

PENTECOST SUNDAY
May 21

Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

... thou at this time receive
the kingdom to Israel?
And he said unto them, It is not
for you to know the times or the
seasons, which the Father hath put
in his own power.

8 But ye shall receive power, after
that the Holy Ghost is come upon
you: and ye shall be witnesses unto
me both in Jerusalem, and in a
Judæa, and in Samaria, and unto the
uttermost part of the earth.

May 17, 1961

EDITORIALS

By W. T. PURKISER

Pentecost for Today

One of the strange features about the Christian calendar is the little attention given to the anniversary of Pentecost. Thanksgiving, Christmas, and Easter are all of them important. But we should know nothing about any of them if it were not for Pentecost. For Pentecost launched Christianity as a movement which reshaped the world.

I

Pentecost has two sides to it. There is a dispensational or historical side. That is, the Pentecost of Acts 2 was the beginning of a new age in the history of the race. It was the "birthday of the Church." It brought in the kingdom of God with power (Mark 9:1). It ushered in the last days (Acts 2:17). It began what has been called the "dispensation of the Holy Spirit."

As the beginning of a new dispensation, the coming of the Spirit was marked with some striking signs. In this, Pentecost parallels the giving of the law at Sinai, where there was the roll of thunder, the flash of lightning, and the voice of the Lord shaking the mountain. While these particular signs were never again so repeated, yet the dispensation of the law endured throughout the whole of Old Testament times.

So in Jerusalem there was the noise of the



The Cover . . .

"Go ye into all the world, and preach the gospel to every creature. And they went forth, and preached every where, the Lord working with them" (Mark 16:15, 20). A typist copying a sentence describing "The Great Commission" struck an "o" instead of an "a" and wrote, "These are the LOST words of Jesus." Could it be that His LAST words have become His LOST words? Only in the reality of Pentecost can the Church have "the Lord working with" it.

mighty, rushing wind filling the house; there were cloven tongues as of fire resting on the head of each of the disciples gathered there; and there was the gift of unlearned languages, to the amazement of the crowd assembled from all over the Mediterranean world, each of whom heard the wonderful works of God spoken in his own language.

As the beginning of a new age, Pentecost has never been and could never be repeated. A dispensation could have only one beginning. The Church could have only one day of birth. The fact that the three signs were never repeated in this same way testifies to the uniqueness of that first Christian Pentecost as a great historic landmark.

II

But Pentecost has another side. In addition to its historical or dispensational aspect, there is its personal and experiential side. That is what it did in the hearts and for the lives of the 120, and those who later experienced the same grace for themselves. Pentecost changed history by changing the men who were destined to make history.

On its experiential side, Pentecost is for every age. It comes again and again. It is as much for today as any day. To this the Book of Acts also testifies in its record of the Samaritan Pentecost (8:17), the coming of the Spirit on "brother Saul" (9:17), the gentile Pentecost (10:44), and the Pentecost at Ephesus (19:6). This is also seen in the command (Ephesians 5:18), the promise (Galatians 3:14), the call (I Thessalonians 4:7-8), and the eternal purpose of God (II Thessalonians 2:13) in His Spirit.

The signs which marked the beginning of the new age are full of meaning for the personal side of Pentecost. The noise of the mighty, rushing wind witnesses to the *power* coming upon a Spirit-baptized Church. This was the command of the Lord: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

There are few natural forces more powerful than a mighty, rushing wind. The power of a tornado, for example, is tremendous—and particularly because the smallest objects become terrible forces of destruction. How more vividly could the power of the Holy Spirit be described in taking the weak

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PENTECOST

... and an effective testimony



General Superintendent Powers

THE LAST recorded words of Jesus Christ before His ascension were directed to His Church. They are in the form of a two-pronged promise: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ."

These two promises stand in relationship to one another as cause and effect. The power of the Holy Ghost coming upon them would produce effective witnesses. This is the very essence of Pentecost.

A witness is a giver of testimony, and a sanctified testimony was and is Christ's chosen instrument for evangelizing the world. Thus we see how vitally important a consistent testimony is to the building of the kingdom of God in every generation.

Trustworthy testimony is important in every area of human relationships. In a current newspaper a great bank asks this question in its advertisement, "Who keeps your safe-deposit keys? You do, and there are no duplicates." It is easy to see that a safe-deposit box in that

bank is as safe only as the reliability of the testimony of the bank that "there are no duplicate keys" for unauthorized persons to use.

And thus it is in all of life's relationships. A home is founded on the marriage vow that husband and wife will be faithful to one another until death do them part. This testimony of faithfulness is the very cornerstone of the home when it is a reliable testimony. In the unsanctified heart the testimony is often weakened by fear, cowardice, inconsistent living, and an "up-and-down" Christian experience. This is not only a very unsatisfactory life but does great damage to the kingdom of God.

Thus we see the importance of Pentecost in its effect upon the testimony of the individual, and that in turn upon the task of the Church in winning men to Christ. A strong, positive, personal testimony is the basic instrument God is seeking for successful evangelism in the home, the local church, and the world. Pentecost is designed to produce this testimony in the life of the sanctified.



Song for Friendship

By BERNIECE AYERS HALL

Whoever cultivates a friend
Counts not the passing hours,
The patient years that he must spend
To learn of friendship's powers.

He listens, and he baves his heart.
Yet oft the firm-clasped hand
Alone can voice love's perfect art
To those who understand.

Sometimes there are no words at all
To aid him in his quest—
Then even silences that fall
Are holy things, and blessed.
Who thro' his life has gained a friend—
A prayerful way has trod.
Will we who need His friendship spend
As much—in knowing God?

Telegram . . .

Bedford, Indiana—Rev. Arvey (A. R.) Meyer, pastor at Salem, Indiana, and an elder on Southwest Indiana District, suffered a heart attack on Friday, April 21, while out calling, and died in a matter of minutes. Burial at Edinburg, Indiana, on April 24.—Leo C. Davis, District Superintendent.

Dr. and Mrs. Samuel Young arrived in Los Angeles, California, on April 26. They left the States on March 6, and have visited the fields of Australia, New Zealand, New Guinea, and Samoa.

Pastor Paul R. Holt sends word: "Rev. J. W. Chambers, retired elder of Fairfax, Alabama, critically ill in the Lanier Memorial Hospital; request the prayers of his friends."

Rev. R. S. Ball, pastor at Sulphur, Oklahoma, and elder on the Southeast Oklahoma District, died April 18. Funeral service was held in First Church, Hutchinson, Kansas, on April 21.

Dr. J. Howard Sloan, elder in the Church of the Nazarene for forty-eight years, died April 21 at East Liverpool, Ohio; he was eighty-eight years old. Funeral service was held at First Church in East Liverpool.

Rev. and Mrs. L. H. Ritter, of 410 N. Virginia Avenue, Azusa, California, celebrated their sixty-second wedding anniversary on Sunday, May 7. Brother Ritter has been in the ministry of the Church of the Nazarene for more than fifty years.

Pastor J. Donald Freese sends word from Bradenton, Florida: "First Church is celebrating the greatest Easter offering in the history of the church. With a burden for the lost and a real spirit of sacrifice, Bradenton Nazarenes have given more than their Easter goal of \$2,500; money is still coming in."

Rev. and Mrs. C. F. Hunt of Sligo, Pennsylvania (Box 26), celebrated their fifty-sixth wedding anniversary on April 27. Mr. Hunt retired in July of 1960, after forty-three years of ministerial activity. They are now living in Sligo, where they served as pastors for more than nine years.

Hardening of the heart ages people more quickly than hardening of the arteries.

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LITTLE THINGS TO THINK ABOUT:

Teach Me, Lord

By VIOLA E. HODGE

AS CHRISTIANS we often pray: "Teach me, Lord, more perfectly to do Thy will—to grow in grace—to be more like Thee." Then we are surprised and discouraged when the way is hard; suddenly, people are difficult to get along with and circumstances are hard to accept. *Don't be discouraged*; instead, rejoice and be exceeding glad, for God is answering your prayers!

You will have to pray harder, try harder, learn to adapt yourself to difficult people and circumstances; to "give in" gracefully (when there is no question of sin or principle involved) when you see no reason why you should. Then someday you will awaken to the fact that you have learned at least a few things, that you are making some progress, and that, best of all, the Lord is blessing your efforts to be of service to Him and His cause.

Learning—school lessons or life's lessons—is not easy for most of us. It takes determination, perseverance, and a willingness to lose personal desires in the greater good of spiritual growth and accomplishment—but it is gloriously worthwhile!

"Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:3-4).

To My Stranger Friend . . .

*A stranger? Yes, as strangers go.
And yet in Christ, a stranger? No.*

*You saw beyond the unshed tear;
You saw the feverish hidden fear.*

*You tried my broken heart to mend;
You spoke of Christ, our mutual Friend.*

*You spoke of faith, of love, of trust;
To hope again I knew I must.*

*A stranger? Yes, as strangers go.
And yet in Christ, a stranger, no!*

—ESTHER SKINNER WOLFE

PENTECOST and the CHURCH



By **J. KENNETH GRIDER**

Teacher, Nazarene Theological Seminary, Kansas City, Missouri

THE CHURCH may be defined as “that concrete reality by which Christ becomes manifest to the world, and by which He acts in history” (William Robinson). It may be called the ark of salvation and the bringer of salvation. Another way of referring to it would be to call it a saved and saving community of Christian believers.

In the Scriptures, the Church is called “a colony of heaven” (Philippians 3:20; Ephesians 2:6; Colossians 3:1). Twenty times in the New Testament it is called the “body of Christ.”

In the Greek, the word church means “called-out ones.” Literally, it refers to those who are called out from the world and its sin. No less than 112 times the word church is found in the New Testament, referring to “the beloved community” which God had called out and called up—for service.

This superbly wonderful reality, this embodiment that Jesus Christ has in the world today—when was it founded? There are a few who say that it was founded in Old Testament times, when Israel was called out from the heathen nations to be an object lesson of what the Lord was willing to do for any nation which would turn to Him. And yet, as one reads the Old Testament, it seems that there is always an air of the “not yet.” Those seem to be the “beforehand” times, times that look ahead to the coming of Christ and the outpouring of the Holy Spirit.

True, there are anticipations of the Church in Old Testament times. Israel is called the *bride* of the Lord (Hosea 2:14-20; Jeremiah 3:8), even as the Church is in the New Testament. Frequently in the Old Testament there are New Testament-like phrases, such as “the house of Abraham,” “the house of God.” The synagogue, in late Old Testa-

ment times, was similar to the gathered congregations of the New Testament era. Even as there had been elders, there were such in the New Testament Church. But the distinguished C. H. Dodd surely has the right perspective when he says: “Always Israel is the people of God, and at the same time is *not yet* the people of God in the fullest sense.”

Roman Catholics are among those who say that the Church was founded by Christ, during the Master’s incarnate life. If one is going to believe that it was founded upon Peter and the other apostles, and emphasize its structural continuity with them, he must believe something such as this. It is true that Jesus constantly thought of His followers as constituting a community of some sort. Moreover, He demanded utter loyalty of them. He said, too, in John 17:14 that the disciples were “not of the world,” and that is the root meaning of the term *church*, as we have seen. But when Peter made that high confession of faith in Christ as “the Son of the living God,” Jesus said, “Upon this rock I *will* build my church; and the gates of hell shall not prevail against it” (Matthew 16:18). It is as though His Church had not as yet been “built.” When it is built, however, the gates which hellishness will construct will never be sufficient to stop its terrible onslaught against Satan and sin!

Many of us understand that the Church was founded at Pentecost. Chief among the bases for this view is the fact that it now possesses the Holy Spirit in His baptismal fullness. Now the Church



Faith is like life. You cannot put your finger on the thing we call life; it is not seen in itself, but the evidences of it are very apparent. Life itself is known or characterized by the works or fruits it produces. So too is faith, for faith without works is dead.



is purified (Acts 15:9) and empowered (Acts 1:8). Now the Spirit, who is to be its Life, its Guide, has descended, not just upon an isolated Isaiah or a John the Baptist, but upon all the people of God who would have it so.

It is after Pentecost that the sacraments of the Lord’s Supper and baptism come to have a significant place among the believers. Organization, with deacons (Acts 6), is needed, and a general assembly (Acts 15). Outreach had never been so good, not even when Jesus had been at the helm.

With lack of funds, and soon with imperial disfavor, there can be no church buildings. There are none until near the end of the second century. But there is a Church. Verily, there is a Church! From martyrdom to martyrdom, there is a Church.

Thank God, there still is the Church—Spirit-filled and Spirit-guided, with Christ himself as its Head, unconquerable and conquering!

The Witness of the Spirit to Entire Sanctification

By Evangelist H. B. GARVIN

IT IS WELL for us to bear in mind that Christian experience is very real and knowable, and that God has not left us without a definite witness. Whenever and wherever men meet God's requirements with an attitude of living faith, God will meet their hearts in a definite and knowable way.

It is not left to a mere reasoning process on our part, whereby we reckon ourselves to be Christians on the basis of some Bible promise. Neither are we left to just "take it by faith" when it comes to Christian experience. In such a relationship with God we are plainly taught in the Bible that we are to expect an inward witness from God. This is true in reference to both regeneration and entire sanctification.

Now it is both fair and proper for me to ask myself the question: How may I know that I am a child of God? The answer to this honest question

is found in the Bible: "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16). Now does this leave any room for doubt that God witnesses to our regeneration? Why would anyone be satisfied just to take it for granted that he is a Christian without the inward witnessing of the Spirit of God? If one is desperately in earnest about hearing from God he should be willing to tarry before the Lord until he receives the witness of the Spirit. God has surely promised this. No one should stop short of this personal, inward witness of the Holy Spirit which God has promised to those who are saved.

Then how may I know when I am sanctified wholly as a second work of divine grace? Of course before seeking this experience one should know that he is truly regenerated and walking in the light of God. A backslider is in no position to seek to be sanctified. It is necessary for such a one to return to God by way of repentance and faith until his relationship with God is clear and definite. Then the seeker after holiness of heart should have the knowledge that the Bible clearly teaches that it is not only the will of God for His children to be sanctified but that God requires it.

Now this is simple enough for all who desire to please the Lord. Being informed of our need for holiness, and having a clear witness of the Spirit that we are children of God, we are in a position definitely and desperately to seek to be sanctified. We are encouraged to seek this experience, for the Bible tells us, "Blessed are they which do hunger and thirst after righteousness" (Matthew 5:6). With this urge to seek holiness the child of God should press on until the work is done.

Now, how may I know when I am sanctified? Do I have to just take it by faith without a definite witness? Again, let us return to the Bible for an answer: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9). Who would ask for anything more definite than this? Men and women should seek until they have the assurance that the work is done, and the Holy Spirit gives witness. In my ministry I would rather see ten souls "tarry until" they have a definite witness of the Spirit to their sanctification than to have a hundred seekers who do not pray through to a real experience.

Finally, in the light of God's promises for us, there need be no doubt to vex the earnest seeker after heart purity. This glorious experience of grace is sure to come to the child of God at the end of a complete consecration at the very moment that living faith reaches up to God. When this work of grace is wrought in the heart of the consecrated believer, God will give a definite inward witness to the earnest, seeking soul.

BY ANY ROAD

By KATHRYN BLACKBURN PECK

*By any road, whate'er the cost,
Lead me, my God, until
I reach that place of perfect rest—
The center of Thy will.
It is not hard 'neath summer's skies
To pray, "Thy will be done,"
But grant me courage still to trust
When flower and fruit are gone.*

*When winter's icy fingers clutch
The gifts of spring away,
When pain and sorrow walk with me
And clouds obscure the day,
Then let me still my prayer uplift,
Though every joy be gone—
"Whate'er the cost—by any road—
My Father, lead me on."*

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IN MAORILAND

General Superintendent Young

WE ARE NOW in New Zealand (Maoriland), the third stop on this overseas trip. We preached in our church in Hamilton the first evening of our visit. Next came the two-day preachers' meeting held in Auckland, April 7 and 8. There was perfect attendance, including pastors' wives. Counting the district superintendent, the writer, and our wives, there were twenty in attendance at the day sessions. The enriching blessing that adds no sorrow with it was ours during every session. The evening services included the laymen, and the attendance and spirit were gratifying indeed.

Sunday was the big day with three services. That meant we spoke three times a day for the three days of the week end. Some sought God at the altar, while others raised their hands for special prayer. Many seemed to get a "lift."

Rev. H. S. Palmquist is the district superintendent of this home missionary enterprise. Just two and one-half years ago he came to New Zealand. He is carrying on with high courage and commendable efficiency the work begun by Rev. R. E. Griffith, evangelist and home missionary pioneer.

Already we have six organized churches, and another location with a church building where we have begun with a Sunday school. Three of these churches are now supporting their own pastor and caring for operating expenses, while another church has recently assumed one-half of the pastor's support. New Zealand also has several good representatives in the Bible College in Sydney, all with excellent promise for Christian service.

Brother Palmquist is making good progress in every area of service. He is enjoying the confidence of all of our pastors. They are enthusiastic about the whole program of the church. Already Brother Palmquist has demonstrated skill and tact in building the Church of the Nazarene in this promising area. Surely this project, too, carries the imperative of the Master's command! At present, one of our great needs is to secure adequate financial help in erecting suitable but modest chapels in strategic locations. We dare not lend aid that is too little or too late. This is our day of opportunity. New Zealand belongs in the General Budget too, and let it be included in the Alabaster boxes!

Right now we are on our way to the South Island, called the mainland in these parts. Our next stop after this will be Samoa. We leave Auckland via boat on Saturday, April 15. More later.

The Stone Is Rolled Away!

By MARIAN L. KNORR

*Oh, glorious morn when the Saviour arose,
Triumphant o'er death and the grave!
Oh, happy are we, for He set us free,
Jesus, the mighty to save!
The work is all done and the vic'try won—
The stone is rolled away!*

*Oh, beautiful day when the Saviour burst forth
From the tomb, where He could not be held!*

*Peace and joy He has brought, for which long we
had sought;*

*All gloom and all grief He dispelled!
Oh, praise be to the King; loud our anthems shall
ring!*

The stone is rolled away!

*Oh, wonderful hour when the Saviour will come
To welcome His pure, spotless bride!
What a wedding 'twill be, when His dear face we
see,*

*Forever with Him to abide!
For the work is all done and the vic'try won—
The stone is rolled away!*

Holiness IN DANGER!



By **R. E. MANER**

Pastor, Chattanooga Valley Church, Chattanooga, Tennessee

HOLINESS in danger? It has been in danger since 120 Spirit-filled disciples descended the steps of the Upper Room that Pentecost morning of long ago. It will continue to be in danger as long as the enemy of all good things continues to prowl the earth.

Most of the valuable things of life are in some danger. This is why we have insurance.

Not long ago, while a family who are members of my church were away at work, a thief backed his truck to their door, loaded it with their valuables, and drove away. He took only the most valuable, leaving behind dirty clothes, worn-out shoes, and broken toys. He took the best they had.

Holiness is in danger! Let us watch every entrance.

There is danger of holiness becoming a ritual. Two trips to the altar does not necessarily mean two works of grace in the heart. The altar is the best place to seek holiness but it is not the only place. We can be sanctified anywhere. Unless we meet God's conditions, going to the altar is of no virtue.

The Roman Catholic church has retained the equivalent of what we call holiness in the sacrament of confirmation. To them this is another work of grace subsequent to conversion (baptism). The history of the sacrament can be traced back to Acts 19:6, where Paul laid his hands on the Ephesian Christians and they received the Holy Ghost.

We believe a Nazarene altar is the best place on earth to get spiritual help. We dare not believe that going in itself will accomplish a work of grace in our hearts.

There is danger of holiness becoming a slogan. Slogans are good. They sell millions of dollars' worth of products annually. "Be Sure with Pure," "Good to the Last Drop," and "Say It with Flowers" need no explanation. We all know what they mean. These simple expressions have been priceless to the companies involved.

The Church of the Nazarene is a "holiness" church. Holiness is not only our cardinal doctrine; it is our message for our day. "Holiness unto the

Lord" may sound like a slogan to the world but it is our watchword and song. It must be a vital experience in the hearts of Nazarenes everywhere. Holiness will become only a slogan when it ceases to be an experience.

There is danger of holiness becoming a cloak for Phariseeism. Holiness gone to seed becomes dry legalism. This type of "holiness" is of the accusing variety: "The letter of the law must be observed and we have written this letter": "Do it this way or you are doing it wrong."

Real holiness will make you easier on the other man than you are on yourself. Real holiness will tend to make people love you. Phariseeism will make people loathe you. Even a casual look at the fruit of the Spirit as listed in Galatians 5:22-23 reveals the characteristics we like in the other person: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Kant's rule of conduct, "Act so that you can will that all men shall follow the principle of your action," can best be carried out by a sanctified man. The unsanctified Christian should prefer the fellowship of sanctified people—they should be so much easier to live with.

There is danger that holiness will lose its real meaning. Words do change meaning. Some words have lost their original meaning while others have been so diluted that they have no real force of expression. The word "let" as it is used in II Thessalonians 2:7 of the King James Version of our Bible has been completely reversed since 1611. A "holy man" of India bears a title that has no reference to his moral character.

Holiness as a word has meaning in a changing language only as the people called "holiness people" give it the proper meaning. Holiness will mean to the world of the sixties what our lives make it mean. In this rapidly changing age it would not take long for us to become a people without an understandable vocabulary with which to preach holiness.

Layman, be an illustration of your pastor's holiness sermon.

Holiness still means the death route for the carnal nature, still means Spirit-filled lives, still means power to witness, still means young men with the call of God in their hearts going to pulpits around the world, still means the glory in our midst, still means evangelism and passion for the lost. It will continue to mean this to the world as long as we retain these qualities as a holiness church.

There may be other danger points as well as these. Let us guard the priceless heritage left by the founding fathers of our church.

Faith and faithfulness are the same word in Greek.—JOHN R. W. STOTT.

The Advent of the Holy Spirit

By Evangelist E. E. Wordsworth

DR. PHINEAS FRANKLIN BRESEE, founder of the Church of the Nazarene, said, "The distinctive work of the Spirit in this dispensation is to baptize believers with the Holy Ghost."

St. Augustine voiced a great truth: "Therefore the Holy Ghost on this day—PENTECOST—descended into the temple of His apostles, which He had prepared for himself, as a shower of sanctification, appearing no more as a transient visitor, but as a perpetual Comforter and as an eternal inhabitant. He came therefore on this day to His disciples, no longer by the grace of visitation and operation, but by the very presence of His majesty."

The Spirit participated as a divine Agent in the creation of the world. He inspired and illuminated the prophets and patriarchs and seers in the old dispensation, and He came upon His servants for occasional and specific purposes. Furthermore, the Spirit had been seen descending upon Jesus like a dove at His baptism by water.

Yet there is a true meaning to the words of John, "For the Holy Ghost was not yet given," when speaking of "the Spirit, which they that believe on him should receive," for the Pentecostal effusion had not as yet taken place. Prior to the eventful Day of Pentecost the Spirit was *with* men, but in this dispensation—from Pentecost until Christ's second coming—He *indwells* human personality. "Out of his belly," meaning the inward part, the heart, like a living fountain, shall flow streams refreshing their own souls and the souls of others (John 7:38-39).

Pentecost is the birthday of the Church, in the Spirit. His residence is now upon earth and in the hearts of men. Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).

This promise was fulfilled at Pentecost. The Holy Spirit, in a mystical but very real sense, became embodied in the Church on the Day of Pentecost. "For he dwelleth with you, and shall be in you" (John 14:17), said Christ to His disciples. Today the Church, individually ("and it sat upon each of them") and collectively ("and they were all filled with the Holy Ghost"), may possess the adorable Third Person of the Holy Trinity. He can cleanse our hearts from all sin, fill us with His presence, and empower us in and for spiritual service.

Oh, that the blessed Spirit might be incarnated in the Church! As the sound of the golden bells

upon the high priest's garments within the holiest gave evidence that he was alive, so the sound of the Holy Spirit, proceeding from heaven and heard in that upper chamber, was an incontestable witness that the great High Priest, Jesus Christ, was within the veil and still living for them in the presence of the Father, and that the Comforter had come to abide forever. Blessed Presence divine!

The Spirit functions today in convicting power, regenerating men, sanctifying believers, aiding spiritual growth, destroying abnormal fleshly appetites and desires, comforting, teaching, and leading His Church, unctioing preachers and Christian workers, helping in the prayer life of the saints, assisting in the Christian witness, anointing the "singing in the Spirit," empowering revival efforts, and blessing the far-flung missionary enterprise. Then let us earnestly, submissively, wholeheartedly pray that His Spirit may fall fresh on all of us today!

HISTORY AND PROPHECY IN PALESTINE

By LEO C. DAVIS

Superintendent, Southwest Indiana District

INDELIBLE impressions are made upon mind and heart when one views the sacred places in the "land of our Lord." As we ascended to the Upper Room in Jerusalem, Israel, we realized it was indeed an "upper" room, for it was necessary to climb many steps to gain entrance.

Once we are within this historic place, the emotions are deeply stirred. It was here the Holy Spirit descended upon waiting disciples on the Day of Pentecost. We remember also that it was probably in this same sacred spot our Lord partook of the Passover meal with His followers, instituted the Lord's Supper, and took the towel and basin of water and washed their feet.

We gazed upon the hill called Calvary again and again. It is located just a short distance outside the northern wall of the city of Jerusalem (Hebrews 13:12-13). In the Hebrew it is called Gol-

gotha, "which is, being interpreted, The place of a skull."

The skull mark is deeply engraved in the side of this most sacred hill. Two sunken places in the rocky hillside represent the eyes; a protruding rock between represents the nose; and below the nose, a ledge of rock represents the lips. The greatest event in the history of mankind—the crucifixion of the Son of God—is well marked. The tides of time across twenty centuries have not effaced it. The blood of Calvary's Victim purchases for us the precious Pentecostal experience with its warm stream of fellowship with the eternal God flowing therefrom.

Adjacent to (Gordon's) Calvary is the Garden Tomb. Entering this sacred enclosure where our Lord was laid away, we sat in quiet meditation. It seemed we could sense the same quickening Spirit that brought again from the dead our Lord Jesus.

The climax of awe and reverence was experienced when we ventured inside the sepulcher and gazed upon the very spot, hewn out of the rock, where once He lay. Significant indeed, the tomb is empty! There is no one there!

Up from the grave He arose,

With a mighty triumph o'er His foes.

All His claims are substantiated. Jesus is Lord.

It is most meaningful to cross the ravine marking the place of the brook Cedron, look upon the ancient olive trees in Gethsemane, and ascend to the Mount of Olives, often frequented by Christ and His followers.

What memories are aroused in the minds of the devout by the thought of these sacred places! He thinks anew of the horrible betrayal, the garden sufferings of Jesus, and of His plaintive cry of pathos uttered from Olivet's slopes: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

While atop the Mount of Olives we look into the prophetic future and think of the time when, according to ancient prophecy, "his feet shall stand . . . upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst . . . and there shall be a very great valley" (Zechariah 14:4). A great change is to take place in the very contour of this mount with the ushering in of Christ's millennial reign.

One meets with things surprising and distressing in a trip to the Holy Land. Its general barrenness is a surprise to many, and the commercializing of many of the sacred places is distressing indeed. Suspicion, mistrust, and tension mount high among the people of the land. The age-long quarrel between Arab and Jew—modern descendants of Ishmael and Isaac—still persists.

It is a thrilling experience to frequent the sacred places of the Holy Land; but far more wonderful to know that one's own heart is a sacred place, made so by the indwelling Holy Spirit! Wonderful indeed to visit *where Christ was*, but far more wonderful for Him to visit *where you are!*

PRAYER

and Pentecost

By J. B. MACLAGAN, District Superintendent, British Isles South

THE Quadrennial Planning Committee suggests that we urge our lay people to pray on Saturday night for the Sunday night service of evangelism. This suggestion is made in view of our 1961 emphasis. It is an excellent idea: the people called Nazarenes, the world around, praying every Saturday night for a great Sunday night service of evangelism.

In England we are looking forward to our eighth District Assembly, when Dr. G. B. Williamson will be with us. The assembly is held at Whitsuntide, a public holiday, to commemorate the Day of Pentecost. There is a vital connection between prayer and the Pentecostal experience, and in our prayer meetings British Nazarenes are waiting upon God, confessing our sin, humbling ourselves before Him, seeking His face, and waiting for His blessing.

An apostolic example. We are on solid ground when we gather together for penitence and prayer.

We are following the example of the early disciples. "And when they had prayed, . . . they were all filled with the Holy Ghost, and they spake the word of God with boldness. And . . . were of one heart and of one soul . . . and great grace was upon them all" (Acts 4:31-33).

Prayer was followed by Pentecostal blessing. It was not another Pentecost but another *filling* of Pentecostal power and blessing. The Christian Church of those days met the opposition of the Jews and the difficulties of the age in which they lived by prayer. When they were threatened, they prayed; when they found things difficult, they prayed; when they were at the end of themselves, they waited upon God and asked for courage and boldness to carry on in face of the opposition. And God's answer to their cry was a new infilling with the Holy Spirit.

Prayer and a new realization of the Spirit. It was

when they prayed that they were all filled *again* with the Holy Spirit. There came to the young Church a new realization of the fullness and power of the Holy Ghost. And the blessing came as they waited and prayed. This was their first method of attack, and God met their need by another filling of Pentecostal power.

Is there anything that the Church of the Nazarene needs more than a new realization of Pentecostal fullness? Some years ago the question was being asked in Britain, "Can Methodism be reborn?" The question was answered by a saintly leader, "Yes, Methodism can be reborn but only as she receives afresh the fullness of the Holy Spirit." Our beloved Zion can be reborn if she turns to God in prayer and penitence and waits upon God for a new fullness of the Holy Ghost.

Prayer and a new boldness in witness for Christ. It was after they had prayed and received a fresh infilling of the fullness of the Spirit that there came upon Peter and John and all the disciples a new and a holy boldness to face the threats of the priests. The new touch of fire upon their souls gave the disciples a courage they did not possess in pre-Pentecostal days. It put a new conviction into their message and a new determination into their hearts.

It is this holy boldness that we all need whether in the shop, the office, the factory, the shipyard, the coal mine, the bank, or the market place. As we approach the anniversary of Pentecost, may God baptize us afresh with this holy boldness and Christlike courage and send us forth into the highways and byways preaching the gospel of God's redeeming grace!

Prayer and a new fellowship in church life. It was when they had prayed and received afresh the fullness of the Spirit that the church members were all of one heart and one soul. A Spirit-filled church is always a united church. Divisions and cliques spell weakness. The Church at Jerusalem in those early days was a united Church. It was a united Church in the experience of Pentecost and in a passion for evangelism.

How sadly we have to confess that modern church-life lacks the unity of the Apostolic Church! We are divided and leaders in our local churches do not speak with one voice. If our lay people would listen to the voice of our general superintendents and give at least one night a week to prayer and waiting upon God for a new realization of the Holy Spirit, wonderful things would happen. The Church of the Nazarene would be reborn and could become the church of the people.

Prayer and a new experience of the grace of Christ. "Great grace was upon them all." What a beautiful expression—great grace! How the words warm the heart! They mean that great blessing, great power, great joy, great favor, and great glory

Blessed PEACE!

*Some say today there is no peace,
But they are wrong . . .
We cannot look into men's hearts
And hear the song . . .
And know the peace that dwelleth there,
A peace that never knows despair—
Just like a holy one in prayer—
This peace, oh, blessed peace!*

*No peace, you say. Oh, yes, there is!
Yes, blessed peace . . .
A peace which, like deep rivers flow,
Makes fears surcease . . .
Which holds though adverse winds may
blow,
By trusting Christ while here below—
A peace which all may come to know—
This peace, oh, blessed peace!*

*This peace bequeathed by God above,
Who said, "This peace . . .
My peace which I give unto you,
Not the world's peace . . ."—
A peace the world can never give,
A peace which gives us strength to live,
A peace which helps one to forgive—
This peace, oh, blessed peace!*

*So there is peace, yes, blessed peace
In hearts today . . .
This peace our precious Lord bequeathed,
Then went away . . .
To make a home for us above,
In that fair land of the blest Dove—
The Dove of Peace—and perfect love—
This peace, oh, blessed peace!*

by
JESSIE WHITESIDE FINKS

came upon them all. Not merely upon the apostles and church leaders, but upon the rank and file of all who had come together to pray!

Will Nazarenes everywhere join with us in prayer for Pentecostal blessing during Whit week end, when Dr. Williamson will be with us? Pray that "great grace" will rest upon the delegates and visitors to the assembly, and pray for a fresh outpouring of the Holy Spirit upon our people as they rally to the Whit Monday holiness rally in Dewsbury Road Methodist Church, Leeds.

A LOST ART

Isaiah 50:4 reads, *The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.* The fine art of being able to say the right thing at the right time to the person who needs it is nearly a lost art. The average person today is ready to cast the last stone into the sinking boat, but is almost helpless in relieving the heavy load that another carries.

So one of the finest arts we can cultivate is that of helping someone else along life's way when it is dark. This is what the prophet had in mind about Jesus when he prophesied: "A bruised reed shall he not break." We see in our mind's eye the reed that has been stepped on and is so badly broken that it can no longer stand erect. There are many who have found life to be that way and are broken and bruised. It is up to us to give them a lift and point them to Jesus.

This gives us one of the finest avenues of all for personal witnessing and winning men to Jesus. It could well be the opening for some of us to make "Evangelism First" this year.

"Uncle Bud" Robinson once told this story: "One day as I was going through the streets of Boston I met a very dilapidated young man who asked me for a nickel to buy a bowl of soup. But instead of giving him the nickel, I took him with me to dinner. I bought him porterhouse steak, scrambled eggs and lots of sweet milk. After he had eaten I invited him to go to church with me. He came, heard me preach and was saved. Three years later, many miles away, while preaching in North Dakota, a young man came up and greeted me warmly. When he asked if I remembered him I said, 'No.' Then he answered, 'I'm the young man who asked you for five cents to get soup.' There he was—a wonderful minister—and he cost only eighty cents."

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary."—WM. J. NICHOLS, *Pastor, Grasmere Heights Church, Fort Wayne, Indiana.*

Editorials, continued from page 2

and insignificant things of this world to confound the mighty forces of evil and darkness!

The cloven tongues of fire tell of the *purifying work* of the Holy Spirit. While the noise of the mighty, rushing wind "filled the house," the cloven tongues as of fire rested upon the head of each individual present. Power may be collective; purity is always personal.

John's first announcement of the coming of the Spirit had spoken of fire: "He shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11). Fire is the great purging, cleansing element in the Bible.

That a personal Pentecost is a purifying work is unmistakable in Peter's testimony in Acts 15:8-9, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." The essential point of identity between the gentile Pentecost here described and that in Jerusalem was the purifying of the hearts of the individual believers.

The gift of unlearned languages is a symbol of the *productiveness* of the Spirit-filled life. Whatever one may think of the "tongues" of I Corinthians 12 and 14, there is no doubt about the languages of the Day of Pentecost. Their obvious purpose was that all might hear in their own tongues "the wonderful works of God" (Acts 2:11). Far from being "unknown," their very value was to prevent any "unknown tongues." For had the Galilean disciples spoken in their Aramaic dialect, they would have been talking an "unknown tongue" to "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, . . . and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, . . ." (Acts 2:9-11).

Here is the true purpose of any gift of the Spirit—not to serve as an "evidence" or a "proof"—but that the gospel might be told abroad, the kingdom of God built up, the Lord of the Church glorified. "The manifestation of the Spirit is given to every man to profit withal. . . . But all these worketh that one and the selfsame Spirit, dividing to every man severally [variously] as he will" (I Corinthians 12:7-11).

This is the witnessing Church at work, conveying the story of salvation to all who would hear, employing the gifts of the Spirit to communicate the gospel to the world. Could it be that some do not listen to us because we fail to speak the language which they can understand?

Dispensationally, Pentecost has never been and never will be repeated. Personally, it is the same today as twenty centuries ago, imparting to God's

people power, purity, and productiveness. As George Bennard put it:

*Pentecost can be repeated,
For the Lord is just the same,
Yesterday, today, forever,
Glory to His precious name!*

*Saints of God can be victorious
Over sin and death and hell;
Have a full and free salvation,
And the blessed story tell.**

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FOREIGN MISSIONS



GEORGE COULTER, *Secretary*

Note from Coloured-Indian District, Africa

During the holiday season, December 26-31, which is our summer season, we held the largest youth camp we have ever had in the Johannesburg-Kimberley Zone. There were 162 young people enrolled. Cape Town had its own zone camp with 57 young people. Our annual conventions and meeting for the entire district were a great event. We were thrilled to have exceeded our membership goal of 350 by 5, and our Sunday school average attendance goal of 1,000 by 281. Every department of the church reported an increase. We praise the Lord for this good year.

A new church was organized at Payneville Locations, Springs, in October with twenty-four charter members. We will be building our first Indian church building in Lenasia before the year ends; and we are starting a new work among the East Indians and Coloured people of Pretoria. We have assigned an Indian pastor to pioneer this work.

We are busy studying the Afrikaans language now. Even though the people with whom we work all speak or understand English, we feel we can get closer to them if we can speak Afrikaans also. —NORMAN ZURCHER, *Coloured-Indian District, Africa.*

Wind Damage in India

We had a terrible windstorm here recently. Most of the damage was at the hospital. We thank God that no one was hurt. The nurses got all the patients under beds, which may have saved many lives. Roofs and tiles were torn off, and we have been busy trying to get them back on and broken tiles replaced before going to the hills for the hot season.

One big tree was uprooted; it did not have deep roots and just snapped. The estimate is that there are four tons of wood in it. Our bungalows had some damage, but small compared to those

buildings with cement and tin sheets. This was the only station that felt the storm.—MRS. W. R. HELM, *India.*

Be Good and Do Good

"We want to be good and do good. Please come often, and tell us more of what you told us today."

How wonderful it was to hear those words! Virginia and I had prayed that very morning that, if it was God's will that we continue to hold classes for the young men in the large refinery plant, He would give us some encouragement, letting us know that the classes were of some help to them.

After the meeting today, where we had opportunity to talk about the meaning of Easter, Christ's death and its purpose,

and our own need of faith in God, the head of the group came to me and spoke those encouraging words. My heart filled with praise to God. These young businessmen seem genuinely hungry for God. We will continue to go and tell them of Him.—HUBERT HELLING, *Japan.*

Bessie Beals Memorial Chapel Open

We began to use the Bessie Beals Chapel here at the hospital just a month ago. The floor is in rose and gray tile; the woodwork and walls are pale green. The people seem very pleased to come in, listen, read, and buy Christian literature.

Just this morning we transferred the waiting room and outpatient record section to the new area, so that we can demolish the old waiting room.

Our new nurses' training class will come in July. Pray for these girls that, along with their medical training, they may also gain a deep and certain personal relationship with Christ in saving and sanctifying power.—ORPHA SPEICHER, *India.*

Home Missions



ROY F. SMEE, *Secretary*

Church-Building Questions

Churches may send their church-building problems in for advice and the literature provided by the Division of Church Extension. These are some questions received recently:

We have a high flight of steps in front of our church and a very small vestibule. There is always a problem in icy winter weather. How can we modernize this to eliminate the outside steps?

This is a problem faced by many churches built a generation ago. It is not easily solved and often requires extensive remodeling. If it is possible to bring the front of the church out over the steps, the entrance can be at ground level, without the necessity of any outside steps. First, the setback requirements should be ascertained to know if it would be permissible to

extend the front of the church. The entrance may then be at sidewalk level, with steps or a ramp inside the building, protected from the weather.

Interior steps were used in the recent remodeling of the Woodlawn Church in Hammond, Indiana, with a new front on the building and additional rooms and a tower added. At Bethany First Church, Oklahoma, ramps were installed, making it possible for a wheel chair to be brought in without difficulty.

Remodeling of this type calls for skilled treatment. For satisfactory results the church should consult a qualified church architect.

We are in need of a church building. Can you send us plans for a building 40' x 70'?

We might have plans in our office

for a building of a certain size, but this is approaching your building program backwards. Church building planning should begin at the point of need. What are your needs for worship, evangelism, Christian education, and fellowship? Once these needs have been determined, a building may be designed to house these needs. Because every square foot of building is costly, the determination of needs must include a study of possible duplicate use of facilities. For example, a department room used fifteen minutes a week is too expensive for most building budgets. The Christian education program must be thoroughly studied for space economy. This is building from the inside out, to achieve a building to satisfy our church needs.

Even through this type of planning we usually arrive at a cost figure beyond the church's reasonable financial ability. The church must work with the architect to achieve maximum economies. If this is not sufficient, then the most important parts of the total plan should be built now, with an additional unit to be added later.

How much should a church plan to borrow in relation to its total building cost?

There are certain formulas we use in determining the maximum debt a church should carry, but there are many variables, such as the length and interest rate of a loan. Actually, there is only one reliable guide: a church should carry no greater indebtedness than it is able to handle the monthly repayments on. Keep this in mind and it will be of great help.

Home Missions Season

Home missions must go on at all seasons, but perhaps our home missions interest and activity usually increase as spring arrives with milder weather in many parts of the country.

Home missions must move forward, for it has always been one of our chief means of evangelism. It is, therefore, a major emphasis in this quadrennium of evangelism.

Home missions is everybody's business. It is principally administered by our districts, but it cannot be done by our district superintendents and district

home mission boards alone. Churches on a zone, individual churches, pastors, and laymen must work to establish our holiness witness where people are. The inner city, the suburbs, the small town, the rural area must all be reached. We have a responsibility to the next town.

Let all of us ask ourselves the question, What can I do for home missions during 1961? With our growing, moving population, the goal of 200 new churches a year for this quadrennium, set by our Board of General Superintendents, represents our reasonable responsibility. Will you do your part?

Gulf Central Preachers' Meeting

I'm writing this from Memphis, Tennessee, where I am in the Gulf Central Preachers' Meeting with District Superintendent Warren A. Rogers and his pastors and people. This is the most outstanding meeting on this district that I have been privileged to attend. My co-workers are Dr. Otto Stucki, district superintendent of Mississippi, and



Letters of Appreciation from: A Couple in Germany

"Just a few lines to say a big thank-you for the church papers we have received during our three years in France and Germany.

"While in Germany we have had the pleasure of knowing the Jerry Johnson family. The work they are doing here in Germany is wonderful.

"Again we say thank you for the literature."—A/2C AND MRS. LEROY JONES.

A Grateful Mother:

"... This is a wonderful service that you have been giving to the servicemen while they are away from their church and home. It has meant so much to each one of them to know that, although they are away from friends and loved ones serving their country, they have not been forgotten. Many times the arrival of the *Conquest* or *Herald of Holiness* has been like a letter from home encouraging them to overcome temptation and discouragement.

"Thanking you for your faithfulness to my son while he has been with the USAF. Only time and eternity will tell how many souls have been saved from the tempter because the Nazarene Servicemen's Commission cared for their souls.

"May the Lord continue to bless you in this good work."—MRS. W. C. VANDERSLICE, *Kansas City, Missouri.*

A Serviceman's Wife in England

"... Not long ago I had the program at the base chapel women's meeting and took the devotion and a couple of quizzes from the *Conquest*. Several ladies asked to see the magazine, and I was pleased as could be when they all said it was the most interesting and helpful Christian magazine they had seen. A friend of mine does quite a lot of speaking to groups in the British churches and feels the *Conquest* will be a great help.

"I pass the *Herald* to an English neighbor who is a local pastor in another denomination, and he quite often uses an article or an idea for his Sunday service. So if the Church of the Nazarene isn't known here, at least its literature is. Thank you for sending it to us. It is a great help and inspiration and very nice to keep up with our churches at home."—MRS. BETTY CRAWFORD.

NAZARENE SERVICEMEN'S COMMISSION

Paul Stokes DIRECTOR

Brother J. E. Beckum, pastor of our First Church here in Memphis.

The most impressive thing about this meeting is the high percentage of attendance and the fine caliber of personnel that Brother Rogers is building around him. Their contributions to the meeting have been well prepared and enthusiastically received.

All but two of the pastors from the

wide expanse of this district are present in the meeting—and the district reaches from San Antonio, Texas, to Richmond, Virginia, and from Oklahoma City to Miami. When all have returned to their churches, they will have traveled over fifteen thousand miles.

Brother R. W. Cunningham and a group of students and faculty members from Bible Institute, West Virginia, are

at the meeting. This delegation presents the finest talented group of students I have yet seen from Institute. There are several good prospects for pastors among them.

It seems to me that Brother Rogers and his group of preachers are in a position to go forward as never before in their work among the colored people of this great field.

THE SUNDAY SCHOOL LESSON



By J. W. ELLIS

Topic for
May 21:

The Importance of Diligence

SCRIPTURE: Proverbs 6:6-9; 22:29; 24:30-34; Ecclesiastes 3:22; II Thessalonians 3:6-13 (Printed: Proverbs 6:6-9; 22:29; 24:30-34; Ecclesiastes 3:22)

GOLDEN TEXT: *And whatsoever ye do, do it heartily, as to the Lord, and not unto men* (Colossians 3:23).

Busy as a bee is the ant. And because of it the sting of poverty is removed.

But before another word is typed, I shall stop and do what my heart dictates. First, Mr. Ant, although I am much taller, I shall tip my hat to you for your diligence. If a little fellow ever took care of his business, it is you.

Secondly, Mr. Ant, though much heavier am I than you, I shall from this time on cease to throw my weight around. Neither the thumb on my hand nor the sole on my shoe shall crush you (provided, Sir, your little snips do not nip me). It stands to reason that you, being tiny and quick, and I, being big and awkward, will sometimes get in each other's way. When this happens, both of us need to remember that in a man-and-ant world such will inevitably happen. May the best man (or ant) win!

Now, having paid honor to whom honor is due, proceed shall I to the matter at hand. 'Tis still the ant. Wise is that little creature. He may look like a pinhead, but far from it is he. There is no bugler in the camp, yet he is up early. There is no time clock to punch, yet he is always punctual. There is no superintendent of instruction, yet he does his work perfectly.

Though a falling acorn could kill him, he moves ahead unafraid. Though skinny and frail, he tackles the big and strong. Though he operates no earth-moving equipment, he struggles and sweats and labors until the earth is moved. Though he cannot do much at any one time, he works all the time and does much.

When the summer sun shines straight down, the ant is not vacationing—but laboring. Winter lies ahead, and if he is to survive tomorrow he must provide today. In the day of strength and abundance he prepares for the day of weakness and scarcity.

It is to this little fellow that big people are to look and learn. Now just to be honest and frank and everything like that, I would rather learn from a giant. Does more for my ego (and let nothing, brother, disturb that!). But no!—if I am to grow up I must look down.

And so, Mr. Ant, don't mind me—I'm just looking on.

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.



News of the Churches

Victoria, Virginia—Recently we closed a series of special services wherein the church studied the Book of Revelation for an entire week. Rev. Mrs. T. N. Robinson taught the book in progressive order, chapter by chapter. The attendance was excellent, and our people profited greatly from this study. Mrs. Robinson has studied this book carefully for many years, and has a sane, sensible, and scriptural approach. Many new people attended the services and enjoyed the study with us.—A. H. JOHNSON, *Pastor*.

Great Bend, Kansas—First Church celebrated its thirty-fifth anniversary on Sunday, March 26, with a number of visitors and friends joining the local congregation in a day of blessing. There were 218 present in Sunday school, and

the present pastor, Rev. E. R. Houston, Jr., brought the morning message to nearly 200 people. In the afternoon service about 180 people came to hear a former pastor, Rev. Claude G. White, bring a timely message, with another former pastor, Rev. E. L. DUBY, preaching to over 150 people at night. Greetings were brought by District Superintendent Ray Hance, and a number of pastors from surrounding churches were present during the day. Letters and telegrams were also received from other former pastors: Rev. Cora Thomas Tronnes, Mrs. Adeline Beam, Rev. T. E. McWilliams, Rev. E. E. Kunkle, Rev. C. E. Rowland, and Rev. Herbert Merritt. Brother Houston came to us last August, and the church recently extended him a three-year recall. We thank God for His blessings.—*Reporter*.

Mundelein, Illinois—God's presence made sacred the dedication service of our church on February 12. The new sanctuary and two overflow rooms were filled to capacity as Rev. Mark R. Moore, our district superintendent, delivered the message and performed the ritual of dedication. Among the guests of honor were President Harold W. Reed of Olivet Nazarene College, the president of the village of Mundelein, and the president of one of our local banks. The new church edifice (pictured on page 19) is 66 x 34 feet, giving a seating capacity of 200 in the sanctuary; the basement houses the education unit with two assembly rooms for Sunday evening youth services. The colonial-designed building is of masonry construction. The paneled chancel, blond appointments, and blond piano and

Did You Know?

The Nazarene Publishing House does in excess of \$3,000,000 in business each year.

organ harmonize with the whole architectural and decorative theme. The building is valued at approximately \$63,000. The white frame building, in which the congregation worshipped for four years, will now be converted into a three-bedroom parsonage. Since Rev. Fred MacMillan came as pastor in 1957, the membership has increased from 2 to 40, and the Sunday school from around 20 to a record attendance of 129 on March 12. The day of dedication climaxed with victory around the new altar, and the revival spirit continues in our midst.—*Reporter*.

Meansville, Georgia—We are enjoying good and blessed days as we labor with the fine group of old-fashioned, holiness people here in the Pine Mountain Church. The three days of prayer and fasting, together with the Saturday night prayer meeting, paid off well on Easter Sunday. It was one of the best days, and the second largest Sunday school attendance, we have had in the two years we have served this church. The desire of our heart is to keep busy winning souls and building the church until Jesus comes.—*RALPH C. GRAY, Pastor*.

Evangelists Harry J. Felter and wife report: "God is giving us good revivals, both in the States and in Canada, with many souls being saved and sanctified and joining our beloved church. In making up our slate for this year we have open dates, May 19 to 30, September 20 to October 1, and October 18 to 29. If you desire our services, write us, Box 87, Leesburg, New Jersey."

Portland, Oregon—On March 5 the Mount Scott Church had a great home-coming day. The Sunday school opened with the presentation of former Sunday school superintendents and teachers, and there were class reunions with former teachers leading the classes. Mt. Scott Church has been organized since 1923, and it was a real blessing to have members and friends throughout the country return for a great home-coming. The special feature of the day was the afternoon service, when a "This Is Your Life" program was presented honoring Mr. Carl Overby, the first pastor of the church, now eighty-five years old and still an active member. His loyalty to the church down through the years has been a benediction and blessing to many. Former pastors who could not be present sent letters of greeting, and Rev. and Mrs. Norman Oke sent greetings on recorded tape. Rev. Milo Arnold, a former pastor (now pastor at Moses Lake, Washington), brought the evangelistic message in the evening. It was a day of wonderful fellowship. Rev. Lowell C. Ellis has been our pastor since 1954.—*DEE LINN, Reporter*.

Bell Gardens, California—Our revival which closed on Easter Sunday was the best this church has had in many years. Night after night there were seekers at the altar, with a number seeking God for the first time. Several nights there was no preaching—God moved and people obeyed the Spirit. The attendance was far above what the church has previously had. Our pastor, Rev. Max Peters, did the preaching under the anointing of God. Mr. and Mrs. Floyd Lacy did an outstanding job with the music and special singing, with the blessing of God upon them. Brother Peters came to a very small group here in September of 1957, but with the help of the Lord the church has had a tremendous growth in every department. On Easter Sunday we had 267 in Sunday school, 184 in the morning service, and 192 in the evening service. If you have friends in this area, write us (Box 2368), and we'll be glad to contact them.—*OTHA LEE STREETY, Secretary*.



"SHOWERS of BLESSING" Program Schedule

May 21—"Here's Something You Can't Counterfeit," by *Wendell Wellman*

May 28—"The Problem of Fear," by *Wendell Wellman*

June 4—"Shrinking from Miracles," by *Wilson R. Lanpher*

June 11—"Crosses at Reduced Prices," by *Wilson R. Lanpher*



Philadelphia District N.Y.P.S. Convention

The recent fourth annual young people's convention of the Philadelphia District was marked by a strong sense of district unity and a genuine desire on the part of everyone to advance the cause of scriptural holiness. The convention was escorted through its business activities by District Superintendent William C. Allshouse, and the retiring N.Y.P.S. president, Rev. Dale Hilkert.

The clear and forceful messages of Dr. Arnold E. Airhart, pastor of the St. Clair Church in Toronto, Ontario, increased our vision of the greatness of our spiritual heritage and the importance of sharing it with our generation. The Philadelphia District young people have felt and responded to the challenge of a Spirit-filled life.

Statistical increases for the year were noted in every area, with evidences of spiritual gains also in abundance. We thank God for His blessings in the past year.

By a strong vote of confidence the convention elected Rev. Paul Basham as the new district president. Others chosen for district leadership include Francis Ketner, Jr., Ralph Diffenderfer, Robert Wanner, Robert Chew, Wendle Lahr, and Luke Brinker.

Our newly elected officers set an impressive example of dedication as they humbly accepted from Superintendent Allshouse the challenge to lead the young people on to new spiritual horizons.—*KENNETH KEIM, Reporter*.

Parker, Indiana—Recently our church had a good revival with Evangelist John C. Harrold. From the first service a spirit of enthusiasm took hold upon the people as the evangelist challenged us to "trust God for one good service." Freedom in the Spirit characterized the services, with thirty-seven seekers moving out to the altar of prayer, many of them for the first time. The church has been strengthened, added to, and continues to move forward in a spirit of revival.—*JERRY COLSTEN, Pastor*.

Song Evangelist Darrell Dennis writes: "Wife and I are entering full-time evangelistic work as musicians and singers. Before and while attending our Trevecca Nazarene College, we sang in about one hundred revival meetings. We will be traveling by trailer, and are now making up our slate. Write me, Box 75, Trevecca Nazarene College, Nashville, Tennessee."

Northwestern Ohio District First Preachers' Conference

The first Northwestern Ohio District preachers' conference was held April 3 to 5 in the newly dedicated Findlay Summit Street Church, with Dr. V. H. Lewis as the principal speaker. Rev. John Pattee, missionary to the Philippines, and Dr. Harold W. Reed, president of Olivet Nazarene College, were also guest speakers. All but four pastors were in attendance.

A varied, pointed, and practical program was planned by District Superintendent Carl B. Clendenen, centering on "The Elements of a Powerful and Successful Ministry." Dr. Lewis gave the conference the deductions of his intensive study on the history of evangelism in the churches of the past, and brought the pastors face to face with the "facts of spiritual life" in the church.

The conference theme was followed in the devotional messages presented by district pastors in each of the sessions, and with the panel presentations on the "Try Christ's Way" and "Shining Lights on Sunday Nights" programs of the church.

Special features of the conference were: a luncheon for all evangelists and their wives, with Dr. Lewis speaking; a breakfast for pastors' wives and lady Christian workers, with Mrs. Harold W. Reed speaking on "The Secret of a Singing Heart"; and a *Herald of Holiness* fellowship dinner for all attending the conference.

The choir of the Toledo Manhattan Boulevard Church sang in the Tuesday evening service. Reports were given that the Easter Sunday school attendance was 9,004, and that 2,027 *Herald of Holiness* subscriptions had been obtained.

Mrs. W. E. Albea, wife of the late Dr. W. E. Albea, superintendent of the Western Ohio District, was the honored guest of the conference.

Rev. Max Karns, pastor of the Summit Street Church, assisted by Rev. Noel Whitis, pastor of First Church, and Rev. Donald Pickens, of the Mt. Blanchard Church, were excellent hosts.

The pastors returned to their responsibilities inspired and challenged by the conference emphasis and the presence of God.—*PAUL G. BASSETT, Reporter*.

Deaths

REV. EARL W. POWELL

Earl W. Powell, Nazarene elder, died March 22, 1961, at a hospital in Glendora, California. He suffered a stroke last December 5, and never fully regained his health. He was born September 14, 1901, at Rockwood, Tennessee. He had served pastorates in Miami and Jacksonville, Florida; Clarksville, Tennessee; Orange, Texas; Newton, Kansas; and Holydale, California. He resigned in 1955 on account of ill health. He was an outstanding pastor and a tireless worker. He had served in various district capacities, and also as trustee on the Trevecca College board. Funeral service was conducted in Glendora by his pastor, Rev. K. R. Sprieder, with interment at Oakdale Memorial Park, Glendora.

MRS. BERTHA MAE LONGSHORE

Mrs. Bertha Mae Longshore was born May 31, 1884, at Cannelville, and died February 9, 1961, in a hospital in Zanesville, Ohio, after an illness of eight months. In 1904 she was married to Gladden Longshore, and they spent fifty-six happy years together. She was converted at the age of fourteen, sanctified at the South Zanesville Church of the Nazarene in its beginning, and was a faithful member (twenty-nine years) until her illness. She was loved by all who knew her. She is survived by her husband; four daughters, Mabel, Zelma, Mary, and Ruth; and a son, Vernon. Funeral service was conducted in the South Zanesville church by her pastor, Rev. R. B. Fredrick, assisted by Rev. Cecil Rice, with interment in Roseville, Ohio, cemetery.

MRS. JUNNIE WOOD

Mrs. Junnie Wood, age seventy-one, died February 25, 1961, in a hospital in Waurika, Oklahoma. She was born June 11, 1889, in Benton, Arkansas, and in 1950 was married to Aaron Wood. They moved to Oklahoma in 1908. She was converted early in life, and aided her husband in his work of preaching the gospel in the Melrose, Independence, and Banner community schoolhouses. Mr. Wood died in 1920. One daughter, Ruby, died in infancy. Mrs. Wood was a charter member of the Waurika Church of the Nazarene, and faithful to its support until her death. She is survived by four sons, Virgil, Cecil, Edgar, and Lilburn; three daughters, Mrs. Bertha Dean, Mrs. Lorene Wohlgenuth, and Mrs. Faye Sumpter; also by two brothers, William and John Wright. Funeral service was conducted at the church with the pastor, Rev. A. E. Rawlings, and Rev. Walter Patterson officiating. Burial was in the Waurika cemetery.

THAD HOUSTON STICKNEY

Thad Houston Stickney was born March 5, 1893, in Pontiac, Michigan, and died February 13, 1961, in Boise, Idaho. He was a member of First Church of the Nazarene in Nampa, Idaho, and served the church faithfully in many capacities. His outstanding service was to high school age boys; he was their Sunday school teacher for thirty-four years. His class was a tradition, and on Sunday, February 12, First Church honored Mr. Stickney with an "Appreciation day." At that time sixty-six of his Sunday school boys of past and present days came to honor the man who had influenced them so greatly. He is survived by his wife, Mrs. Alyce Stickney; a daughter, Mrs. Ethel Ives; three sons, Gordon T., Kenneth C., and Rev. Harold L.; also a brother, Ralph. Funeral service was conducted by Rev. Earl Lee and Rev. Herbert Lilly, pastors of Nampa First Church.

MRS. METTIE COX

Mrs. Mettie Cox, age seventy, and a former resident of the Lawrenceburg and Halltown (Missouri) communities, died at her home in Santa Paula, California, on March 1, 1961. Her husband, Jody M. Cox, died in 1913. She was converted and sanctified when her children were all small, and lived a devoted Christian life until death. The Lord used her to help establish the Church of the Nazarene in Santa Paula, where she was a charter member. She is survived by three daughters, Mrs. Fay Elliott, Mrs. Matilda Crane, Mrs. Minnie Torve; and a son, Frank; also three sisters and three brothers. Funeral service was conducted in the Santa Paula church with Rev. Wiley Gregory and Rev. George Finley officiating, and burial was in the Santa Paula cemetery.

MRS. CORA ETHEL JORDAN

Mrs. Cora Ethel Jordan was born February 13, 1883, on a farm near Modoc, and died December 2, 1960, in her home in Modoc, Indiana. She was converted in 1916, and was one of the first members of the Modoc Church of the Nazarene after it was organized. She truly put God and the church first, being faithful in tithes and offerings. In attendance, and in prayer and fasting. "Grandma" Jordan was loved by both old and young and will be greatly missed. She is survived by two daughters, Flora Edwards and Crystal Grubbs; and three sons, Wilbur Ross, Irvin, and Raymond Jordan; also one sister, Nettie Hutchens. Funeral service was conducted at the Modoc church with Rev. Kenneth Swan and Rev. Clyde Smith officiating. Burial was at Riverside Cemetery in Modoc.

Directories

GENERAL SUPERINTENDENTS
Office, 6401 The Paseo, Box 6076
Kansas City 10, Missouri
District Assembly Schedules

HARDY C. POWERS:

Maine	.....	June 8 and 9
New England	.....	June 14 to 16
Canada Central	.....	June 22 and 23
Canada West	.....	July 6 to 8
Oregon Pacific	.....	July 19 to 21
Southwest Indiana	.....	July 26 and 27
Wisconsin	.....	August 10 and 11
Missouri	.....	August 16 and 17
Houston	.....	August 23 and 24

G. B. WILLIAMSON:

British Isles North	.....	May 27 to 30
Northeast Oklahoma	.....	June 28 and 29
Minnesota	.....	June 30 and July 1
Colorado	.....	July 20 and 21
East Tennessee	.....	July 26 and 27
Iowa	.....	August 9 and 10
Northwest Indiana	.....	August 23 and 24
Kansas City	.....	August 30 and 31

SAMUEL YOUNG:

Alabama	.....	May 24 and 25
Rocky Mountain	.....	June 8 and 9
Nebraska	.....	June 29 and 30
West Virginia	.....	July 6 to 8
Michigan	.....	July 12 to 14
Kansas	.....	August 2 to 4
Kentucky	.....	August 9 and 10
Tennessee	.....	August 23 and 24
Southeast Oklahoma	.....	September 13 and 14
Johnlin	.....	September 21 and 22
North Arkansas	.....	September 27 and 28

D. I. VANDERPOOL:

Nevada-Utah	.....	June 7 and 8
Eastern Michigan	.....	July 5 and 6
Northeastern Indiana	.....	July 12 to 14
Pittsburgh	.....	July 19 to 21
Eastern Kentucky	.....	July 26 and 27
Gulf Central	.....	August 3 and 4
Northwestern Illinois	.....	August 17 and 18
Indianapolis	.....	August 23 and 24
Georgia	.....	September 13 and 14
Southwest Oklahoma	.....	September 20 and 21

HUGH C. BENNER:

Southern California	.....	May 24 to 26
South Dakota	.....	June 21 and 22
North Dakota	.....	June 29 and 30
Southwestern Ohio	.....	July 5 and 6
Central Ohio	.....	July 19 to 21
Illinois	.....	July 26 to 28
Akron	.....	August 2 and 3
Dallas	.....	August 9 and 10
Louisiana	.....	August 30 and 31
South Arkansas	.....	September 20 and 21

V. H. LEWIS:

Arizona	.....	May 24 and 25
New Mexico	.....	May 31 and June 1
Albany	.....	June 28 and 29
Canada Atlantic	.....	July 4 and 5
Northwestern Ohio	.....	July 12 and 13
Chicago Central	.....	July 19 and 20
Northwest Oklahoma	.....	July 26 and 27
Virginia	.....	August 9 and 10
South Carolina	.....	September 13 and 14
North Carolina	.....	September 20 and 21
New York	.....	September 29 and 30

District Assembly Information

ALABAMA, May 24 and 25, at First Church, 1700 W. Jackson St., Pensacola, Florida. Rev. Gene Fuller, pastor. General Superintendent Young. (Missionary and S.S. conventions, May 22-23.)

ARIZONA, May 24 and 25, at Eastside Church, 2300 N. 24th St., Phoenix, Arizona. Rev. C. W. Elkins, pastor. General Superintendent Lewis. (N.F.M.S. convention, May 23.)

SOUTHERN CALIFORNIA, May 24 to 26, at Memorial Auditorium, 7th and Lemon Sts., Riverside, California. Rev. Bill Burch, pastor. General Superintendent Benner. (N.F.M.S. convention, May 23.)

BRITISH ISLES NORTH, May 27 to 30, at George Sharpe Memorial Church, Burghier Street, Parkhead, Glasgow, E1. Rev. Sydney Martin, pastor. General Superintendent Williamson. (N.F.M.S. and N.Y.P.S. conventions, May 27.)

NEW MEXICO, May 31 and June 1, at the District Center, Capitan, New Mexico. Rev. John Abney, pastor. To reach the campground, take Greyhound bus to Ruidosa, and call the campground. The Center is located ten miles south-west of Capitan on the Ruidosa road. General Superintendent Lewis.

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Announcements

RECOMMENDATION

Rev. W. B. Walker is resigning his pastorate in Ravenna, Ohio, to enter the field of evangelism, September 1. Brother Walker is no stranger to this field and to the church. His rich experience as pastor, evangelist, district superintendent, and author qualifies him well for this field of service. Write him, 224 W. Riddle Avenue, Ravenna, Ohio. —C. D. Taylor, Superintendent of Akron District.

BORN

—to Rev. and Mrs. Floyd Everhart of Diagonal, Iowa, a daughter, Joylene Dawn, on April 14.

—to John and Joan (Crawford) Camp of Olivet Nazarene College, Bourbonnais, Illinois, a daughter, Karen Sue, on April 13.

—to Bob and Mary (Barton) Fairbairn of Santa Monica, California, a daughter, Michelle Kay, on April 11.

—to Rev. Vernon and Betty (Cresswell) Jones of Harrisburg, Pennsylvania, a daughter, Melodie Rose, on April 8.

—to Mr. and Mrs. Robert C. Hughes of Merced, California, a son, Jeffery Paul, on April 7.

—to Tom and Norma (Morse) Craig of Bourbonnais, Illinois, a son, Daniel Eugene, on March 18.

—to Berton and Betty (Howarter) Hollis of Sterling, Illinois, a son, Wendell Allan, on March 27.

—to Professor Reuben and Martha (Herman) Rodeheaver of Bethany, Oklahoma, a son, Stephen Herman, on February 22.

—to Dan and Shirley Snyder of Plymouth, Michigan, a son, Mark David, on February 17.

SPECIAL PRAYER IS REQUESTED

by Nazarenes in Indiana that a newly married couple may be true and faithful to God and the church—that a lady and her family may return to Sunday school and church—for a man suffering with diabetes, that God will touch and heal if it be His will, since he suffers greatly;

by a Nazarene in Colorado for a niece and husband, parents of two little boys—they are separated and talking of divorce—that God may undertake and help them to restore their home and find salvation;

by a Christian in Tennessee for her sister in another state (a Nazarene), in the hospital taking treatments for a very bad nervous condition, that God may undertake in her healing.

**Free Church of Scotland
Protests Queen's Visit to Pope**

EDINBURGH—A resolution strongly protesting "against the action of the government in advising the Queen to Visit the Pope in Rome" has been passed by the commission of the General Assembly of the Free Church of Scotland, meeting last week in Edinburgh.

The resolution stated that the commission rejected "the official explanation of courtesy in justification of this visit, having in mind that the Vatican State exists only to serve the religious pretensions of the Papacy and that concessions to these pretensions—even by appearance—are harmful to the reformed religion by law established in this realm."

It had been announced earlier that Queen Elizabeth and Prince Philip would visit Pope John XXIII at the Vatican, May 5, on a state visit to Italy. (EPS, Geneva)

An eminent Negro Methodist layman, Dr. John H. Morrow, is serving as the United States' first ambassador to the Republic of Guinea, formerly French Guinea, in Africa. Prior to his appointment by President Eisenhower, Ambassador Morrow was chairman of the Romance Languages Department and professor of French at North Carolina College in Durham. His father, the late John Eugene Morrow, was a Methodist minister in New Jersey. (WRN)

The Department on World Mission of the Lutheran World Federation is offering three prizes for the best manuscripts written on the subject "An Explanation of Luther's Small Catechism for Use in Catechetical Instruction Today." The competition is open to any person or group having firsthand experience in Christian education in Africa or Asia, including nationals, missionaries, and others who have worked in the field. (EPS)

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

The thought was projected in our Sunday school class that Mary, the sister of Lazarus, was Mary Magdalene. Just wondered what the commentaries or tradition give us on this.

There is no basis for this view in any reliable source, although it has been taught by some. It is perhaps based on a confusion between two anointings of Jesus; one by an unknown woman in an unnamed city in Galilee (Luke 7), and the other at Bethany by Mary, the sister of Lazarus. It is sometimes supposed that the woman in Galilee was Mary Magdalene, although there is no foundation in the Gospels for this opinion. Thus, by a double misunderstanding, the two Marys are claimed to be the same.

As a matter of fact, the use of the name "Magdalene" would seem to be an effort on the part of the Gospel writers to distinguish this Mary from

the others who appeared in the Gospel story. That Mary was a popular name in New Testament times, as now, is shown by the fact that there are no less than six women by that name mentioned in the Bible: (1) the mother of Jesus; (2) Mary Magdalene; (3) Mary of Bethany, the sister of Martha and Lazarus; (4) the wife of Cleophas (John 19:25) who seems to be the same Mary mentioned in Matthew 27:56 and Mark 15:40; (5) the mother of John Mark and sister of Barnabas (Acts 12:12; Colossians 4:10); and (6) a Christian lady in Rome who had previously "bestowed much labour" on the Apostle Paul (Romans 16:6).

Many preachers lay stress on giving up sin and paying the price to get the "pearl of great price" (Matthew 13:45-46). Is not the price Christ's death on the Cross, and is not the Church the "pearl of great price"? "Ye are bought with a price" (I Corinthians 6:20).

I fear this explanation is more ingenious than sound, although some Bible scholars have suggested it. It is joining two passages from different frames of reference, and ignoring the context of each. Many interesting effects can be obtained by this practice, but they sacrifice truth to novelty.

There is no doubt but that the Church is the purchased possession of Christ,

redeemed by the blood of His cross. But the parable of the pearl of great price is one of seven parables of the Kingdom in Matthew 13, and must be interpreted in its context, particularly in relation to its companion parable of the treasure in the field in verse 44. The seeker is a human being who finds the kingdom of Heaven to be worth all he has.

I was saved many years ago in a gospel mission. Two or three weeks after I was saved, all desire for tobacco and liquor left me. According to your teaching, this could not take place until you are sanctified.

Not at all. Any clear-cut case of regeneration will break the hold of such sinful habits, and in many cases immediately remove the appetites involved.

The sphere of sanctification is cleansing from all "filthiness of the . . . spirit" (II Corinthians 7:1); from such evil

dispositions and carnal tempers as envy, jealousy, covetousness, malice, animosity, pride, bitterness, selfish anger, and a spirit of retaliation. It fills with perfect love, and gives power for Christian service backed up by a consistent life.

- (1) Dr. G. B. Williamson, general superintendent, dedicated the First Church of the Nazarene, Pomona, California, on Sunday, February 5. The building is valued at \$233,000. Rev. A. F. Hayes is the pastor.
- (2) The Stringtown Church of the Nazarene, near Greenfield, Indiana, was dedicated March 12. This new and commodious building replaces one destroyed by fire in 1960. Rev. James W. Ford is the pastor.
- (3) Dr. J. Bruce Deisenroth announced his retirement as business manager of Pasadena College after twenty-one years of service in this post. Mr. Deisenroth's business management covered a period during which eight major buildings were constructed and extensive campus expansion was carried out.
- (4) The trustees of the Nazarene Bible College, Sydney, Australia, are

See photos on page 19

pictured with Dr. Samuel Young, general superintendent. The picture was taken in connection with the March meeting of the board of trustees of the college. (5) Dr. Samuel Young holds David Livingstone's double-barreled shotgun, now a missionary souvenir donated to the Australian Nazarene Bible College by Mr. Maurice Elder. Rev. A. E. Berg, district superintendent, and Rev. E. E. Young, principal of the college, are also pictured. (6) The Church of the Nazarene, Mundelein, Illinois, was dedicated by Rev. Mark R. Moore, district superintendent of the Chicago Central District. An account of the dedication appears in the "News of the Churches" section.



News
in
Picture

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