

## Our Divine Redeemer

General Superintendent Benner

“He that hath seen me hath seen the Father.” In these simple words we find but one of many direct declarations by which Jesus Christ asserted His essential and unique deity. It is one of numerous crystal-clear statements of His complete unity with the Father. While the full character of this unity may be beyond our limited comprehension, thank God the truth of it can be known and felt in our minds and hearts, and the power of it can be realized in our lives.

Men of brilliant intellects, by all the means at their command, have tried to rob the Man of Galilee of His godhood. They have covered the whole realm of critical study and have run the gamut of skeptical reactions, from the foolish assertion that He never lived, to the more polite and insidious insistence of typical modernistic prat-

ings that He was divine in a limited and general sense.

But through it all, Jesus Christ, in His character, His teachings, His achievements, His reactions, and His abiding influence, has baffled His critics, put to confusion His enemies, and triumphed gloriously in the hearts and lives of those who have believed in Him and accepted Him as their divine Saviour, Lord, and King.

He is that “Rock of Ages” that shall not be moved. He was and is God, with all the attributes of God. To deny the essential, unique, and eternal deity of Jesus Christ is to deny God. “Whosoever denieth the Son, the same hath not the Father” (I John 2:23). We rejoice with Paul in the firm persuasion that “God was in Christ, reconciling the world unto himself.”

“Blessed are the pure in heart: for they shall see God” (Matt. 5:8).

## TELEGRAM

Compton, California—Southern California District in the midst (June 2) of a great assembly. Dr. G. B. Williamson presiding. Dr. R. J. Plumb's report enthusiastically received; he was re-elected as superintendent by a unanimous vote of 256; generous love offering given. There were 849 new members received; 770 by profession of faith. Southern California still marches on under God.—L. I. WEAVER, Reporter.

## NEWS IN BRIEF

Pastor Floyd W. Rowe sends word from Longview, Texas: "First Church had a veritable Pentecost break loose on Pentecost Sunday. Just closed revival that day such as we've never seen before; 150 converts, 28 joined the church. Evangelist Sammy Sparks and the Rushing Family were mightily used of God. There are greater days ahead for us here."

Pastor J. G. Wells sends word from Knoxville, Tennessee: "First Church just closed great revival campaign with Rev. R. V. Bridges of Oakridge. Some of the oldest members of the church declare it was the best in twenty years. First Church marches on!"

Mr. and Mrs. Wilbur W. Chapman, members of the Church of the Nazarene, Stoneham, Massachusetts, will celebrate their fiftieth wedding anniversary on Friday, July 1, at their home at 86 Spring St., Stoneham, Massachusetts. Their younger son, Rev. W. Emerson Chapman, is pastor of First Church of the Nazarene of Bedford, Indiana; their younger daughter, Mrs. Martha Payton, is organist of Church of the Nazarene of Chillicothe, Ohio; their older son, Ralph, is in business at home; and their older daughter, Ruth, is deceased. Open house will be observed, and friends may call between 6:00 and 8:00 p.m.

The Nazarene Theological Seminary reports that at the close of the day, Monday, June 6, they had received 3,409 envelopes, with a total of \$14,470.42 for the special Landscape Fund.

Pastor A. L. Dennis sends word from Austin, Texas: "Rev. I. L. Flynn, retired elder with almost fifty years of continuous service in the church, was admitted to hospital, June 3, with a severe heart condition. Request that entire church remember him in prayer. His mailing address is, 2217 Bentley Street, Austin, Texas."

TO ALL PASTORS AND  
LAYMEN EVERYWHERE:

We extend our thanks and appreciation for your wonderful response to the Easter Offering. The final figures show a total of \$706,919.68. This exceeds any previous offering except the large Emergency Offering taken in 1949.

JOHN STOCKTON,  
General Treasurer

### Don't Limit

#### The Power of Testimony

By J. E. Perryman, Sr.\*

PAUL says: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10). The confession is as necessary as the believing.

The man who withholds his testimony of this grace will lose it. This light hid under a bushel will go out. God gives it to us that we may put it on a candlestick and lighten all that are in the home, in the church, and in the community. Don't limit the power of testimony by unbelief.

A torch loses no light and heat by lighting a thousand other torches. Touch a piece of steel with a magnet and it in turn becomes a magnet. Then it can be used to turn ten thousand other pieces into magnets with no loss, but rather with increase of power to itself. Hang it up in idleness and it gradually loses its power.

So with us as Christians. Let the Holy Ghost touch us with His cleansing power, and we become divine

\*Pastor, Mineral Wells, Texas

## HERALD OF HOLINESS

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magnets; and by touching other souls with our testimony we will quicken them and also bring added power and clearness of experience to ourselves. But let us withhold our testimony, and we lose our power, and like Samson, soon find ourselves "as other men."

Testify, testify clearly, definitely, constantly, courageously, and humbly, if you want to keep the blessing of holiness.

## STOP TEASING ME!

By Mark Vandine\*

THE OTHER night at the beginning of our prayer meeting, one of the little girls of my church was searching through her Bible. As her pastor, she asked me if Colossians was in the New Testament. I told her yes, and she continued her searching. Finally, she seemed to find the passage she wanted and came and stood in front of me and said,

"Pastor, I have a message to read to you." She read from Col. 3:21, inserting the word pastor for the word father. She read these words, "Pastors, provoke not your children to anger, lest they be discouraged." Then she added, "Now, stop teasing me!"

I was taken aback. True, I had teased her on occasions; but I had not realized how deeply she felt. She was most sincere about this and it led me to think.

After service, her mother asked me, "Do we, as parents, tease our children until we provoke them to anger, and cause them to become discouraged?" I stopped and reviewed my own life and wondered if I, as a Christian parent, sometimes tease my children too much.

We laugh and tease our children about their puppy loves and their seemingly small problems, even sometimes their religious problems, and treat them lightly. Are we doing our best to encourage them, or are we leading our children to discouragement by thinking of their problems on our own level? If we treat their smaller problems with seriousness, then they will want to bring their bigger problems to us for serious guidance.

These problems of our youngsters may not mean much to us but—remember when we were young and those same problems were very big? It started me thinking. How about you?

\*Pastor, Lake Beauty Church, Swanville, Minn.

# “Let This Mind Be in You”

(Phil. 2:5-11)

By WENDELL WELLMAN\*

“Toot your own horn, for no one else will toot it for you!” “Assert yourself!” “Stand up for your rights!” “Don’t be anyone’s doormat!” “The world accepts you at your own estimate,” etc., etc. Thus speaks the world. Thus speaks also a large segment of Christendom.

But is this Christian? What should be our estimate of ourselves? What about our rights? Is there a worthy example to whom we can look?

The answers to these questions are: (1) Such views are not Christian. (2) Those things are not “rights,” but “wrongs,” which can be realized and retained only at the sacrifice of holy attitudes and actions. (3) Our estimate of ourselves must square with the scriptural standard that a man must not “think of himself more highly than he ought.” (4) In Jesus Christ we have a perfect pattern. As Christians, our deepest concern should be to conform constantly closer to that pattern. Nowhere is the pattern outlined more clearly than in Phil. 2:5-8.

Reduced to its essence, this great passage declares that the life of Jesus was a life of deliberately chosen humiliation! Try to square this with the world’s philosophy! This humiliation, labeled “The Mind of Christ,” by Paul, has in it these vital elements:

## I

*A willingness to forego honor.* “For He, Who had always been God by nature, did not cling to his prerogatives as God’s equal, but stripped Himself of all privilege . . .” (Phillips).

Equality with God! Peerless prerogatives! Honor incomparable! But He counted it not “. . . a thing to be grasped, but emptied himself, . . .” (R.S.V.). He refused to stand up for His rights! He was concerned with something deeper than honor.

Someone has remarked that it would be amazing what could be done in the church if no one cared who got the credit. We are too much concerned with honor. “Let this mind be in you, . . .”

## II

*A willingness to serve.* “. . . consenting to be a slave by nature . . .” (Phillips).

“The idea here,” says Dr. Olan A. Curtis, “is not that Jesus Christ lived, suffered, died *like* a slave; but that He *was* a slave.” Read the Gospels again with this concept in mind. See Him repeatedly performing the lowly task, seeking not to be served, but to serve. Hear Him set forth the path to greatness: “And whosoever will be chief among you, let him be your servant.” And He practiced what He preached!

\*Pastor, First Church, Atlanta, Georgia

Would you have the mind of Christ? Fill the place no one else wants. Visit that home which others shun. Minister to that family of no repute. Ask for, and expect, nothing but the opportunity to serve. The opportunities abound and the applicants are few. “Let this mind be in you, . . .”

## III

*A willingness to obey.* “. . . by living a life of utter obedience . . .” (Phillips).

What? The King of Kings obeying? Should He not be giving the orders? Did He not say emphatically, “All power is given unto me in heaven and in earth”? Why, then, this obedience? Because there was no other way to save you and me. It was part of His becoming “. . . poor, that ye through his poverty might be made rich.”

If utter obedience was called for from Him, how much more so from us! If equality with the Father did not exempt Him from obedience, what of us? Can we feel that the slightest disobedience is unimportant? Can we justifiably set our wills against God’s even in matters of minutest concern? “To obey is better than sacrifice.” “Let this mind be in you, . . .”

## IV

*A willingness to suffer.* “. . . even to the extent of dying, and the death He died was the death of a common criminal” (Phillips).

Suffering, undeserved, yet unspeakably severe! Suffering that reached its climax in a death reserved for the lowest criminals! Suffering, the price of saviourhood! Suffering, on a lesser scale, the lot of all who would follow Him!

Did not Jesus use strange words to attract followers? “If any man will come after me, let him deny himself, and take up his cross, and follow me.” What kind of appeal is this? Had He no knowledge of psychology? Wasn’t He aware that one must appeal to man’s self-interest? Why didn’t He play up the advantages of His kingdom? Talk to me of suffering? I’ve got too many troubles now!

Rationalize we may, but suffer we must! But there is another side to the picture, for “. . . if we suffer, we shall also reign with him.” Priceless perspective! Paul is emphatic: “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” Suffering? Yes, but today abundant grace, tomorrow abounding glory! “Let this mind be in you, . . .”

The world preaches and practices self-exaltation. Jesus exalted and exemplified self-denial. He demands the same of His followers, but with His demands He links the promise, “. . . he that humbleth himself shall be exalted.” The passage

in Philippians is positive proof that this principle is valid. After portraying the humiliation of Christ, Paul declares that because of it "God also hath highly exalted him, and given him a name which is above every name." Humility—genuine Christlike humility—is the price of true greatness. "Let this mind be in you, . . ."

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## JUST ONE DAY APART

By Ruth Williams Crooks

*Is the hill too steep for your weary feet?  
Here's a message to cheer your heart—  
Earth's saddest day, earth's gladdest day  
Were just one day apart!*

*And the night gives way to the dawning day,  
Though you've tossed with troubled heart,  
Earth's saddest day, earth's gladdest day  
Were just one day apart!*

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## THE FUTILITY OF THE TEMPORARY

By Wilbur Brannon\*

**I**T HAS not taken a depression to bring Americans to their knees, as some predicted. But from the very desire for security, man has learned by trial and error that only futility is to be found in the temporary—never security!

"Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away" (I Cor. 13:8). Prophecies will be fulfilled and thus are temporary. The need for tongues shall disappear and thus is temporary. Knowledge will be swallowed up in new-found truth; thus it is temporary. See how futile?

God readily admits the passing away of heaven and earth—the temporary; but there is no basis for admitting that all things are temporary or transient. *Not everything shall pass away!*

Life is a vapor and with it appear the glistening, kaleidoscopic bubbles of sensual gratification and worldly thrills that finally burst into oblivion. But thank God, there is an antithesis to the futile life based on the temporary. It is love, for it endureth forever!

Saint Paul says: "Love knows *no limit* to its endurance, *no end* to its trust, *no fading* of its hope: it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen" (I Cor. 13:7-8a, J. B. Phillips, *Letters to Young Churches*). Paul again states, "And now *abideth* faith, hope, charity, these three; but the greatest of these is charity" (I Cor. 13:13). So then because love is the greatest of all lasting qualities of life, herein lies our security! "Love never faileth."

## John Wesley on Evil Speaking

By A. S. London\*

"Speak evil of no man," says the great apostle; as plain a command as, "Thou shalt do no murder." But who, among Christians, regards this command? "Speak evil of no man," is trampled underfoot. How extremely common is this *sin* among all orders and degrees of men! How few can testify before God—"I am clear in this matter; I have 'set a watch before my mouth,' and kept 'the door of my lips'!" What conversation do you hear, of any considerable length, whereof evil speaking is not one ingredient?

The very commonness of this sin makes it difficult to be avoided. There is scarcely any wrong temper in the mind of man which may not be occasionally gratified by it, and consequently incline us to it. It gratifies our pride to relate those faults of others whereof we think ourselves not to be guilty. Anger, resentment, and all unkind tempers are indulged by speaking against those with whom we are displeased; and in many cases by reciting the sins of our neighbors.

Our Lord lays down a sure method of avoiding offenses and evil speaking. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18:15-17).

Therefore, if thou seest with thine own eyes a brother, a fellow Christian commit undeniable sin, or hearest it with thine own ears, so that it is impossible for thee to doubt the fact, then thy part is plain. Take the very first opportunity of going to him. Indeed, great care is to be taken that this be done in a right spirit, and in a right manner. If he be "overtaken in a fault," he cannot be restored except "in the spirit of meekness." Avoid everything that savors of pride or self-sufficiency. Avoid everything that looks like arrogance or assuming. Beware of the most distant approach to disdain, overbearing, or contempt. With equal care avoid all appearance of anger.

The Lord gives us no choice, leaves us no alternative, but expressly commands us to do this, and nothing else in the place of it.

Oh, who will rise up with me against the wicked? Who will take God's part against the evil speakers? Art "thou the man"? By the grace of God wilt thou be one, who will not be carried away with the torrent?

Art thou fully determined, God being thy Helper, from this very hour, to set a watch, a

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\*Sunday-School Evangelist, Oklahoma City, Okla.

continual "watch before thy mouth, and keep the door of thy lips"? From this hour wilt thou walk by this rule, "speaking evil of no man"? If thou seest thy brother do evil, wilt thou "tell him of his fault between thee and him alone"?

If there were no hearers there would be no speakers of evil. Let this be the distinguishing mark, *He censures no man behind his back; by this fruit ye shall know him.* How the love of God would abound in our own souls, while we thus confirmed our love to our brethren! How brotherly love would continually increase, when this grand hindrance of it was removed! If "one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it"; and everyone would love his brother "with a pure heart."



## SOUND DOCTRINE

By Eva V. Beets\*

HE CLIMBED the rickety stairs that led to a doctor's office, pausing often to catch her breath. Her faded print dress hung loosely—almost to her small, run-down shoes—about her less than ninety pounds. Her drab gray hair was held back from her wrinkled face by two side combs. The ends of her gnarled fingers were red and swollen.

The corridor was dark and the floor was covered with dust, trash, and cigarette butts. The transom over the gray-looking door had long lost its brightness. Dr. Blank's faded shingle hung crookedly on the wall.

"Are you here to see the doctor?" she asked, giving me an almost toothless smile, which showed the eagerness for friendship through her faded blue eyes more clearly. When I explained that I was waiting to see a man in the adjoining office on business, she confided that she too was there on business.

Her husband had died a few weeks before with cancer, leaving her penniless. She was searching for a doctor who would sign a statement to the effect that she wasn't able to work before she could receive any aid from the County Welfare Agency. Someone had told her that this particular doctor would give her a physical checkup and wait for his pay until she received her first welfare check.

\*Columbia, Mississippi

Only fifty-seven years of age, there she stood, one of God's creatures, withered and old. Seemingly she was without hope of bettering her condition. My heart went out to her and I asked if she was a Christian.

"Well," she hesitated suspiciously, "I guess so, maybe—all but dipping snuff. I know that ain't right, but it sort of keeps me company when I am alone so much—but that's all the bad things I do."

"Do you go to church?" I asked.

"No—not that I wouldn't love too, but there is only one in the South Quarters where I live with my married daughter; I just don't believe what that preacher there tries to poke into her head." She went on to say that she couldn't read well enough to understand the Scriptures, but something down in her soul did not feel that once a soul was saved it was always saved. Therefore she felt it was wasting her time to listen to teachings she couldn't accept.

I told her about the Church of the Nazarene and how not too long ago I was led through an answer to prayer to this church on Pearl Street. Then I explained that one had to pray much in order to stay saved; also that one should go on into the grace of entire sanctification. With a sparkle in her eyes, she left me with a promise that she would attend our church.

As I went on my way I marveled at this woman's sayings. She knew without a shadow of a doubt that her past sins could be washed as white as snow only through conversion. She understood that the work of a Christian had only begun with the spiritual birth. Although she could read only the simplest of words, yet she knew that she needed to grow in grace unto sanctification; and she was not willing to accept any other doctrine. Yet she knew of no church where she could testify.

In his words to Timothy, St. Paul exhorted him to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (II Tim. 4:2); because in the last days perilous times would come when men would be "lovers of their own selves, covetous, boasters, proud, blasphemers, . . . unthankful, unholy . . . having a form of godliness, but denying the power thereof: . . . ever learning, and never able to come to the knowledge of the truth" (II Tim. 3:2-7).

In his charges to Timothy, St. Paul also warned that the time would come when the people would "not endure sound doctrine," but would heap to themselves teachers "having itching ears"; adding that he had fought the good fight and a crown of righteousness was laid up for him.

As I stood alone in the darkened corridor, my heart was burdened and I wondered how many poor souls are groping through the darkness as they feebly search for the sound doctrine of Jesus Christ. And there I prayed God that the Church of the Nazarene would put on the "whole armour of God," so that we might "be able to stand against

the wiles of the devil"; hold on to "the shield of faith," "take the helmet of salvation, and the sword of the Spirit," and march against the devil and give to the world the only hope of eternal life.

## HOW TO BE HAPPY—

### In Sickness

By Paul Martin\*

▲ AT THE funeral of young Dr. E. Noel Smith, of The Dalles, Oregon, the minister reminded us that "Dr. Smith had been a wonderful physician, fair, talented, and kind—and Dr. Smith was a good patient—suffering with patience, struggling without bitterness, dying with a faith unfeigned." So it can be said that God's sweet grace makes a doctor a good patient, makes a preacher a good listener, makes a layman a clear witness, makes the master an humble servant, makes the living ready to die, and the dying ready to live.

It goes without any argument that not all of God's saints are healed—that none of us will always be healed—for all will die, and the chances are large that we will be mighty sick before we die. But the experience of perfect love does something for the sufferer. For below the troubled body, the intense warfare which the system engages in, is *a will that is settled in His eternal will*. I am happy in this dire plight, for I know that this too shall pass! That the school of suffering cannot last forever—that when the lessons are learned and the purpose of God is fulfilled I shall be new again—here or over there! And this gives me some spiritual therapy to engage in—I can practice trusting God.

Happy are they who, when the storm of life beats heavily, hide the more closely within the sure shelter of the love of God. I can enroll in the school of patience; for God has some extension work to offer suffering saints. "Unless thou dost teach me, I shall never be able to see that it is good for me that I have been afflicted" (Ps. 119: 66-67, *Pulpit Commentary*). The Word of the Lord becomes very precious. For this being laid aside is like a Sabbath in a week of work; the rush is stopped, quietness compelled—a chance to think, to meditate. "It gives us a chance to stop and think, and look back and up."

Whether the Lord heals, by dramatic touch, or the kind care of a physician, or whether "graduation" time comes—life has something new—renewed strength to battle for souls, better wisdom in preserving strength for the onslaught, deeper faith, and a firmer grip. Then one might even say with Mr. Psalmist, 119 Division, House number 71, "It is good for me that I have been afflicted; that I might learn thy statutes."

\*Nazarene Evangelist

## MY TESTIMONY—

I am a member of the Church of the Nazarene, seventy-one years old, and enjoy old-time religion. I belong to the "old school" and still know that the carnal nature can be destroyed and eradicated. Hallelujah! I'm getting blessed right now. Fifty years ago last December the dear Lord made me willing to die out to self and to sin, and the blessed Holy Spirit came in and cleansed out carnality and took up His abode in my heart, and still abides—today. Praise God forever! So glad I got in when this doctrine was taught in its fullness.—C. W. R., Iowa.

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## Violets and People

By Genevieve Thompson\*

AFTER several of my African violets died, I appealed to a more experienced grower to find out the trouble. When I told her how they looked, she said with conviction, "They had crown rot or root rot, or both. Did you examine them?" I had not, for I had not known what to look for. But when another prized plant wilted and drooped, I worked up my courage to dump it out of the pot and examine it. To my surprise, I found that the roots were dead and broke away at a touch.

My friend had said: "Cut all the rot away, no matter how severe it seems. There is no hope of saving it unless every bit of rot is destroyed." So I cut away until just below the first leaves I found sound, clean plant; and, planted in clean soil, it eventually survived.

Since that day I do not hesitate when a plant starts to droop. Out of the pot it comes and out comes the knife. Sometimes only a little pruning is needed, sometimes more extensive surgery, for *no rot can remain if the plant is to live*.

Violets and people are alike. There is in the heart of man a rot that will be fatal if not removed. In the Hebrew letter we read, "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb. 12: 14-15). How many of the children of God today are troubled by the old "root of bitterness." Their testimony languishes first, the leaf wilts, and if heart surgery is not resorted to, the disease is fatal.

The old carnal nature loves to hide under the surface. All looks well—*or does it?* Oh, only a little drooping of the testimony, nothing a good drink of water (a good service) won't dispel. But underneath, the root of bitterness is sapping away the God-given life of the soul. In Proverbs we read, "Keep thy heart with all diligence; for out of it are the issues of life" (4: 23). It is useless

\*Falls City, Nebraska

to coddle the old root. The old rot must all be removed, *no matter how severe the treatment.*

But when it is gone, the soul is free of that death-dealing blight and can grow and bloom for God's glory. The word eradication has fallen into disrepute in our day. It is criticized on the ground that it is not a scriptural term, but in essence it is completely scriptural. Crucified—dead to sin—these are certainly scriptural terms, and if a thing is dead it is destroyed, eradicated. In the early days of the holiness movement, the saints did not fear to preach and testify to eradication; and God marvelously blessed the truth. The Holy Spirit can, in our day too, completely remove the old "root of bitterness." Let us not fear that He should use the knife freely, that our lives may bloom for God.

One sick violet will infect others. So, if we retain the "root of bitterness," many may "be defiled." Carnality is a deadly infection which can contaminate a whole church. How many have been defiled by one person's refusal to accept the operation of the Holy Spirit on his carnal heart!

#### A Daily Prayer 'mid the Common Tasks—

## Fill Me with God's Love Today

By Leslie E. Dunkin\*

**B**IBLE reading and study are very important for the Christian, but they alone are not enough. Religious beliefs and professions are also very important for the Christian, but again they alone are not enough. Public worship too is very important for the Christian, but even this alone is not enough. Being a Christian is strictly a personal and a daily matter.

Those Greeks, mentioned in the New Testament, expressed a very important daily factor in being Christians. Christ's apostles asked what they were seeking and their quick reply was, "We would see Jesus!" Those four words express the key to daily Christian living—"We would see Jesus" in your life. This is more than a beautiful theological expression that goes no further than its verbal statement. This can be a simple, living expression of your Christian life, so people will always see Jesus in you. Paul expressed such a thought when he declared, "Christ liveth in me."

A clear thought of God starts the preparation for living Christ or being a living Christian every day. The Bible says, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). A spirit cannot be seen or touched. However, the evidence of its presence can be seen or even touched. Like the wind—you cannot see any wind, but you can see and feel the evidence of its presence.

\*South Bend, Indiana

Spirit is not limited to any one place. Stone walls cannot restrict or enclose spirit. This spirit can be present everywhere at the same time. This is true of God. He is not limited even to a volume, like the Bible. He is not limited to any one building. God is omnipresent Spirit—present everywhere.

The Bible says, "God is love." Love is recognized as the greatest expression or manifestation of God and His presence. Read the Bible and see how God's love runs like a golden thread through the teachings and examples on its pages. Prayer is helpful in the preparation for being a living Christian every day. What is prayer? It is more than a collection of beautiful religious words. Prayer is the connecting channel between you and God. Instead of a vague prayer, such as, "Help me, God!" make this simple, sincere plea, "Fill me with Thy love today!"

Your Bible tells you what God's love in your life means. Public worship helps you with this. However, you must open your life to let it be filled with God's love, and you must let that love guide your life at all times. This is not involved theological complications. Much rather, it is a simple, practical way to be a living Christian. When you first open your eyes in the morning, the sincere prayer arises from your entire being, "Fill me with Thy love today!" When you hear or see the rain outside, you will smile at the thought of how much good this expression of God's love does for the plants and trees. If you see sunshine, you know this too is God smiling on everybody.

When you meet the first person and everybody else during the day, you pray sincerely, "Fill me with Thy love for this person!" You see in this individual, and in everybody you meet, people whom God loves. When you are filled with God's love, you will have only the finest love for them in your thoughts, words, and actions about them. You will want each person to see God's love in you and in everything about you. Such love has no room or desire for selfishness,

### Lift the Blood-stained Banner High

By Marvin S. Cooper

*In the hour of greatest darkness,  
Or the hour of severest pain—  
In the hour of deepest sorrow—  
Christ our Lord will you sustain.*

*He will press you to His bosom;  
He will hold you with His arm.  
He will make your bed in sickness;  
He will shield you from all harm.*

*Then take courage in your efforts,  
Lift the Blood-stained banner high,  
For when the battle is the thickest  
You will find Him standing nigh!*



jealousy, and the many unpleasant expressions of these.

When you start the first work for the day, you will pray sincerely again, "Fill me with Thy love for this!" This will be the approach you will make to everything to be done. This love will inspire you to do your best at all times, no matter what the immediate returns or reward may be. You will see your work and your attitude toward it as a way for you to express God's love that is in your life. You will want those with whom and for whom you are working to have and enjoy this same love for everything worth-while.

When you face an experience or situation, whether simple or somewhat perplexing, you will ask sincerely again, "Fill me with Thy love for everybody and everything in this situation." You will seek and find the best in each of these. When this is done, you will find that God's love will make people and things lovely. This will simplify the former perplexities and help to realize the best from these for all concerned. This love will provide you with what is necessary to meet this situation. A better vision and a clearer mind will be yours.

When you go to your church service or to any religious event, you will have this same desire, "Fill me with God's love!" How much better would be the church and the church work, if everybody present and active in it would be filled at the moment and at all times with God's love! You will look for this love in everybody and everything connected with the church. "For God so loved . . ." will be seen to be the theme and purpose of the church, since it is the life policy of each person connected with it.

"Fill me with God's love!" will help you to make effective use of God's Word. You will be in quest of greater knowledge of God's love and

its expression to help mankind. You will use the Bible to help you to live your Father's love.

"Fill me with God's love!" will reach out into every phase of your life. You will not be living dreamily up on the clouds, with your thoughts far above the world about you. Instead, you will bring God and His love to every thought and activity about you, for you are living with Him and His love and they with you.

## God's Gentleness

By A. R. Higgs\*

THE ROAD that King David took to the throne was beset with many perils that would have landed him in an untimely grave had not God intervened in his behalf. As he looked back to the time when Samuel anointed him as God's chosen king, there came from his grateful heart those most solemn words: "Thy gentleness hath made me great" (II Sam. 22:36). These words expressed the deep gratitude in David's heart for the many kind favors granted him that were the means by which he was exalted to the high position as king to reign over God's chosen people.

Jesus came to this world to reveal to mankind the gentleness of His Father. He said to Philip: "He that hath seen me hath seen the Father" (John 14:9). The gentleness of the Father was exemplified in the life of His Son. The Apostle Paul tells us of the gentleness of Jesus. He said to the Corinthians: "Now I Paul myself beseech you by the meekness and gentleness of Christ" (II Cor. 10:1). The Lord's gentleness gave the Apostle a proper conception of true greatness. He said: "The servant of the Lord must not strive; but be gentle unto all men" (II Tim. 2:24). His kind of gentleness included in its loving embrace the kind of Christlike spirit and conduct that should be manifested toward all men regardless of relationship or race. Gentleness is one of the fruits of the Spirit, and when it is manifested in the life of God's people, it will produce noble characters of high standing in the Lord's kingdom.

Many people cannot reconcile God's gentleness with His judgments. They do not understand why a kind, gentle God would send a flood in Noah's day to destroy that wicked generation, and why He would send Joshua and his army into the Promised Land to utterly exterminate the godless nations living within its borders. Those who are puzzled in this manner fail to take into account God's justice as well as His gentleness. Our gentle, holy God will not sacrifice His justice at the expense of His gentleness.

God has destroyed wicked nations when the cup of their iniquity was full. When this took place in their lives, they forfeited their right to

\* Colorado Springs, Colo.

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## THE UPLOOK

By Pearl Burnside McKinney

*When stormy clouds the sun obscure,  
And steep and rough my way;  
When tired and weary from my task,  
And dark as night my day—  
The outlook is a gloomy one;  
No help on left or right,  
But, oh, the uplook is my strength;  
By faith I see the light!*

*The little things that would annoy  
Must take a smaller place  
When through the uplook I can see  
My blessed Saviour's face.  
The pathway still is rough and steep,  
But deep within my soul  
There is a hidden peace and strength;  
By faith I see the goal!*



live any longer to corrupt and defile God's creation with their wicked deeds. It is quite probable that if there had been a thousand righteous souls living in Noah's day our wise, gentle God would not have sent a flood at all. If ten righteous souls had been living in Sodom, that wicked city would never have been burned with a flame of fire from heaven. In regard to the children of Israel living in the Promised Land, they also must produce fruits of righteousness if they would continue to dwell in the land of their inheritance. Moses told them that if they forgot the Lord their God and served other gods, they would soon perish from off the good land (Deut. 8:19-20).

Our Lord taught this same truth in one of His parables. He tells us about a certain householder which planted a vineyard, and let it out to husbandmen: "And when the time of the fruit drew near, he sent his servants . . . that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. . . . But last of all he sent unto them his son, . . . when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance" (Matt. 21:34-38). This is what the husbandmen did to his son.

Then Jesus asked the Jews: "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" The Jews replied: "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." Jesus said to them: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:40-41, 43). The above parable can be applied to the universe. We are told: "The earth is the Lord's" (Ps. 24:1). Since the earth is God's by right of creation, then He has a right to destroy the wicked nations that would corrupt it with their wicked deeds and give nothing to their Creator for benefits received.

After the Jews crucified Christ, God permitted the Roman legions to destroy them as a nation. Since then God is seeking a holy nation among the Gentiles. God demands that these and also the converted Jews bring forth fruits of righteousness. But even these will not be spared if they fail to produce the fruits of the Spirit. The gentleness of our God is manifested toward the righteous for their spiritual benefit, but only toward the wicked in the extension of their days that they might repent.

Our Lord prayed on the cross: "Father, forgive them; for they know not what they do" (Luke 23:34). Did the Father forgive them? He surely did in answer to the prayer of His Son. They were not forgiven in the same way that God forgives those who repent with godly sorrow for sin, but they were forgiven in the sense that days of mercy were given them in which they might yet repent and get saved. In this manner the kindness and the gentleness of God works

in the sinner's favor. But this kind of pardon is only for a limited time.

God gave the wicked Jezebel space to repent of her fornication, and she repented not. This was God's kindness toward this woman; but when her days of mercy were past, God said: "I will kill her children with death." Some people are saying: "God is too good to send souls to hell." Such do not know that our gentle God is doing all He can to keep people from going to hell, but if they will not repent and will go on in sin, then they will land in a lake of fire of their own free choice.



## THE HOMELAND

By T. A. Shirley\*

**T**HERE is something about the old home place that brings to our minds precious memories. A few months ago, my two boys and I visited the place where I was born; and as we walked the half mile, I pointed out places of interest to the boys. Here was the place of my childhood. When we arrived, there were only a few remaining objects which were markers of the place that had been so dear to me as a child. The house was gone. The barn and the old blacksmith shop had been torn down years ago. The farmland which was the place where the family had worked and grown up was now a dense forest.

As the boys played under the pines near the old barn, I stepped aside and it seemed for just a moment I was living in the past. In my imagination I could hear my mother singing,

*Down at the Cross, where my Saviour died,  
Down where for cleansing from sin I cried,  
There to my heart was the Blood applied.  
Glory to His name!*

The ring of the hammer in the old blacksmith shop and the children as they sang so gaily while doing the chores could be heard. Then suddenly it dawned upon me I was living in the past. Years had passed, separations had come, and the children had families of their own living in different sections of the country.

Jesus tells us of another homeland, "I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3). Peter speaks of the group of people who are going to inherit this homeland as pilgrims and strangers. The writer to the Hebrews tells us that "these all died

\*Evangelist, Sylacauga, Alabama

in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country . . . that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb. 11:13-14, 16). It is a city not made with hands, which hath love and perfection for its standard, without griefs and graves, sins and sorrows—no death or night. The minister shall never stand with head bowed, and say, "Earth to earth, ashes to ashes, and dust to dust."

Thank God, the door to the homeland is open, and whosoever will may enter. Paul said our citizenship is in heaven. My heart is thrilled as I read of the description. Here "we see through a glass, darkly; but then face to face," and I want to see Him and look upon His face.

## "Little Things Mean a Lot"

By Katherine Bevis\*

ONE OF the songs on the Hit Parade not too long ago was "Little Things Mean a Lot." How true! A lot of big things often *hinge* on tiny bits.

Quite a few years ago, a little dog was frantically running along a backwoods Kentucky road, yelping at a high pitch of quivering excitement. He was seeking help. His master, a seven-year-old lad, was trapped in an old cave. The boy was slowly smothering beneath an earth-slide.

If that little dog had not run and barked as he did, thus securing the necessary attention for the boy's rescue, our American history might have taken quite a different turn. The lad was Abraham Lincoln.

Several million Americans by now have enjoyed the recurring spring spectacle known to residents of Washington simply as "the cherry trees." These, in April or May, form banks of soft pink blossoms around the Tidal Basin and on Hains Point to brighten the visit of many a tourist to the nation's capital. Not many Americans, however, know the person to whom they are principally indebted for this great beauty spot.

He was Yukio Ozaki, who passed on to his eternal reward several years ago. As early as 1912 Mr. Ozaki had been mayor of Tokyo for nearly a decade. In that year he sent to the United States a gift of 3,000 cherry trees as an expression of gratitude for the mediation of President Theodore Roosevelt which ended the Russo-Japanese War in 1905.

One of the greatest speeches of all time was that one made by Abraham Lincoln, while Presi-

dent of the United States, at Gettysburg. It contained less than 300 words, "just a few remarks."

There is an old Chinese proverb which says: "The man who removes a mountain begins by carrying away small stones."

Life is a great river made up from the rivulets rising in our souls and surging on into the vast unknown ocean of time. Rivers will always be exactly what the small rills bring to them. Some bring precious nuggets and flakes of gold. Others bring the priceless soil to impoverish the life whence it came. Still others bring nothing but worthless mud and sand. When all are mixed, we have that mighty stream called human life.

Today we find it far from being the peaceful, useful stream that it should be. It is too often a muddy, raging torrent, bursting all bounds and flooding the land with devastating ruthlessness.

Too long we have tried to halt the floods by controlling the river, but neglected the rivulets whence come all the waters. If each of those was kept in due bounds and the springs made pure, we would have little trouble with the great river.

Once asked about his most satisfying achievement, Thomas A. Edison, the man who invented the phonograph and scores of other devices for which he will be remembered, said after a moment of reflection:

"I know what you want me to say, but that isn't it. I consider my own greatest achievement is that I have been able to make a few true, sincere friends."

## THE TIME IS SHORT

(I Peter 4:7)

By F. W. Davis

*Work hard today, for Christ may come tomorrow.*

*The signs of this event are seen 'most everywhere—*

*Look where you may, the world is filled with sorrow,*

*And men relinquish hopes, only to meet despair.*

*Men from God's love recant; the days are dark and dreary.*

*"Oh, give us peace and safety," is their cry.*

*They seek to ease their conscience, worn and weary,*

*And build their hopes on Christless things that die.*

*That hour is near when time shall cease forever—*

*Our King shall come to rule, with power and victory;*

*We shall be changed, and from all earth's ties sever,*

*To live with Him, through all eternity!*

\*Houston, Texas



# The Young People's Society

## Samples of the Believers

L. J. DU BOIS, Secretary

**T**HIS matter of just what should be the responsibilities of youth in the work of the Kingdom and in the fellowship of Christians is aptly described by the Apostle Paul in his admonition to Timothy (I Tim. 4:12). Here the principal idea is expressed in the phrase, "Be thou an example of the believers." This idea too frequently has been lost, even though the phrase itself may be familiar.

That is to say, all the high and noble elements of the Christian religion are within the reach of every Christian young person. There is no reason at all for him to feel that there are graces available to the older folk which he cannot obtain. There is no reason why youth should sit on the side lines in the great project of soul winning because they may feel that they are too immature. There is a place for youth, and their influence can be mightily felt in the life of the church.

I like, now and then, to pinpoint this idea by using the common word

*sample* in this verse. This would make the phrase read, "Be thou a *sample* of the believers." We know what a sample is. It is that piece of goods, that copy, that bit of furniture on the sales floor. A lady might go into the furniture store and buy a new dining room suite. After looking the samples over, she finally decides on a certain one. While the salesman is writing up the order he casually says something about sending it out from the warehouse. But the lady, not understanding store policies, objects to getting one from the warehouse, claiming that she bought the one on the floor. After some time the salesman convinces her that the suite she will receive will be *just like* the one she has seen; for, he assures her, this is a sample. The one she receives will have the same construction, the same pattern, the same design, the same upholstery. In fact, it will be identical, for this is a sample.

So it is with the Christian life. God wants some young people whom He

can place on the sales floor of the world to serve as samples of what He can be in the lives of men and women today. Hence, when those of the world drop by to shop, they will see a practical demonstration that God can save and sanctify, that He can answer prayer and satisfy the inner desires of young hearts. When the question is asked, "Can I get this kind of religion?" the answer is clear, "You certainly may. Here is a sample."

Let each of us covenant with God that we will give ourselves to Him to be samples of the believers in every sense of the word and in every area of our life.

### News of Youth

The following have recently been elected or re-elected as district N.Y.P.S. presidents: Rev. Oval Lee Stone, Eastern Kentucky; Rev. Robert D. Hempel, Oregon Pacific; Rev. F. Franklyn Wise, Pittsburgh; Rev. Bob Hoots, Kentucky.



## CHILDREN OF GOD

### Monday:

"Children of God—it is an immense pretension—and how are we to justify it? By the works which we do, and the words which we speak" (Arnold). And by the spirit behind the works and words? (Matt. 5:45.)

### Tuesday:

September after September a new consignment of freshmen shake my hand at the opening of the college year. Strangers then, but as the weeks go by I know them better—and what is more, I know their parents! So through me people are forming an idea of my Father. I want the picture to be true. (Phil. 2:15.)

### Wednesday:

"His faithfulness reaches to the clouds." I waited beside Old Faithful geyser for 5:25 p.m., slated time for the eruption. Punctual to the second, the sunlit silvery column shot high into the air. So faithful to the moment, so true to His pledged Word, so utterly dependable in character is our Father. And I? (Ps. 36:5.)

### Thursday:

"His truth endureth"; and our characters can become impregnated with that truth, part and parcel of the eternities, interwoven with the moral certainties. Shaky spirits need to feel in us this strength and sureness. "How firm a foundation, . . . His excellent Word"—made flesh. (Ps. 100:5.)

### Friday:

His understanding sympathy: "In all their affliction he was afflicted, and . . . his presence saved them." The gift of entering into the problems and sorrows of others so as to make them our own—the balm of Gilead is not pity but sharing. "Bear ye one another's burdens," not hire a porter! (Isa. 63:9; Gal. 6:2.)

### Saturday:

His love, that gives by dying; His loving-kindness, that lives to lift (Ps. 17:7); His gentleness (*margin*, meekness), that makes true greatness (Ps. 18:35)—this is not human nature. For this we must be born again. Thank God, we have been given the Spirit "whereby we cry, Abba, Father." (Rom. 8:15.)

### Sunday:

His hatred of iniquity, His essential rightness—we shall never be faultless in our representation of Him, but walking the straight path of His will as made known to us, He says we may be blameless in His sight. Following that path, "I shall be satisfied, when I awake, with thy likeness." (Ps. 17:15.)



"I do not want to miss any issues of my church papers. I never open them until Sunday, and then it is a real treat to find so many good things (HERALD OF HOLINESS and *Come Ye Apart*)."—A Subscriber in Nevada.

## FOUR MEN HONORED

**R**EV. Lawrence B. Hicks, pastor of First Church, Ashland, Kentucky, was honored with the degree of Doctor of Divinity by Trevecca Nazarene College. He has distinguished himself both as a pastor and an evangelist. God has signally blessed his labors in each of these fields.

The degree of Doctor of Divinity was conferred upon Rev. L. Guy Nees, pastor of the College Church, Kankakee, Illinois, by Olivet Nazarene College. He has made a worthy place for himself in the educational work of our church, and also as a pastor. He is at present serving very successfully as pastor of the Olivet College Church of the Nazarene.

Rev. Arnold E. Airhart, president of Canadian Nazarene College, Red Deer, Alberta, Canada, delivered the commencement address at Northwest Nazarene College, Nampa, Idaho, on Monday, May 30. At that time the Doctor of Divinity degree was bestowed upon him by Northwest Nazarene College. He has served for several years as president of Canadian Nazarene College, and God has especially blessed his work there. He is a gifted preacher and leader.

Pasadena Nazarene College, at its commencement on June 3, conferred the degree of Doctor of Divinity upon Rev. R. C. Gunstream, who has been superintendent of the New Mexico District for eighteen years. The fact that he has acceptably filled this important position so long proves that he is a man with outstanding leadership ability. During his superintendency of this district it has shown steady progress.

As editor of the *HERALD OF HOLINESS*, I congratulate these men who have received this honor—Dr. Hicks, Dr. Nees, Dr. Airhart, and Dr. Gunstream.

## The Anatomy of Holiness

### VI. The Relation of Holiness to Sin

**T**HIS is the sixth article in the present series. First, I want to briefly indicate again the nature of my general subject. Then I shall direct your attention to the topics which have already been discussed. The first article in the series on "The Anatomy of Holiness" started out by defining the biological term "anatomy." Once again I present this definition: "Anatomy is the art of dissecting or artificially separating the different parts of any animal or plant to ascertain their position, relations, structure, and function." Quoting further from my first article: "In other words, if one studies the anatomy of an animal, or plant, he dissects it in order better to understand it. That is what I have in mind in this series of articles on 'The Anatomy of Holiness.'" I planned to study every phase of holiness, or look at it from every possible angle. In article one, I discussed

# Editorials

"The Relation of Holiness to God." This was followed by a consideration of "Holiness and Jesus' Blood." Third, the topic was "The Relation of the Holy Spirit to Holiness"; fourth, "The Relation of Justification to Holiness"; and fifth, "The Relation of Regeneration to Holiness." These articles appeared in the *HERALD OF HOLINESS* dated May 11 and 25, June 1, 8, and 15. Now I present to you the subject "The Relation of Holiness to Sin."

Necessarily, these articles overlap some, but a little repetition will not be out of place. Adam, the first of the human family, sinned and fell, and thus it can be said that through Adam's sin all human beings have been born in sin. From the beginning, man was a person; that is, as God created him, he was a person. More than that, he was a *holy* person as he came from the hand of God. When man fell he ceased to be a holy person; he became sinful and a sinner. He lost his holiness—the moral image of God with which he was born—and became unholy in nature. The Holy Spirit, who dwelt in him and was the source of his holiness, departed, and he became unholy. More than that, this deprivation was the forerunner, or the cause, of a depravation. He was not only deprived of the Holy Spirit, and thus lost his holiness, but also he entered into a state of depravation, or depravity. He was still a person—he did not become an animal, but the personal elements in his nature were marred. The moral image was lost, and the natural image was depraved—left in a disordered condition. He was still immortal and had the power of reason and the capacity for becoming a spiritual being. But all these, which constitute man's personality, his natural image, as I have indicated, were crippled.

Thus man's state was such that each individual person has gone into sin upon arriving at the years of accountability, or moral responsibility. This brought him to the place where he was not only sinful but a sinner. He had transgressed God's law for himself. Thus he was dead in trespasses and sins as well as a sinner by nature.

What now is the relation of holiness to sin? What does holiness have to do with restoring man to his original state as he was created by God? Whatever it does it must do in connection with the moral image of man, and not with his natural image. The latter damage can be repaired only by the resurrection of the body. But thank God, the moral image of God in man can be restored here and now. God's Spirit can come into the human personality again and rebuild, or transform, the moral image. How can this be done?

First by regeneration, which has been fully discussed already. Through this experience holi-

ness is begun in the heart of man. The individual is brought out of the spiritual deadness of his trespasses and sins; he is regenerated, renewed, re-created spiritually. "Old things are passed away; behold, all things are become new" (II Cor. 5:17). The Holy Spirit comes back in the sense that He is the Agent of this new birth; He does not come back in all of His fullness; there is still the inborn sin nature, which has not been destroyed. This is achieved by a second crisis, after the individual has been regenerated. Until the time of entire sanctification, or this second crisis, the individual, while a follower of Christ, has in his heart that which is ever seeking to divert his attention and his loyalty from Christ. The old man of sin, the carnal mind, the sin nature, is a contender for the throne of the human personality. He is ready at all times to lead a revolt against the ruling King and bring confusion again into the heart of the individual. The only real safety lies in going on unto perfection, seeking the fullness of the blessing, or consecrating everything and being sanctified wholly. Thus the moral image of God is fully restored, and the individual is made fit for heaven.

This does not at all mean that the individual cannot—after he has been both regenerated and sanctified wholly—fall, or backslide. He can! There is, however, not the same danger of backsliding after one has been entirely sanctified that there was before. We are not beyond probation until we are beyond this world. Nevertheless, the present cure for sin should include entire sanctification, by which the heart is cleansed from inbred sin.

### **RAIN! RAIN!**

**I**T HAS rained again in Kansas City! On May 12 the city was blessed with the heaviest rainfall that it has had in a single day in three years. At that time there were 2.64 inches of rain. It was not a cloudburst; it was a steady rain for almost the entire twenty-four hours. It was just the kind of rain that we needed; most of the water that fell on the thirsty ground soaked in instead of running off. What a blessing this rain was to crops, trees, lawns, and flowers! Many sections of the Middle West were blessed during that same week with heavy rainfall. Crops were enhanced by millions of dollars. Thanks be to God for His goodness!

But I am not thinking especially of material blessings—as much as we needed them. My mind is stirred by thoughts of spiritual manifestations.

God is giving us the raindrops of His glorious visitation. The spiritual drought that was on for a time seems now to be vanishing, at least in a measure. Whatever men may say about our present day, there are unmistakable signs of an upsurge in religion. We thank God for every indication of better conditions spiritually; but this I fear: that we have had only the showers so far. What we need now is an abundance of rain—the outpouring of God's mighty Spirit. Wherever the gospel of Jesus Christ is preached there should be today great outpourings of the Holy Spirit. This is His day, and He is ready to bless the Church and those who need the help of the gospel, as never before.

### **Passing on Material for the "Herald"**

**T**HIS SUBJECT overlaps with the article on "The Mechanics of Articles for the *Herald of Holiness*," yet there are some other important factors which should be mentioned. An article should reach a certain standard from the literary viewpoint. In addition, it should be Biblically, factually, and theologically correct. Even after it has passed these tests, it might not be approved.

Whether we use an article depends somewhat on how much material we already have from that writer. We seek to use as many different writers in the *HERALD* as possible. Also, there is the question of how much material has been used from a certain writer recently. Then, too, we take into consideration somewhat the part of the country the writer is from. As much as possible, we want writers from every geographical section of our church. Further, we must consider the question as to what group the article is from—laymen or ministers, pastors or evangelists. If we happen to have a great deal of material on hand at that particular time from pastors, then we are more likely to accept an article from an evangelist. It is likewise true that if we have considerable material on hand from evangelists, then we are more likely to accept an article from a pastor.

Then there is the matter of subject: How much on that subject do we already have on hand? Sometimes we have much more material in our files on one subject than on another. Naturally, then, we could not accept additional articles on a subject on which we had many articles which had already been accepted for use. Thus you see there are many factors which enter into our consideration of material for the *HERALD*.

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Years ago General Booth made the following statement: "I am of the opinion that the chief dangers which confront the coming century will be religion without the Holy Spirit, Christianity without Christ, forgiveness without repentance, salvation without regeneration, politics without God, and heaven without hell."—*Selected*.

# THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

## Topic for July 3: The Prophet of Judah's Decline

Scripture: II Kings 23:31—24:7; Jeremiah 22; 36 (Printed: Jer. 22:1-9, 24-25)

**GOLDEN TEXT:** *Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work (Jer. 22:13).*

One cannot read the history of God's people as recorded in the Old Testament without feeling as though a fresh breeze were blowing through his soul as he encounters the lives of the true prophets of the Lord. Jeremiah was a tower of strength in a crumbling period. He lived a century after Isaiah and through the subjection, the capture, and the destruction of Jerusalem.

How exhilarating to meet, under such decaying circumstances, this adventurous servant of the Lord! At times he has been pictured sentimentally as a weeping prophet. How far from the actual truth! Rather, here was a man misunderstood by his family, opposed by priest and prophet, shunned by his own people, but always standing erect as he faced all opposition in the name of the Lord. By nature he was timid, sensitive, and emotional, but with such an aware-

ness of God that he faced kings, officials, and howling mobs for his conscience' sake. He was motivated by the divine compulsion which continually drove him to the people with the message of God. Possessed with a true sense of mission which he sensed had been laid upon him even before he was born, he faced every new situation as one called by God for such a time.

Here was a man who dared to stand alone, and in this respect he was a thoroughgoing rebel. He openly attacked the immoralities of life, the vulgar religion with all its hollow mockery; he laughed at the silly homemade gods, and with biting satire denounced false religious empty form. He exposed the self-deception of superficial reformers and continually warned of the dangers in unholy international alliances. He attacked the townsmen of Anathoth, the Temple priests, the false prophets, the vindictive rulers, and the base military authorities. In one time of national crisis he opposed resistance and advocated surrender to the Babylonians and for this was termed a traitor by those who misunderstood

his purpose. It can be safely said that no prophet was as soundly hated and completely rejected as Jeremiah.

What gave this strong man of God his courage? He was possessed by a sense of mission, coupled with the personal conviction that he was God's chosen representative for a specific task. His living faith in Jehovah made him the rich possessor of deep spiritual insight, giving him the ability to see far ahead of his generation. His constant cross counter to all the currents of his day left him a lonely man with many a heartache, causing him to wrestle with God until he was made strong in faith and tender in compassion. He was never accepted by those to whom he had been sent to minister and at last sank into his grave a brokenhearted man. Rejected by his generation, he has outlived his day to be looked upon by students of history as one of the greatest. Jeremiah, a man who failed to do what he set out to do, but succeeded in being what he set out to be!

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## HOME MISSIONS and EVANGELISM

### NEW CHURCHES

**D**ISTRICT Superintendent Paul H. Garrett organized a new church at Greggton, Texas, on April 24, with twenty charter members. Rev. Robert L. Spinks has been appointed pastor. The churches and pastors of the Kilgore zone had a large part in the starting of this church, especially Rev. Floyd Rowe and the Longview church, who transferred some members to the new church. Average Sunday-school attendance for the new church for April was sixty-five. A \$2.00 Club call has been made on the district to help in securing property. This is the fifth new church on the Dallas District this quadrennium.

A new church was recently organized in Maryville, Tennessee, by District Superintendent Victor E. Gray. First Church in Maryville co-operated in the new organization, which was operated for a while as a mission. Rev. Mrs. Potter was primarily responsible for digging out the new church and has been appointed pastor. The congregation is securing a lot and planning to build. There are eleven new churches on the East Tennessee District this quadrennium.

Towns are far between and not large in the big area of the Nevada-Utah District, and it is always good news when a new church has been

### ROY F. SMEE, Secretary

organized. On May 3, District Superintendent Raymond B. Sherwood organized a new church at Boulder City, Nevada. This followed the erection of a church building with the aid of a Church Extension loan to the district. The building was dedicated on April 17. Rev. R. H. Stukas is the pastor. This district has four new churches during the quadrennium.

The wonderful assistance of these Church Extension loans is demonstrated by another recent church on this district, at Henderson, Nevada.

A church and parsonage combination building was erected with the aid of such a loan, and the building was dedicated on Easter Sunday, April 10. Under the leadership of Rev. Wilfred Stukas the church has made excellent progress. The church membership has doubled this year and on Easter Sunday, when the church was less than one year old, the attendance in Sunday school was 129.

District Superintendent J. W. Hendrickson organized a new church at Newport, Arkansas, on April 24. Newport is an excellent town with good industries, in which we had not had a church before. The district purchased property in a fine residential section, with a small house on the back of the lot. A church building was erected and a pastor sent in to build a congregation. Rev. Frank Wiggs held the home-mission campaign that resulted in the organization. Rev. Bill Rough is the pastor. This is the third new church on the North Arkansas District this quadrennium.

District Superintendent E. E. Zachary has organized three new churches on the Northwest District: at Othello, Naches, and Quincy, Washington. The church at Othello was organized April 24 and Rev. Earl S. Browning appointed pastor. There are now fourteen new churches on the Northwest District since the General Assembly.

On Easter Sunday, District Superintendent R. J. Plumb organized the Linda Vista church in the San Diego area with twenty charter members. Rev. J. J. Thomas was appointed pastor. He has been holding services in a small service club hall and the Sunday school is running almost fifty in attendance. A church building is being erected for the new congregation. San Diego First Church is especially sponsoring this work. This is the ninth new church on the Southern California District this quadrennium.

### New Advances In British Isles

This report was written before any word had been received from the British Isles assemblies. It was expected, however, that at that time, with Dr. Samuel Young as the presiding general superintendent, the Calvary Holiness church would unite with the Church of the Nazarene. The former had voted almost unanimously to make this move a few weeks ago. This will mean an in-

crease of another twenty-five congregations in the British Isles, and unites in one body almost all the holiness forces of this area. This process of union is having a profound effect upon the few remaining independent holiness groups. Recently inquiry was made concerning establishing a Church of the Nazarene in Dublin, Eire. If this materializes, it will mean

that the Church of the Nazarene is in every capital city in the British Isles.

Prayer is requested by our leaders in the British Isles, that we may have the resources, in both men and money, to enter doors that seem to be opening spontaneously, and for which they have earnestly prayed and worked for many years.

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## THE QUESTION BOX

Conducted by Stephen S. White

*Q. Do you think that people should be taken into the church and given the Communion before they are converted?*

A. No!

*Q. Should all members of the church choir be Christians?*

A. As a rule—that should be our ideal, although we may not always be able to live up to it.

*Q. What is your opinion of clergymen wearing robes in the pulpit?*

A. It is not my business to rail on the ministers of other denominations for wearing them, but as for me and ministers in the Church of the Nazarene, let's steer clear of them. I don't believe they help any minister's preaching in the least.

*Q. What is meant by death in this passage? "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (Gen. 3:3).*

A. Some say at once that to die here could not refer to physical death, for Adam and Eve continued to live. Then they hasten to add that to die in this instance meant spiritual death—separation from God. No doubt it did mean spiritual death, but to admit this does not exclude physical death. The latter is really a process which culminates in what we usually speak of as physical death. "As a matter of direful fact, a man begins to die as soon as he is born." Death in this verse implies physical, spiritual, and everlasting death. All three types of death are the result of sin. On the other hand, there are those who try to tell us that when man sinned he lost the immortality with which he was created; and, therefore, when he dies as a sinner, he will be annihilated, he will go out of existence completely. In other words, they hold that sin made man an animal, and because of that he will cease to exist when he dies with-

out God, because he is nothing more than an animal. I believe that it is incorrect to hold that physical death is not the result of sin. Likewise, it is incorrect to claim that man's fall made him an animal and subject to annihilation at the time of his physical death. Sin does not destroy the immortality of the soul.

A. B. Davidson, one of the greatest Old Testament scholars who has ever lived, declares that death in the Old Testament means physical death. He also states that in all parts of the Old Testament it is indicated that at death the person is not annihilated. Looking at it from the standpoint of reason: a present-day theologian asserts that belief in final extinction on the part of the creature causes him to feel that God, his Creator, is neither good nor just. Still a third thinker in the field of religion says: "In one sentence, there is not the slightest doubt but that the Word of God treats physical death as an abnormal human event coming upon the race as an immediate penalty for the Adamic disobedience of God's command." This same thinker definitely rejects annihilation for the wicked as both un-Biblical and irrational.

In conclusion, then, let me say that the verse which you mention means primarily physical death—it was something which would result from the disobedience of Adam and Eve. And in the widest sense, it carried with it the thought of spiritual death—the separation of the soul from God here and now, and everlasting death—the separation of the person from God forever. However, it did not in any sense mean annihilation, the destruction of the individual's existence completely.

*Q. In the "Herald of Holiness" for April 13, you speak of the impossibility of being healed without being saved, or in other words, you hold that an adult cannot be healed and*



*at the same time persist in his sins. In the light of your answer what would you say about I Kings 13:6?*

A. I believe that the case you call attention to is the exception which proves the rule. God sent judgment upon the king to prevent him from

hurting His prophet; but when He saw that the king had come to the place where he would not injure His prophet, He healed him. The king didn't accept salvation but he did change his attitude toward the prophet. It was that dangerous attitude toward the prophet which

caused God to send the curse on him, but, as I have said, the curse, or judgment, was removed when the king's attitude changed. Therefore, you cite an exceptional situation which cannot come under the general rule which I mentioned in answering the question to which you refer.

## THE HOME CIRCLE

Conducted by  
GRACE RAMQUIST

### In Memory—

**T**AST Monday was the first time I have been privileged to visit my mother's burial place on Decoration Day. I had very little to do that day and no real duties called me, so I drove to the edge of the village of Bethany and parked my car near the cemetery. I planted a small rose-bush and then silently thanked the one who so carefully had placed a bouquet at the base of the tombstone before I arrived.

I then stood back a little and read the words which are carved into the stone which stands as a marker before the grave. These words I never read anywhere or hear read, except I think of Mother. She quoted them over and over all the days of her life. As I read them, I prayed that God would be with me all the days of my life and that I might rest in peace at its close in some quiet little village cemetery. These are the words which meant so much to my mother:

"I will bless the Lord at all times: his praise shall continually be in my mouth."

"And I will dwell in the house of the Lord for ever."

Since I had plenty of time, I was not content merely to look at my mother's grave. I started looking at the names on other stones. Before I got through, I was reliving the early years I spent in Bethany, Oklahoma, and in other places where these blessed people had preached and lived and loved. It was almost like being in a big camp meeting where real saints moved up and down the aisles shouting the praises of God.

There was the joint tombstone of Rev. C. B. and Johnny Jernigan. I did not even need to close my eyes to see Brother Jernigan, his black mustache neatly trimmed, walking across the platform there in Bethany in the old auditorium, preaching of the goodness of God and warning sinners to turn from their wicked ways.

I saw the grave of Lawrence Pults, a young man who died in an accident when he was only eighteen years of age. He was a good boy and a Christian. On his tombstone were these words, "Here is one who is sleeping in faith and love, with hope that is treasured in heaven above."

There was a slab of stone which had evidently been hand-cut. The words were uneven and poorly shaped. They said, "Baby son of Rev. and Mrs. I. L. Bowman. Died April 22, 1923."

There were a number of names of people I had never known personally, but as I walked about the cemetery, many friends and relatives of others came to visit the graves. With loving hands they cleaned away the grass and weeds and placed wreaths on the burial places. I learned of the good many had done while living here on earth. There was the tombstone with these words engraved upon it: "Robert (Bobby) D. Hicks. November 26, 1910—July 24, 1944. He went about doing good." I learned that Bobby had been a teacher in the public schools of Bethany. He was greatly loved by all, and when he gave his life while serving his country, many grieved at his going.

There was the grave of Rev. Newport Sanford, long-time schoolman and postmaster. There was the grave of Rev. H. B. Macrory, pastor and friend of the Bethany folks.

I lived in my memory for almost two hours out there in the little cemetery. As I started away, for there was not much more for me to do, I glanced at one last tombstone and somehow everything I had thought was summed up in the words I read, "To live in hearts we leave behind is not to die."

That night at the a cappella recital, I visited briefly with Vernal Black. I had missed her when she had visited the graves of her mother and father that day. She told me that every time her brothers and sisters get together for a reunion, they gather around the

graves of their parents, join hands, and then bow their heads. They pray for each one standing in the circle. They pray that God will see that all standing there will join the heavenly throng to which their beloved parents belong.

I would that all of us might join hands and pray that on the tombstones which will mark our places of burial truthfully may be placed the words which I read on the tombstone of Lula Maude Koons, "She [he] lived and died a Christian." God grant that it may be so!

### A Little Boy Who Believed

In Lakeland, Florida, there lives a man named Rich. He is called Rich, the Cane Man. He is in his eighties and spends his time making beautiful canes and large, what I would call, camp-meeting palm-leaf fans.

During the last district assembly, Mr. Rich visited with us. He gave me a large fan and gave my husband a beautiful, hand-carved cane. He also told me a story which I would like to repeat to you.

It was during a bad dry spell many years ago that the people of the middle of Florida became so desperate for rain that they decided they would meet together and pray for rain.

One family, relatives of Mr. Rich, got out the old wagon and started getting into it. It was several miles to the church where everyone was to meet. All of the family was in the wagon except one little ten-year-old boy. Finally, this lad came rushing out of the house carrying a big black umbrella.

"Son," asked the father, "what are you doing carrying that umbrella?"

The lad was amazed at the question. "Why, we're going to pray for rain, aren't we?" he asked.

"Yes," answered the father slowly.

"Well, Father," the boy answered in all sincerity, "if we pray for rain, it will rain."

When you pray for anything, do you carry your umbrella?

# FOREIGN MISSIONS

REMISS REHFELDT, Secretary

## NOTICE: Picture Sets

New picture sets of all our missionaries have recently been printed by the Publishing House. These are bound attractively in stiff paper covers, but pages are printed on one side only, so that if you wish to clip the pictures you may without losing any. The sets sell for twenty-five cents each. Write to the Nazarene Publishing House, 2923 Troost, Kansas City, Missouri, for as many sets as you wish to purchase.

## Prayer Request

We would again ask special prayer for our Department of Peten (Guatemala) work. Brother Birchard and Brother Ingram are leaving today for Peten to see what can be done until assembly time. Some of our faithful Christians are discouraged over the situation and the lack of a missionary or a national worker to station there, and need to be remembered in prayer.—LUCILLE HUDSON, *Guatemala*.

## Things Are Moving in Italy

There is a current in Italy at this time that is sometimes almost distressing, and at times very encouraging. There are disturbances in the political and religious areas of this increasingly strategic country that can be the setting for great strides ahead or for cautious delay.

People are coming to our Nazarene meetings in good numbers all over

Italy where we have services. In a few months, Nazarene prayers will be answered in the new construction in Civitavecchia. In Montalcino, a difficult church in a town of three thousand people, we saw all the young people in a group of about eighteen or twenty that came to our service come to the altar. In Rome, the six preaching points attract folk from all walks of life—poor, very poor, teachers, journalists, railway workers, and so on. In Florence, we just passed the one-year mark in the church building and last night nine joined. These are the days of small things, numerically, but we feel the Church of the Nazarene is flexing its muscles, and with lots of prayer and labor of love, and church buildings, we shall see increasing numbers. All the results that we see are due to God's wonderful help, and your faithful prayers for us in Italy.—EARL MORGAN.

## Needy Africa

Oh, that we could more graphically portray the need in this area! I had no concept of the willing, hungry condition of the poor people's hearts until we came here about eighteen months ago. They are willing to follow anyone and any program if it is presented strongly enough. Just recently we have closed a very blessed annual meeting of the native church. God is helping the native people to catch the vision of self-support. Many of them are terribly poor but they are beginning to realize that God's work

comes first. At Acornhoek we are self-supporting, with our tithes and offerings last year amounting to over 101 pounds. Some of our outstations are getting there, and all of them have come up wonderfully from last year. On the station here, and this includes the hospital figures, there were 270 converts that we felt had definitely prayed through. Of course, there were many who "started praying"—nearly nine hundred, in fact, but 270 we felt really got somewhere with God. These go out all over the Eastern Transvaal and help build up our other churches. This makes our hearts rejoice as we realize that, in spite of many deficiencies so far as staff and room and supplies are concerned, God is using our feeble efforts to win the lost. We covet your continual prayers. Truly that is what has kept us going—nothing else.—KENNETH STARK, *Transvaal, Africa*.

## South Trinidad

God has been good to us in South Trinidad. We can say with the one of old, "Hitherto hath the Lord led us and been with us." We now have work in Point Fortin, and our Sunday school for the past three months has averaged around one hundred. We also have work in five other places. We have a children's meeting in Iacos and Cedros. We have Sunday schools in Boodoosingh Village, Huberstown, and New Village. The Lord has given us a number at our altars, during our regular services and in two revivals.—HOWARD SAYES, *Trinidad*.

## NEWS of the Churches



Jerseyville, Illinois—We recently closed a good revival with Evangelist and Mrs. C. H. Dobbins as the workers. Their musical program was of the best, and the splendid chalk-work of Sister Dobbins added much to the service. God blessed the plain, scriptural preaching of Brother Dobbins; and sixty seekers knelt at the altar of prayer. We have received a fine class into membership of the church. Numerically our church is showing an increase in all departments. We enjoy serving these fine folks as pastor, and we have received a unanimous call to return for another year.—R. W. Hale, Pastor.

Beaverton, Michigan—We recently closed one of our best revivals under the ministry of Rev. and Mrs. E. Everett Kimball. The people enjoyed the Spirit-filled singing, the musical instruments, and the heart-stirring Bible messages. Several new people bowed at the altar for the first time and found the Lord in saving and sanctifying grace.—Allen Cobb, Reporter.

Los Angeles, California—Riverside Drive Church has recently closed a good meeting with Evangelist Nettie Miller. She is an evangelist that draws good crowds and succeeds in

convincing people who do not know the Nazarenes to seek the Lord the first time they hear her preach. People came from miles around to hear her and several sought God. For such a time as this, I believe the Miller sisters have been raised up to cause the youth of our day to know that God can satisfy the soul. I am finishing my sixth year here and was called for the seventh. We are closing the year with all bills and budgets paid. It has been the best year financially the church has ever known. Some of the members were helped spiritually during the meeting.—Emma French, Pastor.

Laona, Wisconsin—Easter Sunday was a *red-letter day* for this church. Our good district superintendent, Dr. C. A. Gibson, and Missionary Jack Armstrong were with us to witness the breaking of all previous records, with an attendance of 250, to take the District A Banner for the fourth time in a row. On Thursday after Easter, we started a revival with Evangelist W. D. Huffman and little five-year-old Dennis, who, night after night, sang his way into our hearts. Brother Huffman preaches a rugged gospel but with so much love that no one takes offense. He endeared himself to saint and sinner alike. As a result, 95 souls bowed at the altar seeking God for pardon or purity during the ten-day meeting.—N. O. Thornton, Pastor.

Evangelist J. W. Henry writes: "Recently we had a wonderful revival with Pastor Frank Watkins and his people in the Bloomington church, and the Rushing Family as our co-workers. I have some open dates for September, October, and November—will be glad to go anywhere—but am hoping to be around Philadelphia, Pennsylvania, late in September and would be glad to have some services in that section. Write me, P.O. Box 581, Banning, California."

Muncie, Indiana—The Mayfield Church recently had a good revival with Evangelist C. E. Royse and wife as the special workers. Some souls prayed through to the Lord, and a good spiritual tide is rising in the church.—Z. W. Smoker, Secretary.

Rev. Paul M. Herrell writes: "For the past two years we have been pastor of our good church in Elwood, Indiana. We have had a consistent gain in Sunday-school attendance, membership, and finances. We have made some good improvements in both parsonage and church property and also have been able to cut down our over-all indebtedness. All our budgets are paid or overpaid on a ten-month basis. During the month of February, we averaged 172 in spite of the inclement weather; for the month of March an average of 186, and during April 221. We recently closed the best revival the church has enjoyed for many years with Rev. Lowell Yeatts and Don and Wanda Ratcliff, the Musical Messengers. Rev. James Snow, district N.Y.P.S. president, has been called as pastor for the coming year."

Oceanlake, Oregon—On Sunday night, May 8, we closed a very successful and inspiring revival campaign with Rev. Carl H. Marble, evangelist, and Mrs. Luella Ford, visitation evangelist. God's presence was greatly felt in every service and the entire church was helped spiritually. During this campaign we broke our previous Sunday-school attendance record. We definitely felt the need of revival but

were without funds. Our precious God once again fulfilled His promises and supplied amply. Under the anointing of the Holy Spirit, Brother Marble's dynamic preaching and humble spirit were richly rewarded with many seekers. We are looking forward to great things in this coastal resort area.—James Boone, Pastor.

Evangelist P. P. Belew reports: "I recently held a meeting for our baby church at Falmouth, Kentucky, where Rev. N. C. Hill is pastor. The meeting was of short duration, but God met with us. The attendance was good and constantly increased. There was some salvation work and much conviction. If we could have run the usual length of time, it would have been very profitable. I was reared in Pendleton County, of which Falmouth is the county seat, and it was a pleasure to meet and preach to some whom I knew when I was a boy."

North St. Paul, Minnesota—Rev. W. E. Boggs, evangelist, recently closed one of the most telling revivals in the history of the local church. Fifty-nine persons were definitely saved or sanctified. A good number of these were adults saved for the first time, and persons who will make a great contribution to the church. Every department was helped and the Sunday school achieved the best monthly average in the history of the church. We are praising God for new people and new life as a result of this campaign.—David J. Sullivan, Pastor.

Aztec, New Mexico—In our recent revival, Rev. C. F. Sanders was the evangelist; and if ever a man preached under the anointing of the Holy Spirit, this man did. We had one soul saved and joined the church. But God has moved in such a wonderful way that we will be reaping the harvest of this revival for many months to come. We thank God that this wonderful, Spirit-filled evangelist came our way, and we feel that he truly was God's man for the hour. Praise God for good, old-fashioned revivals!—J. A. Walker, Pastor.

Peoria, Illinois—These are blessed days for First Church. Recently we closed a fine revival with Evangelists Lloyd and Gertrude Ward, which resulted in 17 members uniting with the church; 58 members have been received in the past eighteen months. The Sunday school has reached a new record with 455 present on Easter Sunday and an average for April of 316. The church recently voted to purchase adjoining property for a Sunday-school annex. The Easter offering was \$1,000.00; and with nine months of the assembly year past, all budgets are paid in full for the year and the General Budget \$700.00 overpaid. We plan to be at least a 15 per cent church for missions. Best of all, the glory of the Lord is upon

the work and souls are seeking God at our altar. Our young people are being called into the ministry and the future looks bright for a real advance of "old-time" religion in this great city of Peoria.—C. E. Fleshman, Pastor.

Decatur, Illinois—Three years ago we reported that our pastor had resigned and that the church had extended a call to Rev. Fred Reedy. That choice has proved to be a happy one for West Side. Brother Reedy and his fine family are much appreciated. Recently the recall was held, and the congregation extended a call to Brother Reedy for the fourth year. The excellent vote indicated the church's continuing approval. Since his coming here, the church has voted to build; and a new church site has been purchased. Funds are being raised with most encouraging success, and the leading of the Lord is evident.—Church Secretary.

Evangelist Ralph C. Wynkoop writes that he has November 15 to 27 open for any church between Michigan and Colorado. If interested, write him, 6120 S.E. Knapp, Portland 6, Oregon.

Ogdensburg, New York—Recently our church has had one of its most fruitful evangelistic campaigns. There were seekers in almost every service, with a total of more than fifty praying through to definite victory. God really blessed in these services; both pastor and people are farther up the road. We thank God for Evangelists George and Flora Brinkman. They preached and prayed the glory down, and through their untiring efforts we were able to break all previous Sunday-school records.—Elwood O'Dell, Pastor.

Rev. Walter S. MacPherson, Sr., writes: "After twenty-eight years in the pastorate, serving on the New York and Albany districts, I am entering the field of evangelism. I have done considerable work in home missions, which God has blessed, and feel I could be a blessing and help to both church and pastor. I will go anywhere the Lord may lead and do my best to have a revival. I will be available after September 15, and am making up my slate for 1955 and '56. Write me, Wilmington, New York."

Twenty-six pastors issued an invitation to the Jack Shuler team to conduct a three-week crusade in Tucson, Arizona, to begin on April 10. The large canvas cathedral procured from Los Angeles, with 3,500 chairs, proved inadequate when the crowds reached a figure of more than 5,000. It was the greatest spiritual revival that has been experienced in this state in almost two generations. More than 800 of the 1,249 decisions recorded were for first-time acceptance of Christ; 192 dedicated their lives

to Christ for full-time service. The campaign was sparked by a 200-voice choir and Sammy Allred and Bob Anderson, musicians. The revival swept through the business places, the shops, and out to the ranches. The Shuler team, through their radio broadcasts and television appearances, reached a host of shut-ins who had come to the city for health reasons. Numerous broken homes were re-established, and a large number of unusual conversions were in evidence. Mexican interpreters were kept on hand to minister to the Latin-American people who came to the prayer tent seeking to be saved. Newspapers gave much space to the coverage of the service. Budget expenses were easily met by the second week, and for several nights no offerings were taken. We ministers who supported Jack Shuler and his team highly appreciated these choice men, whose burden is for a Bible-centered ministry and a Spirit-sent revival.—J. Erben Moore, Jr. (Nazarene), Chairman.

Benton Harbor, Michigan—God has given us a fruitful year in many ways. There has been an increase in all departments, with a 25 per cent increase in church membership. We recently closed a very successful revival with Rev. Mark Hamilton as the evangelist. The attendance was good and new families were reached. A unanimous recall for three years was extended to the pastor.—R. D. Bredholt, Pastor.

Kane, Pennsylvania—In our spring revival services we had Rev. Lawrence and Lavona Walker as the workers. God blessed with a good spirit throughout the meeting, several seekers were at the altar, and we saw the best average revival attendance in the two years that we have been here as pastor. Pastor and people appreciated the ministry of the Walkers and recalled them for the fall of 1956. The people graciously responded to a love offering for the pastor and wife, to the amount of \$117.00 in pledges and cash. In view of the fact that we only have thirty-three members, this made us feel that the church is wholeheartedly in back of its pastor.—Jerry R. Woodcook, Pastor.

Gulfport, Mississippi—Two months ago we closed a very successful revival with Miss Sandra Cox as evangelist. There were seekers at every service, and the revival tide is still running good. Our attendance and regular offerings have both shown nearly 50 per cent increase over the two months preceding the revival. Sandra is an earnest gospel preacher, a godly young lady, and a good soul winner. She preached to the largest crowds in our church for years. The church extended a call for a future date to this fine evangelist.—Dick Moore, Pastor.

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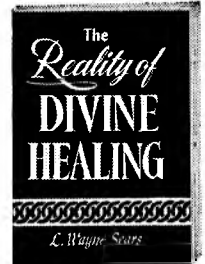
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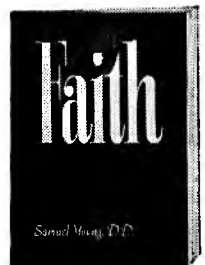
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Rev. Orville H. Kleven writes: "Wife and I united with the Church of the Nazarene last December 26, in Eugene, Oregon, and on May 19 this year, my elder's orders were recognized by the Oregon Pacific District Assembly; also I was granted an evangelist's commission. I certainly appreciate the kindness of General Superintendent Powers, District Superintendent McGraw, and my pastor, Rev. Duane Muth. I have spent nineteen years in full-time evangelistic work in another denomination, and am now delighted to be associated with the wonderful people in the Church of the Nazarene. Mrs. Kleven travels with me, and plays the vibra-harp, the piano, and the organ; I play the guitar, and we sing together; also use hand-painted feltograms with rotochrome lights. We shall be glad to work with any of our Nazarene churches and pastors. Our time is filled for the remainder of '55 but we have some open dates in '56. Write us, 2355 Roosevelt Blvd., Eugene, Oregon."

Rev. Wm. R. York writes from Bicknell, Indiana: "We came to the Southwest Indiana District in the fall of 1952, and accepted a unanimous call to pastor this church. God has given us a fruitful ministry with increases in all departments. We have had some good revivals, the last two being with Evangelist C. C. Chatfield and wife and the Wilkinson Trio. We appreciate the ministry of God's servants. Our cottage prayer meetings are being well attended and are a source of blessing and strength. God blessed our Sunday school with an attendance of 394 on rally day, March 20, and 432 on Easter Sunday, breaking all records. Within three years the average Sunday-school attendance has increased from 161 to 220. We have a praying church, and there is an ever-increasing church attendance. We have been privileged to have six of our missionaries speak to us in these three years. Finances are coming in well, with all budgets paid each year. We have installed a stoker in the church, automatic water heater and new furnace in the parsonage, added four new Sunday-school classrooms, an attic fan, and now installing fluorescent lights in the church. Our people gave us a good vote to return for the fourth year. We love the district, and it is a joy to be associated with our godly district superintendent and wife, Rev. and Mrs. Leo C. Davis."

South Shore Church, Chicago, Illinois—When Dr. E. O. Chalfant, district superintendent, met with the church board, and later with the church, on October 3, 1948, he found we were not very optimistic—due primarily to the exodus of so many outstanding members to other cities. He suggested that he be allowed to appoint a supply pastor for as long a time as was necessary. He thought

he could secure Rev. Willard H. Taylor; so the board and the church voted in the affirmative. The Taylors were living in Evanston, with Brother Taylor attending Northwestern University, and Mrs. Taylor teaching in an elementary school. Brother Taylor first consented only to preach for two Sundays, since Dr. Chalfant had to be out of town. The Taylors came October 10, and this Sunday became the first in a ministry that continued over six and one-half years. Brother Taylor continued his work at Northwestern for more than two years—and it seemed the Lord gave him extra physical, mental, and spiritual strength to carry on the work of the church so effectively. Mrs. Taylor was a real helpmate and a blessing in every phase of the church activity. Their little boys, Douglas and Brian, also fitted into the life of the church from the first meetings they attended. The thirty-fifth anniversary of our church was celebrated during this pastorate with a fellowship dinner, and the fortieth anniversary was preceded with these outstanding events: the vote to sell the Woodlawn property, buy a tract of land farther south and build, the purchase of ten lots on 87th Street between Bennett and Euclid avenues, the selling of the Woodlawn property and the building of a two-story educational unit, with a present estimated property value of \$100,000.00, the name of the church having been changed in the meantime to South Shore Church of the Nazarene. This unit consists of an auditorium with a seating capacity of 200, which is being used as a temporary sanctuary, a smaller one for prayer meetings, etc., Sunday-school office, rooms for the various departments, and classrooms. The complete plans include two more units, a sanctuary, and a building for the use of the adult department, with ample space for parking facilities. Rev. Mark R. Moore, district superintendent, brought the message at the ground-breaking service on June 28, 1953; General Superintendent Hugh C. Benner brought the message at the anniversary worship service, Sunday morning, this past May 1, and officiated at the dedication service of the new building in the afternoon. These were two great days in the history of our church, days of praise and blessing; the latter closing with Brother Taylor preaching in the evening service and a time of fellowship in prayer around the altar. Besides the regular church activities during these six and one-half years, we held a vacation Bible school each summer, with one exception; these schools were a success. Since January of 1952 we have had a junior church, under the able leadership of Mr. and Mrs. Fred McGraw. Mr. McGraw has been engaged as our minister of religious education, part time, since January, 1954. Brother Taylor's resignation as our pastor is due to his conviction he should continue work on his doctor's degree, which was interrupted because of the building program. He took care of most of

the business details in connection with this project, beside working days with the contractor, and evenings with members and friends of the church. We appreciated and were blessed by his prayers and preaching, and yet some of the most precious memories are of the meetings where there were spontaneous testimonies and singing, with no time for preaching. At the six o'clock prayer meetings each Sunday evening, both before and after moving, the important work of soul winning always had priority. Figuratively speaking, Brother Willard Taylor has been our "Moses" for this transition period, and now we have a "Joshua" in the person of Rev. Charlie Harrison, who has accepted the call to be our pastor. Our love and prayers go with the Taylors.—Church Secretary.

Evangelist William M. Farr writes: "Recently I closed a wonderful meeting with Pastor Toombs and his good people of Bethlehem Church of the Nazarene in Laurel, Mississippi. God blessed in every service, with twenty-three souls praying through to victory at the altar. I have some open dates and will be glad to go anywhere that God may open the door. Write me, Box 394, Shawmut, Alabama."

Rev. Franklin M. Moore writes: "God has blessed our work as pastor of First Church, Greeley, Colorado, in a wonderful way. During the first year we saw some numerical, financial, and spiritual gains. Seeing the need for larger and more adequate quarters, we challenged the people to accept a remodeling and enlarging building program, and they responded by pledging \$10,000.00 in one day. The Holy Spirit was with us in that service and manifested His presence in a most gracious way. The old church building was remodeled inside, with new entrance, more choir space, new lighting fixtures, and additional pews, so we can seat about 500 people. Also, a new 24 x 66-foot addition was added to the west side of the building, for Sunday-school rooms and an assembly room for the N.Y.P.S. Our Sunday school averaged 161 when we came to Greeley, but since entering the new addition last October 31 we have averaged 234; for the past six weeks the average has been 273. Also, the attendance at both morning and evening services has shown a splendid increase. During the past few months we have seen some outstanding victories as souls have knelt at the altar and prayed through to God in a victorious way. God has given us a wonderful group of young people. These past two years have not been all sunshine, but God has given glorious victory. On May 3 we received our fiftieth member into the church for the assembly year; we received thirty-two last year. We resigned as pastor on April 29, to enter the field of evangelism, as we have

felt the pull in that direction for some time. We are willing to go anywhere for a freewill offering. We plan to return to Indiana about June 15; if we can serve your church, write us, Box 352, Wakarusa, Indiana."

Panama City, Florida—Recently we closed a very successful revival here in Panama City in which men who had been bound by the drink habit for years were truly born again. The evangelist, Rev. Joel Danner, is a sane and scriptural preacher. His messages are instructive and entertaining. He ties the people to the pastor and is unusually successful in "landing" his converts into membership and making friends for the church. We received a fine class of five into the church, all on profession of faith.—M. L. Garrett, Pastor.

Evangelists Edward R. and Alma Ferguson report: "June completes seven years of full-time evangelism, during which time we have labored on sixteen districts and in Canada. Both pastors and people have been wonderful, and we have seen hundreds of souls saved, sanctified, reclaimed, and healed. During this time we have had 'prayer partners' who have prayed daily for us; this has been of untold value in our work. Prayer is still the way to revivals. For three years now we have been working toward going to the British Isles for two months of revival work. The Lord and our friends have helped, and the Lord willing, we sail June 16 for Southampton, England. From there we will begin our work, and will be on both the North and South districts in revival work. Having been

born in Belfast, North Ireland, and living there until twenty-one years of age, I am very desirous of reaching many former friends for Christ. We love the Church of the Nazarene, and ask a special interest in your prayers that we may see revivals in our work in the British Isles."

Ebensburg, Pennsylvania—From April 20 to May 1 this church had one of the best revivals in recent years. Sister Wilma Jean Inland was God's servant, and the presence of the Holy Spirit was felt in every meeting. Souls were saved, backsliders reclaimed, and believers sanctified; Christians were also stirred to active duty. Two-thirds of the young people of the church dedicated their lives to the Lord and are willing to go all the way with Him. On the closing

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JUNE 22, 1955 (377) 21



Sunday evening, the Holy Spirit broke through in a way that will be long remembered. God bless Sister Wilma; she is a fiery young preacher and carries a great burden for lost souls.—Mrs. Philip Brown, Reporter.

### Idaho-Oregon District Assembly

The Idaho-Oregon District Assembly and conventions were held at College Church of the Nazarene, Nampa, May 9 through 13. In the N.F.M.S. convention, Mrs. Lela Jackson was re-elected as district president and presented with a generous love offering. Dr. M. Kimber Moulton, pastor of Los Angeles First Church, gave the opening address in the N.Y.P.S. convention. Rev. Walter Lanman was re-elected as the district president.

On Wednesday evening, Dr. Samuel Young spoke to a crowd of well over 1,000 persons in behalf of the work of the Sunday school. Rev. Raymond Kratzer, district church school chairman, reported that the average Sunday-school attendance for the year was 6,178 per Sunday, or an increase of 313 per Sunday over the previous year. He also awarded third-year achievement certificates to 11 churches on the district.

The report of District Superintendent I. F. Younger revealed that 11 new church buildings and parsonages started during the year, and 7 more to be started soon. Two home-mission churches were added to the district; at Blackfoot and Caldwell, Idaho. The latter, under the leadership of Rev. Wm. Griffin, reported 42 members, and an average Sunday-school attendance of 97. The report also showed that, of the \$507,313.00 raised by the 53 churches on the district, \$62,157.00 was given for world evangelism. The splendid giving makes the Idaho-Oregon a 9.8 per cent district. The report showed an increase of 119 church members. The harmonious spirit and unity of the people was established by Brother Younger's re-election with only 13 negative votes. A good love offering was joyously given to Mrs. Younger.

Dr. John E. Riley, president, reported an enrollment of over 500 this year at Northwest Nazarene College, with the best year yet for N.N.C. He made special mention of the N.N.C. Christian Workers' Band, which, under the guidance of Dr. D. Shelby Corlett, has made an outstanding contribution this year.

Dr. Samuel Young presided at the assembly, preached each morning, also on Wednesday and Friday evenings. His unique style and deeply devotional spirit stirred our hearts. On Thursday evening, Dr. D. Shelby Corlett's message on Pentecost was a blessing to all.

Following an impressive memorial service conducted by Mrs. Raymond Kratzer and Mrs. Jim Horine, the business of the assembly was brought to completion Friday afternoon. Dr. Young brought the evening message,

followed by an inspiring ordination service for Omar Barnhouse.

Music for the assembly was under the supervision of Professor and Mrs. Jim Horine, ministers of music at Nampa First Church. On Wednesday evening, the N.N.C. Crusader Choir, under the direction of Professor Warnie Tippett, thrilled our hearts.

Rev. John L. Vaughn was re-elected district secretary. Rev. Eugene Stowe, entertaining pastor, had everything in hand and did a fine job. Idaho-Oregon District faces another year with an optimistic attitude under the continued wise and progressive leadership of Rev. I. F. Younger.

LEONARD DEAKINS, Reporter

### Preachers' Wives' Retreat Northeastern Indiana District

The preachers' wives' retreat of the Northeastern Indiana District was held at Turkey Run State Park, Marshall, Indiana, with forty-seven preachers' wives present.

Our district superintendent's wife, Mrs. Paul Updike, did a wonderful job in getting us situated after we arrived. The arrangements were splendid, and we want to say a hearty "Thank you" to Sister Updike for everything she did to make the retreat successful.

Mrs. Ralph Earle was there with her messages of inspiration and information. Oh, how she blessed our hearts! Every one of us fell in love with her beautiful spirit.

We want to say in behalf of all those who were present that we never can be the same since going to this retreat. We have returned to our separate places of service to be a greater blessing in the parsonage, in the church, and on our district.

Mrs. R. L. BEEKS, Reporter

### Alaska District Assembly

We are glad to report the fifth Alaska District Assembly as a time of fellowship and blessings in the Holy Ghost. The delegates gathered from Nome, Fairbanks, Seward, Ketchikan, and Juneau. Anchorage was host church with Rev. M. R. Korody as pastor.

All of the convention and assembly seemed to be on a high plane of spiritual devotion and challenge. Beginning on Tuesday evening, May 3, with an inspirational sermon, the anointing of God was upon General Superintendent Williamson.

Wednesday was missionary day, with Mrs. G. B. Williamson inspiring the convention in the morning as speaker. In the evening Dr. Remiss Rehfeldt, on his way to the Orient, challenged the hearts of Alaskans with a dynamic message for missionary endeavor.

Thursday, the assembly proper was presided over by Dr. Williamson in masterly fashion. The assembly reports showed gains along all lines. It was evident that Alaska would continue to be a "10 per cent" district.

Friday was church schools day.

Reminiscing, we recalled that six years ago there were only two hundred in Sunday school on Easter Sunday compared with over one thousand this last Easter Sunday.

Saturday was N.Y.P.S. day, and the group enjoyed fellowship in an out-of-door wiener roast in the evening. Sister Williamson climaxed the day with a great message to the young people.

All of the pastors and nearly all the delegates took part in the beautiful dedication service in the new Anchorage church auditorium. Visiting local officials included the city manager. The Anchorage congregation have already begun plans for their second church in the Homesite Park section of greater Anchorage.

REPORTER

### Wisconsin District Retreat

The first preachers' retreat of the Wisconsin District met at the famed Wisconsin Dells, May 9 through 11. It was a time of fellowship, including the district superintendent, the pastors, and their wives—quite different from all other district gatherings; a time of relaxation and release from duties and concerns of the churches. We were housed in a commodious lodge and adjoining cabins overlooking the beautiful Wisconsin River. The meals were of topmost quality and enjoyment. There was no planned program, but never a dull moment. With volleyball, shuffleboard, Ping-pong, horseshoes, and hiking outside, and reading, music, and games inside, there was relaxation to fit every taste. One of the high spots was a scenic boat trip to the upper dells, where we were thrilled by the beauties of our God's handiwork. At another time we visited the Wonder Spot—a curious place where everyone stands at an angle instead of erectly.

Each evening we gathered in the lobby for a time of fellowship and worship. All unpremeditated, the last night turned out to be Talent Night. Each member of our group had to make some contribution, whether by song, recitation, skit, or anything he might choose—none was excused. Then, with piano and accordion accompaniment, the group began to sing hymns and songs. This attracted the owners and employees of the lodge, who had already been impressed by our clean, nonsmoking group. They joined us and applauded as we kept singing, song after song, getting blessed as we sang, until 11:00 p.m. Our hosts seemed to enjoy it as much as we did, staying with us until the last. We left with their urgent invitation to repeat the occasion next year. We all felt that it was of such great benefit both physically and spiritually that it would be good to establish a retreat as an annual affair. Dr. Gibson, our district superintendent, has already had this matter under consideration and another retreat is the prospect for next year.

E. E. YOUNG, Reporter



## DEATHS

MRS. ANNA BERTHA STONEMAN (nee Porter), member of Grace Church of the Nazarene in Toronto, Ontario, died suddenly on March 7, 1955. Born in Swinton Park, Ontario, she was united in marriage forty-four years ago to Herbert Stoneman, who, with their children—Gladys Hey, Jean Deeks, and Herbert, Jr.—survives to mourn her passing. She joined Parkdale Tabernacle before it became Toronto First Church of the Nazarene and consequently became a charter member of First Church and of the district missionary society. For many years she taught a Sunday-school class of teen-age boys, many of whom are now consecrated laymen, ministers, and missionaries. Only the "probate courts" of heaven can evaluate the rich heritage she has passed on through example, testimony, and teaching. Funeral service was conducted by her pastor, Rev. Carlton P. Gleason, assisted by Dr. W. M. McGuire, superintendent of Eastern Michigan District, who was a former pastor. Interment was at Prospect Cemetery in Toronto, Ontario.

MRS. CLARA BELL MILLEN was born in Marion County, Iowa, March 31, 1882, and died February 14, 1955. She was converted at the age of twenty and united with the Methodist church in Dallas, Iowa. She was united in marriage to Roy C. Millen in 1903, and to this union were born four children: Mrs. Francis Sanford, of San Juan, June, who preceded her mother in death in 1932; and Howard B. and Ferman D., of San Juan, Texas. She and her husband united with the Church of the Nazarene in the year 1910; and she lived a beautiful and consecrated life to the time of her death. She was a devoted companion, a tender and understanding mother. Like that beautiful Bible character, "her children arise up, and call her blessed." Funeral services were conducted by Rev. W. F. Rutherford, a former pastor, assisted by her pastor, Rev. E. P. Akin, and Rev. L. Lawson Brown. Interment was in Rose Lawn Cemetery, McAllen, Texas.

MRS. JULIA FLORENCE GRANGER was born in Martinsburg, Missouri, August 24, 1880, and died February 23, 1955. At an early age she gave her heart to Christ, was baptized, and lived a deep, consecrated, Christian life. She was affiliated with the Central Church of the Nazarene in St. Louis, Missouri, where she was president of the ladies' Bible class for a number of years. Her Christian influence will be long remembered in the church and the community. Funeral services were conducted by her pastor, Rev. Harvey C. Miller, assisted by Rev. F. A. Welsh, pastor of the Kirkwood Church of the Nazarene. She is survived by her husband, George W. Granger, of St. Louis, Missouri; four sons: Curtis, James, Rev. O. C. Granger of St. Louis, and Rev. R. L. Granger of Concord, California; one daughter, Marjorie, song evangelist. Interment was in Lake-wood Park Cemetery, St. Louis, Missouri.

CLARENCE ELLSWORTH PERRY was born January 21, 1888, in Harrison Township, Knox County, Indiana, and died January 19, 1955. He was suddenly stricken with a heart attack while attending the revival service at the Church of the Nazarene. He was united in marriage to Elizabeth E. Shouse, September 30, 1914. To this union were born two daughters and one son; one of the daughters died in infancy. He led a devoted Christian life and was beloved by all who knew him. He was a member of the Glendale Church of the Nazarene, and faithfully attended the services. He lived a good life and was a splendid husband and father. He is survived by his wife, Mrs. Elizabeth E. Shouse Perry; a son, Clarence Ellsworth Perry, Jr., of Vincennes, Indiana; and a daughter, Mrs. Catherine Eckel, a missionary in Tokyo, Japan. Funeral services were conducted by Rev. Glenn A. Roberson, pastor at the Glendale (Arizona) Church of the Nazarene, with interment in the Rest Haven Cemetery.

MARY J. GREEN was born February 16, 1865, in Lewis County, Missouri. On March 22, 1883, she was united in marriage to William Alfred Brest in Monticello, Missouri; he preceded her in death in 1924. In 1898 they moved to Hawarden, Iowa, with her family where they engaged in farming. She leaves six children to mourn her death: two sons, Morris Brest of Des Moines, Iowa, and C. A. Brest of Missoula, Montana; and four daughters: Mrs. Estella Torstenson of Des Moines, Iowa; Mrs. E. H. Jacobs of Long Beach, California; Mrs. Edward Earl of Sacramento, California; and Mrs. Harold Erickson of Lewistown, Montana; also one brother and two sisters. When the Church of the Nazarene was started in Leon, she was a faithful member of the Sunday school and attended the worship services. At that time she made her home with her grandson, Vern Torstenson; but since moving to Des Moines, she made her home with her son and daughter there. Funeral service was conducted in Des Moines, with burial at Hawarden, Iowa. Rev. L. L. Watters, pastor of the Leon Church of the Nazarene, officiated.

MRS. LU AGNES HERRICK was born October 31, 1881, in Hodgenville, Kentucky, and died April 8, 1955, in Ulysses, Kansas, after a brief illness. She was a charter member of the Bethel Church of the Nazarene of Johnson, Kansas, which was organized in February, 1916, and continued as an active member until her death. Christ and His work were always first in her life. She gave testimony of salvation in the last service she attended. It is indeed a wonderful Christian heritage she leaves to her eight children: Mrs. R. R. Hodges, of Mission, Kansas; Ray, of Fresno, California; Ralph, of Farmington, New Mexico; Myrtle, of Carlsbad, New Mexico; Mrs. Dorel Lindsley, Mrs. John Shore, and Walter, of Johnson, Kansas; and Zelma, of Kansas City, Missouri. She was preceded in death by her husband, James F., and an infant daughter, Pearl. Funeral was conducted by Rev. Ray E. Hance, superintendent of Kansas District, and Rev. A. C. Tunnell, pastor. Ten grandsons acted as pallbearers. Burial was in the Johnson cemetery.

MAUDE MILLIS (nee Grey) was born on July 3, 1879, in Grant City, Indiana, and died March 3, 1955, at Greensboro, Indiana. She was united in marriage to Arthur Millis, February 10, 1897. To this union were born seven children; one, M. Catherine Bloom, is a Wesleyan Methodist evangelist. At an early age Mrs. Maude Millis was converted and became an active Christian worker in the Wesleyan Methodist church. In a few years this church became the present Church of the Nazarene, of which she was a member.

THOMAS LUCAS, of Santa Cruz, California, died March 9, 1955, at the age of seventy-one. He was preceded in death by his wife, Dora Lucas, in February, 1954. Brother Lucas was a faithful member of the Church of the Nazarene for many years in Kansas and also in California. Funeral services were conducted in Santa Cruz, California, by his pastor, Rev. J. Paul Alexander. Brother Lucas left no immediate survivors.

MRS. IDA BLACKBURN MOORE, age eighty-three, died April 12, at her home near Columbia, Tennessee. She had been in poor health for four years. She was married July 24, 1890, to J. T. Moore, Sr., who died in January of 1933. She was a Sunday-school teacher and loved by all who knew her. "Mother Moore," as she was called by her friends, left a good testimony. She was devoted to her family and church. She is survived by one daughter and nine sons. Funeral service was conducted by Rev. J. A. Biggs, assisted by Rev. T. E. Holcomb and Rev. Victory Gray, at Moore's Chapel Church of the Nazarene, of which she was a charter member. Interment was in Lenwood Cemetery.

## ANNOUNCEMENTS

### RECOMMENDATIONS

It is a pleasure to recommend Rev. Franklin M. Moore, Box 352, Wakarusa, Indiana, for the field of evangelism. While serving in the pastorate (at Seymour, Princeton, and Blomington, Indiana, and Greeley, Colorado) his definite evangelistic emphasis was well known. Brother Moore knows well the problems of the pastor and the needs of the local church. He has also served as a district officer, as well as in the field of evangelism. God has been pleased to honor this man with His rich anointing. Pastors and churches will find in him an anointed preacher and a soul winner.—Leo C. Davis, Superintendent of Southwest Indiana District.

Rev. Otis E. Smith, 711 Asheboro St., Greensboro, North Carolina, plans to re-enter the evangelistic field after our assembly in September. He is capable as a preacher, singer, and song leader. His recent pastorates have been at Greensboro Central and High Point Calvary on our district; also in Staunton, Virginia. When in the field previously he traveled for four years as one of the "Melody Boys," a singing and preaching duo. He will give good service to any church, working to have revivals, compass the salvation of the lost, and be a help to the pastor and church.—Lloyd B. Byron, Superintendent of North Carolina District.

Rev. Orville H. Kleven was recognized as an elder in our recent District Assembly (May). Formerly an elder in the Methodist church, he has held many revival meetings for our Nazarene congregations up and down the coast. He is a sound holiness preacher, and God has blessed the ministry of this good evangelist in every meeting he has conducted for our people. His wife travels with him and together they sing, preach, play instruments, show hand-painted felt-o-grams, and do children's work. I heartily recommend them to our people everywhere. His address is. 2355 Roosevelt Blvd., Eugene, Oregon.—W. D. McGraw, Jr., Superintendent of Oregon Pacific District.

(Continued on next page)



## SERVICEMEN'S CORNER

The following words come from Walter O. Peterson, stationed near Tokyo, Japan:

"I received your letter just a few days ago, so I thought I would drop you a few lines to let you know my address has changed. I appreciate your thoughtfulness in sending me the magazines you mentioned in the letter. I am now stationed at a base near Tokyo, Japan, and intend to go into Tokyo and look up our missionaries. I appreciated the little folder you sent with the different missionaries' addresses on. Since I've been in Japan, I've learned quite a few of these customs and they are interesting in the way that they do things. I've also seen some of the religious temples and they are also interesting to see. I appreciate all the prayers that are going up for all us servicemen at home and abroad. I think each and every serviceman feels the same. I know to this day I am closer to Him than I've ever been, and I'm sure it is mostly through these prayers."

Chaplain George C. Laurie writes from Alaska:

"This battalion has gun sites scattered over a large area in isolated areas. Each week I send a copy of one of our church papers or magazines to them. It is very gratifying to visit the sites and see these periodicals sticking out of the pockets of the men. They read them, and when the magazines are late arriving at the site they call to remind me. The church cannot be thanked enough for the service in supplying this literature. I send them out with a prayer and have had many very wonderful reports from the men who have read them. I know every piece of literature that goes out to the men has a message that will point them to our Saviour—and this has been the thrill of our experience many times over. Thank you for your help."

Chaplain Herbert J. Van Vorce writes:

"We are glad to be able to report that the month of March was an exceptionally good one for us here. God's presence and power were manifested in all our services, and several

(Continued on next page)

**NAZARENE SERVICE MEN'S COMMISSION**  
*Albois* DIRECTOR

June 22, 1955

BORN—to Rev. and Mrs. Paul E. Helm of Richmond, California, a son, Paul Michael, on June 2.

—to Dr. and Mrs. Stanley Nordino of Wollaston, Massachusetts, a daughter, Eileen Sonja, on June 1.

—to Mr. and Mrs. John D. Adams of Nazarene Theological Seminary, Kansas City, Missouri, a son, John Dean, Jr., on May 23.

—to Harvey and Doris (Stilson) Johnson of Providence, Rhode Island, a daughter, Deborah Sue, on May 14.

—to Mr. and Mrs. Michael G. Varquez of El Paso, Texas, a daughter, Shareen Yvette, on May 13.

SPECIAL PRAYER IS REQUESTED by a man in Ohio that he may get work at once, and a good job where he can attend school;

by a brother in Montana that God will restore his health; has a bad ear, and possibly ulcers;  
by a sister in Iowa that God will bring deliverance to her from sinful people and conditions, also that He will heal her and protect her interests;  
by a "Herald" reader, in prison in North Carolina, for himself, and for his wife and six children—they do love the Lord and need His help.

### Nazarene Camp Meetings

June 24 through July 3, Louisiana District Camp, at the district campground, five miles north of Alexandria, on U.S. Hi-way 71. Special workers: Dr. T. M. Anderson and Rev. Roy Bettcher, preachers; Professor John E. Moore, singer. For further information write the district superintendent, Rev. Elbert Dodd, 1611 Henry Street, Pineville, Louisiana.

July 14 to 24, Oregon Pacific District Camp, at 12625 S.E. 82nd Avenue, Portland, Oregon. Special workers: Rev. Harold L. Volk and Rev. Howard Sweeten, evangelists; Rev. and Mrs. Gilbert Rushford, song evangelists; prayer and praise, Rev. T. H. Stanley; Rev. James E. Kratz, children's worker. For information and reservations, write to Rev. B. Martin Gale, Rt. 1, Box 425, Clackamas, Oregon. Rev. W. D. McGraw, Jr., district superintendent.

July 25 to 31, Florida District Camp, at old Suwannee Campgrounds, on U.S. Hi-way 41, three miles north of White Springs, Florida. Workers: Dr. I. C. Mathis, Dr. Ralph Earle, evangelists; Rev. and Mrs. Leon Cook, singers; Rev. C. R. Moore, youth director; and Mrs. Ben Marlin, children's worker. Dr. John L. Knight, district superintendent. For information, write Rev. Don Newell, camp manager, 235 Avenue "F" S.W., Winter Haven, Florida.

August 8 to 14, Iowa District Camp, District Campground, Route 1, West Des Moines, Iowa. Dr. G. B. Williamson and Dr. Remiss Rehfeldt, evangelists; Professor Warnie Tippett and the Olivet Quartet, singers. Missionary convention, August 9, Dr. David Hynd, speaker. Children's workers, Misses Meadows and Reasoner. Rev. Gene E. Phillips, district superintendent.

August 15 to 21, Eastern Kentucky District Camp, campgrounds, Winchester, Kentucky. Workers: Rev. J. A. McNatt and Rev. Asa Sparks, preachers; Douglas Slack, song evangelist. For further information write the district superintendent, Rev. D. S. Somerville, 2717 Iroquois Ave., Ashland, Kentucky.

### Servicemen's Corner

(Continued from page 23)

of our group received spiritual help besides a number of victories. We were in the training area for ten days, during which time we were in close contact with the men. It afforded an opportunity for personal work and of passing out many tracts and religious literature. A service was held each night and God graciously blessed. We have much to be grateful for as we press on in His service in behalf of the souls of our servicemen."

## DIRECTORIES

### GENERAL SUPERINTENDENTS

Hardy C. Powers  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

#### Assembly Schedule

Northeastern Indiana	June 29 to July 1
Alabama	July 5 and 6
Eastern Michigan	July 20 to 22
Eastern Kentucky	July 27 to 29
Missouri	August 3 to 5
Northwest Indiana	August 17 to 19
Tennessee	August 24 to 26
Louisiana	August 31 and September 1
Georgia	September 14 and 15
Southeast Oklahoma	September 21 and 22

G. B. Williamson  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

#### Assembly Schedule

Canada West	July 6 to 8
Western Ohio	July 27 to 29
Minnesota	August 1 to 3
Illinois	August 4 to 6
Iowa	August 10 to 12
Houston	August 24 and 25
Mississippi	August 31 and September 1
Kansas City	September 7 to 9
Northeast Oklahoma	September 28 and 29

Samuel Young  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

#### Assembly Schedule

West Virginia	July 7 to 9
Michigan	July 13 to 15
Southwest Indiana	July 28 and 29
Kansas	August 3 to 5
Wisconsin	August 10 to 12
Dallas	August 17 and 18

*The eyes of the Lord are upon the righteous, and his ears are open unto their cry (Ps. 34:15).*

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Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

#### Assembly Schedule

New York	July 1 and 2
Maritime	July 13 and 14
Pittsburgh	July 21 to 23
Northwest Oklahoma	July 28 and 29
East Tennessee	August 3 and 4
Chicago Central	August 10 to 12
Northwest Oklahoma	September 14 to 16
North Carolina	September 21 and 22
South Carolina	September 28 and 29

Hugh C. Benner  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

#### Assembly Schedule

North Dakota	June 29 and 30
Colorado	July 13 and 14
Central Ohio	July 20 to 22
Kentucky	August 3 and 4
Virginia	August 10 and 11
Northwestern Illinois	August 17 and 18
Indianapolis	August 24 to 26
South Arkansas	September 7 and 8
North Arkansas	September 14 and 15

### District Assembly Information

**NORTH DAKOTA**—Assembly, June 29 and 30, at the Nazarene Campgrounds, Sawyer, North Dakota (may be reached by the Soo Line and the Maier Coach Line). Entertaining pastor: Rev. Duane J. Grover, Sawyer, North Dakota. Send mail and other items relating to the assembly in care of Rev. Duane J. Grover, Sawyer. Dr. Hugh C. Benner presiding.

**NORTHEASTERN INDIANA**—Assembly, June 29 to July 1, at Nazarene Campgrounds, East 38th Street, Extended, Marion, Indiana. Entertaining pastor: Rev. J. R. Shadowens, 1215 Quarry Road. Send mail and other items relating to the assembly in care of Dr. Paul Updike, Box 469, Marion. Dr. Hardy C. Powers presiding.

**NEW YORK**—Assembly, July 1 and 2, at the Beacon Campgrounds, Groveville Park, Beacon, New York. Entertaining pastor: Rev. Albert Stiefel, 73 W. Center Street, Beacon. Send mail and other items relating to assembly in care of Rev. Robert Goslaw, 27 Wilson St., Beacon. Dr. D. I. Vanderpool presiding.

**ALABAMA**—Assembly, July 5 and 6, at the Nazarene Campgrounds, Millport, Alabama. (Rail and bus connections into Columbus, Mississippi. Camp located twenty miles from Columbus on Alabama State Hi-way 96.) Rev. H. E. Benson, Millport, will be the entertaining pastor. Send mail and other items relating to the assembly % him at Millport, Alabama. Dr. Hardy C. Powers presiding.

**CANADA WEST**—Assembly, July 6 to 8, at the College Church, Canadian Nazarene College, Red Deer, Alberta, Canada. Rev. Drell Allen and Rev. D. Geo. MacDonald will be the entertaining pastors. Send mail and other items relating to the assembly % Rev. Drell Allen, Canadian Nazarene College, Red Deer, Alberta, Canada. Dr. G. B. Williamson presiding.

**WEST VIRGINIA**—Assembly, July 7 to 9, at the Nazarene District Campgrounds, Summersville, West Virginia. (Come to Charleston, West Virginia, on C. & O. Railroad, then take bus to Summersville.) Send mail and other items relating to the assembly % Nazarene Campground, Summersville, West Virginia. Dr. Samuel Young presiding.

**COLORADO**—Assembly, July 13 and 14, at Lakewood Church of the Nazarene, 1755 Dover St., Lakewood, Colorado. Rev. George Greiner, 1755 Dover St., entertaining pastor. Send mail and other items relating to assembly in care of Brother Greiner, 1755 Dover St., Lakewood, Colorado. Dr. Hugh C. Benner presiding.

**MARITIME**—Assembly, July 13 and 14, at the Church of the Nazarene, 156 Fitzroy St., Summerside, P.E.I. Rev. D. R. Morrison, entertaining pastor. Send mail and other items relating to assembly to him, Box 455, Summerside, P.E.I. Dr. D. I. Vanderpool presiding.

**MICHIGAN**—Assembly, July 13 to 15, at the Indian Lake Campground, Vicksburg, Michigan (located five miles northeast of Vicksburg, situated on the southeast side of Indian Lake). Rev. V. L. Ward, entertaining pastor. Send mail and other items relating to assembly to him, Route 2, Vicksburg, Michigan. Dr. Samuel Young presiding.