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Cutting Off Ears!

Stephen S. White

PETER cut off an ear. On the spur of the moment and with only one stroke he severed the ear of Malchus. He was skilled in the art of cutting off ears.

There are people today who are gifted in using the sword. Here's a layman who is very capable. He can do almost anything which needs to be done in the church and do it well. However, he never gets very far in his activities for the church without cutting off an ear. He is not an expert at getting along with people.

This layman may be the Sunday-school superintendent, the choir director, the organist, the pianist, the caretaker, or the chairman of one of the church boards—trustees, stewards, or church school. He would be one of the best in his type of work if he didn't use his sword. He seldom finishes any task without having

trouble with someone. He can't avoid cutting off ears.

Ministers are not all free from this weakness. In fact, Peter was a preacher. There are the called of the Lord who are superior in their particular field of labor but they don't seem to be able to avoid using the sword. Every little while they are guilty of cutting off somebody's ear.

Jesus rebuked Peter for cutting off the servant's ear. He also undid what Peter had done—putting the ear back in its place. Still, Jesus cannot in every instance overrule the ill effects of our lack of judgment, impetuosity, willfulness, or undisciplined temper. What havoc is sometimes wrought by those who persist in cutting off ears! No miracle of Jesus can undo the damage which has been done to the kingdom of God!

"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH" -John 17:17

Rev. O. F. Langford has resigned as pastor of West Tulsa Church, Oklahoma, to enter the full-time evangelistic field.

Mrs. Opal Brewer sends word, "At our January meeting of the church board, Sistersville, West Virginia, a wonderful step was taken as we voted unanimously to be a '10 per cent' church, that others might know Him."

Evangelist George T. Lampkin has left the field and is now serving as pastor of the church in Jacksonville, Arkansas.

Rev. C. W. Elkins has resigned as pastor of First Church in Burlington, North Carolina, to accept a call to the North Nampa Church, Idaho.

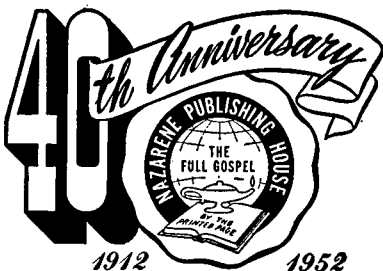
During the week, January 27 through February 3, Miss Mary E. Latham, director of Vacation Bible Schools, conducted a Youth Week revival at Canton, Ohio, First Church. On February 4 and 5 she conducted a vacation Bible school workshop for the Eastern Michigan District, at Pontiac, Michigan.

Dr. D. Shelby Corlett, after two and one-half years as pastor at Anaheim, California, has resigned to enter the full-time work of evangelism.

After fourteen years as pastor on the Dallas District, Rev. J. S. Emmert has resigned the work of First Church, Atlanta, Texas, to accept the call to Central Church, Fort Smith, Arkansas.

Rev. J. T. Crawford, of Dodge City, Kansas, is the new pastor of First Church in Atlanta, Texas.

After serving as pastor at Norwood, North Carolina, for the past thirteen years, Rev. Woodrow Rose has resigned to enter the evangelistic field.



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The Intercession of Jesus

By Peter Wiseman*

He maketh intercession for the saints (Rom. 8:27).

Now to appear in the presence of God on our behalf (Heb. 9:24, R.S.V.).

JESUS ascended to His throne in His mediatorial kingdom, there to appear in the presence of God for us. He alone is qualified to thus appear. "The God-man is the gateway between God and man. Through Him, God has found His way back to man whom He had excluded by rebellion. In Him, man finds his way back to God from whom he had been alienated by the darkness of his intellect, the death of his love, the disobedience of His will. God finds Himself in this Person, and is with man. Man finds himself in this Person and is with God. Through the God-man, Deity takes hold upon humanity. Through the God-man, humanity takes hold upon the Deity."

Jesus appears in heaven as Jehovah-incarnate. He is known by the heavenly hosts as the One who was before the world. His Godhead is known. They know He came to earth to redeem man. They know He is in heaven with the marks of humanity, with the same human body that He had while here—glorified, of course, but the same body. This body speaks. The twofold nature connects Him alike with God and humanity. When Aaron appeared to minister before Jehovah, he bore the names of the twelve tribes. There were two sets: one over his heart, the emblem of affection; the other over his shoulder, the emblem of power. The God-man has the two natures, divine and human. He has infinite love in His heart, and almighty power in His arm to save.

Jesus appears in heaven as a sacrificial Victim. The Jewish high priest on the great Day of Atonement entered the holy place with blood, and made an atonement for himself, his household, and for all the congregation of Israel. Christ appears in the holy of holies as our great High Priest with a nature which was wounded as a sin offering. By these wounds He convinced His disciples that it was He himself and not a ghost (John 20:27). Those sacred scars—those tokens of His passion—are, perhaps, still imprinted in His glorified body. He appears, according to Revelation 5:6, as a Lamb newly slain. Those who think that these scars deface His honor, let

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*Missionary Training Institute, Nyack, N.Y.

Revival in Adelaide, Australia

Under the leadership of Pastor Erle Spratt and District Superintendent A. E. Berg, a great revival has come to Adelaide, Australia. The following letters are a graphic description of the mighty working of the Spirit there. May God send such awakening to all Australia and around the whole world.
—G. B. WILLIAMSON, General Superintendent.

MILE END, SOUTH AUSTRALIA

September 15, 1951

DEAR BROTHER BERG:

Glory be to the Father, and to the Son, and to the Holy Ghost. He is "able" to save to the "uttermost." He is able to do exceedingly abundantly above all that we ever ask or think.

I would like to say that the Lord is absolutely gracious and glorious. He is a reality. He gives joy unspeakable, and full of glory. I want to testify that I know that the Lord has destroyed the "works of the devil" in my heart. He's drawn the glory sword and sent it clear through the "old man." The carnal nature has been hung on Calvary's blood-stained nails! Bless the Lord. I am crucified with Him.

Where am I to commence? The Lord's sword has been flashing so swiftly, and in so many quarters; I could not convey the good tidings in four or five letters such as this, even if I knew the half of it. Surely, people of whom I have never heard have received the "second blessing." You will need to come down, spend a month, and stay awake sixteen hours a day to hear tell of the Spirit's doings.

Firstly, I would like to say that a short while after I received the blessing, I rang Gordon Reimer's and testified. He sounded to me a little subdued, and I felt that he had a hungry heart. Several days later the Lord sanctified him wholly. Glory! As you may have been aware before you left for home, Lyn Edgson from the Evangelization Society was against holiness with tooth and nail. And the more she fought, the greater grew her conviction. Even before the Lord blessed me, I had voiced my convictions to the fact that the Lord was able to keep from all sin and that Christians could live perfectly down here. She would have none of it. Live without sin in this life? Hypocrisy! Oh! Pride! Oh! Self-righteousness! "Lyn," I said in response to her denial that the carnal nature could be destroyed, "let me have your New Testament." It was produced, and I turned that dear woman to Romans 6:6. She said, reluctantly it seemed, "Well, you seem to have some foundation for your argument there." And, oh, bless the Lord, as she told me later, that verse knocked a little dent in her armour. Last Monday night, Erle and Ruth went to her place. David, her husband, was out, and it wasn't long before Lyn fled to the fountain and her hungry heart was filled. She is a different woman!

At about 4:00 a.m., on Wednesday morning, I was awakened by a rat-tat on the door. I flew

out of bed, and dear Erle was there. "Look," he said, "I want you to pray. Bruce Bryson has been in agony of soul all night. He went to Gordon Reimer's at about 3:00 a.m. Gordon couldn't give him light at the point he needed it. I am on my way over." Bruce's soul hunger was satisfied at about 11:30 a.m., and, in his own words, a shaft of joy entered his soul. Is the Lord working in Adelaide!

At about the same time that I testified to Gordon, I also testified to Crawford Dalton, the Methodist minister. He also sounded as though his heart was hungering. The next I knew, Crawford was at Gordon's when the above glorious scene was being enacted. Crawford was weeping. He soon found that balm was to be had, and the Lord poured it forth. He told me later that my testimony came at an appropriate time. Look, sir, I believe that, at this juncture, humble and sane testimony in clear terms will be used of the Lord as much as preaching.

Again, Jock Hunting of the B.R.S. (Mission to Jews) has found the Saviour as Sanctifier. He's full of glory! John White's fiancée has received the blessing. Has not the Lord come down in Adelaide?

I believe that if we who have received the blessing remain humble, pray much, and testify sanely and clearly, Adelaide will burst asunder and the sickle will be used in the white harvest.

Wednesday night a fellowship meeting was held at Campaigners for Christ headquarters. Gordon broke the ice concerning what had happened. Several testimonies followed. Gordon was obliged to leave about halfway through in order to address Holden Memorial Methodist Church young people. These were stunned at the words he spoke. Erle took over, at Gordon's invitation, at Campaigners. There was no preaching, just a few quiet, simple words. We bowed in prayer. Brother Spratt, in his dear, patient way, quietly asked any who had a heart hunger to raise their hands. He punctuated his remarks with scripture references to holiness. My head was bowed, so I did not see how many raised their hands. But as Erle said, "I see you, brother," or, "I see you, sister," I gathered that a goodly number signified. Then Brother Spratt invited those whose hands had been raised to come to the altar. To the ear of the bowed head, it sounded as if the whole room made a concerted move. I believe that about twenty went

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Building a New Church

General Superintendent Williamson

THERE is a distinctive church architecture.

Whenever possible a building used for a place of worship should be recognized on first sight. The Church of the Nazarene has often utilized makeshifts as a temporary expediency. But when a permanent church home is to be erected it should as nearly as possible approximate the ideal. The effectiveness of a church may be greatly enhanced by the character of the building in which it assembles.

The first consideration in planning a new church building is to determine the purposes to be served. There was a time when the sole thought in constructing a church building was to provide a large auditorium or hall in which evangelistic services could be held. Now we know that a church edifice must be designed with a threefold purpose. It must still provide a place for revival meetings and evangelistic services. This is the genius of the Church of the Nazarene. But we have become more conscious of the fact that our churches should provide sanctuaries conducive to an atmosphere of worship. Any church that does not give attention to the devotional life of its people through the worship of God in the beauty of holiness is destined to be short-lived. Furthermore, the adequate church building of today must include facilities for a program of Christian education. It must provide places for youth groups to meet and equipment for a Sunday school that is organized into departments to serve all ages.

Before a building program is undertaken, the cost of the proposed plant should be determined as accurately as possible. The plans should be made so that the cash in hand plus a reasonable loan which can be handled by the congregation without strain, will cover the total cost. The amount of money raised during the progress of construction had better be reserved for unexpected increase in expenditure. In no case is it safe or wise to load a group of people with debt out of proportion to their number and financial resources.

A building should be planned by a reliable architect. Money saved by elimination of architect's fees is almost invariably lost in costly changes in plans and in unsatisfactory results. Aid can be secured from the Department of Church Extension at denominational headquarters in choosing an over-all design for the building.

The size of the building should be adequate for present needs. A small congregation scattered over a large sanctuary is under psychological and spiritual handicap. A smaller building, well filled, is much more inspiring. Some calculation should be made for growth. Provision can usually be made for the extension

of the building or for an annex to be added at a future date. Until we have many more churches established, every church should think in terms of helping organize more churches rather than of building too large a plant for itself.

As plans are made, three basic principles should be remembered. The building should be designed with the thought of *utility* in mind. The three purposes mentioned above should all be served. Furthermore, a modern system for heating and ventilation is of primary importance. *Simplicity* should also be a guiding factor. There is no need for a massive building in outward appearance or for the magnificent and ornate in appointments and furnishings within. Nevertheless, *beauty* can be achieved in simplicity. Harmony in the color scheme, symmetry of floor plan, skillful lighting effects, and appropriate comfortable furniture have much to do with the beauty of a sanctuary. None of these things need to be costly.

The ideals, teachings, and program of the Church of the Nazarene should always be set forth in the plan of a building. The plain and rugged gospel we preach can be symbolized. Our faith that the gospel is the power of God unto salvation can be declared by the pulpit and the mourners' bench. The balance and beauty of the life of holiness can be set forth in every physical appointment.

The Home Missionary Church Building

By Roy F. Smee*

IT IS SAID that first impressions are lasting impressions. If this be true in personal affairs, it is no less true in matters concerning the church. When the Church of the Nazarene is introduced to a new community, the first thing that people see is the building in which we worship. It is therefore very important that we consider well the impression made upon the people whom we hope to win to Christ and the church. I am convinced that many times our chance to succeed in a new project has been hampered and often caused to fail because of the poor impression made by the building in which we have introduced ourselves to the community.

We have started churches in the most unlikely places—dirty-faced store buildings, greasy tents, and abandoned dwelling houses—and some of these have later developed into strong and acceptable churches. But who would argue that their progress would not have been faster had they been able to begin in a more inviting place of worship? We will attract to our church the type of people we ourselves represent.

*Executive Secretary, Department of Home Missions and Evangelism, and Division of Church Extension.

Ornate and extreme buildings are not necessary; but one first principle is cleanliness. However small or otherwise inadequate a building may be, it can and must be clean. Soap and water plus some "elbow grease" will work wonders. Paint does not cost too much. A little imagination put to work can transform a repulsive and inadequate building into an attractive and inviting place of worship. There is no excuse for allowing weeds in the churchyard to peek into the windows, letting the church steps go unrepaired until they become death traps, or repairing a broken windowpane with somebody's discarded trousers. Of all people who should insist on clean, wholesome, and acceptable places of worship, none should surpass the holiness people. Clean hearts and clean buildings go together—and there is nothing more contradictory to our preaching and profession than to see a building almost finished but lacking the siding for one side or paint on the rear wall.



Parsonage and chapel at Valley Stream, Long Island, New York District. The chapel, in the basement, is reached through the double doors visible in the picture. Sunday-school rooms are in the future double garage. By removing the steeple and putting a garage door in the place of the wide window, this will become a permanent beautiful parsonage.



Interior view of the chapel, Valley Stream, Long Island.

A good text for some district superintendents would be Nehemiah 6:5, "So the wall was finished."

In building a home missionary church it is well always to be on the safe side. Not every church will succeed. Therefore build with an uncertain future in mind. A single-purpose building is often a sinkhole for the money invested. It may be often good practice to build a building which can be later remodeled into an attractive parsonage or other dwelling, which is always a sound investment. This type building can be so constructed that it will have the appearance of an inviting chapel and, when it has outlived its usefulness as a place of worship, by a minor amount of remodeling can be made into an attractive home. The very nature of the safety of this investment will appeal to those who have money to lend, thus making the entire project easier to finance.

When the new project is far enough along to be considered safe, it is often well to first construct the Sunday-school unit with the plan for the entire church plant in mind. Keep an enlarged vision. Plan for everything you can see and then count God in. On the other hand, keep within the bounds of what can be reasonably expected, taking into consideration the community prospects. A building that is too large can be as great a hindrance as one that is too small. The small home missionary group in a large building will lose the sense of compactness in worship which is essential to good fellowship, and the stranger will be impressed with the emptiness of the place rather than the warm friendliness which should characterize our service.

Besides cleanliness and neatness, give the building a touch of "churchy" appearance. As people drive by they should recognize it as a church before they read the sign—if indeed a sign is there to be read. Don't be afraid to display the cross. We sing about the Cross. We preach about the Cross. It has been the distinguishing Christian emblem ever since the Son of God died on a cross for our sins. A cross on any building immediately distinguishes that building as a place of Christian worship. The small amount of money involved in making a clean, neat, and attractive building have this distinctive appearance is well spent.

What Shall We Build First?

A DILEMMA that faces many congregations today with the rising cost of building is how to get the building they need without incurring a debt that would be too large to carry. Some are finding the solution through unit construction. Part of the plant that they have laid out for the future is built first. Then as the congregation grows and the first building is paid for, a second unit is built. Both large and small churches are building realistically in this way.

Usually it is best to build first the Sunday-school unit with an assembly room as present sanctuary.

The Church Building

ALSO PREACHES

By E. M. Conover*

CHRISTIANS unanimously recognize the Word of God as the prime means of bringing God's word to humanity; but the house of God is also one of the effective means through which Christian work is done. One might even say that the church building preaches. The church building standing in the community is a continuous testimony to the fact that here are people whose faith is so real and important to them that they have built an edifice for the work of the church. This is why the outside design of the house of God is so important. Day by day the church building itself sets forth in the community the undeniable evidence of religious people in the community.

The erection or improving of the church building is also a very effective means by which attention to religion is commanded in the community. Erecting the house of God is a strong means of evangelism. The pastor and church members have every right to call upon the people of the community, their friends and neighbors, to give their lives to the service of God and join in the work of the church because of what the church building will mean to the community, by enabling the work of the church to be carried on.

The church building, then, is not just a material thing. It speaks of the great elements of our faith and inspires praise and prayer. It invites people to worship God with others, to know the fulfillment of Christ's promise, "Where two or three are gathered together in my name, there am I in the midst of them."

The entire congregation should feel that each active member is a church builder when the building needs to be enlarged or improved or when a new building is to be undertaken. To build a house of God or to improve it to make it more effective is a truly spiritual endeavor. Therefore, we urge that the work of planning a building not be turned over just to a building committee, but that, first of all, the entire congregation prayerfully consider the needs for the rooms, and what kind of rooms should be provided and for what purposes. Free helps are available to congregations for organizing the several committees to investigate and to recommend the rooms and facilities to be provided, and for congregational meetings. Planning the church building or its improvements and planning the financial part of the program may become a very effective means of spiritual growth in the congregation, as well as the means of increasing its membership.

Of course, there will be a building committee or a construction committee to carry out the recommendations of the congregation, insofar as the finances permit at any one operation. But church people hoping for a building that will enhance the total work of the church—its worship, its evangelism, training and leading in spiritual growth, and facilities for the practice of Christian fellowship—will thoughtfully provide for all these needs before the building committee begins its work.

Beginning then with the most important part of the church building, the sanctuary or worship room itself, what are some of the important features?

First of all, there should be no distracting elements to draw the attention of the people away from the service itself. It is sometimes easy for persons who have not fully given their lives to Christ, but who are seeking the way, to become distracted, to allow things to interrupt the effect of the sermon; so during the sermon we should see to it that distracting elements to draw people's attention are reduced to a minimum. Many churches now feel that the choir should not be placed so that they are gazing upon the congregation during the important ministry of preaching. But where shall the choir be put? Choirs are increasingly important, it seems. Young people learn to sing in public school, and most of them can use this talent only in the church, if at all. The choir, however, must be considered a part of the worshipping congregation and not detached from it. Some churches are even placing the choir directly in front of the pulpit, where certainly they become a part of the worshipping congregation; and perhaps this is a splendid position to stimulate the singing of the entire congregation. Some churches place the choir at one side of the front part of the sanctuary. Here they can be addressed by the pastor during the sermon, they are near the congregation, and yet they do not face the congregation during any part of the service. Other churches place the choir at one side of the pulpit platform, but they face towards the center of the platform and do not face the congregation.

The total effectiveness of the room for worship and preaching depends measurably upon its proportions. A room that is too wide is bad acoustically. Then, too, the people are grouped outside of the preacher's line of vision. Of course, it is more economical to construct a room that is not too great in width. The architect must think of the number of square feet of the roof, which he must strengthen to withstand wind pressure, snow loads, etc. If the room is too wide, then the roof load is heavier than necessary, requiring heavier construction and more expensive costs for the entire structure.

By means of color a room can be greatly improved or impaired in its effectiveness. In the house of worship, we seem to need a room that

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Little Things

Make a Big Difference!

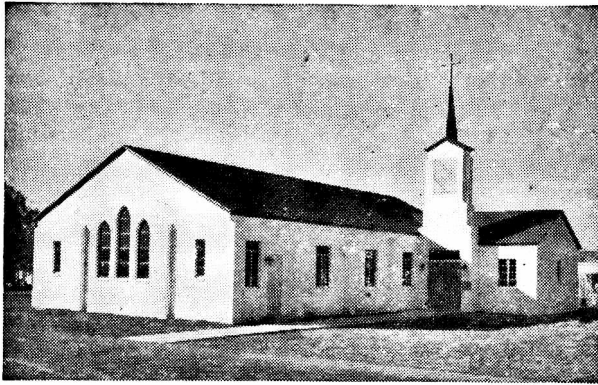
By Alpin P. Bowes*

DURING the depression years a great new post office was built in Philadelphia, modern in every design. When the time for the opening arrived, it was discovered that nowhere in the building had they provided a mail slot. Far too many times it is like this in church building. The people have sacrificed, spent their money, erected a building with faith and vision, only to find that little things make a big difference and result in inconveniences and disappointments for the lifetime of the building.

THE EXTERIOR

The exterior design of the building is more than four walls and a roof to enclose a place of worship and Christian activities. As long as it stands it will repel or attract people. A corner entrance is generally unsatisfactory, wasting space and usually resulting in lopsided seating in the sanctuary.

Often the value of a steeple or spire is not realized. When it is correctly proportioned and properly placed in relation to the whole building, it is a finger pointing people to God. Many dull and commonplace church buildings would be transformed by a simple spire. A squat corner tower is a poor substitute for an appropriate spire, and is often more expensive.



The beautiful tower and spire on this modest church building at Edcouch, Texas, on the San Antonio District, transforms its simple, clean-cut lines into an attractive church. This church was organized less than two years ago. A similar building for the home-mission church at Boerne, Texas, is being financed partly through a Church Extension loan.

Some congregations hire a good architect and use the best contractor they can secure. When the building is completed, they plant some lawn and put in a few shrubs, failing to realize the importance of the setting of the building. Even a simple building can be made better by good landscaping, and money spent for this purpose is

well spent. An able landscaper should be used. In many sections of the country, some particular landscape feature can be emphasized from year to year, until it becomes an advertising medium attracting people to the services. It could be a particular type of flower borders around the building, or flowering shrubs or trees. It should be something that will not require many hours of care and cultivation.

The church sign tells more about the pastor and officials of a church than the words that appear on it. If it is neat, well-painted, up-to-date, and prominently located, it says, "We love our church and believe you would love it, too. Won't you worship with us?" If it is insignificantly located, the paint is peeling, and the information on it out-of-date, it announces to all that the church is not important to those who worship there. If the sign is also a bulletin board for wayside messages, the letters should be changed at least every Monday morning.

What does your church building say to the people who pass by it at night? Dark, unlighted buildings say, "Religion counts only on Sundays. We forget it during the week." There is no need for such a message from a church building in this day when lighting has become a science. Nearly every church has some architectural feature that can be made dramatic by night lighting, until people will pass by even when there are no services, just for the comfort they receive from the thought that the church lives on during the week. If it is only a lighted bulletin or sign, let the lights (and they need not be large and expensive to operate) be on every night. Some churches will want to use dramatic night lighting that will widely advertise their church.

THE SANCTUARY

More thought and care should go into the planning of the sanctuary than any other part of the building. The platform arrangement is important. Does the pastor or evangelist as he speaks from the pulpit stand out clearly, or is he lost in a dark background or the confusion of many faces in the choir? Is the piano put wherever it will fit, or properly located? Is a place for a future organ planned? Does the platform height bring discomfort to the audience? Does the lighting—natural and artificial—glare or shine into the eyes of the congregation?

The arrangement of the sanctuary must provide for two purposes: evangelism and worship. For evangelistic purposes, everyone in the congregation should have direct and easy access to the altar. This is fundamental in the Church of the Nazarene. Even the building should contribute in making it easy for people to find God. However, the task of the church is not completed when people are brought to God. They must be fed. The design of the sanctuary can be warm and friendly, so that people will enjoy coming to church to worship God and grow in spiritual knowledge. Simple, well-proportioned design is

*Office Secretary, Department of Home Missions and Evangelism, and Division of Church Extension

probably best, remembering that we are building a church, not an auditorium.

The small church should provide doors between the vestibule and the sanctuary. It is disconcerting both to the congregation and those who are entering to step directly from the outside into a service in progress.

Recently a prominent church magazine pictured a glass-fronted "mothers' room" adjacent to the sanctuary as the solution and latest thing in nursery planning. It is not. Before a church plans such a room, it should carefully consider what it wants to do for the young mothers and the attitudes it wants them to develop. What training in worship attitudes are they receiving by watching a service while talking among themselves while crying of babies competes with the voice of the minister? Will young mothers under such surroundings develop a feeling of the importance of the church services in their daily living? These attitudes are basic and important. Obviously, an observation mothers' room is better than having the babies in the church services, where not only the mothers but all around them fail to get anything out of the service. The ideal arrangement is for a nursery in a separate part of the building, where the mothers can leave their babies under supervised care, and then enter wholeheartedly into the spirit of the service, free from concern for the child.

OTHER DETAILS

There are many other little things that have great significance in our buildings, but we can mention only a few of them. Adequate space for hanging coats and placing umbrellas during bad weather is frequently overlooked but a great convenience. If the building is on a heavily trafficked street, this space should be planned so as to protect from theft by passers-by during the services.

Few churches provide sufficient storage space in their buildings. Room should be provided for caretaker's supplies, including equipment to clean the building, rest room supplies, and yard tools. In planning a new building, some will want to include a small built-in safe to hold the offerings until they can be counted. There should be space for storing extra folding chairs and seasonal decorations and materials, such as for Christmas, Easter, funerals, and weddings. Sunday-school classrooms need cabinet space for supplies.

Church rest rooms are poorly located and furnished in many churches. A little money to provide adequate facilities is well spent and will be greatly appreciated. Above all, church rest rooms should be kept clean.

Some churches have become involved in needless misunderstandings, quarrels, and hurt feelings when a building program has been introduced. Such a project should be a spiritual adventure. It is important not to start out with a building committee, but first to let every department of the church share in planning the space re-

quirements and facilities necessary for the foreseeable future and within expected building budget limitations. When the building committee is appointed, every member should read some book on church building. This will raise the standards of the committee and give them a feeling of their own inadequacy in designing a building. The building committee should be relied on for many decisions about the construction planning; but if there is a tendency to haggle over details, these should be referred to the architect.

Building God's house is a glorious adventure and a sacred privilege. "Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it" (I Chronicles 28:10).

SUNDAY SCHOOLS

Must Have Room

By Erwin G. Benson*

A SUNDAY SCHOOL can expect to have an average attendance up to 80 per cent of its maximum capacity. Thus, the capacity of a building forms a physical ceiling on Sunday-school growth. Many schools have already experienced an up-and-down cycle of attendance, their highest averages being near their physical ceiling.

The question for these schools to consider is this: Have we reached as many people in our community as we could be expected to reach? If so, then the present building is sufficient and the up-and-down cycle must be expected. If not, then provision must be made for additional people, and this means more room.

There are a great many Sunday schools that will be unable to grow until something is done to provide them with more space. The building problem is one for the entire local congregation to solve. Since 95 per cent of the membership of the Church of the Nazarene attended Sunday school prior to joining the church, it would seem that any church would want to increase the possibilities of new members by providing more space for its Sunday school.

There are a number of possibilities for enlargement. The present building may be remodeled: partitions in large rooms can be used, classrooms that are too large can be divided, a balcony can be built in the rear of a large auditorium. Then, there is usually the possibility of a new building in the form of a wing, annex, or educational building.

The needs of a Sunday school ought to be kept in mind in planning new buildings. Some room needs to be provided for the Cradle Roll and Nursery class. If possible, separate rooms ought to be provided for sleepers, toddlers, and talkers. If this is impossible, then the talkers ought to be separated. Then a fairly large room

*Editor, "Church School Builder"

is needed for the Beginners or the preschool age, four and five. Small tables and chairs with or without the use of screens are desirable.

If plans and space permit, separate department facilities for the Primary, Junior, and Intermediate age groups would be ideal. An adequate assembly room for each and classrooms adjacent are needed.

The tendency in building planning is to provide classrooms larger than is needed for these age groups. It is generally recognized that teachers do better with small classes. Hence, smaller classrooms make the best use of available space.

About the best solution to the size of these rooms for Primaries and Juniors has been found by a number of our churches to be about seven by nine feet. Building specifications would, of course, determine the exact measurement for each local use.

It is better to go into the needs of a Sunday school before building than to regret what has been done afterwards. Plans ought to be discussed with as many people as possible. The Department of Church Extension has gathered many helpful suggestions. Such plans will also be submitted to the district superintendent, for the *Manual of the Church of the Nazarene* provides that "a local church contemplating . . . the erection of a church building . . . shall submit the proposition to the district superintendent and the district board of church extension for their consideration and advice."

The material for these articles on church building has been secured by the Division of Church Extension, which is a part of the Department of Home Missions and Evangelism. On account of limited space a description of the activities of the Church Extension Division will be given in next week's issue.—THE EDITOR.

The Church Building Also Preaches

(Continued from page 6)

will be cheerful and inviting but without having a glare and appearing to be too cold and barren. A subcommittee could have a very interesting time and render a significant service just by thinking of the matter of color in the different rooms of the church building.

The rooms for Sunday-school and weekday school work are, of course, also tremendously effective. Jesus was the great Teacher. The work of the Church is to carry on in this world the work of Jesus. We need, then, rooms suited to the different ages of the growing person. The little children's rooms should be cheerful and inviting. Ceilings should be lower than are necessary in rooms for adults or in the worship room. Here, again, color can play a very important part in encouraging children to be quiet and yet cheerful and attentive.

Then, a church-parlor type of room with a fireplace and built-in bookshelves adds greatly

to the usefulness of the church building. It is splendid to gather around a fireplace for a lesson or religious discussion, or to get better acquainted with the friends who make up the church family. I think that the best definition I ever heard of a church is that it is a family of families of the people of God. The parlor could house the church library, and of course it would be used as a Bible class room during the Sunday-school hour.

Another room that is finding tremendous favor among church people is the nursery for babies under eighteen months of age. The room may be called a "babyfold." It should be sound-proofed from the rest of the building and equipped for the care of babies. This permits the father and mother to attend their young parents' class in the Sunday school, and also to participate in the worship services. It has been demonstrated in hundreds of cases that babies and toddlers and three- and four-year-old children can satisfactorily be cared for, for one to two and a half hours by good mothers who probably would give three months out of the year to this service, or probably a month. However, many churches employ a nurse or retired nurse for this service. Mothers are entirely relieved of the care of their children and concern for them during the worship service or their Sunday-school class session.

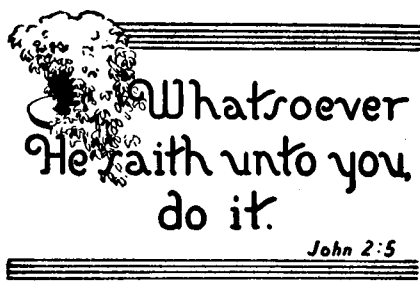
Having decided, then, upon the rooms needed for the ongoing work of the church, and to enable the church to meet the responsibilities which God apparently has laid upon the individual church, comes the matter of actual planning and construction of the building, provided, of course, the financial program is also being carried forward to success.

The building committee then begins its work by selecting the architect. Perhaps the building committee is already prepared to recommend an architect. The smallest building ought to be carefully planned by an architect who, himself, loves the church and is a church member. There are many problems involved in building the very smallest building: what kind of materials would be best to use and are most conveniently available, and materials which the workmen of the community are accustomed to use? What exactly must be the size of the lumber or steel members of a structure in order to bear the weight and the stress and strain put upon a building? These questions must be answered by an architect with scientific knowledge. Sometimes the work is simply turned over to a contractor and, of course, the contractor will want to make the building safe; but without the scientific training to specify the different parts of the structure and how they should be put together, he may likely use heavier timbers than are really necessary, and use uneconomical methods of construction, thereby increasing the cost of the building unnecessarily. An architect who understands church building and who is inter-

ested in it will save the church far more than the amount of his fee through his knowledge of how to plan the building. Also, complete plans and specifications of the different materials are necessary, in order to know absolutely before the building is started exactly what it will cost. No building should be started without this guaranteed knowledge as to cost, and the date when it will be completed. Also, the complete plans and specifications are necessary in order to get several competing contractors to bid on doing the work.

Most contractors are willing to give a church credit for the value of donated labor or donated skilled mechanical work such as heating, wiring, etc. All such items will be cared for in writing before authorizing the contractor to proceed with the work.

The architect will protect the church by certifying month by month that the work is being done exactly as stipulated by the plans and specifications which the building committee had approved.



EPHESIANS (Art. XXXI)

By H. Orton Wiley

The Christian Panoply

The Girdle of Truth: "Stand therefore, having your loins girt about with truth" (6:14a). The long, flowing garments worn in ancient times were girt about with the military belt in order to speed in running, or alacrity in war. That which binds all together, and which like a strong hand also binds us to God, is therefore compared to truth. The word *aletheia*, used here, does not mean truth in the sense of our Christian beliefs, but a true and unfeigned profession of Christianity in opposition to that which is insincere or hypocritical. Truth strengthens the loins and braces the whole being for field service. Truth in the inward parts ever has been the source of victory in the Church.

The Breastplate of Righteousness: "And having on the breastplate of righteousness" (6:14b). This is a reference to the breastplate worn by the Roman soldier, on which was inscribed the word "Righteousness" or, perhaps better, "Justice." To the Christian, this signifies that the war in which we are engaged is just and holy. "Justice" is engraven on our breastplates. and

we shall never lay down our arms until the enemy is overthrown. Sin has no right to rule in us or over us, and there is no right in hell for any of the sons of men. It was not made for them, and we fight valiantly to keep men from becoming the prisoners of the evil one. We carry on this holy warfare for Christ and the salvation of men.

The Sandals of Peace: "And your feet shod with the preparation of the gospel of peace" (6:15). As soldiers had their feet and legs protected with greaves, so Christians likewise are to be protected in their daily walk and work. There are two words for shoes—one signifies the costly shoes found in luxurious homes; the other "walking or work shoes." The latter, *sandalia*, is used here, and indicates the readiness of Christians, as swift messengers, to carry to the world the wondrous story of divine mercy and love.

The Shield of Faith: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (6:16). There were two types of shields used in ancient warfare: the small, serpent-formed *aspis*; and the *thureos* or "door-shaped" shield, large enough to cover the whole body. It is this latter word that is here used. The fiery darts were the *teleigmata* or small firebrands hurled as darts or shot as arrows, but which the soldiers easily caught on their shields and thus protected themselves. The words "above all" have been variously interpreted. Lachman holds that they mean "in all," that is, in every operation. Meyer suggests that they mean "in addition to" the other parts of the armor, while Luther thinks that they mean "more necessary" than all the other armor.

"Faith staggers not at difficulties, trembles not before enemies, sinks not in the floods of many waters, fears not to confront tyrants, antichrists and devils. It removes all mountains, brings distant events near, realizes while in the flesh the promises of future glory, joyfully makes acquaintance with bonds, prisons, persecutions, tortures and death itself for the Redeemer's sake. . . . This faith kills us and makes us alive to God, humbles us to the dust and exalts us to the skies" (Graham).

The Helmet of Salvation: "And take the helmet of salvation" (6:17a). In a parallel passage (I Thess. 5:8), the Apostle speaks of the helmet as the "hope of salvation." Hope built upon the promises of God gives victory over all temptations which would pollute the imagination or pervert the judgment. Hope embraces the future as memory does the past. Janus-like we stand on the bridge of time between two eternities. The food of memory is history, the treasures of the past, God's providences, His grace, and His love. "The proper food of hope," says Graham, "is prophecy and promise, by which the golden doors of futurity are partially opened; and those to whom God has given eyes to see, may get eagle-glances into the glories of eternity, the foretastes of the blessedness which God has prepared for the righteous."

(Continued from page 3)

forward. It was like the Upper Room over again. Are you tiring of all this? I think not.

Finally, I would say that while I was at work yesterday on the afternoon shift, at about 5:15 p.m., Erle rang me to say that he had called in to my home. My wife invited him in, and the subject soon turned to sanctification. The Lord overflowed my cup when Erle told me that she plunged into the fountain. I am writing no more about my dear wife, because she is enclosing a testimony. But I will say that to me the Shekinah filled the whole house. It seems as though Gabriel came down with a blood-red banner saying, "Holiness unto the Lord." All I want is that our home should be filled through and through with holiness and power, so that everyone who enters will know that our home, and we, have been sanctified wholly.

I will close now, trusting that this letter, though faulty in construction, has proved meaty enough to give you encouragement and blessing.

So may the Lord uphold you and keep you, increase you in grace and usefulness.

Yours because His,

/s PETER A. ROBINSON

DEAR PASTOR BERG:

Peter has asked me to pen a few lines to let you know how marvelously the Lord has dealt with me these last few days. Indeed the fullness of His love and glory has flooded my soul. Our wee son was the cause of most of my difficulty, in his innocence. "Suppose the Lord should want this?" "If He should expect that," etc. and, "Why should a child suffer lacks because of its parents' choice?" and so on, filled my carnal heart.

Until the moment my knees touched the floor on Thursday afternoon, I wasn't truly willing to trust Christ absolutely with the future. Then I let go—for a split second, I felt my little boy as abandoned as any waif. Then God gathered him up in a mighty swoop, filled my heart with His gracious Spirit, and placed the boy back in my arms for safe keeping. And so it is, moment by moment—the Lord's holy will absolutely and entirely. No struggles within, no fear that the Lord will take him some other way because of my unwillingness, but an end of strivings!

I am only glad and full of praise to have had a thing so precious to cast upon His altar. Sin and fear have been cast out at last, and my praise is only interrupted by prayer for others.

I hope I will soon have the opportunity to meet you.

Yours through His wondrous dealings,

s/ ENID ROBINSON

The Nazarenes

Gave More than Thanks at Thanksgiving

CHRISTIAN liberality is a grace which has its seed in the heart, is the fruit of faith, and is an important characteristic of true Christianity, without which religion is but a name and worship but solemn mockery. The Apostle Paul in exhorting the Corinthians said, "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Our slogan for the recent Thanksgiving Offering was, "Let us give more than thanks." Final reports from the General Treasurer's office recently released indicate that the Thanksgiving Offering reached a grand total sum of \$552,890.78 and exceeded our goal by \$52,890.78. This is a beautiful demonstration of Christian liberality, and we humbly thank God for this sum of money which will be used to take the light of the gospel to those that sit in darkness around the world. Then the Board of General Superintendents would like to thank every district superintendent, pastor, evangelist, layman, and all our friends who had a part in the planning and the carrying out of those plans for this great offering. May God richly reward every one.

HARDY C. POWERS, Chairman
Board of General Superintendents

Consider the Rain

By Dorothy Boone Kidney*

WALK A tall hill and feel rain on your face—silver, slanting stuff. Go out in the morning and watch trees weeping crystal teardrops all over town. Hear rain splashing on the streets, laughing at your window. God sends it. God has an unlimited supply. He just turns the faucet on and off as we need it.

Consider the inexhaustible supply of rain, for the God of rain is the God of Christians. There is an inexhaustible supply of "help" for you. He has great silver faucets labeled "grace," "strength," "love," "deliverance." What do you need today? God has it.

He has advertised in the classified section of the Bible that "my grace is sufficient for thee," that the Lord is "a very present help in trouble"; "I will strengthen thee; yea, I will help thee; yea, I will uphold thee." Whatever your need is, God has it. He will turn on the faucet for you—and send you "showers of blessing."

*Yarmouth, Maine

NO BUILDING COMMITTEE of a Church of the Nazarene will forget the mourners' bench, I am sure, but they may fail to realize that it holds the central place in our churches. It continues to be supreme in the services in Nazarene churches. This must not be forgotten.

The inquiry room has some advantages, but historically it has not been the revival method. The dictionary defines a mourner as "one professing conviction of sin at a revival meeting," and says of a mourners' bench, "At revival meetings, a seat near the front reserved for 'mourners'; anxious seat."

Religion as Jesus taught it is something ethical, a crisis based on a deliberate choice. People can't be slipped into it without knowing it. It can't happen behind closed doors; it must be out in the open. Jesus declared that if we are ashamed of Him here He will be ashamed of us before His Father. Confession, open and aboveboard, is essential to following Christ. Herein lies one of the values of the mourners' bench over every other method.

To confess Christ means to forsake sin. The sinner cannot hope to get saved without turning his back on sin knowingly and publicly. Christianity gets out on people if it gets in them—this fact cannot be escaped. When a sinner moves out from the crowd and goes to the mourners' bench, he makes a good step toward breaking with the world and taking his stand for Christ. However good any other way of getting saved may be, it cannot equal this one.

But someone says that it is very hard to step right out in public and move to the front and kneel at a mourners' bench when it may be that many eyes are turned toward you. Yes, it is. Nevertheless, it should be done. No man can shield, cover, or camouflage his action in deciding for Christ and get anywhere with God. The mourners' bench is a help, and not a hindrance, to those who really want to go with God. No coward can enter the kingdom of Heaven. There is no easy way to break with the devil. Even if a man gets saved at home—and this is possible—he gets nowhere with his new career unless he comes to God's house and confesses it. More than that, he will not continue in the way in which he has started unless he allies himself in a public way with a group of men and women who have made the same choice. A life that is hid with Christ cannot be a life that is hid from men.

Again, confession of Christ is preceded by a godly sorrow for sin, and the mourners' bench is pre-eminently a place where men mourn over their sins. This indicates that men are made aware of the terribleness of sin, of failure to go with God, of the transgression of God's law. The very first thing that a man must come to realize if he would get anywhere with Christ is that sin and sinning are never light matters.

He must come to feel that it would be better for him to lose his physical life than to commit one sin. The mourners' bench is a place where men are given a chance to awaken to this truth. "Blessed are they that mourn: for they shall be comforted." There cannot be the comforting without the mourning.

If what I have said about the mourners' bench is true, then it must be the center of the services of a church which has been called out to get the sinner saved and sanctified. And if this be the case, the pastors and building committees must give careful consideration to the construction of the mourners' bench. It must be so built that there will be plenty of room for the mourners to kneel. The same must be true as to the place provided for those who are to help the seekers. There must not be too little space left between the mourners' bench and pulpit or the pulpit platform. The mourners' bench must be the proper height. If there are to be cushions for the seekers and the helpers to kneel on, they should be wide enough and be properly laid. These are only a few suggestions. My chief purpose in this article is to insist that those who build Nazarene churches give the attention they should to the mourners' bench, since it holds such a central place in the services of our church.

A Unique Service

ON TUESDAY night, January 8, a district-wide missionary rally was held. Dr. Jarrette Aycock, superintendent of the Kansas City District of the Church of the Nazarene, had charge. The rally was held in Kansas City First Church, and the house was packed for the occasion. Many pastors and people from the district were present, some coming two hundred miles for the service. Besides, Nazarenes from all over the world were there—General Board members, district superintendents, missionaries, and prospective missionaries.

Dr. A. Milton Smith, pastor of the church where the service was held, led in prayer. Rev. Allen B. Miller, pastor of Central Church of the Nazarene, Kansas City, Kansas, led the singing, and it was wonderful indeed as we all joined in singing "There's Power in the Blood" and "We'll Girdle the Globe with Salvation." Brother Miller also sang a solo, "From Sinking Sand." Dr. Aycock had Mrs. J. B. Chapman, general president of the W.F.M.S., and Dr. Remiss Rehfeldt, secretary of the Department of Foreign Missions, to testify. He also introduced Mrs. Garnet Howard.

More important than anything else in the meeting were the brief but stirring addresses

Stephen S. White

of the eight missionaries who were on the program. They were as follows: Revs. Earl Mosteller, Harry Wiese, Earl Hunter, Paul Hetrick, Lester Johnston, and Everette Howard, also Misses Mayme Alexander and Neva Flood. It was a real treat to hear those returned missionaries tell of their work.

An offering, of course, was taken, and there was a liberal response—several hundred dollars was given. It was presented to our Mexican church in Kansas City, Kansas, to be applied on a building. A number of the members of this church were present and were asked to stand. Rev. H. Reza, editor of our Spanish *Herald of Holiness*, assists in this work; Rev. Sergio Franco is the pastor.

Mrs. Earl Mosteller pronounced the benediction in the Portuguese language.

The Superintendents' Conference

THE SUPERINTENDENTS' CONFERENCE has already been reported by its secretary, Rev. W. S. Purinton, superintendent of the Illinois District. Therefore, it is not my purpose to do anything more than to give some personal observations as to it.

First, there was a spirit of unity. I was in most of the sessions and, as far as I could detect, there was not a discordant note at any time. I could not help but think of Psalms 133:1, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Second, there was a high level of spirituality throughout the entire conference. There were prayer as well as talk about prayer; a call for faith, vision, and a passion for souls; and an urgency about it all that is not always found in such gatherings. I believe that all of us felt that the Crusade for Souls was beginning to take hold of us.

Third, the program was thought-provoking. It was emotional, but not merely that. One could not listen to the devotional talks, the discussions, and the papers without thinking. Dr. D. I. Vanderpool, general superintendent, who arranged the program, is to be congratulated on the high order of the program from this viewpoint.

Fourth, there was a practical note which characterized the whole conference. It brought us down to earth as well as up to heaven. Problems were discussed that we needed help on. I believe that all who attended this conference went away better equipped to do the work of the ministry and forward the kingdom of God.

Fifth, the Superintendents' Conference was inspiring. When it had come to a close, our spirits were not down; they were up. We had been refreshed and stirred for the battle. We not only believed that the job could be done; we were

"raring to go," joyfully anxious to get at the task which God has given our church to do."

I thank God for the Superintendents' Conference, and for the privilege which I had of attending it.

Communism with a Capital "C" The Modern Slavery

RIPLEY's "Believe It or Not," as reported in the *United Evangelical Action*, has this to say about Russian "Freedom":

"A Russian citizen—

"May not own land.

"May not be tried by a jury.

"May not choose his own job.

"May not absent himself from work.

"May not strike.

"May not picket.

"May not employ labor.

"May not travel.

"May not own jewelry.

"May not ring a church bell.

"May not be friends with a foreigner.

"And is forbidden freedom of speech, freedom of assembly, freedom of religion, and freedom of soul."

One authority defines slavery as: "A social and industrial system in which the person and labor of one individual may be disposed of as the property of another." For all practical purposes, the Russian slavery should be defined as "a social and industrial system in which the person and labor of every citizen of Russia is at the disposal of the government." Such a definition would not be out of line with the life of the citizen of Russia as described above.

The Greeks were supposed to have a democracy for a time, but it held good only for the Greeks themselves. The "barbarians," citizens of other states, were not given the rights which the Greeks had. In Russia, democracy is denied to the Russian as well as to those of other nationalities. To live outside of the slave-labor camps in Russia is little better than living in them. There is no real freedom in Russia.

Sometimes we are told that conditions in Russia are better than they were under the czars, but that should be taken "with a grain of salt." This certainly is not the case from the moral and spiritual standpoint, that is, the higher values of life. Further, the material conditions of most Russians today are little better than they were under the old order, and in some cases they are even worse. Let's stop trying to make ourselves believe that there is anything good about Russian Communism. Besides, a man in jail gets little comfort out of having plenty to eat and wear if he is still a human being—not having degenerated to the level of the animal. Russian Communism is against God and the good, and such a position stifles the higher values of life at once, and will sooner or later put an end to one's bread and butter. Communism with a capital "C" is the modern slavery!

Nazarene World Day of Prayer

IN THE DAYS of Elijah God wondered that there was no intercessor. Today whole nations wallow in sin, poverty, suffering, and war. The gospel of Jesus Christ is the only adequate remedy for their desperate needs. Scores of strong young people stand ready to carry the message. Doors are open on every side to receive them and their message. But the Church of Jesus Christ is unrevived and anemic. God wonders why there are no intercessors.

February 29 has been designated as Nazarene World Day of Prayer. Could we not on this day, which comes only once in four years, leave every unnecessary task and make this a day of intercession and a day to "pray through" and into the presence of God? God wants to revive the Church. He wants to save the lost world. He wants to help us in all the needs that confront us today.

After February 29 can it be said that God saw that there was no man and wondered that there was no intercessor? What you and I do on February 29 will be the answer.

LOUISE R. CHAPMAN,
General President, W.F.M.S.

Mysteries at Pentecost (III)

By John W. May*

Mystery of Divine Inspiration

THE GIFT of languages was a manifestation of God for the benefit of those who were not in the Upper Room. It was a demonstration of the inspiration of the Spirit-filled. Someone has said that at Babel there came the confounding of languages to scatter nations; at Pentecost there came the gift of languages that the nations might be gathered under one Leader, the Christ.

This experience was marked by a fervid testimony. It had urgency, fervency, and life. The Holy Ghost put drive into the disciples. They passed from cowardice to courage. Empowered by the Spirit, they exhorted in the many languages of the people who heard them. In contrast to many testimonies today, theirs was not a dead but a living, burning exhortation from a soul on fire.

It was a clear testimony—not the prattling of a child, but a definite statement of a certain fact. There was no gibberish, hysteria, hissing, or unintelligibility here. Their testimony was, "This is that." It was clearly given and clearly understood.

*Pastor, Marmet, West Virginia

Further, it was inspired directly by the Holy Ghost. They spoke "as the Spirit gave them utterance." Moses, typical of the law, was slow of speech; the gospel is fiery and lively. Their praise was not man-made nor man-developed. The Spirit spoke through them.

It was an effective, radiating testimony. A spiritual reaping resulted from it. They were not speaking of theory, they were telling an experience. The people recognized it as a testimony of the "wonderful works of God." It was effective in any language or dialect. According to Wesley, this talking in the languages of the world was an "earnest" that the whole world should in due time praise God in their various tongues.

May God set our tongues aflame with inspiration to render effective praise to Him before the world.

Gracious Gifts in Gray

By John T. Donnelly*

WHO WOULD have dreamed that the beautiful yellow pond lily would have been born and nourished in its bed of slimy ooze? Who would have believed that from coal tar we could extract colors whose brilliance would make the glory of Solomon seem dim? Even more so, who would have thought that from this same oppressive-smelling coal tar we should derive some of our most delicate and exquisite perfumes? Strange as we might think, in coal tar we can find the beauties of the dawn and the scent of springtime flowers. Likewise, who would have imagined that hope would be the child of tribulation? "Tribulation worketh patience; and patience, experience; and experience, hope" (Rom. 5:3-4). And in tribulation we can find the strong grace of patience and the radiant grace of hope.

There is no experience so dark but from it we can obtain the stuff of noble character. It is within us to make the apparently unfriendly circumstance pay homage to our souls. Everything need not be misfortune because it comes to us with a frown. "The clouds ye so much dread are big with blessing." A gracious gift can come to us in gray—it may even come to us in darker hues. Therefore, it is part of the ministry of believers in Christ Jesus to show to the world what benediction may be hiding in dark things. Christians are to be fine experts in growing beautiful lilies of peace in most unlikely places, and in deriving lovelier tints for the affections in the gloomy experiences of disappointment and apparent defeat. We are to manifest that "the things which happened unto me have fallen out rather unto the furtherance of the gospel."

Like diamonds resting on dark velvet, graces

*Pastor, Royersford, Pennsylvania

shine most resplendently against a foil of gloomy experience. It is so with peace in the midst of tribulation, with hope in the time of general despair, with the joy of the Lord in the gray and grief-filled day. The scent is accepted to be of a superlative kind when some noisome thing brings forth perfume. In Christ Jesus we are

made competent to give this witness before the world. His Word promises, "All things work together for good to them that love God." Even the dark things become the root-bed of everlasting flowers. "Tribulation worketh patience; and patience . . . hope," and gracious gifts come to us in gray.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

February Schedule For Missionaries

Alexander, Mayme

January 31—Feb. 10, New Mexico
Briles, N. R.

January 31—Feb. 10, New Mexico
Broyles, Lucille

February 17-27, Illinois
Darling, Jean

February 3—March 5, Tennessee
Flood, Neva

February 3-10, Washington Pacific
Hampton, Harold

February 3-12, Los Angeles
Hetrick, Paul

February 3—March 5, Tennessee
Hunter, Earl

February 6-27, Rocky Mountain
Koffel, Irma

February 17—March 2, Houston
Lewis, Russell

February 17—March 2, Houston
Mosteller, Earl

February 3-10, Northwest Nazarene College

February 13-29, Northern California
Youngblood, Leona

February 3-13, New Mexico
February 17—March 2, Houston

Send all mail, % Foreign Missions Office,
2923 Troost Avenue, Kansas City,
Missouri.

Bremersdorp Nazarene Mission Nurses' and Teachers' Graduation

The annual nurses' and teachers' graduation ceremony and prize-giving held at the Bremersdorp Nazarene Mission Station on Tuesday afternoon, December 4, 1951, was a most impressive ceremony.

After the singing of the opening hymn by the congregation, the Rev. J. Malambe read a portion of scripture in Zulu dealing with the healing ministry of the Lord Jesus Christ and His commission to His disciples to perpetuate this ministry among the peoples of the world.

The chairman, Dr. David Hynd, C.B.E., addressed the large assembly

of guests and African nurses, teachers, and school children, extending to them a hearty welcome on this great occasion and expressing his gratitude to all who were present to show their interest in the difficult and sometimes seemingly lonely and forgotten task of equipping the Swazi youth to play a part in the social and spiritual uplift of the Swazi people. With regard to the training of nurses, Dr. Hynd said that fifty-eight nurses had passed through the nursing school, and these nurses were now scattered throughout the hospitals and outstation health centers in Swaziland and also across the borders into Natal and the Transvaal. The standard of education has been gradually improved as girls of a higher standard of education have become available from the schools of the territory. The school started over twenty years ago with girls of Standard 3 and 4* education, and its aim has always been to prove that a Swazi girl of sufficient education and good Christian character can take her place in the noble profession of nursing alongside any others. This aim has now been reached. The three protectorates—Basutoland, Bechuanaland, and Swaziland—now have their own nursing council, and the Raleigh Fitkin Memorial Hospital is the first to be recognized as a training school under the council. Two nurses and one midwife have passed their examination under this council, and these examinations are on the same standard as those set for European nurses and midwives. Girls of Standards 6 and 7 are still being trained for local Swaziland examinations. A two-year course is conducted for girls under Standard 6, that they may qualify as nurse-aids after receiving first-aid, home nursing, and infant welfare Red Cross certificates. Regarding the teacher-training course, Dr. Hynd said that it had passed through a similar history. Twenty years ago there were no facilities in Swaziland for training teachers, and Miss Latta

began at that time with one girl of Standard 4. Since its inception, 239 students have gone through this course. The standard for admission is Standard 6 or over, and there are now 35 students in this two-year course.

The pastor of the local church on the mission station, Rev. J. Mazibila, committed the outgoing nurses and teachers in prayer to the service of God and their people.

His Honor, the Resident Commissioner, Mr. D. L. Morgan, M.B.E., and Mrs. Morgan were present; and, before presenting the certificates to the nurses and teachers, His Honor congratulated them on their achievements and assured them of the Swaziland administration's continued interest in them as they went forth into their various spheres of labor.

The school prizes were then presented by Mr. W. E. C. Pitcher, principal education officer. He said that he was glad to announce that of the 380 teachers in Swaziland almost one hundred were products of the Nazarene teachers' training course.

Some inspiring songs were sung by the nurses, teachers, and school choir during the afternoon.

Thus ended a most inspiring service when all those present had a vision of the great work which was being done through the Nazarene Mission at Bremersdorp in equipping Swazi Christians to perpetuate the healing and teaching ministry of their Master in this needy land.

—MARJORY BURNE**

*The British educational system in relation to the American is as follows:

Standard	Grade	Standard	Grade
1	3	4	6
2	4	5	7
3	5	6	8

**Employee of Raleigh Fitkin Memorial Hospital, Bremersdorp, Swaziland, South Africa

The most urgent imperative need of our times is a return to faith. It will not suffice to sing, "Faith of our fathers, holy faith." We must do as our fathers did, get back to God in penitence and contrition and repentance and seek a personal experience of God's saving grace.—G. W. RIMOUT.

The Young People's Society

L. J. Du Bois, Secretary

If Alcoholism Is a Disease— Let's Kill the Germ

I PICKED UP a magazine the other day. It was what we term a "popular" magazine, written for the average reader of the world today. An article written by a doctor attracted my attention. It was dealing with alcoholism, the recognized number one affliction of our nation today, and the medical profession's treatment of it. His climaxing statement was that when the medical profession began to look at alcoholism as *disease* instead of *sin* they could begin adequately to deal with it.

The phrase that "alcoholism is a disease" is being used quite freely by many today; and they insist that all of us, not only the medical profession, but the law and society as a whole, should view it in that light. This argument comes from those who are in favor of legalized liquor and who are satisfied to let it continue as a blight upon our society. It is not a sound argument; no one should be allowed to be fooled by it. However, for the moment let us accept it; let us say that alcoholism is a disease. It is the most prevalent and devastating disease in our nation. It is making inroads into the lives of women and youth; it is filling hospitals and state institutions; it is listed by some authorities above tuberculosis, cancer, and syphilis as our greatest disease problem.

Let's say that alcoholism is a disease—but if it is, then let's kill the germ.

Our modern, efficient, and talented scientific research is working diligently to combat diseases and to rid our society of them. As I write, we are in the midst of the "March of Dimes" campaign for the purpose of fighting infantile paralysis. The fight against cancer, tuberculosis, syphilis, spotted fever, yellow fever, malaria, smallpox, diphtheria, and other such diseases is growing more intense every day. While medical science is interested in searching to find a healing treatment for the persons who have contracted a particular disease, and we all applaud its endeavors, its *real goal is to isolate the germ that causes the disease and to eliminate it before it ever begins its work.* While the research experts would be satisfied in most cases either to immunize the individual from attack by the disease or to kill the germ when the

first symptoms of the disease appear, their ultimate purpose in fighting any disease is to *destroy the germ at its source.* If this were possible in any of the major (or minor) diseases that afflict mankind, medical science, government, civic societies, and all of us would join together to see that it was done.

Alcoholism is the only major disease whose germ is already known, whose germ can be handled by an intelligent society, and whose germ can be *destroyed at the source.* If we could know about any other of the major diseases what we know about alcoholism and were to declare that knowledge to the world—it *would be*

heralded as the greatest declaration of medical science in this generation.

Prayer Tower Requests

February 3-9

Alaska

Rapid advances are being made in Alaska. Recently a district organization was completed. We are operating churches in Anchorage, Fairbanks, Ketchikan, Seward, and Nome. Let us pray that these churches will grow and that other cities will open up. Prices are high, weather conditions hinder.

February 10-16 American Indian Work

Rev. D. Swarth and his corps of workers are laboring valiantly. The school at Lindrith, New Mexico, has overcome the setback by fire last year and has twenty enrolled. Let us pray for our churches, our youth leaders, pastors, and people, that this work will progress.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for February 17: The Family at Bethany

Scripture: Luke 10:38-42; John 11:1-45, 12:1-2

(Printed, Luke 10:38-42; John 11:1-5, 24-27)

GOLDEN TEXT: *She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world (John 11:27).*

Mary and Martha are universally loved and respected; few women have ever lived who attained more worldwide fame, and it was all because of their attitude toward Jesus. As long as time lasts, their lives will add richness to the names they bore so worthily. It is well today to take a careful look at them in the way of a comparison.

1. Both were refined and genial hostesses. They made their home so attractive and hospitable that Christ enjoyed visiting there, perhaps more than in any other home in all of Palestine. Within those walls He found the kind of relaxation and spiritual fellowship that brought Him back again and again. In fact, during the hectic strain and heartbreak of Passion Week Jesus spent the nights out at this home in Bethany. Here the oil of peace was poured into the deep wounds of the spirit incurred in the rough arena of Jewish hate.

2. Both Mary and Martha were devoted to Christ, and I rather think

were equally desirous of showing that devotion. When the Lord came, I am sure both laid aside everything of their own plans to center their attention on His wishes.

3. But they differed at the point of spiritual insight. Both wanted to pay Christ the highest compliments possible. Martha thought she could do it by meticulous care in the details of hospitality. She thought that doing a lot of things for Christ in a finished manner would be the best proof of her full measure of love.

Mary realized that the highest possible compliment you can ever pay Deity is, not doing things for God, but asking Him to do things for you. So Mary asked Christ to set a table for her, and load it with divine delicacies, and then serve her while she partook freely.

Jesus approved Mary's judgment in the whole matter. Thus we know that God is made glad primarily by what we let Him do for us in granting an abundance of grace, and only secondarily by what we do for Him in the way of service of hand and purse.

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.

THE QUESTION BOX

Conducted by Stephen S. White

Q. *How many were present when Jesus ascended? Some of our group think that there were five hundred present then, but I Corinthians 15:6 seems to be against this conclusion. How about it?*

A. I find nothing in the Bible, or the commentaries on the Bible, which would indicate that the five hundred referred to in I Corinthians 15:6 were present when Jesus ascended. I believe that the five hundred saw Jesus after the Resurrection but before the Ascension. As far as I can find out, only the apostles were there when Jesus ascended.

Q. *The true Church being based on Christ and the Bible, should not scripture reading be given a place in the Sunday morning, Sunday evening, and Nazarene Young People's Society services?*

A. Certainly there should be the reading of the scripture in every Sunday morning service, and as a rule in the other services which you mention. I am glad that you called this matter to our attention. The writer and many other preachers have sometimes been at fault in regard to this. We have not given as much place to the reading of the Bible in our services as we should.

Q. *What do you think of a church giving a social once a month and using tithe money out of the church treasury to pay for refreshments? I am not opposed to the socials, but it seems to me that tithes and offerings are too sacred to be used in this way.*

A. I agree with you. However, if I were a member of a church which did this, I would pray about it rather than causing any dissension, and I have reason to believe that you would do the same.

Q. *What is your opinion as to courses from regular correspondence schools?*

A. If I were going to take the courses in order to get a degree, I would not enroll in them. Further, if I had a degree from one of them, I wouldn't use it or let anybody know about it. On the other hand, if I wanted to get some knowledge and was thinking of taking the courses for that reason alone, I might enroll in them. After all, we must remember that it isn't the degree a person gets which helps him, even if he obtains it in residence and from the

highest-standing institution of learning. It is the knowledge he secures while working out the degrees which counts.

Q. *Jesus called upon His disciples to pray. Should not the pastor call upon his people to pray and lay upon their hearts the need of individual and collective praying for the work and progress of the church materially and spiritually? It seems to me that more stress is laid upon schemes and plans and high-priced advertisements and almost none on prayer for church promotion. The devil can out-scheme, out-plan, and out-advertise anything we can think of, but he cannot out-pray the church which is on its knees.*

A. You are right in urging more prayer upon us as a church. Certainly there is room for improvement at this point and nothing else can take the place of prayer. I might

add, also, that I believe that our church is waking up, more and more. to the need of prayer. The burden of prayer upon us is increasing. Therefore, I would say, "Let's increase our emphasis upon and practice of prayer, but let's not leave off the planning and advertising. They are both important as well as praying."

Q. *The prize fight is one thing I have felt was out of the question in the life of the Christian, and since I have been converted the movies have been given up along with the bridge table, the dance, smoking, and drinking. Yet some Christians listen to or watch the prize fights, movies, cheap vaudeville acts, liquor advertisements, and cigarette ads over radio and television. And, when you remark to them about it, they say there is no harm in it; it is all in the way you look at it. But the Bible says, "Come out from among them, and be ye separate, saith the Lord." What do you say about all of this?*

A. I believe you have given a warning which is needed.

NEWS OF THE CHURCHES

Pastor M. R. Korody writes from Anchorage, Alaska: "According to all reports, and the preparations that are being made, it looks like 1952 will be Alaska's biggest year. Many, many people are planning to come to this pioneer country. We are delighted when Nazarenes decide to make Anchorage and Alaska their home, or even come up for the work season, May through September. But we send this word of caution: Do not attempt this trip without sufficient funds to cover your trip and to maintain yourself for at least one month, as food and lodging are high.

We are glad to help when our people come, but are unable to care for the large groups which come in the spring; offering food and lodging to so many becomes prohibitive. Anchorage Nazarenes will give you a warm reception, and we will be glad to assist you in every way possible. Do not attempt the trip unless you have made arrangements with an employer or some friend for lodging, as hotels and rooming houses will be full. For full particulars in every detail one may write to the Chamber of Commerce at Anchorage."

NOTICE

Just a Word of Assurance

If you have already renewed your subscription, perhaps you are wondering why your expiration date was not advanced. The method of processing your subscription has been changed in order to give you more prompt service. Therefore, placing the expiration date on the mailing plate has been discontinued.

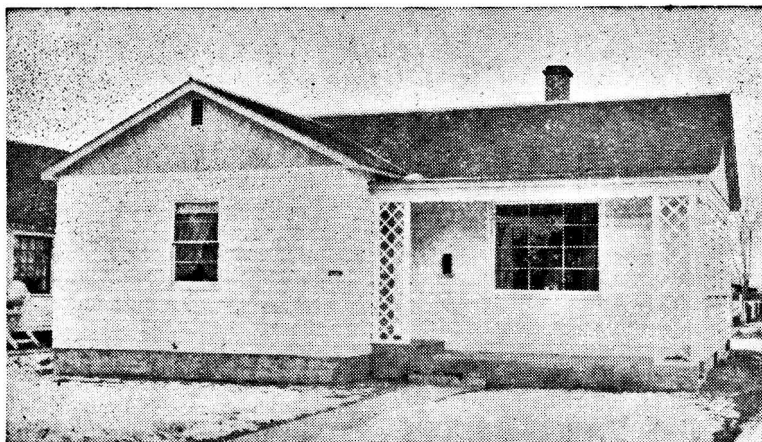
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NAZARENE PUBLISHING HOUSE

Evangelist P. Williams reports: "Since our entering the field of evangelism last assembly, God has given some wonderful revivals. Recently we had a very successful meeting among some old-time Methodist people, and the prospects are good for the organization of a Church of the Nazarene. Some fine men in that community were saved, also some were sanctified. From there we went to a new church, where God gave us forty-eight seekers at the altar, with happy finders. Five were sanctified in the closing service. Our next meeting was at Grace Church in Inez, Kentucky, where we served as pastor for ten years before entering the field. God gave seven at the altar the first night, and continued for two weeks, giving us an old-time revival with many praying through to victory. We thank God for His blessings. Write me, P.O. Box 184, Inez, Kentucky."

The past three and one-half years have been busy ones for pastor and people. During the first year the Sunday-school rooms were completely remodeled and rearranged, and the stairway to the basement was widened. This task involved many weeks of labor and cost about \$1,600. The second year, a 32-inch Holland furnace was installed, also heat pipes and registers were changed. During the past eighteen months the main auditorium has been remodeled and redecorated; a new altar and choir screen made, a new nursery built and equipped with a speaker system; new front steps built, new front doors purchased, and the exterior of the church building repaired. Now the church has purchased a new \$10,000 parsonage for \$8,780—less than cost. The old parsonage has been converted into a fellowship hall and Sunday-school annex. Best of all, the spiritual tide has been rising during all this expanding. Recently we had one of our best times of

Nazarene Parsonage, Buhl, Idaho



revival with Evangelists Jacob and Mildred Cope. Surely, God used these consecrated workers as channels for His Spirit. Many souls

sought and found God and others settled questions regarding their experience, with five members added to the church.—Leo Kirley, Pastor.

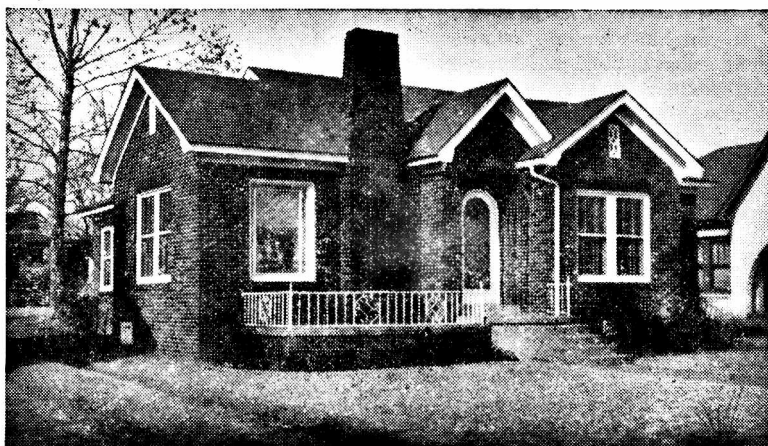
Pastor Ewin White reports from Griffin, Georgia: "I came to Griffin in October of 1950, not knowing anyone. I soon started a Bible class, and later changed it into a preaching service. The Lord blessed abundantly, and a backslidden preacher got back to God. In spite of opposition, we fasted and prayed, and in June of '51 we were able to rent a vacant church basement. On September 30 we started a Sunday school with thirteen present. After nine weeks' time we put on a revival with seven workers, but in answer to prayer and faith God came. Rev. J. O. Fuller was the evangelist, and he is a man of God. Also we had a group of 'Crusaders' who made over seven hundred calls in the town. About twenty-five souls prayed through, and God sent in the finances. In two weeks' time over \$400 came into the treasury; during fourteen weeks, over \$780 has come in. We thank God for

His outpoured blessings. We are now looking for a lot on which to build a church. At our first board meeting we voted to start out as a '10 per cent' church. This is a modern miracle in home missions. We are now starting a Christian Service Training course in visitation evangelism, with seven taking the course."

Knoxville, Tennessee—Last November, Rev. and Mrs. L. J. Scherrer moved into the parsonage of First Church. On December 30, with the pastor as evangelist, and special music and singing by Edward and Lydia Stevenson and their three-year-old daughter, we entered into a revival meeting. The Knoxville Zone of the N.Y.P.S. met at First Church, with several speakers, to usher in the new year. With solemn hearts we gath-

ered around the altar at midnight, and the communion service followed. Our revival began with the new year. Brother Scherrer carried a heart burden, prayed fervently, and preached with unction and power. Our people fasted and prayed, and God came and gave us an old-time revival. Many hearts found the Lord in saving and sanctifying power, and our church is encouraged. The Stevensons are fine, genial workers, spiritual musicians and singers, and good altar workers. All worked together to see great conviction come, with old-fashioned praying through and much rejoicing. On the closing Sunday, January 13, we had 184 in Sunday school, with Mrs. Stevenson giving some object lessons and a host of children praying around the long altar. The day closed with a long and most fruitful altar service running near the midnight hour.—Mrs. J. A. McCammon, Secretary.

Nazarene Parsonage, First Church, Tyler, Texas



Here is shown the picture of the new parsonage which the Lord recently helped us to purchase for the sum of \$9,500. It is a seven-room brick, with tiled kitchen and bath, and carpeted floors from wall to wall; has double garage and lovely lawns. The property is valued at \$11,500. Since coming here three years ago we have seen a steady increase in all departments of our church. Tithes and offerings especially have shown a remarkable increase. We have paid off several open loans and kept up payments on our new buff-brick church and annex. All of this has been made possible through the united efforts of a very precious, loyal, and consecrated people. We are reaching many new people.—Floyd P. Smith, Pastor.

Hermiston, Oregon—This church has enjoyed a great revival under the ministry of Evangelist Joseph W. Selz, who stirred our hearts with his powerful, Spirit-filled messages. The attendance at the services was extremely good and we broke a Sunday-school attendance record on both Sundays of the meeting. We rejoice in the marvelous victories at the altar of prayer. We greatly appreciated the heart-searching ministry of Brother Selz with us.—Reporter.

Evangelist Joe Bishop reports: "We began our work for the year of 1951 in Oklahoma, with meetings in Waurika with Rev. J. B. George, at El Reno with Pastor L. J. Emmert, at Helena and at Cushing with Pastor L. H. Dickerson. Then we went to Lake Charles, Louisiana, with Pastor Paul Pitts and First Church; from there to a small church at Vinton, and on to Ponchatoula, Louisiana, where Rev. C. E. McCall is pastor. Returning to Oklahoma, we had meetings at Tuttle with Brother Joe Smedley, at Sallisaw with Rev. Bud White, at Pauls Valley with Rev. Lee H. Ellis, at Lawton First with Rev. L. P. Roberts, at Garber with Brother and Sister E. A. Rawlings, at Newkirk with Brother Ledbetter, at Alva with Brother and Sister J. P. Ingle, and at Henryetta with Pastor Bill Davis. Our next meeting was at Many, Louisiana, and then to Cenchrea, where we have a nice country church with Brother H. Harvey as pastor. Returning to Oklahoma, we had a meeting with Rev. W. S. Harmon at Hugo (Brother Harmon took me into the Church of the Nazarene nearly thirty-seven years ago); then to Pine Island, Louisiana, with Brother Thomas Huff; to Farmersville, Texas, with Brother and Sister G. A. Neuenswander; and back to Oklahoma City Southside Church, Oklahoma, with Brother Floyd Rowe. Following this we were at Grand Boulevard Church in Oklahoma City; and with Brother J. E. Ray in Central Church, Oklahoma City. From there to Dalhart, Texas, with Pastor Cecil Stowe; to Dewey, Oklahoma, with Pastor J. W. McClure; up to old Maybee Camp near Ypsilanti, Michigan; to Bartlesville, Oklahoma, with Rev. T. A. Burton; to Isabella, Oklahoma; and on to our district assembly at Duncan. Following our assembly we held meetings in Oklahoma, at Camp Creek, at Arpelar, where we have a large country church, with Rev. R. F. Lindley, pastor; at Cedar Springs, with Pastor Neufeld; at Vici, with Pastor Riddle; at Pawhuska, with Pastor Chandler; and a home-mission

The Intercession of Jesus

(Continued from page 2)

them remember that the scars of a warrior are not his shame, but his glory. They are there to speak. (See *Three Intercessions* by Cooke.)

Jesus appears in heaven as the Possessor of immortal life, and so His people shall live through Him.

ATTENTION!

Those Attending the General Assembly

On pages 23 and 24 of this issue of the *HERALD OF HOLINESS* you will find information about housing facilities at the General Assembly next June. May we suggest that you make your arrangements early (now) and avoid the rush later on.

If you wish to be housed in some hotel not mentioned on the list, make that hotel your first choice, and every effort will be made to place you in it. Do not forget to give three additional choices.

Also, using the back pages of this *HERALD* as your application blank, please send your requests direct to the CONVENTION AND VISITORS BUREAU, 1030 Baltimore, 3rd Floor, Kansas City 6, Mo. Your request will receive prompt attention.

ENTERTAINMENT COMMITTEE
General Assembly

meeting with our son Travis, in Lawton. From there to Mooreland, with Brother C. Vance; a return meeting at Tuttle; to Crown Heights, Oklahoma City, with Brother H. C. Emmert; and our last meeting was at Pauls Valley, with Pastor C. C. Whittington. My home address is Box 47, Yukon, Oklahoma."

Grenada, Mississippi—Our church recently had a most successful revival with Rev. W. A. Peck, evangelist, and Mrs. Peck as song director and children's worker. The crowds increased from the beginning, new friends were made for the church, all records were broken in Sunday-school attendance, and the people

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prayed faithfully each evening in the prayer rooms. A large number prayed through to God for forgiveness and heart purity. On the closing Sunday morning the evangelist raised \$492 in pledges for the building fund. The congregation voted to have Brother and Sister Peck return in '53. Prospects are bright for our work here under the efficient leadership of Pastor C. M. Roby and his good wife.—Mrs. Ruby Ashmore, Reporter.

Evangelist E. Everett Kimball reports: "Since last writing, Wife and I have been in labors abundant. We were the co-workers in an interdenominational camp meeting (holiness) in August; then on to St. Albans, West Virginia, with Pastor C. Wm. Morrison; and to Irvine, Kentucky, with Pastor Roy Wells. From there we went to Ohio for meetings at Sidney with Pastor Kenneth Grandy, at Logan with Pastor Roy Klingler, at Rockford with Pastor Wilson, and at Spencerville with Pastor Mark Moore and people. Next we went to Michigan, where we had meetings at Grand Rapids with Pastor Charles D. McKinney, at Marshall with Pastor Glenn Sauntmon, at Niles with Pastor C. E. Turner, and at Otsego with Pastor Marshal Taylor. At this writing we are in an old-fashioned revival meeting with Glenn Ide, Jr., and his people in Portland, Michigan. From here we go to our First Church in Norwood, Ohio, with Pastor Paul G. Bassett. We love the Lord, lost souls, and the Church of the Nazarene. Mrs. Kimball leads the singing, plays the piano-accordion and

New Campaign Interests Little Rock First Raises over \$2,000

Announcements of early construction of the Seminary building have generated a new wave of interest and financial support.

On January 13, President Benner presented the Seminary need to the people of Little Rock, Arkansas, First Church. With the full co-operation of Rev. Melza H. Brown, pastor, the people responded with cash and pledges totaling over \$2,000.

Some weeks earlier, with Dr. L. A. Reed as special speaker, the North Little Rock Church, W. L. French, pastor, raised more than its quota. We appreciate our loyal Arkansas Nazarenes.

HONOR ROLL

Districts Paid in Full

Kansas City	\$17,015.19
Canada West	3,509.24
\$300,000.00 by General Assembly	

vibra-harp, and sings solos; I do the preaching, play the violin, and sing with Mrs. Kimball. We travel with a house-trailer, and will be glad to go anywhere the Lord may lead. We have three open dates in 1952: July 16 to 27, August 6 to 17, and August 19 to 31. Write us, 1220 Waverly Ave., Grand Haven, Michigan."

Evangelists George and Charlotte Dixon report: "Recently we closed a fine revival with Pastor Kenneth Swan at Luray, Indiana. Some real victories were won, and on the closing Sunday night, a one-hundred-dollar pledge offering was taken for the pastor and wife to attend the General Assembly. We are now in the midst of a real revival in our Sunnyside Church, near Riverton, Wyoming. On the first Sunday night fifteen people sought God at the altar. Rev. Russell Bush is doing a good job as leader of this group. God is blessing our efforts, and we are happy in His service. We have one open date in our spring slate, February 22 to March 2; write us, 39 S. Prospect Ave., Patchogue, New York."

Dr. and Mrs. C. B. Widmeyer report: "Last spring we conducted meetings in Arizona, New Mexico, and Oklahoma. During the summer we had meetings with our churches in Escondido, Chula Vista, Ojai, and the Chinese Church in Los Angeles, California. During the fall and winter we worked with our churches in Santa Barbara, Ridgecrest, El Centro, Garberville, and Crescent City, in California, also in Coos Bay and Medford, Oregon. We are now just about ready to sail for one or more years of work with Rev. and Mrs. Peter Kiehn in Formosa."

Marshall, Illinois—On Sunday, December 13, we closed one of the best revivals ever held in this church. The evangelist was Miss Lottie Phillips; her sermons were dynamic and interesting, filled with Bible truth, and anointed by the Holy Spirit. The people accepted the searching truth, obeyed God, and the glory came down. Miss Phillips was given a call to return in June. The victorious spirit continues, and all departments are making advances. The debt on the recent remodeling of the church building is nearly cleared, and all our budgets are well in hand.—Mertie H. Melton, Pastor.

Thornwood, New York—Our church observed the week of prayer during the first week of January. The pastor, with Rev. James Shaw and Rev. A. Cubie, did the preaching. Miss Bernice Berg and Miss Shirley Wood contributed to the special music with their Swiss bells and piano-accordion. The climax came on Sunday evening, under the preaching of Brother Cubie, and eight souls responded to the invitation. It was a time of blessing and encouragement. Under the faithful ministry of Pastor Raymond Visscher our church is looking up and taking on new courage, with new people coming to the services.—Lois Auchmoody, Secretary.

Sharon, Pennsylvania—In January we closed the best meeting since getting into our new church in the fall of 1948. The special workers were Evangelist T. H. Stanley, with the Mitchells; they make a fine team,

3 IMPORTANT DATES

- EASTER—April 13, 1952
- MOTHER'S DAY—May 11, 1952
- FATHER'S DAY—June 15, 1952

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and work in beautiful harmony. People came spontaneously to the altar to seek the blessing of holiness, backsliders prayed through to definite victory, and a number of new converts found God in victory. A remarkable feature was that unsaved people attended the services each night with real interest. The workers were given a call to return. Good music, faithful preaching, intercessory prayers, and visitation bring victory.—E. E. Johnson, Pastor.

DEATHS

REV. MRS. HUGO WARNER, age sixty-nine, for many years an elder in the Church of the Nazarene, died December 12, 1951, at a hospital in Gorman, Texas. She was ordained in 1927 and served as pastor at Dublin, Texas. She is survived by her husband, Hugo, and four daughters. Truly, this good woman will be missed by the family and the church. Funeral service was conducted by her pastor, Rev. Wm. C. Emberton, in the Eastland church, assisted by Rev. D. M. Duke and Rev. Mr. Tickner. Interment was at Carbon, Texas, where she had made her home for nearly fifty years.

D. LUTHER HALL, Sunday-school superintendent and church treasurer of our Gardendale Church, East Liverpool, Ohio, died November 26, 1951. It was through his willingness as a worker that we have our basement church. He is survived by his widow, Elizabeth Tucker Hall, six sons, and three daughters; also four brothers and two sisters. He joined the Church of the Nazarene in 1925. Funeral service was conducted from East Liverpool First Church by Rev. W. E. Varion, assisted by Rev. C. L. Rodda. The many floral pieces, the large crowd, and the many cars in the procession were tributes to his Christian life in this community.—O. L. Benedum, District Superintendent.

MARIUS HOIFELDT was born in Denmark ninety-two years and ten months before he left for heaven. He was converted at a watch-night service just as 1896 was being ushered in. A few years later he was sanctified, and the children of his home were

dedicated to the Lord's service when he made that consecration. He lived in America for many years and, with his wife, exerted every possible effort toward the winning of souls. He died December 9, 1951, in Missouri Valley, Iowa. He is survived by his wife, Mrs. Grace Hoifeldt; one son, T. R.; and a daughter, Ruby, the wife of Rev. W. M. Franklin, Nazarene pastor in Norris, South Dakota. Funeral service was in charge of Rev. Cecil Gieselmann of Central Church of the Nazarene in Council Bluffs.

MRS. IDELLA MARY RYDER was born August 20, 1858, in Brewster, Massachusetts, and died December 13, 1951, after several weeks of intense suffering, at the home of Mrs. Grace E. Case in New Bedford, Massachusetts. In 1876 she was united in marriage to Charles F. Ryder; he passed away many years ago. "Aunt Della," as she was called by many, had been a member of the Church of the Nazarene for twenty-six years. She is survived by one daughter, Mrs. Anna L. Wilson; also one brother and one sister. Funeral service was conducted by her pastor, Rev. C. Neal Hutchinson, assisted by Rev. Harvey Blaney, and the obituary was read by Rev. Lura Horton Ingler.

MRS. ADDIE HOTCHKISS RENFRO, a wonderful saint of God for many years, and known to a large number of our church family, died on December 27, 1951, in Ontario, California. She was born near West Union, Iowa, on August 13, 1864. Converted when a child, she was true to God all during her life. For twenty years she preached and witnessed for Christ as a Salvation Army officer. There are a number of ordained preachers and Christian workers all over the United States who were converted under her ministry. "Mother" Renfro was a faithful member of the Church of the Nazarene in Ontario for thirty-eight years, and a power for God. She is survived by her husband, Frank A. Renfro, and five children: Mrs. A. J. Williams, Warren DeJean, Mrs. Alta Dawson, Steven F., and Elvin A.—Orval J. Nease, Jr.

MRS. LOU WILLIE BOYD died October 26, 1951, in Brownwood, Texas, at the age of eighty-six years. She had been an invalid for several years. She was a charter member of the Church of the Nazarene at Indian Creek, Texas, when the church was organized there in 1907. She moved to Brownwood in 1927 where her membership was until her death. She is survived by two sons; her husband and one son preceded her in death. Funeral service was conducted by her pastor, Rev. Roy D. Terry.

SERVICEMEN'S CORNER

"I received your card in reference to the periodicals today. I would like to tell you that I have enjoyed them immeasurably. In September of this year, we returned to the States after a year's tour of duty in Korea and Japan. While over there, the papers began arriving, and we looked forward to them more than I can say with words. When I say we, I mean my buddies and myself. After I read them, I would pass them on and they would eventually end up in the ship's library. I enjoyed them very much, and was helped by them, especially while in the frontal area.

"I am due to be discharged from the service in about three months. Discontinue sending the periodicals to me, and I will subscribe to them when I get out. Thank you very much for sending them in the past, though, and I just wish I could tell you how much they mean to a person when other things seem to be lost. I was helped by the editorials in the HERALD OF HOLINESS more than anything else. Thank you sincerely, and may God help you in your work."

KENNETH M. MYERS,
U.S.S. "Eldorado"

"I want to thank you for going to all the trouble to send me the periodicals. I've found that God is everywhere, even here on the front lines in Korea. I am reminded of the twenty-third psalm; truly goodness and mercy have followed me.

"Thanks for all your prayers; and keep telling all that this is not a losing battle; right will win."

LESTER B. ADCOCK

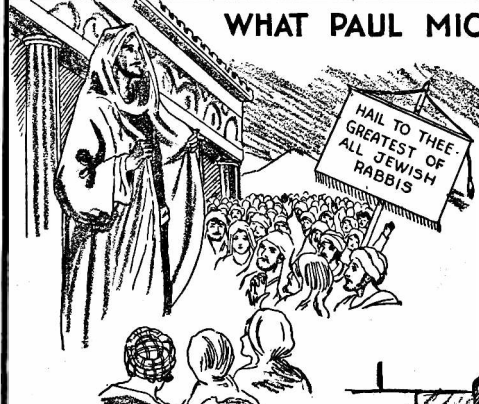
"I wish to thank our church very much for our periodicals. I've received a great blessing from them.

"I am stationed in Germany. The people are seeking the Lord; they want to know about God. I've been working while on pass with German families. Two little boys are singing a few church songs in English. They couldn't speak a word of English before I met them.

"I've been talking to two or three of our men here in service. They are interested in studying and learning more about the Word of God. Pray for us over here in Germany"

JOHN O. YAGER

WHAT PAUL MIGHT HAVE CHOSEN—



and

WHAT HE DID CHOOSE



CROSS BEARERS WILL BE CROWN WEARERS.

But what things were gain to me, those I counted loss for Christ. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day

PHR 3:7 II TIM 4:8

RAMSAY

ANNOUNCEMENTS

BORN—to Rev. and Mrs. Noah Sullivan of Bucknannon, West Virginia, a daughter, Elizabeth Marie, on November 29.

—to Rev. and Mrs. Wm. W. Restrict of Annapolis, Maryland, a son, David William, on December 10.

—to Mr. and Mrs. John F. Harris of Spokane, Washington, a daughter, Jennifer Ann, on December 12.

—to Rev. and Mrs. J. M. (Whitey) Gleason of Bethany, Oklahoma, a son, David Monroe, on January 5.

—to Rev. and Mrs. Raymond Westmark of Monett, Missouri, a son, David Ray, on January 5.

—to Rev. and Mrs. Ira E. Fowler of Hollywood, Maryland, a daughter, Sandra Sue, on January 10.

—to Rev. and Mrs. J. H. Williams of Zephyrhills, Florida, a son, James David, on January 11.

—to Rev. and Mrs. Harold Mongerson of Moline, Illinois, a son, John Orval, on January 17.

WEDDING BELLS

Miss Faye Goodwin Hocker of El Paso, Texas, and Captain Paul Brumley of Marianna, Arkansas, were united in marriage on December 1, in the chapel at Ladd Air Base, Fairbanks, Alaska, with Chaplain John A. Barney officiating.

Margaret L. Rupp of Annapolis and George B. Beckman of Baltimore, Maryland, were united in marriage on December 28, by Rev. Wm. W. Restrict, Nazarene pastor at Annapolis.

Miss Ruth Joy Tucker of Atwood and Mr. Ernest Wilson of Choctaw, Oklahoma, were united in marriage on January 11, in the Nazarene parsonage at Atwood, with Rev. W. P. Tucker, father of the bride, officiating.

SPECIAL PRAYER IS REQUESTED by a man in Idaho for "three urgent needs";
by a sister in Christ in Iowa, that God will undertake in the case of those who have wronged her;
by a Christian mother in Nebraska, that God will undertake in the domestic trouble of one of her children and restore the home;
by a brother in Colorado, that God will touch and heal his body; also for his loved ones;
by a lady in Indiana for a friend in a hospital in Tennessee, that God may undertake and touch his body, so he will not have to have an operation;
by a Christian lady in Ohio, suffering from extreme nervousness, that God will undertake in the entire situation—she has been sick in body so much that she seems to have lost the joy of the Lord—also for the salvation of her husband, who seems so indifferent to the things of God, and for their little country church;
by a mother in North Dakota, that God will touch and heal a skin disease on her hands from which she has been suffering for several months;
by a lady in Kentucky for the salvation of her husband, who is soon to leave to go into the service; also for her father-in-law, who needs prayer;
by a woman in Missouri, that God will undertake and give her work which she can do and from which she can make a living;

by a young woman in Illinois, that her family may see the light on second-blessing holiness—they do not seem to understand;
by a mother in Ohio for their daughter's physical healing;
by a young woman in Texas, that God will undertake in that her husband may find work he can do.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assemblies (Pre-General Assembly Schedule—1952)

British Isles April 9 to 13
Idaho-Oregon May 7 to 9
Northwest May 14 to 16
North Dakota June 4 and 5

G. B. Williamson:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

(Pre-General Assembly Schedule—1952)

Washington Pacific May 7 and 8
Northern California May 14 to 16
Southwest Mexican May 20 and 21
Southern California May 22 to 24
Los Angeles May 27 to 29

Samuel Young:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

(Pre-General Assembly Schedule—1952)

Ontario May 7 and 8
Akron May 14 to 18
Florida May 21 to 23
Albany May 28 to 30
New England June 4 to 6

D. I. Vanderpool:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

(Pre-General Assembly Schedule—1952)

Oregon Pacific May 14 to 16
Arizona May 28 and 29
New Mexico June 4 and 5
Rocky Mountain June 11 and 12

Summer Schedule—1952

Eastern Michigan July 2 to 4
Nevada-Utah July 2 to 4
New York July 4 and 5
West Virginia July 4 and 5
Canada West July 9 and 10
Colorado July 9 and 10
South Dakota July 9 and 10
Alabama July 9 to 11
Northeastern Indiana July 9 to 11
Maritime July 16 and 17
Michigan July 16 and 17
Nebraska July 16 and 17
Central Ohio July 16 to 18
Pittsburgh July 16 to 18
Minnesota July 23 and 24
Eastern Kentucky July 30 to Aug. 1
Southwest Indiana July 30 to Aug. 1
Washington Philadelphia July 30 to Aug. 1
Western Ohio July 30 to Aug. 1
Illinois August 6 to 8
Kansas August 6 to 8
Kentucky August 6 and 7
Missouri August 6 to 8
Virginia August 6 and 7
Iowa August 13 to 15
Northwestern Illinois August 13 and 14
Northwest Indiana August 13 to 15
Northwest Oklahoma August 13 to 15
Wisconsin August 14 and 15
Chicago Central August 20 and 21
Dallas August 20 to 22
San Antonio August 20 to 22
Abilene August 27 to 29
Houston August 27 to 29
Indianapolis August 27 to 29
East Tennessee September 3 and 4
Kansas City September 3 to 5
Louisiana September 3 to 5
Tennessee September 10 to 12
Arkansas September 17 to 19
Northeast Oklahoma September 17 to 19
Southwest Oklahoma September 17 to 19
North Carolina September 24 and 25
Southeast Oklahoma September 24 and 25
Georgia October 1 and 2
South Carolina October 1 and 2
Mississippi October 8 and 9

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Kansas City 10, Missouri

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GENERAL ASSEMBLY INFORMATION

Hotel List and Downtown Map

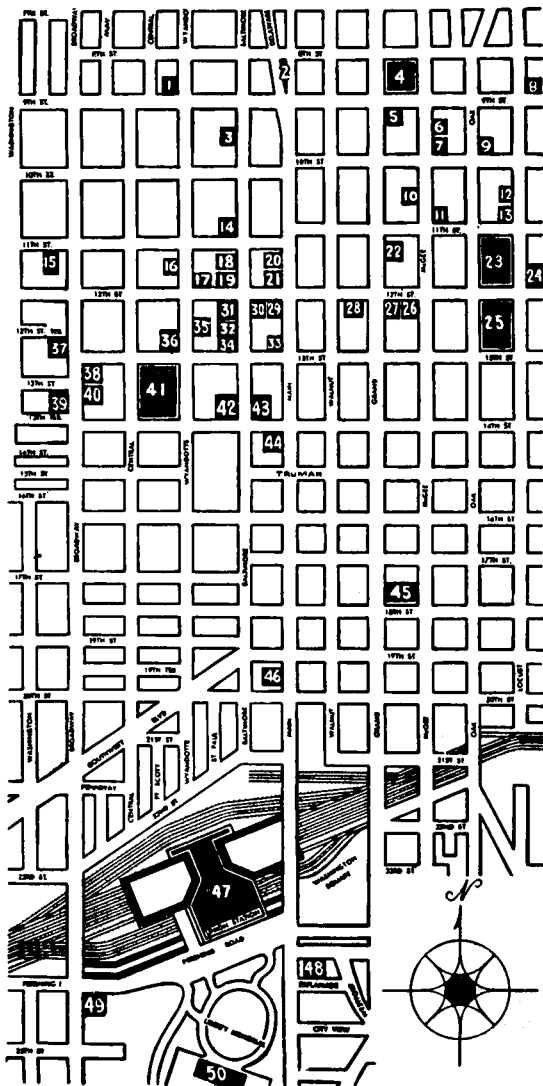
Kansas City, Missouri

Hotel	For One Person	For Two Persons	
		Double Bed	Twin Beds
35 Aladdin . . .	\$3.50—\$8.00	\$5.50—\$10.00	\$7.00—\$10.00
• Alcazar . . .	2.00	3.00	
• Ambassador .			4.50— 7.50
• Belvedere . .		2.00— 4.00	
• Bellerive . . .			8.00— 10.00
37 Commonwealth		5.50— 8.50	6.00— 8.00
14 Continental .	4.50— 6.00	6.50— 9.00	8.00— 12.00
30 Dixon	3.50— 4.00	5.50— 6.00	6.00— 8.00
• Densmore . . .	3.00	3.50	
• Fredric		2.50— 4.00	5.00— 8.00
• Hyde Park . .		4.00— 6.00	6.50— 7.00
46 Monroe		2.50— 3.50	
• Montague . . .		3.50— 4.50	5.00
31 Muehlbach . .	6.00—10.00	8.00— 12.00	10.00— 13.00
19 Phillips . . .	5.00— 7.00	7.00— 9.00	8.00— 10.00
7 Pickwick . . .	3.50— 5.50	5.25— 7.50	6.00— 8.00
43 President . . .	4.50— 6.00	6.50— 8.00	7.50— 12.00
• Ricardo		4.00	
• St. Regis . . .			6.50— 8.50
29 Senator	3.00— 4.50	3.50— 6.00	8.00— 10.00
17 State	4.00— 6.00	6.00— 8.00	7.50— 9.00
• Windsor	1.75— 3.00	2.50— 5.00	

*Outside Map Area

Other Places of Interest

- 41 Municipal Auditorium
- 42 K.C. Power & Light (Edison Hall)
- 6 Union Bus Terminal
- 8 Public Library
- 9 Y.M.C.A.
- 10 Y.W.C.A.
- 11 Union Bus Depot
- 14 Chamber of Commerce
- 23 City Hall
- 25 Court House
- 47 Union Station
- 49 Post Office
- 50 Liberty Memorial



Retail District—Baltimore to McGee, 9th Street to 14th Street

GENERAL ASSEMBLY June 22-28, 1952

AUXILIARY CONVENTIONS . . . June 19-21, 1952

Kansas City, Missouri

For Housing Application Blank See Other Side

**THIRTEENTH
GENERAL ASSEMBLY**

Kansas City, Missouri

Housing Information**General Assembly
June 22-28, 1952****N.Y.P.S., W.F.M.S., Church Schools Convention
June 19-21, 1952**

The General Assembly of the Church of the Nazarene and the Quadrennial Conventions of the Auxiliary organizations will be held in the Municipal Auditorium at Kansas City, Missouri, on the dates above specified.

For the convenience of delegates and visitors, ALL reservations for hotel accommodations will be handled by the Chamber of Commerce of Kansas City through the Convention and Visitors Bureau. This organization is able to secure the maximum number of rooms and will handle the volume of requests without cost to the church. Therefore, please make your requests direct to the housing bureau. If you will refrain from making requests direct to hotels, it will greatly assist the Housing Committee and avoid complicating your hotel confirmation.

It will not be possible to give everybody his first choice hotel. Therefore, you are requested to name four possible choices. The Committee will do its best to give you your wishes in the order named.

Because of the limited number of single rooms available, you will stand a better chance of having your accommodations confirmed if your request is for two or more persons to occupy the reservation.

Requests for reservations must give definite date and expected hour of arrival, also definite date of departure. You may make your request on this application blank. Tear off page and mail to the Housing Committee. You will receive word from them and later a confirmation direct from the hotel concerning your reservation. Be sure that the names and addresses of all persons who will occupy the reservation you request are listed on your application.

ALL RESERVATIONS SHOULD BE RECEIVED PRIOR TO JUNE 10, 1952**Application for Housing**

CONVENTION AND VISITORS BUREAU
Nazarene General Assembly
1030 Baltimore Ave., Third Floor
Kansas City 6, Missouri

NOTE: The Convention and Visitors Bureau handles hotel housing as a service to conventions meeting in Kansas City and to the people who attend them. Every effort will be made to place you according to your expressed wishes, or to best advantage elsewhere if that is not possible and you desire it. Please give the complete information requested below.

Please reserve the following accommodations for the General Assembly (and/or N.Y.P.S., W.F.M.S., Church Schools Conventions), of the church of the Nazarene.

Single room (one person); Two persons: (double bed) or (twin beds)

Remarks

First choice hotel Second choice hotel

Third choice hotel Fourth choice hotel

If reservation cannot be made in one of the hotels indicated, shall we place you elsewhere? Yes..... No.....

Time of arrival (date)..... hour..... a.m. p.m. Departure date

I am a General Assembly Delegate..... Convention Delegate..... Visitor.....

LIST NAME OF EACH HOTEL GUEST FOR WHOM RESERVATION IS REQUESTED.

Name Address

Name Address

Name Address

Signed:

Individual requesting reservation

Street

City

State

MAIL TO: Convention and Visitors Bureau, 1030 Baltimore, 3rd Floor, Kansas City 6, Mo.