

# Herald of Holiness

IN THE POWER OF THE SPIRIT

Official Organ  
of the Church of  
the Nazarene

## Jesus Shall Reign

ISAAC WATTS

JOHN HATTON

1. Je - sus shall reign wher - e'er the sun Does his suc -  
 2. To Him shall end - less pray'r be made, And end - less  
 3. Peo - ple and realms of ev - 'ry tongue Dwell on His  
 4. Let ev - 'ry crea - ture rise and bring His grate - ful

ces - sive jour - neys run; His king - dom spread from  
 prais - es crown His head; His name like sweet per -  
 love with sweet - est song, And in - fant voic - es  
 hon - ors to our King; An - gels de - scend with

shore to shore, Till moons shall wax and wane no more.  
 fume shall rise With ev - 'ry morn - ing sac - ri - fice.  
 shall pro - claim Their ear - ly bless - ings on His name.  
 songs a - gain, And earth re - peat the loud A - men!



**Diseases  
Common Among  
Christians**  
See Page 6

**Hymn of the Month**  
June, 1965



# CONTACT *without* CONTAMINATION

SOME of the most vicious criticism Jesus received from His enemies centered about His contacts with sinners.

The Pharisees felt that they had the facts to support their charges against Him. They had seen Him in the house of Matthew, a tax collector whom they despised. On another occasion “many publicans and sinners sat also together with Jesus and his disciples” (Mark 2: 15). Even in the presence of a great company, Jesus had been bold enough to invite himself to the house of Zacchaeus—a recognized crook! No wonder the Pharisees complained “that he was gone to be guest with a man that is a sinner” (Luke 19:7).

The crowning peak of their sarcasm and scorn against Christ was summed



*General  
Superintendent  
Coulter*

up in the words, “This man receiveth sinners, and eateth with them” (Luke 15:2).

No more evidence was needed. He ate with sinners! He sat with sinners! Therefore He was contaminated with their sin. To the Pharisees, contact meant contamination.

But with Jesus it was contact *without* contamination! He ate with sinners—

true! He received sinners—true! But He remained “holy, harmless, undefiled, separate from sinners” (Hebrews 7:26).

It was because of the purity of His divine love that He was able to break through superficial barriers to contact men who were sinners. It was because of the intensity of His love that He was able to move freely among the defiled and unclean and remain pure and holy. It was because of an overwhelming sense of responsibility to “seek and to save that which was lost” that He sought for men who dwelt within the shadows of darkness.

“This man receiveth sinners, and eateth with them”! Thank God He does!

*Sing it o'er and o'er again;  
Christ receiveth sinful men;  
Make the message clear and plain:  
Christ receiveth sinful men.*

(Erdmann Neumeister)

But this is only part of the story. He desires that His followers shall be like Him in their contacts with men. He expressed it in His high priestly prayer. “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil” (John 17:15).

Contact *without* contamination! His followers—in the world, but “kept from the evil.” In the world—to contact sinners without partaking of their sin. In the world—driven by the power of His holy love to reach those who sit in the shadows of death. In the world—to pierce the darkness and uselessness of men’s lives with the light and power of His holiness.

# *Incompatibilities*

# of **HOLINESS**

By JOHN F. HAY, *Pastor, Loudendale Church, Charleston, West Virginia*

WHEN two things are incompatible they are opposed to each other or will not mix. The most common illustration is water and oil. Try as you will, under normal circumstances oil and water will not mix.

With this in mind, let us also understand that there are some things that will not mix with holiness.

## **Holiness and Inactivity Are Incompatible**

This may be shocking, but it is true to God's Word. It is impossible to be holy and not be doing something constructive for the Kingdom. James 2:26 says that "faith without works is dead."

If the Early Church had not been actively witnessing, praying, testifying, and living a holy life daily, there would be no Church as we know it today. One's testimony is nullified unless he backs up what he says with a life of holy activity!

There are many excuses for inactivity, but no valid reasons! Some are inactive because of fear, laziness, indifference, lack of vision, their own selfish affairs, or a multitude of things that keep them from seeking first the kingdom of God. These conditions are to be dealt with when one is sanctified.

It is reported that in the army of Alexander the Great there was a good-for-nothing soldier with the same name as Alexander's. He was lazy, cowardly, and dissolute. He was called to appear before Alexander. At the conclusion of the hearing he was informed that he must either change his actions or change his name. This God would say to every inactive professor of holiness.

## **Holiness and Inconsistency Are Incompatible**

The theme song of the holiness church is not, "Sometimes I'm up, sometimes I'm down," nor can it ever be!

Wavering, inconsistent Simon Peter needed Pentecost to give him his bearings, stamina, and get him established. Every such person needs the same Pentecostal experience today, because inconsistency and holiness do not dwell in the same heart.

If one is inconsistent in his devotional life, church attendance, testifying, and tithing, he cannot be holy at the same time. God must have holy people who can be counted on at all times!

## **Holiness and Rebellion Are Incompatible**

Rebellion springs from selfishness, and this is not the nature of holiness. Much of the time what is taken to be rebellion against God's messenger and his message turns out to be rebellion against God. If it is God-anointed, God-directed, and backed by the written Word of God, our attitude cannot be rebellious and be right. At least there should be an attitude of prayerful consideration. I Samuel 15:23 states, "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

## **Holiness and Worldliness Are Incompatible**

In spite of modern trends, this is true. Dr. Edward Lawlor has said, "The world has never been a friend of grace and never will be!" The world is not becoming more spiritual. The reason there is not a clear mark of distinction between the Church and the world is that the Church is becoming more worldly.

Billy Sunday said that it is as sensible to talk about heavenly devils as it is to talk about worldly Christians. One cannot be a perfect fit in the world and be perfect in heart!

When the issue is made, many love the things of the world more than they love God. God has made it an issue in I John 2:15: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Lest we should be left to wonder what is worldly, it is made clear in the next verse: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

God says that worldliness and holiness are incompatible, "For whatsoever is born of God overcometh the world" (I John 5:4). Overcoming the world is more than a spirit that is never manifested! It is true that the battle must be fought and won in the heart, but what is won or lost in the heart is manifested by the way we live. When we dress scantily like the world, go to the worldly amusements, conform to the world's every whim and fashion, talk the world's talk, ornament ourselves with the world's junk, paint like the world, and pipe the trash of Hollywood into our minds,



*"Pentecost performed a major operation in the hearts of the disciples. Jealousy was removed, self was crucified, Christ was enthroned! So complete was the transformation that their enemies were forced to say, 'Behold, how they love one another!'"—George Coulter.*

what in the world are we overcoming?

Vance Havner has said, "For fear of being Pharisees, many have become worldly." Pharisaic separation is renouncing things, but never self. When self dies first, the life displays a separation from the world that is beautiful, not Pharisaical.

Samson may have looked better with a Philistine haircut. He even looked like those around him, but he was also just as powerless and ineffective for God. He found out the hard way that worldliness and holiness are incompatible!

### Holiness and Carnality Are Incompatible

Paul asked the Corinthian church if they were "not yet carnal." Carnality is the "old nature" that we were born with, reacting when it does not have its way. Whether the carnal nature shows itself in anger fits, grouching, pouting, touchiness, flying off the handle, strife, selfishness, bitterness, gossiping, or an uprising in the heart, it nullifies the testimony of holiness.

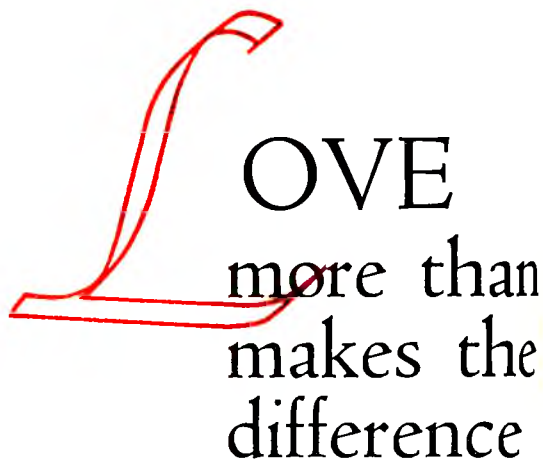
If we try to force a mixture of these things with holiness, holiness breaks down and is meaningless. These things then being incompatible with holiness, let us avoid the very appearance of them.

## The Cover . . .

**JESUS SHALL REIGN . . . great missionary hymn by Isaac Watts, was first published in 1719. This paraphrase of the seventy-second psalm beautifully illustrates the author's noble style as he produced a metrical version of the Psalter, thus "Christianizing the language of David." Although not popular at first, it has grown in favor with the progress of world missions until today it ranks first among missionary hymns. The hymn tune, "Duke Street," by John Hallon, English composer, was named for the street in his hometown, St. Helens, near Liverpool.—Floyd W. Hawkins, Music Editor.**

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**"FOR THE LOVE OF CHRIST CONSTRAINETH US . . ."**  
**II Corinthians 5:14**



**LOVE**  
 more than  
 makes the  
 difference

**By G. B. WILLIAMSON**  
 General Superintendent

The difference in what? Oh, just the difference in deciding what qualifies a church or district as 10 percent for world evangelization, when using the old formula or the new.

### New Base

What is the difference between the old formula and the new? Actually, the new base of calculation is all monies raised for all purposes during a given year less the amount paid for General Budget, Alabaster, and Missionary Specials. This is Item A on the financial report less Items 19 and 20.

To illustrate: A certain church raised \$45,000 grand total for all purposes (Item A). They paid for General Budget \$3,500 (Item 19) and for Alabaster and Missionary Specials \$800 (Item 20). That church, to qualify as a 10 percent church, should give a tithe of \$40,700 or \$4,070. This is \$130 less than required according to the old formula, which would have been 10 percent of \$45,000 or \$4,500.

### Advantages—Disadvantages

What is the advantage of this new system? Simply that it does not require that a tithe of the tithe be paid. The base of calculation does not increase with every added contribution to General Budget, Alabaster, and Missionary Specials.

What is the disadvantage in making the change? It lies in the fact that a process of education that has been going on for sixteen years is subject to a slight modification which calls for a new distinction.

Admitting that the advantage in the change can be exaggerated beyond its practical value, we must also concede that there is no great calamity involved. Four years ago the items included in the 10 percent were increased by allowing offerings received by missionaries on deputation to count,

provided said offerings were reported to the General Treasurer's office for record. Some felt anxious about this change. But there has been no ill effect. We simply raised more money than before. Now, no matter how advantages and disadvantages balance out, the problem is not a great one. We will go on to give more for the worldwide program of the church than ever before. More churches and more districts will reach the 10 percent goal.

In 1963-64 nineteen districts were in the 10 percent group and the entire church gave 9.35 percent according to the old formula. Under the new formula there would have been thirty-five districts in the 10 percent group, and the denomination would have given 10.31 percent. It is believed that this new incentive to achievement will inspire greater generosity.

#### How Much Should We Give?

What dictates how much we should give anyhow? It is *love*. *Motives are more important than mechanics*. Fundamental principles mean more

than formulas for performance. If we have the powerful impulse of love, we will go the limit in giving. We will not stop at the minimum goal. We will go beyond it.

Ten percent has always been a minimum goal.

Why do we give in support of the world outreach of the church?

Because our risen Lord commanded, "Go ye."

Because the need is so vast among those who have never heard the "good tidings of great joy."

But deeper, stronger cause is in the fact that God gave. Christ came. He died. He rose again to save all men. This will compel us to go further and give more.

Jesus said, "Freely ye have received, freely give." He also said, "Give, and it shall be given unto you." If we give more, we will have more.

#### Recommendations

What are the recommendations of the Board of General Superintendents and the General Board?

1. Always remember 10 percent is the minimum.

## CHARACTERISTICS of a Great Church

By Evangelist J. J. STEELE

**NO CHURCH IS GREAT** in the New Testament sense because it has great crowds, great music, great preaching, great buildings, great financial strength, or great social and political influence.

A church is great in the divine sense when it is known by at least six great characteristics stated in the Acts of the Apostles.

It has **GREAT GRACE**. "And great grace was upon them all" (Acts 4:33). Grace is the unmerited favor of God. His favor was evident to all upon these humble, victorious Christians.

It has **GREAT POWER**. "And with great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts 4:33). This was the power of the Holy Spirit attesting the Lord's resurrection.

It produces **GREAT REVERENTIAL FEAR** on all. "And great fear came upon all the church, and upon as many as heard these things" (Acts 5:11). This is not the fear of church leaders or of one another, but the fear of the Lord's majestic presence.

It suffers **GREAT PERSECUTION**. "And at that time there was a great persecution against the church which was at Jerusalem" (Acts 8:1). The persecution came from the established church, not from unbelievers, even as Isaac, the child of promise, was persecuted by "established" Ishmael, the child of the flesh, in the home of Abraham.

It has **GREAT JOY**. "And there was great joy in that city" (Acts 8:8). The Samaritans were rejoicing because a mighty revival had come in the ministry of Evangelist Philip through the power of the Holy Spirit.

**GREAT NUMBERS OF CONVERTS**, not merely joiners, were won by the great New Testament Church. "And the hand of the Lord was with them; and a great number believed, and turned unto the Lord" (Acts 11:21).

There may be a wide difference between the human and the divine appraisal of a church. The word "great" has been much overworked among us. Perhaps we need a reappraisal on the basis of the above characteristics. The Holy Spirit is the same Person now as in the first years of the New Testament Church.



2. Fix the General Budget allocation at no less than 9 percent of the agreed base calculation both by districts and local churches. Some are making the accepted General Budget 10 percent.

3. Continue to fast and pray and pay, to fill Alabaster boxes, and to add the approved specials as able.

### "LOVE MORE THAN MAKES THE DIFFERENCE"

(Copies of the above article in attractive tract form may be obtained without charge from the General Stewardship Committee, 6401 The Paseo, Kansas City, Missouri 64131.)

# DISEASES Common Among Christians



By JOSEPH T. LARSON

THERE ARE MANY spiritual diseases among Christians. These may affect the physical, mental, moral, and social life, but they are usually of a spiritual nature. Diagnosis of such diseases is much needed, with an effective cure offered.

Sin is a spiritual disease to which all men are heirs. Unbelief is a disease which accompanies other sins. But there are other diseases of which professed Christians are guilty.

"Morbus Sabbaticus" is a symptom which comes upon many Christians on Sunday morning, causing them to arise very late—too late for Sunday school. When they have had breakfast or performed other duties, it may even be too late for worship services.

This ailment generally shows its symptoms again in the evening, about six o'clock, when it causes some Christians to feel that the night is "too dark, too rainy, too cold, or too snowy" for them to go to service.

Again the same ailment comes around the time of the midweek service, when we are "too tired and there is too much work at hand, or the family needs us at home." But whenever there is any other program, such persons have both time and inclination to attend, no matter what kind of night it may be.

Another disease is "Peteritis." It is the same thing that troubled Peter when he was proud, self-confident, and so certain that he would not deny Christ although all others might do so. It is that vacillating spirit which causes some Christians to become cowards during their testings and trials. Pain, dan-

ger, and death often make cowards of men, and "Peteritis" helps to increase this mortality.

But when Peter was filled with the Holy Spirit at Pentecost, he was no longer afflicted with this disease. He became bold and fearless as he gave forth that pungent sermon to an awe-struck audience of thousands of people.

Procrastination, "the thief of time," is another ailment which troubles some Christians. They put off things concerning the church, the minister, the Sunday school, or the study of its lessons. It becomes too easy to put off everything of importance except the normal routine of life at home. The home, the farm, business deals, and social functions must come first; all else pertaining to the will of God is altogether easily neglected.

Then there is a kind of "spiritual paralysis," an ailment which comes on gradually. There is a cessation of exercise for the soul. There is a lack of private prayer, which helps to bring indifference to spiritual things. The spiritual "nerve" is dulled, and vision becomes clouded and inactive. It is a dangerous malady, for it may be as unnoticed as a person freezing to death asleep in a snowdrift.

Some are prone to "spiritual blindness." Jesus called the scribes and Pharisees, "Ye blind guides!" It is a refusal to accept the truth because of prejudice or stubbornness of heart. These need the great Physician to open their eyes that they might see and to give them spiritual and eternal life. They need the penetrating rays of heaven turned upon them.

*Once I was blind, but now I can see.  
The Light of the world is Jesus.*

Jesus Christ can heal the spiritually blind when they submit themselves to Him as the great Eye Specialist. The infilling of the Holy Spirit in a heart prepared will surely dispel the darkness and cause that person to have perfect vision.

Another common disease is "the fear of man [that] bringeth a snare." Those with this disease profess to be saved but fear to testify for Christ in public or to pray publicly. There is a lack of spiritual power, vision, and yieldedness. The man-fearing spirit is of the flesh and of the devil, causing men to fail in service for God.

Such persons lack the fullness of the Holy Spirit which God desires to give to them. The surest cure of the fear of man is to be Spirit-filled, God-possessed, and Christ-controlled until all self-consciousness disappears.

Let us come boldly to the throne of grace that we may receive help from the Great Physician. He is able to heal all our spiritual diseases for the glory of His name.

*The great Physician now is near,  
The sympathizing Jesus.  
He speaks the drooping heart to cheer.  
Oh, hear the voice of Jesus!*



# NAZARENE BIBLE COLLEGE DAY

September 12, 1965

## Offering Goal—\$200,000

The proposed Nazarene Bible College was authorized by the last General Assembly. Since then the following action has been taken by the General Board:

(1) September 12, 1965, has been set as Nazarene Bible College Day.

On September 12 we are to launch this great venture of our church with an offering for the Bible College. Our goal is at least \$200,000 on this historic day.

Let every church, led by our pastors, give generously in a grand offering to make a giant step forward September 12. Any individuals who wish may make donations anytime. The money should be sent to Dr. John Stockton, General Treasurer, immediately after September 12.

(2) A Board of Control has been elected.

They are composed of eight district superintendents, four pastors, and four laymen from the various educational zones of the church. They are:

Raymond McClung  
Fred J. Hawk  
Fletcher Spruce  
Bert Daniels  
Nicholas Hull  
Otto Stucki  
H. H. Hendershot  
Dean Baldwin

Cecil Ewell  
Norman Oke  
Milo Arnold  
T. E. Martin  
Paul McCrory  
Lewis Shingler  
E. H. Steenbergen  
Vernon Lunn

We must begin now to pray and plan to go way over the top in this offering as we, the Church of the Nazarene, march forward in starting the Bible College which will play such a vital role in our evangelistic endeavor to bring revival to our day and generation.

V. H. LEWIS

*Board of*

*General Superintendents*



By COLON FOGAL

N.Y.P.S. President, Flushing, Michigan

*And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him (I John 4:16).*

THE SUM of the message of John's Epistle is in the word "life"; the sum of the experience of John's Epistle is in the word "fellowship"; and sum of the test of both relationships is in the

word "love"!

A few years back the motto for the Prayer and Fasting League was, "You can give without loving, but you cannot love without giving." True love is not confined to personal experience; it is evidenced in our relations with the brethren, and the lost for whom Christ, "the gift of God's love," died.

The acid test for that elite group called Christians is that they love the Lord their God with all their heart, and their neighbors as themselves; and in that order! A lessening of our love for our neighbor is tantamount to the absence of God's love in our heart.

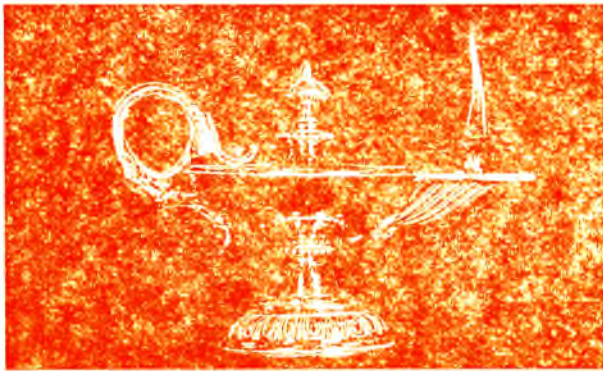
This is not passive and dormant; it is active and forthgoing! It does not wait to be called upon, but arises to every occasion because of its nature. And what is its nature? It is to suffer long, and be kind; to envy not or vaunt not itself; to behave not unseemly; to seek not her own; to be "not easily provoked." It is the total of whatever can be called the expression of the divine life within.

The New Testament word for this love is *agape*.

It is love for love's sake. In a world sickened by sin, it is God's healing balm. When applied, the torn tissue is brought together again, leaving no scar.

Is it any wonder that we read in the Word of God: "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35)? So love; and loving, your experience will deepen, your vision will widen, your fruit will multiply, and the "more excellent way" will have been made very real to you!

# READINESS for Christ's Return



By E. E. WORDSWORTH

*And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage [feast]: and the door was shut (Matthew 25:10).*

*Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh (v. 13).*

MANY YEARS AGO a man boarded a train in Auckland, New Zealand. When the train pulled out from the station, the last two or three coaches did not move. They were left behind. All of the passengers in those coaches were sure that they were coupled to the engine, but they were mistaken. Hopes and expectations failed of realization. Dejection displaced fond anticipation. One and all were left behind. Shocking discovery!

Likewise there will be a multitude of determined sinners and professed Christians who will not be ready when Christ comes. And some Bible teachers think that many believers who are not watching and praying will also miss the marriage supper of the Lamb.

"Watch ye therefore, and pray always, that ye

may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36). Dr. R. A. Torrey thought this text excludes the unwatchful and the prayerless. The word "watch" literally means, "*Stay wide awake.*" *Beacon Bible Commentary* says: "Prayer and never-ending watchfulness are the key to constant readiness." And, "To stand means to stand acquitted, to stand approved." Wesley says: "To stand with joy and triumph."

It is clear that the unsaved world will not be ready for the coming of our Lord. Of the antediluvians it is said: "And knew not until the flood came, and took them all away" (Matthew 24:39). Unprepared! Lost! Doomed!

Today it is the same as in Noah's time. "But as the days of Noe were, so shall also the coming of the Son of man be" (Matthew 24:37). The same delay, impotence, violence, sensuality, crime, and apostasy; rapine, luxury, riot, excessive drinking, marital promiscuity, and divorce; with utter lack of moral and spiritual standards.

Furthermore, the Laodicean church is unprepared for His second coming. The first Laodiceans were "lukewarm . . . wretched, and miserable, and poor, and blind, and naked," and utterly ignorant of the things of God—"and knowest not," said the Revelator. They were neither cold nor hot.

It is true we must avoid wild fanaticism on the one hand and cold and dead formality on the other, but not at the expense of genuine, heartfelt Christian experience and a close walk with God. Hypocrisy, external religion, and mere professionalism will debar us from the nuptial feast with Christ.

What then does it mean to be ready? For one thing, you must be soundly converted to Christ. You must be born again, born from above. Jesus said to Nicodemus, and to everyone, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). Unless you experience a great inward change wrought by the Holy Spirit, which is spiritual, heavenly, divine, and transforming, you are still unsaved.

Furthermore, it is obligatory that you be filled with the Spirit. The five wise virgins had oil in their vessels, and this symbolizes the fullness of the Spirit. Wesley says: "They had love in their hearts, and they daily sought a fresh supply of spiritual strength, till their faith was made perfect."

It is also necessary that we live day by day on tiptoe of expectancy. No man knows the exact day nor the hour when Christ will return. Even Christ when in the flesh did not know, for redemptive reasons. But the imminency of Christ's coming is clearly stated in the Scriptures. Therefore, dear child of God, you must live day by day a very devoted Christian life.

Do not allow carelessness, apathy, neglect of specific religious duties such as Bible reading, private



prayer, spiritual conversation, and holy zeal for Christ and His cause, to die out in you. Do not permit secondary matters and legitimate claims to prepossess you. "Seek ye first the kingdom of God" (Matthew 6:33). "If ye then be risen with Christ, seek those things which are above . . . Set your affections on things above, not on things on the earth" (Colossians 3:1-2). Keep your heart cleansed from sin and Spirit-filled by abiding in Christ. Live up to all the revealed light given unto you. "Walk, even as he walked" (I John 2:6).

Mr. Wesley was once asked by a lady, "Suppose that you knew you were to die at twelve o'clock tomorrow night, how would you spend the intervening time?"

"How, Madam?" he replied. "Why, just as I intend to spend it now. I should preach this night at Gloucester, and again at five tomorrow morning. After that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to Friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my Heavenly Father, lie down to rest, and wake up in glory."

With Wesley, we should always be ready, for we know not what a day may bring forth. Readiness is the all-important matter. No man knows all about His second coming, but we may all know His abiding presence, the indwelling Spirit, the perfect love that casts out all carnal fear.

With John we say, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). We shall see the King in His beauty and the shadows will flee away. Hail the glad day! "Even so, come, Lord Jesus" (Revelation 22:20).

## Too Much

*I know too much of saving grace  
To doubt a sinner's worth;  
I feel too much of heavenly pull  
To covet things of earth.*

*I have too much of joy and peace  
To waste my fleeting hours  
In senseless worry over things  
Controlled by higher powers.*

*The Saviour bore too much for me,  
Alone on Calvary's hill,  
For me to spurn His wondrous grace,  
And fail to do His will.*

By PEARL BURNSIDE MCKINNEY

# Mushroom Christians

SIDE BY SIDE they were: a little ponderosa twig of a tree, about three years old, only a few inches high—and a mushroom.

The mushroom had sprung from the earth in a matter of hours. Loose earth still rested on its umbrella top. By and by a goat passed that way and clipped the mushroom from the face of the earth. Good-bye, little mushroom. Too bad your fate came so soon. But then, on the other hand, you were made for the ruminant stomach of a quadruped.

I've seen Christians like that mushroom. Jesus spoke of them in the parable when He said: "Behold, a sower went forth to sow; and . . . seeds fell . . . upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth" (Matthew 13:1-5).

Verse six tells of their precipitous failure to mature. Jesus explains, in verses 19-21, that the parable relates to a superficial Christian who gladly and spontaneously accepts the gospel, but when persecution arises, then he stumbles and gives up his Christian profession of faith.

I once came into contact with a young man who was very receptive to the gospel. It took only a matter of moments to pray away the heavy burden of sin. He left the place of prayer with light step and joyful heart. But within two hours' time he fell mortally wounded by the devil's first arrow of persecution. His shallow faith could not withstand the first minor onslaught. Poor boy! He was a mushroom Christian.

The little ponderosa is still there. It is growing slowly, but growing.

Not far away is another tree of exactly the same species, but it is one hundred years old. Tall and stately it is. Squirrels find refuge in its lofty and majestic trunk. Birds of the air find shelter in its branches. Its beautiful evergreen needles are ever giving off healthy ozone into the atmosphere. Its timber would be useful for construction or decorative purposes. But then it's a tree—not a mushroom!

Don't be a mushroom Christian! You may get gobbled up by one of the devil's goats!

By J. V. WILBANKS  
Calmar, Surrey, Colorado

# EDITORIALS

By W. T. PURKISER

## **The Victory or the Victor**

One of the questions asked in holiness circles more formerly than now was, "Do you have the victory?" It is a good question. It probes at a very vital point in the sanctified life.

Too many who have once known the thrill of victory in their souls have become defeated and depressed. Instead of the triumph of Jericho, theirs is the trouble of Ai.

It is God's good pleasure that His people be more than conquerors in every situation and circumstance. Defeat is all the more pitiful because it is unnecessary.

Yet there is a possible danger in becoming more interested in the victory than in the Victor. This happens at times at the altar, when the blessing is sought with greater zeal than the Blessor, and when the gift is desired more than the Giver.

It happens in the prayer life, when the results prayer brings are prized more highly than the richer fellowship with God it is designed to produce. Prayer is not so much a scheme for getting what we want as it is for bringing about what God purposes.

It happens in the anxious concerns of daily life, in the pressures over money, and time, and personal adjustments. Anxiety and worry bring defeat because they destroy the faith upon which victory depends.

Charles Allen reminds us that Jesus did not say, "Do not be anxious about tomorrow." He said, "Therefore do not be anxious about tomorrow." It is the "therefore" that makes all the difference. "Jesus had just been talking about God's care for the birds and for all His creation. With a God like our God, *therefore* we need not be anxious."

This is all to say that there is no victory without the presence of the Victor, and it is the presence of the Victor that makes the difference. Other religions major on the magical and mechanical. Christianity is essentially a relationship of Person to person.

This is true in the crisis experiences of grace sought and received at an altar of prayer. What matters is not getting "something," an "it," a sort of spiritual "rabbit's foot" to be found and kept and perhaps lost. What matters is receiving a Person, the beginning of a personal fellowship.

This is true in conversion. John tells us that

Jesus "came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11-12).

The Christian life begins when we receive Christ through the obedient trust which is meant by believing on His name. The result is that we are put in a new relationship to God. We become His children, "born of the Spirit" (John 3:6).

THIS IS ALSO TRUE in entire sanctification. On the eve of His crucifixion, Christ spoke of the new order to be introduced at Pentecost: "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" (John 14:15-17).

Holiness is here defined as receiving the Comforter, the Spirit of truth, "whom the world cannot receive." Only the believer can receive the Spirit in His sovereign, sanctifying lordship. Holiness is not a "thing," an "it," an abstraction. Holiness is a Person, expelling sin from the heart by filling it with His love made perfect, a love which is not something apart from Him but His own nature.

*Every virtue we possess,  
And every victory won,  
And every thought of holiness  
Are His alone (Harriet Auber).*

That the Victor is more important than the victory is true also in the prayer life. Those who come to see that the most important thing about prayer is the communion it brings with the Giver of every good and perfect gift will never be disappointed when they do not immediately receive the things for which they ask.

What we need more than we need anything He can give is the presence of the Giver. "The primary object of prayer is to know God better," it has been said—"we and our needs should be second."

This is also true in the area of faith. Faith in its saving, sanctifying, and sustaining dimension is not "believing about." It is "trusting in" the dependability and truthfulness of a Person.

As William Temple put it long ago, "Faith is

not the holding of correct doctrines, but personal fellowship with the living God. Correct doctrine will express this, assist it, and issue from it; incorrect doctrine will misrepresent this and hinder or prevent it. Doctrine is of an importance too great to be exaggerated; but its place is secondary, not primary."

And Herbert Farmer wrote, "Faith is that attitude of mind which, finding itself laid hold of by the truth concerning God's love as given through Christ, commits itself to that truth in adventurous trust and obedience, in spite of all the mystery and all the perplexity that remain."

"Do you have the victory?" is still an important question. "Do you know and have the Victor?" is more important still. Let us never forget that our victory comes from the presence of the Victor. Without the Victor, the "victory" is an empty gesture. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

### **The Bible School Offering**

Elsewhere in this issue of the *Herald of Holiness* will be found the announcement of the Board of General Superintendents concerning a church-wide offering for the Bible college authorized by the last General Assembly. The date has been set for Sunday, September 12.

For a number of years, many have shared a growing conviction that the work of the colleges and seminary of the Church of the Nazarene should be supplemented by a denominationally supported Bible school. The purpose of the new institution would be specifically the training of ministers whose formal education had been interrupted, or who were called later in life and therefore could not avail themselves of the college and seminary training the church regularly offers.

In harmony with this conviction, the General Assembly in June, 1964, authorized the establishment of such a training school. At the meeting of the General Board last January, a Board of Control for the new institution was elected. Sep-



## **Within Thine Own Domain**

*Let not sin find a resting place,  
O Lord, within Thine own domain;  
My heart, my life, are Thine through grace,  
And Thine alone the right to reign.*

*Thrust out, thrust out the unkind thought,  
Emotions alien to Thy will;  
Make pure the life Thy blood has bought,  
And with Thy holy presence fill.*

**By ETHEL GRANGER BEMIS**



tember 12 was set as the date when each local church would be asked to receive a freewill cash offering to assist in establishing the school.

Many details remain to be worked out. A location must be decided upon, a curriculum established, a president and faculty chosen, and facilities provided. All of these steps cost money. For that reason, our people are urged to be generous in their gifts on September 12.

No quotas for the offering have been set, but a total of \$200,000 is needed and asked for. The really important thing is 100 percent participation by all local churches.

It is not desired that funds be siphoned off from other important areas of the church's work. It is hoped that each local congregation will plan to give the people whose hearts God has touched an opportunity to take a share in the future by giving toward the establishment of the Nazarene Bible college.

In addition to the announcement from the Board of General Superintendents found in this issue, the *Herald of Holiness* will present a series of brief statements by the general superintendents individually, and reminders from members of the new Bible school board between now and September 12.

We trust that these may encourage each Nazarene and the friends of the church to consider the need prayerfully, and to respond as the Spirit leads.

### **College Honorary Degrees**

The *Herald of Holiness* joins its many friends in congratulating those who are recipients of honorary degrees from the colleges of the Church of the Nazarene this commencement season:

*Bethany Nazarene College*—Everette Howard, veteran missionary and missionary superintendent; and Charles Hastings Smith, evangelist, Doctors of Divinity.

*Canadian Nazarene College*—Chester O. Mulder, dean of the college, Doctor of Divinity.

*Eastern Nazarene College*—Clarence C. Brown, superintendent of schools, Butler, Pennsylvania, Doctor of Laws; and Robert I. Goslaw, superintendent of the Pittsburgh District, Doctor of Divinity.

*Olivet Nazarene College*—Raymond W. Cunningham, Sr., president of Nazarene Bible Institute, Institute, West Virginia, Doctor of Divinity.

*Pasadena College*—Robert Jenkins, superintendent of schools, Pasadena, California, Doctor of Letters; B. Edgar Johnson, general secretary, Church of the Nazarene, Doctor of Divinity.

*Trevecca Nazarene College*—William E. McCumber, pastor of Atlanta, Georgia, First Church, Doctor of Divinity.

*Northwest Nazarene College* did not confer any honorary degrees this year.



# THE CHURCH AT WORK

## WORLD MISSIONS

E. S. PHILLIPS, *Secretary*

### Welcome Home for Adkins

Rev. and Mrs. George Adkins received a royal welcome at Akron, Ohio, Arlington Church of the Nazarene when they returned from Bolivia for their first furlough.

The Arlington Church is Mrs. Adkins' home church, and her parents are members there also.

The Adkinses were escorted to the church in a hired limousine. Present as guests were Mr. Adkins' mother and sister from Barnsdall, Oklahoma, and Mrs. L. W. Durkee, district N.W.M.S. president. Letters and telegrams from friends and church officials and from the congressional representative of the district were read. The local pastor, the missionary president, and the district president brought messages of welcome.

Highlight of the occasion was the presenting of a check for \$100 from the local church, and \$150 from the district N.W.M.S.

The Adkinses are now engaged in deputation work in the United States.

### 5,219 at Easter Service!

Rev. Joseph Simon Baptiste, pastor of the Dessalines Church of the Nazarene in Port-au-Prince, Haiti, reported 5,219 in Sunday school and church on Easter Sunday morning. To obtain an accurate count, men were posted at the entrance to the walled courtyard of the church. Every person who entered the gate received a slip of plain white paper.

When everyone was inside, the remaining slips of paper from a total of 6,000 were counted, and the attendance count was made by deducting the number left from the original total.

Pastor Simon had his plans well organized. In spite of the large crowd, many of whom had never been in a Protestant service before, there was no confusion. A raised platform of dirt had been erected in the courtyard of the church, and canvas, blankets, etc., stretched between poles to provide some shade. The crowd gathered here for the service. The church was much too small to accommodate them.

The pastor preached an evangelistic message, and the young people of the church presented a forceful and moving pageant on the death and resurrection of Christ. Some American visitors in



The local N.W.M.S. president presents Rev. and Mrs. George Adkins with checks totalling \$250 as part of their welcome home.

the service were moved to tears as the young people sang "The Old Rugged Cross" in Creole.

At the close of the service, as the crowd left, those who wanted to become Christians stayed to pray.

Other churches in Haiti reported good attendance too. The church in the north had 2,200; and the Freres church at the Bible school reported 568.

These records were not achieved by publicity alone. Pastors spent many hours in prayer and fasting before Easter Sunday dawned.

### Moving Missionaries

Mr. Oliver Karker is on furlough from Africa. The Karkers' address is 46 W. Elm Avenue, Wollaston, Massachusetts.

Miss Avinell McNabb is home on furlough from Swaziland. Her address is Box 46A, Route 3, Greenbriar, Arkansas.

Miss Agnes Willox has returned to British Honduras for missionary service. She will be stationed at Crooked Tree. Her address is P.O. Box 95, Belize, British Honduras.

Rev. and Mrs. J. Elton Wood have returned to the Cape Verde Islands. Their address is Caixa Postal 8, Mindelo, S. Vicente, Cape Verde Islands.

Rev. and Mrs. John McKay are now living at 312 Nye, Chattanooga, Tennessee.

### New Missionaries

Loy Joel Hagens arrived in Malawi, Central Africa, on February 27, 1965. His parents are Rev. and Mrs. Leland Hagens, missionaries to Malawi.

Rosalyn Anne Hudson, born March 20, 1965, to our new missionary appointees to India, Rev. and Mrs. James Harrison Hudson. (NOTE: These are not the James Hudsons of Guatemala.)

## SERVICEMEN'S COMMISSION

PAUL SKILES, *Director*

### MEET OUR CHAPLAINS



### Leland S. Buckner

Capt. Leland S. Buckner—Life began on a farm located in middle Tennessee near Hillsboro, 30 September, 1930. He attended high school at Manchester, Tennessee, and college at Middle Tennessee State and Trevecca Nazarene College. Following graduation from Trevecca, he attended Nazarene Theological Seminary, graduating in 1954.

While attending Middle Tennessee

State, he met the girl who later became his wife, and they have been blessed with two wonderful daughters: Janet, nine; and Lana, five.

He entered Reserve Chaplaincy in June, 1961, and was called to active duty in October of that year. Prior to his entering the chaplaincy, his pastorates were Independence, Missouri; Topeka, Kansas; and Fredericktown, Missouri.

Military stations have been Fort Leonard Wood, Missouri; Pusan District Command, Korea; and the present assignment, Fort Irwin, California.

## Variety in Military Assignments

As it may be expected, the life of the army chaplain is varied in activity and scope from that of his civilian counterpart. While the duty of the civilian minister is usually with one group of people for a more or less extended period of time, the chaplain may have many different units either in quick succession or even at the same time. Since my entry upon active duty, a little over three years ago, I have had a variety of assignments, all of which I have appreciated.

My activities have varied from the hospital to an armored unit, my present duty assignment. In between, I have had stops with the training units, stockade (as chaplain, not as an inmate), and others.

I suppose my ignorance of tanks was readily noticed by the men within my battalion. Prior to my arrival at Fort Irwin, California, United States Army Armor and Desert Training Center, in August, 1964, I had never set foot within a tank. Shortly after my assignment to this unit, the companies went out on the ranges for their annual gunnery training. The operations sergeant called and wanted to know if I wanted to "fire the tables" and I said, "Yes," not fully knowing what all was involved. Then the day came when it was my turn to fire for familiarization. The company commander, one of the best friends the chaplain has, volunteered his tank for the chaplain's use. I will never forget his radio conversation with the control tower. After I had some difficulty getting into the tank and getting settled, and finding all the instruments which control elevation, range, and such, the company commander told the loader to have ample ammunition ready. Then he radioed the tower and said these unforgettable words, "Two rounds and a prayer." When asked for an explanation later, the commander replied that he thought I would miss the whole mountain. Well, maybe the prayer did help; for, much to his surprise, and mine, and with some help from the loader in giving information, the chaplain made one hit and one miss out of two rounds (the one hit a

complimentary gesture from the scorer in the tower, I think, I think).

The respect that the men have shown for their chaplain is certainly gratifying. On one occasion here in the desert, the first night out in the desert, the chaplain rolled out his sleeping bag and was ready to turn in when one of the men came by and said, "Chaplain, I would not sleep there. This is a tarantula hole [pointing to a hole in the ground about six feet away]. We can't afford to lose our chaplain, especially the first night out." I have found the military service to be most gratifying, for greater respect could not be extended than what is extended from our servicemen.

LELAND S. BUCKNER, *Chaplain*  
*United States Army*

## DISTRICT ACTIVITIES

### West Germany Dist. Becomes Middle European District

On Wednesday, March 31, the fourth district assembly opened with an introductory message by Dr. G. B. Williamson, general superintendent, which set the pace for the business and all the sessions. All business was transacted in an atmosphere of goodwill created by the longing of all to seek the will of God.

One of the major decisions was the change of the name of the district. Surely this was "the outward sign of an inward grace." God has blessed this district, under the able leadership of Superintendent J. D. Johnson, with grace and with growth. Wonderful reports of pastors to the assembly testified to this fact. Now there is work not only in Germany, but also in Denmark and in Sweden, with encouraging signs of beginning in Switzerland. Thus the assembly felt the new name would do more justice to the geographical extent of the work.

The assembly, preceded by the N.W. M.S. and N.Y.P.S. gatherings, was crowned with a blessed and inspiring ordination service. We are grateful for God's presence.

Among the warmly welcomed guests were Dr. O. J. Finch, from the U.S.A.; Rev. P. Wire, from Italy; Dr. George Frame and wife, Rev. David Tarrant, and Rev. S. Martin, from Scotland. All these, as the others who were present from Stockholm to Kaiserslautern, contributed much to this assembly in blessing and encouragement.—R. F. ZANNER, *Reporter*.

### Northeastern Indiana District

The annual preachers' meeting of the of the Northeastern Indiana District was held recently at the Winona Lake Hotel, Winona Lake, Indiana. The lovely facilities blended in with the beautiful spirit of fellowship which prevailed.

Our esteemed district superintendent, Dr. Paul C. Updike, gave wise and capable direction to the meeting. Under his leadership the district continues to

move forward.

Dr. G. B. Williamson, our beloved general superintendent, was never better as he ministered to the pastors and their wives.

Others who shared in the program were Dr. Harold Reed, Rev. Don Gibson, and the Handbell Choir, representing Olivet Nazarene College; Rev. Dean Wessels, for the N.M.B.F.; Mr. Elvin Hicks for our Publishing House; and Mrs. Harry Zurcher and Mary Ann Wagner, district missionaries, for the cause of world missions.

All in all, it was a time of spiritual retreat and refreshment, with each one present receiving a new touch from God for the days ahead.—JOHN C. WINE, *Reporter*.

## THE LOCAL CHURCHES

Evangelist George H. Talbert reports: "God is giving us a good year. We spent January as supply pastor in our home church, First Church, Salina, Kansas, and saw a continuous revival spirit. Then to Mount Pleasant Church, Baxter Springs, and on to First Church, Bartlesville, Oklahoma, where Carl Cruse was the wonderful minister of music. At Lynn, Indiana, I had a good meeting with my son in the Lord, Rev. C. P. Hurry. Here my co-worker was Douglas Slack, a loyal and dedicated singer and worker. I count it a privilege to be a holiness preacher, and a Nazarene."

INDIANAPOLIS, INDIANA—Pastor Spurgeon Lynn of South Irvington Church recently accepted into membership a class of twelve, including two out-of-town transfers and ten by profession of faith. This service followed one of the best revivals in the history of the local congregation, with Evangelist Chester Plummer and Mr. Charles Paul as the special workers.—WANDA MILNER, *Reporter*.

COLUMBUS, OHIO—The recent revival meeting in West Broad Church, with the Glen Ide, Jr., Evangelistic Party, resulted in many spiritual victories. New families were reached, with several responding to the invitation of the gospel. The Ides' work with the children was especially effective, with an average of forty-six attending the boys' and girls' meeting each evening. The revival sparked an increase in attendance in all Sunday services, and stimulated a new enthusiasm for the work of the Kingdom.—DONALD KING, *Pastor*.

## THE BIBLE LESSON

By BRIAN L. FARMER

Topic for May 30:  
"Thou Art the Man"

SCRIPTURE: II Samuel 11—13 (Printed: II Samuel 12:1-10)

GOLDEN TEXT: *I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and*



keep my commandments (Exodus 20:5-6).

There has been much discussion recently, in Britain at least, about the private life of public servants. Do the people have a right to expect that their political leaders and others should be above moral reproach? Or is it sufficient that they be physically and intellectually fit for the job?

Of course the Christian answer is a resounding "yes" to the former, and an equally resounding "no" to the latter question.

Today's lesson presents a most timely topic.

All sin carries its consequences. First, there is the consequence to God—a divine "pain" beyond our imagination. Second, there is the consequential damage to the sinner himself. But third—and this is the consequence with which today's scripture is most directly concerned—there is the deleterious effect upon those over whom the sinner holds some influence, and *no man is an island*.

The higher the position in society the sinner holds, the greater the number of people he influences; and, what is perhaps even more important, the greater the weight of his example.

King David's sin had a tremendously far-reaching effect. His adultery led to his contriving the death of the woman's husband, Uriah. His sin gave excuse to those who were looking for an excuse—and there are always some such—to blaspheme (II Samuel 12:14). And the members of David's own family later followed in his footsteps by committing rape and murder (II Samuel 13:14, 28-29).

It is almost frightening sometimes. We dare not be weak, because there are many who depend on us to be strong. Have the fathers among us not noticed how our little children follow us almost parrot-fashion in trivial things? Let it be a warning that we live not to ourselves in consequential matters.

If however we have sinned, we need not despair, for following repentance there is mercy with the Lord, and a chance to repair the broken image of ourselves.

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.

## Announcements

### BORN

—to John and Joy (Potter) Anderson of Pomona, California, a daughter, Tracey Marie, on April 21.

—to Walter and Marlene (Clark) Scott, Jr., of Mishawaka, Indiana, a son, Philip Wayne, on April 14.

—to Rev. and Mrs. Paul Knight of Windham, Ohio, a daughter, Shila Rae, on April 19.

## Directories

### GENERAL SUPERINTENDENTS

Office: 6401 The Paseo  
Kansas City, Missouri 64131

### HARDY C. POWERS:

District Assembly Schedule

Alaska	June 3 and 4
South Dakota	June 23 and 24
North Dakota	July 1 and 2
Michigan	July 14 and 16
Pittsburgh	July 22 and 23
Southwest Indiana	July 29 and 30
Kentucky	August 12 and 13
Indianapolis	August 18 and 19
Northwest Indiana	August 26 and 27
Southwest Oklahoma	September 8 and 9

### G. B. WILLIAMSON:

District Assembly Schedule

Nebraska	June 24 and 25
Southwestern Ohio	July 7 and 8
Northwestern Ohio	July 14 and 15
Illinois	July 28 to 30
Kansas	August 4 to 6
North Arkansas	August 25 and 26
South Arkansas	September 8 and 9
Joplin	September 15 and 16

### SAMUEL YOUNG:

District Assembly Schedule

Canada West	June 10 and 11
Nevada-Utah	June 16 and 17
Albany	June 23 and 24
Canada Atlantic	July 1 and 2
Central Ohio	July 14 to 16
Eastern Kentucky	July 21 and 22
Akron	July 29 and 30
Dallas	August 12 and 13
Northwestern Illinois	August 19 and 20
Louisiana	August 25 and 26
Georgia	September 9 and 10

### HUGH C. BENNER:

District Assembly Schedule

Maine	June 16 and 17
New England	June 23 and 24
West Virginia	July 1 to 3
Chicago Central	July 8 and 9
Northwest Oklahoma	July 21 and 22
East Tennessee	July 29 and 30
Virginia	August 12 and 13
South Carolina	August 19 and 20
Kansas City	August 25 and 26

### V. H. LEWIS:

District Assembly Schedule

Rocky Mountain	June 10 and 11
Northeast Oklahoma	June 16 and 17
Canada Central	June 24 and 25
Eastern Michigan	July 14 and 15
Colorado	July 21 to 23
Iowa	August 4 to 6
Missouri	August 12 and 13
Minnesota	August 19 and 20
Southwest Oklahoma	September 8 and 9

### GEORGE COULTER:

District Assembly Schedule

British Isles North	May 31 and June 1
British Isles South	June 7 and 8
Northeastern Indiana	June 30 and July 1
Oregon Pacific	July 7 to 9
Gulf Central	July 22 and 23
Wisconsin	August 5 and 6
Tennessee	August 11 and 12
Houston	August 18 and 19
North Carolina	September 15 and 16
New York	September 24 and 25

## District Assembly Information

BRITISH ISLES NORTH, May 31 and June 1, at Sharpe Memorial Church, Burgher Street, Glasgow E2, Scotland. Pastor Sidney Martin. General Superintendent Coulter. (N.W.M.S. convention, May 29; N.Y.P.S. convention, May 29.)

NORTH AMERICAN INDIAN, June 2 and 3, at the Indian Bible School, 2315 Markham Rd. S.W., Albuquerque, New Mexico. Pastor Charles Scrivner. General Superintendent Williamson. (N.W.M.S. convention, May 31; N.Y.P.S. convention, June 1; S.S. convention, June 1.)

ALASKA, June 3 and 4, at Anchorage First Church, 1220 E Street, Anchorage, Alaska. Pastor Hugh Hines. General Superintendent Powers. (N.W.M.S. convention, June 2; S.S. convention, June 4.)

CANADA WEST, June 10 and 11, at First Church, 40th Avenue & McVicar, Red Deer, Alberta, Canada. Pastor David L. Blum. General Superintendent Young. (S.S. convention, June 8; N.W.M.S. convention, June 9.)

## "SHOWERS OF BLESSING" Program Schedule

May 30—"The Upward Look," by  
Russell V. DeLong

June 6—"Should I Make My Child  
Go to Sunday School and Church?"  
by Russell V. DeLong

June 13—"Both Black and White,  
Dark and Bright Count." by Rus-  
sell V. DeLong

ROCKY MOUNTAIN, June 10 and 11, at First Church, 8th and Alderson, Billings, Montana. Pastor George Ronnekamp. General Superintendent Lewis. (N.W.M.S. convention, June 8; N.Y.P.S. convention, June 9; S.S. convention, June 9.)

MAINE, June 16 and 17, at church, 176 Sawyer St., South Portland, Maine. Pastor A. B. Sampson. General Superintendent Benner. (N.W.M.S. convention, June 14-15.)

NEVADA-UTAH, June 16 and 17, at First Church, 129 North 14th, Las Vegas, Nevada. Pastor Carl J. Friesen. General Superintendent Young. (S.S. convention, June 14; N.W.M.S. convention, June 16; N.Y.P.S. convention, June 18.)

NORTHEAST OKLAHOMA, June 16 and 17, at the church, South Park & Lincoln, Sapulpa, Oklahoma. Pastor E. H. Sanders. General Superintendent Lewis. (N.Y.P.S. convention, June 14; N.W.M.S. convention, June 14-15.)

**EVANGELISTS' SLATES**  
Compiled by  
Visual Art  
Department

Notice—Send your slate direct to the Nazarene Publishing House (Visual Art Dept.), Box 527, Kansas City, Mo. 64141.

Albright, J. C. 24 Pleasant St., Oak Side Trailer Park, Zephyrhills, Fla. 33599

Allen, Arthur L. 51 E. Main St., Yarmouth, Me. 04096

Allen, Jimmie (J. A.). c/o NPH\*  
● Ashby, Kenneth and Geneva. 6249 Hardegan Rd., Indianapolis, Ind.

Aycock, Jarrette and Dell. Preacher and Singer, c/o NPH\*: Falls City, Neb., June 1-6; Kansas City Dist. Camp, June 7-13

● Bailey, Clarence and Thelma. Song Evangelists, 1197 W. Arch St., Portland, Ind.

Barton, Grant M. 301 Lincoln Ave., Bedford, Ind. Battin, Buford. 3015 47th St., Lubbock, Tex. 79413; Ft. Sumner, N.M., June 6-13; Lubbock, Tex. (Parkway), June 20-27

Beaty, B. K. 705 Cheney, Taylorville, Ill. Bender Evangelistic Party, James U. P.O. Box 8635, Tampa 4, Fla.; Tullahoma, Tenn. (Warren Chapel), June 3-12; Montgomery, Ala. (Capital City), June 17-27; Grand Ridge, Fla. (Wes. Meth.), June 30—July 11

● Benjamin, Floyd H. Evangelist and Musician, 78 E. Frambes Ave., Columbus, Ohio  
Bennett, R. Lee. 339 N. Second St., Scottsburg, Ind.

Bertoletti, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading Pa.: Lisbon, Ohio, May 28—June 3; Plymouth, Mich., June 9-13; Freeport, Pa. (Youth Inst.), June 21-27; Webster Springs, W.Va. (Friends Youth Camp), June 28—July 3

Bettcher, Roy A. 3212 Fourth Ave., Chattonooga, Tenn.: Morristown, Ind., May 28—June 6; Mayfield, Ky., June 11-20

● Bierce, Jack. Song Evangelist, c/o NPH\*: Bridgeton, N.J. (Deerfield Camp), June 16-27

Bishop, G. Preston. 1542 Picardy Circle, Clearwater, Fla.: Wausau, Wis., May 30—June 9; Mattoon, Ill., June 10-20; Ogden, Ill., June 23—July 4

Bishop, Joe. 1515 S. Jensen, El Reno, Okla.: Jackson, Miss. (1st), June 14-20

Blythe, Ellis G. c/o NPH\*: Riviera Beach, Fla., June 6-13

Boggs, W. E. c/o NPH\*: Wurtland, Ky., June 2-13

● Bohi, James. Singer, 307 S. Pine, Bloomfield, Iowa: Lansing, Mich., June 8-13; Nebraska Dist. Camp, June 21-27; Louisiana Dist. Camp, June 28—July 4

Bowman, Russell. 129 Tibet Rd., Columbus, Ohio: Goshen, Ohio, June 2-13; Amesville, Ohio, June 16-27

Bradley, Ernest R. 20 17th St., Lowell, Mass. Brand, Willis H., and Wife. Evangelist and Musicians. P.O. Box 332, Fort Wayne, Ind.

Bramon, George. 4105 N. Wheeler, Bethany, Okla.: Loveland, Colo., June 2-13; Bristol, Tenn. (1st), June 16-27

Bridgewater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.

Brockmuller, C. W. 555 Greenleaf Ave., Nampa, Ida.  
● Brown, Curtis R. Song Evangelist, 8731 South Beverly Ave., Chicago, Ill. 60620: Lafayette, Ind. (1st), June 1-6

Brown, J. Russell. c/o NPH\*  
● Indicates Singers.  
\*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.



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Brown, W. Lawson. Box 785, Bethany, Okla.: Marengo, Iowa, May 30—June 6; Davenport, Iowa, June 10-20; Oelwein, Iowa, June 23—July 4

Brunner, R. M. 1226 East 14th St., Marshfield, Wis. 54449

Burnham, Eddie and Ann. Box 1007, Ashland, Ky.: Elton, Ky., June 2-13; Shelby, Ohio, June 16-27; McKinney, Tex., June 30—July 11

Buttles, Robert F. c/o NPH\*

●Callihan, Jim and Evelyn. Singers and Musicians, Box 83, Fairborn, Ohio

Cargill, A. L. and Myrta. Route 1, Box 181-A, Cedearge, Colo.

●Carmickle, James and Juanita. Singers and Musicians, c/o NPH\*

Carpenter, R. W. 111 N. 5th, Lamar, Colo.: Oxford, N.S., Can., June 3-13

Carter, E. L. Bluford, Ill.

Casey, H. A. and Helen. Preacher and Singers, c/o NPH\*: Springdale, Ark., June 16-27

Casto, Clyde C. 4121 Dayton St., Sacramento, Calif.

Caudill, Virgil R. 1004 N. Washington, Goswos, Mich.

Chalfant, Morris. 1420 Oak Ave., Danville, Ill.: Indianapolis, Ind. (Union Tent Crusade), June 3-13; Middletown, Ohio (Union Tent Crusade), June 17-27

Clark, Gene. 104 Waddell St., Findlay, Ohio: Pataskala, Ohio, June 3-13; Mt. Vernon, Ohio, June 14-27

Clark, William E. 4628 Payton Ave., Indianapolis, Ind.: Murfreesboro, Tenn. (1st), June 9-20

Cochran, Richard H. 102 Cora, Dexter, Mo.

Cole, George O. 413 E. Ohio Ave., Sebring, Ohio: Titusville, Pa., May 30—June 6

Condon, Robert. c/o NPH\*: Crescent City, Calif., May 30—June 6

Cook, Charles T. 521 N. Plum St., Albany, Ind.

Cook, Leon G. & Marie. Evangelist and Singers, Box 64, Newport, Ky.: Harrisonburg, Va., May 27—June 6; Fayetteville, Tenn. (1st), June 15-20

Cooper, Marvin S. 1514 N. Wakefield St., Arlington 7, Va.

Corbett, C. T. P.O. Box 215, Kankakee, Ill.

Cox, C. B. 1322 N. First Ave., Upland, Calif.: Long Beach, Calif. (North), May 30—June 6; Sheffield, Ala., June 13-20; Nashville, Tenn., June 20-27; Paris, Ill., June 28—July 4

Cox, Curtis B. Aultz Trailer Court, Rt. 5, Box 510F, Charleston, W.Va.: Jonesboro, La., June 11-20; Pineville, La. (Otis), June 21-27

Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio: Cayce, S.C., May 31—June 6; Chillicothe, Ohio (Camp), June 9-20; Louisiana Dist. Camp, June 25—July 4

Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R.R. 2, Vicksburg, Mich.: Ann Arbor, Mich., May 26—June 6; Knox, Ind., June 9-20

Crawens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.: Pinson, Ala. (Meth.), June 5-6; Commerce, Ga., June 19-20; Gadsden, Ala. (Baptist), June 26-27

●Crider, Jim and Janet. Box 157, Shirley, Ind.

Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.: Bedford, Ind. (Valley Mission), June 3-13; Patrickburg, Ind., June 17-27

Dale, R. L. 802 Upper 11th St., Vincennes, Ind. Darnell, H. E. P.O. Box 929, Vivian, La.: Baskin, La. (Winnsboro), June 3-13; Greensburg, Ind., June 17-27; Milton, Ky. (Bryantsburg Camp), June 30—July 11

Davis, Florence. 1337 Hillcrest, Colorado Springs, Colo.

Davis, Ray. c/o NPH\*

DeLong, Russell W. 121 Sicbhan, Tampa, Fla.

●Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH\*: Evansville, Ind. (Grace), June 7-13; Monroe, Ind. (Adams Co. Hol. Camp), June 16-27

Dennis, Garnald D. c/o NPH\*: Church Hill, Tenn., May 31—June 6; Brownsburg, Ind., June 7-13; Monroe, Ind. (Camp), June 16-27

Dennis, Laston and Ruth. Evangelist and Singer, c/o NPH\*

DePasquale, James. 1593 Loma Vista, Pasadena, Calif.

Dickerson, Harry W. 1200 W. Eight Mile Rd., Ferndale, Mich. 48220

Dixon, George and Charlotte. Evangelists and Singers, 33 Clark St., Patchogue, N.Y.: Brandon, Vt., June 4-13; Milwaukee, Wis., June 16-27

Dobbins, C. H. Yoder, Ind.

Donaldson, W. R. 118 W. 4th, La Junta, Colo.

Duncan, W. Ray. Waverly, Ohio

Dunham, L. J. 512 W. Cruger, Eureka, Ill. 61530: Eureka, Ill., June 9-13; Veedersburg, Ind., June 16-27

●Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.: Dickson, Tenn., May 30—June 6; Dunbar, W.Va., June 7-13; Zanesville, Ohio (Muskegon Valley Camp), June 16-27; Jamestown, Ky., June 28—July 4

Dunn, T. P. 318 E. Seventh St., Hastings, Neb.

Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.: Oakes, N.D. (Camp), June 2-13

Edwards, L. T. 1132 Ash St., Cottage Grove, Ore.

●Elliott, Keith and Leanna. Singers and Musicians, 6726 S. Washington, Lansing, Mich.

Emrick, C. Ross and Dorothy. Evangelist and Musician, 3012 Nicolet Pl., Bay City, Mich.

Emsley, Robert. Bible Expositor, 432 Eden St., Buffalo, N.Y. 14220: Denver City, Tex., June 2-13; Seagraves, Tex., June 16-27; Sidney, Mont., June 30—July 11

Ensey, Lee H. 2094 "F" St., San Bernardino, Calif.

Estep, Alva O. and Gladys. Preacher and Singers, Box 7, Losantville, Ind.: Topeka, Kans. (Highland Park), May 27—June 6; West Sunbury, Pa. (Claytonia), June 9-20

Esterline, John W. P.O. Box 668, Reedley, Calif.

Eudaley, O. W. 603 S. Second, Marlow, Okla.

●Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichaels, Pa. 15320

Felter, Harry J., and Wife. Box 87, Leesburg, N.J.: Lake Placid, N.Y., May 26—June 6

Ferguson, Edward and Alma. Route 2, Vicksburg, Mich.: Trenton, Mo., June 3-13

Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y.: Columbus, Ohio (Warren Ave.), June 14-25; Kokomo, Ind. (1st), June 28—July 9

Finger, Maurice and Naomi. 122 Charlotte Rd., Lincolnton, N.C.

Finkbeiner, A. J. c/o NPH\*

Firestone, Orville. c/o NPH\*: Fritch, Tex., June 11-20

Fisher, C. Wm. c/o NPH\*: Richmond, Calif., June 1-6; Ventura, Calif., June 13-20

Fitch, James S. 3739 Elsmere Ave., Norwood, Ohio 45212

Fleshman, C. E. 139 S. Park Ave., Cape Girardeau, Mo. 63701

Florence, Ernest E. 202 E. Pine St., Robinson, Ill.: Valley Park, Mo., June 2-13; Flat Rock, Ill. (Free Meth.), June 16-27

Ford, James and Ruth. Preacher, Singer, and Children's Worker, c/o Homer N. Shaw, R.R. 8, Box 677, Indianapolis 31, Ind.

Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH\*

Fox, Stewart P. and Ruth G. Evangelist and Singers, R.D. 2, Box 221, Leesburg, Va.

Frodge, Harold C. 201 N-6, Marshall, Ill.

Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.: Nashville, Ill., June 4-6; N.W. Ill. Camp, June 25—July 4

Gamble, Albert L. 808 5th St., Puyallup, Wash.: Arnold, Neb., May 27—June 6

Geeding, W. W. and Wilma. Preachers and Chalk Artist, Fletcher, Mo.: Hillsboro, N.D., June 3-13; Kimberly, Wis. (Appleton), June 27—July 4

Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.

●Gillespie, Sherman and Elsie. Song Evangelists, 1614 N. Rector, Muncie, Ind.

Gilliam, Harold P. Route 1, Box 690, Moscow, Ida.: Ann Arbor, Mich., May 27—June 6

Gilmour, A. Alan. 921 N. Main St., Jamestown, N.Y.

Glaze, Harold. 2015 Orange St., North Little Rock, Ark.

●Glorylander Quartet. c/o Frank A. Cox, Route 2, Wilmington, Ohio: Wilmington, Ohio (South Lebanon), June 9-20

●Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.: Los Angeles, Calif. (1st Chinese) June

Golliher, Ted I. P.O. Box 49, Modoc, Ind.

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

Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH\*: Manistee, Mich., June 13-20; Lacon, Ill., June 22-27

Gravatt, Harold F. Box 427, Anna, Ill.: Fairmount, Ill., May 30—June 6; West Frankfort, Ill. (Free Meth.), June 6-13

●Green, James and Rosemary. Singers and Musicians, P.O. Box 227, Canton, Ill.: Charleston, W.Va. (Loudendale), May 31—June 6; Nebo, Ill., June 21-28

Greenbaum, David L. 716 W. Chillicothe, Bellefontaine, Ohio 43311: Cygnet, Ohio, May 26—June 6; Johnston, Pa. (Scalp Level), June 13-27

Grimshaw, Michael. Box 223, O.N.C., Kankakee, Ill.

Guy, Marion O. Route 5, Muskogee, Okla.

Haden, Charles E. P.O. Box 245, Sacramento, Wis.: Louisville, Ky., June 11-13; Menomonie, Wis., June 27—July 4

Hall, Orville and Nan. Evangelist and Singers, c/o NPH\*

Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.

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

Harrison, J. Marvin. Box 23254, San Antonio, Tex. 78223

Harrold, John W. 409 14th St., Rochelle, Ill.: State Line, Ind., June 2-13

Hart, H. J. 310 E. Bank St., Iowa Park, Tex.

Hayes, Thomas. c/o NPH\*

Heriford, Russell W. Rt. 1, Inola, Okla.

Hess, Weaver W. 19614 69th Pl. W., Apt. 2, Lynnwood, Wash. 98036

Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.

Hodge, W. M. Science Hill, Ky.

Hodgson, R. E. Box 696, Stinnett, Tex.: Warrensburg, Mo., May 26—June 6

Hoeckle, Wesley W. P.O. Box 3338, Corpus Christi, Tex.

Hood, Gene and Mrs. c/o NPH\*

Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind.: Otter Lake, Mich., June 13-20

Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va.: Milford, Del., May 27—June 6

Hoots, Bob. Columbia, Ky.: Charleston, W.Va., May 31—June 6; Chattanooga, Tenn. (Grace), June 7-13; Shelbyville, Tenn. (1st), June 14-20; Columbia, Tenn., June 21-27; Louisville, Ky. (Lynchburg), June 28—July 4

Howard, A. S. and Mrs. 4108 Ann Arbor, Oklahoma City 22, Okla.

●Indicates Singers.

\*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

- Hubart, Leonard G. 615 Whitelock St., Hunt-  
ington, Ind.: Ligonier, Ind., May 31—June 6
- Humble, James W. c/o NPH\*  
Hutchinson, C. Neal. 2335 Stonehenge Rd., Beth-  
lehem, Pa. 18018: Damascus, Md., June 20-27
- Hysong, Ralph L. Uhrhrcville, Ohio
- Ide, Glen, Jr., Evangelistic Party. R.R. 2, Vicks-  
burg, Mich.: Ripley, Ohio, June 17-27
- Inglard, Wilma Jean. 322 Meadow Ave., Charleroi,  
Pa.: Canada Atlantic Dist. Tour, May 14—  
June 20
- Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex.:  
Houston, Tex. (Irvington), June 1-6
- Irwin, James S. Filling Mill Rd., Villas, N.J.
- Isenberg, Don. Chalk Artist-Evangelist, 240 E.  
Grand St., Bourbonnais, Ill.
- Jantz, Calvin and Marjorie, and Carolyn. Sing-  
ers and Musicians, c/o NPH\*: Evansville, Ind.  
(Northside), June 13-20; Brookville, Ohio, June  
21-27
- Jaymes, Richard W. 321 E. High Ave., Belle-  
fontaine, Ohio: Hooversville, Pa., May 25—  
June 6
- Johnson, A. G. c/o NPH\*  
Johnston, Lester. 11510 S. Union, Chicago 28, Ill.  
Jones, A. K. 315 Harmon Ave., Danville, Ill.
- Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.:  
New Paltz, N.Y., June 2-13
- Karns, Max L. 844 Hemlock, Celina, Ohio (Slat-  
ing after July 15)
- Keel, Charles. 1329 Brooke Ave., Cincinnati 30,  
Ohio
- Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.:  
Beaufort, S.C., June 2-13; Vienna, Va., June  
16-27
- Kerr, Edith. Blountsville, Ind.
- Kimball, E. E. 215 Folk St., Pottersville, Mich.
- Klinger, Orville G. Route 3, Box 121, Reading, Pa.
- Knight, George M. 118 Hughes Ave., Oildale, Calif.
- Kruse, Carl H., and Wife. Evangelist and Singer,  
4503 N. Redmond, Bethany, Okla.: Olivia, Minn.,  
June 30—July 11
- Land, Herbert. c/o NPH\*  
Langford, J. V. 701 N. First, Henryetta, Okla.:  
Bexar, Ark., June 1-6; Calamine, Ark., June  
7-13; Placerville, Calif., June 17-27
- Lanier, John H. Poplar St., Junction City, Ohio:  
New Lexington, Ohio, June 2-13; Hagerstown,  
Md. (Ch. of God), June 16-27
- Law, Dick and Lucille. Preachers and Singers, c/o  
NPH\*: Delta, Ohio, May 31—June 6; Lockwood,  
Ohio, June 16-27
- Laxson, Wally and Ginger (Smith). Route 3,  
Athens, Ala.: Louisville, Ky. (Greenwood), May  
31—June 6
- Leichty Quartet, The (Elvin, Marge, Dianne, and  
Don). Evangelist and Singers, c/o NPH\*  
Leih, John. 40936 Mayberry, Hemet, Calif.
- Leonard, James C. Box 12, Marion, Ohio: South  
Amherst, Ohio, June 2-13
- Lester, Fred R. 1136 East Grand Blvd., Corona,  
Calif.
- Leverett Brothers. Preacher and Singers, Route 4,  
Lamar, Mo.: Norcutt, Kans., May 28—June 6
- Lewis, Ellis. 3804 Redmond, Bethany, Okla.
- Lewis, Ralph L. c/o Asbury Theological Seminary,  
Wilmore, Ky.
- Liddell, P. L. c/o NPH\*: E. Mich. Dist. (Oak  
Grove Camp), June 18-27
- Lineman, Hazel Fraley. 10 S. Third St., Brad-  
ford, Pa.: Grove City, Pa. (V.B.S.), June 14-25
- Lipker, Charles H. Route 1, Alvada, Ohio
- Livingston, James H. Box 142, Potomac, Ill.
- Lush, Ron. c/o NPH\*: Kansas City Dist. Camp,  
June 7-13; Danville, Ill. (Tent Meeting), June  
17-27; Alabama Dist. Camp, June 28—July 4
- Lyons, James H. University Heights, 1121 Northern  
Court, De Kalb, Ill. 60115
- MacAllen, L. J. and Mary. Artist-Evangelist, 119  
Rambler Ave., Elyria, Ohio
- Mack, William M. Route 1, Sherwood, Mich.  
49089
- Mansfield, Howard. 1110 N. 6th St., Boise, Ida.  
83702
- Martin, Paul. c/o NPH\*: Atchinson, Kans., May  
31—June 6; Dunbar, W.Va., June 7-13; New  
Jersey Deerfield Camp, June 16-27; Chicago Cen-  
tral Dist. Sr. Hi Camp, June 28—July 2
- Martin, Vern. Rt. 1, Box 118, Caldwell, Ida.
- Martin, W. Dale. 2943 Adams St., Ashland, Ky.
- May, Vernon D. and Mrs. c/o NPH\*  
Mayfield, Paul and Helen. c/o NPH\*: Gaston,  
Ind., June 6-13
- Mayo, Clifford. 516 Madison, Lubbock, Tex.  
79403: Evansville, Ind. (1st), June 6-13; New  
Albany, Ind. (Tri-City Area Youth Crusade), June  
15-27
- McCoy, Norman E. Song Evangelist, 1318 East  
28th, Anderson, Ind.
- McCullough, Forrest. c/o NPH\*: Memphis, Tenn.  
(1st), June 1-6; Irvine, Ky. (Ravenna), June 7-  
13; Charleston Heights, S.C., June 15-20; Law-  
rence, Ind., June 21-27; Mooresville, Ind., June  
28—July 4
- McDowell, Doris M. 948 Fifth St., Apt. J, Santa  
Monica, Calif.
- McGuffey, J. W. 1628 Central, Tyler, Texas
- McKinney, Evelyn M. 4488 S. Cedar Oak Dr.,  
Lake Oswego, Ore.
- McMillan, Wilsie L. 140 Walnut St., Circleville,  
Ohio
- McNaught, J. Austin. Rt. 2, Box 501, Clackamas,  
Ore.
- McWhirter, G. Stuart. c/o NPH\*  
Meadows, Naomi; and Reasoner, Eleanor. Preach-  
ers and Singers, Box 312, Chrisman, Ill. 61924:  
Berne, Ind. (Mt. Hope V.B.S.), May 31—June  
13; Chrisman, Ill. (V.B.S.), June 14-25
- Meighen, J. M., and Family. Preacher and Musi-  
cians, 2122 Goshen Pike, Milford, Ohio
- Meredith, Dwight and Norma Jean. Song Ev-  
angelists and Musicians, c/o NPH\*: Memphis,  
Tenn., June 1-6; Barnesville, Ga., June 7-13;  
Greensboro, N.C. (Pine Mountain), June 14-20;  
South Dakota Dist. Camp, June 25—July 4
- Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne,  
Ind.
- Mickey, Bob and Ida Mae. Evangelist and Singer,  
309 Cimarron Ave., La Junta, Colo.: Raton,  
N.M., June 30—July 11
- Miller, Leila Dell. c/o Trevecca Nazarene College,  
Nashville 10, Tenn.: Miami, Fla., May 26—  
June 6; Tuscauloosa, Ala., June 7-13
- Miller, Nettie A. c/o Trevecca Nazarene College,  
Nashville 10, Tenn.: Flint, Mich. (West), May  
26—June 6; Flint, Mich. (East), June 9-20;  
Cynthiana, Ky. (1st), June 21-27
- Miller, Mrs. Ruth E. Song Evangelist, 111 West  
46th St., Green Tree Acres, Reading, Pa.
- Miller, W. F. 521 Victoria Ave., Williamstown,  
W.Va.: Marietta, Ohio, June 20-27
- Millhuff, Charles. c/o NPH\*: Dallas, Tex. (Val-  
wood), June 1-6; Ada, Okla. (1st), June 13-20;  
North Dakota Camp, June 28—July 4
- Mingledorff, O. C. R.F.D. 3, Douglas, Ga. 31533
- Mitchells, The Musical. Summerville, Pa.: Go-  
wanda, N.Y. (Indian Youth Institute), June 28—  
July 2
- Monck, Jim and Sharon. Evangelist, Singers, Mu-  
sician, c/o NPH\*: Moravia, Iowa, June 6-13;  
St. Charles, Ill., June 14-20; N.E. Ind. Dist.  
Tour, June 23-30
- Moore, Franklin M. Box 302, Castle Rock, Colo.:  
Mexico, Mo., June 3-13; Vincennes, Ind. (North  
Side), June 17-27
- Morgan, J. Herbert and Pansy S. Evangelists and  
Singers, 319 Franklin St., Danville, Ill. 61833
- Moulton, M. Kimber. c/o NPH\*: Ossian, Ind.,  
May 26—June 6; Frankfort, Ind. (1st), June 7-  
13; Fresno, Calif. (Trinity), June 20-27
- Mounts, Dewey and Wavolene. Evangelists and  
Singers, Box 52, Worth, Ill.
- Murphy, E. W. 2952 Fourth Ave., Huntington 2,  
W.Va.
- Myers, David. Route 1, Box 108-A, Logan, Ohio  
43138
- Nelson, Charles Ed. and Normadene. Evangelist  
and Singers, P.O. Box 241, Rogers, Ark.: Wil-  
low Springs, Mo., May 27—June 6; Ft. Smith,  
Ark., June 16-27
- Nesseth-Hopson Party. c/o NPH\*: Mt. Pleasant  
Mich. (Ind. Hol. Assn.), June 17-27
- Noland, Reine. 191 Sierra Madre Blvd., Sierra  
Madre, Calif.
- Norris, Roy and Lilly Anne. Evangelist and Sing-  
ers, c/o NPH\*  
Northrup, Lloyd E. 1000 Greer Ave., Covina, Calif.
- Norton, Joe. Box 143, Hamlin, Tex.
- Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla.:  
Nashville, Tenn. (1st), June 9-20
- Osborne, O. L. 619 E. Tenn. St., Evansville, Ind.
- Palmer, "Bob." 494 E. Perry St., Tiffin, Ohio  
44883
- Parrott, A. L. 403 S. Main, Bourbonnais, Ill.:  
Anthony, Kans., May 26—June 6; Aurora, Ill.  
(Ill. Ave.), June 7-13; Mishawaka, Ind. (1st),  
June 15-20
- Passmore Evangelistic Party, The A. A. Evangelist  
and Singers, c/o NPH\*: Clearfield, Pa., June  
4-13; Auburn, Pa. (Camp), June 25—July 4
- Pattin, Martin L. 6733 Lakeside Dr., Fort Worth,  
Tex.
- Paul, Charles L. Song Evangelist, Route 5,  
Cookeville, Tenn.: Lawrence, Ind., June 21-27
- Peacock, E. Leora. 65 Grandora Crescent, St.  
Albert, Alta., Can.
- Phillips, W. D. 5924 Barbanna Lane, Dayton,  
Ohio 45415
- Pickering Musicalesires, The. Evangelist and Musi-  
cians, 41st and Linden Sts., Allentown, Pa.:  
Oakland, Md., June 1-6; Zelenople, Pa., June  
9-13; Windham, Ohio, June 15-20; Franklin, Pa.  
(Br. in Christ Camp), June 24—July 4
- Pierce, Boyce and Catherine. Evangelist and Sing-  
ers, 505 W. Columbia Ave., Danville, Ill.: Ma-  
homet, Ill., May 27—June 6; Pontiac, Ill., June  
10-20; Ridge Farm, Ill., June 25—July 4
- Pickin, Sylvia M. P.O. Box 322, Killbuck, Ohio  
Pittenger, Twyla. Shelby, Ohio
- Plummer, Chester D. 515 N. Chester Ave., In-  
dianapolis, Ind.: Newport News, Va., June 2-13
- Potter, Lyle and Lois. Sunday School Evangelists,  
c/o NPH\*: Woodward, Okla. (1st), June 2-6;  
Glyndon, Okla. (1st), June 6-9; Grand Junction,  
Colo. (1st), June 13-15; Delta, Colo., June 17-20
- Potter, Orville S. Route 2, Box 2278, Auburn,  
Calif.
- Powell, Charles and Mrs. Box 66, Brooksville,  
Fla.: Meridian, Miss. (Oakland Heights), June  
6-13; Miss. Dist. Home Mission Tour, June 28—  
July 4
- Powell, Curtice LeRoy. Route 2, Newark, Ohio
- Prentice, Carl and Ethel. Evangelist and Child-  
ren's Worker, 6900 N.W. 43rd St., Bethany,  
Okla.: Peabody, Kans., June 4-13; Hope, Ark.,  
June 20-27
- Prouse, Willard G. 3 Bay St., R.D. 4, Mechanics-  
burg, Pa.
- Pullum, Oscar L. 1601 Monroe Ave., Evansville,  
Ind.
- Purkhiser, H. G. 308 E. Hadley, Aurora, Mo.:  
Wilmingon, N.Y., May 26—June 6
- Qualls, Paul M. Song Evangelist, 5441 Lake  
Jessamine Dr., Orlando, Fla.
- Rahrar, H. J. R.R. 1, Box 292A, Camby, Ind.  
46113
- Rains, Harold L. Box 299, Caddo, Okla.: Hender-  
son, Tex., June 2-13; Mansfield, Ark., June 30—  
July 11
- Raker, W. C. and Mary. Evangelist and Singers,  
Box 106, Lewistown, Ill.: St. Louis, Mo. (1st),  
June 13-20; Ft. Pierce, Fla. (Camp Meeting),  
June 30—July 11
- Rees, Orville W. 5440 Rosslyn Ave., Indianapolis,  
Ind. 46220
- Richards, Larry and Phyllis (Coulter). Singers &  
Musicians, 1430 Fletcher Ave., Indianapolis, Ind.
- Robison, Robert, and Wife. Evangelist and Singers,  
Heaters, W.Va.
- Roddy, Frank. 562 Hadley Ave., Dayton, Ohio  
45419: Portsmouth, Ohio (Northside), May 26—  
June 6; Wilmington, Ohio, June 9-20
- Rodgers, Clyde B. 505 Lester Ave., Nashville 10,  
Tenn.: Elkton, Md., May 31—June 6; Atlantic  
City, N.J., June 7-13
- Rodgers, J. A. (Jimmy). 695 N. Market St.,  
East Palestine, Ohio
- Roedel, Bernice L. 423 E. Maple St., Boonville,  
Ind.: New Castle, Ind. (1st V.B.S.), June 20-27
- Rose, W. W. 200 Phifer St., Monroe, N.C. 28110:  
Childersburg, Ala., June 2-13; Greensboro, N.C.  
(Pleasant Garden), June 16-27; Roanoke, Va.  
(Riverdale), June 28—July 4
- Rothwell, Mel-Thomas. 4701 N. Donald, Bethany,  
Okla.
- Rust, Everett F. 420 Sherman, Alva, Okla.
- Schroover, Modie. 1508 Glenview, Adrian, Mich.
- Schreiber, George R. and Mrs. 5949 Forestdale,  
Glendora, Calif.
- Scisco, Ora W. 731 West Howe, Bloomington,  
Ind.
- Scott, Carmen A. 111 E. Curtis St., P.O. Box  
455, Stryker, Ohio
- Sears, L. Wayne. c/o NPH\*  
Shackelford, H. W. and Mrs. 614 W. Market St.,  
Washington C.H., Ohio: Hamden, Ohio, June 7-20
- Sharp, Albert and Acena. 8926 Arlington Ave.,  
Riverside, Calif.
- Sharples, J. J., and Wife. Evangelist and Singers,  
41 James Ave., Yorkton, Sask., Can.
- Showalter, Keith and Mrs. Box 213, O.N.C., Kan-  
kakee, Ill.
- Sisk, Ivan. 4327 Morage Ave., San Diego 17,  
Calif.: San Fernando, Calif., June 6-13
- Slack, D. F. Song Evangelist, Route 2, Vevay,  
Ind.: Morristown, Ind., May 28—June 6; Spenc-  
erville, Ohio (Camp), June 12-20; Rising Sun,  
Ind., June 21-27
- Slater, Glenn. 320 S. 22nd St., Independence,  
Kans.
- Slater, Hugh L. c/o NPH\*: Farmington, Ill.,  
June 3-13; Asheville, N.C. (Swananoa), June 17-  
27
- Smith, Billy and Helen. Evangelist and Singers,  
816 McKinley Ave., Cambridge, Ohio
- Smith, Charles Hastings, P.O. Box 778, Bartles-  
ville, Okla.: Longview, Tex. (Northside), June  
14-20; Albany Dist. Camp, June 25—July 4
- Smith, Ernest D. Strong, Maine
- Smith, Otis E., Jr. Route 1, Edinburg, Pa.:  
Altona, N.Y., June 3-13; Ashtabula, Ohio (Edge-  
wood), June 17-27
- Smith, Paul R. 305 Central Ave., Spencer, W.Va.
- Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.:  
Nashville, Tenn. (Tusculum Hills), June 1-6;  
Dayton, Ky. (1st), June 10-20; Ettrick, Va.  
(Petersburg), June 22-27; Irvine, Ky. (1st), June  
28—July 4
- Sprohls, Earl L. 1317 Lakewood Ave., Battle  
Creek, Mich.: Three Rivers, Mich. (Corey), June  
4-13
- Stabler, R. C., and Wife. R.F.D. 1, Tamaqua,  
Pa.: Meadville, Pa. (United Breth.), May 26—  
June 6; Cresona, Pa. (Camp), June 10-20
- Stafford, Daniel, Box 11, Bethany, Okla.: Wood-  
bury, Ga. (Harmony), June 3-13; Bussey, Iowa,  
June 17-27
- Stanford, A. 82 Wilson Ave., Apt. 12, Kitchener,  
Ont., Can.
- Steele, J. J. P.O. Box 1, Coffeyville, Kans.
- Steininger, Dwight F. Chalk Artist-Evangelist, c/o  
Gen. Del., Nashville, Ind.: Mooresville, Ind.  
(Bethel Chapel), June 6-13; Little Rock, Ark.  
(Braese), June 20-27

● Indicates Singers.

\*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

Stephens, Ken. c/o NPH\*

● Sterling, Wilma. 101 New Alex. Rd., Brilliant, Ohio 43913

Stewart, Paul J. P.O. Box 850, Jasper, Ala.: Summerville, Ky. (1st), May 31—June 6; Barnesville, Ga. (1st), June 7-13; Lisbon, Ohio, June 21-27

Strack, W. J. Box 112, Jefferson, Ohio: Garfield Heights, Ohio, June 6-13

Strahm, Loran. 732 Kingston Ave., Grove City, Ohio 43123

Sturtevant, L. R. 652 2nd Ave. E., Twin Falls, Ida.

Swarth, D. and Helen. Evangelists and Music, 1207 Dominion Ave., Pasadena, Calif. 91104

Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.: Saraland, Ala. (Pritchard), June 21-27

Talbert, George H. 409 N.E. 3rd St., Abilene, Kans.

Tarvin, E. C. California, Ky.

Taylor, Emmett E. c/o NPH\*: Baytown, Tex. (1st), June 4-13; Letona, Ark. (Pickens Chapel), June 18-27

Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20, Ohio: Marysville, Tenn., May 30—June 6; South Point, Ohio (Sunrise), June 7-13; Gray Sidings, Ill., June 15-20

Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.: Alanson, Mich., June 1-6; Wayne, Mich. (Elmwood), June 7-13; Annapolis, Mo., June 14-20

Thomas, Henry C. Box 104, Dinmitt, Tex.

Thompson, Harold C. 650 E. Main St., Blytheville, Ark.

Toone, L. E. 365 Burke St., Bourbonnais, Ill.

Transee, C. F. Route 1, Poplar Bluff, Mo.: Richmond, Mo., May 27—June 6

Tripp, Howard M. c/o NPH\*: Pineville, La. (McVay Men.), June 7-13

Trissel, Paul D., and Family. Evangelist and Singers, 341 Emmett St., Battle Creek, Mich.: Traverse City, Mich. (1st Wes. Meth.), June 1-6; Cadillac, Mich., June 8-13

Turpel, John W. R.R. 2, Minesing, Ont., Can.: Millinocket, Me., May 30—June 6

Underwood, G. F., and Wife. Preachers and Singers, Box 433, North Jackson, Ohio: West Somerset, Ky., June 2-13

Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida.

Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.

● Wagner, Larry R. Song Evangelist, Box 2095, Bethany, Okla. 73008

Walker, W. B. c/o NPH\*

Wallin, Henry B. 1414 N. Hill Ave., Pasadena, Calif.

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla.: Bicknell, Ind., June 2-13; Waukegan, Ill., June 16-29; Malvern, Ark., June 30—July 11

● Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass.

Watson, H. T. 1226 N. Cumberland, Morristown, Tenn.

Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark.: Temple, Tex., May 28—June 6; Emmet, Ark. (Sutton), June 23—July 4

Welch, Harry. Box 10152, Rivers Annex Branch, Charleston, S.C.

Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont.

● Whisler, John F. 404 N. Francis, Carthage, Mo.: Clinton, Ind., June 16-27

White, W. T. 6401 N.W. 34th St., Bethany, Okla.: Cincinnati, Ohio (Western Hills), May 26—June 6

Wilhelm, T. A. Route 1, De Soto, Mo.

Wilkinson Trio. 1104 Penn, Columbus, Ind.

Williams, Earl C. c/o NPH\*

● Williams, Eileen. Song Evangelist, 9061 Cincinnati-Columbus Rd., West Chester, Ohio

Williams, Orville E. Box 221, Conway, Ark.

Willis, Harold and Mae. c/o NPH\*: Vernonia, Ore., June 1-6; San Pablo, Calif., June 10-20

Willisor, Otto R. 2910 N. College, Bethany, Okla.: Rock Hill, S.C. (1st), May 26—June 6; Gastonia, N.C., June 9-20; Statesville, N.C., June 21-27

Winegarden, Robert. c/o NPH\*: E. St. Louis, Ill. (Maplewood), June 2-13

Woodward, George P. 326 Dry Run Rd., Monongahela, Pa.: Cardington, Ohio (1st), June 4-13; Fulton, Ky. (1st), June 18-27

Worcester, Gerald A. 11128 Molette, Norwalk, Calif.

Wyss, Leon. c/o NPH\*: Hot Springs, Ark. (Richard St.), June 6-13; Bridgeport, Tex., June 18-27

● Yoakum, Mrs. Beatrice. Song Evangelist, 309 W. Jackson Blvd., Medford, Ore.

Zimmerlee, Don and June. Preacher and Singer, 206C S. Florissant Rd., Florissant, Mo.: Florence, Colo., June 2-13; Glenwood Springs, Colo., June 16-27

Zimmerman, W. E. Box 1114, Marion, Ohio: Coshocton, Ohio (Bethel Interdenominational Camp), June 10-20

● Indicates Singers.

\*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

# the Answer corner

Conducted by W. T. PURKISER, Editor

I have a paper, the *Plain Truth*, which says that the doctrine of the Trinity is a "pagan doctrine" and is not biblical. It claims that Babylonish and Oriental religions have long believed in triune divinities, father, mother, and child, and cites the Egyptian worship of Isis, Osiris, and Horus. It states that the widespread worship of the Trinity traces back to these ideas. Please comment on this.

It is fantastic nonsense, and a plain untruth.

There is absolutely no relationship between the Christian doctrine of the Triune God and the polytheistic pagan worship referred to, whether there be three, thirteen, or thirty "divinities" named.

The natural man has always scorned the Christian doctrine of the Trinity. But it is insisted upon the consistent Bible teaching that there is *one* God (Deuteronomy 6:4; I Corinthians 8:6; Ephesians 4:6; I Timothy 2:5), and that He subsists in three Persons as God the Father, God the Son, and God the Holy Spirit. The New Testament is clear as to the deity of Jesus Christ and the deity and personality of the Holy Spirit.

This same paper claims that true Christians, at the resurrection, become sons of God in the same sense in which Jesus Christ is the Son of God, and therefore part of the eternal Godhead.

The Bible says, "Now are we the sons of God" (I John 3:2), not at the resurrection. But there is no suggestion anywhere that to be born again and brought into the family of God makes a person part of the Godhead, or deifies him.

Jesus Christ is eternally the "only begotten" of the Father (John 1:14, 18; 3:16, 18; I John 4:9). We shall be like Him in His glorified humanity, not in His eternal deity. Jesus is God's only Son by nature; we are His children by grace.

I know the Nazarenes believe in divine healing, but why don't they ever have a service to this effect?

It is not correct to imply that we never have divine healing services. It certainly is right that we do not have as many as we should. I sincerely believe we should have healing services not only in camp meeting and occasionally in a revival, but at regular intervals in the local church.

The ministry of healing is not a gimmick tacked on to the gospel to attract the curious. It is an authentic and important part of the good news itself. A healing ministry can never take the place of an evangelistic and teaching ministry, but it certainly can and should supplement it.

Does the standard of conduct mentioned in the general rules of the Church of the Nazarene forbid those forms of dancing in which the participants have little or no bodily contact? This seems to be a current teen-age fad.

It would be my judgment that it does. We are to avoid "evil of every kind, including . . . Songs, literature, and entertainments not to the glory of God; the theater, the ballroom, the circus, and like places; also, lotteries and games of chance; looseness and impropriety of conduct . . ."

It is a well-known psychological fact

that the effects of the erotic dance are not limited to physical contact only. And if any dance was ever erotic, these new varieties certainly are—that is, if what I hear about them is even 50 percent correct. They seem to be virtually indistinguishable from the erotic dances of primitive pagan cultures the world around.

I have a small farm to sell. I will either deed it to my children to sell, or if I sell, will give them all of the proceeds. Who should tithe this money? Either way, it will be theirs.

Whoever sells it and receives the "increase" should tithe it. If you sell it, whatever portion of its price was not paid for with money you had tithed previously should be considered the increase and should be tithed.

If you give it to your children, and they sell it, unless they had invested some of their own previously tithed

money in it, they should tithe the entire amount. They should also tithe whatever you give them in cash proceeds if you sell it.

This is a rather narrow and legal interpretation of the situation. I would hope you would be able to see your way clear to give larger than the minimum, and tithe the total value received.



**Easter Offering Passes Million**

On the fifteenth day of business after the Easter Offering, General Treasurer John Stockton reported receipts of \$1,020,204.68 on the world evangelism special. This was \$201,949.30 more than a year ago at the same time.

Many individual records were broken in the local churches. The Plymouth, Michigan, church, Rev. U. B. Godman, pastor, which passed its Thanksgiving goal of \$2,800.00 to give \$4,000.00, passed its Easter goal of \$3,000.00 to give a total of \$4,580.00, over \$22.00 per member.

A telephone report indicates that the churches of Shreveport, Louisiana, went to new high totals in their Easter offerings for this year.

The Queensborough Church, Rev. Hallie M. Foster, pastor, passed by \$500 its previous giving to reach \$1,515.

Werner Park, with special offerings previously of less than \$1,000, reached the \$1,400 mark. Rev. Frank B. Whitaker is the pastor.

Shreveport First, with Pastor Leo Darnell just recently come, almost tripled previous giving to come up with a total of \$1,100.

The new Gas City, Indiana, church, Rev. C. E. Eash, pastor, with only thirteen members, reported eighty-six in attendance Easter Sunday with an offering of more than \$275.

**Seminary Offering from Churches Still Growing**

Late returns from local churches have brought the Seminary library building offering to \$50,705.

This represents gifts from 2,240 churches, still less than half the total number of congregations. Dr. L. T. Corlett, Seminary president, urges pastors and local treasurers to send in the amounts received without delay.

**Second Nazarene "Mother of the Year"**

Mrs. William D. Wiley was named Rhode Island "Mother of the Year" by the Rhode Island Mothers Association of the American Mothers Committee, Inc. She attended the American Mothers conference May 1 in New York City, where she competed for the national "Mother of the Year" title.

Mrs. Wiley, a Negro, is the first woman of her race to be chosen Rhode Island "Mother of the Year."

Mr. William D. Wiley is a retired postal clerk, at which post he worked for many years, at the same time editing a Providence Negro newspaper. Mr. and Mrs. Wiley are regular attendants of the First Church of the Nazarene in Providence and have a vital Christian testimony.

Mrs. John Riley, wife of the president of Northwest Nazarene College, was similarly honored in Idaho.

**Ashland Church Commemorates Fiftieth Anniversary**

Dr. Lawrence B. Hicks, pastor of the Ashland, Kentucky, First Church, announces a special service commemorating the golden anniversary of the church on Sunday, June 13.

The occasion will also feature ground breaking to launch an extensive building program. Former members of the congregation are especially invited to attend this significant gathering.

**Avenue Dessalines on Radio**

Pastor Joseph Simon of the Avenue Dessalines Church in Port-au-Prince, Haiti, whose church racked up a record Easter attendance of 5,218 in the morning and 6,000 at night, reports that he is now conducting four radio programs each week.

The programs are broadcast both on standard band and shortwave frequencies. The two most powerful stations, Radio Commerce and Radio Caraibes, have wide outreach. Radio Union and Radio Nationale also carry the Nazarene broadcasts.

**Herald Next Week Printed on New Press**

The *Herald of Holiness* for June 2 will be printed on the new web lithograph press recently installed by the Nazarene Publishing House. The issue will feature an article and pictures describing the new press.

The use of lithograph throughout will make possible a more attractive publication with a more satisfactory arrangement of materials.

**Kiemels in Golden Anniversary**

Rev. and Mrs. Joseph E. Kiemel will celebrate their golden wedding anniversary at their home in Gladstone, Oregon, June 30, 1965. Mr. Kiemel has been a minister in the Church of the Nazarene for fifty-four years. He is now retired.

Mr. Kiemel writes, "We have read the Bible through together around our family altar more than thirty times. This has given to us wealth superior to silver and gold."

**Thanksgiving Poster in Wider Use**

Rev. Dean Wessels, secretary of the General Stewardship Committee, has reported that permission has been given to the Church of God, Anderson, Indiana, to reproduce the 1964 Thanksgiving poster in their 1965 missionary offering.

The poster pictured the theme, "We dare not feast in unconcerned abundance while one soul anywhere is denied the Bread of Life."

Mr. Wessels also reported that 1,854 local churches ordered tape recordings

for free use in preparing for the Thanksgiving Offering. About 150,000 persons heard the recordings in the services in which they were used.

**"La Hora Nazarena" in Mexico Penetration**

In view of the offering to be received in July for the Spanish radio broadcast, of special interest is the report of extensive coverage in Mexico reported by Office Manager Stanley N. Whitcanack.

"La Hora Nazarena," the Spanish-language broadcast, is on the air from leading stations in the seven largest cities in Mexico. Of the twenty largest cities in Mexico, the Nazarene broadcast is heard in fourteen locally, with excellent coverage from nearby stations in three additional cities.

Fifty-eight stations carry the program regularly, and ninety-two more carried the Palm Sunday and Easter broadcasts this year.



**Evangelical Students Meet**

Nearly one hundred student delegates from twenty-two Christian colleges met April 28 to May 1 for the seventh national convention of the American Association of Evangelical Students at Asbury College, Wilmore, Kentucky.

A.A.E.S. member schools now enroll approximately fifteen thousand students.

The theme of the convention was "The Christian Scholar in the Contemporary World."

**Americans United Announces Court Test on New Education-Aid Bill**

WASHINGTON, D.C. (POAU)—A court test on the constitutionality of the church-state provisions of the Federal Aid to Education bill just signed into law by President Johnson will be initiated by Protestants and Other Americans United for Separation of Church and State, it was announced here today.

The announcement was made at a gathering of the organization's regional leaders from across the nation.

"It is a pity that Congress in rejecting an amendment for judicial review has made a court test more difficult," said Glenn L. Archer, executive director for Americans United. "Nevertheless, a way must be found and will be found to bring these church-state issues to adjudication."


He continued, "The American people deserve a judicial review of certain provisions of this law which would appear to undermine church-state separation in the United States. They are going to get it."

## SELF-ishness

1. Many of our burdens are self-imposed.
2. Many of our problems are self-contracted.
3. Many of our wounds are self-inflicted.
4. Many of our sorrows are self-wrought.
5. Many of our fetters are forged by self-indulgence.
6. Many of our failures are from a lack of self-discipline.
7. Many of our pitfalls are dugged by self.
8. We are self-centered and filled with selfish ego.

The delivery from this dilemma is to put self on the altar, and die out to self. Be filled with the Spirit.—J. D. Valentine, Pastor of Trinity Church, Modesto, California.

## O Lord, Give Us a Green Thumb!



ON HIGHWAY SIX in the desert town of Lancaster, California, there once stood a large sign marking a business establishment. The sign was in the shape of a large closed hand with the thumb extended. The thumb was painted green and the sign gave quick notice that here was the Green Thumb Nursery. "The Green Thumb" is a fitting name and the sign was appropriate for a business where garden supplies, tools, seed, and a large assortment of plants were sold.

Some people seem to have no ability to plant and successfully cultivate a beautiful garden. It may be the lack of patience, desire, knowledge, persistence, or a combination of these things that seems to be the problem. However, some seem to have unusual success. Their flowers and other plants greatly respond to their efforts. Traditionally we have spoken of this successful gardener as having "a green thumb." What he plants and cultivates grows well.

The Apostle Paul shows in a spiritual light our work in the garden of the kingdom of God. He said, "I have planted, Apollos watered; but God gave the increase" (I Corinthians 3:6). There is the work of planting the seed of the gospel. There is the work of watering and encouraging. There is the tremendous power of the Holy Spirit giving increase. May our efforts be that of the man with the green thumb. O Lord, give us a green thumb!

But wait! The sign on the nursery suggests more. Whether or not it was the work of a prankster matters little, but somehow on that green thumb was a blotch of red paint that had run down as though the thumb had been badly cut. It suggests that there may be a price to pay for a green thumb. Yet the true nurseryman does not cease his efforts. He knows that nothing is too costly in a garden that is priceless.

"O Lord, we want our thumbs to be green as souls are won to Thee. Even though the red of the shed blood may cover the green of accomplishment, we are willing. Only let the hearts of humanity be turned to the cleansing blood of Calvary!"—FRED J. FORSTER, Pastor of Westside Church, Lancaster, California.

## The Secret of Revival

RECENTLY we heard this testimony from a very wonderful Christian:

"For some time the devil had persuaded me to believe that most of the members of my church had lost the keen edge of their spiritual experience, that the church also had lost that warm spiritual atmosphere so evident in its 'yesterdays.' Looking the situation over, I had decided, like Elijah when he was discouraged and in his wilderness, that I alone was the only faithful, tried, and true disciple—at least in the local congregation.

"However, I decided to give the church an opportunity to repent and return, so set myself to a season of fasting and prayer for its redemption.

"With and evidently under the guidance of the Holy Spirit, I honestly inquired of God for the answer: a revival in my church, where 'Ichabod' seemed to replace the sign over the front entrance where 'Church of the Nazarene' once was on display.

"God was faithful, and after some prayer and heart searching the answer came. But it surely was not the answer I had expected, for the revelation was unmistakable. It seems that all along the culprit had been—me. The coldest spot was my own heart; the cooled passion, my own. The condemning spirit which condemned others was my own guilty conscience on defense.

"Needless to say, after I confessed my own leanness of soul, and asked God to forgive my critical spirit, the church and its membership seemed to enjoy an immediate spiritual revival and return. The services became occasions of blessing; a new life became evident in every service.

"Today I must be honest and admit: the coldest spot in the church which I condemned was in my own pew. Thank God, today my church again enjoys some old-fashioned spiritual visitations, and my own heart especially experiences a perpetual revival.

"I am so glad that, in time, I found the secret of revival!"—Pastor J. E. Ferguson.



# COME and SEE for Yourself!



Rev. and Mrs. Bert Ewald, Nanaimo British Columbia, pastor and wife with Tour Guide Jeanne Mowen gander at the new Publishing House rotary press.

**INCLUDE** the Nazarene Publishing House and the International Center of the Church of the Nazarene in Kansas City, Missouri, in your summer vacation plans. There is much to interest the entire family . . . a gigantic new Publishing House press, big buildings which house the fascinating work of the church at the In-

ternational Center, and a spacious, attractive bookstore. A pleasant hostess will serve as your personal tour guide anytime Monday through Friday, from 8:30 a.m. to 3:30 p.m. No reservations necessary for small groups. Come and see for yourself . . . how the church works to serve you.

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