

Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



May 30, 1956

A large construction company has the following slogan printed along the wall of a great building: "Play it safe on or off the job." This was one method the company had to alert the employees against perils that were ever near. Gambling with life and limb through carelessness and negligence is the constant problem of companies who hire workmen.

In this business of living a life, God challenged men to take no chances but to play it safe when He said through

Let Us Play It Safe!

General Superintendent Vanderpool

St. Paul: "See then that ye walk circumspectly, not as fools, but as wise"; "Abstain from all appearance of evil"; and, "Whatsoever is not of faith is sin." There is no time when we are off the job in living a life. Every day, hour, and moment makes up part of life, and we must play it safe.

Perils to the soul lurk in wrong decisions, attitudes, and actions. Others may run God's red lights, but we had better play it safe and observe the rules. Clear-cut, Biblical standards of ethics cannot be shaded; neither can the golden rule be altered without risk. We had better play it safe. Rationalizing questionable procedures on the basis that the end justifies the means will not stand close scrutiny in this business of living a life.

Professed love for the struggling brethren and interest in the welfare of the Kingdom are always fraught with peril when they are really only a smoke screen to hide desires for leadership and position. Haman was hanged on the gallows he had erected for another. He did not play it safe. Absalom's tomb just outside the walls of Jerusalem bears witness to his selfishness and sinful folly. There is nothing else that guarantees peace of mind, fortifies against successful attack, and brings assurance of final triumph as does *crystal-clear sincerity* in the service of Christ. To dash off and make a major decision without counsel and prayerful consideration proves a man is erratic and undependable in leadership.

I heard a man say, "I rushed into print when I should have rushed to a place of prayer." In his haste he did not play it safe. A mark of a man's sincerity and intelligence is his willingness to reverse his decision and change his attitudes when he is convinced he is in error. Let us "play it safe on or off the job."

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is.

—Eph. 5:15-17

LATE NEWS

Telegrams . . .

Santa Cruz, California—Fifty-first assembly of the Northern California District closed with overwhelming victory. General Superintendent Hugh C. Benner presided with usual efficiency and preached with usual intensity. Dr. George Coulter, district superintendent, re-elected with only one negative vote out of 388 votes cast, after reporting the following progress for the year: General Budget giving \$103,425.00, an increase of \$17,474.00 over last year. Total giving to general interests, \$151,643.00; grand total for all purposes, \$1,466,595.00. Church membership gain, 539; Sunday-school enrollment 23,431; Sunday-school average attendance, 15,203, a gain of 895. Dr. Coulter organized 10 churches this year, reaching the district goal of 28 new churches for the quadrennium. Assembly climaxed with impressive ordination service with the following receiving their elders' orders: Robert Benson, G. H. Cummings, James O. Fennell, Keith L. Grimm, Charles E. Higgins, Burton L. Mack, George Pestana, Herbert L. Steele, Champ Traylor, and Moses Yu. Northern California Nazarenes continue to go forward with zeal and aggressiveness, convinced and determined that the future will be even more victorious than the past.—Rob L. Staples, Reporter.

Wilmington, Delaware—The forty-ninth Washington-Philadelphia District Assembly in session brought to new awareness of its task by the inspiring preaching and leadership of the presiding general superintendent, Dr. Samuel Young. Rev. E. E. Grosse re-elected for the seventh time as district superintendent with an overwhelming vote. Greatest and most successful year ever; 5½ per cent net increase in membership; \$101,000.00 given to general interests, representing a 30 per cent increase; \$36,000.00 given for home missions, \$24,000.00 for Eastern Nazarene College. Total given for all purposes \$1,065,000.00. The district shows its inspired realization of its world vision by adopting a General Budget, over \$73,500.00. The assembly has the forward look for Christ.—Chester M. Williams, District Secretary.

Lubbock, Texas—Rev. Orville W. Jenkins elected with nearly unanimous vote for his eighth year as superintendent of the Abilene District. Spiritual tide high under leadership of Dr. Hardy C. Powers, presiding general superintendent. Rev. William Dorrough and Mrs. Orville Jenkins overwhelmingly re-elected as presidents of N.Y.P.S. and N.F.M.S. respectively.—C. B. Dickerman, Reporter.

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PIONEER BRETHERN: This will be our golden anniversary quadrennium, and we are planning a luncheon at our new headquarters building in Kansas City, 6401 The Paseo, just prior to the General Assembly—Saturday, June 16, at 12:15 p.m. If you were a Nazarene as early as 1916 you are eligible as a "pioneer." Be sure to see the secretary for your 1956 badge. We will look for you in Kansas City.—C. P. LANPHER.

FLASH . . .

Dr. Erwin G. Benson, of the Department of Church Schools, reports that the Easter Sunday-school attendance was 601,762. The goal was 600,000.

To all pastors and laymen everywhere:

Once more the Nazarenes have shown their faithfulness and loyalty to God and the church by sending in \$800,403.07 in the Easter Offering. This is receipts for thirty days and compares with \$706,846.89 last year. May God richly bless everyone who prayed or paid in order to make these funds available to spread the gospel.

JOHN STOCKTON
General Treasurer

Borderline Christians

By B. V. SEALS

Superintendent of Washington Pacific District

If some business concern doing a half-million-dollar business were to discover they had run in the black by only 2 per cent, I am confident they would be alarmed and would probably call an emergency meeting to try to increase that margin. They would not wait until they were in bankruptcy, or even until they were running in the red.

Many Christians today have been losing ground, although putting up a desperate fight. Now your back is to the wall, with no margin of safety left. You have been just barely making it. You have been pushed back—back—back by circumstances seemingly beyond your control. Oh, how dangerous! You dare not wait for one more onslaught from the enemy. You should take the initiative now, push the enemy back, and increase that margin a little. Go to some good revival and expose your very soul to the searchlight of His truth. Pray around the altar with seekers, and pray for your own soul. Read your Bible; find time for family prayer again. Give your soul a chance. We are not supposed to *barely make it*; we are to be *more than conquerors!* Kill Goliath and have four stones left. Have victory over imprisonment and sing in jail at night. Not only come through, but come through with a shout and with a song!

Trans-World Airlines is required to have more gas than it normally requires to get to its destination. They must have a margin of safety in surplus fuel for any emergency. Recently one of our leaders flew from Honolulu across the Pacific to the West Coast, and then had to fly all up and down the coast to find a place to land on account of weather conditions. The passengers were saved by that margin.

Do not wait until you are backslidden, but start now in dead earnest to give yourself some margin of safety, for Christ!

OUR LORD'S RETURN

The "Wedding Garment"

The familiar hymn which includes the line, "When the Bridegroom cometh will your robes be white?" took on a more vivid meaning the wartime summer I had planned to be married. The wedding gown was already hanging in my room in readiness for the expected happy event when a telegram informed me that, on account of an army posting, our date would have to be postponed. However, I kept the gown where I could view it frequently as a reminder that, although delayed, my husband-to-be might come at any moment.

A young brother and sister, fascinated by the trailing skirt of that gown, were eager to catch an opportunity when I might be off my guard so that they could handle the delicate white material. How zealously, day by day, I sought to prevent those sticky little fingers from making one spot or wrinkle which might mar the perfection of the dress in which I was to be presented when that long-awaited day should arrive! Sometimes, too, the family would remark, "It has been so long, he can't be coming," but I would not be daunted. My faith was in the bridegroom's promises in word and letter, and I believed that no delays could hinder the final working out of the plans.

Our Heavenly Bridegroom still tarries, but there are so many signs of His coming that my heart thrills with expectancy. Many are the voices that would undermine our hopes with, "Where is the promise of his coming?" but I can show them His own words as recorded by John: "I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3).

He has provided me a wedding garment, made white in His own precious blood, and I desire that He may be pleased to find me "not having spot, or wrinkle." But I am often reminded that there are little fingers constantly reaching out with intent to spoil the purity of that robe—the cares and pleasures of this world, the deceitfulness of riches. Only by constant prayer and watchfulness may that "robe of righteousness" be kept "unspotted from the world."

"The Son . . . in His . . . Glory"

One November evening we had been dismissed from a revival service in our little country church.

Conviction was clearly felt, although no one had responded to the call. As we were approaching home, on the dark and quiet road, our eyes were attracted to a brilliant display of northern lights, so unusual that we all exclaimed in wonderment. The shimmering lights were spreading and growing brighter as if a host of shining angels were fluttering above us; a mystical power seemed to fill the air. My immediate thought was, in the words of a favorite psalm: "The heavens declare the glory of God."

However, a little boy in the company was not able to enjoy the strange beauty of the scene. He began to cry in fear, exclaiming, "I think that is God's angels coming, and I am not ready to meet Him."

How incomparably more awesome will be the time of the Lord's return when, as Peter tells us, "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat"! Revelation warns us that even the great ones of earth shall cry for the rocks and mountains to fall on them to hide them from the wrath of God. Some of us will be enraptured at the sight of His "glorious appearing," when "the Lord himself shall descend from heaven with a shout," and "with ten thousands of his saints." But the same sight will bring fear and infinite regret to many others who have neglected the salvation of their souls.

"In Such an Hour as Ye Think Not . . ."

In a book long unopened I recently discovered a piece of paper dated 1949, stating that we were licensed by the Canadian government to operate a radio receiving set in our home. Entering the country shortly before that date, we had not realized how essential that little certificate was until we heard of a neighbor who, not having a license when the inspector came, had to appear in court and pay a considerable fine. Other unprepared neighbors, aware of the approach of the inspector, had disconnected or hidden their radios to avoid the penalty.

One Monday morning I was listening to a favorite radio program while working over the washing machine. My eyes and ears were so occupied that I was not aware that a big, black car with a radio detection device had stopped beside the front door. With no warning I was met at the entrance by a stern-looking officer who requested to see my radio license. Startled and slightly bewildered, for a moment I could not remember where I had

By Helen R. Sullivan

Pastor's Wife, First Church, Providence, Rhode Island

put it, but hastily assured the inspector that I had paid the required fee. He was not satisfied, however, until I was able to show him the required piece of paper, properly endorsed.

Even before he was within normal hearing distance of our house, that inspector knew I had a radio in operation. How vain it would have been to try to deceive him by concealment! How equally vain it would have been to pretend I had a license if I had not had the evidence!

That incident reminded me of the words of Jesus in reference to His second coming: "Be ye also ready: for in such an hour as ye think not

the Son of man cometh." For those found living contrary to the laws of God it will not be just a payable fine, but the despair of everlasting punishment. Sin will find us out! How vain will be an empty profession with no Holy Ghost possession! Our Lord, "who shall judge the quick and the dead at his appearing," charges us: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Ought it not to be our daily motto and prayer: "May I not say, do, or even think anything today that I would not want to if I knew Jesus were coming!"

The Church at Prayer



By V. H. LEWIS
Superintendent of Houston District

Acts 4:23-33

Those first days of the Early Church were important days. The actions of the Early Church were doubly important. This Church was setting the pattern for succeeding generations. As this Church carried on, so would the Church of generations yet to be conduct its program.

The great responsibility of promoting the gospel had now shifted to their shoulders. They were in an unfriendly world, without physical equipment and no previous pattern to follow. They had now met their first real opposition since the Master had gone back to heaven. A hostile world and government had set their might against them.

They listened to the report of Peter and John as they related their experience and told of the threats made against them. What to do was the question. There was no human refuge to turn to. We find recorded the action of the Early Church as they "lifted up their voice to God with one accord." In that prayer, the Church set the pattern for all the Church yet to be.

Prayer always has been the glory of the Church. It is one great privilege which the world and Satan cannot take away. God has left an open channel between His Church and His throne.

Prayer is the power of the Church. It is the Church reaching up to God. It is the Church availing itself of the resources of God which He has placed at its command. In praying, the Church mounts to its earthly throne and becomes the force in the world that God intended it should be. A church at prayer is a church supernatural, reign-

ing and ruling in the hearts of men. The church that thus ascends its throne is the one against which the gates of hell cannot prevail. A praying church is working the works of God. The task of the Church must ever be redemptive; it is preparing men for eternity ahead, and giving them a Christian philosophy of life.

So the pattern was clearly set before us by this praying band who, in their praying, met opposition and won. They reveled in the wonderful outpouring of God's Holy Spirit and found themselves witnessing with new power. No method ever has been discovered that equals this.

Then, today, let us be a praying church. Before us is another General Assembly—and beyond it stretches another quadrennium of opportunity and human need—also four years of tremendous responsibility. Let us show the world our glory in the beauty of prayer. We must bring the resources of our God to bear on our challenge, and task. We can ascend our throne to be the voice of God to our constituency and the world. We can, by prayer, do the work of God.

The great need of our church is prayer, and the tragic need of a lost world is the church which is the product of much praying. We must kneel with Peter and John and that early band of the sanctified, and pray:

"Lord, . . . grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus."

XVII. MISCELLANEOUS ADVICES

If any man have a quarrel against any: even as Christ forgave you, so also do ye (3:13b). These words are quite separate and distinct from the first part of the verse, and stand alone. The word "quarrel" used here is an archaism—from *querela* (Latin), and originally meant a complaint in the sense of a plaintiff's action in court. The Greek word, however, is "complaint" (*nomphen*), and the apostle exhorts all who have complaints to forgive in the spirit of Christ.

And let the peace of God rule in your hearts, to the which also ye are called in one body: and be ye thankful (3:15). There is the peace of a changed relationship known as peace *with* God. This is the result of justification by faith. There is also a higher peace known as the peace *of* God, which Christ promised to His disciples as an endowment. This latter peace is to act as an umpire in our hearts. It is a delicate instrument, and whatever disturbs it must be shunned as sin. It is interesting to note that in Philippians (4:7), peace is considered as a defense against danger; "And the peace of God, . . . shall keep your hearts and minds through Christ Jesus." In Ephesians (6:15) it is the peace of discipline or readiness for service: "And your feet shod with the preparation of the gospel of peace." Here in Colossians (3:15) it is the peace of decision—of an umpire whose business it is to keep peace within the Church, which is His body, and thereby to inspire thankfulness.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord (3:16). The truth is not to be merely a casual visitor, or even a cherished guest; especially is it not to be a servant to be called upon in times of

By H. ORTON WILEY

President Emeritus, Pasadena College, Pasadena, Calif.

emergency and distress. The word of Christ is to dwell in us richly, plentifully, and in all its variety of wisdom and power. This wisdom is from above, and as Bishop Moule would say, "It is infinitely higher than the finest tact of the critic, or the largest views of the philosopher." We are to store our minds with it so richly that it will give thought-forms to our conversation, and so hide it in our hearts that we shall love it above all else. "Ye shall know the truth, and the truth shall make you free" (John 8:32).

We are to teach and admonish one another. The Word is to be understood with such deep spiritual insight that it will give us skill in helping ourselves and others. We have the Scriptures as the Word of Truth. Our *Manual* states clearly that we believe in the plenary or full inspiration of the Scriptures, and that they reveal the will of God concerning us in all things necessary to our salvation; so that whatever is not contained therein is not to be enjoined as an article of faith. We are to study the Word for instruction in daily living; and whenever it admonishes or corrects us, we are to give utmost heed to its voice. If new things come to us, either to do or to leave undone, we must remember that these were in the "unknown bundle" of our consecration, and walk in the light as it is given to us.

The Bible is interested in the finest possible presentation of the truth, and so mentions the forms of music. Lightfoot, following the earlier fathers, says that the leading idea of the psalm is a musical accompaniment, and that the hymn is praise as directed to God; while ode is the general word for song, whether accompanied or unaccompanied, whether of praise or any other subject. In all probability the psalms refer to the compositions of David, while hymns would more appropriately designate those hymns of praise composed by the Christians themselves; and the songs would extend to all forms, with the limitation that they be spiritual. These are not to be sung in word only, but from the heart.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him (3:17). This marks the ultimate in consecration. To do all in the name of the Lord Jesus, whether in our speech or in our actions, and to do this in a spirit of thankfulness—this is entire sanctification.

The personality of the Holy Spirit guarantees for us His unquestioned reality. And if, being personal, He is also most real, He will invariably be found operating in the deepest depths of our consciousness.—J. Russell Gardner.

COUNTERFEIT FAITH

By MONT HURST

Dallas, Texas

We're constantly reading articles in magazines of today which stress the great resurgence of religion and intensified interest in the churches. More and more people are thinking in terms of God's existence and seeking to align themselves with some segment of faith. The only sad feature of these articles is that they are so wide of the mark and filled with an utter lack of understanding of the simple fundamentals of Christian faith. We see such so-called religious articles featured, their titles on the outside covers, and we open to read with interest. But, alas, we don't need to read much farther than the first few paragraphs.

Articles along religious lines that many of the big magazines are featuring are authored, or ghost-written, by famous movie stars, dance band leaders, dancers, and their kind. Only recently we read what was supposed to be a profound article by one of the nation's leading dance band leaders, telling of how God had led him in forming his dance band and getting to the top of his profession! In another, one of the most famous of women movie actresses, noted for her sexy plays, told her story of how she had prayed to God to help her attain the success she's now enjoying. Still another much-married actor, divorced several times, tells of how God helped him through all of his career, etc. Poor, deluded mortals!

Such articles, supposedly written by these godless, lost people are utter travesties on the genuine faith. Of course their smart managers and press agents are either writing or having these untrue, utterly insulting articles written; and the big, slick magazines print them with great gravity and manifestations of piety. To imagine God making a small-time, honky-tonk performer a top artist in Hollywood is about as low as a mind can operate. The articles are, of course, read by millions of people who believe them and get the mistaken idea that they can start a strip-tease career, a honky-tonk, a gambling house, or a saloon and simply ask God to make them a success. And when success comes they give God the credit instead of the devil. How it must become a stench in God's nostrils when these articles appear!

These "authorities" on prayer and on God's program of aid know nothing of the Christian religion. But it is a wise plan to tie in with it and cash in on

it in these days of sin in high places and utter disregard for God's laws. One recent article had a sexy actress reclining on a couch, displaying many of her charms, and the story accompanying was supposed to have been written by her. It had the usual popular sequence of how she became broke in Hollywood, could find no work save an occasional appearance in a small night club, but she had "great" faith and God answered her prayers (she stated) and now she is a top-ranking star. Such an insult to God!

The plain truth is that "by their fruits ye shall know them." And only by God's patience and mercy can these people be given chance after chance to turn from their wicked ways and ask God's forgiveness. One of the greatest barricades to a mighty revival of genuine Christian religion in this country is the fact that the wrong people have no hesitancy in latching on to anything, God included, that will get them more publicity. Poor, misguided mortals! Buried in sin and bound for hell, they capture the attention and approval of nominal church members and those who claim they love God above all. Make-believe faith that isn't even honest in its assertions! Some of these lost, mistaken people who write these erudite articles on prayer and faith and God's power even believe they are right in His sight, no matter what their profession or occupation may be.

Saved and sanctified Christians should do well to read these articles and understand the depths to which humanity can sink in a new program. To read them will make you feel like weeping for them. And then you'll also weep for the joy of the knowledge of being saved, sanctified, and ready for the Kingdom at any moment. To read these false articles is to understand a little better the truth of the fact that not everyone who says, "Lord," is going to enter the Kingdom. Make-believe faith can worship only a make-believe God, and a make-believe God is no God at all. We must pray for these poor, ignorant, worldly successful personages that they may, in some way, be convicted of their great sins and separate themselves from the very appearance of evil. Make-believe faith is no more alive than the make-believe, stuffed animals in a museum.

IF CHRIST SHOULD PREACH MY FUNERAL

One day as Christ was teaching, the work of John the Baptist was called into question. The answer (Matt. 11:7-19) contains some of the highest praise that Jesus ever offered to any man. "More than a prophet," He said: "There hath not risen a greater than John the Baptist."

As Jesus spoke these words, John the Baptist sat in a prison cell. Within a few days he was to die, beheaded by the foolish Herod, whose evil life John had condemned. And so, although the listeners did not know it, Jesus' words that day were probably the only funeral message ever preached for John the Baptist. What eloquent praise the message contains! It leaves no doubt in the reader's mind that John the Baptist had fulfilled all of God's will for him.

Something within me asks the question: What if Jesus should preach my funeral? What *will* He say of me when my life on earth is through?

None of us could expect the superlatives that

Jesus used in speaking of John the Baptist. Few men have lived who deserve such praise from the lips of the Master. The question is merely whether He could approve the life I have spent, or would He be forced to condemn it?

I have conducted funeral services which were difficult. Knowing the habits of the deceased person, I have not been able honestly to offer any hope to the bereaved ones that their loved one was saved. In such cases I have had to avoid any mention of the departed one and speak on the brevity of life, the certainty of death, and the possibility of salvation.

If I, who see only the external life of a man, can be placed in such a position, what of the Christ, who also knows the thoughts and motives of the heart? If He should preach my funeral, what would He say?

It matters little what men may say at my funeral. Men may misunderstand and err in their judgments. But it will matter what Jesus, with His knowledge and His authority, says of me. And in the strictest sense, He *will* preach the final funeral sermon for me. He will be our Judge when we stand before Him to face the record of our lives. My greatest ambition is to live so that I shall not be ashamed to have Christ preach my funeral sermon.

CRAIG A. BLANCHARD
Pastor, First Church, Gainesville, Florida

Give the Master Workman A Chance

by
THELMA GRAY
Moscow, Idaho

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish (Eph. 5:27).

On a cold, windy day this spring one of our little neighbor boys followed me out to the garden and settled himself companionably at the head of the row I was planting. I listened more than I talked as he called out against the wind, for the weather and my work were not conducive to conversation.

He talked in generalities for a while, as most four-year-olds do. Then brightening perceptibly he called: "Say, you know what? Daddy twaded our old twuck and we saw it the other day. All de dents is out and it's painted: and it's jes' 'pic and 'pan!"

I could imagine the skill and the effort it must have taken to make the old truck "spic and span." Used without much care by many and varied drivers, it must have looked almost hopeless by the time it

reached the body shop. I have seen some of the jobs they have done. Wrinkled fenders are carefully hammered back into shape, old dents are taken out, and whole cars are refinished until they are usable and even attractive. I've marveled that workmen could look at some of the disreputable wrecks brought in, and be challenged to bring them back into service.

Then I thought about the Church that Jesus is coming for—that "glorious church" without spot or wrinkle. I've thought about the dents and the wrinkles, the blemishes and the spots that make us unfit for service, until we're yielded under the hand of the Master. He can remove the blemishes and erase the spots. He can make us "spic and span"! Satan is a hard driver and a poor one, but Jesus can restore and fit for service all who come unto Him.

I want to respond under all the hammering and the buffing that it takes to make me usable to the Kingdom, and ready for His return. It will be worth it all when we see Jesus!

WANTED . . . 2,500 Nazarenes



To Participate in the

LARGEST NAZARENE PRAYER MEETING EVER HELD

General Superintendents, District Superintendents, Preachers, Laymen—
All Joining Together in the

First Service of the 14th General Assembly

Music Hall, Kansas City Municipal Auditorium

Sunday, June 17, 8:30–9:30 a.m.

We urge every church in the denomination to plan for a prayer meeting prior to Sunday school, June 17

REMEMBER! The Communion Service Begins at 10:00 a.m. (C.S.T.)

Ready to Die . . . ?

By DONALD G. KREIDER

Local Nazarene Preacher, Coshocton, Ohio

I lay there on the operating table breathing heavily. In a few minutes the doctor would insert the needle and an anesthetic would take me into an unknown world of blackness and oblivion. Around me were bright lights. In the background I could hear faintly the mingled voices of nurses and doctors calling for equipment. My mind was flooded and I was thinking rapidly. The church was praying—my pastor was praying; and of course my mother was praying; and my wife, out there in the waiting room, was praying too. A close friend and fellow laborer was praying. He said he would always be praying for me.

It was strange how I felt at this moment. I knew beyond the shadow of any doubt that I had made my peace with God. I had been saved “by grace . . . through faith” and *kept* by that same faith. Yet, even now, I had no real assurance that I would ever live to see again those whom I loved and held dear to my heart.

I had spoken to my friend yesterday, “It could be the end, you know.”

“Yes,” he answered quietly, “it could be the

end.” He seemed to understand what I was thinking.

“And if I never see you again,” I continued, “I’ll see you over there,” and I pointed high toward the northern sky, which to us both had been a gesture and symbol of the heavenly abiding place.

“Are you ready to go?” he asked in anticipation.

I looked straight into his eye, and without one faltering breath replied, “Yes, I am ready to go.”

And as the doctor raised his needle to administer the anesthetic, I thanked God the tithe had all been paid, and as much as was possible within me I had lived peaceably with all men. A gentle feeling of quietness and rest seemed to flood my soul; and as my mind dimmed into nothingness, and my vision blurred into darkness, my heart rejoiced and I could say with the great Apostle, “O death, where is thy sting? O grave, where is thy victory?” (I Cor. 15:55.)

Hours later, I returned from the darkened world of anesthesia, and among my earliest conscious thoughts were the words of the Psalmist, “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me.”

Those words held new meaning for me now. “The valley of the shadow . . .” Since a child I have recited them, more or less mechanically—but now my heart is touched, for I have been there, and Jesus went with me *all the way!*

Call Me "Friend"

By KATHRYN BLACKBURN PECK

*Call him a friend whose laughter blends with thine
When happiness thy cup of joy o'erflows;
When smooth and fair the sunlit road leads on,
And softly, pleasantly the zephyr blows.*

*But let me be thy friend when all around
Fierce storms obscure the way and hush thy song;
When sorrow shrouds the path thy feet must take,
And pain is thy companion all day long.*

*Confide to me the cold and crushing weight
Of heavy burdens thou art called to bear,
That I may know the precious privilege
Of lifting that dread load on wings of prayer.*

*If I may sit in silence by thy side,
And with thy bitterest tears my teardrops blend,
And share with thee life's longest, darkest hour,
Oh, truly then thou mayest call me friend!*

NEWS in PICTURE



BRADENTON, FLORIDA, FIRST CHURCH OF THE NAZARENE dedicated their new building pictured here on January 22, 1956. This church had its beginning through the *Herald of Holiness*. A copy of the paper having been secured by C. A. McClain, Sr., he became so interested in it that he wrote "Uncle Bud" Robinson (one of the writers in the paper), stating his desire for a church of that denomination in Bradenton. The church was organized on May 31, 1937, with 7 members, and Rev. James Hail as the first pastor. The membership is now 168, and Rev. Charles D. Ide is the present pastor.

VOTED OUT!

by
J. B. DEISENROTH

Business Manager
Pasadena College
Pasadena, California

It is a trying experience for both church and pastor when the results of the balloting indicate that the pastor should leave.

Recently I attended a service in a church two weeks after such an event had occurred. The church bulletin contained the following article by the pastor. I was impressed by its poise and spirit. He no doubt left his people with their hearts warm toward him and his name on their lips as they prayed:

"Being a member of the Church of the Nazarene offers a place to labor and sacrifice in the service of Jesus—a place where earthly treasures may be invested for the promotion of the kingdom of Christ through a thoroughly orthodox agency. With all her faults and failures I still love the Church of the Nazarene. She is my church. Through her praying people and her grand ministers I found Him whom my soul loveth. I love her ways and methods, her programs of evangelism to reach a lost world. I believe in her leaders and the headquarters people who are laboring diligently for the best interests of the church. I have seen some of the trophies and miracles of grace from different lands which are now polished diamonds from the rough. These are only representatives of thousands which I have not seen. I have been present in some of her great gatherings when the Spirit of the Lord came on thousands of her people at the same time. I have seen her raise her banners in the face of great odds and come shining victoriously through for Christ."

Honesty has a payday

By **SHORTY ABLES**

El Dorado, Arkansas

A few years ago I was out soliciting funds with which to start a new church. I was walking the streets of our little city and stopping each person I met, stranger or no. I was pleased if I received only one dollar as a contribution. I stopped one man and in a few words told him of my mission.



He replied, "I haven't anything for you today; see me some other day."

I inquired, "Who are you? What is your name? Where may I see you, and when?"

He replied, "I know you; don't you know me?"

I answered him, "Sorry, I do not know you."

He replied, "My name is Ben Brown," and hastily walked away from me.

I came home and for two or three days I pondered the question of how I might contact that man again. After some little consideration and much prayer, I wrote the following letter and mailed it to him:

"DEAR MR. BROWN:

"I am the man (Shorty Ables) who met you on the street last Saturday night when I was out soliciting funds to help start a new church. I was indeed glad, proud, and extremely happy because *you did know me*. I was sorry that I did not know you; but, Mr. Brown, I happen to know something about *your* oil company. Late one evening as I made my way home from work my pathway led me across one of your oil leases. Directly in my path I found a brand-new, bright-shining, sharp-as-a-razor-blade, double-bitted ax (value in price at that time \$4.75 cash). Some of the men working for your oil company that day had taken it out along the creek bank and used it to cut some wood so as to build a fire on a frozen vacuum line. Snow was on the ground. They lost the ax and it was left hidden in the deep snow. My foot uncovered it. Your men perhaps never knew where they lost that ax. I picked up the ax, looked at it. No man saw me find it. I could have carried it home and called it *mine* and no one would ever have known what happened to it.

"But, Mr. Brown, beyond and above everything in this life, *I want to go to heaven when I die*. If my footsteps are to lead in that direction, and if I am to get there, I must be honest with all men. So I took that double-bitted ax, which belonged to your oil company, and placed it in one of your engine houses. I knew your early morning pumper

would find it and return it to its proper and rightful owners."

In the early mail I received a check from Mr. Brown for twenty-five dollars (\$25.00), which turned out to be the largest single contribution I received in the collection of five hundred (\$500.00).

If I had not been honest about the ax, I would not have had this story to write, and I never would have received that twenty-five dollars. Honesty has a payday!

REV. HOWARD ECKEL

Elsewhere in this issue there is a brief review of the life of Rev. Howard Eckel. However, I feel impelled to say something about him myself. He lived a long time and yet was no mere Methuselah. His life was filled with activity for his Master. He served Christ and the cause of holiness as a minister in practically every section of our country—Pennsylvania, New England, California, Kentucky, Tennessee, and Florida. God honored his labors in the pastorate, evangelistic field, and district superintendency. Just before he retired he had the privilege of going to Japan and evangelizing; his son, Dr. W. A. Eckel, was the interpreter of his messages. During his five-month stay in Japan, five hundred Japanese sought the Lord under his ministry.

I did not have the privilege of being as personally acquainted with Brother Eckel as I would like to have been, although I did know him. But, from what I have learned about his life, he not only had a very fruitful ministry but also showed exceptional wisdom and common sense in connection with the work which he did for God and the church. Brother Eckel left a wonderful legacy to his children, grandchildren, and great-grandchildren; in fact, to all of us. There is no way for us to properly evaluate what he did. It had so much of eternal as well as temporal significance that we must wait until we stand around the throne of God to get an adequate appreciation of it. I am sure that the church as a whole joins me in thanking God for Brother Eckel's life and deeds. Also, we shall unite in prayer for Sister Eckel, who stood by him so faithfully. May God be especially near her, and also the other members of his family, in this time of special need.

—THE EDITOR

"Don't Forget Me"

Says the boy in your block

"Don't forget me when you go to the General Assembly," is the plea of the boy in your block and of boys and girls all around your church. Of course, there will be a more crowded schedule this summer, but we must find the time somehow to get in those extra hours for evangelism through a vacation Bible school. We cannot afford to pass up the opportunity.

Children have weeks of idle time in the summer. Through these children whole families may be reached for God and holiness. In Nazarene vacation Bible schools last summer there were almost 55,000 children enrolled from unchurched homes. Over 46,000 boys and girls were converted. We dare not reach less in 1956.

July and August are good months. Pray and plan now for some time during the summer to evangelize through a vacation Bible school.



General Assembly ANNOUNCEMENTS

1. The first service of the General Assembly will be a great mass prayer meeting held in the Music Hall of the Municipal Auditorium in Kansas City, Missouri, 8:30-9:30 a.m. Furthermore, all Nazarene churches are urged to have a prayer period before Sunday school on Sunday, June 17. Let us unite in prayer for God's blessing upon the Assembly and His direction in the days ahead.
2. The service at which Holy Communion will be observed will take place in the Municipal Auditorium in Kansas City, beginning at 10:00 a.m., Sunday, June 17.
3. During the Assembly, missionary rallies (home and foreign) will be held. In addition, great gospel services will be open to the public at 7:00 p.m. Sunday, June 17, and at 7:30 p.m. June 18 and June 19.
4. Business sessions of the Assembly will begin Monday, June 18, at 8:30 a.m., and continue each morning of the week through Friday, June 22.
5. Clergymen coming to Kansas City for the General Assembly via the railroads, who hold a clergy book in Eastern or Southern Passenger Associations, will not need to secure a Western Clergy book *provided* they purchase a round-trip ticket between the dates of June 12-20. Tell your agent you are coming to the Nazarene General Assembly in Kansas City and present your regular clergy book. These arrangements have been approved with the Western Passenger Association.
6. Arrangements have been made with the Salvation Army, who operate a day nursery, to take care of a limited number of children from outside Kansas City during the General Conventions and General Assembly. Children six months to nine years of age can be accommodated. The daily charge from 8:15 a.m. till 5:00 p.m. including lunch and afternoon snack, is \$1.25. During the evening services, the additional fee will be cared for by the General Assembly. Statement from a doctor indicating the child is free from any communicable disease will be necessary before children can be admitted. It will be helpful if parents desiring these services will send word in advance to the general secretary's office.

S. T. LUDWIG
General Church Secretary

Keys to the Acts of the Apostles

12. The Key People The first nine chapters of the Acts of the Apostles deal largely with the Jews. Often this section is called the Petrine because Peter and the people of his nation dominate the scene. Also, we are all familiar with the fact that the Jewish people were God's chosen people, and that they are in the center of the stage in the Old Testament, as well as a considerable part of the New Testament. Nevertheless, the situation shifts in the Acts of the Apostles, beginning with the tenth chapter. From then on, the people we have most to do with are non-Jews, or the Gentiles; they are the *key people* in the major portion of this book. It should be stated here, too, that even the author of the Book of Acts, Luke, is a Gentile.

Acts 1—9

The word Gentile is found thirty times in the Book of Acts, and only a little more than twice that number in the remainder of the New Testament. Of the thirty times which the term Gentile appears in the Book of Acts, it occurs but three places in the chapters preceding the tenth; in fact, it is not met with at all until chapter four. From the tenth chapter on, it is found twenty-seven times.

Even the center of the Christian world shifts from Jerusalem to Antioch in Syria, that is, from Jewish to Gentile territory. This was indicative of the new, or Gentile, world which Christianity had entered. Paul himself, although a Jew, was "the Apostle to the Gentiles," and in his three missionary journeys was engaged largely in working with Gentiles.

The first appearance of the word Gentile is found in Acts 4:27, where Peter and John speak out again (probably, Peter was actually doing the talking). He says: "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Here, as you will readily perceive, the Gentiles joined with the Jews in the crucifixion of Jesus. That is undoubtedly what Peter had in mind in what he says. The second appearance of the term Gentiles is in Stephen's famous sermon (Acts 7:45). Here Stephen is giving the history of God's dealings with His people, and he speaks of how they came into possession of the land of the Gentiles, whom God drove out before them. In these two places, Acts 4:27 and 7:45, the Gentiles had not yet come within reach of the gospel. What is said about them is anything but good.

However, we get into a different world when we come to the next use of the term Gentiles. It

is in chapter 9 and the Lord himself speaks this time. He is talking about Saul (Paul), who has so recently been converted. He is telling Ananias that Saul "is a chosen vessel" to bear His name "before the Gentiles, and kings, and the children of Israel" (v. 15). You will notice that "Gentiles" are placed first among those to whom he is to bear Christ's name.

Acts 10—15

In the tenth chapter we have a climactic verse in which the Gentiles are mentioned. It reads thus: "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost" (v. 45).

Editorials

Following this, we come to two references in the eleventh chapter, both of which have to do with Peter's visit to Cornelius. "And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God" (v. 1); and, "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (v. 18). Then there is no other mention of the Gentiles until we come to Acts 13:42, where the term appears four times. It deals with Paul's preaching in Antioch of Pisidia during his first missionary journey. The Jews turned him down, but he went to the Gentiles and they heard him gladly. Let us notice these four verses in chapter thirteen especially:

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath" (v. 42); "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed" (vv. 46-48).

In Acts 14:2 and 5 we find the Gentiles joining with the Jews in making trouble for Paul. Then at the close of their first missionary journey Paul and Barnabas returned to Antioch, "from whence they had been recommended to the grace of God

for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples" (vv. 26-28).

The word "Gentiles" appears seven times in chapter fifteen of the Acts of the Apostles. They were the chief topic of discussion at the Jerusalem conference, and that accounts for the number of times that the word appears. Of course, the final decision at the Jerusalem conference was that the Gentiles would not have to become Jews—be circumcised—before becoming Christians. It was one of the most important decisions, if not the

Acts 22—28

In chapter twenty-two the term Gentiles appears only once. Paul spoke to an angry group of his own people there. In the course of that address, he told of his conversion and mentioned the fact that he had been commissioned especially to go to the Gentiles (v. 21).

In chapter twenty-six, where Paul speaks before Agrippa, he relates himself to the Gentiles in some of the best statements that he makes anywhere. Once more he tells of the vision which came to him on the Damascus Road. Here is the heart of this address:

"And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles" (vv. 15-23).

One more time in the Acts of the Apostles we find the word Gentiles on the lips of the Apostle Paul. Near the close of the last chapter we read: "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (vv. 28-31). Undoubtedly the church at Rome was largely a Gentile church, and most of Paul's preaching during his imprisonment there was to Gentiles, and some of those who gave heed to the gospel were within the household of Caesar itself. The *key people* in the Book of Acts are the Gentiles.

STEPHEN S. WHITE

most important, which was arrived at by the Early Church, as its history is outlined in the Book of Acts.

Acts 16—21

In Acts 18:5-6 we find the old pattern manifesting itself again—the Jews turning Paul down, and furiously set against him. Then "he shook his raiment, and said, . . . Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." The order of events in Paul's ministry seemed to be, go to the synagogue and give the Jews a chance first. In many instances they rejected him and his gospel altogether; if not altogether, at least most of them did. Then he felt free to turn to the Gentiles, to whom he had been especially called, and for which task he had been set apart.

In chapter twenty-one Paul is warned that the Jews will bind and deliver him to the Gentiles (v. 11), which they finally did when they turned him over to Caesar and the Romans. Also, he was accused, in this chapter, of teaching the Jews "which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs" (v. 21). This was a false charge against Paul. He was just as ready to urge the Jews to observe the rite of circumcision as he was to fight for the right of the Gentiles not to do it (see v. 25). Paul did not forsake the law of his forefathers. Again, in between these two references which I have mentioned in Acts 21, in verse 19, Paul speaks of the way God had blessed his ministry among the Gentiles: "And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry."

The Sunday-School Lesson

FLETCHER
GALLOWAY



Topic for
June 10:

The Gospel Overcomes Paganism (Temperance)

SCRIPTURE: Acts 18:23-21:16; Eph. 5:15-18 (Printed: Acts 19:3-10, 18-20, 23-27; Eph. 5:15-18).

GOLDEN TEXT: *I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Rom. 1:16).*

Ephesus was the proud, rich capital of the proconsular Asia. It had a busy harbor, and its famous temple to Diana was one of the seven wonders of the ancient world. This pagan goddess was the goddess of love, and the form of worship was very licentious. Much of the revenue of the silversmiths came from making silver images of this goddess for the great annual festival held in her honor. Who would have dreamed that that little hunchbacked Jew, the tent-maker, with his new and strange religion, would almost put the silversmiths out of business, and would be the occasion of a ten-thousand-dollar bonfire in the heart of the city that would stop traffic! But such is the power of the gospel of Christ. Paul came to Ephesus to preach Christ. Because Christianity lifts men out of their sins, it came into direct conflict with the worship of Diana. Because when men are saved they have no more use for the devil's works of darkness, Christianity came into conflict with those who sold the books of curious arts.

Paul's purpose in coming to Ephesus was not to fight the fortunetellers or the idol worshipers. He simply sought to present the claims of Jesus Christ. But because when men become Christians they are "new creatures," their interests and loyalties are different. Bad men become good, weak men become strong, vile men are made clean, impure men are made pure, and slaves of lust and vice are set free. Jesus never used force and yet His kingdom has overthrown practices and institutions, hoary with age, that had withstood every effort to change them. For instance, it is said that there were two hundred and fifty thousand slaves in the world when Jesus

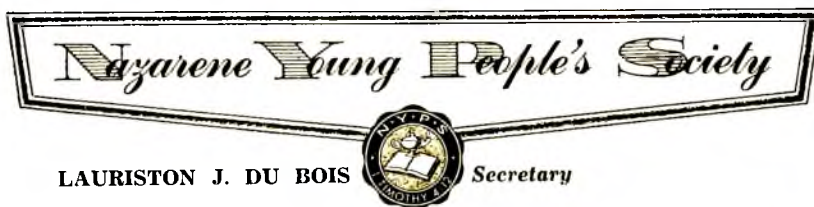
was on earth. Jesus did nothing specifically to overthrow this terrible crime against human personality, but as the light of the gospel made its way into one land after another, human slavery disappeared.

There are still great evils that need to be overthrown. One of these is the traffic in alcoholic beverages. America alone spent ten billion dollars for liquor last year. Another quarter billion was used to glamorize drinking through misleading advertising. The tragedy is that much of this was on television, before children too young to discriminate. Approximately one-half of the 2,159,000 major crimes committed last year were caused by liquor according to J. Edgar

Hoover; 40 per cent of the 39,000 traffic deaths were caused by drink.

America—and the world—needs the kind of revival that would close the taverns, bankrupt the roadhouses, and put the breweries out of business. It needs the kind of revival that would put a conscience into men and women when they go to the polls. Right now our beloved America and our free Western world is in a life-and-death struggle with communism. A sober, God-fearing citizenship would help to turn the tide.

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



On Display

And so, there we have it. The past number of months we have been taking our young readers on a sight-seeing trip to determine what are the fundamental characteristics of an exemplary Christian. We have seen that there are at least six elements in Christian living which are essential to all who would be followers of the Master, elements which apply to Christians in every section of the country and every country of the world. These are the elements which should take the spotlight in our thinking about the Christian religion. They are the ones which each of us should incorporate into his life.

We have seen also that every Christian can and must be an "example of the believers." There is no reason to believe that only older folks can attain this pattern. Here indeed is the challenge to the Christian youth of today that they can by their lives and by their testimonies wield an influence for God in the circles in which they move.

This all means that we should live

Christian lives not alone for the personal benefits we receive. We are saved and sanctified not only to make ourselves comfortable and to solve the problems of our lives, even though there are many of these personal benefits which come to us when we choose to follow Christ. But beyond all of this there is the great open door of Christian influence, the opportunity to make an impact upon the life of another who does not know Christ. There is the privilege of making the Christian life so attractive and making Christ so winsome that others, looking on, will want the kind of experience which we have found.

And so, let us each one take this scripture portion which through the years has challenged so many Nazarene youth, and make it our own. It was a good admonition to that early-century Christian young man; it is good for each of us today. *Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity (I Tim. 4:12).*



Pre-Easter Services in Africa

We held a series of pre-Easter services this year. Each day we took them through the happenings for that particular day in the life of Christ. Friday evening I was about half through the sermon when I saw a girl near the wall

REMISS REHFELDT, *Secretary*
make a flying leap over amongst the women. They talked to her, but she was evidently so frightened she couldn't do anything but point back to where she had come from. A woman stood up and looked over there, then went to *Mfundisi* Mgwanya and told him something. He hurried to the spot and

began to look around as though to find a stick or weapon of some sort. You can imagine how much interest I had by that time, so I asked if it was a snake. They answered, "Yes."

I told them all to sit quietly and I stepped out the door to my car and got the little pistol Willis Brown gave me. I went back and shot the snake right where it was in the church. It was about five feet long, a triangular snake—one of the cobra species. We carried it out, then returned to the church, sang a chorus, and resumed the meeting, with a good altar service at the close.—ELMER SCHMELZENBACH, *Transvaal, South Africa.*

Cordoba Campaign

The campaign in Cordoba, the third largest city of Argentina, was a blessing and there is a group of believers standing firm, whom we believe will be the nucleus of a fine church in that most idolatrous city. Cordoba has 350,000 inhabitants and is noted for the number of churches and priests within its boundaries. There has been considerable loss of prestige for them of late, and it appears that the Church of the Nazarene has come to Cordoba for such a time as this. The opportunity could not be better. May God help us to plant His kingdom and the Church of the Nazarene in this city, one of the most promising in Argentina.—THOMAS AINSCOUGH.

Thank You, One and All

We sincerely appreciate your generous response to our appeal for copies of Amy Hinshaw's book, *Messengers of the Cross in Latin America*. We have enough

Musical Instruments Needed

Mrs. Lawrence Bryant, of Guatemala, has sent in a request for used musical instruments. She can use:

6 used cornets, trumpets, slide trombones

3 used C-melody saxophones

2 used clarinets

If anyone would like to contribute used musical instruments for missionary use, send them to Mrs. Lawrence Bryant, Coban, A.V., Guatemala, Central America.

Instruments should be well packed and wrapped to avoid damage en route.

IMPORTANT: Be sure to write Mrs. Bryant just as soon as you mail the package, telling date of shipping and what the instrument is. Unless the missionaries know the package is coming and check on it in customs, they sometimes do not receive the shipment. Keep valuation low. Secondhand instruments have little commercial value, and if valued high, might be confiscated. It would be well to write on package, "Not for Resale." Indicate on customs declaration that it is a *used instrument*.

now to complete our files in our resource library, and we thank every one of you for your kind assistance in making this possible. We will not need any more copies of this book, now.

Putting Our Spanish to Work

By LOIS SANTO, *British Honduras*

Ina Ashley and I both have determined to try harder to put our Spanish to work in a spiritual way. The first day's visiting brought its rewards when a few days later one of the ladies we had visited sent for us to come back and pray for her. She has been on my heart for several months—she is one of our patients. That day when we went back she was reclaimed, and though we faltered a little with the scripture and the prayer, God was there in the little thatched house and we had a great time of fellowship together.

Miss Johnson and I with one of our national pastors had a wonderful time praying with one of our church girls over her problem of wanting to marry a fellow outside the church. God met with us there, too, and I saw so much more how pleased He is and anxious to help us when we unburden our hearts before Him. This girl still needs our prayers.

These past few weeks I've enjoyed spending more time with the spiritual side of the work along with the medical. Our girls working in the clinic, though they still haven't made their decision for Christ, seem to enjoy our times of devotion each morning; and I'm praying that God will soon be able to loose the hold of the world and false religion, so that they may enjoy full salvation.



Lo, and Behold!

Monday:

Look, and see! A glad wonder of surprise—and yet it really is there. The unbelievable—before my eyes. Not it will be here; it is. "Lo, I am with you . . . unto the end." The voice of God is shattering our drowsy preoccupation: "Wake up! Look! Open your eyes! See!

You might miss it if you are sleepy!" (Matt. 28:20.)

Tuesday:

"Lo, Sarah . . . shall have a son." You have stepped out on a promise, but it seems you have been led into a blind alley. "Lo"! A door is swinging open in the blank wall before you—faith sees God at work on your problem. (Gen. 18:10.)

Wednesday:

"Behold, I am with thee." God has given you a job out of all proportion to your ability. You stagger at the thought. But, "Behold"! "The mighty God, The everlasting Father" is by your side! This is a different matter. God's "Behold" is Siamese twin to His "Go." (Gen. 28:15.)

Thursday:

"Behold, the eye of the Lord is upon them that fear him." Alone, forgotten—nobody cares or understands. Perplexed, distraught—which way to turn? Look up! You will look straight into the loving, understanding, wise eye of your Heavenly Father. Then what? (Ps. 33:18.)

Friday:

"Behold the blood of the covenant." You have "tried to be good," but you just can't make it? Take a look at reality. God's solemn contract written in the blood of His Son—unfold the paper and read. This is more binding than any legal document you have ever trusted: "The blood of Jesus Christ his Son cleanseth us from all sin." (Exod. 24:8.)

Saturday:

" . . . this woman . . . whom Satan hath bound, lo, . . ." She lives next door to you. You meet her every day in the chain store. You pass her on the street. You work by her side in the office. But you had not really seen her. Look. You know the Christ, who breaks fetters. (Luke 13:16.)

Sunday:

"Behold my hands and my feet." Not once, Lord, and then forgotten—every day I need the sight afresh. But also—Behold, "see the place where the Lord lay." The tomb is empty. "Behold, I

come quickly." That vision, too, renewed. "Behold, I stand at the door, and knock." This sight but once—the door is open. Lord, come in. (Luke 24:39; Rev. 3:11, 20.)

"Behold, what manner of love!" The eye of faith pierces the mists to see reality—"while we look with eager vision through faith's mighty telescope." (1 John 3:3; Heb. 11:1.)

HOME MISSIONS & EVANGELISM



ROY F. SMEE, *Secretary*



Kansas Nazarenes Rebuild Udall Church

After the Tornado

The March 14 issue of the *HERALD OF HOLINESS* carried a story by Rev. Wilson R. Lanpher on the co-operation of the Nazarenes on the Kansas District that made possible the rebuilding of our church building at Udall. Nearly every building in town had been destroyed in May, 1955, by a tornado. The pastor, Rev. Olin Payton, his wife, and three daughters had been injured seriously.

Church services were held temporarily in a school five miles from town. By January a new, three-bedroom parsonage was completed. When the district superintendent, Rev. Ray Hance, sent out a call across the Kansas District, fifty volunteers, most of them ministers, responded and helped to complete the church building. Surely this was a wonderful spirit of co-operation.

Home Missions

At the General Assembly

The Wednesday evening service of the General Assembly, June 20, will be devoted particularly to home missions and its related areas. A program of challenge and inspiration has been arranged as we look forward to a new quadrennium of home missionary growth.

Delegates and visitors to Kansas City are invited to spend some time at the department's exhibit in Exhibition Hall at the Municipal Auditorium and also to visit our offices in the new Headquarters Building. Among the interesting features of our exhibit will be the map

of the United States and Canada showing urban and rural population distribution and all new churches organized in the United States, Canada, British Isles, and our overseas home-mission fields during the past eight years. In the Crusade for Souls section the 340 churches on the Evangelistic Honor Roll for 1955 will be listed. The large globe of the world in the overseas home-mission section will be a special attraction, and you will also enjoy the scenes from our overseas districts and souvenirs from these countries.

The space for Church Extension has been considerably enlarged over our booth four years ago in keeping with the tremendous growth of this area of the department. A revolving dollar will point to pictures of churches that have been helped through Church Extension loans. Models and plans of church buildings will also be featured.

On Tuesday and Thursday afternoons at three o'clock visitors will enjoy messages from superintendents of some of our overseas fields illustrated by full-color slides. Following this presentation there will be pictures and discussions on church architecture, building, and financing on Tuesday afternoon, and a question-and-answer period on these same subjects on Thursday afternoon with a panel of architects.

The days of the General Assembly will be exceedingly busy, but the staff of the department will be glad to help you in your problems related to home missions, church extension, including church building and the Crusade for Souls, as much as time allows.

Do YOU Receive Graciously?

By JULIA W. WOLFE

New York City

WHO DOES NOT LOVE TO GIVE to little children? They seize gifts with a rapturous motion and a twinkle in their eyes, while the mother puts the "thank-you" words into their mouths or says them for the child. Yet we feel amply repaid for our little gifts and realize the beautiful truth that "it is more blessed to give than to receive." Besides, the child proceeds at once to enjoy the gift. Instead of this natural, happy way, how many grownups may pile up a lot of words and then lay the gift to one side—often not giving it more than a glance.

Is not the child's way best? The look of thanks or the caress he gives the gift thanks us enough.

Often the receiver uses the wrong words when given something you were sure he would like. Another will act so awkward about the whole thing that you are sorry you went to the expense and trouble to try to please him. We should "become as little children," for the moment anyway.

To see one's gift put to use, yet with loving care, is very pleasing. No more delicate compliment can be paid than to refer to a past gift, long since forgotten by the donor. We once had a correspondent say: "This is written with the pen you gave me Christmas two years ago. Oh, the journeys it has made over paper since then!"

We must all confess that we like to have much made of our gifts, be they costly or ever so inexpensive, but it must be done in a sincere, natural way that shows the heart really is touched.

Some people purposely, and others unconsciously, make it difficult for their best friends to give them anything. It is usually a sense of pride, a fear of patronage or obligation that forms the ugly barrier. This is particularly common among relatives—near relatives—who know one another's needs and financial conditions far too intimately for mutual comfort.

The only way to overcome this wretched feeling, if we find it creeping upon us, is to put ourselves in the giver's place, remembering what a joy it is to be able to bestow gifts upon others. Think how gladly we would do likewise, were we the rich relative. Remember, too, how it hurts to have the gift received reluctantly. Generous receiving is second only to generous giving, and, alas, it is far more rare among grown people.

It has been said truly that the way a real lady takes a compliment stamps her place in society. A flush of pleasure denotes the very young; a giggle, the

silly or unsophisticated; a brusque protest, the sensible but unpolished; a fleeting smile and a quiet "thank you" shows unmistakably the woman of gentle breeding, the one really accustomed to compliments.

Many mothers, rightfully anxious to keep their children's heads "level," as we say, teach them to have a horror

of compliments. They quote the harsh half-truths, such as "The man who flatters hopes to make a fool of you." As a result, many children often resent compliments that are really sincere, and thus make awkward situations. Let us teach our children a keen discernment between foolish flattery and well-meant praise, and also teach them answering

phrases that will be on their tongue for use at the right moment. A little quiet forethought and preparedness are all that is necessary.

Old and young alike need to recognize the fact that kindly deeds and kindly words mean so much in this old world that they both deserve gracious reception.

Morning Light Is Breaking

By MARVIN S. COOPER

*The morning light is breaking,
The night-long storm has passed.
The sun, though veiled, keeps shining.
Victory has come at last!*

*The burdens we have carried—
The tears that all have shed,
Thank God, will soon cease flowing,
For our evening sky is red.*

*The morning light is breaking;
Sun rays are coming through—
The atmosphere is changing;
The sky is turning blue.*

*The hard storm has abated;
The angry clouds have passed.
Fearful hearts are happy now.
Deliverance has come at last!*

You and your Morals



The National Temperance and Prohibition Council informs us that for years Arthur Godfrey has refused to advertise alcoholic beverages on his programs.

However, recently he has accepted the sponsorship of a CBS radio network program by Schlitz beer.

Letters and cards addressed to Mr. Arthur Godfrey, Columbia Broadcasting System, 485 Madison Avenue, New York 22, New York, commending Mr. Godfrey on his previous stand and expressing disappointment in his change of policies might encourage him to go back to his former standard. At least it will be taking a stand for right, which every Nazarene must do to be a good Nazarene.

**Kenneth S. Rice, Secretary
Committee on Public Morals
Church of the Nazarene**

the Question box

Conducted by STEPHEN S. WHITE, Editor

In Exod. 4:24 we read that the Lord sought to kill Moses. For what reason did the Lord seek to kill Moses, and why did He not kill him?

This is a very difficult verse to understand, but one interpretation is that Moses was taken very ill in the inn. In fact, he was so sick that they thought he might die. This critical condition of

Moses was thought of as resulting from his failure to circumcise one of his sons. As the next two verses tell us, his wife circumcised the boy and Moses did not die.

In Deut. 15:1-2 we read of the year of release. How long was this command practiced? Are there any people who practice this today?

This law of release was a part of the ceremonial law of the Jews and should have been practiced by them until the coming of Christ at least. The orthodox Jews should still practice this law, since they hold strictly to the Old Testament. It is interesting to note that the principle is laid down in the first six verses of Exodus 15. The year of release had to do only with their fellow Israelites, and not with foreigners. Also, if they were as true to God as they should be, He would

prosper them and there would be no poor, or those who had to borrow. Then, if you read on (Exod. 15:7-11), you find that provision is made for the poor of their own people—"For the poor shall never cease out of the land" (v. 11). In this connection, they are exhorted not to be stingy and hold back from loaning to the poor, as they come up to the seventh year, lest they have to cancel the debt during the year of release.

Please explain John 16:26-27.

Commentators differ as to the meaning of these verses. However, the second one seems to me to explain the other. Jesus has been talking about the coming dispensation of the Holy Spirit, when God's love and presence will be more manifest than ever before. In the light of this

fact, He will no longer pray to the Father for them, as if He were unwilling to answer their prayers—He will still represent them before the Father, but not for this purpose. His petitions to the Father will not be "for the purpose of inclining an unwilling ear."

Does Gen. 6:3 have any bearing on the unpardonable sin?

Undoubtedly the words, "My spirit shall not always strive with man," refer specifically to the wickedness of the people of Noah's day. The time for judgment to come upon them had arrived. Nevertheless, these words have signifi-

cance for those who harden their hearts in sin in any age. And since one interpretation of the unpardonable sin is that it results from one's continual hardening of his heart in sin, this verse has some connection with such a sin.

Does Hos. 4:17, "Ephraim is joined to do with the unpardonable sin?"

Again I say, as I did in connection with the preceding question, that this verse does have something to do with the unpardonable sin. Ephraim refers to the Northern Kingdom, which had drifted far from God. Its people had gone so far from Jehovah that there was

idols: let him alone," have anything

no hope of their return—not because God was unwilling, but because they had placed themselves beyond His mercy. Likewise, individuals may imperil their possibility of getting to God by the same process.

Why is it that Mary is not the mother of God? She was Jesus' mother; and Father, Son, and Holy Ghost are the same.

Jesus was a divine-human Person. Mary was His mother on His human side, but the Holy Ghost was His Father on the divine side. In the incarnation, God and man united in producing Jesus Christ. However, from the divine standpoint, Jesus Christ was the eternal Son

of God, and no mere human being could be His mother. God the Father, God the Son, and God the Holy Ghost, the divine Trinity, have existed from all eternity. No one of the persons in the Trinity had a Father in the sense that one existed before the other in any temporal sense.

NEWS

of the Churches



Indianapolis, Indiana—East Side Church has had a good spring revival with Evangelist Daniel Stafford and the Singing Ashbys as the special workers. The crowds were good, and a wonderful spirit prevailed; many souls sought God, and five new members were added to the church. The church has also purchased a new Baldwin organ and a new Baldwin piano. On March 25, a beautiful oil painting, "Christ in Gethsemane," painted by Rev. A. E. Wrentmore (valued at one thousand dollars) was presented to the church. On the same day the church gave the pastor a unanimous call for his eighth year, and then by the same unanimous vote extended the call for three years. Best of all, God is in our services, and we hear many shouts of victory. All budgets are paid for the year.—ERML SHORT, *Pastor*.

Gary, Indiana—Garden Homes Church recently had a gracious revival with Evangelist J. L. Woolman. The meeting was the best attended of any in the history of the church, with many new families contacted. Brother Woolman preached night after night with the anointing of the Holy Spirit. Several souls were born into the Kingdom for the first time, and two were sanctified wholly. The closing Sunday saw the old Sunday-school record of 236 broken with 372 people present. A love offering of one hundred dollars was given the pastor and wife for expenses to the General Assembly. After serving these wonderful people for almost six years in our first pastorate, on Sunday, April 15, they extended our call for another three years.—RONALD R. FEATHERSTON, *Pastor*.

San Angelo, Texas—Recently First Church enjoyed a gracious revival with Evangelist J. C. Dobson and wife as the special workers. We thank God for the victories won and for the spiritual tide throughout our church. Our pastor, Rev. Charles W. Ogden, is completing his fourth year with us and has been extended a unanimous call for another three-year period. Also, he is serving as president of the San Angelo Ministerial Association this year. The church had just completed a new building before the Ogdens came, and since that time a Sunday-school annex has been purchased and moved onto the rear of the parsonage lots to care for the growing Primary and Junior departments. Our Sunday-school average has increased from 112 to 168. During the four-year period we have received 60 members into the church, with 42 of these being by profession of faith or from other denominations. God has wonderfully blessed us since we began paying 10 per cent of our tithes into the General Budget for world evangelism.—MRS. MATTIE FULGHUM, *Secretary*.

Sierra Madre, California—We had a wonderful spring revival with Evangelist Fred W. Fetters. His ministry was characterized by definite preaching, a tender, anointed spirit, and the presence of the Lord to convict and save. A number of teen-agers and children sought the Lord and found definite help. This had been the burden of pastor and people for some weeks, and we thank God for answered prayer. Brother Fetters is a co-operative, Spirit-filled evangelist, and true to the doctrines of our church. One outstanding service was on the first Sunday morning, when the degree of doctor of divinity was bestowed upon Rev. Mrs. Emma French, pastor of the Los Angeles Riverside Church, also mother-in-law of the pastor, by Dr. Fred E. Stemmie, president of Burton College and Seminary. Brother Murray Wells, of our local church, was in charge of the music.—ORIAN C. BURLISON, *Pastor*.

Paris, Kentucky—It was a happy occasion for our people when, on Easter Sunday morning, District Superintendent D. S. Somerville in an impressive ceremony burned the mortgage on our basement church and the parsonage next door. We thank God for this little group of consecrated Nazarenes who prayed and sacrificed for the work here. God is blessing and giving a good growth in all departments; at the district meeting this year every department received awards for attaining goals set up by the general church and our district. I am serving my fourth year, with two years to go on a unanimous three-year call. When we came, we had no salary, with property indebtedness, and our members scattered; today the church pays us a nice salary, with parsonage and all utilities furnished, and the indebtedness is paid in full.—ALLEN F. RALLS, *Pastor*.

Evangelist R. F. Lindley reports: "Mrs. Lindley and I are now entering our fourth year in the field of evangelism. The past year has been a most profitable one and it has been a real joy to work with our fine laymen and splendid pastors. Hundreds of souls have found victory in God at the altar, and new members have been added to the local churches in these revivals. We love the Church of the Nazarene, its leaders, and its program. Mrs. Lindley has been very helpful with her flannelgraph lessons for the Juniors, and these help to bring the parents to the services. We enjoy sharing with our churches and pastors some methods and plans we used while pastoring for fifteen years, and God helped us to build the Sunday school. We are enjoying our work in the field of evangelism. Write us, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Evangelist A. L. Parrott writes: "God is blessing our labors in the evangelistic field during these days. Owing to a cancellation because of a conflict with a district camp-meeting date, I have an open date, August 15 to 26. If interested, write me, P.O. Box 298, Bourbonnais, Illinois."

Magnolia, Arkansas—Our recent revival was the best of our sixteen months of ministry here. Evangelist and Mrs. J. T. Drye are a wonderful team of workers. Night after night, Brother Drye thrilled the congregation with his exposition of the Word of God, and it was a spiritual feast to hear Mrs. Drye sing. Ten fine young people prayed through to God at the altar, and we were all challenged to go forward for God and the church in the Crusade for Souls. The pastor was given a unanimous call for another year, and has accepted. We have a fine people here, and enjoy working with them.—DOYLE D. WILSON, *Pastor*.

New Richmond, Ohio—Coming to this church last August, we found a good group of consecrated Nazarenes, and God has been blessing our work. In August we had a good revival with Rev. James Weeks, and another good meeting in December with Rev. Mason Lee. The Lord used both of these men to win souls for the Kingdom. In our week-end youth revival the pastor did the preaching; the Holy Spirit was faithful in giving souls. Our spring revival was blessed of God under the ministry of Evangelist and Mrs. Haven Goodall, and 108 seekers bowed at the altar of prayer. On Easter Sunday we broke all previous attendance records with 268 in Sunday school. Recently we purchased two lots adjoining the church property, on which we hope to erect a new church building. Our people have given us a unanimous, three-year recall, and we are happy to work with these good folk who have a vision for God.—RUSSELL E. SMITH, *Pastor*.

Grand Blanc, Michigan—Our church recently closed an outstanding revival, with Evangelist E. E. Lewis bringing splendid messages of vital truth, and anointed of God. God blessed in the altar services, giving several new converts and many others reclaimed. In the first prayer meeting and Sunday evening service after the revival our attendance was nearly double what it had previously been. The church seems to be in accord and we give God the praise. The church has given the pastor a recall for his seventh year and this, with a new superstructure on the basement church in the making, should see things moving forward for God.—KERMIT W. BOYER, *Pastor*.

Houston, Mississippi—In April we had an eight-day revival with Rev. J. P. Jernigan, pastor of First Church in Jackson, as the evangelist. This was a real revival in every way. Brother Jernigan preached with power and unction, the attendance increased nightly, and there was only one barren altar service in the nine services. More than thirty people—men, women, and children—sought God and found victory. We thank God for the faithfulness of the Holy Spirit. A rally service with Mrs. Eva Gardner on Saturday night prior to the beginning of the meeting was largely responsible for the burden the church carried for souls. The church pledged a one-hundred-dollar love offering, so the pastor could attend the General Assembly. Rev. W. F. Rogers is completing his sixth year as pastor, and has two more years on a three-year recall. Pastor and people are encouraged and united.—*Reporter.*


Akron, Ohio—On Easter Sunday, Arlington Street Church closed a wonderful revival with Rev. A. E. Collins, evangelist, and the Keller-York Party as singers. We had the best crowds in years. The Bible holiness preaching of Brother Collins was used of God to help folks get sanctified as well as others converted. The Keller-York Party are a wonderful group to attract people and sing the glory down. God gave 92 seekers in all. On Easter Sunday we had 420 in Sunday school, with an average attendance of 277 for March, and 298 for April. For the past seven months the average is 260. This past assembly year our church gave \$4,600.00 for general interests, or better than 20 per cent; for district interests, \$2,557.00, with the church paying for all purposes a total of \$22,575.00. Also, during the past year we received 26 new members into the church. Our people are encouraged, and the Lord's blessings are upon us.—*WM. R. THOMPSON, Pastor.*

De Queen, Arkansas—Recently we enjoyed the greatest revival in the church's history—because of the number of souls seeking God at the altar, the power of the Lord manifested throughout the meeting, the spirit of love and unity throughout all the services, and the ease with which the finances were raised. Rev. W. L. French, district superintendent, was the evangelist; he is a real camp-meeting preacher. We thank God for Brother French's ministry with us.—*JACK B. LOWE, Pastor.*

Wolcott, Vermont—After four years of pastoring this small country church, Rev. Deane Hardy has resigned to accept the call to pastor the church in Bangor, Maine. During these four years Wolcott church has grown in every way; a Sunday-school annex has been added and is near completion. The pastor has been active in community endeavors, and several new young people have become interested in the church. We regret the loss of Pastor Hardy, but are trusting God for the future.—*Reporter.*

A Friendly Welcome

is
in store
for you . . .



Your Publishing House again invites you and your friends to come through Kansas City and stop off to visit your publishing plant. A heartfelt greeting is in store for you!

Many of you will be at the General Assembly and will visit at that time, but we know a number of you cannot make vacation plans to coincide with the dates of this year's quadrennial gathering. Should you be one of this number and you are headed this way, don't fail to stop. We are never too busy to take our visitors on a conducted tour.

You can only appreciate what has been and is being accomplished by the help of God and with the help of our loyal people by a personal visit and inspection.

We will be looking for you!



M. LUNN
Manager

Allison, Pennsylvania—Our church had a good revival with Rev. and Mrs. Tobe Mackey as the special workers. Brother Mackey preaches the Word of God fearlessly, with the anointing of God and a passion for souls. His messages helped the church to catch a real vision, and God reached the hearts of the unsaved and unsanctified in a way that produced results at the altar of prayer. Mrs. Mackey did much to win the children to Christ, presenting Scene-o-felt messages, and inspiring the youth. The entire church is very grateful for the outstanding quality and scope of the ministry of Brother and Sister Tobe Mackey; we want them to come for another revival with us.—*G. ACKINCLOSE, Pastor.*

Hanover, Pennsylvania—God came to our town and church in a wonderful way in our recent revival services with Rev. Doris McDowell as the preacher, and Leland Davis as musician and vocalist. Over fifty people sought God on the last Sunday, and prospects of "brand-new" Nazarenes have been realized. God honored the soul-searching messages of Sister McDowell, and the music of Brother Davis added much to the revival atmosphere. Hanover church is experiencing a new day. The pastor was recently given an increase in salary, and is now beginning his fifth year here.—*JOHN L. PARRY, Pastor.*

Benedict, North Dakota—God answered prayer and we feel that our recent revival with Evangelist L. T. Edwards and wife was one of the best the church has had. Brother Edwards is a man of God and preached with the anointing of the Spirit. His exposition of the Word was outstanding, and well received by the people. Attendance was good every night, with many new people attending the services. On the closing night God came and gave an outstanding service, with seekers at the altar—it was a time of real blessing as we prayed and praised God.—*Reporter.*

Ogden, Utah—God has recently given our church a good revival with Evangelist Franklin Moore. His old-fashioned gospel preaching was mightily used of the Lord. Sinners were converted, backsliders returned to God, believers were sanctified, and the sick healed. In a special healing service, God touched and healed an eleven-year-old girl who had been unable to walk since December. During her four-month illness, the attending physicians suspected rheumatic fever, polio, cancer of the bone, etc.; but since April 28 she has been walking and playing like any normal child. God instantly healed her, and even her doctor admits that she is divinely healed. On May 6, ten new members were received into the church.—*DIWLY S. GRIGORY, Pastor.*

Rev. Duane E. Muth writes: "On May 13 we concluded a seven-year pastorate in Eugene, Oregon. With the cooperation of a wonderful people and through divine leadership and inspiration of God, these have been years of growth and progress. A new parsonage was built in 1949, the sanctuary was completed in 1952, and the educational unit finished in the spring of 1955. As a result of these improvements, the property evaluation has increased from \$40,000.00 to \$264,900.00. The church membership has increased from 160 to 302, and there has been a steady growth in average Sunday-school attendance, from just under 200 to 355. We praise God for every step of progress and spiritual victory. The kindness and generosity of the Eugene people was expressed in a love offering of \$620.00 to send the pastor and his family to the General Assembly. We begin our new duties at First Church, Salem, Oregon, on Sunday, May 27."

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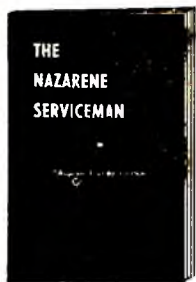
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Quanah, Texas—This has been a year of blessing and progress for our church. We have had three good revivals with Rev. O. F. Langford, Bobby Ferguson, and recently with Evangelist J. V. Langford and Bob and Ida Mae Mickey. The ministry of each of these workers made a distinct contribution to the promotion of the work of the Kingdom here. We have had a nice increase in all departments of the church, especially in the Sunday school, with the largest attendance in the history of the church. We are a "10 per cent" church for foreign missions. We are encouraged to press forward for King Jesus and the cause of holiness.—CLINTON C. CALHOUN, Pastor.

Washington, Pennsylvania—Second Church recently closed a wonderful revival with Rev. Ottis E. Smith as evangelist and singer. He is an outstanding, dynamic preacher exemplifying holiness of heart, and his ministry in song melted the hearts of our people. His messages were of the highest type—appealing, passionate, filled with sound doctrine, and anointed of God. He works exceptionally well with the young people and made many new friends for our church. Many souls prayed through to God in saving and sanctifying power. Brother Smith was given a unanimous call to return in '57.—ELLIS K. HORTON, Pastor.

Mobile, Alabama—First Church was recently blessed by the ministry of Rev. Harold Daniels, pastor of our First Church in Phoenix, Arizona, in a week of revival services. From Monday over Sunday we had 269 visitors—not members of either the church or Sunday school; there were many victories at the altar of prayer, and the church was strengthened. We are progressing well with our new, two-story educational building; and our entire church plant is being air-conditioned. Recently the church extended to the pastor a three-year call; we are now in our fourth year of service with these wonderful Nazarenes. It is a pleasure to serve on the pastoral team in Alabama with District Superintendent C. E. Shumake, who is leading our district in paths of progress.—C. W. ELKINS, Pastor.

Dr. and Mrs. A. S. London report: "Our State Street Church of East St. Louis, with Pastor Young, is doing excellent work in Sunday-school building. It was a joy to work with this Sunday-school-minded group. Pastor G. W. Ball saw his Sunday-school attendance record broken on Easter Sunday at Dothan, Alabama. A new location and building are being planned for this work. We had eight happy days with this pastor and people. Pastor M. L. Garrett has a beautiful church property and a group of around one hundred people—in six years—at Panama City, Florida. The property is practically clear of debt. Rev. and Mrs. M. L. Garrett have organized many churches during their ministry and received hundreds into the church. Eight thousand miles of travel in two months—agitating, organizing, visiting, speaking, trying to awaken and save!"

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Nazarene Publishing House

Evangelist Marvin L. Brown writes: "The Lord willing, I will be in meetings in western Kentucky after June 15, and have some open dates I would like to fill for August. Write me, 1309 N. Main St., Kewanee, Illinois."

Pastor E. G. Wright reports: "Upon leaving the evangelistic field and accepting the pastorate at Sangersville, Virginia, we found a loyal group of Nazarenes who have co-operated with the church program. They have been faithful in an active visitation program which has resulted in an increase in every department of the church, including membership, and breaking all records in Sunday school with 124 and 126 in attendance. The N.Y.P.S. is taking an active part in a weekly radio broadcast which is directed by the pastor. During the past year we have organized a Junior Society and Lamplighters' League, also made several hundred dollars' worth of improvements on the church building."

Atwater, California—In April our church had a successful, eleven-day revival with Evangelist Thomas Hayes. He preached with the anointing of the Spirit night after night, resulting in a number of souls praying through definitely to God for pardon and heart purity. Also, several were anointed for healing, and found God is still the great Physician for the body. Brother Hayes advocates prayer and fasting, and practices it. The closing Sunday night was the crowning service, with great victory around the altar. We appreciate the fine spirit of Brother Hayes and appreciated his ministry so much. A family of five was received into the church.—HENRY SCOTT, Pastor.

Canada West District N.Y.P.S. Convention

The Canada West District N.Y.P.S. convention, held April 27, in Calgary First Church, was keynoted by an enthusiastic acceptance of the challenging yearly theme, "We Are His Witnesses." Rev. Charles Muxworthy, pastor of Red Deer First Church, and Dr. Arnold E. Airhart, president of Canadian Nazarene College, were the special speakers.

Rev. Dwayne Hildie, who has served well as district president for the past three years, was presented with a suitable gift and a check for fifty dollars upon his retirement from that office. Under his leadership, Canada West youth have undertaken and completed some fine achievements.

By a strong vote, Rev. Charles Muxworthy was elected district president on the first elective ballot. We look forward to another year of marked progress.

Reports indicated that there had been steady growth among the societies. Nazarene young people of Canada West are pledged to the task of promoting the gospel at home and abroad, and to the cultivation of a deeply spiritual fellowship within the local society. The convention set the tone for what promises to be an outstanding year of accomplishment in the service of Christ and the church.—WILLARD B. AIRHART, Reporter.

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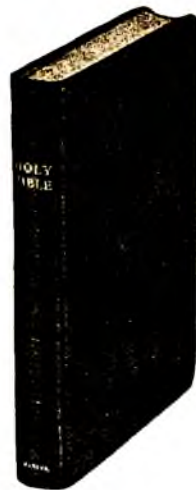
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Kingston Springs, Tennessee—These are glorious days for our church, and the Spirit of God is upon the services. Our people have a vision and are working and praying. In spite of much bad weather, February was a good month for us. We broke our Sunday-school attendance record on March 4 with eighty-three present; the average for March was sixty-six. A revival spirit is in our midst, with people praying through in our regular services; one entire family got back to the Lord. Within a few weeks we plan to start building a much-needed Sunday-school annex. During the past two years many improvements have been made on the church property—auditorium remodeled, new flooring, new heating system, and the grounds graded and drained, with a black-top asphalt parking area around the church. Our pastor has completed four years of service with us.—MRS. ARTHUR R. SHELBY, Reporter.

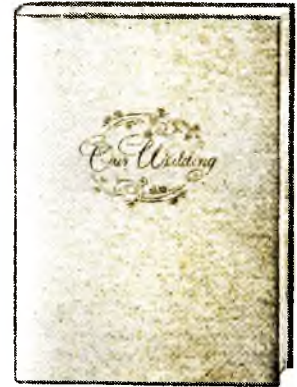
Fairborn, Ohio—Wright-View Church has been moving forward for God under the excellent leadership of Rev. and Mrs. Roy D. Nash. On Easter Sunday we closed one of the best revivals in the church's history with Rev. W. B. Walker as evangelist, and the Cooper Trio as the singers. As a result of Brother Walker's soul-stirring messages, many people sought the Lord for pardon and heart purity. Also, on Easter Sunday we reached our goal of 330 in attendance. Wright-View Church has a wonderful group of people who love God and His Church. We give Him praise for what has been accomplished.—Annabelle Shope, Secretary.

Evangelists Alva O. and Gladys Estep report: "Recently we had a good revival at Caruthers, California, where seekers stepped out of their own volition night after night and prayed through to victory at the altar. In the closing

service the Holy Spirit took over; there was shouting, seekers came to pray, and there was no place for preaching. We enjoyed our ministry in California and hope to return in '58. Still have some open dates for the spring of '58 we'd be glad to slate anywhere in California. We greatly appreciated the fine singing of the Rushing family in several services; this was their home community. Write us, Box 238, Losantville, Indiana; we carry the full program for the meeting."

Evangelist Joel Danner writes: "In March, I was with Pastor Gerald Green at Telegraph Road Church in St. Louis. The church had prepared the way with many new people in the services. God blessed and gave us many souls, with twenty-seven members received on profession of faith, including six who were heads of families. Write me, Box 724, Bethany, Oklahoma."

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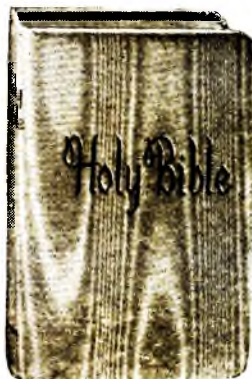
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Rev. Forest McCullough writes: "Since I will be graduating from our Trevecca Nazarene College this month I have resigned my pastorate at Radnor and plan to enter the field of evangelism. I feel this to be the will of the Lord for me, and will be available for revivals anywhere, after June 4. Write me, 787 E. Waldorf Avenue, Memphis, Tennessee."

San Antonio District Assembly

The forty-third assembly of the San Antonio District got off to a good start with pre-assembly conventions featuring Rev. Everett Howard and Dr. B. V. Seals as the special speakers.

Dr. Hardy C. Powers presided with grace and dignity, and highlighted the assembly with his messages of spiritual warmth and encouraging challenges. The Spirit of the Lord was present in such a way that twenty-eight people came forward at the close of the Wednesday night service, and more responded and came to the altar on Thursday morning at the close of Dr. Powers' message to the assembly.

Rev. W. H. Davis was re-elected with a substantial vote to serve his third year as district superintendent, and the love offering that followed his re-election paid for the difference between his old car and a new one.

J. W. Garsce, B. J. Garber, A. D. Crary, and Lawrence A. Ogden were ordained on Thursday night in an impressive service.

Corpus Christi First Church, and their pastor, Rev. T. A. Burton, entertained the assembly in a gracious way. Pastors and delegates returned to their respective fields of labor with an encouraging impact from this great assembly.—NELSON G. MINK, *Reporter*.

Canada Pacific N.Y.P.S. Convention

The first official convention of the Canada Pacific District N.Y.P.S. was held at Vancouver First Church on April 14, with the district president, Rev. Howard Griffin, in charge. From the singing of the first hymn, the Spirit of the Lord was felt in a special way.

It was with regret that we said good-by to our district superintendent, Dr. Edward Lawlor, for his help and counsel have been invaluable. However, already we have learned to love our new district superintendent, Rev. Bert Daniels, who guided the order of the day.

District President Griffin reported a number of items of progress in the ten-month period. One new society was organized; \$900.00 raised for all purposes, and \$375.00 of this was for the establishing of a new church at Nanaimo, B.C. This project will be continued for the new year. Brother Griffin has done a wonderful job and it is with regret that we lose him to the Canada West District.

Rev. Wayne Munroe, pastor of the Esquimalt church, was elected as the new district president. The young people of Canada Pacific District are on the forward march.

After the business session we listened to a challenging message by Rev. Thaine Sanford, pastor at Bremerton, Washington, bringing to a wonderful climax the activities of the afternoon.—NORMA M. MOEN, *Reporter*.

The second annual "Crusade for Souls" midwinter, indoor camp meeting, sponsored by the twelve Nazarene churches, Walker County, Alabama District, was a wonderful success. Dr. Russell V. DeLong was the preacher, with the D. D. Mackey family as musicians and singers. Dr. DeLong was God's man for the hour; and his deep, rich, sound, scriptural, and eloquent messages were mightily used of God. Night after night the altar was lined with hungry seekers and happy finders. On the closing night chairs had to be added to the altar to take care of the many people seeking God for pardon and heart purity. Rev. and Mrs. David Mackey, with their two children, Debora and Danny, thrilled our hearts with their consecrated ability and musical talent. The music, the singing, and the messages all focused around the grand climax of the altar services, where God came in mighty power, reclaiming backsliders, saving sinners, sanctifying believers, and reviving hearts with holy fire and compassion. The Nazarene churches and pastors of this zone and District Superintendent C. E. Shumake all united to make this crusade an outstanding success.—PAUL J. STEWART, *Campaign Manager*.

DEATHS

REV. HOWARD ECKEL

Howard Eckel, pioneer in the Church of the Nazarene in the United States, died April 10, 1956, at the age of ninety-six years, in Miami, Florida. He was active in the ministry for more than fifty years, and was directly responsible for the organization of scores of churches, from New England to California, before his retirement in 1939 at the age of eighty. He had been a resident of Florida for thirty-two years, a former pastor of Miami First Church, and also former superintendent of the Florida District. He was born October 26, 1859, in Altoona, Pennsylvania, and was ordained as a minister in the Methodist church in 1889, one year after his marriage to Eliza Baird. In 1902 he accepted the pastorate of an independent church in McKeesport, Pennsylvania, and it was here that he began a lifelong friendship with the late Rev. H. F. Reynolds. In 1906 Brother Eckel accepted the pastorate of the Pentecostal church at Haverhill, Massachusetts, and while serving there took part in the merger of the Pentecostal churches of the East with the Nazarene churches of the West into what was later to be known as the Church of the Nazarene. He served as pastor at Louisville, Kentucky; superintendent of the Kentucky and Tennessee District; pastor at Whittier, California; superintendent of the Southern California District; pastor in Alhambra, California; also at La Junta and Yuma, Colorado; and First Church in Miami, where he acted concurrently as superintendent of the Florida District. At the age of seventy-one, he resigned the Miami pastorate and the Florida district superintendency to devote himself to evangelistic work and pastoring smaller churches, including Homestead and Sparr. Shortly before his retirement in 1939, he and Mrs. Eckel made a tour of Nazarene missions in Japan, where he evangelized with his son, Dr. W. A. Eckel, serving as interpreter. He is survived by his wife, Eliza; two sons, Dr. W. A. Eckel, Nazarene missionary in Japan for more than thirty years, and Dr. Paul E. of Washington, D.C.; also two daughters, Mrs. Robert E. Murphy of Miami and Mrs. Stephen P. Burton of Sparr, Florida. Funeral service was conducted in Miami First Church.

FRANK C. SMITH was born July 29, 1872, in South Portland, and died March 31, 1956, in Portland, Maine. He was converted in the Methodist church and later sanctified in the South Portland Church of the Nazarene. For more than forty years he was a faithful member of this church. Brother Smith was affectionately known as "Uncle Frank" throughout the northeastern section of the United States and Canada. He labored as a song evangelist and leader of the people's meetings in revivals, camp meetings, and district tours in this area. He traveled extensively with Dr. H. V. Miller when he was district superintendent in New England and later in New York. He

Servicemen's Corner



Chaplain Albert L. Gamble writes the following report from Korea:

"We have had some very wonderful spiritual victories this month, with men being saved. I am very happy for this assignment and for the opportunities to minister here. I have only about six months left to stay in Korea and I know I cannot begin to accomplish what I would like to do for Christ in that length of time.

"The work with the orphanages has been gratifying, but heartbreaking. One cannot remain in this country without getting more concerned with their needs or hardening one's heart against the stark realities of human privation.

"It is my continued pleasure to fellowship with Don and Adeline Owens, our fine missionaries in Seoul. Although alone, and tackling a tremendous work for the Lord, they are doing a wonderful work and keeping a wonderful victory in their hearts. I have found several of the other Nazarene men here on the base, some with spiritual needs, others who have present victory in their spiritual lives. I will continue to seek them out and pray and counsel with them.

"Lt. Col. Robert Shaw is expected to arrive from Japan Saturday. He is a Nazarene layman stationed at Kobe. I hope to get acquainted with him, and all of our Nazarenes are planning on getting together for fellowship. Chaplain Clifford Keys will arrive 23 April."

* * *

"I have been receiving the HERALD OF HOLINESS, *Conquest*, and *Come Ye Apart* as a gift from you, which I appreciate very much.

"I have been stationed at a radar station for over two years and the nearest Church of the Nazarene is over 250 miles away. Thus the periodicals I have received from you have been my only connection with the church. Though there have been times of discouragement that I could hardly bear, God has brought me through victoriously and I praise Him today for full salvation and His sanctifying power, which keeps me this very moment. God has used these periodicals to strengthen my own faith and help me reach out to others. I want to take this opportunity to thank the Servicemen's Commission and the entire church for making it possible for me to receive these periodicals.—CLIFTON E. COUEY.

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also traveled with Dr. Samuel Young when he was superintendent of the New England District. He kept the status of a layman, but he had the spiritual insight of a seasoned preacher. He was the regular "praise" leader at North Reading, Massachusetts, and Brooktondale, New York, camps

for many years. His wife and daughter preceded him in death by more than thirty years. He is survived by a brother and three nephews. Funeral service was conducted in his home church by Rev. R. E. Howard, pastor, with the sermon by Dr. J. Glenn Gould of Wollaston, Massachusetts, a former pastor. Interment was in Mount Pleasant Cemetery in South Portland.

REV. WALTER A. SMITH

Walter A. Smith, founder and first pastor of the Church of the Nazarene in Bunola, died April 18, 1956, at his home in Bunola, Pennsylvania, at the age of sixty-nine. He was born March 12, 1887, in Pittsburgh. He began his ministry in 1913 as a visiting evangelist in Bunola, and was ordained an elder in 1917 at Columbus, Ohio. He had pastored the Bunola church several times and was serving in that capacity at the time of his death. He and his wife, the former Lillian Uhlman Smith, celebrated their fifty-first wedding anniversary last April. In addition to his wife, he is survived by four sons: Delbert, Walter A., Joel D., and Dean R., all of Bunola; and six daughters: Mrs. Elizabeth Strotman, Mrs. Martha Rippel, Mrs. Katherine Andrede, all of Bunola; Mrs. Olive Lewis of West Elizabeth, Mrs. June Kerchner of Elizabeth, and Mrs. Ruth Kvocka of Monongahela. Funeral service

was conducted by Rev. Paul H. Andree, with interment in the Monongahela cemetery.

ANNOUNCEMENTS

RECOMMENDATION—It is a pleasure to heartily recommend Rev. and Mrs. Charles Rushing to our people everywhere. They are talented, spiritual, and congenial. They have spent many years in the field of song evangelism, with the Rushing Family Evangelistic Party. They will be a blessing in revivals, camps, and conventions. Write them, % our publishing house, P.O. Box 527, Kansas City 41, Missouri.—D. K. Wachtel, Superintendent of Tennessee District.

WEDDING BELLS—Ernest Franklin Moley and Mary Louise Persuhn, both of Boswell, Pennsylvania, were united in marriage on May 5, at the Nazarene parsonage, with the pastor, Rev. Elizabeth M. Dumann, officiating.

BORN—to Thomas and Lois (Nuzum) Skidmore of Akron, Ohio, a daughter, Cynthia Ruth, on April 28.

—to Audrey and Ruth (Hildie) Braswell, Jr., of Glendale, California, a daughter, Pamela Kay, on April 21.

—to Mr. and Mrs. James R. Samples of Portsmouth, Ohio, a son, James, Jr., on April 20.

—to Harold W. and Wilma (Gold) Glenn of Atlanta, Georgia, a daughter, Janice Ruth, on April 17.

—to Rev. Roland and Mrs. (nee Alexander) Stanford of London, Ontario, a daughter, Lianne Ruth, on April 5.

SPECIAL PRAYER IS REQUESTED by a reader in Pennsylvania for an unsaved loved one in Ohio, and a special unspoken request; by a Nazarene mother in Colorado for a married son who left his wife, now wishes to return—that the home may be reunited and that he will find work—also for a financial problem of the mother, and several unspoken requests; by a brother in South Dakota that he may be healed by a chronic illness.

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