." Behold, the Master prays!

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THE QUESTION BOX

Q. *What is meant in Matt. 24:40-41 by some being taken and others left behind?*

A. Some would very emphatically declare that this passage refers to the Rapture, when those who are ready will suddenly be taken while those who are not will be left behind. Others claim that it has nothing to do with the Rapture, but deals rather with the Day of the Lord, when "one will be taken by judgment and the other left to enjoy the millennial kingdom." And a third group would think of it only in terms of the separation of the righteous from the wicked which

Conducted by
STEPHEN S. WHITE

comes to some extent in this life and will surely come in the future world when rewards and punishments are meted out.

Q. *Why does a pastor call on only six people out of three hundred to lead in prayer? We have thirty Sunday-school teachers, and only six have been recognized in five long years, and I am one of them. It grieves one's heart out; he wonders what is wrong with him. We all need encouraging once in a while. You know what hap-*

pens to children in a home that get no attention—they go where they will.

A. Most of the time what you speak of is just thoughtlessness on the part of the pastor. Besides, many of us do not know when to stop if we are called on to pray in public. No public prayer, as a rule, should be long. Again, in a large church it is not easy to get around to everybody in this business of public prayer. Finally, there are so many other more important opportunities for service in our churches, especially since the Cru-

(Continued on page 16)

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Coast-to-Coast

District Missionary Convention Workers

(FOURTH SERIES, continued)



Dr. Rehfeldt



Miss Scott



Elmer Schmelzenbach



Clifford Gay

NORTHWEST INDIANA Hammond First, Mar. 26-28

Rev. Elmer Schmelzenbach, Africa
Rev. Ira True, Southwest Mexican District
Rev. Clifford Gay, Cape Verde Islands
Rev. Amos Komah, North American Indian
Miss Mary Scott, N.F.M.S. Secretary

MICHIGAN Lansing First, Mar. 30-31

Rev. Elmer Schmelzenbach
Rev. Ira True
Rev. Clifford Gay
Rev. Amos Komah
Miss Mary Scott

EAST MICHIGAN Flint Central, Apr. 2-4

Rev. Elmer Schmelzenbach
Rev. Ira True
Rev. Clifford Gay
Rev. Amos Komah
Mrs. Louise Chapman, N.F.M.S. President

WESTERN OHIO Dayton First, Apr. 6-7

Rev. Elmer Schmelzenbach
Rev. Ira True
Rev. Clifford Gay
Rev. Amos Komah
Rev. Remiss Rehfeldt, Foreign Missions Secretary

CENTRAL OHIO Columbus First, Apr. 9-11

Rev. Elmer Schmelzenbach
Rev. Clifford Gay
Rev. Amos Komah
Rev. Remiss Rehfeldt

PITTSBURGH New Castle, Apr. 13-14

Rev. Elmer Schmelzenbach
Rev. Clifford Gay
Rev. Prescott Beals, India
Rev. Ricardo Fernandez, Cuba
Miss Mary Scott

WEST VIRGINIA Charleston, Apr. 16-18

Rev. Elmer Schmelzenbach
Rev. Clifford Gay
Rev. Prescott Beals
Rev. Ricardo Fernandez
Miss Mary Scott

NEW YORK East Rockaway, Apr. 20-21

Rev. Elmer Schmelzenbach
Rev. Clifford Gay
Rev. Prescott Beals
Rev. Ricardo Fernandez
Miss Mary Scott



Mrs. Chapman



Ira True



Prescott Beals

Attend in Car and Bus Loads

THE QUESTION BOX

(Continued from page 14)

sade for Souls Now is on, that I cannot understand how anyone would be disturbed about not being called on to pray in public. There are witnessing for the Master inside and outside of the church, the ministry of intercessory prayer, attendance upon all of the services, inviting others to come to the Sunday school and the worship services, and the giving of our means, as well as many other ways to help the cause of Christ along besides praying in public. Forget the pastor's neglect at this point and do whatever your hands find to do.

Q. I have reason for believing that the business of our local church has not been carried on as it should have been. Should I vote "no" at the pastoral recall or stay at home?

A. I believe in members of the church attending the recall meeting

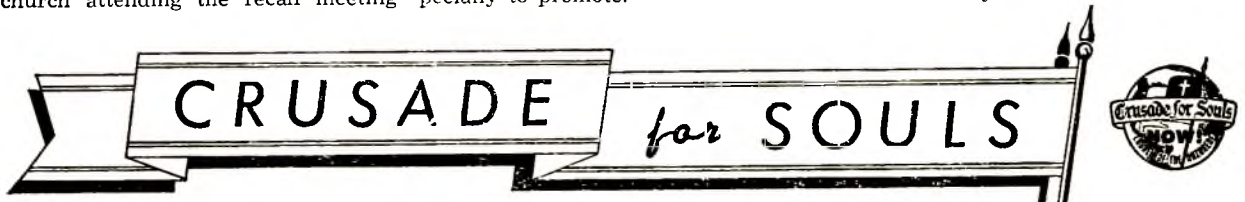
and voting. However, remember that you might be mistaken about what has been going on. Further, be sure that your vote is not personal—for the good of the Kingdom and not because of likes or dislikes of your own. In addition, I would urge you to cast your vote only after much prayer. God knows more about the present situation and sees farther into the future than any human being. After all, it is His will that we want above everything else.

Q. Do you believe that a person who teaches that you cannot be sanctified wholly while in the body, or that the old man of sin cannot be crucified here and now, should be allowed to hold a prominent position in one of our local churches?

A. No. Such a person is taking a stand against the one doctrine which our church has been raised up especially to promote.

Q. Please explain Heb. 6:4-6 and 10:26-27 in the light of being saved again after having backslidden. I know this, we can be reclaimed, but I don't know how to explain these verses to others.

A. Thinking of Heb. 6:4-6 first, I would say that those who have fallen away—backslidden—cannot be saved by God so long as they continue to crucify the Son of God afresh (the word crucify is in the present tense). God respects man's free will and cannot reclaim a man—save him again—so long as he wills to remain in sin. There is a similar situation in Heb. 10:26-27. Sinning willfully is another present tense. So long as a man sins willfully, or is sinning willfully, God cannot save him. He shuts the door to salvation himself so long as he wills to continue in sin. Thus these two passages tell us that it is impossible for those to be saved who will to continue in sin. It says nothing about the man who is ready to turn his back on sin. Certainly he can be saved.



COLORADO

Crusade Conference

THE Colorado District held a Crusade for Souls Conference and Sunday-School Convention at Colorado Springs First Church, February 16 to 18. The pastors of all the Colorado Springs Nazarene churches cooperated in making everyone feel welcome and provided in every way for our needs. The main part of the sanctuary was well filled during the day sessions, and at the night services the balcony and overflow space were also filled. Almost all of the pastors of the district were present, and there was an excellent representation of the laymen.

The Sunday-School Convention was held the first day. Dr. E. E. Zachary was the special worker for this convention, and was also one of the speakers in the Crusade Conference. His messages stirred us all to our opportunities and responsibilities regarding the unsaved about us and what Christ can do through us. Other workers in the Crusade Conference were Rev. Andrew Young and Rev. Alpin P. Bowes. There was a wonderful spirit throughout the conference, as all seemed to desire to do their best for God and souls, and there was an excellent spirit of unity among the pastors. A new slogan for the district was presented during the conference, "Every door in '54,"

ROY F. SMEE

Secretary

as an attempt will be made to knock on every door in the state of Colorado this year. This slogan would be an excellent one for other districts to adopt.

Rev. C. B. Cox, the district superintendent, presided efficiently and graciously throughout the conference and added much to the spirit and success of the gathering. We believe there are days of continued and greater advance ahead for the Colorado District.

Crusade Conferences In April

South Arkansas District Conference

Little Rock First Church
April 6-8

Opening Rally, Tuesday, 7:30 p.m.

Workers:

Dr. Roy F. Smece, Rev. Ponder W. Gilliland, Rev. Leslie Parrott

Georgia District Conference

Columbus First Church
April 12-14

Opening Rally, Monday, 7:30 p.m.

Workers:

Dr. Roy F. Smece, Rev. Robert Goslaw,
Rev. Ralph Schurman

Greater Oklahoma City Conference

Oklahoma City First Church
April 28-30

Opening Rally, Wednesday, 7:30 p.m.

Workers:

General Superintendent
G. B. Williamson

Dr. Roy F. Smece, Rev. Andrew Young, Rev. Nicholas A. Hull

Attend the Crusade Conference
on Your District.

Visitation Now

Easter is only a few weeks away and people are thinking about the church at this season of the year. Now is the time for intensifying the visitation program, especially in the matter of initial contacts and friendship visitation. Most churches at this time are driving for attendance and preparing for Easter Sunday. Absentees and those who have come once or twice must not be overlooked, but the present emphasis is on enlarging our contacts as widely as possible.

Every church should have a method of getting the name and address of every visitor to every meeting of every organization of the church. These are our friends and some of our best prospects. "Hand-in" names provide another source of contacts—relatives, friends, and neighbors of our present members that they are interested in

seeing come to the church. Utility companies in many cities may provide the names and addresses of new residents in the community. And another source of new prospects is through a community enrollment. Complete materials are provided for a community enrollment in the visitation evangelism kits, and the method for using the materials in making an enrollment of your entire community is fully explained in *First Steps in Visitation Evangelism* and the companion manual, *The Pastor and Visitation Evangelism*. You can secure a special order blank for visitation evangelism supplies by writing to the Nazarene Publishing House or the Crusade for Souls Commission.

Let us not let this Easter season go by without greatly enlarging the outreach of our church by securing many new people on our responsibility list.



TEN MORE IN '54

We are halfway through this quadrennium. The workers in our Sunday schools have been working hard and some good gains have been made. However, an even greater effort is needed this year if we are to accomplish what God wants us to do this quadrennium. Each Sunday school is urged to **ENROLL TEN MORE IN '54**. An increase in enrollment will bring an increase in attendance. Let us go in for a real effort to do no less than *Enroll Ten More in '54*. This can be done by reaching new people for our active enrollment, finding more individuals to join the Home Department, and reaching more little people for our Cradle Roll. Furthermore, it is possible that each department or class could adopt this slogan as well, to *Enroll Ten More in '54*. All of which is in line with our plan for this quadrennium to enlarge our Sunday schools!

Will you help us do it?

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

NEWS OF THE CHURCHES

Pitman, New Jersey—We had a wonderful revival, January 27 to February 7, with Rev. and Mrs. Ralph Mickel. Several seekers found real victory. God is blessing us in every way under the inspirational leadership of Rev. and Mrs. William H. Kale, Jr., who recently received a unanimous three-year recall. Our church is only one year old. Thank God for His many blessings to us. We had seventy-three in Sunday school on February 7—a new record.—Janet Hall, Secretary.

Pomona, California—We wish to report a great revival in Lamont Church with Rev. Floyd N. Bradley. On the last Sunday night of the ten-day meeting, God poured out His Spirit and blessed the services in a way that we have not seen here since our ministry with these good people began. Under the anointing of the Spirit, Brother Bradley preached searching messages night after night, and though there was a response at almost every service, something seemed lacking; we continued to pray, and our evangelist fasted as well, for all felt that the future of the church would depend upon this meeting. The last night of the meeting God was faithful and rewarded our faith. From the beginning of the service it was evident that God was there. People testified with such power that conviction settled upon sinners and a hunger for the indwelling of the Holy Spirit filled the hearts of the believers. At the close of the message many seekers lined the altar and prayed through to victory. It was such a wonderful time of victory that the folk stayed and sang and testified until eleven o'clock. The revival continues.—M. W. Washburn, Pastor.

Manzanola, Colorado—A Youth Week crusade was conducted by the Rocky Ford, Fowler, Ordway, and Manzanola churches, February 9, 10, 11, and 12, with a service at each church in the order named. Rev. G. F. Pennington, Rev. G. F. Owen, Rev. William Roper, and Rev. I. C. Dunbar were the speakers. Special music was furnished by the young people's societies. This was a special season of inspiration, information, and fellowship enjoyed by all, both young and old. Our faith was increased and vision extended.—I. C. Dunbar, Reporter.

Mt. Gilead, Ohio—We recently concluded a very fine revival with Rev. Harold Richardson and wife as evangelists and singer. Many people responded to the altar calls, seeking God in salvation and heart purity. Pastor and people are encouraged and the Sunday-school and church interests are growing. Plans are being formulated to add an educational unit to the present church edifice.—Mrs. Maude Durkee, Secretary.

Flora, Illinois—On February 7 we closed a three-Sunday revival with the pastor as evangelist, and George and Ruth Murphy in charge of music and singing. God's blessing is on our work here and progress is being made in all departments. Since our coming last October, the Sunday school has averaged fifty-one per Sunday over last year's average. Prayer meetings are well attended, Sunday night crowds have increased, thirty-four new members have been received into the church, and all budgets are paid up to date. We have purchased thirty-six new chairs and a piano for the Junior room, and have painted the main auditorium. We have purchased a fine corner lot on South Main Street, two blocks from the heart of town, where we plan to start building a new church this spring. Already \$1,100.00 in cash has been paid on the lot; another \$600.00 is pledged to be paid by March 1. God is with us; to Him be all the praise.—J. H. Livingston, Pastor.

Buffalo, New York—First Church recently held a very profitable Youth Week meeting with Rev. William Eckel as special speaker. We are broadcasting a one-half hour radio program each Sunday morning, called "The Sunday School of the Air." A good revival spirit prevails in the church. We would like to have the names of any who have recently moved into this great area.—Everett E. Herron, Pastor.

McKinnon, Melbourne, Australia—We recently concluded a three-week revival convention with Dr. Richard S. Taylor, principal of the Nazarene Bible College, Sydney, N.S.W., as evangelist, and his wife as song leader and soloist. Beginning with a "Showers of Blessing" rally with seventy present, the week-night meetings in the city of Melbourne averaged fifty, climaxing with eighty-eight present on the final Saturday night, when Dr. Taylor showed pictures of our Australian college. A deep sense of the Lord's presence and Spirit-empowered messages characterized every meeting with the added lift of inspirational singing. At least twenty-six were restored, saved, sanctified, or blessed in some specific way, while many others were greatly helped. Partly as a result of this campaign we have been able to add five more members to our church. We feel the church and other groups have experienced revival in embryo. Dr. and Mrs. Taylor, with their son, Paul, were perfect guests—their lives as well as their messages doing much toward bringing about the evident blessing. Our heartfelt thanks are due to those Nazarenes and friends everywhere who so faithfully helped this convention through prayer.—S. G. Simmons, Pastor.

Salem, Illinois

Our church at Salem has recently purchased the large church building shown in the picture for \$50,000.00, but were allowed \$22,500.00 for the old building. This building is located on a main highway, two blocks from the courthouse, and is arranged to handle a Sunday school of nearly 500. Rev. Claude Bailey has been pastor for the past twelve years, and has led the church on to its present success. With a church membership of 120 and a Sunday school now approaching 200, we believe the best days are ahead. Salem church will continue to win souls for God.—W. S. Purinton, District Superintendent.



Dr. and Mrs. A. S. London report: "A convention with the Friends church of Alliance, Ohio, gave us our first opportunity to work with this denomination. We also had a quarterly institute with many churches co-operating. We went to Cleveland Bible College for two days, speaking five times one day; another quarterly institute was held here. We were with four churches in Columbus in connection with a quarterly institute. We found the Friends people to be very devout, conscientious, and in the beginning of a Sunday-school awakening. We spent five days with Pastor Jim Rogers of Alliance; he has organized more than 45 Nazarene churches. His church is on an upward trend. We then spent eight days with Pastor Milton Bunker of Kenmore Church, Akron, Ohio. He has seen church property go from a value of \$25,000.00 to \$200,000.00. There were 359 present in the school, with many new people in the classes; personal visitation brought them. Nearly \$2,000.00 was pledged to finish Sunday-school rooms. Brother Bunker is an efficient, devout, hard-working pastor, who talks Sunday school day and night. He runs his church on a business basis; is aggressive, has vision, courage, ability, and perseverance."

Claremont, New Hampshire—Meetings were started here in February, 1953, with Rev. Robert Fowler, home-mission leader. The church was organized on June 21 with eleven charter members and Brother Ralph Ferrioli as pastor. The church has progressed, souls are seeking Christ, and new members have been added. We purchased property with a parsonage and a carriage shed, which has been transformed into a beautiful chapel. The labor and finances were contributed by members and friends. God is blessing. The chapel will hold between sixty and seventy people. Wonderful gifts have been given, such as offering plates by Rev. C. S. Jenkins, missionary from Africa; Bible from American Bible Society; a pulpit from Vermontville, New York, church; picture of Christ, communion set, communion table, drapes, and hymnbooks by members and friends.—Reporter.

Evangelists George and Charlotte Dixon report: "We were recently at Red Key, Indiana, with Pastor Doyle Hofferbert. God met with us in a real way; on two different nights we didn't get to preach as the people prayed, cried, and shouted. Under this aggressive pastor's leadership this church is moving forward. Our next revival was with Pastor L. D. Morgan in East Liverpool, Ohio, First Church. God met with us; the last Sunday there were 481 in Sunday school and victorious altar services in both morning and evening. God is blessing our efforts in the interests of His kingdom. We leave August 12 on an evangelistic trip to the British Isles as singers with Evangelist P. E. Kuykendall. We are slated for '54 and are now looking forward to '55 and '56."

Cleveland, Mississippi—We recently closed a revival with Evangelist Joel Danner. We had 100 professions and took in 36 members—24 for Davis Chapel Church and 12 for the Sunflower Church, which co-operated with us. The pastor received a ten-dollar-per-week raise in salary.—James E. Lucius, Pastor.

Evangelist B. W. Murphy reports: "While at home in First Church, Huntington, West Virginia, I enjoyed a good revival with Rev. James A. Hamilton, pastor, preaching, and the Keller-York Party furnishing the music. Then I was called to continue a revival at Charleston First Church. Rev. Eddie and Ann Burnem had to leave for another meeting, and Brother William O. Blue, the fine pastor, asked me to come. The revival had broken through in the last week end of the meeting, and God helped precious souls each night in the extended week we were there. On the closing Sunday morning God came in a blessed way upon the people after a member of the choir prayed through and testified to complete victory in holiness of heart; the people praised God until nearly noon. God gave us twelve souls praying through to victory. In the night service ten more prayed through, making a total of twenty-two or more who found God that day. At this writing I am in Rome, Georgia, with Rev. Hugh Hill,

who is doing a fine job in this city of over forty thousand people. God is blessing these fine people. Last night six souls prayed through to victory. Pray that God shall continue to lead in saving and sanctifying precious souls."

Evangelist Bob Rutherford writes: "After bringing me through one of the most severe trials of affliction, temptation, and testing of life, God has led me into the field of evangelism and personal witnessing. The Holy Spirit is working through me as I preach on the trains and buses, give out gospel tracts, and preach on the streets. Sometimes I am giving out tracts and witnessing until two and three o'clock in the morning, as I ride the buses to revival meetings. I need your prayers as I endeavor to carry on this witnessing. Will you pray that the Holy Spirit will give me the hidden wisdom and personal tact to reach many of the lost and needy? I have had to put my good wife and four children on the altar in order to launch out into this good work. At this writing I am in a revival at Live Oak, Florida, with Rev. Carson Knowles; God is surely moving among the people, for which we are grateful. I go from here to West Hollywood, Florida, with Pastor Dim-bath; and from there to Morristown, Tennessee, with Rev. Dan Carpenter. Write me, 906 23rd Street, Orlando, Florida."

Evangelists Harold S. and Flossie F. Richardson write: "We close a meeting in Sistersville, West Virginia, on April 18, and then have open dates in May. Write us, R.R. 4, Muncie, Indiana."

East Liverpool, Ohio—The recent Youth Week revival at LaCroft Church, with Rev. Lawrence and Lavonia Walker, was blessed of God. Fifty-six people knelt at the altar and prayed through to victory. The ministry of our evangelists was deeply appreciated by both pastor and people. We are now in another revival with Rev. C. H. Harley and wife, and praying and believing God for even greater victories.—LeRoy M. Hastie, Pastor.

Antlers, Oklahoma

Upon graduating from Bethany-Peniel College in May, 1952, we accepted the pastorate at Antlers, and during this time God has blessed our labors abundantly. We have seen the church grow in all departments and progress in every line of endeavor. We have finished the inside of our auditorium and at the same time liquidated the indebtedness on our building. We conducted our mortgage-burning service on Sunday afternoon, February 14. Rev. W. E. Chandler, who constructed the building, was present with us. Rev. Paul Smith, who started the building fund, was not here but sent a nice letter, which was read during the service. The presence of God was felt in the service and Rev. Otto Willison was able to raise over \$1,200.00 in pledges to seat the church in new furniture. The present building is seven years old and is valued at



\$13,000.00. We are greatly encouraged at the outlook of the future. God is blessing the work in this city. The

church is united in perfect harmony and we are moving forward with His help.—Cecil Burns, Pastor.

Evangelist Wade L. Nelson reports: "Since I last reported, God has given me some very gracious revivals. He opened the way for me to go to California, arranging for expenses, and giving two wonderful revivals with souls saved or sanctified; also the most wonderful victory in preaching that I have had in a long while. I am hungry to see souls brought into the kingdom of God. I am willing and ready to go anywhere for expenses and offering. Write me, 21 S.W. 40th Street, Oklahoma City 9, Oklahoma."

Rev. E. J. Miller writes from Tuscaloosa, Alabama: "Since our coming to Alberta Church on November 15, 1951, God has blessed our labors. All records were broken for both Rally Day attendance, with a top of 241, and average attendance, a top of 160; and more money was given last year for world evangelism than at any time in the history of the church. A nursery adjacent to the auditorium, a new piano, and electric organ have been added to the worship facilities of the church. We have had several good revivals, the last with Rev. Joel Danner—a Youth Week effort which added six new members to the church. We are, as of this writing, resigning as pastor to enter the field of evangelism, and will be glad to work with any of our brethren on an entertainment and freewill offering basis. Write me, General Delivery, Tuscaloosa, Alabama."

Temple, Texas—Bressee Church enjoyed a week-end revival, February 12 to 14, conducted by a group of students from Bethany-Peniel College. Included in the group were David Huff, who did the preaching; Wendell McGraw, soloist and song leader; and two other fine young men. They sang several quartet numbers and solos. Miss Shirley Alexander was the pianist, and there were two other young ladies. During the four services, a number of young people prayed through, and all age groups were helped through the efforts of the young preacher and singers.—W. D. McGraw, Sr., Reporter.

Evangelist Alden Riepe writes: "I have conducted three revival meetings on the Central Ohio District. The first was at Killbuck, where God came upon the scene and gave us about twenty souls; three were received into membership. The next was at Belpre, with Pastor Keesor and his fine people. While we didn't see as much accomplished as we would have liked, about seventeen souls sought help at the altar. Then we went to Hamden, with Brother Friner Riffle, where night after night God broke in on us; the shouts of these praying through sounded good to our ears. Twenty-one folk were at the altar and three were received into the church. We have open time now that we would be glad to slate with any church, no matter how large or small. We carry the full program and go anywhere for a freewill offering. My wife is now able to work with me. Write us, 1016 Alexandria Pike, Ft. Thomas, Kentucky."

Roswell, New Mexico — Sunday, February 28, was a red-letter day at Bethel Church, with an attendance of ninety-seven in Sunday school. The church broke all previous records that day. We have an aggressive program on for the Easter drive, under the leadership of Pastor L. J. Crenshaw. We believe that God has great things in store for us.—James D. Kimbrell, Reporter.

Pastor Harold E. Jones writes from Salina, Kansas: "Since coming to First Church last August, the Lord has wonderfully blessed our efforts and the efforts of our good people. We thank Him for all He has done in the few months we have been here. The people have treated us royally, with food poundings, lovely Christmas gifts, and a substantial raise in salary. All of our budgets but one were paid by January 1. Our services have been blessed of the Lord, with only a few Sunday evening services without someone at the altar. We have seen many victories in regular services and revivals. Our fall revival, with Rev. J. Russell Brown as evangelist and

Rev. and Mrs. Don Crenshaw as singers, proved to be one of the best, with some ninety-six at the altar. Our week-end youth revival with Rev. Harold Morgan was a real blessing to our young people and church. We have seen an increase in our Sunday-school attendance and have received twelve into membership, six by profession of faith, giving us more than a 10 per cent increase in membership since the assembly. The spiritual tide of our church continues to rise as the people work and pray. Our church is located near the Smoky Hill Air Force Base and we have a number of good Christian servicemen attending our church. If you have friends stationed here and would like to contact us, we would be happy to serve them. Write us, 550 S. 11th Street, Salina, Kansas."

Evangelist W. F. Miller reports: "I started my first meeting this year at Springfield, Missouri, with Rev. Wendell Paris. God broke through and gave us a fine meeting, with several finding God and new members added to the church; then on to the evangelistic conference in Kansas City. Our next meeting was with Pastor King at Wagoner, Oklahoma, a new work. God gave us several seekers, and nine new members joined the church; then to Carl Junction, Missouri, with Pastor Enoch. God is leading these people on to certain victories. At this writing I am with Rev. F. C. Savage in Plymouth, Indiana. The Lord is saving souls. Brother Savage is getting a grip on his new place of labor. I count it a great privilege to labor with our pastors in the saving of souls and building of the kingdom of God."

Ferintosh, Alberta, Canada—Youth Week, January 31 to February 1, was a high point in the history of this church. Professor Leo Steinger and four different groups of singers from Canadian Nazarene College were the special workers. The messages were heart-searching, the singing was with God's blessing, and the members of the church had a burden for the work. God broke in on us the closing week

end with an altar service Saturday evening and several folks clearing up differences that had crept in to mar fellowship and unity. The closing service was especially owned of God, when again there was an altar service with more apologies and folks getting together for a real melting in unity and fellowship. There were spontaneous testimonies, songs, and shouts of victory at the front of the church until nearly midnight. The last remaining charter member of this church said she has never before seen such a service in Ferintosh. As a result of the campaign we face the future with confidence and a renewed faith and determination. — Norman Falk, Pastor.

Evangelist Lillian Robinson writes: "I will have some time in the spring and summer that I can give to vacation Bible schools. I am a commissioned evangelist and have been doing vacation Bible school work for several years, with good results—many boys and girls have found God in saving and sanctifying power. Write me, Box 205, McLean, Texas."

Fort Worth, Texas—North Fort Worth Church recently closed our annual youth revival with Rev. Wilbur Brannon as evangelist. God truly used him in this revival; it was the best meeting we have had since I became a member eight years ago. On the last day there were more than forty people at the altar, and all prayed through except one. Some of our young people for whom we had been praying for several years were saved, some who were backslidden were reclaimed, and others were sanctified. Our good pastor, Rev. H. B. Dean, directed our youth choir. The teenagers were very faithful in carrying their part of the load. We appreciate Brother Brannon and his ministry; we also love and appreciate our good pastor for his ministry, vision, and passion for lost souls. Our youth are doing things for God.—Chesley Lewis, Reporter.

Evangelist Matthew V. Wilson writes: "I will be closing a meeting in New Galilee, Pennsylvania, on May 23; then have an open date, May 26 to June 6. Write me, 108 Pearl Street, Pottersville, Michigan."

Mississippi District Preachers' Meeting

The Mississippi District preachers' meeting was held at the Clarksdale church, February 22 to 24. Rev. Paul Blackmon, host pastor, and his people entertained us royally. Dr. C. Warren Jones was the special worker. His practical messages to the pastors were appreciated by all. His optimism, faith, vision, and enthusiasm made us all want to save souls and build God's kingdom. Of course he stirred our hearts on world missions, too. In one night service, under Dr. Jones's ministry, there were ten souls at the altar for prayer; we had victory.

The attendance of the pastors was excellent, and most of them stayed to the last service. The papers of the pastors were well prepared and delivered.

On Tuesday night there was an appropriate memorial service for Dr. J. D. Saxon. Mrs. Saxon was presented with a love offering of over \$500.00 in cash from the district churches.

These Mississippi Nazarenes have been very gracious and cordial in welcoming us among them for service and fellowship. It is a challenge and joy to serve in the kingdom of God and the Church of the Nazarene in Mississippi.

OTTO STUCKI, District Superintendent

Colorado District Crusade for Souls Conference

The Colorado District Crusade for Souls Conference was held February 16 to 18 at Colorado Springs First Church. The messages of Dr. E. E. Zachary, Rev. Andrew Young, Rev. Alpin Bowes, and our own district superintendent, Rev. C. B. Cox, brought a new vision of the tremendous task that is ours in visitation evangelism. The conference brought not only inspiration but also the information necessary for us to build the kingdom of God on the Colorado District.

The slogan adopted by Colorado Nazarenes for this year is "Every Door in '54." and we feel that God is going to prosper the work as we endeavor to touch every home in our areas in visitation evangelism.

The men who spoke to us challenged us to go out into the whitened harvest fields and reap a harvest of souls for the Master. The Colorado District is on the stretch for souls as we engage in getting the gospel to "every door in '54."

REPORTER

North Carolina District Preachers' Meeting

The North Carolina District preachers' meeting was held at Burlington, February 22 through 24. The convention opened Monday night with a very sacred and impressive communion service. District Superintendent Lloyd Byron delivered the address and, as the Burlington choir sang softly "I Gave My Life for Thee," Dr. Byron served communion to his pastors at the altar. The congregation and choir were then served. The effects of Dr. Byron's message, the old hymns of the atonement as sung by the choir, and the sacred nearness of Jesus ushered us into a very profitable preachers' meeting.

Devotions, informative and inspirational papers on the various phases of the pastoral ministry, and the traditional Nazarene fellowship were of help and encouragement to all who attended. The number of the pastors not attending was at a minimum; sickness and secular labors kept some away.

It was a real joy to have, almost directly from his tour of our mission

work in India, Dr. Hardy Powers as our special speaker. Once again Dr. Powers' humble spirit, encouraging messages, and sympathetic and understanding attitude toward struggling pastors and small churches made us thank God for our senior general superintendent. His closing message, a firsthand report of India and our missionary work there, will long be remembered and, doubtless, will be the means of enlarging our vision and swelling our Easter offering.

DOYLE C. SMITH, Reporter

Central Ohio District Preachers' Meeting

Dr. D. I. Vanderpool's statement in the closing prayer, "Lord, we've been living in the mountains this week," was very aptly put in describing the Central Ohio District preachers' meeting, held in Athens, February 15 to 18. The necessary physical details had been carefully set in order by the local pastor, Rev. Drell H. Goff, and his good people, so that the host of pastors, evangelists, their wives, and friends who attended were cared for comfortably. Athens proved herself a very hospitable church and city.

The entire program reflected the wise planning of the district superintendent, Dr. Harvey S. Galloway, who was in charge. The two main speakers, Dr. D. I. Vanderpool and Dr. S. S. White, were unbeatable. Dr. Vanderpool's unique, soul-stirring, camp-meeting preaching, coupled with Dr. White's dynamic presentation of a series of studies in the Book of The Acts, was a combination unsurpassed for uplift and spiritual edification. Time after time the glory of God filled the house.

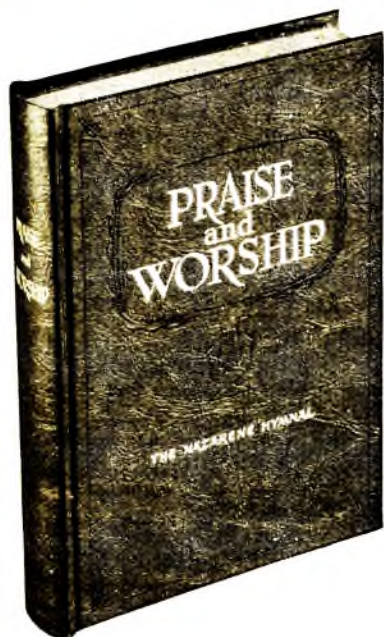
Fitting perfectly into the pattern was the stirring message of Rev. W. A. Strong of Dayton. Dr. Harold R. Reed, president, and Rev. J. W. Swearingen, field secretary, of Olivet Nazarene College were present for most of the convention. They presented the new College Library Project on Tuesday afternoon and, within a brief time, almost \$15,000.00 was pledged to be paid in two years. Rev. Thaine Sanford was the congenial representative of the publishing house. Reports of progress and outlines of district programs were given by Dr. Galloway and other district leaders. The P.W.A. (Preachers' Wives' Association), of which Mrs. Harvey S. Galloway is the head, presented a fine musical program on Wednesday night.

In a very real sense the actual climax of the convention was reached in the communion service conducted by Dr. Vanderpool at noon on Thursday. All with one accord were brought humbly to the Cross as the Spirit drew us near in the taking of the blessed sacrament.

"Wasn't this wonderful?" and "Couldn't be better," were ample evidence that in the minds of those who were present this was truly a high light in Central Ohio District history. To Him be the glory!

PAUL HAYMAN, District Secretary

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DEATHS

JOHN GEORGE BERKSHIRE was born July 11, 1878, in Glasgow, Scotland, and died December 24, 1953. He was five years of age when he came to the United States. He was converted while yet in his teens. For seventeen years he was employed by the U.S. Postal Department, until he resigned because of ill health. In 1922 he married Kittie Barnes, and two months later they moved to Los Angeles, California. Brother Berkshire renewed his covenant with God in a revival in Grace Church of the Nazarene, and he and his wife became members in 1925. They gave loyal and loving service to the kingdom of God. Brother Berkshire had served as custodian, head usher, Sunday-school teacher, trustee, treasurer, and secretary. He was active in church work even during the closing weeks of his life, assisting Mrs. Berkshire as she visited the members of the Home Department. He is survived by his wife; and three sisters, Mrs. Iona Knott, Mrs. Francis Kelley, and Mrs. Agnes Robbins. Funeral services were held at Grace Church, conducted by Rev. L. D. McNall, assisted by Rev. Earle H. Mack. Interment was in Inglewood Cemetery.

JOSEPH L. DeWITT was born March 2, 1874, and died November 10, 1953. He is survived by his wife, Bessie DeWitt, two brothers, and one sister. Funeral services were conducted by Rev. Carl Wooten, pastor of North Nampa (Idaho) Church of the Nazarene, assisted by Rev. Raymond Kratzer, pastor of Nampa First Church. Brother DeWitt was a real Christian of good report among his many friends and acquaintances.

MRS. J. G. DEMORET, age seventy-two, died on January 15, 1954, after an illness of six weeks. She was born on October 7, 1881, in Ohio; she married Rev. J. G. Demoret on May 31, 1910. She was a member of the McPherson (Kansas) Church of the Nazarene. Survivors include her husband; three daughters, Mrs. Esther McCarney, Mrs. HulDAH Broughton, and Mrs. Ruth Freeman; one son, Paul; five sisters; and four brothers. Funeral services were held at the McPherson Church with Rev. E. L. DUBY officiating. Interment was in Spring Valley Cemetery, south of Canton.

EARL C. TUNNELL was born at Kingsdown, Kansas, September 9, 1918, and was killed in an airplane accident at Nome, Alaska, December 31, 1953. He was a captain in the air force, and copilot of a C47. The plane, loaded with materials for a base of the Arctic indoctrination School, went out of control on the take-off, and he was instantly killed. He graduated from Northwest Nazarene College in 1940, where he was a printer for the school, photographer for the school annual, and a member of a college quartet for two years. He enlisted in the U.S. Air Force in 1941 and piloted a B17 from England over enemy territory from September, 1942, to March, 1943, when he was taken prisoner by the Germans. The funeral was held at the Dodge City Church with Rev. Milo L. Arnold conducting the service. Surviving are his son, Lynn Earl; his parents, Rev. and Mrs. A. C. Tunnell; a brother, Gerald M.; and a sister, Mrs. Ernest Harris.

ARTHUR O. SAYLER, son of John and Nellie Sayler, was born May 15, 1907, and died December 18, 1953, at the age of forty-six years. He lived on a farm near Mendon, Missouri. He was united in marriage to Miss Elda Werner on June 1, 1950, and this union was blessed with twin sons, John Arthur and James Ernest. Besides his wife and sons he is survived by two brothers, Frank and Tom. He was converted at University Park, Iowa, camp meeting in June, 1944, and was sanctified at Brunswick Church in December, 1951. He then transferred his church membership to the Brunswick Church of the Nazarene. He was faithful to his church, was a wonderful husband and father, and was loved by all who knew him. Funeral services were held at the Brunswick Church with Rev. J. M. DENNISON officiating. Interment was at Newcomer cemetery.

MRS. GEORGIANA MILDRED BIGGS was born in Bakersville, North Carolina, March 30, 1879, and died at The Dalles, Oregon, November 10, 1953. She was converted at the age of fifteen and served her Lord for a little over sixty years. She joined the Church of the Nazarene at Arlington, Oregon, in the early twenties and had been a loyal member of that and The Dalles church since. Anyone who came in contact with her felt the impact of a truly sanctified life. She gave her life for Christ and others. Her husband preceded her in death. She is survived by brothers and sisters. Funeral services were conducted by Rev. Del Van De Griff, and interment was in Walla Walla, Washington.

MRS. FLORA E. PARNELL (nee Small) was born in Dade County, Missouri, December 6, 1880. She married H. Tilton Parnell and to this union were born two sons and three daughters. She was converted at an early age. Later she was sanctified, and joined the Church of the Nazarene at Halltown, Missouri, where she labored faithfully until her death. She died at a hospital in Springfield, Missouri, January 14, 1954, of a heart block. Her death was a shock to her family and friends. She had been active in the church and Sunday school for many years, having taught a class most of the

time. She had a keen mind, was well read, and was devoted to God and the church. She was faithful in paying her tithe, and enthusiastically supported every part of the church program. Her funeral was conducted in the Halltown church with her pastor, Rev. Homer Gilbert, officiating, assisted by Rev. Wendell Paris and Rev. E. M. Elroo.

ETHA BENSON REINHOLDT was born June 12, 1886, in Earlham, Iowa. She was the oldest of the five children of William and Ellen Benson. She came to North Dakota with her parents when they homesteaded here. On March 18, 1908, she married George Reinholdt, and four children were born to this union. Maurice preceded his parents in death; Viola, Ruth, and Marlin survive. Sister Reinholdt's life was always centered in her home and her church. She taught Sunday school, played the organ and piano, and filled in wherever needed. She and her husband belonged to the Sawyer, North Dakota, church for about forty-five years.

J. S. DRISKILL died January 3, 1954, near Wellington, Texas, at the age of eighty-five years. He was a retired farmer and for many years had been a leader in his church and in advancement of agricultural life. He was born in Brown County and grew up on the Texas frontier. In 1893 he was married to Miss Ola Gardner. A church leader, he had been a member of the Church of the Nazarene since 1912, and served as one of the trustees for a long period. He was a loyal friend, a man of ability and leadership. His oldest daughter preceded him in death in 1920. He is survived by his wife and twelve children, also two brothers. Funeral service was held at the Wellington church with his pastor, Rev. Sam Sparks, officiating, assisted by Rev. Austin Moore and Rev. J. M. Fitzgerald. Interment was in the Wellington cemetery.

ANNOUNCEMENTS RECOMMENDATIONS

Rev. and Mrs. Charles Laird are re-entering the field of full-time evangelism in August. He is an elder on our district, a good preacher, and Mrs. Laird sings and plays the accordion. I am glad to recommend them for revivals and home-mission work. Write them, 73 W. Glendale Ave., Bedford, Ohio.—C. D. Taylor, Superintendent of Akron District.

Norvin Pierce is now giving his full time to evangelistic work as a singer. He is a fine young man who has been reared in a Nazarene parsonage (son of Rev. Edgar Pierce), and has had much experience in this line of work. He served as minister of music in Henryetta, also did some evangelistic work prior to being called into the service, where he was a

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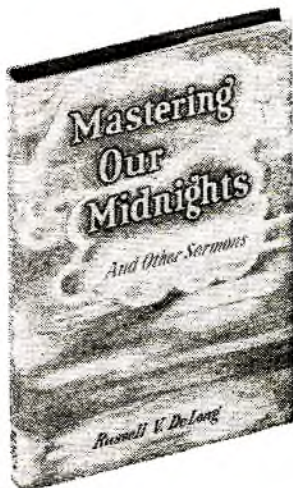
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chaplain's assistant. He plays the piano and accordion well, along with other instruments, leads the singing, and sings special numbers. I am glad to recommend him as a song evangelist. Write him, Box 362, Duncan, Oklahoma.—W. T. Johnson, Superintendent of Southwest Oklahoma District.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Assembly Schedule

Akron	April 28—May 2
Canada Central	May 12-14
Washington-Philadelphia	May 20-22
Florida	May 26-27
North American Indian	June 11
South Dakota	June 23-24
Canada West	July 6-9
Southwest Indiana	July 28-30
Kentucky	August 4-5
Wisconsin	August 11-13
Northwestern Illinois	August 18-19
Mississippi	September 1-3
Northeast Oklahoma	September 15-16
North Carolina	September 22-23
South Carolina	September 29-30

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

Assembly Schedule

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

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

Assembly Schedule

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

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

Assembly Schedule

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

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

Assembly Schedule

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



SERVICEMEN'S CORNER

CHAPLAIN James Morris writes from Korea: "Our midweek fellowship and Bible study groups have become sources of inspiration and sincere inquiry into the Holy Scriptures. This month especially, the men attending these study periods have stated that they are beginning to understand the Bible more clearly than ever before. Some men from a battalion some distance away are becoming and have become so enthusiastic about this kind of study that they have formed a group of their own, and have requested Bibles and hymnbooks to help them carry on their work. This has been the most fruitful aspect of my work this month."

"I suppose you wonder often if what you are doing is accomplishing a great deal. I want to tell you a little of what it did in Jack Jones's home. His father had not been in church for forty years. He heard my husband on a radio program one Sunday morning and 'something,' he said, 'told me to go down to that church where Jack had gone to Sunday school.' He came and, when I learned that he was the father of a serviceman who had attended the Sunday school before we came there, I asked him to give me his boy's address, telling him that our church would send him the church papers regularly. He was so impressed that he made up his mind that if a church was that interested in his boy he should at least attend that church. He began to attend regularly. My husband and I called in the home one evening and he was gloriously saved there. His was one of those outstanding conversions that set the small town talking. He was one of the brightest witnesses for the Lord I have seen in seventeen years as a minister's wife. He told everyone he talked with what God had done for him, and seemed to live almost in another world. Many times in our services he would stand up with his hand raised and tears streaming down his face and tell what God had shown him from His Word that day. It was amazing. I can't recall how many months Brother Jones lived like that before God took him. His funeral was wonderful. God was so near. Hard sinners wept, and saints were blessed."

—MRS. JAMES ROBBINS

NAZARENE SERVICE MEN'S COMMISSION
AbuBois DIRECTOR

WEDDING BELLS

Margaret Wion of Lamoni and James Peters of Leon, Iowa, were united in marriage on March 1, at the home of the bride in Lamoni, with Rev. L. L. Watters, Nazarene minister, officiating.

Miss Marlene DeVore and Ray Richardson of St. Paul, Minnesota, were united in marriage on February 18, in First Church of the Nazarene with Rev. George A. DeVore, father of the bride, officiating, assisted by Rev. H. B. Hughes.

Marjorie L. Salladin of South Gate, California, and William Helm, Jr., of Louisville, Kentucky, were united in marriage on January 29, at the Maywood Church of the Nazarene, with Rev. Royal C. Warner officiating.

Joyce Evelyn Few of Paulding, Ohio, and Cpl. Summey Emerson DeGroat of Hunter Field, Savannah, Georgia, were united in marriage on January 9, at Ridgeland, South Carolina, with Rev. W. F. Cook officiating.

BORN—to Rev. and Mrs. Dan C. Hoover of Graham, Texas, a daughter, Ruby Beatrice, on March 4.

—to Rev. and Mrs. Carl B. Clendenen, Jr., of Wapakoneta, Ohio, a daughter, Cintra Faye, on February 22.

—to Rev. and Mrs. Don R. Fowler of Gladstone, Oregon, a son, Dennis Ray, on February 20.

—to Cpl. and Mrs. Robert H. Knuth of Camp Carson, Colorado, a son, Robert Louis, on February 18.

—to Rev. and Mrs. George C. Mullins of Sinton, Texas, a son, James David, on February 15.

—to Mr. and Mrs. Kenneth Dodge of College Park, Maryland, a son, Kenneth Neel, on February 10.

—to Mr. and Mrs. Eric Rouse of Malden, Massachusetts, a son, David Eric, on February 10.

—to Rev. and Mrs. Donald Crenshaw of Herington, Kansas, a daughter, Cheryl Kay, on January 29.

—to Rev. and Mrs. George C. Otto of Alpena, Michigan, a daughter, Cathy Kay, on January 26.

—to Rev. and Mrs. Lowell Bell of Selma, Alabama, a daughter, Amaryllis Renee, on January 16.

—to Rev. and Mrs. W. C. Klausner of Long Beach, Mississippi, a son, Wesley Craig, on January 8.

—to Rev. and Mrs. E. Clayton Garner of Willows, California, a son, Dennis Burnett, on January 4.

SPECIAL PRAYER IS REQUESTED by a brother in Tennessee "for recovery from sickness, and for service for the Master";

by a lady in Illinois for a lady with an invalid husband who is trying to carry on the responsibility of their business;

by a lady in Texas for better health for her sister and herself so they can work and make a living and do more for the Lord;

by a lady in Ohio, sending the "Herald" to a boy in service, and asks prayer for him, as both his parents are dead;

by a mother in Virginia for her daughter and son-in-law that they may get saved and that things may work out for them in the right way, and that the child may be treated right;

by a friend for a very dear friend in California who has cancer, that God may heal her—she believes God is able;

by a Christian mother, brokenhearted and failing in health over a daughter who is deep in sin—the small children suffering because of a broken home;

by a brother in New York for a man past eighty years of age who needs to be saved and does now want God;

by a Nazarene brother in North Dakota for the healing of his mother—doctors can do no more for her; she has diabetes, plus hardening of the arteries—they both know God is able and want only His will in the entire situation that God may be glorified;

by a lady in Ohio for the work of God, and the leaders, in that place;

by a Nazarene brother in Pennsylvania that God will help him to be a blessing, that he may have definite victory, for the salvation of his people, and for some unspoken requests.

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