



OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

June 11, 1952

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God, the Great Giver

(Luke 11:1-13)

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How much more shall your heavenly Father give the Holy Spirit to them that ask him? (Luke 11:13.)

NO WORD in the New Testament is more expressive of the attitude of God toward men than the word give. "God so loved the world, that he gave." "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Jesus said concerning His followers, "My peace I give unto you." This is the product of out-poured love. It is the heart of God!

"Your heavenly Father"—what a warm, intimate term this is! How close it brings God to the yearning soul! The Christian religion is not based primarily upon doctrine or ethics, philosophy or creed. It is based upon a Person, and that Person is Jesus "Christ, the Son of the living God." Whether we have religion or not is determined by our attitude and relation toward Him.

"If ye then, being evil, know how to give good gifts unto your children . . ." *Evil* in this usage means faulty in judgment, not sinful necessarily. The family search at Christmas or on birthday occasions to select appropriate gifts for the ones to be honored, is commonplace; but how often the bestowment is unsuited because of a lack of understanding of need or temperament! But God, who understands us better than we understand ourselves and loves more deeply than human parents, knows how to give the "Gift Supreme."

The supreme gift of love is not what one possesses but what one is. The young lady who receives the gifts that money can buy and hands can prepare must not permit these to be a substitute for the person of her beloved. The supreme gift of divine love is the giving of God himself in the person of the Holy Spirit.

—by the late

GENERAL SUPERINTENDENT
ORVAL J. NEASE

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

TELEGRAM

Pasadena, California—A great year for the Los Angeles District in Sunday schools; went "over the top" in great Easter drive. Total gain for the year unsurpassed.—**JERRY McCLAIN**, *Chairman District Church School Board.*

NEWS IN BRIEF

Rev. and Mrs. Joseph N. Speakes had open house, on Tuesday, June 3, to observe their golden wedding anniversary. It was held at the Church of the Nazarene in Monroe, Washington.

Rev. Charles Jennings has resigned as pastor at Webb City, to accept the call to the church in Maryville, Missouri.

Dr. S. T. Ludwig, general church secretary, was the special speaker for the thirty-ninth Olivet College Commencement, on May 22, at Kankakee, Illinois, with a graduating class of 121.

Rev. W. W. Rose writes to express his appreciation to the fine pastors with whom he has labored in meetings in the evangelistic field, as he re-enters the pastorate, to serve the church in Pageland, South Carolina.

Rev. Donald W. Hough has resigned as pastor of the church at Williamsdale to accept a unanimous call to pastor the church in Kenton, Ohio.

Dr. Andrew Johnson, evangelist, delivered the commencement address at the Owosso Bible College, Owosso, Michigan, on May 22.

Miss Mary Louise Trager, who has been employed in the office of the General N.Y.P.S. Secretary for the past fifteen months, has accepted a position as youth director at First Church of the Nazarene in Little Rock, Arkansas.

Word received from Pastor J. E. Lansdowne of Ada, Oklahoma: "First Church just closed splendid revival with Dr. Howard W. Jerrett. Superintendent Glen Jones organized new church from our group, Sunday, May 25, in service at First Church while pastor and people gathered around the altar and prayed God's best on the new church. Over two thousand dollars given for the new work; Rev. Mary Lucas installed as pastor of new church. First Church running at her best in Sunday school and finance;

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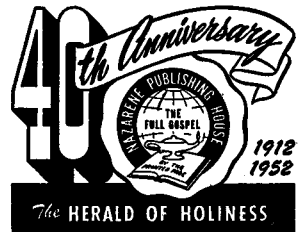
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Is Your Home Insured?

BUILDING the home within the fellowship of the church, together with the active participation of its members in the church program of service and worship, is the best possible guarantee of its stability and permanence.

Recent surveys indicate the amazing fact that there are at least ten times as many divorces among non-church members in America as among those who maintain effective and vital relationship with the church.

Joseph B. Henry, of the American Institute of Family Relations, reports that, according to a survey he has made, first place for successful marriage is held by couples who are active church members. In the second place for marital success are those who, while no longer active in church work, attended Sunday school and church regularly beyond childhood into their early adult years.

Mr. Henry also discovered that couples who have no church affiliation and are married by a justice of the peace run the greatest risk of their marriages going on the rocks. . . .

There are many reasons why the church performs so stabilizing a function for the home. Its constant emphasis on the Christian ideal of marriage based upon mutual fidelity and comradeship; continuing group counseling, which is afforded by Christian worship, especially the soul-searching element of the communion hour; the stimulating fellowship of others of like attitudes toward marriage; the immediate availability of counseling by the friendly minister and others in the church fellowship when marital crisis begins to develop—all contribute to the stability of the home. The church becomes an indispensable bulwark against the evil forces which are constantly attacking the security and the permanence of the home.

Houses may be insured by insurance companies; only the church can insure the home.—Editorial in the *Christian Evangelist*; used by permission.

I, who have walked with loneliness, have found a Friend.—D. B. KIDNEY.

Remember Pentecost

By Sadie Agnew Johnson*

IN THE last quiet talks with His disciples, Jesus said: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Here Christ is referring to Pentecost.

Again in John 7:37-38: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" This is another reference to Pentecost. Matt. 3:11 definitely speaks of two baptisms, one of water administered by man, the other of the Holy Ghost administered by the triune God. All evangelical churches believe what John the Baptist said about water baptism. Why not believe what John the Baptist said about the baptism of Jesus with the Holy Ghost? Christ's baptism was first poured out at Pentecost.

Jesus said, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). Once again the Master calls our attention to Pentecost. "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. 1:26-27). Is not this a result of Pentecost?

The old covenant was written on tables of stone, the new covenant is written in our minds and hearts. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts" (Heb. 8:10). Was not this covenant sealed on the Day of Pentecost? "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11). If you have not tarried for your Pentecost, how can His Spirit dwell in you?

Pentecost is a necessity and not just a luxury to receive or reject as we please. Only by the baptism with the Holy Ghost are we cleansed from all sin and made ready for a holy heaven. This is in harmony with the Word, for in Heb. 12:14 we are told to "follow peace with all men, and holiness, without which no man shall see the Lord."

*Retired Nazarene Elder, Nashville, Tenn.

Therefore, may Pentecost always be a high day in our church's calendar year. It is fitting that Nazarenes everywhere commemorate this divine triumph over carnality. Fifty days after the resurrection of Christ was God's appointed time for Pentecost. It was fifty days from the time the children of Israel left Egyptian bondage until they reached Sinai, where the law was written on tables of stone; but now God's law is written in our hearts when we tarry in consecration, faith, and prayer for Christ's baptism.

Confession That Was Contrite

By Louis McCurdy*

Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgression (Ps. 51:1).

DAVID prayed this contrite prayer of confession because he realized the greatness of his sin. He had committed adultery with Uriah's wife, Bath-sheba. Then added to adultery, there was murder by ordering his general to put Uriah out into the forefront of the battle to be killed. He tried to cover up one sin with another, as many have done, but his efforts were in vain; for God has said, "He that covereth his sins shall not prosper," and, "Be sure your sin will find you out."

God sent the faithful prophet Nathan with a stinging arraignment, which followed one of the most touching parables of the Old Testament. David's anger rose as Nathan told of the rich man, who had plenty, who passed by his own large flocks to kill and steal from the poor man who had so little. David the king pronounced judgment on the rich man for his vile act; but with Nathan's "Thou art the man," he realized he had passed judgment on his own sinful soul. No wonder his soul was stirred to its depths with the magnitude of his sins. God had blessed him with plenty, yet he had stolen and murdered and brought sorrow and tragedy into the home of that faithful and conscientious soldier.

David was able to see the magnitude of his sins because Nathan did not compromise on God's message against sin. Nathan drew a vivid picture of sin in general and of David's in particular. God give us preachers today as fearless as Nathan.

David's repentance was heartfelt because he saw the awful blackness of his sin. He sprinkled his sawdust trail with bitter tears of remorse, and did not plead for any consideration for his so-called virtues. His confession came from the very depths of his soul for the great evil he had committed. Nothing was held back or hidden in his confession, "I have sinned."

This is the secret of the bright, clear testimony and the depth of spirituality of some saints of God. They have gone to the bottom in re-

*Bowden, Alberta, Canada

pentance, confession, and restitution; and that is the reason for the healthy spiritual growth that follows. A broken and a contrite heart invites the healing touch of the Son of God. The sincere repentance of David became the foundation for his clear-cut testimony and his joyous praise.

Let the Christian ministry portray sin to be the foul killer of the human soul. Let them picture it as the monstrous enemy of both God and humanity. Let them pronounce judgment on the sinner, as they would upon the worst scoundrel in the land. Let us pray for the day when more ministers of God will teach transgressors God's way of true repentance, so that more sinners shall be converted unto Him.

Is There a Heaven?

By David J. Tarrant*

IS THERE life after death? This is a question that man has asked and argued over for thousands of years. Man's reason is no nearer the answer now than when the question was first asked. Science has nothing to say in the matter. Psychology, one of the newest branches of scientific research, has tried to explain away man's soul; but the greatest psychologists are still convinced that there is something more in man's personality than brain tissues and nerve fibers—something that shows no sign of decay even in old age; something that must live on, even when the body dies.

The immortality of the human soul is a fundamental conviction, found in all ages and in all races of mankind. Every man instinctively believes in the immortality of his own soul, though he can neither demonstrate it nor prove it. The boldest atheists, with few exceptions, have shown in their dying moments that they were not convinced of their own doctrines. This deep-rooted conviction has been described by the poet as:

*A solemn murmur of the soul,
Which tells of the world to be,
As travelers hear the billows roll
Before they reach the sea.*

*Pastor, Portsmouth, England

TO MY KNEES!

*Daybreak, and early morning hours,
Breathe a fragrance
From heaven's own bowers.
My heart listens as my Saviour speaks,
"To your knees! To your knees!"
A battle to be fought;
A victory to be won;
A lost child staggers
'Neath a load of sin—
O Lord, help me to win them
As I heed Thy plea—
"Dear one, to your knees!
To your knees!"*

—CONNIE DAVIS

This conviction does not rest, however, on instinct alone; reason supports it. Man is a being of tremendous possibilities. Powers are latent in his nature which scarcely begin to find expression in this short life. The man of science, the artist, the musician, are oftentimes just producing their finest and greatest works when death comes. How much more are they capable of than this world sees! So every one of us has gifts and talents, some of which, through the restricting circumstances of life, we shall never use. How reasonable it is, then, to expect that beyond death lies a sphere of opportunity for the fullest expansion of these God-given powers!

Our sense of right and wrong supports the conviction of life after death. We see a man who all his life has been hemmed in by crippling disadvantages; who has been oppressed, intimidated, cheated; and we say, "That man hasn't had a square deal." Or we look at the petty tyrant who has caused his suffering and say, "That man must have something coming to him for all the misery he has caused." And if God is the God of justice which we believe Him to be, then we know that after death there must be a settling of accounts.

Now to human intuition and reason add the most influential witness of all—divine revelation. Open the Book, and you will hear this clear testimony coming direct from the throne of God, "Yes, man does live on. And on earth he sets his course for one of two destinies, heaven or hell."

What do we mean by heaven? Is heaven a place or a state? Surely it is both. It is a state of glorious bliss. But it is clearly a place, too, for Jesus said, "I go to prepare a place," and He called that place "my Father's house." Where is it? *Up? Down? Millions of miles away? Or near at hand?* Well, this is how I think of it. Here is a man who lives in a lovely home. He is a master clock-maker. In his home is a small room which he uses as his workshop, and in this room there is a bench and on the bench a clock, with a dust sheet thrown over it. This clock is a marvel of craftsmanship and the most minute precision, but it is not quite finished yet.

One day two little atoms in one of the tiniest wheels in the clock engage in the following conversation. "I say, B, this is a wonderful wheel we live in." "You are right, A. And see how many more wheels there are like our wheel." "Yes. Somebody must have made all these wheels, don't you think?" "Yes, I am sure of it. I wonder where he lives." "I should think he must live among those big wheels up above us." "Unless perhaps he lives near to our little wheel; for though our wheel is very small, yet it is a very important wheel." Then while they are still wondering, the maker lifts the veil, and they see that there is a great room beyond the confines of their clock, and through the door they get a peep into other rooms, larger and finer, beyond the door. And yet all are but part of the maker's home.

So we may perhaps wonder where heaven is. And the answer must be that its vastness com-

pletely envelops everything we know; and yet its nearest point is only just through the veil. Heaven is all around us. But the veil is upon our eyes just now. Sometimes when saints depart from this life, the veil is lifted a second or two before they go, and the glory of heaven lights up their faces. That proves that heaven is not far away. Of course, heaven doesn't need to be far away. This lovely earth would be a bit of heaven if certain things were present and certain other things absent. For that is what makes heaven—the absence of all evil things, and the presence of all good.

Here are some of the evil things that are absent from heaven. Satan is not there, for Jesus said, "I beheld Satan as lightning fall from heaven." Because he is absent, there is no temptation and no sin. All the sins that have ruined this lovely world—greed, envy, jealousy, pride—are all conspicuous by their absence. The ills of time are not there either. In heaven there is no more death, no more separation, sorrow, or crying; no pain, no disease, no accidents, no ambulances, no hearses.

And here are the good things that abound in heaven: life, love, and joy; beauty without a blemish, music without a discord, light without a shadow. There the air rings with the songs and laughter of little children; and all have their youth renewed. Heaven is a hive of activity, yet all delight in their God-given tasks. There is ample scope for the development of the intellect, for there are a million new and wonderful things to learn, millions of new and interesting people to meet, millions of amazing stories to hear of the grace of God in the lives of His saints in all ages. There we are united with those who have gone on before, parents, brothers, sisters, little ones. But best of all, Jesus is there! There the eyes of the redeemed may continually feast upon that loving face that looked so tenderly upon the lost ones He came to seek and save.

How shall we come to that blessed place? The Psalmist answers that the passport to that land is "clean hands, and a pure heart." A vital experience of heart holiness is the only guarantee of a safe arrival in that land of cloudless day. Reader, seek holiness today at the "fountain opened . . . for sin and for uncleanness." "The blood of Jesus Christ his Son cleanseth us from all sin."

But unto every one of us is given grace according to the measure of the gift of Christ (Eph. 4:7).

God has not promised us escape from test, trial, temptation, nor tribulation; but He has promised abundant grace whereby we all may become overcomers of all these difficulties.—EARLE F. WILDE.

Father and Son

By Lloyd M. Hearn

*You're a hero at home today, my son,
And I am your stalwart steed;
And we ride for the foe till the field is won,
As we share of our strength and speed.*

*But I see too soon what you wait to see,
When you'll follow your own bright star;
And the soul of the boy that I used to be
Reaches out to the boy you are.*

*You're a soldier's son, and a soldier, too—
Be brave, as I know you'll be;
And wherever you ride, I'll ride with you—
If only you'll ride with me.*

*Now go with God, as I go with you,
That the Spirit may make us three;
And we shall rejoice when the journey's through—
Together eternally!*

Modern Pioneers

By M. S. Burkhardt*

PIONEERING blood flows through the veins of most of us. Our nation was built by pioneers. It has been only a few years since our forefathers pushed their way westward, braving great dangers, to build their homes and put their roots in a new world. The hardships which they endured are often forgotten as we think of the glories and romance of their adventure.

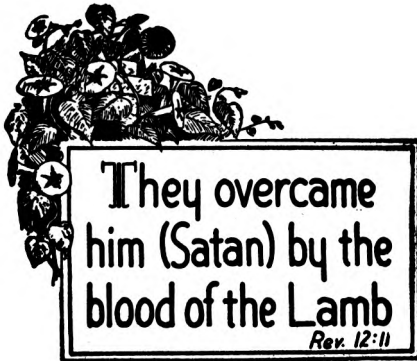
Not only were the individuals pioneers, but our nation was a pioneer in many different fields. We proved to the world that democracy was really workable. Our freedom of religion, press, and speech was something radically different from the old world patterns; but it served to build a strong and individualistic people who conquered frontiers presented in the fields of medicine, agriculture, industry, and opened the door for countless new inventions. Today we are pioneering in the fields of electronics, jet planes, and atomic powers. We must continue to roll back the frontiers if we are to retain our place in today's world.

From the very first, God has had His pioneers standing for Him even at the cost of their lives, and speaking for Him when all men were against them. Abraham was one of these. Called to go to an unknown country, he obeyed. Without hesitation, he risked the life of his only son in obedience to the expressed command of God.

God needs pioneers today—those who will tackle the spiritual frontiers of today; men who have courage to fight against the evils and corruptions of our day no matter what the cost. God needs men of conviction to lead our nation

*Pastor, East Waco, Texas

back to the principles of truthfulness, honesty, and basic morality upon which our nation was founded and which made our nation great. The challenge of the frontier beckons to the valiant and courageous. Many are already pioneering in today's spiritual frontier. Join their ranks now and be a modern pioneer for God today.



S · C · H · I · S · M

By Vera Weightman*

Behold, how good and how pleasant it is for brethren to dwell together in unity! (Ps. 133:1.)

IT IS SURPRISING what small things can cause division if one majors on nonessentials rather than the few fundamental things vital to full salvation. It is astonishing how one's pet beliefs can seem to be important enough to get into the category of essentials and split the church, the group, or what not.

*Disagreement as to color of the new decorating scheme for the church may become intense enough to cast a shadow over the forthcoming revival effort. Of course we are so different that our choices will never be alike when it comes to color harmony. It could be truly a cross for one whose taste ran to one sort of color harmony to worship where the setup was quite different from what he felt good taste demanded. The presence of the Holy Spirit can so beautify a place as to make it harmonious.

This is not a plea for unartistic churches. In the church we are such a cosmopolitan group that we cannot all of us be perfectly satisfied with any decorating plan. But we can gracefully admit the right of the majority choice and keep the spirit of unity. We shall not divide into a "red" and a "green" side as a group did several years ago in regard to the color of the church carpet. So intense did the dispute become that each group refused to contribute money unless its choice was carried out; the church was carpeted in two colors and each group sat on its respective side. Revival in the church? No!

The saddest case of a church split we ever heard of was in a "group" of two who split over a religious issue. In 1751, Surveyor John Lewis

was surprised to find two lone settlers on the present site of Marleton, West Virginia; but they were not living together in the one cabin. Sewell, one of the settlers, was living in a hollow sycamore tree. It was disclosed that an argument had arisen over infant baptism. Presumably, neither Marlin nor Sewell was married. Here they were in the dense forest with Indians and wild beasts lurking about. There were no babies to be baptized. There were several essential things on which they could agree. Rather than majoring on these vital Christian doctrines, they allowed a break to come in Christian fellowship. It is often true that the thing we do not think the same about may iron out before we reach it. No more cabins were available, so Sewell took to a hollow tree rather than live with his Christian brother with whom he had dissension.

The lurking imps in a world which is no friend to grace rejoice when there is a rift in brotherly love and a split, and part of the group will worship in a hollow tree, as it were, rather than worship with the rest.

"Agreement on essentials, liberty on nonessentials," was the policy laid down by our church fathers. Time is running out on us; what we do we must do quickly. We cannot afford to major on some desirable things which are not actually essential. The Holy Ghost will direct in many minor as well as major issues *when He is come*.

Too much legalism will sink us. Because of differences in background, sectional differences, and racial differences, we shall not see eye to eye on many minor things. We are not pleading for license; our liberty must not become that. There are a few vital principles of Christian belief as laid down in our *Manual*. There are a few other things which the saints down the ages have found detrimental to the Christian life and the Holy Spirit still reveals them as such to Christ's followers.

There may be some things which the Holy Spirit tells some of us we shall not do. We may see someone else who does these things. We shall not raise an issue out of it. Rather, we shall hear the whisper of Jesus, "What is that to thee? Follow thou me." The important thing is to keep the unity and a concentrated united force against the onslaught of Satan and his forces.

Doubtless there are other things we sincerely wish our brothers and sisters would not do. We might really exhort them not to. We may have neglected to notice that the Apostle Paul, after exhorting the women as to a matter of hairdo, finally said, "If any man seem to be contentious, we have no such custom, neither the churches of God." In other words, I shall not prescribe the mode of hairdo or uniform of dress to my sister. Modest dress has its place and the true saint will find God's pattern for her, but the dress is of minor importance. Dwelling together in unity is a major issue.

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

*Pastor, Burlington, Vermont

I Visited Five Dying Men

By Paul Martin*

I AM THANKFUL that I do not have to do this every day. For today I visited five dying men. I knew that none of them could live more than a few weeks, and some only a few days, and one perhaps only a few hours. How different they were! One would not let me pray—cursing with every breath, afraid to live and afraid to die! He would not let me pray, but he could not stop my heart from crying, "Lord, visit this dying man. Bring something to his mind that will tell of heaven, of hell, of grace, of God, of sin, and of death." What a picture! His little cabin surrounded by a gloom of sin, typified by the drunken son who was sitting close by, and urging his dying dad to let me pray.

Another was lying in "a mansion on wheels," a trailer house. It was expensive and custom-built. He was dying—thin, weak, and hopeless. Loved ones were busy packing! On the move again, for he wanted to die at home. I tried to tell him that home is where Jesus is. He wanted to believe that. His sunken eyes pleaded for prayer. I sought the Lord diligently and urged him to pray. Kind doctors had him doped. He could barely speak or pray, and I am not sure this morning if he is home or not, for home is where Jesus is. He started toward the "Great Divide" before I could be sure!

The third eternity-bent soul is familiar with *The Way*—but he may have lost it in the great desire to hold a high profession. In a sense, I felt more darkness here. A form of godliness, membership in the church, and now when comfort and grace should sustain, there is only an empty cistern and a broken pitcher. "Oh, there is peace in Christ," I heard myself saying. But a shallow profession, enmity with malice, pride of station and rank—these stopped his ears and kept his feeble lips saying, "My God! My God!" with the emphasis on the "my" in cries of pain, not love.

The fourth was pathetic, but not hopeless, thank God! This was a little saint who was very, very old. The pages of church history in this community would be full of the deeds of these ready hands and this willing heart. Here Christ had an earnest follower. His spirit had been the Spirit of Jesus. But now he was worse than childish. God had closed the book, I'm sure, for he was not himself. His control, his memory, his mind were going the way of the body—just a bare echo. But even in this hour, difficult for yearning loved ones, there was the aroma of the sanctified life. I was glad he had not left until this moment the all-important decisions of life.

There was triumph and victory in the fifth visit that day, too. A man of little over middle age—I call him my *Modern Job*. He knows that I have given him that name. He had a good business, but

lost it because his wife's mind failed. He had friends, but many left him because he could not keep contact with them. Now, his wife gone, only a babbling mind and vacant stare around to remember what she once was to him; business gone, a few choice shrubs in the yard that tell of his thriving nursery interest; his health gone, but a few weeks to live—but rejoicing in the Lord. His room was calcimined with the glory of God—his radiant, happy spirit proclaiming victory and peace. A heaven-bound soul, with hands joined with the hands of Jesus, walking down the road to Glory. Fortunately, I visited here last.

Thank God, every word that is spoken, every kind deed done which helps a man get right with God, deserves its place in the sun. I sometimes get delusions of grandeur and wake with the job half done; but if only I help someone to heaven, I'll be happy, at daybreak, at home!

Decisions of the Moment

By Hazel Lee*

THERE is a significant little verse, II Samuel 11:1, which reads, "At the time when kings go forth to battle, . . . David tarried still at Jerusalem." Read by itself, this verse means nothing. But David's tarrying at Jerusalem instead of going into battle, where his duty lay, was the most tragic mistake of his life. Here was a seemingly trivial decision by David which started a veritable juggernaut of heartbreaking events rolling. In this hour of idleness he saw Bath-sheba. Take a quick look at the results: Uriah, her husband, was cruelly murdered in battle; their little son died; through the birth of Solomon and his consequent disobedience in his old age, David's beloved nation was divided and later wept its heart out in captivity. I have often wondered how history would have read if David had gone to battle that day.

What a lesson for us all! How the small decisions of the moment may change the entire course of our lives! How close we should live to our Saviour, in a constant atmosphere of prayer and communion with Him! One moment spent away from Him is dangerous, for in that moment we may make a vital decision influencing our entire life. All Satan wants is a tiny wedge, a little toe hold, so he can enter and throw us off balance. To those who try to live close to God, Satan does not send a big, bunglesome, glaring temptation. He uses finesse. In one unguarded moment if he can use a stiletto, that is all he wants. In our momentary decisions of today lie the seeds of tomorrow's harvest. Here is Christian living at its finest point.

*Moment by moment, I'm kept in His love;
Moment by moment, I've life from above;
Looking to Jesus till glory doth shine,
Moment by moment, O Lord, I am Thine.*

*Pastor, Porterfield, Calif.

*Missionary on furlough from India

The Sage of Happy Hollow Sez:

Some people make a habit of chewing gum in church. Others prefer to chew the rag. Both are bad. In one church I saw quite a group of deaf mutes conduct a lively conversation while their devout brethren waited for the Spirit to move them. Their waving hands might have been more inspiring than the wagging of many jaws! The church, though, is no place for idle conduct. He who would hear from God must be in a mood to listen.

Epistle to the Philippians

By H. Orton Wiley

IV. Paul's Pastoral Prayer

And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God (Phil. 1:9-11).

THE Apostle prays for an increase in love, but more especially that this increasing love may be properly exemplified. In regeneration all the graces of the Spirit, which at base are but the varying aspects of divine love, are implanted in the soul. In entire sanctification, the heart is cleansed by the blood of Christ from all those inner antagonisms which would hinder the proper development of perfect love. Hence entire sanctification is not a perfection which excludes growth, but one which is conducive to it. St. Paul is here concerned with the manner in which divine love should be expressed and it is this for which he prays. An analysis of his prayer gives us four outstanding characteristics of love as follows:

(1) *Love should abound "more and more in knowledge and in all judgment."* The Apostle uses an accumulation of words to express the superabundance of love, by which he means not merely love for himself or for others, but an inward state of the soul. The word "knowledge" as used here signifies an advanced or perfect knowledge, while "judgment" is used in the sense of discernment or perception. Love, he says, imparts a sensitiveness of touch and gives a keen insight into moral and spiritual things. The Apostle therefore prays that love may not be ignorant, but discerning and wholesome. There are parents who would die for their children, and yet they shield them from the joy of work; they indulge them in pleasures, and they are left undeveloped in self-control and helpfulness. Churches may like-

wise be filled with zeal and yet be without knowledge. No church which attempts to hold its young people by the means of entertainment can hope to develop rugged soldiers of the Cross. Soldiers are made by conflict and sacrifice. Hence the Apostle prays that love may expand according to perfect knowledge and true discernment.

(2) *Love approves "things that are excellent."* The word used here means "the things that transcend," and hence is a choice not merely between the good and the bad, but between good things which may be less or more appropriate. Love underlies true courtesy and fine manners. It seeks always the highest moral standards and the true culture of social refinements. Love never behaves unseemly, does not seek her own, is not provoked, and thinks no evil.

(3) *Love must be "sincere and without offence."* Some have thought that the word "sincere" has reference to our relation to God, and "without offence" our relation to men. Literally the word "sincere" means "without wax" and hence unmixed and therefore pure. It has both a Latin and a Greek derivation. With the Latins, it was a trade-mark stamped upon furniture and other articles of trade to indicate that the workmanship was perfect and no defects covered up with wax. St. Paul wished the Philippians to be stamped with the trade-mark *sine cere*—without wax. The Greeks expressed the same thought by a jar of honey held up to the sunlight, thus revealing whether it was pure strained honey or mixed with wax. So also the Apostle desires their love to be pure and unsullied, *sine cere*—without wax. The words "without offence" may mean without stumbling ourselves, or without causing others to stumble. In either case, the two terms are counterparts, for love is to be inwardly pure and outwardly without stumbling or offense. This love is to continue in its increase and the beauty of its expression until the day of Christ, although some commentators would make this last clause to read "for the day of Christ."

(4) *Love must be "filled with the fruits of righteousness."* The Apostle is careful to add here, "by Jesus Christ," thus making it clear that these fruits of righteousness flow from faith in Christ and not from the works of the law. The righteousness which is by faith is so intimately bound up with the life of Christ that it must by its very nature issue in fruitfulness. Hence our Lord said, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." "Herein is my Father glorified, that ye bear much fruit" (John 15:2, 8).

Here then are given us by the Apostle the characteristics of divine love. It will abound more and more in knowledge and discernment; will approve the things that are excellent; will be sincere and without offence, and filled with the fruits of righteousness. All of this is by Jesus Christ, and unto the glory and praise of God.

"... As I Have Loved You"

By Irene Imbler*

THERE is a startling implication in this phrase. Taken from the familiar fifteenth chapter of St. John, it is freighted with the deepest responsibility.

The love of God passes human comprehension. Its very breadth and universality make it difficult to grasp. Personal experience alone gives it sweet reality to the heart. The love of God in Christ is one of life's most intimate experiences.

Human love may have an element of selfishness in it. Divine love, however, is completely unselfish, yet warmly and wonderfully personal—universal in its scope but always individual in its application.

God looks upon us as individual personalities, loving us, not so much for what we now are, but for what He can make us to be in Christ. He sees in us all our weaknesses, peculiarities, sins, and mistakes. He loves beyond these to the very capacity for love in us—to the deep depths of our very selves.

There is for us in God's love no sense of betrayal, no loss, no pain, no denial. There is in it only fulfillment because it is rooted in Him. It springs from His evaluation of us as personalities of intrinsic value, each one capable of being made like Him.

In the beautiful and intimate talk Jesus had with His disciples before His death, He spoke repeatedly of His love for them and their love for one another. Through the record He speaks to us of these same things. "This is my commandment, That ye love one another, as I have loved you." In other words, I have loved you to the depth of all your sin, your ignorance, your prejudice, your selfishness. I shall keep on loving you beyond all your failures, your misrepresentations of Me. Now, He says, I want you to go out and love others with the same love I have shown you. I want you to continue loving them in the same way I continue loving you.

Herein is a very sobering thought. Are we prepared to love others from the bedrock of Christ's love for us? To love others "as I have loved you" is a feat of divine proportions, not human. It is a love which must have a divine source, for it is not the human way. Though it is a gift of the Spirit, it must be cherished and nourished—guarded with greatest care. Upon this one attitude is thrown all the weight of the stress and strain of our personal relationships. It is under constant pressure and bombardment. It is the "buffer zone." If we lose it, we lose everything. It is to be as positive, as warm, as responsive, as beautiful as Christ's love for us.

"Love one another, as I have loved you." Not on the basis of personal affinity, not as a big

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impersonal "glib" of generality, not because of mutual interests, not by temperament, but from the bedrock value of intrinsic worth. In a warm, personal, understanding way, to the depth of sin, selfishness, ignorance, prejudice, on to the depth that God loves, He asks us to love others.

Does your experience in Christ prepare you to love others to the same depth and in the same measure that Christ has loved you?

Spiritual Dwarfs

By E. E. Wordsworth*

SPURGEON used to tell of a club of small men in London whose qualification for membership lay in their not exceeding five feet in height. These dwarfs held, or pretended to hold, the opinion that they were nearer the perfection of manhood than others; for they argued that primeval men had been far more gigantic than the present race, and consequently the way of progress was to grow less and less, and that the human race as it perfected itself would become as diminutive as themselves.

We fear that such a club of Christians might well be established in most cities and churches, and that without difficulty it might attain unto an enormously numerous membership. Paul wrote of the Corinthians as "babes in Christ"; and the writer of Hebrews mentions those who are "dull of hearing," who "ought to be teachers," needing "milk, and not . . . strong meat," "unskilful," and as "a babe."

We grant that carnality was the basic cause for such smallness of spiritual stature, and that sanctification expands and enlarges us. Never-

*Pastor, South Tacoma, Wash.

A House Not Made with Hands

By Marian L. Knorr

"I go to prepare a place [just] for you"—
What a wonderful promise foretold
To know that someday my Redeemer I'll see,
Walk with Him on the streets of gold!

"I go to prepare a place [just] for you"—
Oh, glorious hope all divine!
Because I've accepted Him into my heart,
I know I am His and He's mine!

"I go to prepare a place [just] for you"—
These words spake the Saviour to men.
Oh, thanks be to Jesus, I'm traveling home,
Where I'll see my loved ones again!

"I go to prepare a place [just] for you"—
This "Carpenter" knows how to build.
Praise God, in that day I'll be home with my
Lord
And my gems at His feet will be spilled!

theless there are those professing a high state of grace who have blurred vision, low ceilings, distorted and peculiar notions, false standards, and restricted complexes which hinder the work of God. "Be ye also enlarged," urged Paul. "Ye are straitened"—a word denoting a lack in tender emotions and affections. Paul's great heart was enlarged; he was ready to embrace them all. Too many set personal standards as the "rule of thumb" for everybody. Let us not be "fussy" about little things, contracted ideas, and so on, but be magnanimous and Christlike in our spirit, actions, and words. "Judge not, that ye be not judged."

Christ's Case— When Will It Be Closed?

By J. M. Yarbrough*

AN ACCUSED man had been tried and the evidence was declared to have been fully presented. And under the rules in that court, the case could not be reopened even for the presentation of new evidence. But the defense attorney had found unexpected new facts which would free his client. All his pleading was to no avail until he raised his eyes to a picture on the wall directly behind the judge's bench, which showed Christ on the cross, and said, "Many have declared His case to be closed, too!"

And in so saying the lawyer prophesied profoundly concerning his client's case, for it involved a great labor leader and it is raised again and again. But he also drew attention to the greatest truth of all time. Pilate thought he closed the case of Christ when he sent Him to the cross to be crucified and His life destroyed. But history shows that Pilate's political life deteriorated until he was completely stripped of power and position, while the Prisoner at his bar that day has grown greater and more powerful with the passing centuries.

Contemporaneously with Pilate, Judas thought he too had closed the case of Christ when the betrayal act was carried out. But a few days afterward, Judas came to the rulers of the Jews and begged them to accept back the thirty pieces of silver which was the price of betrayal. Unsuccessful in this, he went out and hanged himself, coming to as ignominious an end as a mortal could. But even then the case was not closed, for since his demise from this land he has been reaping the consequences of presumptuously concluding the case was closed. Nineteen hundred years in that area (if eternity has area) of eternity to which he consigned himself by his suicidal act has hardly been enough to begin to measure or to cause him to realize the extent of the wrath of a God sinned against, and finally aroused.

*Pastor, Oak Lawn, Illinois

Millions who have lived since Pilate and Judas have stubbornly and shortsightedly shoved Christ out of their lives and marked His case as closed, only to find that His case does not close.

And as long as the principles of justice and mercy live in the nature and being of God, as long as love is the rule of the Monarch of the skies, as long as the devil's nefarious and tragic scheme eventuating in the fall of man and the plunging into sin of the whole race of mankind continues to operate, as long as there is one soul yet to be saved, or one weary and wayworn traveler of earth who might yet make it in, just so long will the case of Jesus Christ remain unclosed and His cause continue to trouble sinful men.

The skeptic can't deny Him out of existence, nor the agnostic, by refusing to consider His case, obliterate it. The thoughtless and uncaring can't disregard Him and thereby close the case against Him. The rebellious and arrogantly unrepentant sinner is not able to destroy Him; for when all the wiles and works of the devil have spent themselves, His case stands stronger and mightier than before.

Nero thought he was keeping Christ's case closed—he turned many a Christian into a torch and threw many to the wild beasts. But death came to him by his own hand, while the cause of Christ and the Christian has grown unabated. No, the case of Christ has been thought by many to have been closed; but it remains not only as a symbol, but a mighty reality, unclosed and unclosable.

Then, O thoughtless or rebellious one, think not that you can succeed against Him. He can and will finally close your case, but you do not possess the power or ability to close His, because you, too, like the millions who have tried it before you, dare not forget that He is God, righteous and true and eternal, against whom mortal man cannot prevail!

Make me to go in
the path of thy com-
mandments; for there-
in do I delight.

Psalm 119:35



Two Radio Network Broadcasts During the General Assembly

THERE WILL be two nationwide network radio broadcasts during the time of the General Assembly.

The Columbia Broadcasting System has given us the Protestant portion of the COLUMBIA CHURCH OF THE AIR program for Sunday morning, June 22. This will be a thirty-minute broadcast originating in the studios of KMBC in Kansas City and made available to all CBS stations throughout the nation.

The Mutual Broadcasting System is presenting Doctor G. B. Williamson as their guest speaker on the FAITH IN OUR TIME broadcast, Friday, June 27. This program is scheduled for 12:45 p.m. to 1:00 p.m., Eastern Daylight Saving Time.

Doctor Russell V. DeLong will be the speaker on the CHURCH OF THE AIR program and the music will be furnished by the SHOWERS OF BLESSING radio choir.

The policy of CBS is to present two programs, one-half hour each, (one Protestant and one Catholic) on the "Church of the Air" and they give each CBS station affiliate the option of choosing which they want. They may take either, both, or none, just as they wish. If

sufficient interest is manifested far enough in advance, nearly all of them will carry our program. It received six or seven times the normal response when we were on two years ago.

Every pastor should call his local CBS station and find out the exact time of the Protestant portion (some of them may use a delayed broadcast) and announce it well to all our people. While this will not be a broadcast of a General Assembly service, it will be from the site of the Assembly and our people will be eager to hear it. The regular network time for the two "Church of the Air" programs on CBS is 10:00 to 11:00 a.m., Eastern Daylight Saving Time, but be sure you know when your station will carry it.

The suggestion has been made that in the event this broadcast is during your Sunday school why not set up a radio in the auditorium and invite the people to hear it there, building your service around the broadcast from the site of the General Assembly?

A good mail response following these two network broadcasts would materially help us in getting more time in the future. It doesn't take long to write a card to the station, and it would help a great deal.

Remember the dates: Sunday, June 22, over "Columbia Church of the Air"; and Friday, June 27, over the Mutual network "Faith in Our Time."

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

A Word of Caution

Kindly refrain from asking any questions in your letters to our missionaries who are in Arab territory in the Near East about Jews or about the government. Some letters are censored and any questions like these make the authorities suspicious about us.

Of course we appreciate the number of letters that we receive and we are always glad to give information regarding the Lord's work.

—WILLIAM RUSSELL, Hashemite Kingdom of the Jordan

Preachers' Institute

I am happy to inform you that we have just closed a fine preachers' institute in the city of Villa Flores, Chiapas. God blessed us abundantly. The church has been enlarged and now looks like a tabernacle; nevertheless, it was not large enough to hold the crowds. New souls were won, and our pastors received many wonderful promises from God's Word.

Our churches in the Southeast Zone of Chiapas and Oaxaca continue to grow in spite of difficulties. We thank God for this. We know that you will remember to pray for our work in Mexico.

Dr. Morales was in charge of the institute and his co-workers were Rev. Lauro Sol, Rev. Raul Santin, Esther Baca E. (nurse and deaconess), and Ofelia Orea L. de Sol (deaconess). This was one of the best preachers'

institutes that we have ever had.—
DAVID J. SOL, South Mexico.

Responsible for a Revival

We on the field realize that time is passing. This year, as far as it has gone, has been one when God has been drawing us near to himself. The days of prayer have increased the burden on us all. The Africans themselves are going much deeper. The African matron in the girls' home said to me lately: "We Christian people, we Nazarenes, need a revival before anyone else. How can the school children and the young people growing up in the church want God when we older ones show so little of the life of God and so many backslide and leave God?" That rather sad statement made me glad, nevertheless; for when the African himself recognizes this, the revival we need will be much nearer, and the church will grow. Usually the African looks to the European to give him everything, even a revival. He dislikes to take any responsibility. But I am glad God is opening some of their hearts to see their duty and responsibility to their own people.—MARGARET K. LATTI, Swaziland.

A Practical Program

From June 6 to 17 the Bible school at Chiclayo will dismiss its classes for evangelistic trips to different churches of our district. This date will close the first of two periods in our first

semester. At the close of our first semester on August 1 we will have our Sunday-school convention; on August 3, missionary convention and assembly.—HARRY J. ZURCHER, Peru.

Missionary Returns to P.E.A.

As I go back to the field this time, it is a little different. I am not going to a strange land. I know the people and their heartaches, burdens, and hardships; I know the work that must be done and the souls that must be reached for Christ; I know the task is too much for me; but I also know that He goes with me and gives strength, and that I am doing it all for HIM.—
J. LEONA YOUNGBLOOD, Portuguese East Africa.

New Work in Hokkaido

We had our first meeting in the town of Sutttsu, Hokkaido, last week. This is an entirely new area. There is no missionary work in this town or any town near it. Please pray that we may see a good work established in this the fourth place for the Church of the Nazarene to start work in Hokkaido.—DOYLE M. SHEPHERD, Japan.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves (Rom. 15:1).

Sharing with others who are needy what we have in abundance pleases God and makes us all rich.

The more they afflicted them, the more they multiplied and grew (Exod. 1:12).

It takes more than persecution, mistreatment, and severe affliction to cause the defeat and downfall of God's own children.—EARLE F. WILDE.

The Triune God

THROUGH the Trinity we find God successively manifesting himself. First, there is the dispensation of the Father, then of the Son, and finally of the Holy Spirit. The Son succeeds the Father, and the Holy Spirit the Son. This does not mean, however, that God is first only Father, then only Son, and last only Holy Spirit. Neither does it signify that God sits on His throne in heaven and merely reveals himself in three successive and different ways. In other words, the three periods of time, or dispensations, which follow one another are realities, but they do not give us all of the truth about the Trinity. These three external, historical, or temporal, manifestations rest back on three internal distinctions in the Godhead which are eternal and necessary.

The doctrine of the Trinity can be adequately stated only as follows: God is three persons, or three centers of consciousness, in one substance, and these three centers of consciousness are distinctions in the Godhead which are internal, eternal, and necessary. Also, this threeness has manifested itself temporally, or historically, as Father, Son, and Holy Spirit. To do away with either the revelations in time or the eternal distinctions which lie back of them in the Godhead is to do violence to the traditional teaching of the Christian Church as to the Trinity.

Thus the distinctions in the Godhead are eternally immanent and parallel. They exist by the side of each other within the Godhead and will always so exist. This threefoldness is a necessary part of the structure of the Godhead. It has provided the background essential to the redemptional revelation in time of Father, Son, and Holy Spirit. Therefore, we must not lose the eternal coexistence of the three Persons of the Godhead in our emphasis upon their successive manifestations. God the Father and God the Son are not non-existent during the present dispensation of the Holy Spirit. All three Persons are real and in some measure active during each of the three dispensations.

What I have really insisted upon thus far in this article is that there are three eternally co-existing Persons in the substance of the Godhead which have revealed themselves in three historical, or successive, dispensations. Their manifestations are temporal, but they themselves are eternal. This idea of the Trinity may be illustrated thus:

Here's a preacher who served very successfully as an evangelist for ten years. Then he became a pastor of one of our best churches and distinguished himself there for another long period of time. Finally, he made a record for himself as a district superintendent during about a decade of service in this field. Suppose also that his selfhood—wealthy and versatile as it must have been—had three sources, or centers, of activity, one for each of his three periods and types of

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ministry—evangelistic, pastoral, and that of the superintendency. In addition, imagine these inner distinctions to be co-ordinate and necessary—that is, always a part of his very selfhood—and you would begin to get some conception of the complexity of the divine nature implied in the Trinity.

I have met a few men and heard of others who were so rich and many-sided in their total selves that it would not be too difficult for me to ascribe more than one center of activity to them. If this be the case with human beings, how much more would it be possible for it to be true of the infinite God! I am not surprised that He has required three centers of consciousness from all eternity in order to express himself in eternity and time. The spiritual substance of His divine selfhood is a complex one, and not a simple or mathematical one.

The triune God is a Christian doctrine which is difficult to understand, but it cannot be bypassed without giving up the Incarnation—God the Son made flesh, or taking on humanity (John 1:14), the deity of Jesus Christ—"In the beginning was the Word [Christ], and the Word was with God, and the Word was God"; and the personality of the Holy Spirit. The two distinctive doctrines of the Christian Church are the Incarnation and the Trinity. Give them up and the Christian religion becomes just another religion, a heathen religion among heathen religions. Further, these two doctrines are so interrelated that a person cannot hold to the one without the other. Therefore, no one can take the doctrine of the Trinity lightly and at the same time be loyal to Christianity as a unique religion.

The Bible and the Trinity

WHAT is the Bible teaching as to the Trinity? It sets forth the view that there are three eternal, personal distinctions within the Godhead which have manifested themselves successively as Father, Son, and Holy Spirit. Turn with me to John 14:16-17, where we have these words: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Here the Son is promising to pray to the Father to send the Spirit to comfort His disciples. Certainly, we are in the world of three coexisting Persons in this passage. The same is more true, if possible, in John 14:26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all

Stephen S. White

things to your remembrance, whatsoever I have said unto you." And then in John 15:26, we have teaching which is just as definite. It reads thus: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Jesus, a Person, is talking, and He is bringing us some very important information about two other Persons—the Father and the Holy Spirit. There are many more passages in the Gospel of John which indicate that the Godhead is composed of three coexisting Divine Persons, revealing themselves successively in time.

No one can read the following words from Romans without realizing that Paul believed in the doctrine of the Trinity as set forth above: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (8:14-17). Then there is Paul's great benediction, as given in Second Corinthians, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (13:14).

When we turn to the first three Gospels, we find exactly the same teaching. Matthew closes with these words: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:19-20). Then in the first chapter of Mark, we have the account of Jesus' baptism in these words: "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. And immediately the spirit driveth him into the wilderness" (Mark 1:9-12). If we do not have three Persons having to do with one another here, I do not know how to explain this passage. It was Jesus who was baptized, the Spirit who descended upon Him and drove Him into the wilderness, and God the Father who said, "Thou art my beloved Son, in whom I am well pleased."

It is also possible to find grounds for belief in the successive manifestations of these three Persons in the Godhead in history, both in Paul's writings and in Matthew, Mark, and Luke, as

well as in John. The Bible gives us the basis for the doctrine of the Trinity as formulated by the traditional Christian Church.

What Is Oneness in God?

WHEN God is thought of as one Substance, or Being, with three Persons, or as a Trinity, it is easy to forget that there are many types of oneness. An atom or a cell is one, and so is a picture which may have many features in it. As I sit in the living room of my home, I often look at a large picture which hangs on the wall. It is the reproduction of a painting of a scene in nature. In the center there is a brook, and on both sides large trees, with several cows standing near the water's edge on the far side. In the background above the tops of the trees there are towering mountains. It is springtime, and the trees are covered with leaves. The picture is a unity, not only in the sense that all of the items mentioned are on one piece of canvas and in a frame, but also because they center about a single idea or motif. This picture is a unity but it is a much more complex unity than the atom.

Another type of unity is found in the physical universe. It is a "uni," or "one," verse literally—a vast, complex, reality that is turned into one, or combined into a whole. The universe is a unity which is an ordered or organized many. Its singleness cannot be denied, and yet what a multiplicity of parts is contained in it!

Then there is the living organism with its millions of cells. Take the human body, for instance, with its external and internal organs and parts, and the vast number of cells embodied in it. No one can deny its singleness, and yet it is a oneness combined with a complexity which is almost inconceivable.

When we come to a human personality with its feeling, intellect, and will, we stand in the presence of a unity which overshadows in glory and wonder all of the other unities to which I have referred. What an experience an individual would have if he could follow the changing states of the consciousness of even the simplest human personality! He would be introduced to a world more intricate and varied than that of the physical universe or any living organism with its incomprehensible uniqueness and changes.

Another fact called to our attention by one writer is that the intensity of a unity is measured, not by how few factors are included in the oneness, but by how many. The one atom is not so high a unity as the universe, or the one cell as the body. The larger the number of items involved in the organized singleness—and there can be no real singleness where more than one factor is involved unless there is some type of organization—the greater the singleness. And by items is not meant merely physical and organic factors. Psychological, or personal, elements are more significant for unity when organized into a whole than the physical and organic items. Here we step

up not only to the realm of the mental but also to the moral and spiritual, where the highest types of unities are found.

Now we come to the Divine Trinity. It is the climactic unity, because in the three Persons of the one Divine Substance with their variety and complexity we have brought together the largest and most significant number of elements. And, according to the principle laid down above, the unity increases in meaning and importance as the number and significance of the factors involved increase. This is in harmony with the teaching of the Bible as to the oneness of the three Persons of the Godhead. The three Persons in the one Divine Substance give us an example of a fellowship which is sublime, infinite, and perfect. A hint of the glorious and unfathomable character of this singleness in the Godhead is presented in one of the bur-

dens of Jesus' prayer in John 17. A petition voiced by Him several times in this prayer is that His disciples may be one, as He and the Father are. He wants them to be so cleansed from sin that they will enjoy a fellowship with one another patterned after the fellowship which exists between Him and the Father. Deep and profound and unfathomable is this unity which He has with the Father; and not with the Father only, but also with the Holy Spirit. We know from chapters 14, 15, and 16 of John's Gospel that this oneness which Jesus shares with the Father is also participated in by the Holy Spirit. It is a communion which surpasses all other communions because it is based on a common metaphysical, or ultimate, nature, and unites the largest number and widest variety of elements. It is the highest of all onenesses—personal, social, and eternal.

Home Missions and Evangelism

Roy J. Smee, Secretary

NEW CHURCHES

THE FINAL figures of new churches organized during this quadrennium are now coming in and we have just gone over the 700 mark for the highest total ever made in any quadrennium in the history of the church. Sixteen districts have now equaled or exceeded their quota of new churches organized as set at the beginning of the quadrennium. Complete reports of new churches will be given at the General Assembly.

District Superintendent Jarrette Aycock has organized six churches on the Kansas City District. They are the South Prospect and Independence churches in Kansas City; the Scenic Drive Church in Springfield, Missouri; churches at Oregon and Jasper, Missouri; and Columbus, Kansas. The Kansas City District has twenty new churches this quadrennium and has reached its quota.

Two colored churches have been organized on the Los Angeles District by Dr. A. E. Sanner. On May 17, the Marshall Memorial Church was organized in Los Angeles with twenty charter members and a Sunday school of fifty. They have a nice chapel valued at \$3,000.00 and free of debt. Rev. O. B. Whiteside has been appointed pastor. On May 21, the Bethel Church was organized in Pasadena with eleven members and approximately fifty in Sunday school. Their new property is worth \$20,000.00 on which there is an indebtedness of \$8,000.00. Rev. Jack Riley is acting as pastor. The Los Angeles District has greatly assisted these colored churches in becoming established. They have

good prospects for growth in the future. This makes eleven new churches for the quadrennium for the Los Angeles District, exceeding their quota.

District Superintendent J. C. Albright has organized two new churches on the New England District. There were sixteen charter members at West Poland, Maine, organized May 11. Rev. Wilbur Casey has been appointed pastor. On May 18, there were fourteen charter members at Wiscasset, Maine. Rev. Delbert Wise is the pastor. There are fifteen new churches on the New England District.

District Superintendent T. E. Martin has organized the Grace Church in Ottawa, Ontario, on the Ontario District.

On April 27 District Superintendent R. F. Heinlein organized a new church in Clearfield, Pennsylvania, following a four-week revival campaign. There were twenty-four charter members on the opening Sunday. This is the twelfth new church on the Pittsburgh District for the quadrennium.

District Superintendent Charles A. Gibson has organized a new church at Marinette, Wisconsin, with Rev. Dale Sidle as pastor. It is the ninth new church for the Wisconsin District for the quadrennium.

District Superintendent R. J. Plumb has organized a new church at Anza on the Southern California District. A lot has been donated to the new congregation, and a building will be erected in the near future. Services have been held in the town hall. Rev.

D. W. Simpson has been appointed pastor. This is the eleventh new church for the Southern California District.

A Profitable Vacation

"Last September I requested my church board to permit me to use my vacation time to conduct a home-mission campaign in Powhatan, Ohio, a mining town of 2,000. We rented an old theater building and began services. The attendance average was over one hundred each night. On the concluding day we had seventeen cards in for membership and a church was organized. I have just returned to Powhatan for a five-night convention and found a church with 54 members, and 121 in Sunday school. All but three of these members are brand-new Nazarenes. This was the most profitable vacation I ever spent. Rev. Vera Simms, the pastor, is loved by the people and has done a wonderful work making real Nazarenes out of these new people."—Rev. Floyd A. Wycoff.

Again—

Home Missions Pay!

We have just received a record of churches organized on the two districts in Southern California since 1933. During these nineteen assembly years, 53 churches have been organized. These churches now have a membership of 3,216 and a property valuation of \$1,486,750.00. They have paid for all purposes during this time nearly three million dollars. The cost to the districts has been \$136,185.00. These are the membership and financial figures. Of course, beyond this there are revivals held, the conversion and sanctification of many, and members transferred to other churches and districts who first joined the Church of the Nazarene in these new churches. What an investment for the church of today and for eternity!

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for June 22: The Sin of Greed

Scripture: Exod. 20:17; I Kings 21:1-16; Luke 12:13-34
(Printed, Exod. 20:17; Luke 12:13-21, 29-34)

GOLDEN TEXT: *Thou shalt not covet* (Exod. 20:17).

Read Luke 12:15 and you can't help noticing the doubly enforced warning it contains. It will be well to read today's Golden Text, and then immediately follow by reading this verse. By doing this you will gather God's feeling relative to this tenth commandment. "Take heed, beware," Jesus said. In these words the Master is displaying the skull-and-crossbones warning of *poison*; and He points to the sign, "Danger, High Voltage: Stay Away," which tells of certain death. Yes, Christ's words were meant to bring people to a sudden and thought-provoking stop, "Take heed, beware."

Take heed suggests the need for

alertness and a full understanding of the seriousness of the danger. *Beware* bluntly says, Stop right where you are, don't move one step nearer; turn and flee to a place of safety.

And all this because of covetousness! You know the word covetousness is an innocent-sounding one; there is none of the harsh fearsomeness that accompanies such words as murder, adultery, stealing. On the other hand, covetousness has a cultured and refined sound, as though it might be some parlor game. Maybe that is why we are inclined to make it a "good neighbor" rather than a "convict."

To reinforce His warning relative to covetousness or greed, Jesus gave the Parable of the Foolish Farmer.

This is an undying story and has been told and retold through the centuries. It never fails to strike fire, for it fits so close to the truth of life, and it has such a dramatic climax. Thousands of men and women have listened to it, or read it themselves, and have gone away to reassess their patterns of life, and their attitudes toward mercenary matters. This parable shouts out for all the world to hear, "You are damned when gold becomes your god." And when, in the electric moment of highest suspense, a voice comes from a higher world, its words, "Thou fool," remind us of the tolling of a funeral bell.

What kind of man was this foolish farmer? Was he a shedder of blood, a worshiper of idols? No, he was a man who laid up treasure for himself and was not rich toward God! How many modern city-dwellers are literally "foolish farmers"?

Lesson material is based on International Sunday-School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Religious News and Comments

Edited by Delbert R. Gish

AROUSING victory was won by dry forces in Tallahassee, Florida, when they arose to the challenge of the capital city's Junior Chamber of Commerce. The Chamber of Commerce worked strenuously to get sufficient backing to call a local option election, which was set for December 18, 1951. The Leon County Dry Association raised five thousand dollars, got busy with advertising, rallies, and radio addresses. Only one precinct went wet.

The dry victory in Tallahassee was interesting to us partly because one of the participating agencies was the Tallahassee Ministerial Association, of which the Nazarene pastor, Rev. William E. Wineberg, is president. We think it is a good thing, as a rule, when our men feel that they can cooperate with such groups, and especially when they enjoy the confidence of fellow ministers. We note with pleasure that Dr. A. Milton Smith has recently been elected to the presidency of the Kansas City, Missouri, Ministerial Association for the ensuing year. Pastor Richard Fullerton, of Adrian, Missouri, has been the crusading head of his local association. If there are readers who will write us of honors that have

come to your pastors, we should like to present some kind of tabulation at a future date.

Rev. Roland de Vaux, director of the Dominican Archaeological School at Jerusalem, reported a rare find in Judea. Two copper scrolls, believed to date to the time of the Herods, were discovered in a cave. They were inscribed with laws which are known to have been observed by the Essenes, a sect which was active among the Jews in Jesus' time. A translation is not yet available.

At its last meeting in Columbus, Ohio, the National Holiness Association condemned President Truman's seizure of steel mills as "high-handed" and resembling dictatorship. The Association voted resolutions calling for a firm stand on the separation of church and state according to our tradition, and calling for opposition to UMT. The Association is not extremely pacifistic, but believes universal military training is unwholesome.

With the approval of his nomination of Judge McGranery to his cabinet, President Truman has named more Roman Catholic men to cabinet posts

(men who actually served) than any other president. His total is four. Three Roman Catholic men served in Roosevelt's cabinet. Since Washington's administration, McGranery is the twelfth Roman Catholic to serve in the cabinet, and the sixth to be head of the Department of Justice. Up to 1933, five Catholic men had served in the cabinets of four presidents.

Nineteen Protestant ministers and the Franklin, Pennsylvania, Ministerial Association were sued for a total of \$100,000.00 by Police Chief F. M. Sheffer. Libel and slander were the charges. The Chief claims that both his reputation and financial standing were damaged by the preachers' charge that gambling interests and slot machines were purposely permitted to operate unhindered. No names were used, but only titles; nevertheless Sheffer took it as personal. He asks for \$5,000.00 from each of the ministers and the same from the Association.

Colonel Ivan L. Bennet, now a chaplain, will succeed Major General Roy H. Parker as Chief of Chaplains on May 1. Chaplain Parker is retiring. Bennett is a Southern Baptist.

As many as I love, I rebuke and chasten (Rev. 3:19).

Divine correction, if accepted and not resisted, will produce a character fitted for life and prepared for heaven.—EARLE F. WILDE.

THE QUESTION BOX

Conducted by Stephen S. White

Q. I am sending you an article in this letter in which a minister of a certain religious group writes in justification of their refusal to permit blood transfusions. How would you answer what he says?

A. This is a vital question today. Just recently the daily newspapers reported a case where the law had to step in and take charge and force certain relatives to permit their loved one to be given a blood transfusion in order to save her life.

The writer of the article says that "there is still much argument and contradiction among medical men as to the efficacy" of blood transfusions. I have never heard before that there is much argument and contradiction among medical men as to the efficacy of blood transfusions. Further, no proof is offered for this statement. However, the writer does go on to say that he is not arguing against blood transfusions on medical grounds. Nevertheless, he brings up the medical aspect of the question without offering any evidence to support his assertion.

He claims to stand solely on God's Word in his opposition to blood transfusions and presents three scriptures as follows: Gen. 9:4; Lev. 17:10-14; and Acts 15:20. He leaves out the Ten Commandments, the Sermon on the Mount, and, in fact, all of Jesus' teachings, as well as the teachings of Paul and John. He also fails to mention scores of scriptures which specifically tell how to get saved and what it means to be a Christian, without giving the least hint that refraining from blood transfusions is involved in any way. Besides, the requirements for living the Christian life are given many times in the New Testament without any reference to the necessity of avoiding blood transfusions.

Now let's notice Acts 15:20, the only New Testament scripture he quotes. It does rule out the eating of blood and does it because of its association at that time with so many of the idolatrous feasts of the heathen. The Jews had to give up their demand for circumcision, and the Gentiles had to yield on certain points. In fact, the whole settlement of the conflict between the Jews and the Gentiles in the Jerusalem Conference was a temporary arrangement made to steer the Church through a transition period. In time, much that was emphasized there was destined to be forgotten. But someone may get excited and say, "What about the part of this pro-

hibition which has to do with fornication?" Is it temporary? No! The New Testament alone cries out against fornication more than twenty-five times, other than where it appears in connection with the prohibitions given by the Jerusalem Conference. In contrast to this, eating blood and the strangled is not mentioned anywhere in the New Testament except in the three places in Acts where these prohibitions are outlined. The only time that eating blood is referred to in the New Testament is when Jesus in several instances speaks of drinking His blood. And while Protestants believe that this is symbolical language, still they cannot see how Jesus could use it as freely as He did if eating blood was a sin to be forever banned.

The two Old Testament passages which the writer gives—Gen. 9:4 and Lev. 17:10-14—have to do with that part of the law which was undoubtedly ritualistic, temporary, and local.

If this is denied, let him who denies it tell why he does not observe scores of other such regulations which are found in the Old Testament.

Finally, I conclude with a quotation from Dr. G. Campbell Morgan, one of the greatest of recent Bible students and preachers: "So the findings of the council [Jerusalem] which have perpetual application are those of freedom from rites and ceremonies as means of salvation; observance of all habits that mark us as separate from idolatry, and from the practices of idolatry; and devotion to the Divine ideal of human life, and to the keeping of the laws for the well-being of human life." The majority of all of the great Bible commentators would wholeheartedly agree with this.

I have taken more time than usual to deal with the question involved in the clipping you sent in, because I feel obligated to do all I can to expose the fallacies of those who boldly misinterpret the Scriptures and confuse some people. Their method puts them in the class of those who stress nonessentials and leave out the essentials altogether, who strain at a gnat and swallow a camel.

NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

regular and special giving for missions will exceed \$4,500.00. We have received sixty-one members in past eighteen months."

Evangelist A. C. Rowland is leaving the field to accept the call to pastor Bethel Church of the Nazarene in Nashville, Tennessee; and therefore asks to be released from his future engagements as evangelist.

Chaplain Mulder was separated from the service April 24 to continue his schoolwork to complete his Th.D. degree.

Louisville, Kentucky—Broadway Church is greatly rejoicing because God honored us with many victories in our revival with Evangelists David and Dorothy Mackey. The anointed ministry of the Word, backed by prayers of faith, saw a number of unusual salvation miracles. Though barren altar services are rare here under the ministry of Pastor D. D. Lewis, these latest converts have added to our enthusiasm for souls. Requests of "Pray for my husband—my wife—my friend," have repeatedly resulted in that individual's coming to God for pardon and cleansing, becoming worthy members of the church. Indeed, we appreciate the grace of God

which in our day has given to us the David Mackey family. Being with us on Easter Sunday, they also helped us to break our Sunday-school attendance record with a total of 945 people. We give all praise to God.—Niles Hadden, Reporter.

Santa Maria, California—Recently we had a real revival with Miss Leila Dell Miller as evangelist. God had His anointing upon Miss Miller throughout our meeting, and over one hundred earnest-hearted seekers filled and refilled the altar. Miss Miller also assisted in an open-stream baptismal service on the last Sunday of the meeting, and a good class of members was received into the church. Much groundwork of cottage prayer meetings and around-the-clock praying and fasting was one of the reasons God came. This was due to the faithfulness of our good laymen in Santa Maria. All praise be to God.—Elbie D. Green, Pastor.

Rev. Leo Darnell writes from Seymour, Indiana: "We accepted the call to pastor First Church last October and found a fine group of Nazarenes here. Revs. C. R. Lee, Franklin Moore, Clyde Stanley, and others left a fine work among the people and in the city. The outlook is bright, and we plan to enter an extensive building program; already have several thousand dollars in the fund. The church has raised the salary and given us a unanimous recall. The Sunday

school had an attendance of 706 on Easter. We had a one-week meeting with Revs. C. G. and Florence Weathers; God gave a fine meeting and we booked them to return in the spring of '53. We just closed an outstanding meeting with Evangelist J. R. Erp and Douglas Slack. They were both tops. The glory was on each service and the altar was filled the closing night; several sought God throughout the meeting."

Memphis, Tennessee—God is giving good victories here at Calvary Church. Since coming here two years ago we have seen some splendid gains, with the co-operation of this splendid group of folks. We have received 50 people into church membership, our finances have doubled, and the Sunday school has almost doubled. On Easter Sunday we broke all attendance records in Sunday school with 221 present, giving us the highest average in the church's history—162 for the month of April. Within the last few months the church has given us a twenty-dollar-per-week increase in salary. We are now in the first year of a three-year call. During this time we have had good revivals with Evangelists Thomas Younce, Twyla Pittenger, Clyde Rodgers, and recently with C. G. Bohannan and wife. Since coming here we have built a nice, new annex to the church—soon filled it, and remodeled the older annex to make more room. New people continue to come. We have a fine people, including a great host of young people who know how to pray and carry burdens. When coming this way, stop and worship with us at Calvary Church.—T. E. Holcomb, Pastor.

Loveland, Colorado—Our church has recently experienced a very gracious revival under the ministry of Evangelists C. W. and Florence Davis. A number of people who were new to the church prayed through to victory; many were definitely and gloriously sanctified, and the church was greatly blessed. A new high mark in Sunday-school attendance was reached. This outpouring of the Spirit came after months of fasting and prayer and faithful visitation on the part of the church. During the past fifteen months the Lord has enabled our church to more than double in attendance at all the services, in finances, and in membership. Our men have built a new Sunday-school building which accommodates six classes and provides a small auditorium and a study for the pastor. This building was dedicated without indebtedness. The platform in the sanctuary was also remodeled with greatly increased usefulness and pleasing effect. The pastor was recently given a unanimous three-year recall, and a love offering to enable him and his wife to attend the General Assembly. A beautiful spirit of unity prevails, and the blessing of the Lord is manifest.—C. K. Helsel, Pastor.

Wait for

PRAISE and WORSHIP

✦ THE NAZARENE HYMNAL ✦

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READY JULY, 1952

Rev. Harley Duncan, pastor at Fayetteville, North Carolina, has resigned, as of May 18. He is residing in Fort Worth, Texas, until such time as he may accept another pastorate, and is available for revival meetings and conventions.

Rev. Clint Mitchell writes: "Feeling definitely led of the Spirit, I have resigned as pastor of our church in Hiwasse, Arkansas, and am re-entering the evangelistic field, as of June 1. I am now making up my slate. Write me, Route 1, Box 70, Ava, Missouri."

Evangelist Lowell L. Yeatts reports: "God has poured out His blessing upon me in great abundance since the Christmas holidays. Traveling fifteen hundred miles, I began my series of meetings at St. John, New Brunswick, with Rev. P. R. Green, pastor. God gave us a good meeting with several souls finding victory at the altar. My next meeting was with Pastor S. W. Ingersoll and the church at Westchester, Nova Scotia. In spite of the terrible snowstorms, God gave a good revival with seekers finding victory. From there I went to Beals, Maine, with Pastor Ralph Ingersoll. It was a pleasure to work with DeVerne Mullen and Belva Ingalls as the singers and musicians. We enjoyed another outpouring of God's blessing in the meeting at Doaktown, N.B., with Pastor R. H. Nicholson. Many found victory at an altar in this meeting. The following week we had a meeting in the United Baptist church, sponsored by the holiness people at Carol's Crossing, N.B. Again God honored His Word and on Sunday night five men, all over thirty-five years of age, were saved. Certainly the days of miracles are not past! I am now in a good revival with Pastor David R. Morrison at Summerside, P.E.I. God is blessing and people are seeking God. From here I

go to Warren, Indiana; then to West Plains, Missouri; then to the General Assembly. I am preaching with a consciousness of God's anointing and blessing. My address is 325 W. Sixth St., Peru, Indiana."

Rev. W. O. Hand writes: "After serving three years as pastor of our Cairo church, we accepted the call to the church at Quitman, Georgia, about six months ago. Both the church and the city gave us a royal welcome. We have pastored Nazarene churches for thirteen years but no other city or church has ever been so good to us. We have had wonderful harmony and co-operation, and we have enjoyed a steady growth in all departments. Our Sunday school has enjoyed a gradual improvement; in October our average attendance was 65, in April it was 120. The six-month average was 85. Some of God's choice saints are found in our little church. We are building on the foundation laid by this church's three previous pastors. No man has followed three finer pasors than Rev. Miss Wanda Van Hook, Rev. Alfred Moye, and Rev. Lonnie Friend. We have had two good revivals this year, one with Rev. E. N. Gunter and the other with Evangelists Dorrance and Esther Nichols. We deeply appreciate these good folk and their consecrated ministry."

Colorado Springs, Colorado—God is blessing First Church, and these are good days. We broke all attendance records in Sunday school with 534 present on Easter Sunday. We averaged 424 for the month of April, which is a new record for monthly average. The church gave \$1,526.00 in the Easter offering. The preaching crowds are wonderful, and God is giving us some wonderful services with souls finding the Lord right along in our regular services. We just closed a good revival with Dr. Howard W. Jerrett as the evangelist. He brought some great messages and his ministry was much appreciated by our people. On the closing night we received a good class of members, bringing to thirty-two the number received this year, eighteen of them by profession of faith.—Clyde C. Dawson, Pastor.

Maysville, Kentucky—Our church recently enjoyed a good revival—a revival that continued for four weeks, with seekers in almost every service. We had capacity crowds, and many new contacts were made for the church. A good spirit prevails in our church, our people are united, and they prayed, stayed, and paid as God's people do. On April 6 we had 326 in Sunday school, and 284 on Easter Sunday, in spite of the rain. The revival, scheduled for March 25 to April 6, began with our good district superintendent, Rev. D. S. Somerville, as the evangelist, and Robert and Delores Hungate as singers and musicians. Brother Somerville is a

man of God, a capable leader, and his messages were anointed by the Spirit. The Hungates are among the best as song evangelists. Feeling that the revival should continue, we secured Rev. Clift Pollitt as the evangelist, with Mr. and Mrs. Paul James and Mr. and Mrs. Glenn Manning as the singers. The ministry of all these workers was much appreciated by our people. Great good was done in this four-week meeting, and on the closing Sunday a nice class was added to the church membership. Recently we had our first leadership training school, studying *First Steps in Visitation Evangelism*; now we are ready to start on the calling. This is our third year here, with one more year of a three-year call. We moved into our church building in June of '51 and since then, in addition to the recent revival, we have had revivals with the Holso Evangelistic Party and with Evangelist Clyde B. Rodgers. These workers are all among the best.—E. L. Bryant, Pastor.

Mason City, Iowa—We recently closed a fine revival with Rev. Thomas Hayes as the evangelist. There was good attendance each night, and many souls found God in saving and sanctifying power. During the revival, several new people found God, also several husbands were saved and sanctified. We appreciated the special emphasis Brother Hayes put on tithing, and we are happy to report the tithe has increased since the meeting.—Paul A. Madden, Pastor.

Albuquerque, New Mexico—We arrived at First Church on last July 13 to begin our ministry with the wonderful people of this great church. This has been the greatest year of my ministry, and I have preached to more new people in the regular services than ever before in my life. The Sunday school has increased 33 per cent, we have received fifty new members into the church, and financially the receipts through the church have exceeded any previous year. Best of all, souls have sought God at the altar of prayer every Sunday with the exception of two. If you have friends or relatives moving to this great atomic center, I would appreciate their names and addresses, that I might contact them for the church. Write me, 1215 East Lead St.—Harold Daniels, Pastor.

Bass River, Nova Scotia—Our church enjoyed a beautiful day of blessing on Easter Sunday. The morning service was in the form of a program in which all members of the Sunday school and church, besides other friends, took part. God honored every part of this service with His peculiar blessing. The choir of fourteen voices sang to the glory of God. Two members were received on profession of faith, and the glory of the resurrection of our ever-living Lord was fresh upon us as we worshiped in the Spirit. One of our members who

is teaching school in Bermuda this year sent lovely Easter lilies to add their beauty and fragrance to this service. Though our Sunday school has had an average attendance in the twenties, we set our Easter goal at eighty and reached it—exactly! An offering of over one hundred thirty dollars made it possible to finish paying all budgets in full for this assembly year. God is leading us on.—M. E. Carlin, Pastor.

Phoenix, Arizona—First Church has just concluded the first assembly year in her new church sanctuary. This new sanctuary cost approximately \$100,000.00. During the past assembly year, our total giving has amounted to \$48,000.00, with \$30,000.00 being paid on our church indebtedness. Our Sunday school increased from an annual average of 242 to an annual average of 323. Our Easter Sunday-school attendance of 618 was a new record attendance. Eighty-three have united with the church this past year, with 67 of them joining on profession of faith; 361 have knelt at our altars. Pastor Andrew Young and people are looking forward to another great year for God and the church—Reporter.

Rev. M. J. Fargo writes: "After waiting on the Lord, I have again decided to enter into the evangelistic field, and am making up my slate for this summer and fall. I have been in the Nazarene ministry for twenty-nine years, with God's blessing in every year. I will go to any church large or small, and will do my best to promote the cause of God and the church, as we have through the years. Write me, 1020 Eldorado St., Santa Cruz, California."

Billings, Montana—Evangelist T. H. Stanley recently closed a successful revival campaign with First Church. His spirit of prayer and burden were contagious, with the people evidencing the deepest concern and burden we have yet seen here. His anointed preaching was used of God with the result that thirty-five different persons sought and found spiritual victory. We believe good days are ahead for this church. The reports for the year indicate increases in every department. Sunday-school attendance has increased more than 10 per cent over the last year. On Easter Sunday all attendance records were broken with 229 present. We are a 10 per cent church in missionary giving. An increasing spirit of friendliness, co-operation, and love is in evidence among the people. Recently the congregation voted almost unanimously to relocate the church. Negotiations are now under way to purchase a substantial property eight blocks west of the present location, which will place us adjacent to a rapidly expanding area of new homes. A financial campaign to raise \$10,000.00 during the next twelve months is under way.—Murray J. Pallett, Pastor.

Bruceton Mills, West Virginia—Recently we closed an old-fashioned, second-blessing holiness revival with Rev. Ira E. Fowler and wife as evangelist and singers. From the first night, God met with us. Every night we had great crowds, God's presence was felt in the services, with people shouting and praising God and souls praying through at the altar. Brother Fowler's messages were rich and fruitful, with the anointing of God upon him from night to night. In this revival we had the co-operation of our fine churches in this community—Methodist, Baptist, Pilgrim Holiness, and other denominations. All worked together in spirit and in unity to have a great harvest of souls. The church gave their pastor a unanimous three-year recall, a great love offering, and a wonderful pounding, with everyone contributing. We appreciate the fine work of God's children here. The last Sunday of the revival we had a Sunday-school rally and broke all previous records with ninety-five present.—William R. Dillon, Pastor.

Augusta, Kentucky—On May 11 we closed a very good revival meeting with Rev. Phillip Overstreet as the evangelist. On that day, we broke our Sunday-school attendance record for the third time during this assembly year—171 were present. People are coming as far as twenty-five miles to attend regularly the services at the Church of the Nazarene. We are broadcasting from radio station WFTM in Maysville, Kentucky, every Saturday morning. Rev. and Mrs. F. W. May came to pastor this church in August of 1950, and the church has made wonderful progress under their leadership. There has been a revival spirit on the services for more than a year. The future is very promising for our church in Augusta. We give God the praise for it all.—Joanne Griffith, Reporter.

Columbia, South Carolina—We came to First Church last November, and God has blessed our ministry in a marvelous way. We appreciate the fine work of our predecessor, Rev. Ray Cloer. We knew definitely that God led us to this good church. We have a wonderful crowd of people to serve; they love God and His great cause. Our Sunday school is on the climb, and we are having a good increase over last year. We broke all records on Easter by having 585 present, in spite of the rainy weather. We averaged 492 for last month. We also climaxed Easter with a big offering for missions—the biggest the church has ever had, \$2,200.00. We have a great Sunday-school plant. We have recently had a wonderful revival with Professor John E. Moore as our song evangelist and the pastor doing the preaching. God came in old-fashioned, pentecostal power until the church was greatly stirred, revived, and blessed with an overflow of spontaneous shouting and praises to God; backsliders were reclaimed, sinners

converted, and believers sanctified. We had four services during the revival where there was no place for preaching. Professor Moore sang the glory down, and people came to the altar and prayed through to victory in Jesus. On the closing Sunday of the meeting, there wasn't any preaching in either service. The long altar and the front seats were filled with earnest seekers and happy finders. The opportunity here for God is unlimited. We all greatly appreciated Professor Moore's ministry in song; he was at his best. It is a great joy to us to be on this good district, and we appreciate the leadership and courageous stand of our district superintendent, Rev. Ray Cloer. The church has unanimously voted to pay our expenses to the General Assembly. We certainly appreciate their kindness to us.—C. E. McCracken, Pastor.

Kalama, Washington—On May 4 our church closed a ten-day revival campaign with Rev. Richard S. Taylor as the evangelist. Mr. Paul Yeend, principal and coach of Toutle Lake High School and N.Y.P.S. president of Washington Pacific District, was the song director. Both men served us well and carried a burden for souls. Five hundred invitation cards were distributed, and many personal invitations made with the help of the people. Prayers were answered as some seventeen souls knelt at the altar seeking God for pardon or purity. One fine young couple were saved in their home after the meetings closed. The whole church was blessed, and we only regret that we must wait four years to have Brother Taylor with us again in a revival, as he will be in Australia as head of our Bible college for that length of time.—Allen A. Bennett, Pastor.

Evangelist Bernard W. Culbertson reports: "I have been holding meetings in the state of Montana this spring. God has blessed and a good number of souls have been saved, backsliders reclaimed, and believers have been sanctified wholly. We praise God for answered prayer and His leadership and blessing. We have fine pastors in our churches here on the Rocky Mountain District, and the district is going ahead for the cause of holiness under the fine and well-loved leadership of District Superintendent A. L. McQuay. Had fine meetings in March with Rev. Wm. G. Collier and his good people in Missoula; also with Rev. David E. Figg, pastor, and the church at Chinook. The Lord helped and gave a good meeting at Cut Bank, where Rev. Christie Stites is the good pastor. Then, a good number won spiritual victory in our growing work at Worden, where Rev. E. S. Ralph is doing well as pastor. We surely appreciated the co-operative spirit of pastors and people alike, and the aggressive spirit across the district in the Crusade for Souls. I am in a meeting now at Williston, North Dakota, with Rev.

Rubie D. Crippen, pastor, and have already had several pray through to good old-fashioned victory; will go from here to meetings in Minnesota. Plan to be back in this Rocky Mountain-Dakota area for fall meetings, and out on the Pacific coast for spring of 1953. Pastors interested in meetings during these coming seasons may write me during the next few months at Box 63, Riverton, Wyoming."

Annual N.Y.P.S. Convention Albany District

The fifteenth annual convention of the Albany District N.Y.P.S. opened with a banquet at the Windsor Hotel in Lowville, New York, on April 3. A program was presented by a group of teen-agers, including a paper on the moral conditions in high schools written and delivered by Philby Patch of Binghamton.

Rev. Kenneth Pearsall, field executive of Eastern Nazarene College, was the special speaker for the conven-

tion. The first service was held on April 3, at 8:00 p.m. in the First Presbyterian Church in Lowville.

Business sessions opened on April 4, at 9:00 a.m. in our Lowville church. Rev. Homer Smith presided, and Rev. Mr. Pearsall brought a fine message. The order of the day was carried through smoothly and with the apparent blessing of the Lord. The final service was held at 8:00 p.m. in the First Baptist Church with Rev. Kenneth Pearsall preaching.

The newly elected officers for 1952-53 are as follows: president, Rev. George Douglas; first vice-president, Rev. E. E. Herron; second vice-president, Rev. Stanford Ernest; secretary, Rev. Roy E. Carnahan; treasurer, Mr. Elmer Brigham. Committee chairmen elected are Mrs. Naomi Younce, Mrs. Ruth Tyner, and Rev. Lothrop Boardman. Teen-age members at large elected are Philby Patch and Dorothy Crispell. Zone chairmen elected are Rev. Merwyn Gray, Rev. Roy E. Carnahan, Rev. Walter S. Mac-

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Pherson, Jr., Rev. Luther Pennington, Rev. Stanford Ernest, and Rev. E. E. Herron. General Convention delegates elected are Rev. Homer Smith, Rev. Arthur Fallon, Mrs. Homer Smith, and Dorothy Crispell.

ROY E. CARNAHAN, *Secretary*

Minnesota District N.Y.P.S. Convention

On April 25 and 26 the annual N.Y.P.S. District Convention met at Brainerd, Minnesota. A banquet attended by an overflow crowd was held the first evening, honoring the high school juniors and seniors of the district. Rev. Whitcomb Harding, superintendent of the Nebraska District, brought an inspiring and challenging message. The evening concluded with a music contest in which many of our young people participated.

The following day new officers were elected as follows: president, Owen Burke; vice-president, Benjamin LeMaster; secretary, Grace Yoder; and treasurer, David Sullivan. The convention closed with a victorious service.

The district young people appreciate the leadership of President Owen Burke and District Superintendent Arthur C. Morgan during the past years. We look to the future trusting in the Lord for greater things on the Minnesota District.

CLIFFORD M. CARLSON, *Reporter*

Home Missions Southwest Indiana District

On Sunday, May 4, at 2:30 p.m. the opening service of a new work in Freetown, Indiana, was conducted. Some twelve or fifteen churches sent delegations. There were 224 present in the Sunday-school session. Around \$600.00 in cash and pledges was received from the people amid enthusiastic "amens" and "hallelujahs." The building taken over is a very nice property formerly used as a funeral directors' home. Blessed indeed to transform a place of death into the abode of the living!

This new work is being sponsored by the Kurtz church with its pastor and wife, Rev. and Mrs. E. E. Hopper. The two communities are located five miles apart. Carpenters from the Kurtz church, together with the pastor, did a bit of remodeling, building six Sunday-school classrooms. Regular services have been established and a tent meeting will be in progress in a few days. We expect to organize the church by June 1. We think when the leveling off time comes there will be some fifteen or twenty members and a Sunday school of around fifty or sixty. At the midweek prayer meeting after the opening service spoken of above, there were 38 present, 25 of these being from the Freetown community.

We are appreciative indeed of the home-mission spirit of the Kurtz church, and for God's great kindness to the Southwest Indiana District. Freetown will be the twenty-seventh church organized since September 1,

1948. The quadrennial program has taken intense effort on the part of the entire personnel of the district, but everyone has seemed to thrive on it and there is "no complaining in our streets." None of the new churches have folded up; all are progressing, usually with a good degree of progress. There were 2,250 in attendance in Sunday school in these new churches on Easter Sunday, averaging close to 100 each. The Easter Sunday-school attendance for the entire district was 14,550.

There are easily enough building programs taking place on the district (churches and parsonages) to keep me "nearly distracted," but thus far I am on top of all problems and burdens. I have just had a good season of prayer before beginning this writing, heard from heaven in the good old-fashioned way, and got shouting happy.

LEO C. DAVIS,
District Superintendent

British Isles District Assembly

The Thirty-sixth Annual Assembly of the British Isles District was held in the Parkhead Church, Glasgow, from Thursday, April 9, to Monday, April 14, with General Superintendent Hardy C. Powers in the chair. The voting membership was larger than in any previous year, and under the leadership of Dr. Powers a friendly atmosphere was maintained throughout and the brethren truly dwelt together in unity. Rev. Leslie Parrott, on his return to his church in Kelso, Washington, after a visit to Palestine, Italy, etc., sang, testified, and preached to the Assembly, and was made a great blessing to all who heard him.

Dr. George Frame, the district superintendent, gave a good report, his twelfth in succession, and then was re-elected with a good majority. Gains were reported thus: General Budget 13 per cent, district 18, local 9, all purposes 10, membership 6, Sunday school 14, N.Y.P.S. 17, and W.F.M.S. 12. Resulting from a fine (tent) campaign conducted by Hurler College students last summer, a new church was organized in Belfast with nearly forty members.

Rev. and Mrs. William Russell from Transjordan, Nurse Agnes Wilcox from India, and Nurse E. Clark from Africa, British missionaries on furlough, gladdened all hearts with their testimonies and reports. The Franklins and children, on their way from India to the United States, also arrived at the Assembly and were given a great welcome by the British Nazarenes.

Delegates elected to the General Assembly were Dr. George Frame, Rev. D. Anderson, R. Reaper, and Mrs. R. F. Tink.

Rev. Peter Clark, who has been district secretary for thirteen years, and is now retiring, was presented with a brief case as a token of appreciation of his service.

The district N.Y.P.S. celebrated its Silver Jubilee, and many of the former

officials were present and took part. Dr. Powers gave a stirring address to a crowded and chiefly youthful congregation.

Licensed Ministers Leslie Roberts and Melvin Quick were raised to elder's orders at an impressive ordination service led by the General Superintendent.

The host pastor, Rev. S. Martin, also two other pastors, were sick and they were greatly missed at the Assembly. JAMES MACLEOD, *Reporter*

Our salvation was wrapped in swaddling clothes and placed in a manger—waiting for our birth.—DOROTHY B. KIDNEY.

ANNOUNCEMENTS

RECOMMENDATION—This is to recommend Rev. George M. Gillespie, 934 Harrison St., Elkhart, Indiana, for the evangelistic field. He is an elder on our district, and has just closed a good pastorate at Union City, Indiana. Brother Gillespie is a good holiness preacher with an evangelistic fervor that brings results. Besides his preaching, he is a good musician and is assisted by his wife and family wherever desired. Give him a call; he will give you a good meeting.—W. E. Albea, Superintendent of Western Ohio District.

BORN—to Mr. and Mrs. Rufus E. Sullivan of Orlando, Florida, twin daughters, Glenda Jeanette and Linda Janice, on May 17.

—to Rev. and Mrs. W. E. Heizer of Knoxville, Iowa, a son, Steven Eugene, on May 15.

—to Rev. and Mrs. G. M. Field of Glenwood, Iowa, a daughter, Deborah Esther, on May 13.

—to Mr. and Mrs. A. Paul Wilson of Wichita, Kansas, a daughter, Deborah Ann, on May 12.

—to Rev. and Mrs. Melvin G. Carpenter of Yuma, Colorado, a son, Stephen Duane, on May 10.

—to Mr. and Mrs. Robert L. Ward of Vicksburg, Michigan, a child, on May 10.

—to Mr. and Mrs. Donald P. Darsch of North Quincy, Massachusetts, a son, David Walter, on May 6.

—to Rev. and Mrs. Edcar Kincaid of Mitchell, South Dakota, a daughter, Barbara Jo, on May 3.

—to Rev. and Mrs. Duane Springer of Oakes, North Dakota, a son, Jerry Ray, on May 2.

—to Rev. and Mrs. David L. Sharp of Shawnee, Oklahoma, a son, David, Jr., on May 1.

—to Mr. and Mrs. James Gee of Olivet Nazarene College, Kankakee, Illinois, a daughter, Marcie Faye, on May 1.

—to Rev. and Mrs. J. Kenneth Copenhaver of Union City, Pennsylvania, a son, Jeffrey Bruce, on April 30.

SPECIAL PRAYER IS REQUESTED by a sister in Kentucky "for a physical need; it seems that my faith is so weak; also need healing";

by a friend in Idaho for two unspoken requests, also, for a revival in their church;

by a reader in Indiana for an unsaved son, soon to be on the fighting line in Korea;

by a Nazarene brother in West Virginia for healing of a serious stomach ailment;

by a Nazarene soldier overseas for healing of his body, also special prayer for a friend;

by a lady in West Virginia for a young man bound by sin and evil companions, that God may stop him, also for the boy's father.

District Assembly Information

EASTERN MICHIGAN—Assembly, July 2 to 4, at Pontiac First Church, 60 State St., Pontiac, Michigan. Entertaining pastor, Rev. R. C. Johnson, 46 Norton Street.

NEVADA-UTAH—Assembly, July 3 and 4, at Salt Lake City Church of the Nazarene, 5th South and 6th East, Salt Lake City, Utah. Entertaining pastor, Rev. W. R. Ketchum, 468 South 6th East, Salt Lake City.

NEW YORK—Assembly, July 3 to 5, at New York District Campgrounds, Groveville Park, Beacon, New York. Entertaining pastor, Rev. James L. Collom, 73 W. Center Street, Beacon.

WEST VIRGINIA—Assembly, July 4 and 5, at the District Campground, Summersville, West Virginia. Entertaining pastor, Rev. Chester Acton, Summersville, West Virginia.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

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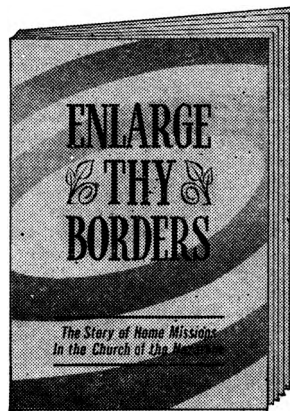
D. I. Vanderpool:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City, Mo.

EVANGELISTS' SLATES

Ahleman, Miss Dorothy. P.O. Box 527, Kansas City 41, Mo.
Haleysburg, Ind. June 3 to 15
Warrington, Ind. July 6 to 13
Akers, Ira R. and Mary B. Preacher and Young People's Worker, 2120 Brookline Ave., Dayton 10, Ohio
Coldwater, O. (Home Miss.) May 28 to June 15
Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Homedale, Idaho June 3 to 15
General Assembly June 22 to 26
Armstrong, Alfred H. M.C. 52, Warren, Ohio
Springboro, Pa. June 3 to 15
Ashcraft, Jim. Evangelist, Lorena, Texas
Waco (E. Side), Texas June 4 to 15
Aycock, Mrs. Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.
Baker, G. E. 815 Willamette St., Newberg, Oregon
Baldwin, C. R. 1124 W. Texas, Durant, Okla.
De Queen, Ark. June 15 to 29
Tishomingo, Okla. July 6 to 20
Ball, George W. 912 Sixth Ave. West; Birmingham 4, Ala.
Ball, Kenneth W. and Evelyn. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Prescott, Ark. June 4 to 15
General Assembly June 19 to 25
Ball, Lenore. P.O. Box 527, Kansas City 41, Mo.
Wichita, Kans. (V.B.S.) June 2 to 15
General Assembly June 19 to 23
Balsmeier, A. F. and Leonora T. Preacher and Singer, P.O. Box 745, 219½ E. Second St., Hutchinson, Kans.
Concordia, Kans. June 2 to 15
Bane Sisters Trio. Singers and Musicians, Rt. 1, Box 163, Cumberland, Md.
Banning, R. M. Box 371, Vincennes, Ind.
Sellersburg, Ind. (Home Miss.) June
Barkley, Arthur E. and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.
Cleburne, Texas June 10 to 22
General Assembly June 23 to 26
Barnes, William. Rt. 2, Harold Ave., Franklin, Ohio
Bass, M. V. 18616 Riverview, Detroit 19, Mich.
Mt. Vernon, Ohio June 2 to 15
Flint, Mich. June 17 to 29
Battin, Buford. 1509 Seventh St., Lubbock, Texas
Halkirk, Alberta June 4 to 15
Abernathy, Texas July 16 to 27
Beasler, Vincent and Bobbie. Preacher and Singers, 220 Pine St., Minden, La.
Belew, P. P. P.O. Box 527, Kansas City 41, Mo.
General Assembly June 20 to 28
Berry, Dwight D. Walkerville, Mich.
Berryhill, Noble E. P.O. Box 527, Kansas City 41, Mo.
Bertalet, Mrs. Grace Sweigert. Evangelistic Singer, 1349 Perkiomen Ave., Reading, Pa.
Eureka, Ill. June 4 to 15
Beyer, Henry T. 1742 Lesseps St., New Orleans, La.
Bierce, Jack. Song Evangelist, 19 Cedar Dr., Glen Burnie, Md.
General Assembly June 22 to 29
Millport, Ala. (camp) June 30 to July 6
Bierce, Joseph. Prater Road, Chattanooga, Tenn.
Bishop, Joe. Box 47, Yukon, Okla.
Okemah, Okla. June 4 to 15
Purcell, Okla. June 25 to 29

Bixby, Ben J., Jr. Song Evangelist, Route 2, Columbiana, Ohio
Blount, W. A. Song Evangelist, 2201 Chester, Little Rock, Ark.
Bogan, Vivian E. Song Evangelist, 1025 Weng Ave., Dayton 10, Ohio
Boggs, W. E. and Lucille. Evangelist and Artist, P.O. Box 527, Kansas City 41, Mo.
General Assembly June 22 to 28
Terrell, Texas July 2 to 13
Bohannon, C. G., and Wife. Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
Bolyard, Miss Lee. Song Evangelist, 3206 Prospect, Cleveland, Ohio
Bouse, Fred. Evangelist, 420 East 12th St., Indianapolis, Ind.
Bowers, E. J. and Lucille. Evangelist and Singers, 2611 S. Jackson, Little Rock, Ark.
Bowman, Russell. 2400 North 4th St., Columbus 2, Ohio
Xenia (1st ch.), Ohio June 3 to 15
Utica, Ohio (tent) July 1 to 13
Brannon, George. 1119 East 37th Place, Tulsa, Okla.
General Assembly June 19 to 29
Reserved July 2 to 13
Brinegar, Mrs. Mildred Brown. Preacher, Gen. Del., Bluefield, W.Va.
Brockmueller, C. W. and Esther. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
Brown, Curtis R. Song Evangelist, 912 Fifth St. N.W.; Canton, Ohio
Indianapolis (College Ave.), Ind. June 1 to 15
General Assembly June 19 to 29
Brown, Denver and Wamul. 2031 Layton St., Pasadena, Calif.
Brown, Marie. 644 E. Woodruff Ave., North Little Rock, Ark.
Brown, Marvin L. 118 N. Washington St., Kewanee, Ill.
Browning, Raymond. 322 N. Redmond St., Bethany, Okla.
Bethany, Okla. June 11 to 18
General Assembly June 19 to 29
Buchanan, Sam R. 1628 N. Central, Tyler, Texas
Bullia, Daniel H. Box 172, Pataskala, Ohio
Burgess Gospel Messengers, J. W. Preacher and Singers, 609 E. Main St., Flat River, Mo.
Bath, Ill. June 18 to 29
Smithfield, Ill. July 2 to 27
Burnem, Eddie and Ann. 2801 Carter Ave., Ashland, Ky.
Ashland (1st ch.), Ky. June 9 to 15
Martinsville, Ind. July 1 to 13
Burson, H. D. 401 W. Clay St., Houston 6, Texas
Brownfield, Texas June 11 to 22
General Assembly June 23 to 28
Burton, C. C. P.O. Box 145, Somerset, Ky.
Ardmore (1st ch.), Okla. July 8 to 20
Byers, C. F., and Wife. Evangelist and Singers, Wood River, Neb.
Norfolk, Neb. June 10 to 15
Corvuss, Minn. June 29 to July 13
Cameron, A. Alexander. 27 Ravine Ave., % Mrs. Wilson Lane, Yonkers, N.Y.
Carey, A. B. 76 Prospect St., Beacon, N.Y.
Cargill, A. L. and Myrta. Box 256, Divide, Colo.
Carlson, Harry and Esther. Evangelists and Musicians, P.O. Box 200, Carbondale, Pa.
Moorehead, Ohio June 11 to 22
Carmickle, James and Juanita. Song Evangelists and Children's Workers, 818 Greer Ave., Covington, Ky.
Carr, D. H. P.O. Box 146, Lady Lake, Fla.
Carrroll, Bob. 119 N. Flood St., Norman, Okla.
Franklay, Mo. June 10 to 22
Hagerstown, Ind. June 25 to 29
Carter, Jack and Ruby. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
Austin, Texas June 5 to 15
Klondike, Texas July 16 to 27
Cassidy, F. P. 814 Idlewild Ct., Lexington, Ky.
Manville, Ill. (camp) June 27 to July 6
Chambers, Leon and Mildred. Preachers and Singers, Box 386, Fairfax, Ala.
Gadsden, Ala. June 4 to 15
Chatfield, C. C. and Flora N. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Terre Haute (First), Ind. June 4 to 15
General Assembly June 18 to 29
Chickenoff, Miss Susie. Song Evangelist, 564 Barham Ave., Santa Rosa, Calif.
Collins, Joe C. 204 Good Ave., Indianapolis 19, Ind.
General Assembly June 22 to 29
Iowa Dist. Youth Camp July 7 to 11
Conway, L. W. 1043 Columbia St., Newport, Ky.
Coolidge, C. G., and Wife. Evangelist and Singer, 286 S. Cypress Ave., Columbus, Ohio
Cooper, Marvin S. Evangelist, 1514 N. Wakefield St., Arlington, Va.
Cope, Jacob and Mildred. Preacher and Singers, Larimore, N.Dak.
Buhl, Idaho June 2 to 15
General Assembly June 19 to 29

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 General Assembly June 19 to 27
 N. St. Paul, Minn. July 2 to 13

Corlett, D. Shelby, and Wife. Preacher and Singers, P.O. Box 47, Anaheim, Calif.
 General Assembly June 18 to 27
 Alabama Dist. Camp June 30 to July 6

Cornelius, H. W., and Wife. Preacher and Musicians, 3436 S. Walnut, Muncie, Ind.
 Paris, Ill. June 11 to 22

Coulter, Violet M. Singer, 209 Northeast "E" St., Linton, Ind.
 Vincennes (1st ch.), Ind. June 9 to 22
 Baraboo, Wis. July 6 to 20

Crabtree, J. C. 208 W. Third St., Waverly, Ohio
 Rock Island (1st ch.), Ill. June 9 to 15
 Waverly, Ohio July 1 to 13

Crawford, J. H. and Maggie. Springdale, Ark.
 General Assembly June 19 to 23
 Wardell, Mo. June 25 to July 6

Crutcher, Estelle. Evangelist, 4522 N.W. 11th Place, Miami, Fla.
 Tampa, Florida July 16 to 27

Culbertson, Bernard W. Evangelist, 1632 Dominion Ave., Pasadena 7, Calif.

Daggett, T. J. 207 E. College, Fredericktown, Mo.
 Daniels, Bert. Box 151, Meade, Kansas

Darity, Joe T. Song Evangelist, P.O. Box 142, Columbus, Ohio

Darnell, H. E. Box 929, Vivian, La.
 Davidson, Otto, and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio

Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
 Alamosa, Colo. June 6 to 15

Davis, Leland R. Song Evangelist, 2021—12th St., Akron 14, Ohio

Davis, Ray. P.O. Box 527, Kansas City 41, Mo.
 Deal, William. P.O. Box 212, Ashland, Ky.

De Bolt, Ted, and Dorothy. Evangelistic Singers, 72 W. 151st St., Harvey, Ill.
 Middlesboro, Ky. June 2 to 15
 Richmond, Ind. (camp) June 22 to 29

De Bord, Clifton. Box 1109, Ashland, Ky.
 Paoli, Ind. June 10 to 29
 Lewisville, Ind. July 15 to 27

Dickerson, H. N. 2235 N. Alabama, Indianapolis 5, Ind.
 General Assembly June 18 to 29
 Russels Chapel, Ark. July 2 to 13

Dixon, George and Charlotte. Preachers and Singers, 39 S. Prospect Ave., Patchogue, N.Y.
 Bertrand, Mich. June 4 to 15
 General Assembly June 19 to 28

Dobbins, C. H., and Wife. Evangelists and Musicians, 39 Etna Ave., Huntington, Ind.
 General Assembly June 23 to 29

Dobson, J. C. Box 504, Bethany, Okla.
 Donley, John R. 2064 Bonnie Brae, N.E.; Warren, Ohio
 Atlasburg, Pa. June 10 to 22
 Sheldon, Ill. July 8 to 20

Dunn, T. P. 318 E. Seventh St., Hastings, Neb.
 Eastman, H. T. and Verla May. Evangelist and Musicians, 2005 East 11th St., Pueblo, Colo.
 Menomonie, Wis. June 11 to 22
 General Assembly June 23 to 29

Elkins, W. L. (Bill). Wurtland, Ky.
 Ellwanger, C. Wm. and Twylah. Evangelist and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Toledo (Jackman Rd.), Ohio June 4 to 15
 General Assembly June 19 to 27

Eisea, Cloyce. Evangelist, Box 18, Van Buren, Ohio
 Emmert, Ervin, and Wife. Evangelist and Singers, Box 67, Texola, Okla.

Emrick, Ross and Dorothy. Evangelist and Musicians, 600 Trumbull St., Bay City, Mich.
 Muskegon, Mich. June 4 to 15
 General Assembly June 19 to 29

Estep, Alva O. and Gladys. Preachers and Singers, Box 238, Losantville, Ind.
 Leipsic, Ohio July 2 to 13
 Birmingham, Ala. July 16 to 27

Ewy, Philip S. 39 Arizona Ave., Tacoma, Wash.
 Sidney, Ohio June 1 to 15

Fagan, Harry and Cleona. Singers and Child Evangelists, Shelby, Ohio.
 Miami, W.Va. (V.B.S.) June 1 to 14

Faver, J. R., and Wife. Preacher and Singers, 517—12th St., Henderson, Ky.

Feltner, H. J. Box 86, Leesburg, N.J.
 Sebasco Estates, Me. June 3 to 15
 Belsano, Pa. (camp) July 3 to 13

Ferdon, O. H. Evangelist, 5435 Sixth Ave. North; St. Petersburg, Fla.

Ferguson, Edward R. and Alma. Preacher and Singer, Box 542, Port Huron, Mich.
 General Assembly June 17 to 29
 Wilmington, N.Y. (camp) July 1 to 13

Fetters, Fred W. P.O. Box 527, Kansas City 41, Mo.
 General Assembly June 22 to 28

Files, Gloria; Adams, Dorothy. Preacher and Singers, Wiley Ford, W.Va.
 Loudoun Valley, Va. June 4 to 15
 General Assembly June 18 to 29

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Finger, Maurice and Naomi. Preacher and Singers, 529 East 4th St., Northampton, Pa.

Fisher, Al. Artist-Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Parkdale, Oregon June 4 to 15

Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
 Visalia, Calif. June 9 to 15
 Reserved July

Fitch, George L. 710 Lincoln St., South Cle Elum, Wash.

Fitch, James S. 6820 Grace Ave., Cincinnati 36, Ohio

Fleming, Bona. 341 West 9th Ave., Columbus 1, Ohio
 Birdsboro, Pa. June 5 to 15
 Nelsonville, Ohio July 2 to 13

Ford, James and Ruth. Preachers and Singers, Route 5, New Castle, Ind.

Fowler, Ira E. Evangelist, Hollywood, Md.

Free, O. S. 311 Brown St., Little Rock, Ark.

Frodge, Harold C. Box 181, St. Paris, Ohio

Fueller, Jimmie. 124 Spencer St., Fort Valley, Ga.
 General Assembly June 19 to 28
 Sibbie, Ga. July 3 to 13

Geeding, W. W. and Wilma (Raker). Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
 General Assembly June 19 to 25
 St. Croix, Wis. July 1 to 13

Gillespie, Sherman and Elsie. Song Evangelists, Farmland, Ind.

Glaze, D. A. Evangelist, Box 417, Valparaiso, Ind.

Gordon, Maurice F. 2417 "C" St., Selma, Calif.

Gould, Arthur W. P.O. Box 527, Kansas City 41, Mo.
 Colton, Calif. June 10 to 15
 General Assembly June 19 to 29

Granger, Marjorie. Song Evangelist, 4322 Manchester, St. Louis 10, Mo.
 Frankclay, Mo. June 10 to 22

Gray, Paul. P.O. Box 527, Kansas City 41, Mo.
 Siloam Springs, Ark. June 4 to 15
 General Assembly June 19 to 27

Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.

Gretzinger, Harold W. 1391 Mar Vista, Pasadena, Calif.
 Fifth Palestine Tour July
 India, Philippines, Japan August

Griffith, Glenn. 1304 Schley St., Nampa, Idaho
 General Assembly June 19 to 29
 West Virginia Camp July 3 to 13

Grimm, George J. 144 E. Charles St., Sistersville, W.Va.
 Portsmouth, Va. June 3 to 15

Groves Sisters. Singers and Chalk Artist, Bruceton Mills, W.Va.
 Morgantown, W.Va. (V.B.S.) June 3 to 15

Gullett, Langley E. 2104 Broadway, Catlettsburg, Ky.

Guy, John D., and Wife. Evangelist and Singer, Delroy, Ohio

Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Sellersburg, Ind. (Home Miss.) June 9 to 22

Corncreek, Ky. July 14 to 27

Haden, Charles E. 818 Stone St., Owensboro, Ky.
 St. Paris, Ohio June 18 to 29

Russell, Ky. July 1 to 13

Haggard, W. E. Route 4, Hamilton, Ohio

Hamilton, Jack and Wilma. Evangelist and Musicians, Box 172, Hays, Kansas
 Oakes, N.Dak. (camp) June 6 to 15
 General Assembly June 18 to 26

Hamric, Lee L. 766 Sycamore St., Abilene, Texas

Hankins, A. K., and Wife. Preacher and Singers, 208½ S.E. 4th St., Evansville, Ind.
 Orleans, Ind. June 2 to 15

Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.

Harding, U. E., and Wife. Preacher and Singer, 1006 East 17th St., Long Beach, Calif.

Harley, C. H. Evangelist, Burbank, Ohio
 Lindsey, Ohio (tent) June 22 to July 6
 Columbus Assembly July 15 to 18

Harrington, Wm. N. Rt. 3, Box 666, Gainesville, Fla.
 Magnolia Springs, Ala. June 8 to 22

Harris, Kenneth J. Singer-Artist, 583½ William St., Huntington, Ind.

Harrison, Raymond W. Evangelist, Box 136, Prospect, Oregon

Harrold, John W. Box 309, Red Key, Ind.
 Toboso, Ohio June 3 to 15
 General Assembly June 25 to 29

Hart, H. J. Route 1, Nampa, Idaho
 Hurdsville, N.Dak. June 5 to 15

Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
 Gridley, Calif. June 3 to 15

Henbest, C. L. Box 345, Rogers, Ark.
 Blytheville, Ark. June 4 to 15
 General Assembly June 19 to 27

Henck, Nelson H. 714 Campbell St., Williamsport, Pa.
 Beerfield Camp, N.J. June 18 to 29

Henson, J. C. Bethany, Okla.

Henry, Linwood W. Evangelistic Singer, 97 Douglas St., Uxbridge, Mass.
 Everett, Pa. August 15 to 31

Heslop, Mrs. Norah. 1260 N. Bellevue Pl., Indianapolis, 22, Ind.

Higgs, Mrs. Margaret K. Song Evangelist, 1249 Cordova Ave., Glendale 7, Calif.

Holsa Evangelistic Party. 5332 Summer Ave., Ashtabula, Ohio
 Opelika, Ala. June 18 to 29
 Cherry Valley, Ohio July 3 to 13

Holt, A. D. 3906 Sauls Drive, Greensboro, N.C.

Hooker, H. H. Box 832, Jasper, Ala.
 Ensley, Ala. June 1 to 22
 General Assembly June 23 to 28

Hoot, G. W. and Pearl Moser. Evangelist and Musicians, Winona Lake, Ind.
 Benton, Ill. June 4 to 15
 General Assembly June 20 to 29

Howard, A. S. 4401 Classen Blvd., Oklahoma City, Okla.

Huffman, H. B. Box 25, Onego, W.Va.
 Huntington, Pa. (camp) June 11 to 22
 Reserved June 23 to July 4

Hungate, Robert and Delores. Singers and Musicians, Newburgh, Ind.
 Reed, Ky. June 3 to 15
 Bloomfield (W.M.), Ky. June 24 to July 6

Irby, Loran. P.O. Box 108, Kokomo, Ind.
 Reserved June 16 to July 1

Isbell, R. A. 1124 N. Avenue "C", Crowley, La.

Isenberg, Donald T. Box 388, New Cumberland, Pa.
 Staunton, Va. June 18 to 29
 Open date July 2 to 13

Israelson, N.M. P.O. Box 527, Kansas City 41, Mo.
 Yorktown, Sask. June 5 to 15
 Moose Jaw, Sask. June 17 to 29

Jantz, Calvin and Marjorie. Singers and Musicians, Box 304, Independence, Kans.
 Iatan, Mo. June 9 to 15
 General Assembly June 19 to 29

Jerrett, Howard W. 2207 Pinecrest Dr., Ferndale, Mich.
 Boulder, Colo. June 18 to 22
 Sidney, Mont. July 2 to 13

Johansen, Kenneth. Box 177, Miltonvale, Kansas
 Norma, N.Dak. June 4 to 15

Johnson Sisters. Preacher and Singers, 211 S. Hudson, Pasadena, Calif.

Johnson, Andrew. Wilmore, Ky.

Johnson, Paul and Ruth. Singers and Musicians, 656 E. Main, Mesa, Ariz.

Johnson, Raymond and Bobbie. Singers and Musicians, 1503 "A" Ave., New Castle, Ind.
 New Castle (First), Ind. June 9 to 22
 S.C. Dist. Camp July 3 to 13

Johnson, Spencer. 417 Hatley Drive, Bethany, Okla.
 General Assembly June 22 to 28
 Searcy, Ark. July 2 to 13

Jones, A. K. 519 Commercial St., Danville, Ill.
 Clarinda, Iowa June 1 to 15

Jones Evangelistic Party, Bob. Preacher and Singers, Rt. 1, Box 143, Scranton, S.C.
 Conway, S.C. June 10 to 22
 Liberty, S.C. June 25 to July 6

Jones, Lum. Ada, Okla.
 Galena Park, Texas June 3 to 15

Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.

Keller-York Party. Singers and Musicians, Box 256; Seelyville, Ind.
 Rock Island (First), Ill. June 9 to 15

Kelly, Arthur E. 331 Whaley St., Columbia, S.C.
 Brewton, Ala. June 9 to 18
 General Assembly June 22 to 29

Killion, Robert and Madge. Singers and Musicians, Vicksburg, Mich.

Kimball, E. Everett and Irene. Evangelist and Singers, 1220 Waverly Ave., Grand Haven, Mich.
 Elmdale, Mich. June 11 to 22
 New Matamoras, Ohio June 25 to July 6

Kruse, Carl H., and Wife. Evangelist and Singers, 503 N. Redmond, Bethany, Okla.
 Amarillo (Grand Ave.), Texas June 8 to 15
 General Assembly June 22 to 29

Kuykendall, P. E. Box 978, Hendersonville, N.C.
 Langford, O. F. 4636 S. 31 W. Ave., Tulsa, Okla.
 Cedar Hill, Texas June 16 to 22
 General Assembly June 23 to 28
 Lanning, J. E. Evangelist, 1207 Fairfield Ave.,
 Brookville, Ind.
 Bath, Ill. June 17 to 28
 Indianapolis, Ind. July 1 to 13
 Lanterman, R. S. 5063—43rd St., Red Deer,
 Alberta
 Latham, Joy and Mary E. 18 Allen Ave., Wyoming,
 Cincinnati 15, Ohio
 Kansas City, Mo. June
 Red Deer, Alta. (camp) July 8 to 20
 Law, Dick and Lucille. Preachers and Singers, P.O.
 Box 527, Kansas City 41, Mo.
 Lawrence, Kans. (camp) August 3 to 17
 Lee, Mason. 217 Division St., Huntington 2, W.Va.
 Leih, Martin. 721 E. Foothill Blvd., Monrovia,
 Calif.
 Leverett Brothers. Preachers and Singers, 407 E.
 10th St., Lamar, Mo.
 Lewis, Ellis. 208 N. Donald, Bethany, Okla.
 Prague, Okla. June 11 to 22
 General Assembly June 23 to 29
 Lewis, Howard and Irene. Preacher and Singer, P.O.
 Box 527, Kansas City 41, Mo.
 Lewis, Roy R. Route 1, Albany, Ind.
 Liddell, P. L. P.O. Box 527, Kansas City 41, Mo.
 Lipker, Charles H. Route 2, Cardington, Ohio
 Jones, Mich. June 4 to 15
 General Assembly June 22 to 28
 Long, Robert and Helen. Evangelists and Singers,
 R.F.D. 1, New Martinsville, W.Va.
 Lutz, Louis K. Evangelist, 1121 Irving Ave., Dayton
 9, Ohio
 West Lebanon, Ind. June 24 to July 6
 Mac Allen, L. J. 27 W. Falls St., New Castle, Pa.
 Mackey Evangelistic Party, D. D. Preacher and
 Musicians, P.O. Box 103, Bluffton, Ind.
 Centerville, Iowa June 11 to 22
 General Assembly June 24 to 29
 Madison, G. H. Box 537, Jasper, Ala.
 Dothan, Ala. June 4 to 22
 General Assembly June 23 to 28
 Markham, Walter. 408 S. Cottage Ave., Porterville,
 Calif.
 Mason, W. T. and Margaret. Evangelist and Singer,
 425 E. High St., Lexington, Ky.
 Mathews, L. B., and Wife. Evangelist and Singer,
 2208—18th Ave. So.; Nashville 12, Tenn.
 Port Alberni, B.C. June 9 to 15
 General Assembly June 21 to 24
 Matthews, Clifton T. 53 Nassau Ave., Freeport,
 N.Y.
 Maule, Alvin and Pauline. Preacher and Singer,
 P.O. Box 527, Kansas City 41, Mo.
 Joplin, Mo. June 11 to 22
 General Assembly June 23 to 29
 May, Buddie. 223 Second St., Ashland, Ky.
 May, Thomas. Box 617, Asbury College, Wilmore,
 Ky.
 Danville, Ky. (tent) June 17 to 29
 McCart, R. H. and Edna. Preacher and Singer,
 4100 Quitman St., Denver 12, Colo.
 McCumber, W. E. Route 1, White Springs, Fla.
 Pahokee, Fla. June 3 to 15
 Open date June 17 to 29
 McDowell, Mrs. Doris McAlpin. 1959 S. Sher-
 bourne Drive, Los Angeles 34, Calif.
 McElveen, R. T. Route 3, Union Rd., Gastonia, N.C.
 McGulgan, Mrs. Flora. Song Evangelist, 2501 E.
 16th St., Muncie, Ind.
 McKinley, Pauline. Song Evangelist, P.O. Box 1204,
 Muncie, Ind.
 McVay, Charles and Pauline. Song Evangelists, 343
 W. 41st St., Tucson, Ariz.
 Meadows, Miss Naomi F. Evangelist, 3119 Eden
 Ave., Cincinnati 19, Ohio
 General Assembly June 19 to 23
 Carterville, Ill. June 24 to July 2
 Meredith, Dwight and Norma Jean. Song Evangelists
 and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Alamosa, Colo. June 9 to 15
 General Assembly June 19 to 29
 Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
 Vernon, Texas June 8 to 15
 Douglas, Ga. (camp) June 19 to 29
 Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.
 Crest, Ga. June 4 to 15
 General Assembly June 19 to 29
 Mickel, Ralph and Lillian. Evangelist and Singers,
 Alum Bank, Pa.
 General Assembly June 23 to 26
 Havre, Mont. (Home Miss.) July 1 to 20
 Miller, A. E. and Pauline. Preachers and Chalk
 Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Albia, Iowa June 3 to 15
 General Assembly June 20 to 29
 Miller, Basil. 86 E. Loma Alta Drive, Altadena,
 Calif.
 Mooers, N.Y. (camp) July 26 to Aug. 10
 Miller, Lelia Dell. % Trevecca Nazarene College,
 Nashville, Tenn.
 General Assembly June 19 to 29
 Youngstown, Ohio July 2 to 13

Miller, Nettie A. % Trevecca Nazarene College,
 Nashville, Tenn.
 Oakridge, Tenn. June 16 to 21
 General Assembly June 22 to 28
 Miller, W. F. 521 Victoria Ave., Williamstown,
 W.Va.
 Rochester, Ind. June 3 to 15
 General Assembly June 22 to 29
 Mitchell, Lloyd and Addie. Song Evangelists and
 Musicians, Valer, Pa.
 Nanty Glo, Pa. June 9 to 15
 Moore, John E. Song Evangelist, P.O. Box 527,
 Kansas City 41, Mo.
 Pasadena, Calif. (home) June 1 to 15
 General Assembly June 19 to 29
 Moore, Myrtle C. Evangelist, 1878 Retailack St.,
 Regina, Sask., Canada
 Bellshill, Alberta May 24 to June 8
 Lethbridge, Alta. June 10 to 22
 Mooshian, C. Helen. P.O. Box 527, Kansas City 41,
 Mo.
 Johannesburg, Swaziland
 Africa June 1 to Aug. 15
 Mortensen, Robert E. 106 E. Pierson Ave., Somers
 Point, N.J.
 Mulley, Wilfred. Evangelist, 8 Hudson St., Malden,
 Mass.
 Mundell, Winfield A. 1714 University Dr., Pasadena,
 Calif.
 Musical Messengers (Don Ratliff and Wife; Paul
 Jester and Wife). 57 Backus Ave., Pasadena 10,
 Calif.
 LaFayette, Ind. June 4 to 15
 Evansville, Ind. July 6 to 27
 Myers, J. T. 502 Lafayette St., Danville, Ill.
 Neely, B. F. 111 N. Beaver, Bethany, Okla.
 General Assembly June 19 to 27
 O'Donnell, Texas June 6 to 20
 Neff, Nettie W. 104 Beulah Park Dr., Santa Cruz,
 Calif.
 Nelson, Charles Ed. and Normadene. Preacher and
 Singers, 208 N. Sixth, Rogers, Ark.
 Iasco, Mo. June 8 to 22
 Anderson, Mo. June 25 to July 6
 Nelson, E. P. 317 N. Riley Ave., Indianapolis, Ind.
 Nichols, Dorrance and Esther. Evangelist and Mu-
 sicians, 849 Poplar St., Bloomsburg, Pa.
 General Assembly June 18 to 29
 Bloomsburg, Pa. July 1 to Aug. 17
 Norton, Joe. Box 143, Hamlin, Texas
 Blossom, Texas June 11 to 22
 Olin, Harry and Joan. Preacher and Singer, Route 1,
 Coulterville, Ill.
 Dahlgren, Ill. June 3 to 15
 Stewardson, Ill. June 17 to 29
 Pagan, Keith A. Evangelistic Singer, Box 541,
 Bethany, Okla.
 Beaver, Okla. July 1 to 13
 West Helena, Ark. July 15 to 27
 Parker, J. H. 3102 Windsor Ave., Baltimore 16,
 Md.
 General Assembly June 19 to 29
 Brooktondale, N.Y. (camp) July 11 to 20
 Patrone, D. E. P.O. Box 817, Alliance, Ohio
 Auburn, N.Y. June 10 to 22
 New Ringgold, Pa. June 24 to 29
 Payne, L. M. 509 N.W. Main St., Bethany, Okla.
 Lincoln (2nd ch.), Neb. June 5 to 15
 Pease, Denver. 14 N. Dayton St., Rockford, Mich.



SERVICEMEN'S CORNER

CHAPLAIN Chester Mulder writes:
 "On April 4, 1952, a ground-
 breaking ceremony in Yamoto, Japan,
 for a new Church of the Nazarene
 was held. This is in the Sendai area.
 The men of the 578 Engineer Bat-
 talion of 40th Infantry Division raised
 nearly \$2,000.00 for this church. Our
 Nazarene Missionary Board in Kansas
 City has allotted another \$2,000.00 for
 the church in this area. The Japanese
 District was represented by Brother
 and Sister Doyle Shepherd. Lt. Col.
 Gilbert O'Neil, commanding officer of
 Camp Matsushima, and Chaplain Bar-
 rett of the same camp were the of-
 ficial representatives of the army at
 this ceremony. The city of Yamoto
 was represented by several of the of-
 ficials of the city and over three hun-
 dred friends. Rev. R. A. Kidda, the
 district secretary, assisted me in ar-
 ranging the ceremony. He was present
 with Mr. Meida, a Christian building
 contractor."

"I would like to take this oppor-
 tunity to thank you for all the liter-
 ature the Servicemen's Commission
 has sent me. Along with reading my
 Bible, I've enjoyed so much reading
 the magazines and keeping up on the
 church news from the HERALD.

"So many fellows have mentioned
 the trouble they have keeping a Chris-
 tian experience, but with me I've
 found it very easy, for the Lord has
 blessed me in so many ways. I travel
 forty miles nearly every week end to
 attend church in Norfolk, and there
 the folks of the church have been
 very hospitable to me. Then during
 the week I've found the literature that
 has been sent to me has been very
 much help."—R. W. JOHNSTON.

"I would appreciate it very much if
 you would continue sending your
 very fine literature. I have brought
 my wife down here to live with me.
 Both of us enjoy reading these peri-
 odicals, especially since there is so
 little available down here.

"God has helped us to start Sunday
 evening services in the Fort William
 Davis Chapel. Up to this time we
 knew of no church services available
 in the Canal Zone to servicemen or
 any United States citizen. We use
 a lot of the material for our services.

"My wife plays the organ while I
 fill in where God wants me to. For
 our first service, the secretary of the
 American Bible Society was our guest
 speaker. God has certainly been with
 us in every meeting that we have
 held."—DONALD M. HAZLETT.

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- Peck, W. A., and Wife. Evangelist and Singer, % Trevecca Nazarene College, Nashville 10, Tenn. General Assembly June 19 to 25
Rolla, Mo. June 26 to July 6
- Phillips, Lottie. Evangelist, % Trevecca Nazarene College, Nashville 10, Tenn. General Assembly June 17 to 27
Marshall, Ill. June 29 to July 13
- Phillips, Wm. H. Box 131, Apple River, Ill.
- Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill. General Assembly June 22 to 28
W.Va. Dist. Camp July 3 to 13
- Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio Power Point, Ohio June 9 to 20
Warsaw, Ohio June 23 to July 4
- Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind. Mohall, N.Dak. June 11 to 22
General Assembly June 23 to 29
- Pointer, Lloyd B. Rt. 3, Box 5084, Renton, Wash. Pridgen, C. P. 2325 W. Second St., Dayton, Ohio Pults, Bertha. P.O. Box 527, Kansas City 41, Mo. General Assembly June 19 to 26
- Purkisher, H. G. 3627 Hudson Drive, Youngstown 11, Ohio Glen Burnie, Md. June 4 to 15
General Assembly June 22 to 28
- Qualls, Paul M. Song Evangelist, 408 Jersey Ave., Orlando, Fla. Indiana, Pa. June 16 to 22
New England Dist. Camp July 3 to 13
- Quillin, Helen M. Song Evangelist, Box 155, Syracuse, Ohio
- Raker, W. C. Smithfield, Ill. General Assembly June 19 to 25
Backus, Minn. June 2 to 20
- Raycroft, R. Newman. 109 Madison St., Goshen, Ind. Toronto, Ontario June 4 to 15
- Reasoner, Miss Eleanor. Song Evangelist, 1109 Maple Row, Elkhart, Ind. General Assembly June 19 to 23
Cartersville, Ill. June 24 to July 2
- Reed, Fred W. 612 So. 26th St., Billings, Mont. Reynolds, D. C. Indian Evangelist, 2619 N. Dewey Ave., Oklahoma City 3, Okla. Rice, Ralph. 444 N. Blaine, Bradley, Ill. Lenoir City, Tenn. June 10 to 22
General Assembly June 23 to 28
- Ripper, Loraine M.; Markey, Berniece. Preachers and Singers, 3917 W. 29th Ave., Denver, Colo. Robinson, Mrs. Lillian. Evangelist, Box 205, McLean, Texas Ft. Smith, Ark. (Central, V.B.S.) June 9 to 20
McLean, Texas (V.B.S.) June 30 to July 11
- Roddy, Frank. 242 Chase St., Marion, Ohio Sandwich, Ill. June 10 to 22
- Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn. Prichard, Ala. June 10 to 22
- Wilfington, N.Y. (camp) July 1 to 13
- Roedel, Bernie L. Evangelist, 423 E. Maple St., Boonville, Ind. Vincennes, Ind. (First, V.B.S.) June 9 to 22
Spencer, Ind. June 23 to 29
- Rothwell, Mel-Thomas. Evangelist, 21 Bromfield St., Wollaston, Mass. Evanston, Ill. June 5 to 15
Force, Pa. June 17 to 29
- Rushing, R. S. 501 N. Mueller, Bethany, Okla. Rushing, V. S. and Mae. Evangelist and Singers, 2115 Mabert Rd., Portsmouth, Ohio Sanford, Mrs. Ruth. Song Evangelist, Box 174, Barnhart, Mo. Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich. Meadville, Pa. (tent) July 8 to 20
- Scott, Earl P. P.O. Box 527, Kansas City 41, Mo. Tallahassee, Fla. June 16 to July 27
- Seel, J. Lester and Edna M. Preacher and Singer, 1501—29th St., Ashland, Ky. Mansfield, Ohio June 11 to 22
General Assembly June 23 to 28
- Sellick, R. T. Box 22, Oxford, N.S., Canada Seiz, Joseph W. 627 Juniper St., Walla Walla, Wash. Shannon, Wm. T. 4416—14th Ave., Parkersburg, W.Va. Plymouth, N.C. June 3 to 15
- Sharp, L. D. Evangelist, P.O. Box 527, Kansas City 41, Mo. Columbus (First), Ga. June 4 to 15
- Shaw, L. E. Box 744, Barnsdall, Okla. Shearer, U. B., and Wife. Singers and Musicians, 106 Sterrett Ave., Covington, Ky. Shoemaker, John. Evangelist, 723 1/2 N. Bushnell, Alhambra, Calif. Silvernail, Donald R. 528 S. Dibble St., Hastings, Mich. Slack, D. F. Song Evangelist, Route 2, Vevey, Ind. Columbus, Ind. (camp) June 5 to 15
- Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo. Muscatine, Iowa June 4 to 15
Prescott (Liberty), Ark. July 8 to 20
- Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind. Sloan, Carmon G. Evangelist, 844 Rose Drive, Louisville 13, Ky. Smeltzer, R. J. 428 King St., Ravenna, Ohio Newark, Ohio June 4 to 15
- Smith, Bernie. P.O. Box 145, Harrisburg, Ill. General Assembly June 19 to 29
- Smith, Billy and Helen. Evangelist and Singers, 818 McKinley, Cambridge, Ohio Smith, Charles Hastings. 1514 Robinson Ave., Conway, Ark. Cardington, Ohio June 11 to 22
- Smith, Eugene and LaNora. Song Evangelists, Wlnnsboro, S.C. Xenia, Ohio June 10 to 22
General Assembly June 23 to 28
- Smith, Paul and Hallie. Evangelist and Singers, 214 N. Redmond, Bethany, Okla. Fairfax, Okla. June 2 to 13
Bradleyville, Mo. June 16 to 27
- Snow, Loy. 129 N. Bradley, Indianapolis, Ind. General Assembly June 20 to 28
Corn Creek, Ky. July 14 to 27
- Sparks, Sammy. 3416 Central Ave., Ashland, Ky. Stanley, T. H. 1242 Cottage Ave., Middletown, Ind. Butler, Pa. (camp) July 3 to 13
Santa Cruz, Calif. (camp) Aug. 7 to 17
- Starnes, Earl. 1317 W. Keller St., Evansville, Ind. Danville, (S. Side), Ill. June 10 to 22
Pittsburgh, Pa. (camp) July 3 to 13
- Steininger, D. F. Artist-Evangelist, 926 Helen Ave., Terre Haute, Ind. Freedom, Ind. June 10 to 22
Ramsey, Ind. (camp) July 30 to Aug. 10
- Stevenson, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill. Jasper (1st ch.), Ala. June 3 to 15
Caro, Mich. (camp) June 26 to July 6
- Stockton, Fred G. and Ima Viola. Preacher and Singer, 1616 Third St., Enumclaw, Wash. Strack, W. J. Box 215, New Lyme, Ohio Canal Fulton, Ohio June 3 to 15
General Assembly June 19 to 29
- Summer, Robert and Louise. Evangelist and Singers, 3916 Roland Circle, Dayton 6, Ohio Ferguson, Mo. June 4 to 15
General Assembly June 22 to 29
- Sweeten, Howard W. Ashley, Illinois Mt. Lake Park, Md. June 26 to July 6
Portland, Oregon June 11 to 21
- Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kansas Tarvin, E. C. California, Ky. Teare, Laten E. and Loura. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo. Lake Beauty (Swanville), Minn. June 4 to 15
General Assembly June 19 to 29
- Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind. General Assembly June 21 to 28
Springfield, Tenn. June 2 to 13
- Thompson, Harold C. P.O. Box 549, Blytheville, Ark. Thoren, Paul R. Evangelist, 2505 S. Commercial, Salem, Ore. Ontario District Tour June 15
- Toney, C. E. 945 N. Disston Ave., St. Petersburg, Fla. Louisville, Ga. (camp) June 5 to 15
Claxton, Ga. (Home Miss.) June 18 to July 6
- Van Slyke, D. C. 508—16th Ave. So., Nampa, Idaho General Assembly June 19 to 29
Whitefish, Mont. June 15 to 27
- Wade, E. Bruce. Song Evangelist, 2547 Ann Arbor, Dallas, Texas Wagner, Allen. Evangelist, 404 N. Kentucky Ave., De Land, Fla. Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville, Tenn. Louisville, Ky. (Camp Taylor) June 17 to 29
Harlan, Ky. (tent) July 1 to 13
- Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 1115 N. Meridian St., Portland, Ind. Coulterville, Ill. June 4 to 15
General Assembly June 19 to 29
- Weiss, A. G. P.O. Box 527, Kansas City 41, Mo. Wells, Kenneth and Lily. Evangelists and Singers, 1302 N. Halsted St., Chicago 22, Ill. Thomas, Okla. June 11 to 15
General Assembly June 21 to 24
- Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo. White, W. T. (Thurman). P.O. Box 527, Kansas City 41, Mo. Wilkinson Trio (Lloyd M. and Wife and Daughter, Margaret). Singers and Musicians, 1104 Penna., Columbus, Ind. Williams, J. E. P.O. Box 527, Kansas City 41, Mo. Crawfordsville, Ind. June 4 to 15
- Williams, Trafton D. Box 15, Siloam Springs, Ark. Hugoton, Kansas June 4 to 15
General Assembly June 18 to 28
- Willis, Harold J. and Mae. Preacher and Children's Workers, P.O. Box 527, Kansas City 41, Mo. Iowa District June 22
General Assembly June 23 to 29
- Willison, Otto R. 800 S. Oak, Holdenville, Okla. Harrah, Okla. June 3 to 15
General Assembly June 17 to 29
- Wilson, Matthew V. 506 S. Rock Island, El Reno, Okla. Winland, C. B. R.D. 5, Mt. Vernon, Ohio Wolfe, E. D. P.O. Box 527, Kansas City 41, Mo. Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio Ripley, Ohio June 11 to 22
London, Ontario July 2 to 13
- Woolman, J. L. 209 N. Hammond, Bethany, Okla. General Assembly June 23 to 28
Steale, Mo. July 1 to 13
- Worley, Joe D. Song Evangelist, % Olivet Nazarene College, Box 135, Kankakee, Ill. Wright, C. F. 412 Grand Blvd., Boone, N.C. Ashland, Ky. June 1 to 15
General Assembly June 18 to 29
- Wright, Fred D. Keystone, Indiana Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind. York, W. R., and Naomi. Preacher and Singers, P.O. Box 542, LaFayette, Ind.

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