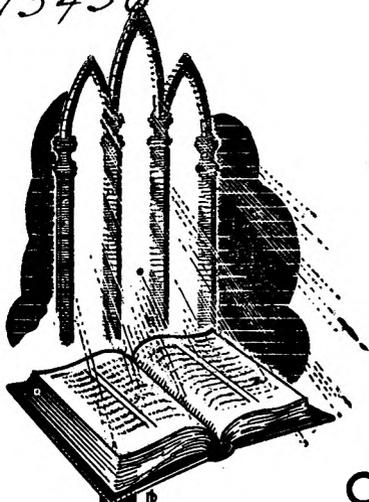


15456



Herald of HOLINESS

Obed-edom, the Worshiping Plowman

(II Sam. 6:6-12; I Chron. 13:12-14)

By General Superintendent Nease

WHEN KING DAVID was made to fear because God had smitten Uzzah for unlawfully placing his hand upon the ark of God, Obed-edom made welcome the ark in his humble peasant home, built a special shelter for the protection of its sanctity and became doorkeeper, singer, and minister before the Lord. The scripture records that "the Lord blessed Obed-edom, and all his household . . . and all that pertaineth unto him, because of the ark of God."

The secret of Obed-edom's blessing lay not in blood or standing, race or preferment. His ancestry was evidently from among the enemies of Israel. In his veins flowed the blood of Goliath, the Gittite of Gath. Socially, he was but a rough plowman, a tiller of the soil, and a handler of oxen. Neither race nor occupation kept him from welcoming the ark. The secret of his blessing lay in that he made a home for God.

King David certainly did not understand the providence of God which struck down Uzzah, and fear entered his heart. Obed-edom trusted where he could not understand, and was blessed. A presumptuous Uzzah and a fear-filled David could not keep the blessing of the Lord from a trusting Obed-edom.

Plowing did not interfere with his worship; nor did worship presume the neglect of his plowing. He had found the proper balance between serving physical needs and serving Jehovah. In fact, it seems evident that his fervency in worship made him a more careful plowman, and his diligence as a plowman made him more acceptable as a worshiper. This is in keeping with the Pauline utterance, "Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11).

God in the midst! This was the intent of the symbols represented by the ark of the covenant and the Shekinah glory in the holy of holies in the Old Testament, and by the incarnation of the God-man of the New Testament. All this finds truest fulfillment and highest satisfaction in the giving of the Holy Spirit, and the reality of the Pauline statement, "Christ in you, the hope of glory."

Obed-edom found blessing for himself and household in providing a home for God—in making God welcome.

OFFICIAL ORGAN
CHURCH OF THE
NAZARENE



March 13, 1950

MR 17'50

TELEGRAMS

McAlester, Oklahoma — Eastern Oklahoma District just closed a great Sunday-school tour; Rev. Glen Jones, Rev. Bill Davis, and Rev. Frank McConnell as seminar teachers; Rev. Elbert Dodd special speaker.—**JOHN ELLIS, Chairman of District Sunday-School Board.**

Spokane, Washington — Organized Spokane Valley Church February 27, with twenty-seven members; Rev. C. T. Vanderpool, pastor. Church has assumed substantial salary and starting building fund. Average attendance for February, sixty. Northwest District behind general church goal for one thousand new churches. We plan to make our assigned quota this quadrennium.—**E. E. ZACHARY, District Superintendent.**

NEWS IN BRIEF

Rev. Curtis Smith has resigned as pastor of Trinity Church, Dallas, to accept the call to First Church, Corpus Christi, Texas.

Rev. C. E. Rowland has resigned as pastor at Great Bend to accept the call to pastor Beulah Church, Wichita, Kansas.

Dr. Basil Miller, Nazarene elder of Altadena, California, is now doing a series of books on missionary tales. One of these, *Nineteen Missionary Stories of the Middle East*, is number one hundred on his production list of books. He says he fully plans to write a second hundred books before he quits. His books range all the way from deeply religious subjects to special demand books he's written for juveniles; but he's best known by far for his biographies, the majority of which have been based on outstanding men in the religious world.

From March 13 to 19, Miss Mary E. Latham of the Department of Church Schools is touring the Chicago Central District in the interest of Sunday-school work. District Superintendent Chalfant and the church school board have arranged nine workers' conferences.

Georgia District had a home mission tour, January 22 to March 5; for February and March the special speakers were Rev. C. D. Plummer and Rev. Bruce B. Hall.

Southwest Oklahoma District is in a special zone tour, March 16 to 21, with Dr. Remiss Rehfeldt, foreign missions secretary, as the special speaker.

The **Lamplighters' League, Northern California District**, has plans for conferences for the five Thursdays, in March, with three services daily. The meetings will be held at Tulare, Oil-dale, Denair, San Francisco First, and North Sacramento, with Rev. Ponder Gilliland, Rev. Kenneth Vogt, and Rev. Paul Martin as special speakers.

New Mexico District is having a N.Y.P.S. tour, March 21 to 24, with services in each of the four zones; Dr. W. T. Purkiser, president of Pasadena College, is the special speaker.

New York District is having a combined tour in the interest of church schools and home missions, March 1 to 12, with Dr. Roy F. Smee, secretary of the Department of Home Missions and Evangelism, as the special speaker.

G I V E !

By J. Witmer Lambert

Give: I thought I had,
But still they said, Give more.
At first I felt somewhat sad;
So I prayed till my knees were sore

Give: Till all I have is gone,
My thoughts kept telling me.
Then it came just like the dawn:
He gave that much for me!

Son, you can't outgive God,
Those words hit like a sledge.
I'll give as long as I have—
To Him I gave my pledge.

Give till the Master stops giving.
We know that time will never come.
So I'll give and enjoy living
Till I hear His words, *Well done!*

HERALD OF HOLINESS

Stephen S. White, Editor in Chief

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Contributing Editors: Hardy C. Powers, Orval J. Nease, G. B. Williamson, Samuel Young, D. I. Vanderpool, General Superintendents, Church of the Nazarene.

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150,000 HERALDS in 1950
NOW, EVERYONE, BOOST!

Alabama, February 27. Just three years ago 700 HERALD OF HOLINESS subscriptions were going to Alabama. Two years ago they increased the number to 1,000. Last year they made it 1,357. This year they have just gone over the 2,500 mark—almost doubled the subscriptions in one campaign! Here is an example of what can be done. District N.Y.P.S. President C. L. Chilton acted as campaign manager; the Rev. Otto Stucki is district superintendent.

Final Report—Oregon Pacific District, February 28. Their campaign goal was 2,000; they turned in 2,316 subscriptions. Over half of the churches reached or exceeded the goal of subscriptions equal to two-thirds the membership. The district winners were Portland Central and The Dalles. Bob Hempel was the campaign manager. Dr. Weaver W. Hess is the district superintendent.

New District Campaigns

Watch these districts! They are in the midst of campaigns and the reports we get show a lot of activity. Notice the two-thirds membership quota; then note the goals toward which they are working.

District	Quota	Goal
Eastern Michigan	3,199	3,200
Miss Dorothy Kernott, Campaign Mgr.		
Iowa	2,726	
Jay Phipps, Campaign Mgr.		
Eastern Oklahoma	3,241	3,000
Stanley Ledbetter, Campaign Mgr.		
Northwestern Indiana	4,835	4,835
Jesse R. Martin, Campaign Mgr.		
Idaho-Oregon	2,883	1,500
Ernest P. Zink, Campaign Mgr.		
Colorado	2,385	
E. L. Cornelison, Campaign Mgr.		
North Carolina	971	1,000
Harley Duncan, Campaign Mgr.		
North Dakota	681	
A. E. Gerdes, Campaign Mgr.		
Louisiana	1,995	2,000
Daniel Stafford, Campaign Mgr.		
Northwestern Illinois	1,400	2,500
Charles Darr, Campaign Mgr.		
San Antonio	1,747	1,310
Spurgeon Lynn, Campaign Mgr.		

"Over the Top"

Kansas City,	Members	Subs.
Argentine, Kansas	135	39
Springfield, Missouri	73	91
Fergus Falls, Minnesota	79	85

THAINE SANFORD,
Sales Promotion Mgr.

You Promote the GOSPEL
When You Promote the HERALD

EDITORIALS

Stephen S. White, Editor

The Missing Link!

THE provision for all men to be saved has been made—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). The death of Jesus Christ on the cross was for all men. It is no surprise, then, that Paul says: "For there is no difference between the Jew and the Greek," and, "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:12-13). Yes, all men come within the scope of the gospel.

But Paul goes further here. In the latter part of the twelfth verse he gives us these words: "for the same Lord over all is rich unto all that call upon him." That word "rich" catches my attention—God not only made provision for the salvation of all men; He is also *rich* toward all men. This means that He is favorable to—yes, eager for—the salvation of all men, ready to make the first move through the Holy Spirit to bring the lost everywhere to Christ.

Further, the Holy Spirit is in our midst to save, cleanse, empower, and call. He is now doing this very thing, and we have scores of young people with talent and preparation who are ready to go. They are commissioned by God and are willing to leave all and carry the Christian message to the needy around the world.

The doors are open as never before. In many lands the people are more receptive to the gospel message than they have been for years. At this point also, God is doing His part.

There is no missing link in the chain of missionary activity from God's standpoint. God is on the job!

What about you and me; are we doing our part? God is not slack concerning His responsibility. He has provided salvation for those in other lands; He is rich toward them; He has called the young people and they are willing to go; and He has opened the doors. The lack, then, is not on God's side; if there is any shortcoming, or missing link, it must be with us. If there is any failure, it must be with those of us to whom the "good news" of this glorious gospel has been committed, we who are its stewards, or hold it in trust.

Paul's words in Romans 10:13-15 have significance at this point. God speaks through this passage to us: "For whosoever shall call upon the name of the Lord shall be saved." They must call upon the name of the Lord if they would be saved. But "how then shall they call on him in whom they have not believed?"—they cannot call upon Christ if they do not "believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). "And how shall they

believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:14-15). "Except they be sent"—this is where we come in; and this is too often the missing link in the missionary chain. The responsibility for sending lies with you and me. Every other link in the missionary chain is supplied today. What will we do about this link? **THE EASTER OFFERING WILL GIVE US ANOTHER OPPORTUNITY TO VOTE ON THIS QUESTION. AS WE GIVE THEN, WE SHALL HELP TO PROVIDE THIS MISSING LINK—“EXCEPT THEY BE SENT.”**

What Is Religion?

SOMEONE has said that faith is believing a thing and acting like it. Religion may be thought of in the same way, except that both the belief and the action which is based upon it are more comprehensive.

Belief as a part of faith may have to do with a chair which a man regards as strong enough to hold him up if he sits in it. Here, of course, the action would be to sit in the chair. There might be belief in the driver of an automobile, and the consequent journey in the car. There might be a house which is believed to be worth \$5,000, and the accompanying action would be the paying of that amount for the house. Thus, there are many kinds of belief which may be transformed into faith by acting on them.

In religion, there is belief as to the meaning of life, or existence as a whole. In other words, there is a theory as to what is final, or ultimate, in the universe. Where did man come from and where is he going; is this life all; is there some power or powers beyond man; and if so, what is man's relation to this power or powers? A man's answer to such questions is his belief as to them—the first element in his religion.

Some religions would tie up their beliefs with a supreme Person, or God, who is the source of all that is, over all, and to whom all created beings are somehow responsible. On the other hand, some men make something other than a personal God the basis, or determiner, of all. In either case, there is belief as to the final meaning of existence. This is the first factor in religion. However, if there is only belief, we do not go beyond that which is mental, or intellectual. Thus, we have only a philosophy, world view, or system of thought. To become a religion, the belief, or theory, must be acted upon—there must be commitment to what is believed.

A man may claim to be an adherent of the Christian religion, but such is not the case unless he acts on, or commits himself to, what is believed. In the final analysis, there is no such thing as a do-nothing, or passive, religion. Religion carries with it that which steps out on what is affirmed. It was not enough for Peter to believe that he could walk to the Master on the water; he must go further and step out on

the water before there could be faith. Likewise, there is no religion until one launches out on the world view which he has. Faith involves not only a knowledge of the road but also the making of the journey. The same is true as to religion. It includes not only some view as to what life means but also a willingness to give oneself to that view in everyday living.

Academic Degrees

Someone asked why the founder of the Church of the Nazarene was called doctor. He had recently read the biography of P. F. Bresee and noticed that he was referred to as doctor, although he never finished college. I explained that the Doctor of Divinity degree, which is honorary and not earned by the completion of certain courses, was conferred upon Dr. Bresee after he had become an outstanding Christian leader. It might also have been added that Dr. Bresee was certainly worthy of this degree from the standpoint of age, experience, and achievements.

While on the subject of honorary degrees, it is fitting to congratulate our schools because they are becoming more conservative in giving them. After all, an honorary degree is not nearly so significant as some have thought. If such a degree is not warranted by one's age, experience, and achievements, it will be a liability; but if it is deserved, it won't matter much if he never gets it. In other words, a man who really needs it in order to bolster up his prestige will likely be hindered by it, while the man who is really doing the job can get along without it.

Something else should be said about degrees in general. They never guarantee success. This is true of earned as well as of honorary degrees. A school may do its best for its graduates, and yet some of them will go right out with their education and degree and not make good. They fail to pass the test of actual experience. The Church of the Nazarene believes in her schools and will continue to stand by them, but it must remember that they are neither all-wise nor all-powerful.

A word of encouragement may be given here to those who did not get through high school or college. Whether layman or preacher, you can overcome this handicap if you have enough will power. There are more opportunities today for reading and study than ever before. Set yourself to the task and do it. There are people who have the equivalent of a college education who did not get it in the classroom. They took themselves in hand and got it by self-directed study. It is nice to have a degree, but it is the knowledge that counts in the long run. It is quicker and more satisfactory to get it in the classroom; but if that opportunity has been denied to you or you have let it slip by, you can make up for it by home study—provided you have more will power than the average man has.

THE NIGHT COMETH!!

By General Superintendent Williamson

A COMPELLING sense of urgency was in the mind of our Master. The sight of a man born blind made Him say, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." Whatever interpretation may be placed upon these trenchant words, they certainly mean that Jesus was aware that the day of opportunity was passing swiftly. The night of darkness with its awful finality was at hand.

Today we live amid the most startling developments in human history. Less than five years ago the use of the A-bomb shocked the world with its devastating announcement that a new era had been inaugurated. Today the H-bomb threatens to outmode its predecessor. We are told it will be useless except for destruction. In that particular it will be a thousand times more effective than the bombs that brought ruin to Hiroshima and Nagasaki in 1945.

That peace can be maintained, while two great world powers race feverishly to excel in creating weapons for wholesale slaughter and devastation, is a false hope.

But even if we rule all these things out of our thinking and say there will be peace in our time, we cannot deny that our day to work is present now and will soon be past forever. The people for whom we are responsible are our contemporaries. We must give them the saving gospel or they will never hear it. They will never be saved without it. We will meet them at God's great judgment seat. They will perish for lack of knowledge. Can we be without condemnation if we fail to do our best?

Our concern for the Easter Offering and our participation in it is a measure of our burden for those who with us hasten on into the shadows of the approaching night. "The night cometh, when no man can work."

The Power of Pentecost

By S. Moody Campbell*

PENTECAST did something for the disciples that thus far had not been accomplished in their lives. Only a short time before Pentecost. Peter had denied Christ to a small group, and even cursed and swore that he never had known the Man. Now, filled with the Holy Spirit, and under the Spirit's anointing, he stood before the multitude and declared his affiliation with Christ with no seeming fear of the consequences.

He assured the multitude that the one hundred and twenty were not drunk, as the critics and gainsayers were accusing, but that this was that which the prophet Joel had, centuries before, told would come to pass. As the Spirit gave

*Pastor. Claremore, Oklahoma

him utterance, he called their attention to David's foretelling of the coming of Christ and of His crucifixion. Also, he pointed out that David told of His resurrection, of which they were witnesses. Thus, reasoning from one of their accepted and loved prophets, Peter was able to point out to the multitude that they had crucified the Christ, and also that the manifestation which they were witnessing was the coming of the Holy Ghost, as had been prophesied.

Peter's forceful, Spirit-filled message convinced them of their error or fault, for immediately they asked what they must do. Conviction for the sins they had committed had seized their hearts. Probably some of them were thinking of the time when they had yelled with the mob, "Crucify him."

Peter unhesitatingly replied to their question, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). A bitter dose it was to ask forgiveness of the One of whom they had yelled, "Crucify him"; yet that was their only hope of salvation. Peter made it clear that repentance was necessary, and that they would then be in a position to receive the gift of the Holy Ghost.

God, through Peter, laid down the basic principle of salvation for you and me today. We must come to the Christ we have sinned against for forgiveness. Thank God, He will forgive us just as He did the three thousand on the Day of Pentecost. Subsequent to conversion we, too, can have the gift of the Spirit. Peter's admonition of over nineteen hundred years ago—if followed—will bring forgiveness to today's sinner, and the gift of the Holy Ghost to the believer.

God's Watchmen

By Norman C. Schlichter

THE increase of legal watchmen (police and detective forces of our cities) reminds me forcibly of the great need of this hour for Christians to be the alert spiritual watchmen God expects us to be.

Some years ago I learned of an earnest pastor's experience with one of his younger members that stirred up a new sense of the young man's call to be God's watchman.

One of this young man's intimate friends was arrested for a serious crime for which he had to serve a long prison sentence. The news of the crime came as a surprise and a blow to the young church member, and he realized that he had been an unfaithful watchman for God in respect to his friend. In great humility he went to see his pastor.

"Pastor, I knew for some time that this pal of mine was making mistakes in money matters and that he was growing increasingly careless as to his obligations, but I never dreamed it would end in stealing," he began.

Large areas of the world have tens of thousands of villages with no Christian laborer. Shame if, satisfied, we forget! Give at Easter to "send forth labourers."

"Why, this is a surprise to me," said that pastor. "I never knew you two were friends. He never came to church or Sunday school with you."

"No, he didn't care for such things."

"Did you ever ask him to come with you?"

"No, he knew that I went, and when he didn't join me I hesitated about mentioning the subject to him."

"Did you ever warn him when you began to see that he was showing signs of dishonesty?"

"No. I felt that might be meddling in his personal affairs."

"But you say you liked him very much, that he was your friend, yet you weren't concerned about these signs that he was heading for trouble with the law, that he was going away from God and the right."

"Yes, Pastor. That's true. I was afraid to speak to him about his soul's salvation. I was sure that he would break off his friendship with me. There were some fine things about him that I liked and he didn't seem to be a bad companion at all."

Just then the pastor reached for a Bible with many passages about soul saving marked. He opened it at the third chapter of Ezekiel and pointed to a verse. "Son, read this verse."

"Son of man, I have made thee a watchman," that young visitor read solemnly in that pastor's study.

"Now, let us read this verse together slowly and prayerfully," said the faithful pastor, and they did. Tears started in the eyes of both.

The pastor had his visitor read on in that same chapter of Ezekiel. "Nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

If ever there was a repentant Christian, it was that young man there on his knees beside his pastor.

"Is it too late, Pastor?"

"No, it's never too late for God, Son."

"Then, Pastor, you and God can count on me to watch over my friend all the time that he will be in prison. I know that he will come out straight and saved for now and eternity."

"Good, and I'll be praying with you and him, and for you both, all the time. You will save your friend and deliver your own soul."

That was the outcome of the tragic business; but, oh, how much better it would have been if that young Christian had been alert as God's watchman earlier in his youth!

This is our hour, yours and mine, fellow readers, to be alert watchman for God. Our fellow men, even the very young all around us, are leaping to destruction. Let us man the ramparts of God and be His faithful watchmen everywhere.

The Value of the Soul

By Evangelist Fred Thomas*

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (Matt. 16: 26).



IF the Master had said, "What is a man profited if he shall gain the city of Chicago and lose his own soul?" the wealth of that large city could be calculated over a period of time, and we could have some estimate of the worth and value of the immortal soul. Or, if the Master had said, "What is a man profited if he shall gain the city of New York and lose his own

soul?" it would take a longer period of time to calculate the wealth of New York than that of Chicago; but then we could have some estimate of the worth and value of the immortal soul. But Christ, in the words of our text, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" transcended all human thought and finite imagination.

The soul is immortal in its existence. Man is not only a creature of time, but he is a creature of eternity as well. The soul of man was created for eternity. There was a time when you did not exist, but that time never will come again. You may as well start on a journey to seek either the cradle or the casket of the everlasting God as to try to cease your existence. One million years from now your deathless, eternal, immortal soul will be living either in the realms of eternal bliss or in the realms of eternal woe.

Practically all nations believe in the doctrine of the immortality of the soul. It was taught by Plato, Homer, Socrates, and Cicero. We find the immortality of the soul in its boundless desire to meet God in peace. Regardless of a man's nationality, the color of his skin, what he believes or does not believe, there is within every human heart a boundless desire to meet God someday, and to meet God in peace.

The immortality of the soul is further seen in the righteous character of God. Human life is too brief a span, from the cradle to the grave, to exemplify divine justice. Hence, many times in human life the innocent must suffer for the guilty. But remember, God has a reckoning day, the day of the White Throne Judgment, when every man, woman, and child shall receive justice. The day of God's eternal justice will come.

The immortality of the soul is also seen in the Scriptures. Prophet after prophet rejoiced in this glorious hope. The translation of Enoch and

Elijah proves that life beyond the grave. Abraham, the man of faith and a spiritual pilgrim, dwelt "in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:9-10). Moses endured because he esteemed "the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward" (Heb. 11:26). Moses saw the great river Nile, but by faith he saw the River of Life as it proceeded out of the throne of God. He beheld the Egyptian throne, the greatest throne of the world in his day, and the throne upon which he would have been crowned as king; but by faith, he saw the great eternal white throne of God, where he would share the glory with his Christ. He beheld the crown of Egypt to which he would have fallen heir, that crown of splendor and renown; but, by faith, he saw the crown of life which fadeth not away. Thus, he renounced rank, royalty, social position, wealth, power, and court pleasures because "he had respect unto the recompence of the reward."

Job found consolation in the hope of the immortality of the soul. With his wealth taken from him, and with the last child stricken in death, he looked up and declared, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). Then Job himself was stricken with boils from the top of his head to the soles of his feet; and Job's wife, who had only a human view of life, cried to her husband, "Curse God, and die" (Job 2: 9). But Job had a divine view of life, and he answered her, "Thou speakest as one of the foolish women speaketh . . . For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 2:10-19:27).

The value of the soul is seen in God's great concern over it. The hands of the infinite Creator—which formed the foundations of this earth, hung the sun in the eternal dome, placed the moon in its orbit, the stars in their silvery sockets, and emancipated the beautiful palace of this world from chaos—formed man out of the virgin soil of earth, originated the style of his heart through which all blood of the body must pass every three minutes, strung five hundred muscles in the right place, and constructed at least 250 bones. Into this body He put at least nine mil-

*Elkhart, Indiana

lion nerves, over three hundred perspiring pores for every inch of fleshly surface, and constructed the human voice so that it would be capable of producing over seventeen trillion different sounds. But the eye did not see, the ear did not hear, the lungs did not inhale air, and the human heart did not beat until the infinite Creator stooped and breathed into man's nostrils the breath of life, and man became a living soul. That which God imparted to man, the immortal soul, will never die. God placed destiny in the hands of man.

The saddest moment in all human history was the time when man fell from the lofty, sublime heights of holiness into the depths of human depravity. After angels had fallen, there was no promise of redemption for them, and no way back to God provided for them; but as soon as man fell, God gave to hopeless man the hope of the coming Messiah, and made a way back for fallen man to His own heart through the promise of the vicarious atonement. Values depend greatly upon their price. God bought the soul of man with infinite price. With due esteem to the vast eternal wealth of the everlasting God, yet God reduced heaven to bankruptcy in order to make our redemption possible.

God gave not the life of an angel, an archangel, a cherub, or a seraph for man's redemption; but "he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). It took the outpoured life and the outpoured blood of the incarnate Son of God to make possible the atonement for our sins. But thanks be to God, He paid the debt for us earthly mortals, not with silver and gold, but with the priceless price of His own blood. After He became victorious over death, hell, and the grave, He ascended to God on high that He might be our Friend and Priest at the right hand of God, the Father, and that He might prepare for the immortal soul the home of many mansions.

But according to our text, I see the sad possibility of man's losing his own soul. Material loss is sad; physical loss, such as the loss of youth, hearing, sight, health, mind, or life, brings sorrow to the heart of man from day to day. The loss of friends or loved ones by death clothes the human heart in garments of sorrow and bereavement. But there is no loss in the human family so tragic as the loss of the immortal soul.

The immortal soul, created in the divine image of God, created for the divine fellowship and companionship of God, to be eternally lost behind the black walls of hell, in eternity's night where the stars never, never shine and from whence no traveler ever has returned; lost beyond the confines of hope and love, where God's mercy can never reach, where the blood of Christ can never atone, and where the Holy Spirit can never strive; lost where destiny is forever sealed and doom is forever fixed, where opportunity has taken its flight upon the wings of time never, never to return; lost in the eternal regions of the

(Continued on page 8)



TO ITS WORKERS

One thousand and seventy workers, missionary and national, are looking to the church for assistance in the gigantic undertaking of reaching their fields with the gospel message.

Rev. W. C. Esselstyn in Africa wrote a few weeks ago as follows: "We are in need of more missionaries in Portuguese East Africa. Please give a nurse priority. Someone that has the call, and is a solid girl who can stand hot weather and heavy work and probably a good deal of sickness, should be sent . . ."

More doors are open than can be entered. More calls are received than can be answered. Our workers cannot keep pace with the constant appeals. Recruits must be sent.

Easter is an opportunity to help the church say, "Yes," to its workers.

REMISS REHFELDT,
Foreign Missions Secretary

The budget is \$450,000 less than our devoted missionaries requested. This is a challenge to each Nazarene. April 9 is your opportunity to meet their needs.

An Explanation:

In the December 26, 1949, issue of the HERALD OF HOLINESS, the general statistics for 1949 appeared.

My attention has been called to one item in the column headed "Church Finances" about which there could be a misunderstanding. In this column appears the statement "Total paid all purposes" (Foreign Missions fields)—\$218,766. This amount does not represent money expended by the church for foreign missions. Rather, it is simply a report of the money which was raised on the foreign mission fields for buildings, improvements, equipment, and operational costs. Heretofore this figure has not been included, but in our annual statistics we thought it would be illuminating to our people to know that the foreign mission fields contributed to their own maintenance and support.

The amount of money which the general church gave for the support of foreign missionary work is included in the item entitled "Paid general interests"—\$2,053,303. This is the amount reported by districts as given to general interests. The large percentage of this amount goes for our missionary work around the world, both home and foreign.

S. T. LUDWIG,
General Church Secretary

Your OFFERING affects the church's program of world evangelism. Fasten your attention on EASTER SUNDAY, April 9, and GIVE!

TELL IT AGAIN!!

By George Coulter*

Empty Saddles!

By Evangelist Leslie Parrott*

STANDING near the Tomb of the Unknown Soldier in Arlington National Cemetery recently, I viewed the funeral cortege of General "Hap" Arnold. With all the pomp that military Washington could muster, the general's body was carried to its final resting place. President Truman, Vice-President Barkley, the Cabinet, the Diplomatic Corps, senators, congressmen, and ambassadors accompanied the long procession, as well as battalions from each branch of the armed forces. The flag-draped coffin which rode on a caisson drawn by six white horses was followed by fifteen generals who served as pallbearers.

The somberness of the occasion was felt by everyone. Dark, low clouds kept the honor guard of eighty jet fighters and thirty bombers out of the air. Sleet pelted down until everyone except the military personnel flinched behind scarves and coat collars. With drums draped in black and with the drum major wearing a black sash on his baton, the band played "Onward, Christian Soldiers" and "My Faith Looks Up to Thee." The reverberation of a cannon could be heard at regular intervals. Although everything was done to remind us that a nation had lost a leader, the most dramatic symbol of his absence was a black horse bearing an empty saddle and carrying "Hap" Arnold's empty boots in his silver stirrups. And, as if "he knew," the horse walked with his head down.

Significantly enough in the pageantry of a military funeral, the horse with the empty saddle walked between the caisson and the fifteen generals. It all seemed to say, "We've lost a great general but no man is indispensable. Here are men following who can fill the empty saddle and can keep America strong."

Christianity has lost many great leaders through its history, but God always has the man to "fill the empty saddle." Different from the ways of the world, God is not looking for great men with great talents, but God is looking for the "consecration" that is willing to fill the place of a general or to "tote" the gun abandoned by a dying private.

*Scioem, Oregon



THE darkness and gloom of that early morning before the sepulcher was instantly dispelled by the dramatic announcement of the angel, "He is risen; he is not here." But immediately, there came the authoritative command, "Go . . . tell."

Through the centuries, Christianity has rejoiced in the indisputable fact of Christ's resurrection. A risen Saviour! Victory over death, hell, and the grave! Redemption through His blood! Life everlasting! Glorious doctrine! Unquestionable fact! Indestructible creed! But the command "Go . . . tell" is an integral part of the vitality of the Easter message. Failure to "Go . . . tell" means the eventual loss of the gracious tidings.

At no time in the world's history do men need the Easter announcement more than today. And no church is more indebted to "Go . . . tell" the glad news than the Church of the Nazarene. Through forty formative years God has brought us to a place of maturity with sound doctrines, clear convictions, glowing hearts, and a world-wide vision. Today four hundred and forty men and women, saved, sanctified, and commissioned by God, eagerly stand on our shores looking toward the lands which lie in darkness. The Church of the Nazarene has the messengers who are ready to "Go . . . tell." Nazarenes have the money to send them!

The Easter Offering will tell how much the Easter message means to us! It will show how far the gospel will be spread in the years to come! It will be the thermometer of the passion of our hearts! It will determine how many of the "four hundred and forty" will be able to fulfill God's call! After Carey had preached about a lost world and the people seemed unmoved, he cried, "Oh, call the people back. We dare not separate without doing anything!" O Nazarenes, we dare not fail to give—even beyond the call of duty—so that the church may go and tell it again!

*Superintendent of Northern California District

The Value of the Soul

(Continued from page 7)

damned, where there shall be "wailing and gnashing of teeth," and where the "worm dieth not, and the fire is not quenched"! Lost without God! Lost without Christ! Lost without hope!

My sinner friend, backslider, and professing Christian with unfinished business, I beg of you now, in the name of God who loves you, in the name of the blessed Christ who died on Calvary's cross to redeem you, and in the name of the faithful Holy Spirit who has spoken to your soul time and time again, "Prepare to meet thy God." "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Home Missions and Evangelism

Roy J. Smee, Secretary

Visitation Evangelism In Africa

REV. C. H. Strickland, superintendent of our work among the Europeans of South Africa, is using visitation evangelism during a campaign in our church in Pretoria. It is helping to strengthen the new work and organize a Sunday school. Brother Strickland has been personally going from door to door with the people, teaching them how to make personal contacts. He writes, "The results are good."

New Sunday School In Honolulu

Previously (January 23) we reported the opening of a new Sunday school in Honolulu by the Makiki church. It is being held on Sunday afternoons in the Red Hills section of the city, a rapidly growing residential area in which no other churches are now operating. The Sunday school is averaging between 80 and 85 in attendance, which has helped considerably in the increase of 100 in attendance in all our schools in Oahu during the past two months.

At a great opening rally for the new Sunday school, 239 people were in attendance. Of these, 177 were new people to the Church of the Nazarene, and 125 of them had never been in a Christian church before. A new record of 635 combined attendance in all our Sunday schools was set on that day. And remember, we have been in the Islands only three and one-half years.

Pray for this new Sunday school; for the two organized churches in Honolulu and the two missions in other towns on Oahu; for the other places on Oahu and on other islands that are opening to us; and for our consecrated workers who are laboring effectively and devotedly in this field.

NEW CHURCHES

On the East Tennessee District, Superintendent Victor E. Gray reports a new church at East Jamestown in January. This is the ninth organization since the General Assembly.

Superintendent D. K. Wachtel reports another church in Nashville, the seventeenth organized on the Tennessee District since the General Assembly.

Superintendent Harvey S. Gallo-way organized a new church at Chesterville on the Central Ohio District, on February 19, with twenty-one charter members. The church is

meeting for the present in the town hall. Brother Oler is the pastor. This is the seventh new church for this district this quadrennium.

For District Superintendents

Here are several more evangelists who have responded to "An Open and Urgent Letter to Evangelists," which was printed in the *HERALD OF HOLINESS* a few months ago. They are offering their services for home mission work. Further information about any

of the evangelists mentioned in this column may be obtained by writing to the Department.

Rev. W. J. Strack, of New Lyme, Ohio, will give one month's time for home mission work this year.

Rev. and Mrs. C. C. Rinebarger of Overland, Missouri, offer their services for home mission work. They have some time open the latter part of May and first of June.

Rev. C. William Fisher has already arranged for a home mission meeting on the New York District in June.

Rev. George H. Talbert has arrangements for two home mission meetings on the Wisconsin District this summer.

BORROWED BRIEFS

Selected by P. H. Lunn

"In God all fullness dwells but it awaits man's receptiveness. If the channels of our receptiveness are filled with earthly things, no spiritual gifts will find entrance. The tidal wave of evangelism which is sweeping our country will mean nothing to the individuals or congregations which do not open trenches to receive and hold it. God's clouds are full of rain but the measure in which it enters our lives or our churches will be determined by the channels of entrance which we dig. Let us recall that spiritual blessings are always conditioned upon our spiritual attitude. We shall have to clean out the spiritual trenches by which God enters our lives or dig new ones."—J. D. RANKIN, in the *United Presbyterian*.

"Be kindly affectioned one to another with brotherly love; in honour preferring one another.' Humanly, we want to be the one who leads. Could this mean that politics has no place in the life of the Christian and also in the church?"—ESTHER EASH YODER, in *Gospel Herald* (Mennonite).

"Through all the centuries men and women have found comfort and courage in the words of Christ; 'I go to prepare a place for you.' Along with the strengthening thought that is in these words there is another thought we should keep ever in mind. That is that He is also always waiting to help prepare us for the Father's house. Someone has described Heaven as a 'prepared place for prepared people.' If we are to dwell forever in His presence, we must first allow Him to purify our hearts and make us 'new creatures in Christ,' that we shall 'feel at home' with Him."—WILLIAM T. McELROY, in *Christian Observer* (Presbyterian).

"The nation needs above every other thing a revival of 'pure religion and undefiled.' Such a revival is a divine outpouring from God, an outflowing of the Holy Spirit in such measure that men's hearts come under conviction of their inward need and are led to seek after righteousness and holiness of truth. This kind of heavenly blessing is rarely seen in the sense that it is directly produced by the widespread action of spiritual power on mankind. Yet it is the promise of the Word of God under certain conditions. Sometimes it may come through the pure grace of the Most High to counteract the hellward rush of humanity; at other times it may be granted in answer to fulfilled conditions when men seek after God with their whole soul and heart.

"But again revivals in certain areas may come as the result of powerful evangelism . . . We need both kinds. And, praise God, we are being given to see the reviving power of God in connection with evangelistic ministry."—CLAUDE A. RIES, in the *Alliance Weekly* (Christian and Missionary Alliance).

"The reason Christianity is so attractive and continues to hold its grip upon the people, is that it is life. Jesus never came into the world to establish a religion, but he came to reveal to men the way of life. He said: 'I am the way, the truth, and the life.' Jesus was never concerned about his disciples keeping a set of rules, but he was concerned about them following him. In following him, the keeping of his rules became normal. Of course, they kept certain rules, but they were not conscious of these rules as they observed the larger aspect of following the Master."—Editorial in *Pentecostal Herald*.

THE QUESTION BOX

Conducted by Stephen S. White

Q. *Did the people under the law have heartfelt religion as we have it today?*

A. As a rule, Old Testament religion was ceremonial, or formal, and not vital. Daniel Steele says that Old Testament conversion was a moral change wrought by the will of the penitent influenced by the Spirit of God rather than a new creation. He also says that there was no assurance of acceptance with God certified to the penitent soul and no conscious indwelling of the Spirit in Old Testament saints. This is the rule, let me say again; but as Steele and others have indicated, there have been exceptions. According to Steele, Enoch had assurance; David had the joy of forgiveness; and Isaiah was sanctified.

Q. *Isn't there a difference, theologically speaking, between what is called the unpardonable sin, the sin against the Holy Ghost, and blasphemy against the Holy Ghost?*

A. Essentially there is no difference between these three statements. The sin against the Holy Ghost, or blasphemy against the Holy Ghost, is the unpardonable sin. In fact, Christ's description of blasphemy against the Holy Ghost is the source of the idea of the unpardonable sin. He specifically states that it is the one sin which cannot be forgiven, or is unpardonable. What was this sin—blasphemy against the Holy Ghost? It was attributing the miracles of Christ, which were wrought by the Spirit of God, to satanic power. Only the person who had first exhausted every motive for good could commit such a sin. The unpardonable sin, the sin against the Holy Ghost, then, is really a process which ends with a sin that places the individual beyond repentance from the standpoint of his own capacity and at the same time so far from God that he takes a blasphemous attitude toward Him. An unpardoned sin may be repented of and forgiven, but an unpardonable sin can never be repented of and forgiven.

It should be added that the person who has committed the unpardonable sin will, as a rule, have little concern about it.

Q. *During the millennium, where are the wicked?*

A. They are in what is sometimes called the intermediate state, where their souls are in conscious suffering. The resurrection and the final judgment have not yet taken place for them, and they have not yet gone to

their final state of abode, the lake of fire, or the second death. The first resurrection has taken place, but not the second.

Q. *Where do they get scripture for the seven years of tribulation—the period between the time when Jesus comes for His bride and then returns to the earth to set up His thousand years' reign?*

A. I am in no sense an expert on prophecy. However, I may be able to give you some light on this question from those who have gone into it and think that they know what they are talking about. They would refer you to Dan. 9:27; Rev. 11:2, 3, 7; 12:6; and 13:5. One thousand two hundred sixty days are three and one-half years of 360 days each, and forty-two months

are also three and one-half years. Some students of prophecy also find reason for believing that there are two periods of three and one-half years each of tribulation. However, the most terrible part of the tribulation comes in the last three and one-half years. In fact, some of the authorities seem to make this the tribulation proper.

Q. *When a gift of money is sent to a Nazarene missionary society, how should it be used? Would it be correct to use it on the general or district budget?*

A. Unless there was a specific statement as to where it should go, I would judge that it was meant for foreign missions and should be placed in the general budget.

Ye that did cleave unto the Lord your God are alive every one of you this day (Deut. 4:4).

Preservation is entirely a matter of attachment.

THE HOME CIRCLE

Conducted by Grace Ramquist

Few Regrets—

I HAVE felt always a bit sorry for young people who did not get to have at least one year of college work under the presidency of Dr. A. K. Bracken. My pity for such young people increased during the week of the last General Board meeting.

On the Sunday which came between the board meetings, I was privileged to dine in the same home as several school leaders, including Dr. Bracken. Naturally the conversation centered around the general theme of students in our schools.

During the course of the conversation around the table, Dr. Bracken made a statement which since that dinner has continually forced itself upon my attention. He said, "I find that, as I look back over my work in our schools, I never regret the times I showed mercy and longsuffering to erring students."

And somehow I knew that, as all of us look back over our relationships with the youth of our homes and our churches, although we will probably have regrets, we too will never be sorry for the times we forgave and started all over again. It's easy to be harsh and stern; it's easy to make a rule and never waver; at least, it's much easier than taking each child individually and working with him until his problems become our own problems!

You know, God has a plan whereby we may be helped! The plan? Take

each boy and each girl to Him in prayer and ask Him to give daily wisdom: wisdom to ease up where we should, wisdom to tighten up in the right places. God wants us to save our youth!

O God, give us understanding hearts! Please grant that there will be few regrets in our memories! Amen.

P.K.'s in Texas:

The White House

Usually when we in the United States say, "The White House," we mean the home where the President of the United States lives. But this is not the case with us "Preacher's Kids" of Texas. For instance every time anyone mentions "the White House" to me, I have to make my mind obey me and think of Washington, D.C.; for "the White House" always means the house in Peniee where we moved from the green house.

I once heard my father say, "We didn't have much furniture and no fancy clothes for our family, but we always had a good house for them to live in." The white house was a good house! I have no idea how many rooms it had—I just remember it as a good house. We had an attic and often we children "played house" there. It always worried me because my mother never had any discarded high-heeled shoes. I would dress up in all the torn lace curtains, and always there were

lots of such in our houses. But it seemed odd to have to dress real fancy in those lace curtains and still have to go barefooted! Maybe that's the reason that the worst dreams I ever have now are the ones where I find myself walking into the street or into the church without my shoes on and seem unable to find them anywhere.

One day, I remember, bright and early in the morning, my father sent the three youngest of us children to the neighbor's house—the preacher-neighbor who lived about two blocks away. We always had been taught to make no noise when we went visiting; so there really wasn't much for us to do except read in the preacher-neighbor's library. Oh, yes, in the middle of the afternoon we did play underneath the chinaberry trees, and my brother stuffed so many berries into his nose that we couldn't get them out and had to call the doctor, who removed them with a great, long instrument. But for most of the day we read in the library. The books were a bit heavy for my seven-year-old mind; so I spent a great portion of the time imagining what I was going to be when I got big.

I couldn't understand why Father wanted us to stay at the neighbor's all day, for always before we could stay to play at anyone's house no more than an hour. Before night we learned why! About five o'clock in the afternoon my older sister, who had been allowed to stay at home, came over and said for us to come home.

Father met us at the door and told us to be very quiet, for we had a new baby sister. There were already four of us living; one brother had been born while we were living in the green house, and here our baby sister was born in the white house. We were so quiet and so thrilled! We felt she would be the most beautiful girl in the world, for we had only to look at our own faces to know there had been no beauty wasted up to that point.

Babies were always so welcome in our family! We started right in planning where the new one would go to college. Of course, she couldn't go to Cincinnati Conservatory of Music, or Chicago University, or Vanderbilt, or Harvard, for the others of us were going to these schools. No two could go to the same place! But we tried to think of a better place for her to go, since she was the baby and we wanted to give her the best. From then on there would be seven to plan for, seven to divide with, seven to buy shoes for; but that did not worry us. We knew that God had always provided for us and that one more little girl would be as welcome to Him as she was to us. It didn't even matter that we would have that much less

chance to have roller skates or bicycles. Baby sisters were more important than any material thing we could possibly possess! I don't know what we ever would have done without Gertrude!

The last child also was born in the white house. That was the only house where two of us children were born! Surely you can understand why it is so important! It was the birthplace of Gertrude and Paul!

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for March 26: The Church in Rome

Scripture: Romans 1:1, 7-12; Acts 28:14-15, 30-31

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).*

There is a characteristic ring of assurance and confidence in those words, "I am not ashamed of the gospel." The old warrior from Tarsus was ashamed of some things: the days when he laid waste the followers of the Way, the self-righteousness that so long kept him locked within the narrow walls of Judaism. But here is something he can boast of with utter

recklessness; Paul is boundlessly proud of Jesus Christ. Without hesitation or qualification he offers the gospel to Jew and Greek alike. It is the only hope for those lost, whether inside or outside the pale of religious practice.

Although the apostle stated his case negatively, I think he really meant to say, "I am proud of the gospel of Christ." You have discovered before this that it is impossible adequately to express love or deep admiration in any negative form of speech. Try it! Never did man brag so extravagantly about Christ: Paul was proud of Jesus with a wholesome and holy pride.

NEWS OF THE CHURCHES

Dr. and Mrs. C. Warren Jones write: "*Down in Egypt's Land.* We bade our missionaries and Indian Christians farewell and within twelve hours were in Cairo, Egypt (February 21). Near here is where Moses got his start, where Joseph, with the help of the Almighty, saved a nation from starvation, and where St. Mark started the Christian Church approximately 1900 years ago. For a time the Church flourished with many converts, but the time came when apostasy sapped her life and so reduced her power that she became an easy prey to the Mohammedan missionaries that swept across Egypt and all North Africa. Today Egypt is strongly Mohammedan. We have seen the pyramids and the Sphinx and are just ready to go to the great museum. The pyramid Cheops was built over 5600 years ago. It is surely a pile of stone. We are leaving today for Port Said, which is on the Mediterranean Sea at the northern entrance of the Suez Canal. Here we will be at the American-Peniel Mission with Miss Christine Spurlin, who has been a missionary for eleven years. She is a graduate of Bethany College and holds her membership at Santa Cruz, California. Next week we hope to write you from Jerusalem."

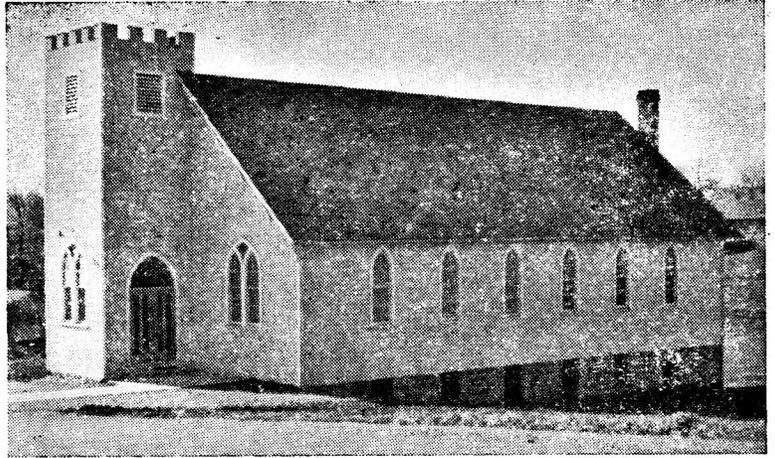
seekers at the altar and, counting them as they came, there were forty-six, with some definite victories in salvation and heart purity. Nine splendid members were taken into the church at the close of the meeting. The special workers were students from Bethany-Peniel College. A young men's quartet was used of God in presenting sacred hymns. The young men were Harold Westlund, Paul Williamson, James Stephens, and John Knight. Rev. Charles Attaway was the fine preacher and preached the doctrine of holiness with sincerity and clarity. There were splendid crowds in each service. God is blessing and the church is moving forward.—Clifton Norell, Pastor.

Springfield, Missouri—First Church has just closed what the older members say was the best revival in the history of this church with Evangelist Otto Willison and his two daughters, Maxine and Bobbie, as singers. Souls were saved and sanctified, and six fine members were taken into the church, making a total of thirty-one since the assembly. On the closing Sunday of the revival we broke all Sunday-school records with 215 in attendance. The Lord is blessing the church. We have our regular radio broadcast each Sunday morning with our pastor, Rev. Dean Baldwin, bringing the message. Numbers of new people are coming to our church and we are looking forward to greater things.—Bob Clophel, Secretary.

El Dorado, Kansas—The young people planned a very splendid Youth Week from January 29 through February 5. Every night service found

Oakland, Maryland

God gave us a beautiful church building in less than one year after organization. Praise His name! On September 21, 1948, Rev. J. H. Parker, then district superintendent, organized a church at Oakland, with sixteen members. On September 18, 1949, three days less than one year later, Rev. E. E. Grosse, newly elected district superintendent, dedicated our new church building to the glory of God. Rev. Parker was also present and graciously raised a fine offering in cash and pledges for us. The building cost \$16,500, of which approximately one-half has been reduced. Shortly after the dedication, a parsonage was purchased. Rev. Reginald E. Brahawn is our pastor. We thank God for His blessing and leadership.—Mrs. Willis Nail, Church Secretary.



Belton, Texas—February 12 closed one of the best meetings this church has ever experienced; Evangelists Alvin W. and Pauline Maule were the workers. It was sponsored by the local N.Y.P.S. Despite the weather conditions, we had good attendance and fine results. Brother Maule is a sound, spiritual preacher. Mrs. Maule is a splendid singer, and the people were blessed night after night under the anointed singing and preaching. A number of new folk were in attendance and four of them prayed through to definite victory. Soldiers from Camp Hood were in attendance, and a number of outsiders also attended. The evangelists were all received by the city. The meeting was easily financed because our people are strict tithers and know how to carry a burden, standing by their pastor in a marvelous way.—A. L. Dennis, Pastor.

Charleston, West Virginia—Northside Church recently enjoyed one of the best revivals in its history under the ministry of Evangelist M. F. Feazell. God came on the scene each service, with souls at the altar every night but one. The Holy Spirit came in such power that Brother Feazell didn't get to preach several nights, and people came in the door weeping and rushed to the altar in the opening song service. This is the second time Brother Feazell has held a revival in our church, and he preached the old-fashioned gospel under the anointing of the Holy Spirit. We feel that our church has been greatly strengthened. Several members were added. A good love offering was given to the pastor.—Oval Carney, Pastor.

Evangelist C. K. Dillman reports: "God gave us a good revival at Lodi, Missouri, with Pastor Craig R. Dillman. The Twidwell Quartet assisted in the meeting. God blessed and gave us twenty-five souls converted, six sanctified, and seven new members added to the church. Pastor and people rejoiced at the working of the Spirit of God."

Buckhannon, West Virginia — Our church has been enjoying a good season of revival. Last September we had five nights with Rev. J. F. Peoples. His Spirit-filled messages in word and song were a blessing to the people. In October, Evangelist Willis brought us some deeply spiritual messages; and this was followed by Evangelist O. F. Haynes, who preached with power, and God gave seekers at the altar, two of whom were sanctified. When Evangelist Paul Mayfield and wife came to us in January, the seed which had been sown was ready to harvest, and God gave more than thirty souls at the altar, most of whom prayed through to definite victory.—Minnie Weiford, Reporter.

Pastor James F. Miller writes from Plymouth, North Carolina: "We are in rather a lonesome place, since our church is 125 miles from any other Church of the Nazarene—with eleven towns in driving distance! These unchurched towns present a real challenge to preachers called of God to get busy and do something. We appreciate the fine work of District Superintendent C. E. Shumake; he is on the job and has organized two new churches since January 1. We appreciate the 'Showers of Blessing' radio broadcast in helping to acquaint people with the work of our church. I am glad to be busy for God."

Seattle, Washington—In February, Central Church had a five-day campaign, sponsored by the N.Y.P.S. under the leadership of Perry Christiansen. God came in a most gracious spiritual awakening and the scenes around the altar were glorious. Young people and older people alike carried the burden of the meeting. Rev. and Mrs. Elwood Smith, of Tacoma, were the workers and were mightily used of God. We are now in our sixth year with this church; every department is co-operating beautifully, and a spirit of unity prevails. The Holy Spirit has been manifested in our regular services with people seeking and

finding Christ at the altar. In November we had a very profitable revival with Evangelist Martin Leih, which resulted in a real spiritual advance. Last year over 10 per cent of our giving was for the General Budget, and nearly 30 per cent for district and general interests. Our people are carrying the burden of prayer and soul winning.—Vernon L. Wilcox, Pastor.

Evangelist Valla M. Tarr writes: "I am making up my slate for the spring and summer and have open time after June 18 for Bible schools and revivals. Write me, 2749 W. Brooklyn, Dallas, Texas."

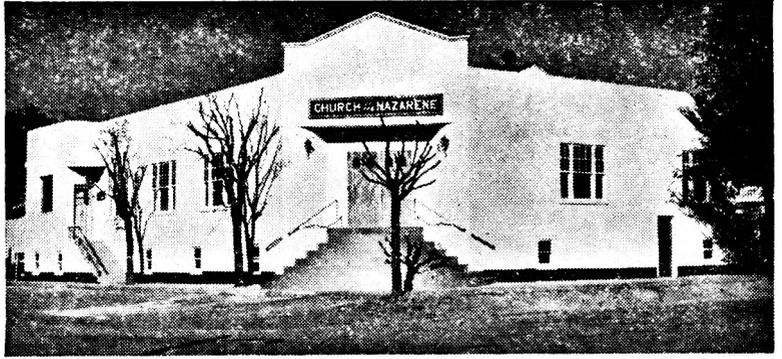
Song Evangelist Harold E. Bomgardner writes: "I have an open date because of cancellation for March 15 through 26. I am enjoying old-fashioned victory. Praise God! Write me, 4422 N. Lockwood, Toledo 12, Ohio."

Evangelist Dorrance and Esther Nichols write: "We are planning on being in California and Arizona for four months—December, 1950, to the middle of April, 1951. If you'd like to have us for a revival while there or while on the trip going there or returning, contact us, as we are making up our slate now. Address us at 849 Poplar St., Bloomsburg, Pennsylvania."

Butler, Pennsylvania—Our church recently concluded Youth Week services with Evangelist Hazel Fraley. The services were preceded by a week of prayer, and as a result the church enjoyed an outpouring of the Spirit which was outstanding. The altar response brought fifty seekers during the week; twenty-one sought God at the closing service. Our mid-week and Sunday evening attendance has almost doubled, and a fine class of new members have united with the church. Our N.Y.P.S. president is to be commended for his outstanding leadership.—Floyd A. Wycoff, Pastor.

Borger, Texas

This church was organized in 1926 with seven charter members. There have been nine pastors, each one having contributed much to the advancement and growth of the church. Since we came in December, 1943, the church has enjoyed a consistent and steady growth. In 1946 there was an addition made that enabled the Sunday school and church to house a greater number of people. This encouraged growth till the Sunday school was able to reach the number of 525 on rally day, with an average of 313 one month. The need for rooms confronted the church and, on last July 4, the men of the church met and began the work of making more room. The splendid co-operation and effort of the people, assisted by our many friends, made the work a pleasure. Beautiful harmony prevailed throughout, and God blessed from the beginning. On last November 6 the church had its opening service, marking the completion of another achievement for God's glory, and the church appears as though it were a



new building: with ladies' lounge, modern nursery—with glass front and loud-speaker—pastor's study, baptistry, and twelve Sunday-school rooms, four of which are to be equipped with folding doors that they may serve as an additional space in the auditorium when needed. The choir loft has been enlarged to seat about forty singers.

There have been installed an amplifier and speakers through which chime music is played twice each Sunday. The church value is estimated at upward of \$50,000. A loan was placed on the property for \$7,000, which is being paid in monthly installments. We praise God for His blessings!—Amos R. Meador, Pastor.

Recently the Nazarene churches of Miami, Florida, enjoyed one of the greatest holiness conventions ever. The workers were Dr. G. B. Williamson and Dr. T. W. Willingham, with Rev. John L. Knight as platform manager. Mr. Dewey Locke was in charge of the music. The newly redecorated auditorium of First Church was filled each night with sincere worshipers. The new Sunday-school unit was used several nights to house the overflow crowds. Best of all, God gave a steady stream of seekers. Many hard cases were won. Dr. Williamson and Dr. Willingham were at their best. Mrs. G. B. Williamson thrilled the audience with her readings; she was used of God.—Reporter.

Grover City, California—We recently closed a good revival meeting with Evangelist A. W. Fee. He is an excellent preacher, a good artist, and does very fine work with the children and young people. Some souls sought and found the Lord, and a nice class was received into the church. Our church is going ahead steadily and there is a beautiful spirit of unity. The church recently gave the pastor a unanimous call to stay for three more years.—R. E. Bebout, Pastor.

Pastor P. J. Bartram reports: "Sixteen months ago we succeeded Rev. George Coulter, who had done a very constructive work with the Medford, Oregon, church. We have had two revival campaigns in this assembly year; last fall with the Rev. Leslie Parrott, and one just closed with Rev. Sammy Sparks. Both were very good revivals, and both evangelists are booked for return engagements. The revival just closed was one of our most victorious campaigns in both attendance and seekers praying through. During the revival 492 and 518 were in attendance at the two revival Sunday-school rallies. For the nine

months of this year our school has averaged seventy-three per Sunday over last year's average. The Medford people are more than ever thanking God for the foresight and sacrificial service of Rev. Fred Weatherford in his construction of this very commodious church plant. We had a victorious prayer meeting this week with 127 present. Our N. Y. P. S. has just concluded a HERALD OF HOLINESS campaign with 171 subscriptions. The church has been very gracious to us. At Christmas time, as a total surprise to us, they brought our daughter, son-in-law, and grandson, the Virgil Bordens, from Olivet Nazarene College in Kankakee for a week's visit. It was a wonderful Christmas present."

Findlay, Ohio—These are great days of victory for First Church. Evangelists Whitcomb and Maridel Harding just closed a great revival with us; best crowds in the history of the church. Many seekers knelt at the altar of prayer; scores of new people were in the church for the first time; finances came easily and a five-dollar raise was given the pastor. Our people are encouraged to make our church the evangelistic center in this city of 25,000. In the last eighteen months the Sunday-school average attendance has more than doubled, church membership more than doubled, finances greatly increased; and an N.Y.P.S. has been organized, which is progressing in a wonderful way; also, a Sunday-school annex has been built and paid for. Good revivals have been enjoyed through the ministry of Rev. G. B. Breese, Rev. Fred Thomas, Rev. and Mrs. Robert Sumner, and a three-week Easter revival with the pastor serving as evangelist. There were seekers in all of these meetings with new members added to the church. In the

spring of 1949 the church extended a unanimous three-year call to the pastor. A new and much larger building is necessary to meet the growth of the church and tremendous challenge of this city.—J. Wesley Sherrill, Pastor.

Wheelersburg, Ohio—On February 5 this church closed an old-fashioned Holy-Ghost revival—the best in the history of the church. From the first service God's Spirit moved upon the people and there were seekers at the altar. There were twenty people who prayed through to definite victory and thirteen members were added to the church. Mrs. Anna Lee Pierce, one of our local preachers, was the evangelist and her Spirit-filled messages helped the church immensely. The Sunday school is growing and finances are coming well. The people of Wheelersburg have been very courteous and generous, for which we praise God.—W. W. Weddington, Pastor.

Enid, Oklahoma — East Maine church closed a good meeting Sunday, February 19, with Chaplain and Mrs. A. D. Grim. They are very fine workers. The meeting lasted four Sundays and did much good for our new church. Many new folks were brought to our church for the first time, and the church was filled the last night. Our first service in this new church was last September 6, while the church was yet under construction. We hope to have it all completed soon. Our Sunday school is growing; our record attendance is sixty-six. We have a fine small group, and they have good faith for our work. Chaplain Grim helped me knock on doors and get other people coming to our new church; the Grimms are most sacrificing and very helpful to a pastor. Sister Looman is gaining in her strength, after being in the hospital

for seventeen days; we would like to have you remember her in prayer for her complete recovery.—E. L. and Mrs. Looman, Pastors.

Nevada-Utah Preachers' Convention

The Nevada-Utah Preachers' Convention was held in Reno First Church, February 13 to 15, Rev. J. G. Rupp, host pastor. Dr. Lewis Corlett, president of Northwest Nazarene College, opened the convention with a rousing sermon.

Dr. D. I. Vanderpool, general superintendent and guest speaker, gripped the interest of the pastors and wives with his heart-melting and soul-kindling messages. The theme of the convention being "Building for the Future," our hearts were fired with holy fervor and a determination to wrest this vast mountain and desert area for God.

Rev. Raymond Sherwood is the beloved district superintendent of this budding, promising, and challenging home mission district. The pastors and laymen are behind him solidly, and the future is as bright as the promises of God. No other superintendent has the distances to travel that he has in keeping touch with the separated points in this far-flung intermountain empire.

The convention, from opening hymn to closing prayer, was characterized by the blessed consciousness of the presence of the Holy Spirit. Every paper, prayer, and testimony expressed an optimism and confidence in the achieving of the task that lies before us. Every pastor left the convention strengthened, encouraged, and resolved to establish the Church of the Nazarene as a factor for holiness despite the wickedness that exists in these two grand old Western states.

S. R. MAYBURY, Reporter

Nazarene Theological Seminary

We have just concluded a week of unusual spiritual depth and blessing at the Seminary. It was preceded by a twenty-four-hour "chain of prayer," from 10:30 Monday morning to the same hour Tuesday, arranged by the Student Association. Faculty members and students alike united in this continuous time of intercession for a special outpouring of the Holy Spirit.

The chapel messages for the week were given by students: Dick Martin, David Sparks, Janet Smith, and James Forman. The midweek prayer meeting message was by Mrs. Ralph Earle. As these poured out their hearts to us from day to day, the Spirit anointed

and made the truth effective. Christ was exalted, the reality and blessedness of the experience of entire sanctification were emphasized, and all were refreshed.

On Thursday morning the spirit of testimony came on the service and, with that spontaneity that always characterizes the genuine operation of the Holy Spirit, our men and women praised God for His dealings with them and for answers to prayer. Following a season of prayer around the altar at the close of the final service, the melting presence of God was manifested in a beautiful way. One after another told of God's special touch, and of his desire and willingness to serve Christ and the church anywhere.

We thank God that His good hand is still on the Seminary. We sincerely believe that we never have enjoyed a more blessed week in this work.

HUGH C. BENNER, President

Michigan District N.Y.P.S.

Something new has been added to the N.Y.P.S. program of the Michigan District. A district-wide fellowship was held Saturday afternoon, February 11, at one of the largest rooms in Lansing, Michigan. Traveling from every part of the district, over six hundred young people attended this first fellowship, a fitting demonstration of their confidence in the district leadership. President Ralph Lownds, with the help of the council, planned an excellent program which never lacked in interest during the five-hour gathering.

Following the delicious meal, the program was set off with spirited group-chorus singing and a devotional message by Rev. Bennie T. Morgan. Vocal numbers by local talent and the Viking Quartet of Olivet Nazarene College interspersed the greetings from District Superintendent O. L. Maish and Rev. Geoffrey Royall, who represented the pastors. Chief among the features of N.Y.P.S. interest was the presentation of the large-scale projects. The first, the Lamplighters' League, was presented by the chairman on evangelism, Rev. Keith St. John. The N.Y.P.S. institute was presented by the institute director, Robert Klingman.

President Lownds, in the concluding address, challenged the local societies to an all-out achievement of the goals to be met in this first year of the new Michigan District, and to a whole-hearted effort in the support of the Mid-Century Crusade for Souls. The last phase of the program was given to request musical numbers. It seemed that heaven was brought very near to the group as Christ was magnified by the singing of the Viking Quartet, the Nesseth, Hopson, and Hubbs Party from Battle Creek, and many others who participated. The success of this event cannot be better expressed than in the words of one who attended and was overheard to say, "Instead of having one of these each year, we should have three."

E. DRELL ALLEN, Reporter

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DEATHS

REV. GEORGE W. MARINE was born July 18, 1859, in Tennessee, and died October 14, 1949, in California. He was ordained to the ministry in the Tennessee Conference of the Methodist church in 1894, transferring to the California Conference in 1901. In 1914 he joined the Church of the Nazarene, and was a member of First Church, Los Angeles, at the time of his death. He has served as pastor, evangelist, and district superintendent. God blessed him abundantly, giving him a fruitful ministry. His wife died in 1934. He is survived by three daughters: Mrs. Fred C. Merriam, Mrs. William A. Minesinger, and Mrs. Paul Fike. Funeral was conducted by an old-time friend, Rev. Charles W. Griffin, assisted by his pastor, Dr. M. Kimber Moulton; interment in San Gabriel Cemetery.

REV. HARRY B. BRENNER was born April 20, 1892, in New York City, and died December 14, 1949, in Spencerville, Maryland. He had served in the ministry for thirty-two years, serving in the Church of the Nazarene for about sixteen years. He was active in the radio ministry, as well as pastoral and evangelistic. Because of ill health, he had retired about two years ago; and a few months ago moved to Spencerville, where he and his wife united with the Free Methodist church. In 1915 he was united in marriage to Mrs. Clara M. Norris, who survives him, with two stepdaughters and one son. Funeral service was held in the Spencerville Free Methodist church.

RAYMOND C. HODGE was born February 8, 1887, in Buffalo, New York, and died October 11, 1949, at his home in Long Beach, California. He had made his home in Long Beach since 1914. As the result of an accident in his early adult life, his lower limbs became paralyzed. Converted in 1921, he joined First Church of the Nazarene in Long Beach, where he was a great inspiration to pastors and fellow worshipers. He served on the official board, also as church treasurer, and performed many special services for the church with accuracy and cheerfulness. In 1921 he was united in marriage to Miss Viola Sharpless. He left a beautiful testimony, and many have come to know Christ because of his faithfulness as a Christian. He is survived by his wife, a daughter, three brothers, and two sisters. Funeral service was held in Long Beach First Church, with his pastor, Rev. Carleton G. Ponsford, in charge, assisted by a former pastor, Dr. Henry B. Wallin.

PHYLLIS JANE STAUFFER was born June 15, 1936, and died December 26, 1949. Until her illness, Phyllis had not been absent in Sunday school for six years. She was converted in a revival last September. Death was attributed to acute leukemia. She is survived by her parents, Mr. and Mrs. Kenneth Stauffer, and one sister, Helen. Funeral service was in charge of her pastor, Rev. George Schriber, assisted by Rev. Mr. Erel. Funeral and burial were at Mt. Carmel church and cemetery.

JACK SLIGER was born in the Hallwood district, Marysville, California, and died in San Francisco, December 18, 1949, at the age of seventeen years. He lived his entire life in the Hallwood community. Funeral service was conducted at the Hallwood Church of the Nazarene, with the pastor, Rev. W. Hall Swalm, officiating, assisted by Rev. William Beeson; interment was in the Sierra View Cemetery.

ANNOUNCEMENTS

NOTICES

Indianapolis District midyear preachers' meeting, First Church, Indianapolis, Ind. (E. Washington and State Streets), April 10 to 12. The pastor is Rev. E. C. Martin, 1410 Sturm Avenue. Dr. Orval J. Nease, special speaker. Splendid program; other good speakers. Convention begins at 2:00 p.m. on April 10 and closes at 4:00 p.m. on April 12.—J. W. Short, District Superintendent.

Our local church has recently purchased a large brick church building, formerly owned by another denomination; we have no pews and cannot afford to purchase new ones. If you have any used oak pews, sufficient to accommodate 225 or 250 people, please write me at 202 Madison St., Macon, Missouri.—J. R. Smith, Pastor.

WEDDING BELLS

Miss Geraldine Miller and Mr. Dulan Clegg of the North Fort Worth, Texas, Church of the Nazarene were united in marriage on January 27, at the bride's home, with the pastor, father of the groom, Rev. L. H. Clegg, officiating.

Miss Edna Cromeans and Mr. Warren Hawkins, both of Austin, Texas, were united in marriage on February 11, at First Church of the Nazarene, Austin, with Rev. J. Erben Moore, Jr., officiating.

BORN—to Rev. and Mrs. Arnold E. Alhartz of Red Deer, Alberta, Canada, a son, Russell Arnold, on January 28.

—to Mr. and Mrs. Gerald H. Moore, ministers of music at First Church, Springfield, Ohio, a son, Jeffrey Bruce, on February 10.

—to Rev. and Mrs. James W. McNeely of Auburn, California, a daughter, Kathryn Faye, on February 17.

—to Rev. and Mrs. Robert C. Emrick of Newberg, Oregon, a son, Robert John, on February 1.

—to Rev. and Mrs. J. W. Ellis of Jackson, Miss., a daughter, Charlyn Kay, on February 11.

—to Mr. and Mrs. L. H. Johnston of Buena Park, California, a daughter, Marilyn Lucille, on December 10, 1949.

SPECIAL PRAYER IS REQUESTED by a preacher in Oklahoma who has suffered a stroke, and his wife is in the hospital for a major operation;

by a brother in Alabama for two ladies and two men that God will undertake for their complete healing, so they may be enabled to perform their duties;

by a lady in Missouri for God's special help in a business transaction;
by a "sister in Christ" in Mississippi for a son in the hospital, also for the youngest son whom the doctors think has tuberculosis;
by a Nazarene lady in Ohio for the healing of a lady who has been sick for weeks, also for a sister in a state school, that God may undertake.

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