

# *Herald of Holiness*

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

June 24, 1953

## The Spirit of True Holiness

General Superintendent Benner

**T**HE APOSTLE PAUL, in a very practical discussion of "true holiness," warns the Church to "grieve not the holy Spirit of God." Further, he elaborates by exhorting against "bitterness, and wrath, and anger, and clamour, and evil speaking, . . . with all malice." Paul indicates clearly that a wrong attitude in our heart toward others will grieve the Spirit and jeopardize our relationship with God.

This constitutes one of the outstanding problems of the Church. There are many who are orthodox and fundamental in their beliefs, who will "earnestly contend for the faith," support the work of God with their money, work in the church, and live clean moral lives, but have allowed "bitterness, and wrath, and anger, and clamour, and evil speaking" to come into their hearts. They have become harsh, critical, demanding, legalistic, and censorious, and frequently find excuse and support for their attitudes in what they term "deep spirituality" or "high standards." But there is nothing which, in the sight of God, gives anyone a right or reason to indulge in an unkind or harsh attitude toward any other human being. Certainly these "works of the flesh" have no place in a wholly

sanctified heart. These are sins of the spirit which are fully as heinous before God as are any sins of the flesh.

These are the attitudes that raise barriers to the effective working of the Holy Spirit in hearts and in churches. Who ever heard of a "church scrap" developing because everyone insisted on being "kind one to another, tenderhearted, forgiving one another"? Who ever heard of a dissension or "split" because everyone concerned insisted on "in honour preferring one another"? No! "Scraps" and "splits" do not develop thus. May God help us to realize that God puts the highest premium, not on ability, gifts, or doctrinal correctness, but on love, kindness, charity, and a forgiving spirit.

Such an experience of divine love, "perfect love," is not natural to the sinner, or even to the converted believer, but can be a glorious fact and experience to those who by a complete consecration and faith in the atoning blood of Christ have been entirely sanctified and filled with the Holy Spirit, for these can testify with the Apostle Paul, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

**"FOR THIS IS THE WILL OF GOD, EVEN YOUR SANCTIFICATION" (1 Thess. 4:3)**

## TELEGRAM

Hollydale, California—Forty-seventh assembly, Southern California District, one of greatest in history of church. Dr. R. J. Plumb re-elected district superintendent with 255 votes out of 256; \$800.00 love offering to Dr. and Mrs. Plumb. Great progress reported. Perfect spirit of unity and teamwork throughout district; 413 net gain in membership; \$890,188.00 raised for all purposes; \$143.00 per capita giving. God be praised!—EARL W. POWELL, Reporter.

## NEWS IN BRIEF

Pastor J. L. Collom sends word from Beacon, New York: "Rev. A. B. Carey, evangelist, and an elder in the Church of the Nazarene since 1911, passed away in his sleep at 5:45 a.m., Sunday, June 7."

Rev. Millard R. Fitch has resigned as pastor of the church in Greeley, Colorado, to accept a call to pastor First Church in Midland, Michigan.

Rev. and Mrs. Foy C. Bullock of Bethany have accepted the pastorate of the church at Erick, Oklahoma.

Rev. L. G. Tattrie has resigned as pastor of the church in Windsor to accept the appointment to the church in Owen Sound, Ontario, Canada.

Evangelist Al Fisher is leaving the field to accept the pastorate of the church in Davenport, Oklahoma.

Rev. George M. Galloway, pastor of First Church of the Nazarene in Springfield, Ohio, was recently elected president of the Clark County Ministerial Fellowship. This is the first time this honor has been bestowed upon a Nazarene.

Rev. Noble J. Hamilton has resigned as pastor of the church in Fort Collins, Colorado, to accept the work of the Richland Church in Nashville, Tennessee, as of June 10.

After serving the church at Hillsboro for the last eight years, Rev. A. F. Duke has resigned to accept the call to pastor the church in Post, Texas.

Rev. R. B. Frederick has resigned as pastor of First Church in Newark to accept the call to pastor First Church in Ironton, Ohio.

*I have set the Lord always before me: because he is at my right hand, I shall not be moved (Ps. 16:8).*

## The Magnetic Saviour

By Mont Hurst\*

JESUS and His power are irresistible when contact is made with a receptive soul and heart. His drawing power is constantly felt by His true followers and it is never a force that lessens in any degree. What an illustration we have in the community which has just been blessed with an old-time, Holy Ghost revival! What a picture when we are in the presence of one who recently has been redeemed from the shackles of sin! How powerful is the testimony of a believer whose sick, pain-racked body has felt the touch of the Master! Jesus and His power exert a pull which is always upward. He is filled with the magnetism of God to such a degree that He lifts men out of the miry clay of sin, the sin itself dripping from them like water and muck from a sunken log which has been lifted out of the water.

An iron smelting concern once took over an old abandoned works. Some new and very powerful magnets were placed in operation to lift old scraps of iron and deposit them in a special yard. But it was soon discovered that the huge magnets not only plucked up the scrap iron from the ground, but also jerked it up through the ground where it had been buried. Thousands of pounds of scrap iron were discovered which had been buried for years.

This is a picture of the pulling power of the Holy Spirit when He moves over the individual, the church, or the community. For those who are sunken in sin, Jesus is ever ready to pull them up and out onto the Glory Road. He will do it because He has said: "If I be

\*Dallas, Texas

## HERALD OF HOLINESS

STEPHEN S. WHITE, *Editor in Chief*  
VELMA I. KNIGHT, *Office Editor*

Contributing Editors:

HARDY C. POWERS

G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

HUGH C. BENNER

General Superintendents  
Church of the Nazarene

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lifted up from the earth, [I] will draw all men unto me." He has been lifted up and He seeks to draw all men up into His bosom by His magnetic power. It is a power beyond measure and always ready.

## Useful When Applied

By Arthur H. Townsend\*

THE THOUGHT has been voiced by thinking men that the gospel has failed. There is no improvement in the world of today. Sin, wickedness, war, and bloodshed are as prevalent today as in the time of Christ. Perhaps more so! Does this fact mean that the gospel has failed? Are we to believe that the sacrifice of the Cross, where Jesus bled and died, has failed?

One day a soap manufacturer, not a Christian, was walking with a minister. Said the soap-maker: "The gospel that you preach hasn't done much good, for there is still a lot of wickedness and wicked people in the world."

The preacher made no immediate reply, but they soon passed a child who was making mud pies. He was exceedingly dirty. It was the preacher's turn, and he said: "Soap hasn't done much good in the world, I see; there is still much dirt and many dirty people."

"Oh, well," answered the soap manufacturer, "soap is useful only when it is applied!"

"Exactly!" was the minister's reply. "So it is with the gospel that we proclaim. The gospel, whether for the individual or the world, is useful only when applied!"

\*Abbotsford, B.C., Canada



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# Missionary Travelogue: British Honduras

## General Superintendent Benner

IT WAS two o'clock on the morning of June 2 when I took off from the New Orleans airport in a large four-motored TACA plane, bound for British Honduras. Since there is only one through flight each week, the plane was loaded to capacity. Four hours and 800 miles later we landed at the Belize airport, where District Superintendent Ronald Bishop and Brother Leonard York gave me a hearty, smiling welcome.

Early in the flight we were aware only of the dark waters of the Gulf of Mexico beneath us. But dawn gradually brought to view the great areas of dense, jungle country in the northern section of British Honduras, stretching its unbroken green as far as eye could see. And then came the sunrise—an unforgettable sunrise over the Caribbean Sea. As the dawn grew into that glorious climax, with every color of the spectrum splashed in lavish profusion over the eastern sky, I prayed a prayer that the true, full gospel of Jesus Christ, in all its beauty and richness, in all its freedom, joy, and redemptive power, might come to the thousands of sin-darkened hearts in British Honduras, and that the Church of the Nazarene might contribute her full share to this spiritual sunrise.

An hour after landing we were in the city of Belize—left-hand traffic, bicycles by the hundreds, open drainage canals, pedestrians all walking in the streets simply because there are no sidewalks; narrow streets, houses on stilts, palm trees, flamingo trees, open markets, and plenty of people in need of the gospel message.

It was Coronation Day and I found myself in the midst of the elaborate program of festivities planned in that connection. After a most interesting military ceremony, the breaking out of the Queen's Pennant in the presence of the Governor, it was my privilege to be the speaker at a special Coronation service at the Belize Church of the Nazarene, co-operating with all the churches of the city, with divine services in every church. In connection with remarks which I trust were appropriate and helpful, I was constrained to emphasize the international character of the Church of the Nazarene, and our world-wide outreach with the message of redemption from all sin.

That afternoon the District N.Y.P.S. held their annual convention. Miss Elda Young, district president, and a teacher in the Belize public schools, presided with competence and confidence. The service was opened with the song "We Shall Rise," composed by Dr. Jarrette and Dell Aycock, and I was thrilled to hear these fine young people sing together. My message to the convention was received with warmth.

The following morning the N.F.M.S. district convention opened with Mrs. Jane Cruz, district president, in the chair. There was spirited sing-

ing, anointed praying, and the manifestation of God's presence as we considered the soul-winning program of the church.

Today (June 4) the district assembly meets. The English-speaking Nazarenes from the coastal regions, and the Spanish-speaking Nazarenes from the inland sections—Cayo, Crooked Tree, Benque Viejo—all are meeting together. Later, I shall tour the inland area. I am gripped with the possibilities of this land. I shall write at another time concerning our consecrated Nazarene missionaries. They are devoted, courageous, faithful, and God is using and blessing them.

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God's justice and love are one. Infinite justice must be infinite love. Justice is but another sign of love.—F. W. ROBERTSON.

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## Why I Believe in Entire Sanctification

By Hobart O. Clary\*

THE WAY I understand the term sanctification is that it means the complete consecration of oneself to the complete will of God. When we come to God for forgiveness of our sins He freely forgives our past sins. This does not eradicate our inborn Adamic nature. We are not responsible for inbred sin, therefore, cannot be forgiven for it; it must be eradicated by the Holy Spirit. When we are sanctified, the Holy Spirit takes up His dwelling place in our heart and drives out that "old man" of inbred sin. Praise the Lord! I have tried the experience, and it holds good even now.

Some would have us believe that we must wait until death to be sanctified. I wish to refer to the Scriptures for an answer to this erroneous belief. "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 all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). From this reference I conclude that one is expected by God to receive the experience while yet living and to retain it throughout life, because dead people cannot have power or witness to anything.

In addition to being the will of God for our lives (I Thess. 4:3), sanctification is the only avenue through which one can successfully live the Christian life. A country that knowingly permits subversives to remain within its borders can expect to have serious trouble with them. Just so, a person trying to live the Christian life with inbred sin still in the heart cannot expect to be victorious. At the best, such a person lives an up-and-down experience. Personally I could not be satisfied with such an experience. I want the best experience that God has for me. The Bible teaches that it is going to take our very best to get to heaven (I Pet. 4:18). I certainly want to go to heaven, don't you?

\*Sunday-School Superintendent, First Church, Kankakee, Ill.

# Watchman, What of the Night?

By C. P. Lanpher\*

**T**HERE must have been more than ordinary import in the mind of the inspired prophet, Isaiah, as he sounded out this doubly emphasized interrogation to the people of God in his day. Ezekiel, in the thirty-third chapter of his prophecy, describes the seriousness of a watchman's commission and the awful penalty if he is faithless in the omission of his sacred trust. This parallel used in Ezekiel's day was never more applicable than it is in our day. God's minister stands as a watchman, and if he fails in his warnings in this day surely the penalty will be as fearful.

What will the tomorrows disclose to us? Cough it in any channel of thought we may desire, economically, militarily, or in a moral and spiritual sense. Can society hold together? Will there be another spiritual tide as in Wesley's and Finney's day that wrought such spiritual changes in a national sense? Who else is supposed to furnish the solution to these questions but God's watchman?

"Watchman, what of the night?" Is it night or has the illumination just been beclouded a bit by a passing cloud?

Authentic sources tell us that in our land one thousand rural churches are closing their doors every year. Only 5 per cent of our population attend church on Sunday morning, and only 2 per cent frequent the house of God on Sunday night. Twenty-eight per cent of our American people do not attend any church. Thirty thousand

\*Retired Nazarene Elder, Wollaston, Mass.

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## The "Stayed" Mind

(Isaiah 26:3)

*When once we hear God's own blest voice,  
"Be still and know that I am God,"  
Our hearts and spirits shall rejoice  
To walk the path our Saviour trod.*

*With wills subdued, affections set,  
Not on the world, but things above,  
We shall be kept—without regret—  
In perfect peace, in God's own love.*

*All thoughts of earthly things are vain;  
They neither edify nor build.  
But when God's thoughts with us remain  
We shall with joy and peace be filled.*

*So follow on, and grow in grace,  
Each thought into subjection bring,  
Until at last you see His face—  
Your blessed Saviour, Lord, and King!*

—M. E. H.

villages in our land have no resident pastor. Ten thousand villages have no church building, and twenty-seven million of our youth under twenty-one have no Christian training whatever.

"Watchman, what of the night?" Surely no other individual is as responsible for the spiritual atmosphere of his church or congregation as he who claims to be the God-called head or leader of that congregation. His own soul will be stirred by the truth that he delivers to a waiting, listening congregation. What did Wesley and Finney preach about? Here are some of Wesley's subjects—"Eternity," "The Fall of Man," "The Duty of Reproving Our Neighbor," "Friendship with the World," "Family Religion," "Obedience to Parents," "Deceitfulness of the Human Heart." Some of the ministers of Finney's day tried to show him he was mistaken in his methods of winning souls. His reply was, "Show me the fruits of your ministry; I can never adopt your manner of preaching until I have a higher evidence that you are right and I am wrong."

Mr. Finney went to a community or village by the name of Sodom, where the inhabitants were filled with wickedness. His text was: "Up, get you out of this place; for the Lord will destroy this city." Apparently this was quite an applicable text. He says of the service: "The people looked angry. They looked at each other and at me and their anger rose higher and higher as I continued, but they began to fall from their seats as I continued. Every one prayed for himself who was able to speak at all and a great revival followed."

During a revival campaign held by Finney, one minister made a violent, denunciatory speech against Finney and his methods and challenged the work that Mr. Finney was doing. The next morning this opposing preacher of Finney was found dead in his bed. Mr. Finney went from the evangelistic work to the presidency of Oberlin College, but he carried with him the same evangelistic fervency and helped mold the lives of hundreds of students.

This question might formulate itself in our thinking. Does a hundred years, or a bit more, eliminate the effectiveness in our day of the methods and messages that Finney and Wesley used in their day? We see very little, comparatively, of results similar to what these men saw in their day. Why is it?

"Watchman, what of the night?" Surely we should not run away from this question. As an honest, conscientious watchman I must ask myself, "Am I faithful in every phase of my watchfulness, as a watchman who will soon be called to render an account to the God of Wesley, of Finney, of my own soul, and as a watchman on the walls of Zion?"

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Between us and heaven or hell there is nothing but life, the most fragile thing in existence.

—Selected.

# How to Spend a Vacation

By E. E. Wordsworth\*

*Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat (Mark 6: 31).*

OUR LORD had kindly and tender consideration for His hard-working apostles. He knew they needed an intermission, a pause, a rest period. Our Lord knows well that His servants are flesh as well as spirit, and have bodies as well as souls. He knows that at best they have a treasure in earthen vessels, and are compassed about with infirmities. These words of Christ are full of deep wisdom. He knows that constant attention to public work is apt to make us forget our own souls. Again, "As thy servant was busy here and there, he was gone."

Both preachers and laymen need to get away from their usual employment occasionally. The admonition of Christ does not apply to the vast majority of professing Christians who are indolent, slothful, and indifferent, and who do absolutely nothing for the world about them. Comparatively few need the bridle so much as the spur. They squander their time, and employ it uselessly and often foolishly.

But what is a real, worth-while vacation for those in need? We think the answer is found in the person himself, for what is a vacation to one certainly is not to another. Going to a camp meeting is not a vacation to a hard-working pastor or evangelist. But I have known farmers who considered a camp the best kind of relaxation to them. Furthermore, one's age must be considered, for youth enjoys a different type from those older in years. Evangeline Booth and former Senator Borah of Idaho found rest and change in horse-back riding. Moody went to the mountains of Tennessee for four months in the summertime to read, pray, rest, relax, fish, hunt, prepare sermons, and get ready for his heavy evangelistic engagements from fall to spring. Douglas wrote *The Robe* away from the busy marts of life.

Youth wants something more exciting. Young people are group-conscious: recreation, fun, and good times must be on their agenda; recreation and legitimate sports enter into their lives. Christian youth do not attend the dance, movies, gambling table, taverns, and such iniquitous places, but the gym, track meet, basketball, baseball, swimming, and suchlike strongly appeal to them. Such wholesome sports are good when under proper spiritual guidance. Teen-agers and those in the early twenties find thrills in clean sports—rightly so.

But speaking more directly of vacation time, it seems to the writer that it should be wisely planned so as not to make it "wreck-reaction" time. I have known people to travel hundreds

\*Pastor, Goldendale, Wash.

of miles by car, and come back half sick, weary, and completely worn-out from the strain. During the week, or two weeks or more, God, the church, the Sunday school, the Bible, prayer, and definite Christian living were laid aside. They started on Sunday and got back late Sunday night and called it a "vacation." Christians, as far as possible, ought to avoid Sunday travel. "Remember the sabbath day, to keep it holy" on vacation time.

So when vacationing, think of the care of the body, mind, and spirit, and provide for the entire man. Take along with you your Bible, a good book, and Christ, and come back to your home, church, and Sunday school refreshed, spiritualized, and advanced in God. Have some wholesome fun and good times, and enjoy the mountain scenery, the wilds, the lakes, the fishing, God's great out-of-doors, but don't forget your Saviour and bosom Friend. "Take the name of Jesus with you."



I Will Commune  
With Thee From Above  
The Mercy Seat

Ex. 25:22

## JESUS LIVES!

By W. S. Bowden\*

THE DAY is dying in the west. The terrible tragedy of Calvary is over. The cruel nails, the brutal spear, have done their merciless work. The jeering crowd is dispersing; a few loyal, loving ones linger to look upon Him through their tears, wondering what the outcome of all the sad transaction will be. They have heard the awful words of disavowal and condemnation on the part of His own brethren in the flesh, the Jews. They have seen heartless gamblers cast lots for the seamless robe, thus fulfilling scripture. But their beloved Master and Friend is dead! The sinless Saviour hangs upon the cruel cross. Their eyes are fixed upon that precious body. What will become of it? A way is provided.

The courageous and noble Joseph of Arimathea, being a disciple of Jesus, "who also himself waited for the kingdom of God," dares to ask the stern ruler, Pilate, for the treasure. His request is granted. He comes therefore, and takes the body of Jesus. Others share in the sacred

\*Pastor, Evansville, Wis.

service. Nicodemus, no longer afraid of the day and the gaze of others, furnishes the costly spices for the linen with which they wrap the body; and they "laid it in a sepulchre that was hewn in stone, wherein never man before was laid" (Luke 23:53). "And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre" (Matt. 27:61).

Conscious of His divinity, His mission in the world, and His mastership over death, the Lord Jesus Christ calmly and confidently went to the Cross. The companionship of malefactors could not degrade His divine dignity, nor hinder Him from praying for the forgiveness of His murderers; and the nails in His hands could not prevent His strong arm of salvation. In death He triumphed. No brazen bars, no rings of steel, no granite stones can hold Him who is "the resurrection and the life." His resurrection is a pledge and promise of our resurrection, that the body, quickened into immortal life, shall come forth in glorious triumph.

*If a man die, shall he live again?* Truly, he shall live. How can it be? Let the Master of death answer, "Because I live, ye shall live also." What a comfort to the child of God that our Lord is risen; that same Jesus who walked, taught, and wrought in Galilee, suffered and died upon the cross, and was buried in Joseph's new tomb, is alive forevermore. And, thank God, through faith in Him we have redemption and remission of sins, and we too shall live again.

Even now we share the power and privileges of the resurrection of Christ. Judicially, we died with Him, and likewise we were raised in Him and made to sit with Him in the heavenly places. We have died with Christ. Christ "is our life"; and we shall be glorified with Christ when He appears in His glory.

Through all the history of redemption there run two great streams of the human and the divine. Redemption is through the Son of Man and the Son of God; through Blood and through power; through death and through life; through crucifixion and through resurrection. "He was crucified through weakness, yet he liveth by the power of God."

And what Christ has gone through, at every stage the members of His body are to share. He was crucified. We are crucified with Him, that the body of sin might be done away. He was raised by the power of the Father; and we through that same power live a resurrection life, having the earnest of it in the Holy Spirit, and looking for the completion of it in the redemption and resurrection of our bodies.

We are not saved through Blood alone, but through Blood and power; not through Christ's death alone, but through His resurrection. And of that second part of our salvation thousands of Christians have never taken possession. This is the "much more" salvation that Christ hungers to have us receive. Paul says, "But God commendeth his love toward us, in that, while we

were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:8-12). The glorious salvation that we have through His death was not complete until that continued and marvelous salvation through His resurrection life was imparted to us.

The resurrection life then is the life that is Christ. "I am the resurrection"—not a Christ that was crucified and rose again nineteen hundred years ago, but the living Christ who is to-day dwelling within His temple. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." The New Testament takes the whole discussion of our Lord's resurrection from first century history and puts it in present-day living experience.

When the world asks for infallible proof of the Resurrection, we should be able to answer by pointing to one of the new creations of Christ, the product and the living evidence of resurrection power. But why, if every Christian has in his body the Holy Spirit, who imparts this new life—why does the evidence not show in joy, in peace, in power, in victory over sin? We are not all experiencing the three "F's"—*fellowship*, *freedom*, and *fruit-bearing*. Is it God's failure? The resurrection is indeed God's work. Only He can do it. But He can do it only when, by surrender of Him, we let Him work with power in us.

The presence of the Spirit of God within our hearts will give us assurance of life eternal through Him who is "the resurrection, and the life." The Lord Jesus is to descend from heaven and by His almighty power raise from the state of death His sleeping saints and change the living believers and immortalize all His people. Jesus lives! Hallelujah!

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## Lord, Is It I?

By F. W. Davis

*If my church is failing, dear Master,  
In advancing Thy cause every day,  
And Thy Spirit no longer is blessing—  
Someone has failed to obey.  
Help me, dear God, to start checking,  
And make sure my life's up-to-date.  
Please give me the answer, dear Master,  
While prayerfully and humbly I wait.*

*Am I holding the key Thou hast given  
That opens our church to success?  
Forbid I should stand in the way, Lord,  
And hinder some soul's being blest.  
Help me each day to be faithful  
Ere men should perish and die.  
I must face them, Lord, at the Judgment.  
Please answer, dear Lord—is it I?*



## “My God”—or “God”

By Paul E. Cable\*

**T**HE NAME of God has been used in different ways; from worship to profanity almost everyone has used the name of God. I am the most concerned, in this writing, in the manner that the Christian uses the name of our Heavenly Father.

Let us begin with a definition of God. It would be hard to give a definition to suit us all, even the writer. Then let us use one from Webster when he said, “God is a Supreme Being; the eternal and infinite Spirit, Creator and Sovereign of the universe.” To me, God is Deity; One to be worshiped, and not to be treated lightly. David, in his writings, often wrote, “O God, my God,” signifying not only a great Ruler of the universe, but also a personal God, One who was interested in him personally, a personal Heavenly Father. When we think of God in this light He becomes more than just a great divine Being off somewhere, who started the universe and then just let it go. He has become by His own choice, and by our acceptance of Him, our personal Friend, our Heavenly Father. This must have been the attitude of the song writer when he wrote, “My Heavenly Father watches over me”—a personal God who is concerned about our well-being.

God is more than just a word. God is more than just a term to be studied. God is more than just an explanation for the existence of all things. God is a personal Friend, a Friend who wishes to comfort us when we are in sorrow, One who wants to give us strength when we are weak. He is one who cares for us when it seems no one else does; One who loved us when we were unlovely. He is the One who took our sin and sorrow. How much He must have cared!

What I am concerned about most in this writing is the manner in which some well-meaning Christian people use the name of God. Some use His wonderful name almost as slang. I am convinced that His name should not be used as slang. Slang within itself, especially in its lower forms, does not sound very good, but it is more intolerable when the name of God is brought in. The name of God is a divine name as God is a divine Being. If we are not careful and on our guard, we may allow sacred things, such as the church, prayer, the Bible, and divine names, to become commonplace. When these divinely given things,

or the divine Being himself, become commonplace it takes something away from our worship.

Let us keep first things first by using the name of God in proper places and at proper times. We have little room to find fault with other folk around us who do not show proper courtesy toward God when we misuse His name ourselves. May our souls be filled with His presence, and His praises ever be on our lips. Let us remember when we utter the name of God it should be descriptive of praise to Him. When we learn to speak and think of Him in all His love, glory, and majesty then we begin to get the most out of worship. We have a personal God and a personal Friend, and we can sing with Frances Jane Van Alstyne:

*God of our strength, enthroned above,  
The source of life, the fount of love;  
Oh, let devotion's sacred flame  
Our souls awake to praise Thy name.  
God of our strength, we wait on Thee,  
Our sure defense forever be.*

## THE CORRIDOR OF SIN

By Dolores S. Douglas\*

**S**IN is like a corridor! Its walls are high and cold and heartless. The empty ceiling echoes the cries of the lost souls wandering beneath it. The corridor is overflowing with the countless number who search the shadows; yet each one is alone in doubt and despair.

There are rooms along the corridor that beckon to the weary travelers, and entice them in for a season. In one room, the “bottle” reigns supreme, its freely flowing poison available to all who are athirst. They saturate themselves with the liquid, and stagger from the room, into the darkness of the corridor.

The next room is loud with the clicking wheels of fortune, that seem to tick away each minute of the wasted, sin-torn lives. They spin the glittering wheel, gambling their all for a thrill—a thrill that may satisfy their hungering souls. They too stumble away in defeat, to join the endless maze of traffic in the winding corridor.

From room to room they wander, in search of something to bring peace to their souls. The chill of the walls makes them shiver; the air is filled with the stench of sin. They falter beneath their burden of sin and their hearts within them cry.

But, thank God! This is a corridor! There is a way in, and a way out. God hears the humble plea of the sinner, and shines forth a beacon of light into the shadows of the corridor. The sinner lifts his head hopefully, and stumbles into the brightness of God's glory. There he falls, in repentance, at the Saviour's feet. Yes, praise the Lord! There is a light, a way out of that corridor of sin.

\*Pastor, Linton, Indiana

\*St. Petersburg, Florida

# Filled with His Fullness

By E. W. Lawrence\*

(Ephesians 5:18)

THE THEME of Paul's Ephesian letter is the blessedness and responsibility of being a member of the body of Christ. On these members of His body He bestows His grace, and through them desires to manifest His mission of worldwide redemption. Paul calls them, in effect, to realize their privileges and responsibilities in Christ.

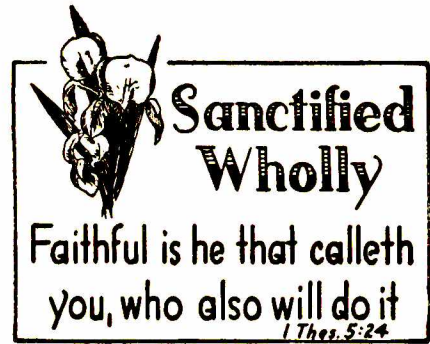
The gospel of the grace of God had revealed to these believers the mystery of heaven—Christ indwelling His blood-bought people (see Eph. 3:17 and Col. 1:26-27). They were exhorted to be faithful to that indwelling Saviour, and to manifest the family likeness ("Be ye holy; for I am holy") in practical, everyday living. And all this should be true of every child of God, whether in Paul's day or our own; whether in Britain, America, or Ephesus.

In Ephesians, chapter two, Paul gives a word picture of what those believers had been *before conversion*: "dead in sins . . . far off . . . without Christ . . . aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." He then follows with a description of *what they had become through the grace of God*: "You hath he quickened . . . and made nigh by the blood of Christ." Then in chapter five Paul records *what they were called to attain unto*: the fullness of the Spirit (verse 18); "Be filled with the Spirit." He embraces the past, present, and future.

"Be not drunk with wine." Here the Spirit's fullness is taught by way of contrast. This also helps us to understand the pregnant phrase, *Be drunk* (or be filled) with the Spirit. In that ancient world drunkenness was regarded as an act of worship to the pagan god Bacchus. But Christianity was to be entirely separated from such worldliness.

"Be not drunk with wine, wherein is excess" (R.V. "riot"). The Greek word translated here as "excess" also occurs in Luke 15, where it says that the prodigal wasted his substance in "riotous living."

What are the marks of a man who is *respectably drunk*, that is, if such an expression can be used? He is gay, jolly, hearty, jocular, exhilarated, genial, exuberant, and "hail fellow well met." The Greeks used the word *euphoria* to express this "jolly-good-fellow" spirit, and the Greek word implies an immense sense of well-being. The true *euphoria* is shown in a puppy that turns over and over on the ground for the mere joy of being alive; in the lambs gamboling in the fields; in a colt galloping along beside its mother; and in children who skip, dance, and run because they can't keep



still. This is the true *euphoria*, and is, we believe, the inheritance of all the Spirit-filled, for old age creeps on far too speedily with so many of the redeemed.

Alcohol, however, gives a false *euphoria*. It bucks a man up, makes him for a short space of time a "jolly good fellow," but it is a sham. Its reaction is sharp, bitter, and decidedly unpleasant, as many an unfortunate wife has found out.

The crowd thought Peter and the other disciples were drunk on the Day of Pentecost. Peter said in effect, "If you put it like that, we can't do much about it, but it is not with wine that we are drunk: we are drunk with the Spirit of the living God." With them there was no bitter reaction, as with the adherents of King Alcohol.

"*Be filled with the Spirit.*" First the truth taught by contrast, now by similarity. In contrast to the false *euphoria* that does not last, the fullness of the Holy Spirit is a continuous process in the believer's life, that develops out of the initial crisis—and it is a crisis, as distinct as that of regeneration—of the baptism of the Holy Spirit. In his little book *Simple Talks on the Holy Spirit*, Dr. D. H. Dolman says that we are to be *baptized* with the Spirit, this being a crisis in the life; we are to be *kept full* of the Spirit, a process in the life; we are to be *refilled*, time and time again, as occasion demands. Early-day teachers of the English Keswick Convention movement used to speak of "*one baptism, many fillings.*"

The Holy Spirit is a Person, as real and as distinct as Christ himself. It is actually Christ who indwells the believer's heart in the person of His Spirit. "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive . . . ye know him; for he dwelleth with you [in the person of the Lord Jesus], and shall be in you [in the person of the Holy Ghost]."

Learn to distinguish between *the fullness of the Spirit* and *the birth of the Spirit*. The second we experience at conversion (the new birth). In John 20:27, Jesus "breathed on" His disciples, and they "received" the Holy Spirit. This happens when a sinner is born again of God. But on the Day of Pentecost, they—the same disciples—were *baptized* and *filled to overflowing* with the Spirit. Baptized, kept full, continually refilled—this is the divine order and program.

\*London, England



There is a very beautiful picture in Judges 6:34; "The Spirit of the Lord came upon Gideon." The Spirit clothes himself with sanctified humanity. The same thought is expressed in Luke 24:49, where the Lord Jesus said to His own, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." In the believer the Holy Spirit finds a body; in the Holy Spirit the believer finds power and all that is necessary to live the victorious life.

There is a mighty Egyptian obelisk in front of St. Peter's, in Rome. While it was being erected there was danger lest the ropes would snap. "Drench the ropes with water," said a sailor. It was done. The fiber lost its brittleness and the obelisk was erected in safety. When "drenched with the Holy Spirit" the moral fiber of our lives will be strengthened ("with might by his Spirit in the inner man").

When filled with God's Spirit, the believer has not only *power over sin* but also *purity of heart*. "I will put my spirit within you," says the Word of God, "and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land" (Ezek. 36:27-28). Power and purity go side by side in the Pentecostal anointing. Pentecost is for purity as well as for power. This is how Peter described it all in Acts 15:8-9. "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, . . . purifying their hearts by faith." But whereas the Day of Pentecost brought them the crisis of the Spirit's fullness, the life of the Spirit enabled them continually to live victoriously, for "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

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## "WANTED IN THIRTEEN STATES"

She was wanted in thirteen states for forgery. The police network in Florida had been alerted and was on the lookout for her. I did not know this when I asked to share the seat with her on a Greyhound bus while traveling on a Sunday-school tour. She was attractive, well dressed, and refined (in appearance). Not knowing how to approach the subject, I finally found the opportunity. Upon my telling her about our wonderful Saviour, she confessed she had known better days. She would not come to the point and accept the Lord Jesus. My prayer was in vain, seemingly. To my astonishment the police boarded our bus and apprehended her. There were two things to be thankful for: first, I was not embarrassed for being in her presence; second, I did my best to win her to the Lord Jesus. God's Word will not return unto Him void. It may mean her salvation. She will have years to think it over while serving her time, as she was wanted in thirteen states!—AUBREY PONCE, *Pastor*, Central Church, Jacksonville, Fla.



He is able even  
to subdue all things  
unto Himself

PHILIPPIANS 3:21

## Through Which Glass Are You Looking?

By Violet W. Chatfield\*

PAT and Mike had discussed the opportunities to be found in America and it was decided that Pat was to go over and get a job and then write to Mike if he found that things were as fine as they had heard. A few months later, Pat wrote: "Ah, Mike, but ye must be comin' over. I've found the most wonderful job in the world. We be buildin' a great building and all I have to do is carry the bricks and mortar up three ladders and the guy up there does all the work!"

Some time ago, Marian Anderson came to our city to sing and all we could afford were back balcony seats. Although the sound system brought us her magnificent voice in full glory, all we could actually see was a tiny figure on a faraway stage. Suddenly I overheard our neighbors commenting on the singer's unusual beauty and lovely gown. The difference? They were looking through opera glasses, which brought the entire scene clearly to them, and they could appreciate Miss Anderson's personality and voice as a glorious whole.

Just as Pat with his mental glasses saw his job as a small but vital link in the building of the great structure taking shape under the mason's hands, so we need to train our spiritual telescopic lenses on the mighty kingdom of God, which is a building; and our part will cease to be just a heavy load of bricks and mortar and become, though small, a vital and important part of the *great project*.

I have often set up my camera to photograph a beautiful scene which I am sure will sell as a magazine illustration or calendar. When I try to compose the picture on my ground glass, I realize in despair that my ordinary lens has dwarfed my mountain to a hill, the town is a series of indistinct dots with the church a white blot in the center, and the foreground grass, stones, and brush are spoiling the entire view. But change that lens to a telephoto and, ah! the mountain becomes majestic, the town is a cluster of homes with a church spire standing tall among them, and the miserable foreground has disappeared entirely.

Too often, like Elijah, we sit in our cave and look out at the miserable brush and stones in our immediate view. We feel lonely, discouraged, ignorant, poor, and untalented. We have lost sight of God and our view is as circumscribed

\*Middlebury, Vermont

as mine is through my plain lens on a four-by-five-inch glass. What we need is to focus on the majestic plan of salvation through God's own telephoto. 'Tis then that the glorious truth bathes the scene in beauty and clarity. The cattle on a thousand hills are His; He has yet seven thousand in Israel and some even among those in Caesar's household; He has chosen the weak things to confound the mighty, and "this is the victory that overcometh the world, even our faith."

Through which glass are you looking?

## One Thing Have I Desired

By Raymond C. Kratzer\*

**T**HE OTHER night in our midweek service a dear old saint of God stood to testify of the saving, sanctifying, and keeping grace of God in her heart. The smile of heaven was on her face as she gave expression to the joy she felt within, and for the privilege that was hers in being able to come to prayer meeting that night. In her remarks she told how disappointed she was the previous Sunday night in being prevented from coming to church by the people with whom she lived, because they thought two services on Sunday was just too much for a woman of her age and state of health. In her own words she said: "I felt so bad because they would not let me come last Sunday that I cried half the night. I'm so glad they let me come tonight."

I thought of many other people, as I heard her testimony, whose attitude was one of disappointment because another service time had rolled around and duty was calling them to the house of God. It was with leaden feet and a reluctant spirit that they forced themselves to go. There were unshed tears of sorrow in their countenances because they knew that people expected them to be present, and they secretly wished that they could absent themselves more often and yet not suffer a reproach in so doing.

Not so with this old saint! You see, she had walked with the Master across scores of years, and she had found that His smile of approval always could be found when she followed Him to the house of prayer. Many times her wearied body found a miraculous strengthening in the Shekinah from heaven which she found with God's people. She had learned that the scriptural injunction, "not forsaking the assembling of ourselves together," was not only a command to be obeyed but was a privilege to be enjoyed.

I think she knew what the Psalmist meant when he said, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple" (Ps. 27:4).

## I Will Make Today God's Day

By Leslie E. Dunkin\*

**W**HAT child is there who has not thrilled over hearing the Bible record of God's creation read to him? How many adults are there who have not had a similar thrill when reading or rereading this brief, vivid record? No doubt, you have looked with awed reverence up to God as the Creator. Did you know that you can be, in fact should be, a co-creator with God and for Him?

The first five words of the Bible record of the creation suggest a guiding key for your creative work. They state briefly, "In the beginning God created . . ." The final summary in Gen. 1:31 states, "And God saw every thing that he had made, and, behold, it was very good." When you do your creative work, you need to do it so well that you can look upon it afterward and declare that it was very good.

The words of the poet call attention to one of your creative opportunities

*Each morning comes*

*The way you take it:*

*The day becomes*

*The kind you make it.*

The morning is yours from the way you take it, and the whole day becomes the kind that you will see fit to create for yourself and others.

When the morning light opens my eyes, I promise that I will make today God's day. This is not in the special sense that each Sunday is the Lord's day. Rather, I mean that I will create a day today that will honor God in everything I think, say, and do.

I will make this a day of *gratitude*. Upon waking, my first thought will be to thank God for the experiences of the previous day. Although I may not realize it fully now, yet I have faith in God to know that all of these experiences are for my own benefit in honoring Him. With this thought of gratitude, I breathe a prayer that God will guide me in the day ahead in my wisest use of yesterday's experiences.

Before I start activities, I thank God for the experiences and situations that will be mine in the day ahead. I know that these will appear to give me added opportunities to honor God from the way I meet them. So with this "Thank You!" prayer thought is my humble desire for God's guidance and help through every hour of the new day.

I am determined as I start today to take advantage of every opportunity to express by words and actions my gratitude to God for what He has done and will do. I will share with others what God has blessed me with and I will help others in His name. I will make today a "Thank You!" day to God.

I will make this a day of *love*. I remember that God is love, also that God so loved that He gave

\*Pastor, First Church, Nampa, Idaho

\*South Bend, Indiana

His best—His only begotten Son—and that Christ loved so much that He gave up His life on the cross. This will be an added "Thank You!" to God and Christ when I make or create this day of mine one of love.

I will love God and Christ, for all that they have done for and given to me. I will love the members of my family and home. I will love those for whom I work or who work for me. I will have love for all the people I meet along the way. I will love even those who find it difficult to love me. With love back of all my works and actions, I know my entire life will be honoring God today. With this fine love ever present, I know I cannot go far wrong in what I may say or do.

I will make this a day of joy. With gratitude and love in my life, I shall have a steady supply of deep, inner joy. This will not be dependent upon outer situations. I will be happy because of Christ's presence within. I will look upon myself as a messenger of joy to everybody whom I may contact during the day. A pleasant look warmed by a friendly smile will be ready for everybody. My eyes will sparkle with an eternal joy. Even my words and actions will bear a warmth of Christian friendship.

I will strive to bring real joy to those who do not seem to have it now. I will have understanding sympathy for those who are passing beneath any temporary cloud, directing their attention

through faith to God's sunshine that can shine through the thickest clouds.

I will make this a day of *peace*, to honor the Prince of Peace. I will be at peace with God and Christ. I will be at peace with myself. I will free myself from any guilty or condemning conscience. I will be at peace with the members of my home and family. I will be at peace with everybody. More than that, I will help others to be at peace with everybody, ever ready to show that peace with God is the key to peace with others. I will project Christian peace in every way possible throughout the day, knowing that personal prayers for this can reach out to the uttermost part of the world.

I will make this a day of *heroic living for God*. My gratitude, love, joy, and peace will provide a foundation and a background for Christian bravery when the need and opportunity call for it. I will remember how Christ lived fearlessly, and even died that way. I will be honest in my work today and in all my relationships with others, for this is fearless Christian living. I will be pure in all my thought, words, and actions, free from selfishness, jealousy, and other impurities.

I will make today God's day, striving always toward that perfection which is always His and will be mine as far as I reproduce Him in my life. When today closes, I can look back on it and declare it was very good, for I have tried my best to make it God's day.

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## THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for July 5: God's Righteousness Revealed

Scripture: Romans 1—3 (Printed, Rom. 1:8-17; 2:1-2; 3:21-22)

**GOLDEN TEXT:** *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth* (Rom. 1:16).

See that little chap playing on the sand-lots of Tarsus? He struts like a peacock; he brags about his family, his home, his own accomplishments. And what's more, he could pretty well prove his claims—for Saul had grounds for pride of self. He did have a wonderful lineage; his family was one of the best in Tarsus; he was smarter than the average boy he knew; and his pattern of life was far above the common run of his companions in that gay but wicked seaport of Tarsus. Sure thing, Saul was proud, and he strutted like a stuffed pigeon among his fellows.

Then Saul heard an inner voice that would not leave, a voice that bothered him till he could not sleep, that pricked his spirit till it knew no rest. He could not concentrate any

longer, not even on the delectable task of killing Christians. Something was wrong with Saul and he knew it. This old pride of Judaism and family could not heal this new and stinging hurt. So when the light of God flashed before him on the road to Damascus, Paul grasped for this new Prince of Peace. He surrendered unconditionally and signed the armistice papers right in the dust of the highway. From that time on Paul was never heard to boast about His background or achievements; but he boasted about Jesus with nearly every breath he drew. Pride of self was gone, but pride of Calvary and Christ burst forth in extravagant abundance.

Rom. 1:16 is the most famous statement that Paul ever made picturing his pride in Christ's gospel. It is an unhesitating, sweeping claim that knows no tinge of fear or failure. God's grace can do anything for anybody anywhere—if the person will but meet God's conditions. This is Paul's proud language to the folk at

Rome even before he had visited their city or knew their conditions. It seems to have been the custom of the time to couch strong statements in the negative sense; so instead of saying, "I am proud of the gospel," Paul said, "I am not ashamed of the gospel." But it meant to him as much as any strong affirmation we could word in positive language. Without hesitation he bluntly declared, "It is the power of God unto salvation to every one that believeth." We would all heartily agree.

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There is a name authors write of, singers sing of, orators speak of; that name is Jesus Christ. Seasonal changes of thought or criticism cannot break the power of His name. Elements of time and material things cannot cause His downfall, for He stands ready as the Bridge across which the burdened, sorrowing heart may cross the flood-swollen world of sin and reach the safety of the heavenly shore.—J. D. WADLEY, JR.

## Coronation Day!

**T**ODAY was Coronation Day for Queen Elizabeth. I heard some of the proceedings over the radio, and read about them in the newspapers. Strange, indeed, was the person who was not moved by it. Although many miles away from the actual happenings, I was thrilled every time I thought about it, or heard or read about it. Seldom in the history of the world has there been a ceremony with more pomp and glory. The exercises were solemn, stately, and dignified—moving slowly but augustly. They symbolized one of the greatest events of all time. I was especially touched by the ever-present religious character of the ceremony; in fact, as someone has well said, it was a religious ceremony. Certainly that was the case. God was recognized reverently all the way through.

I was stirred by the pledges of loyalty on the part of the subjects of Queen Elizabeth, and also by her expressed determination to serve her people unselfishly and to the very best of her ability. After all, life cannot be carried on without loyalty. We should be loyal to our leaders and to our God. From the depths of my heart I can join with all the subjects of the British Empire in wishing and praying for the very best for Queen Elizabeth. May her reign be honored of God in a special way, and may she rule her people in such a manner as to lead them on to the highest and noblest that God can bestow.

## The Coronation Blessing

**A**S I THINK of the coronation of Queen Elizabeth I am reminded of the coronation blessing, the blessing of entire sanctification. My right to make this spiritual application and call entire sanctification the coronation blessing is based on the great benediction found in Rev. 1:5-6. It reads thus: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." Through the sanctifying blessing we are made kings and priests unto our God. No longer is there just one king, as we had in the early days of the history of God's people in the Old Testament; and no longer is there just one high priest, such as we had under the Old Testament ceremonies and ritualism. Now the veil of the temple has been rent in twain, from the top to the bottom, and the lowliest Christian can enter into the holy of holies and become a high priest unto God, as well as a king. By this second blessing we are made kings and priests unto God; we are crowned with this high and holy character. Truly, entire sanctification is the coronation blessing. These words about being kings and priests were repeated more than once in the coronation ceremony. In a spiritual sense, then, entire sanctification brings to us the corona-

## EDITORIALS

tion blessing, and crowns our lives with holiness within.

Entire sanctification may also be looked upon as the coronation blessing because it is the special preparation for the second coming of Jesus, which is to be one of the great crowning days for the saints. I want to be at the Marriage Supper of the Lamb. And one of the things that especially prepare me for being there, or for the Second Coming, is cleansing from all sin. There are many texts in the Bible which teach this; one of the best is found in Ephesians: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (5:25-27). And again in First Thessalonians 5:23-24, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." Besides, the whole epistle of First Thessalonians is a treatise on holiness as something which fits us for the Second Coming. One of the great crowning days for you and me is going to be the glorious privilege of participating in the Marriage Supper of the Lamb, and the wedding garment which especially equips us for that day is holiness.

Another proof I have for the fact that entire sanctification is the coronation blessing is given in Second Timothy 4:6-8, where Paul, as he stands on the brink of martyrdom, declares: "I am now ready to be offered, . . . I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." The crown of righteousness is to be given by the righteous Judge to Paul on that day, and to all who love the Master's appearing. The great Apostle was looking forward to the coronation day, and he realized that it was not only for him, but for all those who through holiness of heart had been made ready for the Second Coming; yea, were longing for it. The second blessing is the coronation blessing.

My Christian friend, if you have not yet received your coronation blessing, this is the day to get it. Stop right now, put everything on the altar, send the wires of faith up, and God will answer by fire. You will receive, not your coronation, but your coronation blessing, the blessing which will prepare you for your coronation.

# Stephen S. White

## THE CORONATION

### Of the Lamb of God

**T**HE CLIMAX of all coronations will be the coronation of the Lamb of God—the Lamb who taketh away the sin of the world, the Lamb that was slain before the foundation of the world, the Son of Man and Son of God, my lovely Christ, who gave His all for me. He gave up heaven and its glory and came down here and endured the insults of men for me. He was humiliated and spit upon by sinners on this earth, but this same Christ is going to have His coronation day. Many have failed to bow before and confess Him here, and crown Him Lord of Lords and King of Kings, but all will have to bow to Him there and crown Him King of Kings and Lord of Lords.

**I**N PHILIPPIANS we have these words: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought

it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In verses five to eight we have the story of Jesus' humiliation very briefly told: His sojourn on earth, and the suffering that He endured here. Then, in verses nine through eleven, we have the story of His exaltation, His coronation, His crowning, when all men will have to pay homage to Him. Oh, yes, my Lord, the Man of Sorrows, had His day of trial and suffering when He drank the cup to its bitter dregs, when He trod the wine-press alone. But His day of honor and coronation is coming, when all men will recognize His place in the universe; and what a place that will be! Never in all eternity will anyone be honored as He will be honored. Never before, or never again, will anyone be crowned as He will be crowned, exalted as He will be exalted.

**S**EE THIS picture in Bible language itself, as you read with me, in the fifth chapter of Revelation: "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with

seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands: saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

Here in this fifth chapter of Revelation we have the story of Jesus' redemptive work: how He opened the book and did that which no other person in the universe could have done; and how, because of that, God is going to see to it that His name is exalted above every name, and that He is crowned King of Kings and Lord of Lords. He'll have all the glory that He has had in the past, with something added—a glory so supreme that we can't participate in it, but can only stand back and behold it.

I close this brief study of the coronation of our Lord, the Son of Man and the Son of God, with the words of the great coronation hymn:

*All hail the pow'r of Jesus' name!*

*Let angels prostrate fall;*

*Bring forth the royal diadem,*

*And crown Him Lord of all.*

*Ye seed of Israel's chosen race,  
Ye ransomed from the fall;*

Hail Him who saves you by His grace,  
And crown Him Lord of all.

Let ev'ry kindred, ev'ry tribe,  
On this terrestrial ball  
To Him all majesty ascribe,  
And crown Him Lord of all.

Oh, that with yonder sacred throng  
We at His feet may fall;  
We'll join the everlasting song,  
And crown Him Lord of all.

Amen! and Amen!

## The Young People's Society

L. J. Du Bois, Secretary

DEAR NAZARENE YOUNG PEOPLE:

I imagine that a lot of the agencies of the church wish that they could thank each of you personally for the things which you do to promote the causes in which the church is interested. This is certainly true of the American Bible Society, which is greatly in your debt for the splendid things which you have done in raising funds for the expansion of the Kingdom through the distribution of the Word of God.

The gifts which you raised last year

assisted in the distribution at home and abroad in 1952, a total of 13,369,-030 Scriptures. Along with the gifts of others:

They made possible in that same year the distribution of a total of 1,284,090 volumes in Korea, which is a wonderful achievement, almost unbelievable, under present war conditions.

They made possible the distribution of 43,500 embossed volumes and Talking Book records for the blind in 1952, which has exceeded any previous year.

They made it possible for us to

supply 904,753 Scripture volumes to our armed forces.

They made this possible also: "Every hour of every day 1,800 copies of the Scriptures have been delivered where they are desperately needed. These are in English, Korean, Spanish, German, Russian, Greek, Japanese, Chinese, and 150 other languages and dialects."

You have had a magnificent part in this program of giving God's Word to the nations of the world in their many languages and dialects. We thank you very much for your help in gifts and prayers.

Yours sincerely,

FRANK H. MANN.

General Secretary

## Home Missions and Evangelism

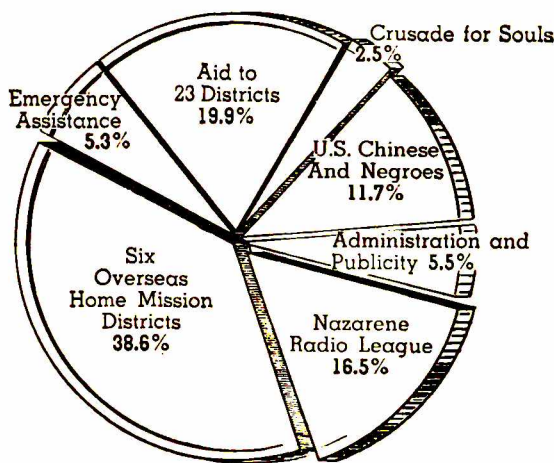
Roy F. Smee, Secretary

The General Home Missions Dollar

THIS description of the distribution of the home missions part of the General Budget is reprinted from the *Nazarene Pastor* by special request. The budgets for the operation of the General Church are set by the General Board each January for the following fiscal year (May 1 to April 30). The budgets for all of the departments except missions are known as "fixed items." After these have been cared for each month, the balance of General Budget receipts is

divided, 80 per cent for foreign missions and 20 per cent for home missions. The diagram shows the many things the 20 per cent for home missions must provide for.

It is difficult to visualize how much is represented by these figures in terms of percentages only. Perhaps a few of the many items included in the budget will help to make it more understandable. It will help with pastors' salaries in South Africa (this field is not yet five years old),



send "Showers of Blessing" around the world by short wave, enter another island in Hawaii, sponsor Crusade for Souls "grass roots" conferences, provide for the opening of work in the Canal Zone, finance a home-mission campaign in the British Isles, help with our first church building in New Zealand (see below), open a new Chinese mission in California, help to train young people for the ministry in Australia, buy a lot in another town in Alaska, pay a teacher's salary at Nazarene Bible Institute

(training school for our colored young people), bring home a pastor from overseas if necessary on account of health, assist in the home missions budget of our smaller districts, pay a general superintendent's fare to an overseas assembly, and meet any unforeseen emergency. The great worldwide evangelistic program of the Church of the Nazarene is worthy of our very best support.

### Our First Church In New Zealand

We have just received word from New Zealand that our first church in this country was organized on May 24 with eighteen charter members, representing eight families in addition to the Griffiths. There may be several more before the charter is closed. This church is in the chief city of Auckland, where Rev. and Mrs. R. E. Griffith have been located for eight months. They had spent about a year traveling throughout the country making contacts before their visit back in the United States at the time of the General Assembly.

These first New Zealand Nazarenes represent a wonderful victory for the cause of holiness in this land. They will face opposition and need our prayers. May the work go forward in the days ahead.

This church was organized in the Griffiths' home which we are purchasing in Auckland. In the meantime, the excavation has now been completed for the erection of our first church building on the adjoining lot.

Brother Griffith is doing much of the work himself.

The Dominion of New Zealand is part of the British Empire, composed of two main islands located about fifteen hundred miles east of southern Australia. The north island, although the smaller of the two, has the majority of the population. Auckland is

on this island. The climate is mild and few homes have central heating. Like the British, the people are used to this inconvenience in winter, although Americans would feel uncomfortable. The seasons are reversed in New Zealand, since it is in the Southern Hemisphere and therefore known as "down under" (thinking of the

world as a globe with the North Pole at the "top"). The people are descendants of the British settlers and the majority are members of the Church of England. There is a very small group of the original inhabitants of the islands, known as Maoris. The country is very beautiful, with many forests and some mountain ranges.

# FOREIGN MISSIONS

## Remiss Rehfeldt, Secretary

Innumerable sacrifices are made by those who, following the call of the Master, leave home and friends to serve Him in distant lands. But there is none greater than that of being denied the comfort and consolation of being in the presence of loved ones when they are gathered to their eternal reward. Within one week two of our faithful warriors have been called upon to make that sacrifice while a third, though present in the homeland, experienced also the sadness of a loved one's passing.

Mrs. F. W. Schultz, mother of Lorraine Schultz, missionary at Pigg's Peak, Swaziland, Africa, passed away May 24, 1953.

Mrs. Frank L. Drake, mother of Lois Drake, furloughed missionary of Pigg's Peak, Swaziland, Africa, passed away May 31, 1953.

Mrs. J. N. Robert, mother of Mrs. Harold Hampton, missionary in San Juan, Puerto Rico, passed away May 31, 1953.

Nazarenes everywhere will unite in prayer for these bereaved fellow laborers, praying that God will sustain and comfort them. May He grant us who remain a clearer vision of our task and a greater diligence and faithfulness as we pursue our Master's business.

REMISS REHFELDT

### A Revival Needed

God has been very precious and the burden for our district grows day by day. God has started a great work and it must continue. He wants to give us a revival to cleanse the church. He wants to reach out to every village and is longing to say to thousands of sin-sick souls, "Thy faith hath made thee whole." The night cometh, the time is short, the price will be great, but it is possible through His precious blood. We need more than ever to hold up the hands of our Indian brethren in prayer. The enemy is

strong and is trying with all his strength to defeat the cause of Christ. We must not fail God, for He is depending on us. I do praise God for the cleansing power in the blood of Christ. It is wonderful to know that the Blood flows constantly for me.—P. JEAN DARLING, *India*.

### PROGRESS

I cannot tell you how happy I am to be back in Chamelco. I arrived in time to help with the correction of the galley proof of *Acts in Kekchi*. We expect the printed copies before long on the field.

Our Bible school building is practically roofed. Windows and doors are finished. The room divisions are now being made. School begins again in June.

Our annual Indian Conference, usually held in May, has been changed to August this year to allow for the finishing of the Chamelco chapel. The new facade is halfway up.—BETTY SEDAT, *Central America*.

### Preaching Christ

During these first weeks and months many interesting things have happened around us and to us. We are thankful to the church for the privilege of working in this land to which we know God has led us. The very day we stepped on Japanese soil, we had the assurance that God was with us in this new and important step in our lives. Since that day, we have heard new sounds, tasted new foods, seen odd things, observed new customs—now they don't seem queer and odd. But one thing that we can't get used to is the heathenism in a civilized land. Small images are set in a niche along the roadside. Offerings of rice and flowers are put there to gain the favor of an old, ugly piece of stone.

New Year's Eve Brother Bennett and I went to the Shimakitazawa church for the service. You will remember this is the "Miracle Church," one of the five churches in Tokyo that was left standing after the war. At this service, as we wrote our resolutions, I asked the Lord to help me to be a soul winner even though I

could not speak very much of the language.

Last Saturday night Merrill was gone to Sendai to speak to a gospel hour. I was eating in the kitchen with Yaeko San, our helper, and she brought up the subject of certain people being Christians. I asked her if she wanted to be a Christian and she said she would. Then the devil said, "Ha, that's a fine one—just what words will you use now?" But she supplied her own answer, in a measure, and I prayed silently that the Lord would continue to deal with her. The next morning after a sermon on "Being Filled with the Spirit" she stood up when the invitation was given for those who did not know Christ and who wanted to become Christians. We were so happy and I know she is. Last night we had to leave her home with Philip, who has a cold and was very sleepy. During the service, of which I could understand but a few words, I had a service of rejoicing in my own heart. My part in leading a soul to Christ was so small, but it was a beginning.—MRS. MERRIL BENNETT, *Japan*.

### "God Is Our Help . . ."

About six weeks ago we began a new experiment. We have a number of young people attending the Mantilla church, so decided to send them out in couples on Sunday afternoon to hold Sunday schools in the homes that are open to us. Some are held under trees or on porches. This plan is working fine. The young people like it, and we are reaching a large number of children that never go to Sunday school.

I am feeling fine again, for which we are so grateful to the Lord. It is only through prayer that my right leg was not paralyzed. I did not realize that I was injuring the nerve in continuing to walk with the nerve pinched as it was. Even for a number of days after the operation, the doctor thought that paralysis would set in. We owe a debt of gratitude to all of our loyal Nazarenes who have prayed for us. I know that I am not worthy of the many blessings that have been showered upon me. The desire of my heart is to give my life in a greater measure to the winning of souls to the Saviour here in Cuba.—GRACE PRESCOTT, *Cuba*.

# THE QUESTION BOX

Conducted by Stephen S. White

*Q. Is it proper for a local Church of the Nazarene to accept gifts derived from gambling and the sale of liquor? Since our "Manual" and our code of ethics are against gambling in any and every form, is it not outright compromise to accept benefits from gambling?*

A. These two questions deal essentially with the same problem although they come from different sources. First, we should remember that statements which come through the regular news channels of our country are often not exact in details. I have long since learned that reporters put out the news in as sensational a form as possible even if they sometimes have to deliberately or carelessly misstate the facts involved. Second, we must be slow to criticize any individual or church in connection with this problem. This matter as to where our money comes from is often much more complex than we realize. I fear that some bad money has entered into the support of almost every church. However, in the third place, I cannot see how I, as a pastor of a church, could deliberately and knowingly accept money which had been made through gambling or the selling of liquor—especially from a person who seemed to be making no move toward God, in other words, if he appeared to be satisfied with what he was doing and manifested no intention of making any change. This is a general principle and by giving it I am not passing judgment upon any particular case.

*Q. What is the difference between soul and spirit? This question arose in connection with a study of I Thess. 5:23.*

A. This is a difficult question. Nevertheless, I shall do my best to give some idea of the distinction between soul and spirit as used in the Bible and Christian theology. The body is the outer man, and over against it there is the inner man. The inner, or immaterial, part of man is called soul when it is thought of in relation to the body, while it is called spirit when it is thought of in relation to God and spiritual realities. The soul is used in connection with both man and the animal in the Bible, but seldom—if ever—in relation to God. On the other hand, spirit is used of both God and man, but not of the animal. I might say, then, that the soul describes the inner man with special emphasis upon its physical appetites, or nature, while spirit describes the inner man with

special emphasis upon its spiritual, or Godlike, nature—the fact that man was created in the image of God. This upholds the view that man is essentially a twofold rather than a threefold being; that is, he is body and soul or spirit, and not body, soul, and spirit. This does not exclude the fact that man is functionally body, soul, and spirit. Thus man is made up of only two entities—body, or outer man, a physical entity, and the inner entity, or man, which is soul when it functions in certain directions and spirit when it functions in others. Man is not made up of three distinct entities—body, soul, and spirit. Soul and spirit represent a difference in direction, or emphasis, but not in fundamental character, or nature.

*Q. Can we be filled with the Holy Ghost, lose it, and then get filled again?*

A. Yes. The Christian who has been filled with the Holy Spirit is less likely to backslide, but he can still fall from grace and be lost. No one can get to the place in this life where he cannot backslide. We are always on probation as long as we are in this present existence. John Wesley first taught that the sanctified wholly could not backslide, but he definitely stated later that he had changed his mind. As he studied his

Bible more and had more experience with those who had been sanctified wholly, he came to the conclusion that he was wrong in holding that the second blessing placed a man beyond backsliding. This is no reflection on the grace of God but on the weakness of man. Salvation is a co-operative affair, and God has no means whereby He can prevent good men from breaking down and finally being lost if they so choose.

*Q. In Psalms 109, David prays for the destruction of his enemies, especially in verses six to ten, but also all through the chapter. Are we not supposed to pray for those who persecute us?*

A. We must remember that the people in the Old Testament did not have the light we have. God had to deal with them according to their light. Even the most conservative Bible scholars now believe in some form of progressive revelation in the Bible. Christ and the New Testament give us the highest standard. This does not mean that God has changed, but it does indicate that man had to go through a long process of training before God could give him the fullest and highest light. The full light of God's truth teaches us to love and pray for those who persecute us, but the writer of the Psalms had not reached that place in his understanding of the truth of God. His doctrine was "An eye for an eye, and a tooth for a tooth" (Matt. 5:38), but Jesus rejects this standard (Matt. 5:39).

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## NEWS OF THE CHURCHES

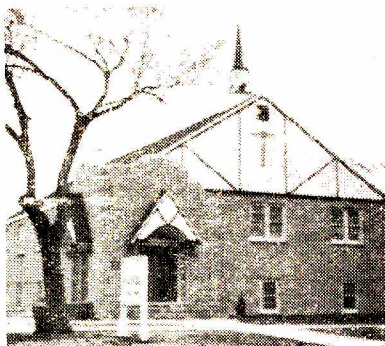
Mansfield, Ohio—First Church recently closed a very profitable revival with Rev. D. E. Patrone as the evangelist. Brother Patrone carries a passion for souls, and his music and messages were blessed of God. During the revival we were able to reach some members of four new families, and we had several fine altar services. The revival spirit lingers with us as we have had fine altar services on both Sundays since the close of the meeting. We praise God for the victories won.—Warren Rood, Pastor.

Rev. Doris V. Hendrick writes from Bad Axe, Michigan: "After three and one-half years we bid farewell to our church here. When Husband and I came we seemed to face insurmountable difficulties. There was a small church which had been closed because of unfortunate circumstances; the building needed painting inside and out, the basement was partly filled with water, and there was \$3,000.00 in mortgage and back interest. One Sunday morning the offering was five cents. But God helped us. We paid

back bills, tiled the basement floor, built classrooms in the basement, painted the church, brought the people in, and God saved their souls. We organized a church, paid the old mortgage, and put on a new one along with a nine-room parsonage and the placing of three church signs. I have resigned to answer God's call to the evangelistic field. Now the pastor's salary is \$30.00 per week, the mortgage on all property is less than \$4,000.00 and paid three months in advance, while the rent from an upstairs apartment lacks only five dollars per month of making the monthly mortgage payment. We leave a very blessed people. Husband has been touched by God and relieved of an incurable disease which specialists could do nothing for; and I have been relieved of four growths which X rays prove I had. He is a wonderful God, and we give Him all the glory. My slate is filling up for my evangelistic work, but I still have some open dates. God has blessed the use of color film, materials, and experiences from Palestine and fourteen other countries in our services. Write me, 336 North Street, Bad Axe, Michigan."



## Stafford, Kansas



Stafford Courier Photo

On August 6, 1944, Dr. O. J. Finch, then district superintendent, organized this church, with 14 charter members. This followed a successful evangelistic campaign conducted by Rev. and Mrs. Raymond Hurn and Miss Mildred Jones. A lodge hall was used as a place of worship in the beginning. After much work, prayer, sacrifice, and tears on the part of pastor and people, and the help of the Lord, a basement church was built and the first service held in it on September 19, 1945. Rev. Leon Jennings served as pastor from 1944 to 1948. On May 3 of this year we dedicated the beautiful brick church pictured here. Rev. C. B. Dickerman served as pastor from 1948 to 1951, at which time Rev. Amos Williams came to us. We all unite in thanking Nazarenes and friends of the community for their labor, prayers, money, and donations of equipment which made this new place of worship possible. Dr. S. T.

Ludwig was the special speaker for the dedication service, and Rev. Ray Hance, our fine district superintendent,

brought the Sunday evening message, climaxing a great day in the history of Stafford church. We greatly appreciate our pastor and his contagious optimism and untiring zeal during these two years; he is deeply spiritual, with a heart of passion for the needs of humanity. The church now has a membership of 51, with a Sunday school of around 100, and the church property is valued at \$50,000.00, with a debt of only \$7,300.00. Every department of the work has gone forward, under good leadership—the Sunday school, the missionary society, the N.Y.P.S. and the Junior work. Outstanding features in the new building include two new furnaces, a baptistry, nursery, two auditoriums, pastor's study, and P.A. system for the nursery and downstairs auditorium. A new Hammond organ, chimes, and P.A. system were all gifts from Dr. J. G. Tretbar, of Stafford.—Reporter.

Iowa Falls, Iowa—On May 3 we closed a revival with Rev. R. E. Hodgson as the evangelist. He is a forceful preacher, and expounds the truths of holiness in a way that both young and old can understand. The presence of God was manifest in the services. Brother Howard Smith of Des Moines had charge of the music and special singing.—A. G. Edwards, Pastor.

Evangelist Fred Thomas writes: "Due to having received two cancellations because of two pastors changing, I have two open dates in August, immediately after the Central Ohio District Camp in Columbus, Ohio, where I am engaged July 17 to 26. If interested in a date in August, write me at my home address, 2201 Morehouse Avenue, Elkhart, Indiana."

Pastor J. R. Spittal reports from Vancouver, B.C., Canada: "God recently gave the Grandview Church the most gracious revival since the church was opened nine years ago. The Lord mightily used as the special workers Mr. Ellis Hummel, a businessman, and Song Evangelist Bly Jackson. Many new people were attracted to the services by the strong, sane, scriptural preaching. The church was well filled for every service, and the altars were lined night after night with seekers; many young people of the church became established in their experiences. Brother Jackson sang in the Spirit and brought the glory down on the services. Finances came easily, and four people were added to the church membership. The Sunday school had a record attendance of 160 on Easter, with a weekly average of 100 for the year. Mrs. Spittal and I have served here for three and one-half years, and have accepted the call for another year. We have a fine group of loyal Nazarenes; 7 of our young people attended Bible school the past winter—I believe this is a record for a church of only 66 members. Weekly and monthly services are held in various old people's homes, and this work has

been blessed of God. After twenty-nine years in the ministry of the church we are enjoying wonderful times of blessing from God."

Rev. Carmon G. Sloan, evangelist and singer, writes: "For several months I have been out of the field due to illness, but am now much improved and ready to resume my slate. Have some open dates for the fall and the next spring; will carry the full program, if desired, or will accept calls as singer or evangelist. Write me, 844 Rose Drive, Louisville 13, Kentucky."

Point Pleasant, West Virginia—Coming here two years ago, we found a group of people who were interested in building a new church. Three corner lots were purchased, in a new part of town, for \$2,550.00. The lots are 50 x 125 feet, and are now clear of debt. We then completed plans for the first unit of our building, and we are now worshipping in it. It is a cinder-block building with brick veneering, has a beautiful auditorium and six Sunday-school rooms. The building is 34 x 74 feet, has plastered walls and celotex ceiling, and is equipped with indirect lighting. The building is well financed with payments that can be met by the local congregation. The building was completed, with the entire cost being only \$9,600.00; the pastor acted as contractor, and many hours of labor were donated by the local folks. Building and lots are valued at \$18,000.00, and we feel it is a modern miracle that we were able to complete it for such a small amount. The building was dedicated last January 18 by Dr. E. C. Oney, district superintendent, with the building filled to capacity. A wonderful spirit was manifest and, amidst singing and praises to God, Dr. Oney raised \$2,700.00 in cash and pledges to apply on the debt. Surely God has helped and blessed in this project, as there was only \$600.00 in the building fund when we came as pastor. Also, we appreciate the wonderful help and co-

operation of our district superintendent. During these two years we have had good meetings with Rev. Ira Fowler, Evangelist Naomi Meadows and Eleanor Reasoner, Rev. Russell Bowman, and a recent revival with Evangelist Maurice Finger and wife. Also, the pastor conducted a two-week meeting. In the recall meeting in March the pastor was given a unanimous call for his third year here. Ten new members have been received since the first of the year, when we moved into the new building. We thank God for His blessings and the splendid co-operation of our people in making all these gains possible.—C. F. Beckett, Pastor.

Dayton, Kentucky—In April our church had a two-week revival with Rev. E. C. Tarvin as evangelist, and Mrs. Ethel Ward and Mrs. Joy Dean Robinson as special singers. There was good attendance at all the services, and God's presence was manifest with us. Rev. Walter Smith is our pastor. We give God praise for His help and blessings.—Mrs. Ruth King, Secretary.

Evangelist E. M. Glover writes: "The Lord gave me some good meetings during the winter and spring, and I have seen both old and young folks seeking God and praying through for regeneration and entire sanctification. I have some open time and would be glad to slate it with any of our good pastors and people. Write me, Route 1, % T. R. Fowler, Coffeyville, Kansas."

El Dorado, Arkansas—It is with deep regret that the members of First Church accept the resignation of our pastors, Rev. and Mrs. Carl Prentice, Sr., as they leave us to enter the evangelistic field. They have done a wonderful work in First Church in El Dorado. Brother Prentice preaches the old-fashioned gospel, and Sister Prentice is a wonderful preacher, also an excellent children's worker. We pray God's blessings to continue with them.—Mrs. Bessie Culpepper, Secretary.

Rev. Joseph F. Bailey writes: "After three years as pastor of our church in Greensboro, Pennsylvania, I have resigned to re-enter the field as full-time evangelist. My wife travels with me as singer, musician, and children's worker. The Lord has seen fit to shower His blessings upon our efforts in this phase of the work. Write me, Uledi, Pennsylvania."

Youngstown, Ohio—First Church recently had a very profitable and fruitful revival campaign under the ministry of Evangelist Edward R. Ferguson and Professor Paul Qualls as song evangelist. From the beginning God's blessings were upon the services, and night after night souls sought and found definite help from God at the altar of prayer. Of special significance were the many visitors in the services each night and the new contacts made for the church. The assembly year just closed was the best in the history of the church. God gave more souls at the altar, better attendance in the morning worship and evening evangelistic services, and the greatest financial year. We give God all the praise.—Edward S. Barton, Pastor.

Rev. Mrs. L. B. Smith reports from the church in Newport News, Virginia: "We came here ten years ago, starting in a private home with seven members—only a few people in the entire city ever had heard anything of the Church of the Nazarene. We thank God for His blessings upon us. We now have church property valued at \$20,000.00, entirely free from debt, located on a nice corner lot, and a nice sum of money in a building fund to begin work on the main sanctuary. There are three soldier camps within a few miles of the city, namely, Fort Eustis, Langley Air Force Base, and Fort Monroe. We try to contact the Nazarene boys located here, and many have worshiped with us for a short time and helped to lift the load with their money. We appreciate them and their help. If you have friends in any of these camps, write us, 314 54th Street, Newport News, Virginia."

Evangelist Lowell L. Yeatts reports: "God gave me a very wonderful Youth Week revival with Pastor Arthur Beard and the Summer Center, Michigan, church. At our Southside Church in Mishawaka, Indiana, with Pastor E. R. Shults, many souls found the Lord in pardon and heart purity. At Modoc, Indiana, the Lord gave a very unusual revival; it was not planned ahead, but the Lord was with us from the beginning, giving forty seekers praying through to victory. I am enjoying the work of evangelism and feel I am in the center of God's will for me. I have some open time in the fall and will be glad to go anywhere. I am slated to be in Nova Scotia in February of 1954, and have these dates open, January 5 to 17 and January 19 to 31, which I'd like to slate in the Eastern states en route to Canada. Write me, 325 W. Sixth Street, Peru, Indiana."

Pastor Robert W. Sheppard reports from Fairbanks, Alaska: "Since coming to this church last July 10 we have been privileged to see wonderful and consistent progress made in every aspect of the work. We have a strong church, with able lay leadership, and the people have a vision. Much credit is due the church's founder and constant inspiration, Dr. R. G. Fitz. We carried out the first real Nazarene summer camp in Alaska for our boys and girls and young people during last August. Also, had a fine daily vacation Bible school. We had a wonderful fall revival with Rev. Norman R. Oke as the evangelist; also, he taught a very helpful Christian Service Training class while with us. We have promoted the Crusade for Souls Now through our visitation program and as a result have seen a continual winter growth in attendance in spite of sub-zero temperatures. At present we are running 75 per cent ahead of a year ago in attendance. Our people are aggressive and active, and have plans now for a new branch Sunday school in the Totem Park subdivision, adjacent to the University of Alaska, four miles from the heart of downtown Fairbanks. We have purchased a building and moved it to our good property in Totem Park. Our per capita giving for the past year was \$284.00; for general interests we gave \$3,251.00, and for all purposes \$25,967.00. Dr. E. O. Chalfant was at his unique best in a recent thirteen-day campaign in this city. His dynamic and practical preaching of holiness produced excellent results. There was definite seeking and finding on the part of the people, and the entire church was helped and lifted. Dr. Hardy C. Powers' vision and labor for the Church of the Nazarene in Alaska is being vindicated in these days. As God supplies the needs, we look forward to other branch Sunday schools in communities now almost entirely unchurched."

Evangelist J. C. Henson reports: "On a recent, two-month trip to the Northwest District, my first meeting was at Kennewick, Washington, with Pastor L. G. Bridgewater. A revival broke and interest increased until they asked me to continue another week. This was a great meeting, because of the revival spirit, the number of souls praying through at the altar, and also because of the spirit of optimism created towards the building of a new church. They were really crowded out in their old building. They had purchased some lots in a new location, but needed quite a bit more finance. One Nazarene had offered to give \$10,000.00 if the rest of the church would match it; the offer was accepted, and we took an offering of \$23,000.00—this one brother gave another thousand. In all, the church gave more than \$60,000.00 to start their new building. At Arlington, Oregon, I had a few days with Pastor McKay and his good people, then on to Spokane Valley Church with Pastor Gene Hoskinson. This is a new church and they had just gotten into their educational

building. A good revival spirit was on, and a number of souls prayed through to God. Both attendance and interest were good in the meeting with Pastor Sorweide and Spokane Bethel Church. At Sandpoint, Idaho, the young pastor, Brother Borden, is getting the job done, and we had good attendance and interest throughout the meeting, with several praying through at the altar. My last engagement on the Northwest District was at Sunnyside, Washington, with Pastor Kellum. Here also the congregation are worshipping in their new educational building. A good revival spirit was on, and ten were at the altar on the closing Sunday night. At this writing I am in a week's convention with Pastor Hester in Guymon, Oklahoma; attendance and interest increasing each night. This is my fifty-seventh year in the ministry, and I am asking the Lord to give me ten more to preach second-blessing holiness and stewardship."

St. Marys, Ohio—Our church has been wonderfully blessed of the Lord in one of the best years of its history. Under the fine leadership of Rev. Robert L. Ellis and his good wife we have made progress in all departments. Our Sunday school is gaining steadily with an average of 120 for this year to date, against an average of 101 for last year. Sunday evening services are well attended, with an average of 75 to 125. A good spirit prevails, and many services are crowned with seekers at the altar of prayer. On January 11, we had a great service, dedicating our beautiful new church to God. Dr. W. E. Albea, our good district superintendent, brought a wonderful message and the church was inspired to new heights in the Lord. We have had three good revivals this year. We recently closed a wonderful meeting with Revs. J. H. and Maggie Crawford as the evangelists. Many souls prayed through to definite victory and a substantial love offering was given to the Ellises. Easter Sunday was a great day, with 11 new members joining the church. The church gave Rev. Ellis a three-year recall, and under his spiritual guidance we look forward to more prosperous years. Our people are plain, old-fashioned Nazarenes, who love God and one another.—Thelma Krauss, Secretary.

Kenneth J. Harris, singer and chalk artist, writes: "During part of the year it was impossible for me to devote full time to the evangelistic work. However, I am available immediately to begin full-time work in the field, singing, leading song services, and also drawing chalk pictures. These past few months have been joyous times of working in many of our churches here on the Northeastern Indiana District. I started in the evangelistic work twelve years ago, and have had wonderful fellowship with our pastors across the nation, and great joy in seeing many souls find God at an altar of prayer. If you desire my type of ministry, write me, 432½ Frederick St., Huntington, Indiana."

## Cornerstone Laying, Nazarene Theological Seminary



Photo by Paul M. Unterkircher

Reading left to right, in the picture: S. T. Ludwig, Mendell Taylor, L. T. Corlett, Robert L. Sawyer (back), L. J. Du Bois, Ralph Earle, Russell V. DeLong, Stephen S. White, Delbert R. Gish, Roy E. Swim, and James McGraw.

The cornerstone of the Nazarene Theological Seminary Building, Kansas City, Missouri, was laid on Commencement Day, Tuesday, May 19, 1953. This marked an epoch in the progress of the institution. President Corlett presided and Dr. J. E. Aycock, chairman of the Board; Dr. M. Lunn, treasurer of the Board; Dr. S. T. Ludwig, general secretary of the church; Dean Russell V. DeLong; Paul Helm, student body president; and Chaplain Drell Allen, president of the Alumni Association, assisted in the service. Each one placed an article of value

in the box which was enclosed in the cornerstone. The picture is of the Seminary faculty, with President Corlett, grouped around the cornerstone after it had been laid.

There is renewed interest in raising the money for the building, yet there is about \$70,000.00 needed to complete the \$300,000.00 allocation made to districts and churches three years ago. Each district should make a special effort to pay its allotment in full as soon as possible, so that the money will come in to pay cash as the building is completed. Each pastor should

check to see if his Seminary building allotment is paid in full.

The furniture for the building will cost about \$25,000.00. This will be secured by personal donations or by voluntary offerings by interested groups of churches. If any are interested they should write to President Corlett for details.

The administration solicits an interest in the prayers of all the readers of the HERALD that the building will be completed for the opening of school in the fall and that the money will come in to complete the building and to pay for the furniture.

Princeton, Indiana—Our church is moving forward in the eight weeks' climb, Easter to Pentecost; our present Sunday-school average (May 12) is 438 for the six weeks, and for the last three months the average stands at 413. We came to Princeton last October, and at that time the average for the new assembly year was 280. We began a visitation evangelism crusade, and it has increased our attendance better than 75 per cent. Best of all, there have been only about two Sundays during this time when we haven't had

seekers and happy finders at our altars. We praise God for the wonderful outpouring of His Spirit upon us here. Since coming, we have been able to raise more than ten thousand dollars on the debt on the church property; even now we are pressed with the need of more Sunday-school rooms. We anticipate the construction of an annex that will give us ten more classrooms. We have a wonderful group of people; they have given us a three-year recall, also a substantial raise in salary. Good harmony pre-

vails. We appreciate our fine district superintendent, Rev. Leo C. Davis, and the brethren here.—Roy M. Vaughn, Pastor.

Grand Rapids, Minnesota—We came here as pastor in December of 1951, and since then God has blessed and we have seen good progress in all departments of the church. The old Sunday-school record of 169 has been broken twice; 186 on Easter of 1952, and 170 on Easter of 1953. We are now in a contest to break the monthly

average record of 134. We have had three wonderful revivals with Evangelist C. F. Byers and wife, Rev. and Mrs. B. D. Lemaster, and Evangelist Chester D. Plummer and wife. On Mother's Day we had one of the best days in the church's history: 167 in Sunday school, record attendance in morning worship, and 8 seekers at the altar with 9 members added to the church in the closing day of our spring revival. Also, there were 23 persons in Sunday school who never had attended before. Since our coming here our church membership has shown an increase of 50 per cent. We thank God for this wonderful people.—John T. Sapp, Pastor.

Pastor T. C. Riddle writes from Caro, Michigan: "We came to the Ellington Church on January 1 of 1952, and found a fine people with a beautiful little country church and parsonage. This is one of the oldest churches in Michigan. Since coming we have received twenty members into the church, and the Sunday school has increased 12 per cent. Also, the Sunday school has bought a new 56-passenger bus, that was priced at \$6,000.00 (we received a discount). The church has purchased new hymnals, and a new rug for the platform and front of the church. The church pays \$70.00 per week, besides giving love offerings

to the pastor. We had a very fine revival, without a barren altar, with Rev. W. M. Williams, pastor at Ann Arbor. The N.Y.P.S. has helped the church in many things purchased. God has given altar services in our regular services, and we have all our budgets paid in full three months before the assembly. We are co-operating with our neighboring churches in a vacation Bible school. We have about fifty Juniors in their meeting each Sunday; the N.F.M.S. is a seven-point society; and during the winter the church bought a new oil furnace for the parsonage. Our membership is now eighty-five. We have had a radio broadcast from WMPS (Lapeer) for six years."

Evangelist Bertha Pults reports: "God has been good to me as for the last ten years I have been actively engaged in pushing the battle in the field of evangelism. My recent meetings have been on the Washington-Philadelphia District. I had a fine meeting at Harrington, Delaware, with Pastor George Whetstone; he and his wife are doing good work and are well loved by their people. At Royersford, Pennsylvania, we found Pastor R. E. Zollin-hoffer and people in the process of building a beautiful Sunday-school annex. Their present building is inadequate to house their Sunday school of two hundred. The building program did

not hinder the revival, but seemed to add interest and enthusiasm. We continued longer than scheduled, which time proved very profitable. God gave glorious victories, with some new members for the church. I praise God for the privilege of preaching holiness; I love the Church of the Nazarene and all it stands for."

### Commencement Season Nazarene Theological Seminary

The eighth year of operation for Nazarene Theological Seminary was climaxed with an outstanding commencement season, beginning with the baccalaureate service, Sunday afternoon, May 17, and concluding with the commencement exercises, Tuesday night, May 19. The high light of the baccalaureate service was the unusual message delivered by Dr. Lewis T. Corlett. He presented a dynamic challenge to the graduating class as he unfolded to them the suggestive subject, "Life's Possibilities."

The next important event was the service in which the winner of the Mabe's Sermon Award preached the message which was judged by the faculty to be the outstanding sermon presented by seniors in the contest. The person named for this honor by the faculty was Clayton Bailey. The title of his message was "The Danger of Spiritual Hangfires." He presented this sermon on Sunday night, May 17, to a crowded auditorium at Kansas City First Church. The response to the message was thrilling beyond description, as about twenty-five earnest seekers answered the call to prayer at the close of the message.

On Monday night, May 18, another eventful occasion which added excitement to the commencement season was the All-Seminary Banquet, held in the palatial banquet room of the Muehlebach Hotel. The theme of the banquet was "Such as I Have." Both the toastmaster, Roy Bevan, and the special speaker, Dr. J. Russell Gardner, pointed up the theme in unforgettable ways. The 360 persons who were permitted to attend this function were enthusiastic in their praise of the enjoyable features of this event.

The last major activity of this period of concentrated inspiration was the commencement service on Tuesday, May 19. The special speaker on this occasion was Dr. Leonard Spangenberg, vice-president of the Roger Babson Statistical Organization. He presented his subject, "Morning in Our Churches," in a dramatic and fascinating manner.

The forty-six graduating seniors, who received diplomas and were hooded with B.D. regalia, together with the hundreds of persons who participated in one or more of these activities, sensed that the Lord was pouring out His richest blessings upon Nazarene Theological Seminary. With the assurance of this divine favor, the forward look is saturated with optimism and the outlook indicates wonderful days ahead for this educational institution of the church.

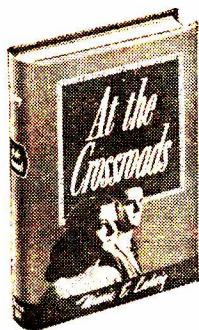
MENDELL TAYLOR, Reporter

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**Idaho-Oregon District Assembly**

The forty-first annual assembly of the Idaho-Oregon District convened in the College Church in Nampa, Idaho, with Rev. Eugene Stowe as the host pastor and Dr. Hugh Benner as the presiding officer.

Dr. Benner presided with efficiency, and his congenial, helpful spirit made a lasting contribution to the district. Dr. Benner's messages were Spirit-anointed, forceful, and practical.

The district reported gains in every department, and the giving reached an all-time high. Outstanding were the Sunday-school gains, and the giving to general purposes of more than \$55,000.00.

Rev. I. F. Younger presented a wonderful report, and was re-elected as district superintendent, receiving 241 of 242 votes cast.

The Idaho-Oregon District is on the move under God's blessing and guidance.

REPORTER

**Los Angeles District Assembly**

The forty-seventh annual assembly of the Los Angeles District was held May 26 and 27, at Bresee Church, Pasadena, with Dr. Hardy C. Powers as the presiding officer.

Host pastor, Rev. George Taylorson, reports there were well over one thousand in attendance, of whom 254 were elected delegates.

Following his report on Wednesday morning, May 27, Superintendent W. Shelburne Brown was re-elected with a nearly unanimous vote. Growth of the district was reflected in his analysis of the year's activities. Sunday-school average attendance increased

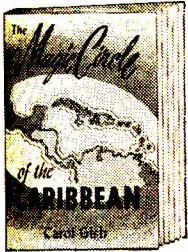
from 7,637 to 9,100; church membership increased, with a net gain of 247, bringing the district total to 6,623. Total giving to general interests increased \$4,359.00, bringing the amount to \$89,743.00; while total for all purposes increased \$23,395.00, making the grand total \$891,090.00. Per capita giving was \$135.00.

Wm. A. WELCH, Reporter

**Minnesota N.Y.P.S. Convention**

The general theme, "By My Spirit, Stand," became a reality during the past year in Minnesota. The thirteenth Minnesota N.Y.P.S. convention was held on May 22 at Litchfield. The Minnesota young people have stood boldly on the local, district, and general front during the past year. Also, God's presence has been felt throughout the year, with the

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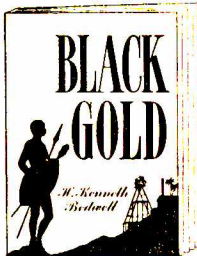
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By Carol Gish. A history of the mission fields to be studied during the next year—Haiti, British Honduras, Cuba, Puerto Rico, Barbados, Trinidad, British Guiana, Mexico—along with an up-to-the-minute report, presented in a most interesting and graphic manner. Several maps and charts aid in giving a clearer understanding of this missionary study. \$1.00

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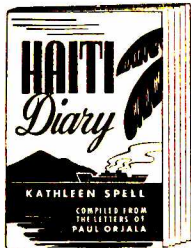
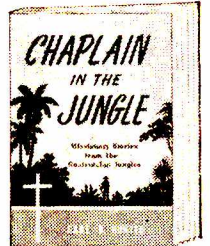
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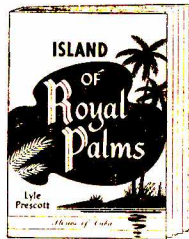
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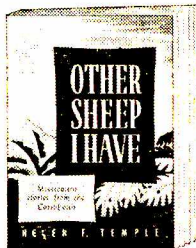


**ISLAND OF ROYAL PALMS**

By Lyle Prescott. A thrilling account of how the work of Nazarene missions in Cuba has reached and changed many, many lives. 75c

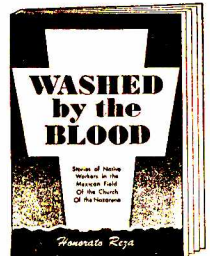
**OTHER SHEEP I HAVE**

By Helen Temple. Sixteen authentic stories and incidents from many of our mission fields, gathered through personal contact and correspondence. \$1.00



**WASHED BY THE BLOOD**

By Honorato Reza. Numerous incidents of how God has used native workers in spreading the message of holiness throughout the four Mexican districts. 75c



**AT WORK FOR A CHRISTIAN WORLD**

By Axchie A. Bolith. This practical discussion of the challenge, problems, and opportunities of world missions will give its readers a greater incentive to support missions. 75c

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climax of a good year at our convention.

Rev. Geren C. Roberts gave the keynote address and threw out a terrific challenge. Rev. Owen Burke was elected president for another year.

The business sessions and religious services were handled with efficiency by Brother Burke and our beloved district superintendent, Rev. Arthur C. Morgan. The music and reading contests were a success, with a great interest shown, as proved by a record attendance at the evening session of the convention.

We have experienced one of the best years, spiritually and financially. For all, we thank God. Minnesota marches on trusting God.

JOHN T. SAPP, Reporter

### Canada Central District Assembly

The Canada Central (formerly Ontario) District concluded its eighteenth assembly on May 15, with a united and progressive spirit prevailing throughout. Dr. G. B. Williamson presided with ease and unction. The spiritual tide is high and is rising.

Rev. T. E. Martin was given an almost unanimous vote for district superintendent for the fourth time. The district officers were all re-elected: Mrs. Florence Woods as N.F.M.S. president, with two men on the district council; Rev. C. J. Muxworthy as chairman of the district church school board; Rev. Roy Hall as district N.Y.P.S. president; Rev. J. A. Crites as district secretary; and Rev. R. F. Woods as district treasurer.

Rev. William Eckel and Toronto St. Clair Church were able hosts for the assembly.

Considerable gains were shown during the past year. Hamilton Mountain View reported for the first time with thirty church members, and more than one hundred in Sunday school. A new work not yet organized is holding regular services at Brampton; the pastor, Rev. J. G. Anstey, was ordained at this assembly. Meetings have started at Kingston, near the new St. Lawrence Waterways project, and there are promising openings at St. Catherines, near Niagara, and several other places.

The district center at Cedardale Camp has been greatly improved to an estimated value of \$100,000.00, and is recommended as the location for the assembly in June of next year. Camp meeting and boys' camp and girls' camp are held ten days each during July and the first part of August; with the young people's camp over Labor Day week end.

H. V. MUXWORTHY, Reporter

### Vacation Bible School Workshop

The fifth annual vacation Bible school workshop under the sponsorship of Olivet College Church of the Nazarene was held at Olivet Nazarene College April 29. This workshop, under the direction and supervision of Mrs. Boneita Marquart, was conducted at the conclusion of a sixteen-week course designed to train vacation Bible school directors and church school workers. Exhibits, demonstrations, and instruction in vacation Bible school work were conducted by the members of the training class.

The theme of the workshop corresponded with the subject matter of the Nazarene vacation Bible school manual for this year. The theme was "The History of the Church Through the Ages." The workshop was well attended with over five hundred visiting participants from across the Olivet College educational zone. The entire administration building of the college was made available to the class for this workshop. Panel discussions on organization, administration, and teaching methods as well as on vacation Bible school work for the various age levels were conducted under the chairmanship of Mrs. Marquart and members of the faculty of Olivet Nazarene College. Exhibits of all kinds of handwork activities and model room arrangements were shown, demonstrations of Nazarene vacation Bible school materials, and a display of materials by the Nazarene Publishing House representative were also part of the program.

One significant factor which characterized this whole workshop was the opportunity afforded those in attendance to participate in the workshop and to learn by doing as well as seeing and hearing.

This workshop, as in other years, has proved to be a great venture on this educational zone. This is evidenced in the fact that a total of 549 vacation Bible schools with an enrollment of 39,638 pupils were held on the Olivet College zone last year. This workshop has notably benefited both the college and the constituency of this great zone by affording lay members and ministerial students insights into the value and possibilities of vacation Bible school work.

JOHN H. COTNER, Reporter

## DOWN MELODY LANE

*With Haldor Lillenas*

If you have ever heard the name Haldor Lillenas—and who has not?—you will want to read this book.

It is an autobiography of Dr. Lillenas, starting with his birth in Norway and trip to the United States. Continuing down Melody Lane, the reader will live the experiences of the pioneer days, learn what a new song writer goes through to get his first composition published, and see how the saving power of Christ changes a life into a vessel of blessing.

The concluding portion is a fascinating account of Dr. Lillenas' trip through Norway.

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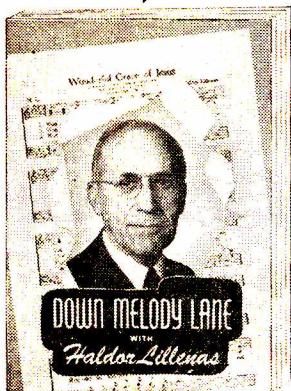
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## DEATHS

REV. CARRIE ELIZABETH SLOAN was born in Princeton, Indiana, September 20, 1878, the daughter of Dr. W. F. Kell and Martha Kell. She was married to J. Howard Sloan in 1913. Converted at the age of eleven, she was active as a young Christian in the work of the church, with a longing for a deep spiritual experience. She attended a holiness meeting in Kentucky, conducted by Rev. W. C. Wilson. (He later joined the Church of the Nazarene and was elected general superintendent in 1915.) This meeting was a turning point in her life, for she obtained the experience of entire sanctification, which experience she witnessed to and preached across the years. From then on, calls came for her to hold meetings and revivals, and these were accompanied by wonderful outpourings of the Holy Spirit. On a visit to Chicago in 1907, she attended her first service in the Church of the Nazarene. She joined the First Church of the Nazarene in Chicago, and was active in the meeting of the East and West holiness churches in 1908 when the Pentecostal Church of the Nazarene was formed. She was instrumental in organizing many of the churches in the early days of the movement, and spent a long and fruitful ministry in the church.

During the last six weeks of her life she was in the home of her daughter, Mrs. Martha Jean Smith, of Columbus, Ohio. Although she suffered intensely during this time, she was kind to all and faced death without fear. She talked of heaven during those days until the glory of another world filled her room. On May 14, at 10:00 p.m., she quietly passed on to be with Jesus. She is survived by her husband, Dr. J. Howard Sloan; six children: Rev. William P. Sloan, of Kankakee, Ill.; J. Howard, Jr., of Detroit, Mich.; Richard P., of Columbus, Ohio; Mrs. Carlton Birchard, of Detroit; Miss Dorothy, of East Liverpool; and Mrs. Lester Smith, of Columbus, Ohio; also three sisters; Mrs. J. D. Tompkins, Mrs. Luther LeGier, and Mrs. Counts.

Funeral services were held in First Church of the Nazarene, Columbus, with the pastor, Rev. Miles A. Simmons, in charge, assisted by Dr. Harvey S. Galoway, district superintendent, Rev. E. B. Marsh, and Rev. E. K. Richey. Another service was held in First Church of the Nazarene at East Liverpool, where Dr. O. L. Benedum and Rev. C. L. Rodda assisted Rev. Miles A. Simmons. Interment was in the Riverview Cemetery of East Liverpool.

CHARLES ALBERT BURRIS, Sr., was born in Kentucky, December 21, 1875, and died at his home in Dexter, Missouri, May 3, 1953. He moved to Dexter in 1933. In 1896 he was united in marriage to Jettie May Bradley. To this union ten children were born, five preceding him in death. He is survived by his wife, and five children: Charles, Jr., Ernest F., Mrs. Grace Dry, Elmer, and John E. At an early age he united with the Dogwood Methodist Church near East Prairie, and later united with the Church of the Nazarene. Funeral service was held in the Church of the Nazarene in Dexter, with the pastor, Rev. G. M. Pace, officiating; interment was in the Dexter cemetery.

MRS. FLORENCE LAMETRESS WATERS died March 5, 1953. She was the daughter of the late Mr. and Mrs. Richard Green of Joelton, Tennessee. She was born and reared near Nashville, Tennessee. We shall miss her fine influence, her wise counsel, and sweet fellowship from our circle of friends. She was a faithful and devoted member of the Church of the Nazarene, having served as a teacher in the Sunday school, and was faithful in her attendance until her failing health kept her away. She was a song composer and poet—having composed several religious songs and poems that were later used by evangelists in their meetings. She was united in marriage to John Marion Waters April 5, 1924. The funeral was held in the First Church of the Nazarene with Rev. Homer Ritchie, Rev. W. J. Benson, and Rev. Carl Stuart officiating at the services. The service of tribute and recognition of her life will always be remembered. The remains were shipped to Joelton, Tennessee, for further services and interment in the Joelton cemetery.

MRS. BEULAH V. PATIN, age sixty-three, wife of Ivan K. Patin, of Uhrichville, Ohio, died unexpectedly at noon, on April 21, 1953, in the Twin City Hospital. She had been ill one week. Born in Dennison on February 8, 1890, she was the daughter of John W. and Ruth Bukey Oliver. She was a member of the Uhrichville Church of the Nazarene and a life resident of the Twin Cities. On February 22, 1941, she was married to I. K. Patin, who survives. Also surviving are one stepson, Robert; two stepdaughters: Mrs. Iona Esselstyn, of California; and Mrs. Margaret Esselstyn, a Nazarene missionary in Africa; one brother; and four sisters. Three brothers and one sister are deceased. Funeral services were held at the Uhrichville Church of the Nazarene, with Rev. L. L. Kollar officiating.

MRS. NANCY JAYNE (BROWN) LIVERMAN was born April 22, 1904, in Arkansas, and died March 26, 1953, in a hospital in Houston, Texas. Mrs. Liverman came to know the Lord when just a girl and joined the Church of the Nazarene. She was an outstanding Christian, a woman of great faith and prayer. She will be greatly missed by her church and loved ones. The funeral service was conducted in the Church of the Nazarene of Ballinger, Texas, where she had been a faithful member for several years. Officiating was her former pastor, Rev. J. Marvin Harrison, pastor of the First Church of the Nazarene of Brownwood, Texas, assisted by her pastor, Rev. Ivan Kounter, of Ballinger. She is survived by her husband, Ben Liverman, three stepdaughters, three brothers, and two sisters.

## ANNOUNCEMENTS

### RECOMMENDATIONS

Rev. W. F. Wiggs is entering the evangelistic field September 1. He is arranging his slate and can be reached at 1619 Harrison St., Batesville, Arkansas. Brother Wiggs is a strong preacher of the Word of God, and we heartily recommend him to anyone needing an evangelist.—W. H. Johnson, Superintendent of North Arkansas District.

I am glad to recommend Rev. Eddie Patzsch as a member in good standing in the Church of the Nazarene, and a commissioned evangelist from our district. He is a strong preacher, and one of America's finest gospel singers. Any church or camp will do well to slate him for either preacher or singer. Address him, 1747 Clark Ave., Wellsville, Ohio.—C. D. Taylor, Superintendent of Akron District.

BORN—to Mr. and Mrs. Philip Wesley Smith of Falls Church, Virginia, a daughter, Phyllis Ann, on June 4.

—to Rev. and Mrs. Ben Allee of Prineville, Oregon, twins, Donna Marie and Donald Lee, on April 30.

—to Rev. and Mrs. Troy J. Daggett of Wardell, Missouri, a daughter, Barbara Lynn, on May 7.

—to Mr. and Mrs. Wesley Lowe of Anchorage, Alaska, a daughter, Jackie Ann, on May 20.

—to Mr. and Mrs. Aaron J. Newberry of Bethany, Oklahoma, a son, John Richard, on April 5.

—to Mr. and Mrs. Theodore E. Cuningham of Albany, Oregon, a daughter, Melanie Ann, on March 22.

—to Mr. and Mrs. Herschel Greeno of Monrovia, California, a son, Gary Gordon, on June 2.

—to Rev. and Mrs. Ronald Featherston of Gary, Indiana, a son, Ronald Mark, on May 31.

—to Rev. and Mrs. Homer L. Clough of Sarcoux, Missouri, a son, Brent Maxey, on May 29.

—to Rev. and Mrs. Louis W. Cobb of Clarksville, Michigan, a daughter, Linda Kathleen, on May 25.

—to Mr. and Mrs. James A. Mansfield of Lynn, Massachusetts, a son, Daniel James, on May 19.

—to Rev. and Mrs. Charles Pittman of Onego, West Virginia, a daughter, Glenda Louise, on May 4.

### WEDDING BELLS

Miss Mary Lea Williams and Billy Pettyjohn, both of Wichita Falls, Texas, were united in marriage on May 22 at First Church of the Nazarene in Wichita Falls, with Rev. Buford Burgner, pastor, officiating.

Miss Barbara Callaway and Mr. Dennis Lewis were united in marriage on May 22, at the First Church of the Nazarene in Wichita Falls, Texas, with Rev. Wm. Cook, Methodist minister, officiating.

Miss Marilyn Jeanette Tracy and Mr. John Robert Cook, both of Oklahoma City, Oklahoma, were united in marriage on June 4, in Bethany, Oklahoma, with Rev. Susie Eagan Glover officiating, assisted by Rev. Wm. D. Darden.

SPECIAL PRAYER IS REQUESTED by a friend in Illinois that "my family may see the light on holiness," also for a much-desired adjustment with a friend:

by a brother in Idaho for two unspoken requests;  
by a lady in Kansas for her father and mother, in Missouri, who are getting old and unsaved, that God will get to their hearts before it is too late;  
by a friend in Michigan for an unsaved man who is seriously ill—he seems to be hungry for the Lord but unable to get hold of God, and is getting along in years;  
by a lady in Texas that a friend may get to God, also for herself—still enjoying the experience of holiness after many years.



CHAPLAIN Lyle Robinson writes from Korea: "A rest leave to Tokyo, Japan, in February gave me opportunity for nearly four days of fellowship with our missionaries, the Hellings, Bennetts, Davises, and Dr. Eckel; also the privilege of making personal acquaintance with our school and churches in Tokyo. The time for this visit was all too short, but it was a rich experience to say the least.

"The recovery from the losses occasioned by the recent war and the progress of our Nazarene work, both physically and spiritually, as I was able to observe it, is thrilling. The caliber and spirit and devotion of our Japanese Nazarenes are heartening. I had the privilege of speaking in a chapel service to the student body of Tokyo Nazarene Seminary with Rev. Oye, the dean, as my interpreter. The student body is not a large one, but it is a very worth-while group composed of some very fine young people who are in dead earnest in their consecration to the Lord and the work of the Kingdom.

"The one experience which I cherished the most out of this visit to Tokyo, however, may seem like a small thing to many. But to me it was a real privilege after over seven months away from home—that was the sharing with the missionary families in family worship in their homes each day of my visit. This was a real treat and a means of great blessing.

"One of the two recent professions of faith was a man who was brought to the chaplain at the close of a service with a platoon up on the line by one of our Nazarene soldiers. Pfc. Harold Carroll of Kewanee, Illinois. This personal work by one of our men is certainly heartening."

"When I read the HERALD OF HOLINESS it thrills my heart to see how the Church of the Nazarene is growing. It makes me know better why I am over here in Korea. May they not die in vain. May the Christians all over the world do their part. I pray that God will help me to do my part. Keep the presses for the HERALD OF HOLINESS rolling. It helps keep us up to date, and gives more strength to move on. I hope to be home this spring in time for camp-meeting time. *r m'ss them a lot.*"—PAUL R. KLEIN.

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June 24, 1953

After many unexpected and unavoidable delays, the Nazarene Hymnal, *Praise and Worship*, is now ready for delivery. All the embarrassment that has been suffered by the management of our Publishing House has been due to repeated postponement of the date of delivery of the plates essential to printing the hymnal. The scarcity of reliable platemakers together with the special care of our publishers to secure only the best workmanship has accentuated the difficulties encountered.

The Board of General Superintendents is taking this opportunity to commend the management of the Publishing House to the confidence of those whose orders have been so long deferred. We know that the best possible service under these inescapable circumstances has been rendered. Furthermore, we express our appreciation for the forbearance of those who have waited in patience for their orders to be filled. We sincerely hope that the long and enviable record of the Nazarene Publishing House for prompt and efficient service will not be overlooked. They now offer you this excellent product for immediate delivery.

### BOARD OF GENERAL SUPERINTENDENTS

#### District Assembly Information

**SOUTH DAKOTA**—Assembly, July 1 and 2, at the Church of the Nazarene, 209 W. Prospect Ave., Pierre, South Dakota. Entertaining pastor: Rev. Wesley W. Hoecle, 209 W. Prospect Ave., Pierre. Dr. D. I. Vanderpool presiding.

**NEW YORK**—Assembly, July 3 and 4, at the New York District Campgrounds, Groveville Park, Beacon, New York. Entertaining pastor: Rev. James L. Collom, 73 W. Center Street, Beacon. Dr. Hardy C. Powers presiding.

**WEST VIRGINIA**—Assembly, July 3 and 4, at the Nazarene Camp, Summersville, West Virginia. Entertaining pastor: Rev. Chester Acton, Persinger, West Virginia. Dr. Hugh C. Benner presiding.

**CANADA WEST**—Assembly, July 7 to 9, at the Church of the Nazarene, 4806 50th Street, Red Deer, Alberta, Canada. Entertaining pastor: Rev. D. George MacDonald, 4806 50th Street, Red Deer. Dr. Samuel Young presiding.

**COLORADO**—Assembly, July 8 and 9, at the District Campgrounds, 1755 Dover Street, Lakewood, Colorado. Entertaining pastor, Rev. Henry T. Lepard, Box 7672, Lakewood. Dr. G. B. Williamson presiding.

**ALABAMA**—Assembly, July 8 to 10, at the District Center, Millport, Alabama. Entertaining pastor, Rev. H. E. Benson, Route 1, Millport. Dr. Hugh C. Benner presiding.

**NORTHEASTERN INDIANA**—Assembly, July 8 to 10, at the Nazarene Campground, East 38th Street Extended, Marion, Indiana. Entertaining pastor, Rev. J. R. Shadowns, 1016 West 5th St., Marion. Dr. D. I. Vanderpool presiding.

**CENTRAL OHIO**—Assembly, July 14 to 17, at the Nazarene Campground, 2708 Morse Road, Columbus, Ohio. Entertaining pastor: Rev. Miles A. Simmons, 481 Arden Road, Columbus. Dr. G. B. Williamson presiding.

**MICHIGAN**—Assembly, July 15 and 16, at Nazarene Assembly Park, Indian Lake, Michigan. Entertaining pastor, Rev. Vernon L. Ward, Route 2, Vicksburg, Michigan. Dr. D. I. Vanderpool presiding.

**MARITIME**—Assembly, July 15 to 17, at the Church of the Nazarene, Oxford, Nova Scotia. Entertaining pastor, Rev. Malcolm Burgess, Box 252, Oxford, Nova Scotia. Dr. Hardy C. Powers presiding.

**MINNESOTA**—Assembly, July 22 and 23, at the Church of the Nazarene, 422 Ramsey Avenue North, Litchfield, Minnesota. Entertaining pastor, Rev. J. M. Anderson, Box 779, Litchfield. Dr. Hugh C. Benner presiding.

**PITTSBURGH**—Assembly, July 22 to 24, at the Pittsburgh District Campgrounds, Butler, Pennsylvania. Entertaining pastor, Rev. Paul R. O'Brien, 201½ Rear Fifth Avenue, Butler, Pennsylvania. Dr. Hardy C. Powers presiding.

**EASTERN MICHIGAN**—Assembly, July 22 to 24, at First Church of the Nazarene, 60 State Street, Pontiac, Michigan. Entertaining pastor, Rev. K. A. Hutchinson, 46 Norton St., Pontiac. Dr. Samuel Young presiding.

**EASTERN KENTUCKY**—Assembly, July 29 and 30, at First Church of the Nazarene, Bath Avenue at 22nd Street, Ashland, Kentucky. Entertaining pastor, Rev. L. B. Hicks, 1501 29th St., Ashland. Dr. G. B. Williamson presiding.

**NORTHWEST OKLAHOMA**—Assembly, July 29 to 31, at the College Church of the Nazarene, 119 Northwest Main, Bethany, Oklahoma. Entertaining pastor, Dr. E. S. Phillips, 309 N. College, Bethany. Dr. Hardy C. Powers presiding.

**SOUTHWEST INDIANA**—Assembly, July 29-31, In the Indiana University Auditorium, I.U. campus, Bloomington, Indiana. Entertaining pastor, Rev. Franklin Moore, 731 W. Howe St., Bloomington. Dr. D. I. Vanderpool presiding.

**WESTERN OHIO**—Assembly, July 29 to 31, at the District Center, R.F.D., St. Marys, Ohio. Entertaining pastor, Rev. Moody S. Johnson, 615 Hoving St., Celina, Ohio. Dr. Samuel Young presiding.

#### Nazarene Camp Meetings

July 9 to 19, Oregon Pacific District Camp, three miles south of Portland city limits on S.E. 82nd Avenue. Workers: Dr. D. Shelby Corlett and Rev. Sammy Sparks, evangelists; Rev. T. H. Stanley, prayer evangelist; Rev. and Mrs. H. H. Spencer, musicians; Rev. and Mrs. James Kratz, children's workers. For information and tent reservations, write Rev. Forrest Hill, Route 1, Box 425, Clackamas, Oregon. Rev. W. D. McGraw, Jr., District Superintendent.

July 10 to 18, Pleasant Ridge Nazarene Camp, on Route 76, between Harrisonville and Needmore, Pennsylvania. Rev. A. D. Holt, evangelist, and Bly

Jackson, singer. For information write Durkee Bard, Knobsville, Pennsylvania.

July 16 to 26, Idaho-Oregon District Camp, Camp Tabernacle, Nampa, Idaho. Workers: Dr. Stephen S. White, Rev. Gene Phillips, and Professor Ron Lush. For information write the district superintendent, Rev. I. F. Younger, Box 526, Nampa, Idaho.

July 27 to August 2, Suwannee River Camp Meeting, three miles north of White Springs, Florida, on U.S. Hi-way 41. Workers: Dr. G. B. Williamson, Rev. D. K. Wachtel, and Rev. R. N. Raycroft, evangelists; Professor Paul Qualls, singer. Rev. John L. Knight, district superintendent. For information, write Mrs. C. R. Moore, Box 1049, Lake Worth, Florida.

July 30 through August 9, Northern California District Annual Camp Meeting, at Beulah Park, Santa Cruz, California. Workers: Dr. T. W. Willingham, Dr. H. Orton Wiley, Rev. Nicholas A. Hull, evangelists; Rev. T. H. Stanley, people's meeting and prayer meetings; Rev. James Kratz, teen-age program; Ray Moore, music director; Mrs. Mary Parrott, vacation Bible school activities; Rev. Charles Higgins and Mrs. Virginia Alexander, pianists. Dr. George Coulter, district superintendent. For further information write to Beulah Park, 100 Beulah Park Drive, Route 4, Santa Cruz, California.

#### DIRECTORIES

##### GENERAL SUPERINTENDENTS

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

##### Assembly Schedule

New York	July 3-4
Maritime	July 15-17
Pittsburgh	July 22-24
Northwest Oklahoma	July 29-31
Illinois	August 5-7
Indianapolis	August 26-28
Kansas City	September 9-11
Southwest Oklahoma	September 16-18

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

##### Assembly Schedule

Colorado	July 8-9
Central Ohio	July 14-17
Eastern Kentucky	July 29-30
East Tennessee	August 5-7
Wisconsin	August 13-14
Tennessee	August 26-28
Louisiana	September 2-3
Georgia	Sept. 30—Oct. 1

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

##### Assembly Schedule

Canada West	July 8-10
Eastern Michigan	July 22-24
Western Ohio	July 29-31
Missouri	August 5-7
Northwest Indiana	August 12-14
Chicago Central	August 19-20
Mississippi	September 2-3
Southeast Oklahoma	September 23-24

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

##### Assembly Schedule

South Dakota	July 1-2
Northeastern Indiana	July 8-10
Michigan	July 15-16
Southwest Indiana	July 29-31
Kentucky	August 5-7
Virginia	August 12-13
Northwestern Illinois	August 19-20
Houston	August 26-28
South Arkansas	September 9-10
North Arkansas	September 16-17

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

##### Assembly Schedule

West Virginia	July 3-4
Alabama	July 8-10
Minnesota	July 22-23
Kansas	August 5-7
Iowa	August 12-14
Dallas	August 19-21
Northeast Oklahoma	September 16-17
North Carolina	September 23-24
South Carolina	Sept. 30—Oct. 1