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Official Organ

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HERALD OF HOLINESS

Character for the Crisis

General Superintendent Williamson

"These are the times that try men's souls." The foes of freedom are ruthless and powerful. Those chosen to defend righteousness and justice are found to be corrupt. They are compromised so completely that the enemy does not fear them, their friends do not trust them, and God cannot help them. The foundations upon which civilization has stood seem to be crumbling.

But in the time of crucial trial, greatness of mind and strength of character stand out even more impressively. In a dark night a bright light shines more brilliantly. In a sordid setting true manhood is crowned with kingly glory. A crisis does not foredoom us to despair and defeat. It offers the opportunity for true greatness to be revealed. Evil circumstances can neither conceal nor spoil a Moses or an Abraham Lincoln. A leadership possessed of understanding, conviction, and courage could save us in this era of confusion and uncertainty.

The leaders who are able to save the day must be aware that we face grave dangers. They dare not presume that we are immune to powerful and malicious attack. To do so would leave us in a fool's paradise of false security. On the other hand, they must not be seized with a panic of fear that will make them incompetent to cope with the problems with which they are confronted.

Those who guide us to victory must be alert to the presence of men of sinister motives and wicked designs. Confidence in men is a virtue. But toleration of bribery, graft, and treason is cowardice. To be suspicious of the intentions of all men, however, is to encourage a situation from which there is no hope of deliverance.

The leaders for today must be aroused to action. We cannot sit in complacency now without forfeiting everything that has made democracy strong and America great. But we cannot allow ourselves to be ruled by blind prejudice and unrestrained passion. It is a time for sober thinking that will lead to well-reasoned conclusions. It is a day to call men to prayer and faith in God, that right may be the secret of our might.

May 28, 1951

"The Mid-Century Crusade for Souls"

"Go ye into all the world, and preach the gospel to every creature"

TELEGRAMS

Kansas City, Missouri—Just closed a wonderful camp meeting tour with Dr. Raymond Browning. His experience as a camp-meeting preacher, his strong belief in camps and district centers make him ideal for such a tour. He stirred our district regarding this work; expecting greatest crowds ever at coming camp.—**JARRETTE AYCOCK**, *Superintendent of Kansas City District.*

Kankakee, Illinois—H. V. Miller Memorial Church of the Nazarene, East Side, Chicago, dedicates new \$20,000 basement. Fine work done by Pastor J. J. Gough and wife and the good people who have made a great sacrifice to accomplish this outstanding task. The church was organized by the late Dr. H. V. Miller.—**E. O. CHALFANT**, *Superintendent of Chicago Central District.*

NEWS IN BRIEF

Evangelist George H. Talbert writes that, on advice of his doctor to have a major operation, it will be necessary for him to cancel his summer slate. His doctor assures him however that he will be able to take up his work again, fully recovered, by September 1. He covets the prayers of all.

Rev. Everett D. Penrod (Major) has resigned as pastor at Redlands, California, having been recalled into the air force as a chaplain. He will be stationed at Mt. Home Air Force Base, Mt. Home, Idaho, and will appreciate knowing of any Nazarene men being sent there.

Rev. Preston Theall has resigned as pastor at Ottawa to accept the call to the church in Neodesha, Kansas.

Pastor J. L. Woolman sends word: "Some time back the church board of the Chickasha, Oklahoma, church voted to give 10 per cent to missions. To date we have paid a little over 10 per cent. For this assembly year we have a 10 per cent increase in Sunday-school attendance and church membership over the last year's report."

Rev. H. A. Casey has resigned as pastor at Winter Haven to accept the call to First Church in Miami, Florida.

Chaplain John Lowell George (Capt.) is back in the armed services, having been activated with the 146th Air National Guard Fighter Wing with

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Published every Monday by the NAZARENE PUBLISHING HOUSE, M. LUNN, Manager; 2923 Troost Avenue, Box 527, Kansas City 10, Missouri. Subscription price, \$1.25 per year, in advance. Entered as second class matter at the post office at Kansas City, Missouri. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. Printed in U.S.A.

*You Promote the GOSPEL
When You Promote the HERALD*

Syracuse, New York: "We feel that the HERALD OF HOLINESS has never been better as a paper and are happy to have a part in its wide distribution."—Renard D. Smith, Superintendent, Albany District.

Western Ohio District reports a grand total of 5,746 subscriptions to the HERALD OF HOLINESS secured in their recent campaign. Honors go to the following for their outstanding accomplishments:



1. Central Church, Dayton, Ohio, honored for securing the greatest number of subscriptions. Rev. G. B. Breese is the pastor. Their quota was 175 and they secured 327.



2. Georgetown, Ohio, church had the highest percentage. Rev. Wm. Applegate is the pastor. Their quota was 30 and they secured 105 subscriptions, giving them a percentage of 350 per cent.



3. Miss Ethel Hooper of First Church of the Nazarene, Hamilton, Ohio, awarded a Thompson Reference Bible for her accomplishment of soliciting a total of 104 HERALD subscriptions.

—EDWARD S. BARTON,
Campaign Manager

Living the Sanctified Life

By S. T. Ludwig*

The Continuing Experience

THE experience of entire sanctification begins as a crisis. It is a divine act of God wrought in the believer's heart by the Holy Spirit in answer to one's consecration and faith. But it does not stop there—a sanctified life must be lived day by day. "That we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:74-75).

This day-by-day walk with God is vital. Isaiah spoke of it, "and a way." It is a "way" of life that brings fullness of joy. It implies progress, development, growth. The same thought was expressed by the Apostle John when he said, "If we walk in the light, as he is in the light, . . . the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). The writer of the Proverbs gave the same clue when he said: "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

In other words, there is a moment when God bears witness to our hearts that He has accepted our willing sacrifice. From that time on, the normal development of the sanctified life is a process that continues as long as life lasts. It is a "walk in the light." Perhaps we have not emphasized it as we should, but this "growth" in the sanctified life is as vital as the original crisis which brought us into relationship with God. For if "growth in grace" does not take place after we are sanctified, it is doubtful if we can retain our standing with God very long.

When we cease to walk in the light, it is not long until we will be in spiritual darkness; and spiritual darkness will ultimately result in spiritual death. Consequently, to retain God's "fulness of joy" we must continue to "walk in the light." That means advancement and spiritual progress.

We must remind ourselves that spiritual maturity is not achieved in a few days or weeks any more than physical maturity is accomplished in that length of time. Just as you need *time* to grow physically, so you need *time* to grow spiritually. It is also true that people do not advance at the same rate. Growth in the physical realm is individualistic and dependent upon a number of factors. The same is true spiritually. Some may be as advanced in their spiritual understanding and comprehension after they have been sanctified five years as others are after ten years, even though both have been subjected to the same general environment. No wonder Jesus warned His disciples (and us) against judging

people. "Man looketh on the outward appearance, but the Lord looketh on the heart."

Furthermore, let us bear in mind that sufficient light will be given us to walk today. Tomorrow, more light will come. I drove some distance the other night, returning from a preachers' convention. It was dark, very dark, but the lights on the car revealed the road ahead for several hundred feet. Mind you, I did not have sufficient light to show all the way from the point of beginning into Kansas City. But as I advanced along the highway, enough light kept ahead of me until I could travel with safety to my destination.

So it is in living the sanctified life. Your knowledge of the future and the tests of life you will face are very limited. But if you will "walk in the light" God throws across your pathway, you will never be without His guidance along the journey.

God's standard for His people is a high one. We cannot live up to it by ourselves. The carnal principle of sin must be destroyed, so that our motives and intentions are pure and undefiled. We must constantly seek the guidance of the Holy Spirit as we come to a fuller knowledge of God's will for us.

It simply means that after we are sanctified wholly we are still learners in God's school; and we are responsible to God for the way we apply ourselves in this learning process. If we are careless or indifferent in the way we learn our lessons, then spiritual growth will be retarded and spiritual life may become dwarfed as a result of our indolence.

But if we watch and pray, read and meditate upon God's Word, attend faithfully the means of grace, give frequent witness to what God has done for us, remain active in Christian service, and are "fervent in spirit; serving the Lord," we will grow in grace, deepen in love, and enrich all of life with the glowing sense of God's daily presence.

Living the sanctified life is a thrilling challenge. God emptied heaven of its brightest jewel to make it possible. He is willing to invest His eternal power in any man or woman who will walk humbly before Him. If you will commit your all to God, He will *enable* you to live the sanctified life. I know of nothing in this world more important than that!



*General Church Secretary

The Verdict of the Centuries

By A. M. Quick*

How different is the verdict of history from the opinion of contemporaries!

The name of the Herods bestrode the ancient land of Palestine like a colossus during the century in which Christ came. They were wealthy, powerful, friends of the Caesars, proteges of Rome! Within certain limits imposed by the imperial power, they exercised autocratic rule. They had the power of life and death. Soldiers in full panoply accompanied them on their public appearances; slaves attended to their every whim; they dwelt in luxurious palaces, and feasted in marble halls on the choicest viands. Thousands envied their prosperity and fawned upon them, basking in their favor, while other thousands trembled at their names and feared their wrath.

But the years have passed. Men today remember the name of the Herods only because it was in the years of their power that a Teacher came from Nazareth, from the family of a humble carpenter, a lowly Person without wealth or prestige, unknown to mighty Rome. This Teacher preached an unpopular doctrine that ran counter both to the vices of the Romans and the self-righteousness of the Jews. This Teacher died on a Roman cross amid the derision of the multitude, died as if He were a felon, between two thieves. Yet today His dying cry, "It is finished!" rings as a shout of triumph around the world. His

vindication by high heaven is seen in the empty tomb. Pentecost witnesses to His continuing life and presence in His Church, and millions worship Him!

We remember the Herods only because they lived their evil lives in that land, and in that time, in which Jesus the Christ was "despised and rejected of men; a man of sorrows, and acquainted with grief."

Herod the Great, the first of his line, in his vain endeavor to destroy the King of the Jews, slew the young children of Bethlehem. Of course he murdered his wife and some of his sons as well, but that is scarcely mentioned—he is known to us as the wicked ruler who slew the innocents. He merely serves as a background for the visit of the wise men and for the flight of Joseph and Mary into Egypt with the "young child."

Archelaus succeeded his father as King of Judea, Samaria, and Ituraea. His weakness and evil reign led to his being deposed by Rome. "With him went forever the crown and sceptre of Judah" (H. V. Morton, *In the Steps of the Master*). We know about *him* because when Joseph "heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."

Antipas obtained as his share of his father's kingdom Galilee and Peraea. He was referred to by our Lord as "that fox"; he slew John the Baptist. He was the Herod of the trial and crucifixion, who saw nothing in the Christ save an object of curiosity, and who "with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate" (Luke 23:11).

Agrippa I, a grandson of the first Herod, "killed James the brother of John with the sword," and locked Peter up in prison and intended to kill him "after Easter" to please the Jews—but the Lord sent an angel and delivered Peter. Already a greater power than that of the Herods was at work in Palestine. This Herod allowed himself to be acclaimed as a god, and "immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost" (Acts 12:23).

Agrippa II, great-grandson of Herod the Great, is the last Herod mentioned in the Bible. If there were any after him, they were of no consequence and no one cares anything about them. But Agrippa II is known because before him appeared that great servant of Jesus Christ, the Apostle Paul. What a scene of pomp that was! Soldiers in full parade dress guarding them, attendants holding great fans over their heads as they were

*Nazarene Elder, Galt, Ontario, Canada

SOUL'S HOME

By Jean L. Phillips

*The home of the soul is the heart of God;
And if it choose to stray,
A mist obscures the stars by night
And a cloud the sun by day;
And the rough waves roll
And beat the soul
If it persist to stray.*

*The home of the soul is the heart of God;
And if it there abide,
No enemy can that soul molest
Nor cloud His brightness hide,
Though hell assail
And the tempter flail,
If it but there abide.*

*The home of the soul is the heart of God;
And soon eternity
Shall still the tide that fitful rolls
From time's unresting sea.
Dear soul, right on,
Swift comes the dawn
Of vast eternity!*

seated on thrones in the Praetorium—Festus, Herod Agrippa, Bernice! It was not a trial; the trial already had been held, and Paul had appealed to Caesar: *Caesarem appello!* No, it was just a whim of Agrippa's. As Herod Antipas had been curious to see and hear Jesus, so Herod Agrippa was curious to see and hear the great preacher of Christ. This last Herod and his two sisters stand out conspicuously in this chapter of Paul's life: Drusilla, Agrippa, Bernice. What a trio with which to end the chronicles of a family!

Drusilla is said to have been about nineteen years of age when she came into the history of Paul as the wife of Felix. She had already been married to Azizus, king of Emesa, but we do not read of any objection on her part when Felix took her from him. She and her son are believed to have perished in the eruption of Vesuvius. We remember her only because she was the wife of the old bribe-seeker, Felix. And we remember him only because of his contact with Paul.

Together with Festus, Agrippa and Bernice sat in state to hear the testimony of the great Apostle. Bernice was a year younger than her brother; she had been married a number of times. Agrippa and she apparently lived together in one of the most detestable of immoral unions, that of brother and sister. Dr. Hastings, in his genealogical table of the Herodian family (Dict., p. 345), lists her as both the sister and the wife of Agrippa II. Yet God gave this incestuous couple the opportunity for salvation as they listened to the messenger of Christ. And that is the only reason we know anything about them—their contact with the Christian apostle is their only claim to our notice. Except to a few prowlers in the dusty archives of antiquity they disappear into the limbo of the past, unwept, unhonored, and unsung!

But the fame of the Nazarene, of the Christ whom Paul preached, wings on through the centuries. Men are willing to die for Him. Millions love Him. He shines with an ever-increasing brilliance through the ages.

*No mortal can with Him compare,
Among the sons of men;
Fairer is He than all the fair
That fill the heav'nly train.*

The present speaks with a loud, insistent voice—
but history renders the verdict of the centuries!

Today I listened to the radio and heard about—
Bible prophecy *being* fulfilled;

Today I read the daily newspaper and read
about—Bible prophecy *being* fulfilled;

Today I listened to conversation about me and
it bespoke—Bible prophecy *being* fulfilled.

Tomorrow I may hear and read about—Bible
prophecy *being* fulfilled; then again I might be-
hold it—*fulfilled!*—MARY SANDERS.

As Little Children

By Kenneth Grider*

A FEW small children were once brought to Christ. The disciples rebuked those who brought them, but the Master was happy about it. He said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14). He meant to convey the truth that small children are of His kingdom, and that youth and adults must be like them if they wish to become and to remain members of His fold. But what are children like?

One of their characteristics is *simplicity*. Social distinctions, with them, are but paper walls. They will clasp the beggar's hand as readily as that of the wealthy, if only it be clean. They see no distinction between the servant-maid and the high-born lady. They play as readily with the poor child as with the rich; and, until they learn racial prejudices from us, they do not mind the skin-coloring of their playmates.

A second characteristic of children is *idealism*. We adults are usually realistic. We see only the cold, hard facts. We look upon stark reality, and it scares us. A little girl says, "I have no doll, but I shall rock it anyway." A small boy thinks, "I have no airport, laden with B-29's, but I shall make one right here in the yard." We need a degree of their imagination in order to see the brighter side of life and in order to envision what we and our surroundings may become.

A third characteristic is *forgive-ability*. Some time ago two small boys were playing near my home. They came to hearty disagreement, and one hit the other on the forehead with a rock. With the blood streaming from his wound, I drove the one to his mother. On the way back I thought, "It is unfortunate that Dougie and Harold have fallen out with each other, for they have had such good times playing together!" The next day, though, they were again at play as the best of friends. A great many adults would have nourished—and cherished—a grudge!

A fourth characteristic of children is *trust*. They trust Dad's answers, his judgment, and his promises. They do not concern themselves about the wisdom of Mother's care over them. If the family is about to be without a home, the child says, "Dad will get one." He does not say, "What shall I do? I'm only five." The child trusts God just as he does his parents. The other day I led some children to Christ. They did not question; they believed. They did not go into the intricacies of how it is possible for their sins to be forgiven; they trusted, and their sins were forgiven.

Unconsciously, just by being themselves and functioning normally in their world, children minister to us adults. We may be like them. We must be like them if we are to enter into and remain within Christ's kingdom.

*Teacher, Hurler Nazarene College, Nitshill, Glasgow, Scotland

Think on These Things

By Evangelist F. Lincicome*

WE must not fail to discern between *purity* and *maturity*. The error of confusing maturity of Christian character and purity of heart lies at the base of nearly every objection made to an instantaneous sanctification. Identifying and confounding these have occasioned most of the difficulties we find among Christians in reference to this doctrine.

The Scriptures always discriminate between purity of heart and the ripeness and fullness of Christian virtues. There are three distinct facts in Christian experience: spiritual life, moral purity, and Christian maturity. Spiritual life is received in regeneration, moral purity in sanctification, and Christian maturity as a growth or a process. We must not fail to distinguish between purity and maturity. Purity is quality; maturity is quantity. Purity is an obtainment; maturity is an attainment. Purity is an acquisition; maturity is an accumulation. Purity is moral cleanness; maturity is moral stature. Purity is the foundation of character; maturity is the formation. Purity is the work of destruction; maturity, the work of construction. Purity is the work of a minute; maturity is the work of a lifetime. Purity is a crisis; maturity is a process.

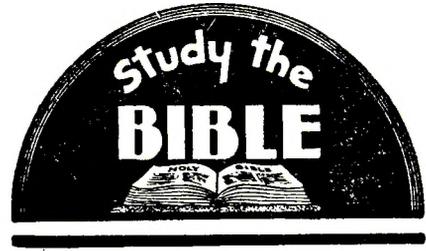
The Christian life is a progressive life; it begins with a crisis and continues as a process. It is a fatal mistake to suppose that sanctification is a finality. There is no such thing as finality in the realm of attainment. It is a monumental error to conclude that sanctification is graduation. To suppose that sanctification is graduation is to confuse the foundation of character with the formation of character; it is to confuse the perfection of character with the development of character; it is to confuse moral purity with Christian maturity.

Religion is a process of addition. "Beside this"—beside being sanctified "add"—add to your faith six things. God did not exhaust himself when He sanctified us. Adam Clarke said to be filled with God is great, to be filled with the fullness of God is greater, but to be filled with "all the fullness of God" describes an experience, a state of grace far beyond sanctification.

Sanctification does not graduate the believer in perfect love; it only conditions him to advance in that love. You need not preface your prayers by saying to God if He has any more for you, you want it. He has plenty more for you. What God said to Joshua, He could say to all of us, "There remaineth yet very much land to be possessed"—much land in the Word of God; much land in Christian experience; much land in Christian living; much land in Christian service to be possessed and especially in the effectiveness of that service.

*Evangelist, Gary, Indiana

No, sanctification is not graduation—it is only a full matriculation. It is only the entrance upon the deeper, fuller, more victorious life. There is no *ne plus ultra* in Christian experience; there is always more beyond. The advent of the sanctifying power of God dropped into the heart of a newborn soul does not lift that soul out of its infant period and make an adult Christian out of it. But it will lift it out of its pouting period, jealous period, its getting-carnally-mad period, its stingy period. The initial stroke of holiness will put an end to that. Holiness is more than a crisis; it is a process, and it might be well to emphasize that fact sometimes more than we do.



Walking with God

By Clifton T. Matthews*

And Enoch walked with God: and he was not; for God took him (Genesis 5:24).

How wonderful to have the privilege of walking with God! What higher honor on earth could one desire than to commune with the eternal God! How blessed is he who daily meditates on the goodness of God! It is marvelous to consider and ponder with reverence, respect, and reflection on the everlasting mercies of God. The Psalmist declares: "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies."

God created man in His own image, for His glory and fellowship. Babbling brooks, running rivers, rock-ribbed mountains, rolling hills, tidal waves of the sea, and quiet, peaceful lakes speak to us of the plan, purpose, and perfection of God's creation. At the early dawn of creation, man enjoyed and "shared the blessing of pure and uninterrupted felicity." Dr. Ralston in commenting on the bliss of men in the Edenic paradise says:

Made holy, loving God with all his soul, how sweet to him was communion with the Father of his spirit. Every act was worship; for no sin was there. As he gazed enraptured on the vaulted firmament, studded with glittering worlds, or sat in the soft light of the moon, or walked forth in the softer twilight, no doubt his soul ascended in silent or speaking gratitude to Him who had fitted up His children with so beautiful an abode. When the light of day appeared in the east, and the songs of morning burst upon his ear, man's heart would be attuned to worship, and the bowers of paradise would resound with the notes of his grateful praise. Thus the

*Evangelist, Freeport, New York

recurrence of day and night would alike bring seasons of holy devotion. With what delighted anticipation would he look forward to the periods set apart for communion with the Holy One! He noted not the slowness of the hours, for he knew no suffering, no grief; he hid not his face and wept, for as yet he knew no sin.

Man through disobedience lost his estate of purity, power, and perfection. Sin brought shame, shadow, and suffering upon the entire human family. Sin brought debauchery, dread, and death to all the sons of Adam's race. Sin brought disease, devastation, and defilement to all mankind.

However, God in His infinite wisdom, love, and mercy made atonement for sin through the shed blood of our Lord Jesus Christ. Jesus, the Only Begotten of the Father, left the portals of Glory to bring redemption to all who would believe on Him. What infinite, what boundless love! Who can fathom the mercy of God? Jesus made the supreme sacrifice to bring us to the Father. What we lost in Adam, we gained in Jesus Christ! Hallelujah!

How assuring is the promise as recorded by the prophet Isaiah: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit . . . to revive the heart of the contrite ones"! How comforting the words of Paul to the Corinthian church: "And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty"! How thrilling to be adopted into the family of God! How inspiring to be a child of God! Our walk with God will be faltering until we get rid of original sin; carnality lurking in the human breast will sooner or later mar our fellowship with the Father.

Provision has been made through the blood of Christ whereby every consecrated, believing child of God can be cleansed from the pollution of sin. It is the glorious privilege of believers to be sanctified wholly. Actual sin needs forgiveness, and inherent sin needs cleansing. The root of bitterness needs to be eliminated from the trusting child of God, lest he be defiled. It is glorious to have peace with God, but still more glorious to have the "peace of God, which passeth all understanding."

How blessed to know that in this modern twentieth century men and women can walk with God! Yes, Jesus can keep us from sinning, and the truly sanctified soul will grow in grace and in the knowledge of our Lord and Saviour Jesus Christ! Hallelujah! The Holy Spirit of God will reveal the deep things of Christ. Our walk with God will be most tranquil; petty annoyances will not upset us so totally. The trusting child of God learns the art of leaving all in the Father's hands. He learns the secret of *commitment* to God in all the minor details of life. In the hour of temptation to fear, he says with the Psalmist, "What time I am afraid, I will trust in thee."

A WORD OF THANKS

Another great Easter Offering has been received. The goal of \$500,000 had been exceeded by \$10,000 on May 1. This brings the total for General Budget and Foreign Mission Specials for the fiscal year 1950-51 to \$1,950,000, which is the largest total for any year on record. The special appeals at Thanksgiving and Easter have brought gratifying returns. But the increase has been primarily in the month-by-month income. The 10-per-cent plan of giving is producing results in this respect.

For this great victory for Christ and the church the Board of General Superintendents is deeply grateful. We wish to express our appreciation to all district superintendents, pastors, and laymen for their loyal cooperation and sacrificial giving.

G. B. WILLIAMSON, *Secretary*

BOARD OF GENERAL SUPERINTENDENTS

Father-Son Farewell

HE WAS in love with his labors. He rejoiced in his brethren. To be at his task was the breath of his life—but now he was down. He had been tired for so long. He had fought so courageously to recover from his trip to the Orient.

That last day* (of his life) was both tragic and beautiful: tragic because of the heartbreak of our loss, but beautiful because of the unusual atmosphere of the hospital room.

It was the most exquisitely peaceful atmosphere I have ever experienced. There was a relaxed hush about the bed that was compelling. Dad was there, and yet he wasn't. All the force of his loving personality gripped us in a breathless quiet. All the godliness of his living seemed to speak to us from his strong, kindly chin to his broad, fair brow.

Oh, the intense desire to talk to him once more; to counsel with him concerning those problems that only he could answer; even just to say good-by and, "I love you!" But his only words, in one brief moment of articulation in which he expressed the very center of his life, were, "God, God, God!" I held his hand as the angels of heaven took his soul.

And now it is Father's Day. My father has been gone for seven months. And yet he is not gone. The strength of his loving, persuasive influence is as real as ever. His smiling poise leaves the breath of calmness. His gentle good humor keeps the memories glistening. His sturdy faith gives assuring hope to the future.

I thank God for a Christian father, a holy man, "a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."—written by ORVAL J. NEASE, Jr., in tribute to his father, the late Dr. Orval J. Nease.

Epistle to the Ephesians (VII)

By H. Orton Wiley*

The Inheritance of the Saints

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will (Ephesians 1:11).

THE purpose of God as revealed in the symbolism of the golden candlestick is, *first*, to save the sinner from his sins and make him a child and an heir of God; *second*, to baptize the believer with the Holy Spirit, cleansing him from sin and inducting him into the full privileges of the new covenant. Thus He gathers all true believers into one spiritual organization—the body of Christ. As a child and an heir, the believer is given the earnest of the Spirit—a portion of that which in fuller measure he is later to receive. Then stretching out into the future, there is the promise of a glorified body, a new heaven and a new earth.

The purpose of God having been revealed, the apostle tells us that in this purpose we have a place—we have received an inheritance. The inheritance referred to is symbolized by the twelve loaves of shewbread on the table in the holy place. The Greek verb here contains reference to the possessions of the children of Israel which were divided to them by lot. The loaves therefore represented their material inheritance. Ours is spiritual, but we shall only possess it fully when we enter the heavenly Jerusalem, the city whose Builder and Maker is God. We are told that the eye hath not seen nor the ear heard what God has prepared for them that love Him, but the Spirit has in some measure revealed them to us. We may say—

First, they will be spiritual enjoyments. There will be no cares or distractions in that better land. There the rose blooms without a thorn; there “the sun never sets and the leaves never fade; and nothing shall ever grow old.” The hearts of the redeemed shall forever expand in the ocean fullness of God’s wonderful love. New visions of Christ shall continually burst in upon us, and our enraptured hearts shall be lost “in wonder, love, and praise.”

Second, there will be intellectual enjoyments. These must make up a great part of the wonder of heaven. An old writer says, “Newton has by this time left his *Principia* far behind him, and Milton could publish a new and improved edition of *Paradise Regained*.” The expanded and freed reason will delight in tracing the laws of the universe, and the supreme wisdom that ordained them; and they shall see the goodness of God in

all things “from the insect on earth to the seraph before the throne.”

Third, there will be physical enjoyments. We shall have spiritual and glorious bodies and these will be in perfect harmony with the volitions of the mind. There the ear shall be perfect and there will be heavenly music to fill it. There the eye shall expand its vision; it shall behold the King in His beauty and the land of long distances.

But crowning all there shall be fellowship with God and with His saints! There we shall bathe our souls in everlasting light. There we shall ascribe with loud acclaim glory and dominion and majesty and power to Him that hath “loved us, and washed us from our sins in his own blood.”

Thoughts from a Farmer’s Son:

By Evangelist Spencer Johnson*

STARRY HEAVENS

In the wide open spaces of the country the sky and the earth seem closer together. When, as a boy in the short-grass country, I gazed into the heavens, the stars seemed close enough to be neighborly, and often at night when the world was quiet and restful the stars and I were familiar companions. It was always just a little easier to pray beneath the open sky. The stress and strain of living seemed to subside and the quiet peace of God calmed my weary soul.

There is a danger in the busy age in which we live to look so much upon the turmoil of life until we forget that there is more to live for than the daily routine of affairs. We deal with the earthly so much that we are prone to forget the heavenly. A man comes far short of a victorious life when he does not live for the world to come. The need of every heart is for something that will lift its motives out and beyond itself. That something is God. Only as one loses himself in Christ can he find the real joy of living.

Man’s life constitutes more than just the physical; there is the spiritual to be dealt with and satisfied if man is to be of any value in this world or in the world to come. Christian men must live with their heads above the clouds and fogs of earth where heaven’s vision fires the soul. To meet the needs of hungry humanity, men must tarry for the heavenly manna. Too many are spending their time digging in the earth when they should be pointing people to the skies.

The strain of living will cease and life will take on new meaning to the soul who seeks God and His kingdom first. How tragic to see the great whirling throngs who have sought to put earthly things first, and are confused and bewildered in the strife! No word but God’s word

*President Emeritus of Pasadena College, Pasadena, California

*Bethany, Oklahoma

will satisfy in this day in which we live. The world must get back to the solid truth that is timeless and eternal. Oh, point them to the skies! They are sick of earth and its strife. No wonder the Psalmist cried out, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge" (Psalms 19: 1-2). Martha S. Nicholson expressed it when she wrote:

*Let me hold lightly things of this earth.
Transient treasures, what are they worth?
Moths can corrupt them, rust can decay;
All their beauty fades in a day.*

*Let me hold lightly temporal things,
I, who am deathless, I, who wear wings!
Let me hold fast, Lord, things of the skies.
Quicken my vision, open my eyes!*

*Show me Thy riches, glory, and grace,
Boundless as time is, boundless as space!
Let me hold lightly things that are mine.
Lord, Thou hast given me all that is Thine.*

An Unusual Visit

By Earnest W. Moore*

SATURDAY morning early we received a telephone call desiring that the pastor and his wife visit a lady at a residence where we had never visited before. Now this would not have been so unusual but for the fact that we had never heard of the lady before.

Upon our arrival at the residence the lady greeted us and asked if we did not remember her. We had, she informed us, preached to her along with many others in the county jail on the Sunday before. We preach there each Sunday afternoon, acting as chaplain to some one hundred prisoners, under the office of the Council of Churches for the city of San Antonio.

Owner of much property in the city, and having everything that money could buy, yet this woman informed us that she was miserable because she did not know God. After praying with her for one hour, she said that she believed that she had touched God, and from the change on her countenance we believed she had too. She next asked for a Bible and some Sunday-school literature, and said that she wanted to serve God, so that she might join our church. We are remembering this woman daily in prayer, that God will keep her by His power.

As we left that home we were overwhelmed with the sense of responsibility that rests upon our shoulders as ministers of the gospel. We never know when the seed we are sowing will bring the harvest of souls. May God help us to be faithful to our task!

*Pastor, Hatfield Memorial Church, San Antonio, Texas

The Ten Per Cent Plan

By A. K. Bracken*

I LIKE to think of it as a program of giving, and this is it:

"The goal of giving to world evangelism in each local church should be not less than 10 per cent of all money raised for all purposes by the church in a given year, which amount is to be contributed through the General Budget and missionary specials."

This is certainly a divinely inspired idea. When we all catch the full meaning of it, there will be no end to the blessing that will come to us individually, to our church as a whole, and especially to our work in new fields at home and abroad.

The purpose of the plan as to others is "that they might know Him" in His saving and sanctifying power. So far as we as a Church of the Nazarene are concerned, it is that we may fulfill our part of the Great Commission, "Go ye into all the world, and preach the gospel to every creature." This is our high calling and our glorious privilege.

The plan is wonderfully adapted to our needs and to our habits of thinking. It is Christian through and through. It is simple and easily applied. It is workable, for even before it was adopted many churches were giving the 10 per cent and more. Any church can put the plan into effect and will profit by doing so. Then, we are already used to thinking in terms of tithing. It is not a law—it is a goal! The pursuing of it will be a great means of grace to all. The spirit of it is contained in the full understanding of II Corinthians 9: 7, "For God loveth a cheerful giver."

Again, if God calls some of our number to the sacrifices of work on the fields, He calls the rest of us to pray and pay. "Beyond the gates" our missionaries are exposed to sacrifices, disease, "perils in the sea," dangers of ferocious animals, and of more ferocious men. We, too, are challenged to do our part, but it is not for them nor for their sakes. The whole point will be lost if we forget that it all is in answer to the command of Christ, "Go ye!" We must remember His death on the cross for the sins of all mankind. We must give and plan and pray "for Christ's own sake."

The challenge of "A Million a Year for Missions," having served its wonderful end, will be replaced by actual achievement and by higher and farther goals. The heart cry, "All Out for Souls," if this plan be everywhere adopted, will be answered by sending more badly needed equipment for our mission fields, by the erection of more greatly needed churches, outstations, clinics, and hospitals. The wonderful and much

*Professor, Trevecca Nazarene College, Nashville, Tennessee

needed work of supervision may be continued and increased.

God gave His best; Christ gave His all; "let us arm ourselves likewise" to be lacking in nothing in the devotion of our all to His service.

It is important that regular monthly payments be sent to our general treasurer, Mr. John Stockton, P.O. Box 527, Kansas City 10, Missouri.

Alaska Allusions:

By J. Melton Thomas*

"GIT IT AN' GIT!"

THE *New Standard Encyclopedia*, in describing Alaska, makes this significant statement: "From 1790 to 1862, Alaska was controlled and exploited by Russian trading monopolies" (italics mine).

There could be no better word to describe decades of life in this land than the word *exploitation*. Ever since Vitus Bering explored it for Russia in 1728, and Captain Cook did similar work for England in 1776, the ruling philosophy of the many who have come and gone is best expressed by a paraphrase: "This place is not my home—I'm just passing through!" Men have come, not to develop Alaska, but to exploit it.

The first wealth lay in furs. This is still a source of revenue; but in those long-dead days

of Russian occupation, the revenues from this source were enough to stir men to any means for possession. Turned over to the United States by Russia in 1867 for a mere pittance, it seemed for years that the Alaska purchase was indeed "Seward's folly."

Fish, furs, minerals, lumber—all these added up to prove differently; and then in 1898 came the great bonanza "gold." The rush brought all classes of people. There were Sam McGees and ladies called Lou; there were gamblers and missionaries; there were Yankees and Swedes. (The foreign names still amaze one!) And while there were a few who fell in love with the country and learned to call it home, the many exploited Alaska in their particular sphere and *beat it* for Seattle! "Git it an' git!" That continued as the ruling philosophy of the masses.

Alaska is again experiencing a boom, as feet turn toward this fabulous land; but, sadly, the "Git it an' git" element is still in Alaska. It is true that the population is stabilizing more than at any other time in this romantic country's history, but it is still easier to find the person who is trying to get "outside" than it is to find the person who is trying to put his roots down. Alaska is still considered a good place *not* to spend a ripe old age.

It has been my observation that there are many people in our modern life and in places other than Alaska who are ruled by the "Git it an' git" slant on life. They make their connections, they cultivate their friendships, they join their organizations with a view to what is in it for them. They are not concerned about developing; their concern is in making it pay off. A businessman in Fairbanks said to me, "The air force tore up a first-rate moose pasture to make a second-rate air strip when they made Ladd Field." It is something like that. The *git it* philosophy cares not for field or forest, beast or man. Personality, human rights, souls—these are archaic words to the modern crop of *git-it-an'-git* men.

But one remembers that the Master has said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" And again, "It is more blessed to give than to receive." And finally, "Whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all" (Mark 10: 43-44).

No man can fulfill the divine purpose of his destiny until the Spirit of God comes to dwell within him. It is a great day when a family moves into a new home, which has been in the dreams and plans of the family for years. It is a greater day when the Spirit of God comes to dwell within these fleshly tabernacles which God has made for the purpose of His occupancy.—J. C. MCPHEETERS, in *Pentecostal Herald*.

Contrary Winds—and Christ!

(Matthew 14:22-33)

By Kathryn Blackburn Peck

*Contrary winds—how fierce they blow, and wild
Against our human barques so frail and small!
Now with a blasting heat from smoldering fires*

*Where passions mingle myrrh with bitter gall,
And then, again, they waft from doubt's vast sea
A fog that hides reality from view—*

*And man, with hungry arms, may then embrace
Concepts of life distorted, vague, untrue.*

*Winds of unkindness, selfishness, and hate
O'erwhelm the earth, and hearts must bleed
and break;*

*Hurricane winds of suffering and war
Leave black and utter chaos in their wake.*

*Contrary winds! How ruthlessly they beat
Where small ships brave the wildly tossing
wave—*

*And hope were vain but for the One who walks
The billows, with His hand outstretched to
save!*

*What manner, then, of man must this Man be,
Who speaks the foaming sea to tranquil rest?*

*"The very Christ of God!" my soul exults—
"For, lo, He hath wrought peace within my
breast!"*

Home Missions and Evangelism

Roy F. Smee, Secretary

Report from Italy

Rev. Alfredo Del Rosso, our missionary in Italy, has reported that we have 137 Nazarenes in five churches in Italy on April 30, 1951, as compared with 114 members a year ago. He has recently organized a new church at Catania, Sicily, and there are two other cities on this island that have Christians who are looking our way. We praise God for the progress that is being made in Italy.

New Church in South Africa

"We have just organized the tenth new Church of the Nazarene among the Europeans in South Africa. The latest was organized recently at Horizon, near our district headquarters, with fourteen charter members. A site has been selected and a deposit made on it. Services are being held in the town hall. A Sunday school has been organized now, and soon we hope to have a young people's work and W.F.M.S. going.

"Rev. and Mrs. T. W. Thomas, local preachers in our Parys church, have been appointed pastors. They are starting well. Brother Thomas has completed the local preacher's course of study and will be licensed by the next assembly. They have both had previous experience in South Africa in child evangelism and are fitting well into the program of the Church of the Nazarene.

"This new work is located just ten miles from Johannesburg proper, and is the first church to be organized on the Reef. The prospects are good for a sound growth for this new work.

"A new Sunday school has been started and also a cottage prayer meeting conducted by Rev. Thomas at near-by Langlaagte, which gives promise for the future.

"We appreciate the prayers of our people for this work."—C. H. STRICKLAND, District Superintendent.

We have just received word that Brother Strickland has spent two weeks in bed with malaria and tick-bite fever. He was quite ill, but is now back at his work, although very weak. Let us not forget Brother and Sister Strickland when we pray.

Progress in Alaska

Rev. Clark H. Lewis reports an average Sunday-school attendance of seventy-one for April in Nome. Even more important, the Nome church has

been having some splendid altar services. Recently two air force men were saved for the first time in their lives, making five servicemen who have been saved or sanctified since last November. A high-school girl has been sanctified and has taken her stand for Christ at school and among her associates, facing the opposition of teachers and classmates alike.

Rev. M. R. Korody reports an average Sunday-school attendance of eighty-five for April in Anchorage. The church is making good progress and is rapidly approaching full self-support. They are all ready for their vacation Bible school for this summer.

Pictured here are the district superintendents and leaders at the Regional Conference on Visitation Evangelism

at Sioux Falls, South Dakota, early in April. *Front row*, Rev. L. A. Ogden, Mrs. Ogden, Mrs. Vanderpool, General Superintendent D. I. Vanderpool, Dr. Roy F. Smee, Rev. William H. Deitz. *Second row*, Rev. Alvin L. McQuay, Dr. Stephen S. White, Rev. Harry F. Taplin, Rev. Gene Phillips, Rev. Ponder W. Gilliland, Dr. L. J. Du Bois, Rev. Arthur C. Morgan. Report of this conference appeared in this column and in the editorials of the April 30 HERALD OF HOLINESS, and in "News of the Churches" in the May 7 issue.



THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for June 10: The Continuing Experience

Scripture: Colossians 2:6-7; John 14:15-17;

I John 3:18-20; Ephesians 4:30; Psalms 37:23-24

GOLDEN TEXT: *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever (John 14:16).*

One of the favorite holiness texts is John 14:17: *He dwelleth with you, and shall be in you.* It is a sparkling promise that speaks of stages of intimacy with the Spirit of God. But I think some would make those two prepositions carry too heavy a load. To say that the Holy Spirit is *with* the converted person in a totally external sense and then *in* the sanctified person in a totally internal way is hardly true to the general teaching of Scripture. For the relationship of the Holy Spirit to the converted person is actually an inner one, or else we have no grace at all. In John 3:8 we read that we are *born of the Spirit*. The Holy Spirit regenerates us by bringing grace within our hearts, and He bears away the old load of condemnation. In Romans 8:15 we find that the children of God *have received the Spirit of adoption, whereby we cry, Abba, Father.* Most

certainly the Holy Spirit is doing something in us as well as in us when He witnesses to our adoption into the family of God.

In the converted person the Holy Ghost presides over the court of daily conduct. But all the time an arch rival plots and conspires within the court of the heart's affections. Then the Christian comes in humble and complete consecration of life and talents and everything—a *living sacrifice* as Paul terms it in Romans 12:1. Then the Holy Spirit cleanses the heart with His fiery baptism, casting out this carnal mind that is not submissive to the will of God. After that the Holy Spirit presides over the entire life of man. That is what is meant by His being *in*. The Holy Spirit, now, has unhindered sway over the domain of life. He moves freely throughout the personality, quickening the intellectual powers, checking and prompting as He sees fit, warming the heart affections as truth is revealed. Whereas in the converted

(Continued on page 18)

God as Father is a familiar New Testament idea. The disciples' prayer begins with "Our Father." What does father mean to you? Once I talked about religion to a brilliant graduate student in a famous university. In the course of the conversation, he asked me how I thought of God, and I said, "As a father." He immediately replied that such a view of God did not help him. Then he told me his father was a minister, but he would not tell me what church he served in. His father must have been a very stern, dictatorial, and uncompanionable man; for he said that if he thought of God as father, he would think of Him as ready to take a shot at him if he made the least mistake. Fortunately, most of us have not had an earthly father like that.

To most men, a father is one who provides, protects, and guides; and when they think of God as Father, they think of Him in this way. Our

Our Father Provides

Father provides! In the Sermon on the Mount, Jesus beautifully brings

us this truth. After telling us about how God feeds the birds of the air and clothes the lilies of the field, He declares: "Therefore take no thought [do not worry], saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:31-33). Needs meet us on every hand, but God is able to supply all of our needs according to His riches in glory (Phil. 4:19). As long as my father lived, I felt that he would do everything that he could to help me if I got to the place where I lacked any of the necessities of life. This fact is certainly more true of my Heavenly Father than it could ever have been of my earthly father. Christ sets forth this thought in these words: "If ye then, being evil [human and finite], know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:11.)

A FATHER not only provides, he protects. This is especially one of the memories I have of my father. As a child, I was filled with fears.

Our Father Protects

Life for me was surrounded with dangers—not actually, but in

my thinking and imagination. I needed—as every child does—the feeling of security. My father, more than anyone else, gave me this. He was large and very strong physically. He never gave me any reason to believe that he was afraid of anything or anyone. I always felt safer when he was around, unless I had disobeyed him. I

was sure that he could and would protect me. Of course, my confidence in his willingness to protect me was based on the fact that he loved me. I was his child, and he loved me—this I never doubted.

It has been easy for me to extend my feelings as to my earthly father to my Heavenly Father. I am His child, and He loves and will protect me. This truth rejoices my heart and has brought close to me many of the psalms which vividly describe the protecting power of God. The twenty-seventh psalm is one of the best along this line. Here are some of its wonderful words: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. . . . For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me: he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." Thus, through the Psalmist, God sings forth His protecting care as our Heavenly Father.

A FATHER not only provides and protects, he guides. All of us need guidance in action. The father has been over the way and has learned

Our Father Guides

from experience something about how to act in the various circum-

stances of life. If he is the kind of father that he should be, a true father, he will do his best to give the proper direction to his children. He will not only impart to them the wisdom which has come to him through living, but he will admonish and even chastise them in order to keep them in the right path. He will strive to get them to take the right way, even when it would be easier to let them have their own way. He will do everything that he can to guide them away from the path of sin and its consequences.

Our Father who is in heaven is ever ready to give guidance to His children. To those of us who lack wisdom He says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). And in this con-

R I A L S

ite, Editor

nection, we should always remember that this wisdom which "is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17). Such wisdom from our Heavenly Father will be of inestimable value in the guidance of our lives. But this is not all. The guidance of God is described in a most unusual way in Psalms 23; and because of this, we never tire of reading its musical and reassuring words. Here are some of them: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake" (Ps. 23:1-3). And while the first three verses of this wonderful psalm especially emphasize the Father's leadership, the whole of the psalm is one of divine guidance. Every blessing that comes to the helpless sheep is theirs because the Shepherd is there and directing them.

As this meditation is brought to a close, I would remind myself and you of the fact that our earthly fathers are human and limited. They are subject to mistakes, even when they do their best to provide, protect, and guide. It is not so with our Heavenly Father. He is infinite in wisdom and power and never makes any mistakes. He will provide, protect, and guide without limit, as long as we walk in His way. His children can look to One who "is able to do exceeding abundantly above all that we ask or think" (Eph. 3:20).

Siblings, but Not Twins

IN the HERALD OF HOLINESS of May 7, "Essentials" as illustrated by a wedding were discussed. This article was the introduction to a series of articles on the fundamentals of the doctrine of entire sanctification. Now I present the first of the cardinal elements, "Siblings, but Not Twins."

A SIBLING is defined as "one of two or more children of the same parents but not necessarily of the same birth." On the other hand, "a twin is one of two young produced at a birth."

Siblings Versus Twin Siblings

Twins are siblings, but siblings may or may not be twins. I have four living

brothers and sisters—siblings, but there are no twins among them.

When it comes to the different phases of salvation, justification and regeneration may be thought of as twins. They are not one and the same logically, or from the standpoint of meaning. Nevertheless, they occur at the same time. In justification, the guilt of one's actual transgressions is forgiven, or pardoned. In regeneration, one's inner self, which has been dead in trespasses and sins, is quickened into newness of life. Justification is something done by God for man, while regeneration is something done in man by God. Still, they both take place at the same time. They may be thought of as spiritual twins, or siblings of a certain type.

Such is not the case with regeneration and entire sanctification. They are siblings, but not siblings of the twin kind; siblings, but not twins. These crises in Christian experience are like children born of the same parents, but not at the same time; they are siblings, but not twins. Entire sanctification must always come into existence after, or subsequent to, regeneration. The Author of each definite experience is God, but regeneration always precedes entire sanctification. Thus, entire sanctification is a second great crisis, or blessing, in the total plan of salvation. This is one of the first lessons which we should learn about entire sanctification.

WHAT Bible proof is there that entire sanctification is a sibling, but not a twin, of regeneration—or what is often called conversion? There are many proofs of this fact in the Bible, but I shall limit my study this time to John 17. From the sixth through the nineteenth verses of this chapter, Jesus was praying for His immediate disciples. The main burden of His prayer here was that they might be sanctified. This is clearly indicated by the words with which He closed this section. They read thus: "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth" (or truly sanctified).

BUT how do we know that these for whom Jesus especially requested sanctification of His Father were really saved? Almost every verse that precedes the passage quoted above has some statement in it which proves their discipleship. In the sixth verse He declared that the Father had given them to Him and that they had kept the Father's word. Next, He said that they knew everything that the Father had given Him was of the Father (v. 7). No sinner could be credited with having such spiritual insight. Then Jesus told us that

they received the words which He gave them from the Father (v. 8). In verse nine He asserted that those for whom He prayed were not of the world but had been given to Him by the Father. Jesus was glorified in them (v. 10), and the Father had given them to Him (v. 11). The Master would not have spoken thus of sinners. While He was in the world He kept all of them except Judas—Judas was the only backslider in the group; the others had been kept saved (v. 12). The world hated them because they were not of the world even as Jesus was not of the world (v. 14). This was a very strong assertion on the part of Jesus, and yet it is there. Jesus did not ask the Father to take these for whom He was praying out of the world, but to keep them from the evil of the world. He would hardly have

prayed thus if they had been sinners, or a part of the world in that they were participating in its evil (v. 15).

Finally, the Master said: "They are not of the world, even as I am not of the world" (v. 16). One could not easily think of His describing their discipleship in stronger terms. More than a dozen times in these verses the Master definitely stated or implied that these for whom He was praying were Christians. And what was it that He was primarily asking the Father to do for them? It was that the Father might sanctify them. This was the outstanding burden of His heart on the night before He was crucified. These followers of Jesus, then, were not sanctified when they were saved. Conversion and entire sanctification are siblings, but not twins.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Missionaries' Schedules For June

Anderson, J. W.
June 3-19 Akron
June 24-July 4 Chicago Central

Boggs, Della
June 5-10 Arkansas*
June 12-24 Mississippi*

Chung, Robert
May 27-June 10 Georgia
June 20-July 1 S.W. Oklahoma

Cook, Ralph
June 5-10 Arkansas*

Darling, Jean
June 20-July 1 Ontario

Flood, Neva
June 12-24 Mississippi*

Hopper, Ivis
June 1-12 North Dakota

Johnston, Lester
June 5-10 Arkansas*
June 12-24 Mississippi*
June 27-July 15 Dallas

Mosteller, Earl
June 26 North Dakota Convention

Schultz, Lorraine
June 4-19 Akron
June 20-30 Individual meetings

Sedat, William
June 1-15 Individual meetings

Speicher, Dr. Orpha
June 1-12 North Dakota
June 14-17 Iowa
June 19 South Dakota Convention
June 22-30 Wisconsin

*Tentative

Send all mail % Foreign Missions Office, 2923 Troost Avenue, Kansas City, Missouri.

"A Sower Went Forth . . ."

During the eight months since our return my few tasks in the Master's vineyard have been pleasant. Before

the touring season I went regularly with a Bible woman to Basim village to work among the women. During this time I assisted in holding a special series of meetings for Hindu and Moslem women in Basim church. During the first semester I was privileged to teach six hours a week in our Basim Bible Training School. The sponsorship of the district Sunday-school work has been mine since August. The main duty connected with this office is that of arranging for translation and printing of Sunday-school lessons for adults and Juniors. It was a thrilling experience to attend and assist in our district preachers' wives' retreat held in Chikhli under the leadership of Mrs. P. L. Beals.

I was permitted to be on tour for about two months, spending the time in Malegaon, Risod, Loni, and Pusad. In these places and in Basim village Jankabai and I held about 180 services in homes or in public places. During these times I often felt like the sower who went forth to sow. I could see that some of the seed was falling on the hard pathway and that Satan immediately snatched it away. There were times when there was whole-hearted agreement among the women to our message, but the next day the interest had died away. The soil was shallow and the sun hot. Many times there seemed to be acceptance; but then the fruit was not realized because of the cares of life, of husband, of caste—all these crowded out the fruit. But then some of the seed fell on fertile soil. I am praying that the Master of the Harvest will send the rain and sunshine in their seasons and reap to himself an abundance.—PAULA GREER, *India*.

An Outstation in Gazaland

It has been my privilege to visit one or two of the outstations since coming to Gaza. These stations are fairly new but are growing and new people are coming in. It is always a blessing to visit the outstations and get a new glimpse of what is going on away from the dispensary. Recently in one of our meetings a demon-possessed woman was delivered and her demon things were burned. Until you have witnessed such a thing, you will never know the satanic power there can be. You feel Satan being defeated as things are burned and the person is delivered. It seems there is no other means of completely defeating the devil other than burning these things.—FAIRY COCHLIN, *Africa*.

Argentine Missionary District Assembly

The Argentine Missionary District Assembly was convened on March 15 at 8:30 a.m. at Donato Alvarez church. The first session was dedicated to official business that has to be submitted to the Argentine government. In the afternoon we met in a tent erected on our Terrero grounds to continue the sessions under the very able leadership of our visitor, Dr. Charles A. Gibson, superintendent of the Wisconsin District. Brother Gibson's cheerful and amiable manner won our hearts from the start. He had been with us for several days, preached in several of our churches and at the annual holiness convention held in this same tent.

The general opinion of preachers and people is that this was a wonderful assembly. The ease and yet the efficiency with which Brother Gibson directed the business matters gave all, in spite of the heavy at-

mosphere predominant at that time of the year, a sense of leisure. In fact, we were surprised how soon we drew to a close.

The reports from all quarters were encouraging, with increases in every department. The most encouraging feature was the evangelistic zeal evident throughout the year. One of the most outstanding was the evangelistic campaign in the interior led by District Superintendent John A. Cochran and a team of preachers.

They went with the house trailer, visiting farms, villages, and towns, selling Bibles, Gospels, and giving out tracts for a whole week to people who have never heard the gospel and have no one to preach to them.

Every evening during the assembly Dr. Gibson preached to large crowds. His messages, full of power, were blessed by the Holy Ghost, and left an indelible impression. His timely advice to missionaries and preachers during the afternoons previous to the

assembly was a source of blessing to all.

We felt like exclaiming in the words of John Wesley, "Best of all, God is with us!" We went to our respective places praising God for such a wonderful time of refreshing from His presence, and thanking Him for progress made. We were determined more than ever to do all possible to extend His kingdom and proclaim the blessed truth of holiness throughout this land. —THOMAS A. AINSCOUGH.

THE QUESTION BOX

Conducted by Stephen S. White

Several letters have come to me about my answer in the *HERALD OF HOLINESS* for April 16, as to the saved and the Rapture. I said there that those who are saved and are still on this earth will go up in the Rapture. These letters indicate that the "Question Box" is being read thoughtfully and carefully. I am glad for this. I might also add that the letters were excellent in spirit. Those who wrote them were courteous and kind in expressing their difference with my answer. I appreciate this very much. Now I want to discuss the whole problem connected with this question. I will do it under the head of several questions:

Q. Will a person who dies in a saved but not a sanctified state go to hell?

A. No. The holiness movement never has taught that a person who is really saved when he dies will go to hell.

Q. Does the answer to the question just given mean that a saved person can get into heaven without being entirely sanctified, or made free from sin?

A. No. As leaders in the holiness movement have always taught, the person who dies in a saved condition has a title to heaven, but not a fitness for it. However, if he dies with the title to heaven he is made fit for heaven apart from the immediate action of his will, or his immediate choices, either at death or sometime between his death and the resurrection of his body.

Q. Does the answer to the preceding question mean that a person can deliberately reject light on holiness and still make it to heaven?

A. No! A saved person cannot deliberately reject light on holiness and make it to heaven, because he cannot

do this and at the same time avoid backsliding—he cannot do it and keep saved. In fact, a Christian in any state of grace cannot deliberately turn down light and not backslide. This is as true of the entirely sanctified as of those who are only saved. A person cannot reject the light of God—period—and keep on fellowshiping with God. We have people all around us in our churches and outside of our churches who continue to claim that they are saved or sanctified wholly who are not, and know it, because they have deliberately rejected the light of God. The most dangerous thing that anybody can do who is trying to get in touch with God or live in touch with God is to reject the light of God on any truth or duty. This will cut this person off from God more quickly than anything. The light of God is sometimes called the divine lightning. It is the most dangerous thing that I or you ever have to deal with. I would rather play with a high voltage wire any time than to trifle with the light of God. Whatever state of grace we profess, we must all keep an up-to-date experience, must continue to walk in the light of God, or else forfeit our relation with God and backslide from all saving and sanctifying grace.

Q. In the light of all that has been said above, please explain what you meant when you said that a person who is on this earth when Jesus comes and is regenerated will take part in the Rapture. Did you mean that the regenerated person without entire sanctification would get into heaven, or even be in the Rapture?

A. No! The Bible definitely declares that the living who are taken up in the Rapture will be changed. This change will be the same as the

dead will undergo who are included in the first resurrection. All who have died either in a saved or in an entirely sanctified state will be resurrected at the coming of Jesus to participate in the Rapture. The Bible nowhere hints that there will be three resurrections: the resurrection of the entirely sanctified first, the resurrection of these who died in only a saved state second, and the resurrection of the wicked third. There are only two resurrections—the resurrection of the saved and sanctified, the righteous dead, is the first resurrection; and the resurrection of the wicked dead is the second. In the first resurrection the dead who are wholly sanctified will be changed—given a resurrection body, and the dead who died in only a saved state (if they were not sanctified wholly in the dying hour) will be changed not only in the fact of a resurrection body but also in that they will be cleansed from all sin, or entirely sanctified. Thus all of the righteous dead will be holy as they meet Christ in the Rapture. Now, those who are Christians and are still living will not be left behind. The righteous living—both the saved and the entirely sanctified—will be changed, even as the righteous dead are, and will meet Christ in the Rapture in just the condition that the righteous dead will meet Him—all with new bodies and with hearts which are free from sin. The living saved will be cleansed as they go up to meet Christ in the Rapture as well as be given their resurrection bodies, while those who have already been entirely sanctified on this earth will only be given their new bodies. Please remember, however, that this does not mean that all who claim to be saved will go up to meet Christ in the Rapture. Only those who are really saved will have this glorious experience, and only those can keep saved who continue to walk in the light of God. This means very definitely that a saved person cannot keep saved who deliberately rejects the light of God on holiness.

(Continued in next issue)

The Young People's Society

L. J. Du Bois, Secretary

Invisible Fences!

All of our fences are not made of wire, of wood, or of stone. In the moral and spiritual realm they are invisible, set up by personal convictions and life's purposes bounded by the moral law of God. Some people drift morally and spiritually because these fences are not discernible with the physical eye and because some kind of jarring force does not stop them when they get out of bounds. But spiritual victory is possible only as one is able to set up his fences properly and stop within them without some physical or concrete law to halt him.

A few days ago I was working in the yard of my home. "Helping" me was my two-year-old boy. In days past when he has been outside he has not known the boundary of his own yard. He would wander to the neighbors or down the sidewalk or into the street without any sense that he should not do so. Hence, the job of caring for him was a tedious one. It meant running after him constantly, scolding him for his errancy, and keeping him continually in view. But I felt that the time had come to teach him where the boundaries of his own yard were, so he would know where he was free to go and where he must not go. Our back yard is surrounded by picket and wire fences; the front yard has none. With some coaching and with a few persuasions he began to see that the driveway on one side, the sidewalk in front, and the row of trees on the other side constituted a boundary past which he must not go. Sometimes when he saw a dog he wanted to play with or when some boys came by with their ball equipment and bicycles, he would forget and step beyond his invisible fence, and yet a word would bring him back to his line. In time this moral barrier, erected through training and with purpose, became as real as the picket fence in the back yard.

It is time many of us as young people erected our invisible fences. Each one must have that from within him which halts him from doing the wrong. He must have a "policeman within his own heart" which puts up his hand to stop him. While it is true that there are some high barriers within society and within the church which prevent us from some of the gross sins, yet on many of the paths of life the moral boundaries are in-

visible. A conviction of right can be stronger than a concrete wall. Let us build strong, invisible fences.

Prayer Tower Intercessors

June 3-9 Children's Day

Each year a special time is set aside by most churches to observe Children's Day. The emphasis is missionary. Let us pray that the new

generation of youth will find the true missionary vision which has characterized our church. Let us pray for the offering that is given, which is beamed to taking the gospel to boys and girls of other lands.

June 10-16 Summer Camps

Nearly all of our districts plan some sort of summer camp program for youth. There will be some 10,000 young people in youth camps and 3,000 in boys' and girls' camps. Let us pray for the camps on our own district and those throughout the church, that they will be times of real salvation, making an eternal impact upon these young lives.

NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

headquarters in Burbank, California. Their wing is being transferred to Moody Air Force Base, Valdosta, Georgia. He would be happy to contact personally any Nazarene men assigned to that base if their names are sent to him.

Rev. Roy Carnahan, graduating from the Nazarene Theological Seminary in May of this year, has accepted a call to pastor the church in Potsdam, New York.

Rev. Robert B. Fowler has resigned as pastor of the Beechview Church in Pittsburgh to go as a district home mission worker to Brookville, Pennsylvania.

Rev. Ira Paul Dumas, of the Moreland Church of the Nazarene, Portland, Oregon, has accepted a call to the Chula Vista church in southern California.

Rev. Jack Durham has resigned as pastor of First Church, Clovis, New Mexico, to accept the call to First Church in Houston, Texas.

Evangelist G. Franklin Allee is leaving the field, as of June 15, to accept the call to the pastorate of the church in Bremerton, Washington.

Pastor W. L. Hubbard sends word that "all attendance records were broken at Temple, Texas, with 450 in Sunday school on Mother's Day; no special workers, but wonderful spirit and co-operation."

Rev. Marion Jones has resigned as pastor at Chanute, Kansas, to accept the call to the church at Lamar, Missouri.

Pastor V. J. Shetler reports from Brunswick, Georgia: "Coming to this church last August, we found a wonderful group of people. They remodeled and furnished the parsonage throughout just before we arrived, and we greatly appreciated this. Our first revival, with Rev. John Taylor of Fitzgerald, resulted in wonderful crowds, and many souls finding Christ. Brother Taylor laid a good foundation for this church when he organized it a number of years ago. He was followed by Rev. James Hamilton, whom God blessed and gave good success in the work. Progress is being made in every department. Our recent revival with Evangelists Jack and Ruby Carter was a real boost; seekers almost every night, and a number joining the church. On the closing Sunday we had 239 in Sunday school. We have a fine, loyal, and faithful people. District Superintendent Mack Anderson has been with us in a number of services, and we greatly appreciate his leadership on the district. If you have friends here, or moving here, be sure to let us know."

Evangelists Lloyd and Gertrude Ward report: "We have again been privileged to work with our Richfield, Michigan, Nazarenes. From the first service, God came upon the scene in answer to prayer, and a mighty spirit of revival prevailed. There was not a barren altar service, and many of the 169 seekers never had been converted before. The attendance reached an all-time high, with an average of over two hundred in the night services. God is using Pastor C. L. Elston in a wonderful way. Since he came the Sunday school has had a good increase until now it is acclaimed Michigan's largest rural Sunday school. Easter Sunday they were second on the district, with 602 present; their regular attendance varies from three to four hundred."

First Church, San Benito, Texas

Dr. Samuel Young preached the dedicatory sermon to a capacity congregation, and dedicated the beautiful building pictured here, free of all debt, on February 18. He was assisted by Rev. Hadley A. Hall, our district superintendent. The building was constructed during the pastorate of Rev. Ivy Bohannon, and final payment was made of the indebtedness last August. These are good days in this church. The people are working and praying, and progress is being made in the kingdom of God. The church recently purchased a parsonage adjacent to the property already owned by the church.—L. Lee Gaines, Pastor.



Lake Charles, Louisiana—In March the Moss Bluff Church had a very successful revival with Evangelist L. H. Newcomb. The presence of the Lord was manifest in the services and, in answer to the prayers of God's people, we had one of the best revivals in the history of this church. Brother Newcomb was God's man for us at this time. There were a good number of seekers at the altar, and four new members added to the church.—R. L. Daily, Pastor.

Higgins, Texas—We thank God for the blessings and progress made in our church during this assembly year. Recently we closed a good revival with Don Owens and Lee Steele, students of Bethany-Peniel College, as the workers. Eighteen prayed through at the altar. On Saturday night and Sunday morning there was no preaching; the glory of God came upon the people, and the altar was lined with hungry hearts. Several were sanctified, giving a definite testimony to the experience. We feel that the special emphasis of the teaching of holiness in the present series of Sunday-school lessons has made a great contribution in bringing about this spiritual awakening in our church. We thank God for the privilege of pastoring a group of people such as we have here, and we are enjoying our work.—D. D. Wilson, Pastor.

Evangelists Dorrance and Esther Nichols report: "In April we had an excellent revival in our First Church, Ottawa, Ontario; and at this writing we are in the midst of a revival in our First Church in Montreal, Quebec. God is blessing in a wonderful way. We have three open dates in 1951—August 22 to September 2; September 19 through 30; and October 31 through November 11—which we'd like to slate in Ohio, Indiana, or Illinois. We have our own house-trailer, and furnish a complete program of preaching, mu-

sic, and singing. We also have some open time in the first three months of '52 which we'd like to slate anywhere in the South. Write us, 849 Poplar Street, Bloomsburg 1, Pennsylvania."

Eureka, Kansas—In April our church had a good revival with Evangelist Thomas Hayes, and his son-in-law and daughter, Rev. and Mrs. Charles Little, in charge of the music and singing. Under the Spirit-filled ministry of these workers, a goodly number of seekers found definite victory at the altar. The saints were edified, backsliders were reclaimed, and believers were sanctified. Three new members were added to the church. Evangelist Hayes presented the need of a new set of tires for the pastor's car, and in a few minutes the people gave the money with which to buy them.—W. B. McCollom, Pastor.

Pastor J. B. Rice of Olive Hill, Kentucky, reports: "Organized a new Sunday school at Cedar Point, seven miles east of Olive Hill, with thirty-three present at the first session. Am using Nazarene literature, and the prospects are good for the Sunday school. One of the members of the Olive Hill church has been elected as the Sunday-school superintendent."

Detroit, Michigan—The Jubilee Church of the Nazarene witnessed an old-fashioned revival, closing on April 1. The Lacy Trio provided the music, with the pastor, Rev. Warren A. Rogers, as the speaker. The building was filled to capacity during the entire week's meeting, and a large number prayed through at the altar; six have been added to the church membership. God provided the finances of the workers in a peculiar way for the meeting, by leading the world-famous Lacy Trio to give their services for the mission church, which they did. Too much cannot be said about these soldiers of the Cross for this very

helpful service to our church. This church was organized in June of 1950 by District Superintendent W. M. McGuire, with ten charter members; this is now increased to seventeen. The Sunday school is going well with about thirty enrolled. God is helping us to lay a solid foundation. The interest of our district superintendent, and also of the entire district, is much appreciated. Our minister, Rev. W. A. Rogers (formerly of the Victory Singers), is doing a splendid organization job with this small group and with the limited facilities we have at the present time.—N. Hamlar, Reporter.

Mt. Carmel, Illinois—For our Easter revival we secured the services of Pastor Winegarden of Mt. Erie. He is an excellent preaching evangelist, also sings and plays equally well—a complete evangelistic party in himself. Several souls found victory, and on the closing Sunday the altar was filled with seekers at both the morning and evening services. It was a good meeting.—G. A. Smith, Pastor.

Rev. Harry McElrath writes: "After three very fruitful years as pastor at Casa Grande, Arizona, we resigned the work on April 1 to enter the evangelistic field. We saw the church grow from a shabby basement to a beautiful new church and parsonage, all free of debt; pastor's salary increased from \$25 to \$50 per week, and also received about forty-seven members into the church. During this past year we had the best revival in the church's history with Evangelist Ellis Lewis; he brought great heart-searching messages. The McVeys did good work with the singing. I am making up my slate and have open time for the summer and fall; will go anywhere for freewill offering and entertainment. I would like to plan some meetings through June, July, and August with my son, Stanley, helping me; he plays the piano, sings solos, and is a very good worker with young people. Write us, P.O. Box 1751, Casa Grande, Arizona."

Norman, Oklahoma—When we came to the Bennett Church we found a very small group of discouraged folk, with a nice building and a very small house across the section line (this is sixteen miles from Norman). Since then we have moved the house over onto our property (a two-acre tract), near the church, and made a number of improvements. We were getting ready to dedicate the church when my wife had a severe heart at-

tack and we had to make a trip to south Texas for her health. We were able to have the dedication service on April 29, with District Superintendent Glen Jones bringing two great messages. We all love and appreciate Brother Jones. He raised an offering of nearly seventy dollars, which almost pays the balance of the debt on the parsonage. Pray for us and the work here.—Robert Bishop, Pastor.

Louisville, Georgia—In April we had a revival in our new church with Rev. C. E. Toney as the evangelist. This was his third meeting with us in sixteen months, and the best yet. The altar was filled almost every night, and the meeting closed out with blessed victory. Seven new members, all adults, were added to the church.—C. B. Smith, Pastor.

Evangelist M. V. Bass writes: "Because of a church not being able to get a tent, I have an open date, July 31 to August 12. I'd be glad to slate this anywhere the Lord and the people may be able to use me. Write me at my home address, 18616 Riverview, Detroit 19, Michigan."

Sunday-School Attendance Report

Districts by Groups	1950	April, 1951	
PURPLE STAR DISTRICTS (10,000-15,000)			
Northern California	12,119	13,297	110
Western Ohio	11,053	12,149	110
Central Ohio	10,114	11,059	109
BLUE STAR DISTRICTS (7,500-10,000)			
West Virginia	8,046	8,973	112
Washington-Philadelphia	8,064	8,890	110
Southern California	7,692	8,388	109
Indianapolis	7,555	8,195	108
Los Angeles	7,140	7,994	112
Eastern Michigan	7,443	7,911	106
Eastern Oklahoma	7,323	7,549	103
GREEN STAR DISTRICTS (5,000-7,500)			
Arkansas	7,243	7,349	101
Kansas	6,510	7,339	113
Iowa*	5,341	6,834	128
Alabama	5,908	6,672	113
Northwest Oklahoma*	4,983	6,018	121
Southwest Oklahoma	5,375	5,928	110
East Tennessee*	4,954	5,747	116
Northwest*	4,796	5,707	119
Colorado	5,608	5,572	99
Chicago Central	4,507	5,010	111
RED STAR DISTRICTS (2,500-5,000)			
Dallas	4,462	4,647	104
Louisiana*	3,846	4,465	116
Georgia	4,251	4,364	103
Canada West	3,671	4,154	113
San Antonio	3,340	3,509	105
Albany*	2,661	3,202	120
Nebraska	2,527	2,709	107
New Mexico*	2,336	2,695	115
Virginia*	2,164	2,538	117
WHITE STAR DISTRICTS (Under 2,500)			
Rocky Mountain	2,165	2,405	111
Mississippi	2,353	2,367	101
Minnesota*	1,835	2,109	115
New York	1,566	1,780	114
North Dakota	1,363	1,501	110
Maritime*	661	814	123
Nevada-Utah*	617	759	123
South Dakota	743	749	101

Reports for April were not received from the following districts:

Abilene, Akron, Arizona, Florida, Houston, Idaho-Oregon, Illinois, Kansas City, Kentucky, Michigan, Missouri, New England, North Carolina, North-eastern Indiana, Northwestern Illinois, Northwest Indiana, Ontario, Oregon Pacific, Pittsburgh, South Carolina, Southwest Indiana, Tennessee, Washington Pacific, Wisconsin.

Estimated total average attendance for April for all districts: 330,095

Gain19,013 or 6 per cent

*One of eleven highest in percentage gain in April.

ERWIN G. BENSON, *Field Secretary*
Department of Church Schools

ANNOUNCEMENTS

RECOMMENDATION—Rev. J. T. Myers, who has been active in the Church of the Nazarene for the past twenty-one years and has served some of our leading churches in the Midwest (Decatur First, Chicago Austin, Danville First in Illinois, and Muncie Southside, Indiana), is entering the evangelistic field. God has given him a fruitful ministry in soul saving and radio broadcasting. He will serve our churches well in soul winning and revival work. He is a strong evangelistic preacher of the gospel. Write him, Box 343, Muncie, Indiana.—Paul Urdike, Superintendent of Northeastern Indiana District.

BORN—to Rev. and Mrs. Wesley Harmon of Buffalo, Kansas, a daughter, Deborah Kay, on May 13.

—to Professor Ray Moore and wife, music director of Kansas City First Church (Missouri), a son, Phillip Arnold, on May 9.

—to Rev. Paul H. Garrett and wife of Dallas, Texas (district superintendent), a daughter, Myrta Paulyn, on May 6.

—to Mr. and Mrs. Irwin Harris of the Nazarene Theological Seminary, Kansas City, Missouri, a son, Paul Douglas, on May 4.

—to Mr. and Mrs. Fred W. Wardrobe of Merced, California, a daughter, Janet Clara, on April 24.

SPECIAL PRAYER IS REQUESTED by a lady in Maine that God will continue to give her strength for daily tasks and that she may find greater joy in the Lord, that her father and sister-in-law may find Christ and salvation, also that she may be able to give a better witness for Christ at all times;

by a friend in Indiana for the salvation of a young man who has drifted away from the church and is going the way of the world, and she feels she is in some sense to blame for his condition—that God may undertake in a special way in the whole situation;

by a mother in West Virginia for her young daughter, who has a serious physical affliction and is most unhappy about it, that God may heal her; also for a brother who is very ill with a collapsed lung;

by a lady in Illinois for a talented young girl, that she may not make the wrong choice in marriage, but that she may be willing to further her education and use her talents for the Lord.

WEDDING BELLS—Miss Jean Spruill of Nashville, Tenn., and Mr. Robert Milburn of Kansas City, Mo., were united in marriage on May 5, at First Church of the Nazarene, Kansas City, with Rev. Robert H. Gray, brother-in-law of the bride, officiating.

The Sunday-School Lesson

(Continued from page 11)

person the Holy Spirit controls the conduct, now He controls the attitudes and motives. It is so much more intimate and entire that *in* is a very appropriate word to use.

We never have to underestimate the regenerating work of God to build a solid and adequate case for the second work of entire sanctification.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

Assembly Schedule

Eastern Michigan	June 13 to 15
New England	June 20 to 22
West Virginia	July 5 to 7
Alabama	July 11 to 13
Central Ohio	July 18 to 20
Illinois	August 1 to 3
Missouri	August 8 to 10
Northwest Indiana	August 15 to 17
Western Ohio	August 22 to 24
Chicago Central	August 29 to 30
East Tennessee	September 5 and 6
Tennessee	September 12 to 14
Eastern Oklahoma	September 19 to 21

G. B. Williamson:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

Assembly Schedule

Rocky Mountain	June 20 to 22
North Dakota	June 27 and 28
Canada West	July 4 to 6
Northwestern Indiana	July 11 to 13
Nebraska	July 18 to 20
Kansas	August 1 to 3
Iowa	August 8 to 10
Northwest Oklahoma	August 15 to 17
San Antonio	August 22 to 24
Kansas City	September 5 to 7
Abilene	September 12 to 14
Arkansas	September 19 to 21

Samuel Young:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

Assembly Schedule

Arizona	June 7 and 8
New Mexico	June 13 and 14
South Dakota	June 20 and 21
Minnesota	June 27 and 28
Colorado	July 4 to 6
Michigan	July 11 to 13
Pittsburgh	July 18 to 20
Kentucky	August 8 and 9
Northwestern Illinois	August 15 and 16
Southwest Indiana	August 22 to 24
Indianapolis	August 29 to 31
Louisiana	September 5 to 7
Southwest Oklahoma	September 19 to 21

D. I. Vanderpool:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

Assembly Schedule

Southern California	June 6 to 8
Nevada-Utah	June 27 and 28
New York	July 4 to 6
Maritime	July 11 and 12
Albany	July 18 to 20
Washington-Philadelphia	August 1 to 3
Virginia	August 8 and 9
Wisconsin	August 16 and 17
Dallas	August 22 to 24
Houston	August 29 to 31
North Carolina	September 26 and 27
South Carolina	October 3 and 4
Georgia	October 10 and 11
Mississippi	October 17 and 18

District Assembly Information

NORTH AMERICAN INDIAN—Assembly, June 5 to 7, at the C. Warren Jones Indian Bible Training School, Lindriith, New Mexico. Dr. Remiss Rehfeldt will be presiding.

SOUTHERN CALIFORNIA—Assembly, June 6 to 8, at San Diego First Church, 936-14th Street, San Diego, California. Entertaining pastor: Rev. Joseph F. Morgan, 3605 Texas Street, San Diego 4. Dr. D. I. Vanderpool presiding.

ARIZONA—Assembly, June 7 and 8, at Phoenix First Church, 441 W. Monroe Street. Entertaining pastor: Rev. Andrew Young, 441 W. Monroe Street, Phoenix. Dr. Samuel Young presiding.

NEW MEXICO—Assembly, June 13 and 14, at campground near Capitan (12 miles southwest of Capitan on State Hi-way 37). Pastor: Rev. T. A. McClain. Dr. Samuel Young presiding.

EASTERN MICHIGAN—Assembly, June 13 to 15, at Pontiac First Church, 60 State Ave., Pontiac. Pastor: Rev. R. C. Johnson, 46 Norton St., Pontiac. Dr. Hardy C. Powers presiding.

NEW ENGLAND—Assembly, June 19 to 22, at Eastern Nazarene College Church, 37 E. Elm Avenue, Wollaston, Mass. Entertaining pastor: Dr. J. Glenn Gould, 29 Dunbarton Road, Wollaston 70, Mass. Dr. Hardy C. Powers presiding.

SOUTH DAKOTA—Assembly, June 20 and 21, at Mitchell Church, corner Ninth and Lawlor, Mitchell, South Dakota. Entertaining pastor: Rev. Edgar A. Kincaid, 114 East Ninth, Mitchell. Dr. Samuel Young presiding.

ROCKY MOUNTAIN—Assembly, June 20 to 22, at Billings First Church, Third Avenue North at 33rd Street, Billings, Montana. Entertaining pastor: Rev. Murray J. Pallett, 444 Yellowstone Avenue, Billings. Dr. G. B. Williamson presiding.

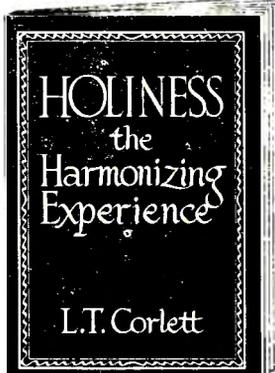
MINNESOTA—Assembly, June 27 and 28, at First of the N., 12th Street and 7th Avenue, Minneapolis, Minn. Entertaining pastor, Rev. Wm. F. Clay, 5005 Columbus Avenue. Dr. Samuel Young presiding.

NEVADA-UTAH—Assembly, June 27 and 28, at Lee's Canyon, Clark County Recreational Park, Las Vegas, Nevada. Entertaining pastor, Rev. Robert Lundgren, P.O. Box 1192, Las Vegas. Dr. D. I. Vanderpool presiding.

NORTH DAKOTA—Assembly, June 27 and 28, at Nazarene Campgrounds, Sawyer, North Dakota. Entertaining pastor, Rev. Michael Varro, Box 202, Sawyer. Dr. G. B. Williamson presiding.

EVANGELISTS' SLATES

- Ahlemas, Miss Dorothy. Evangelist, P.O. Box 527, Kansas City 10, Mo.
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- Akers, Ira R. and Mary B. 2120 Brookline Ave., Dayton 10, Ohio.
- Amos, C. A. East 4th St., Brookville, Ind.
Montezuma, Ind. June 4 to 17
Worthington, Ind. June 18 to July 1
- Anderson, Gilbert and Sylvia. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
Ontario, Oregon (Friends) June 4 to 17
Antigo, Wis. June 21 to July 1
- Armstrong, Alfred H. M.C. 52, Warren, Ohio.
Corydon, Pa. May 22 to June 3
Uniontown, Pa. June 12 to 24
- Asbury, Emory G., Jr. Singer, 115 New Bridge St., Bamberg, S.C.
- Ashcraft, Jim. % General Delivery, Lorena, Texas.
Atkins, Arthur H. Evangelist, 1318 West 32nd St., Long Beach, Calif.
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Valentine, Neb. June 12 to 24
- Ball, Lenore. P.O. Box 527, Kansas City 10, Mo.
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Iola, Kans. (V.B.S.) June 18 to July 1



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Boone, Ray. 501 W. Alabama, Anadarko, Okla.

Bouse, Fred. Pennville, Ind.

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Bowman, Don and Frances. Song Evangelists and Musicians, 815 Suire Ave., Cincinnati 5, Ohio.

Bowman, Russell. 2400 North 4th St., Columbus 2, Ohio.

Brannon, George. 1119 East 37th Place, Tulsa, Okla. Chicago, Ill. May 22 to June 3 Indianapolis, Ind. June 5 to 17

Brinegar, Mildred Brown. Preacher, 114 Magnolia St., Bluefield, W.Va.

Brockmueller, C. W. and Esther. Evangelist and Singer, P.O. Box 527, Kansas City 10, Mo.

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Brown, Marie. 644 E. Woodruff Ave., North Little Rock, Ark.

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Buchanan, Sam R. P.O. Box 943, Tyler, Texas.

Bugh, F. H. 735 Cavalier St., San Antonio, Texas.

Bulla, Daniel H. Box 172, Pataskala, Ohio.

Burgess Gospel Messengers, J. W. Preacher and Singers, 609 E. Main St., Flat River, Mo. Morehouse, Mo. May 22 to June 3 Moberly, Mo. June 5 to 17

Burner, Eddie and Ann. 2801 Carter Ave., Ashland, Ky. Shenandoah, Iowa May 22 to June 3 Sandusky, Ohio June 5 to 17

Burnett, W. Evans. P.O. Box 647, Van Horn, Texas.

Burson, H. D. 610 Hyde Park Ave., Houston 6, Texas. Marlow, Okla. May 23 to June 3 Cardington, Ohio June 20 to July 1

Burton, C. C. P.O. Box 145, Somerset, Ky. Idabel, Okla. June 4 to 17 Cleveland, Ind. (camp) July 27 to Aug. 5

Byers, C. F., and Wife. Evangelist and Singers, Wood River, Neb.

Carby, Fred T. 1501 W. Third St., Owensboro, Ky. Carey, A. B. 76 Prospect St., Beacon, N.Y. Butler, Pa. (camp) June 28 to July 8 Cohees, N.Y. (camp) July 15 to 29

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Carlsen, Harry, and Wife. Evangelist and Singers, Hanover, Pa. Carmickle, James and Juanita. Song Evangelists and Children's Workers, 818 Greer Ave., Covington, Ky. Carr, D. H. P.O. Box 146, Lady Lake, Fla. Carroll, Bob. 226 S. Carolina, Mangum, Okla. Sallisaw, Okla. May 30 to June 10 Poteau, Okla. June 12 to 24

Carter, Jack and Ruby. Preacher and Singer, 609 N. Mueller, Bethany, Okla. Cottonwood, Minn. May 30 to June 10 Hurdland, Mo. June 13 to 24

Cassidy, F. P. 814 Idlewild Ct., Lexington, Ky. Chambers, Leon and Mildred. Preacher and Singers, Box 386, Fairfax, Ala. Centerville, Mo. June 13 to 24 Rock Mills, Ala. July 2 to 8

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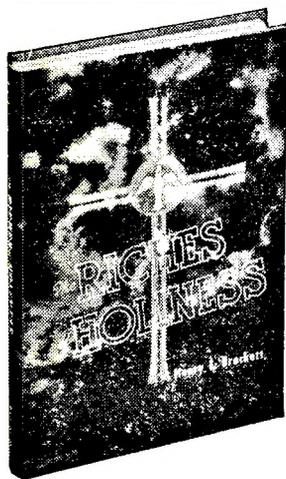
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Darity, Joe T. 18 E. Pacement Ave., Columbus, Ohio. Darnell, H. E. Box 929, Vivian, La. Evansville (N. Side), Ind. June 20 to July 1 Bernie, Mo. July 3 to 15

Darnell, Leo, and Wife. Evangelist and Singers, P.O. Box 113, Harrisburg, Ill. Kampsville, Ill. May 23 to June 3 Piedmont, Mo. June 6 to 17

Davidson, J. E., and Wife. Evangelist and Singers, 220 S. Metcalf St., Lima, Ohio. Davidson, Otto, and Wife. Evangelist and Singers, 224 E. Ames St., Mt. Vernon, Ohio. Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo. Fowler, Colo. June 1 to 10

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 Duff, Loren V. Song Evangelist, 329 N. Belleview Place, Indianapolis 22, Ind.
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 Elkins, W. T. (Bill). Wurtland, Ky.
 Ellwanger, C. William and Twylah. Evangelist and Musicians, P.O. Box 527, Kansas City 10, Mo.
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 Emrick, Ross and Dorothy. 600 Trumbull St., Bay City, Mich.
 Niles, Ohio May 23 to June 3
 Pittsburgh, Pa. June 6 to 17
 Erdmann, H. A. 530 Idaho St., Gooding, Idaho.
 Erp, J. R. 932 N. Third, Springfield, Ill.
 Ervin, Betty. Song Evangelist, Route 3, Weiser, Idaho.
 Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
 Bennettsville, S.C. June 6 to 17
 Ewy, Philip S. 39 Arizona Ave., Tacoma, Wash.
 Vallejo, Calif. May 23 to June 3
 Fagan, Harry and Cleona. Singers and Musicians, Shelby, Ohio.
 Kebo and Siloam, Ky. to June 3
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 Brantford, Ontario May 21 to June 3
 Farnsey, Floyd. Star Route, New Albany, Ind.
 Farris, A. A. P.O. Box 217, Science Hill, Ky.
 Cincinnati (Brighton), O. May 22 to June 3
 Delmer, Ky. June 5 to 24
 Faver, J. R., and Wife. Preacher and Children's Workers, 517 12th St., Henderson, Ky.
 Salem, Ind. June 3 to 10
 Janesville, Wis. June 11 to 24
 Feazell, M. F. 307 30th St. West; Charleston, W. Va.
 Fee, A. W. 798 Pentiction Ave., Pentiction, B.C.
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 Ferguson, Edw. R. and Alma. Preacher and Singers, P.O. Box 542, Port Huron, Mich.
 Conway, Ark. June 5 to 17
 Wilmington, N.Y. June 26 to July 8
 Fetters, Fred W. P.O. Box 527, Kansas City 10, Mo.
 Grants Pass, Oregon July 4 to 15
 Files, Gloria; and Hoffman, Marion. Song Evangelists, Wiley Ford, W. Va.
 Hollywood, Md. June 6 to 17
 Clarksburg, W. Va. June 20 to July 8
 Finger, Maurice and Naomi. Preacher and Singer, 529 East 4th St., Northampton, Pa.
 Fisher, C. Wm. P.O. Box 527, Kansas City 10, Mo.
 Greenville, Texas May 23 to June 3
 Bartlesville, Okla. June 4 to 10
 Fitch, George L. 710 Lincoln St., South Cle Elum, Wash.
 Denver (Highland), Colo. May 30 to June 10
 Fitch, James S. 2600 Losantville Rd., Cincinnati 13, Ohio.
 Fleming, Bona. 341 West 9th Ave., Columbus 1, Ohio.
 South Haven, Mich. May 23 to June 3
 K.C. Dist. Camp June 11 to 17

Ford, James and Ruth. Preachers and Singers, Route 5, New Castle, Ind.
 Savannah, Ga. May 29 to June 10
 Mendota, Ill. June 18 to July 1
 Fowler, Ira and Naomi. Preacher and Singers, Hollywood, Maryland.
 New Caledonia, Ohio May 23 to June 3
 Norris, S.D. June 6 to 17

Fralely, Hazel M. 458 Moore Ave., New Castle, Pa. Shadyside, Ohio June 4 to 17
 Franklin, Cletus. % General Delivery, Odon, Ind.
 Free, O. S. Box 931, Little Rock, Ark.
 Magnolia, Miss. May 30 to June 10
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Jesus is tempted

he said, If thou be the Son of God, command that these stones be made bread.
 4 But he answered and said, It is written, 'Man shall not live by bread alone', but by every word that proceedeth out of the mouth of God.

ST. MATTHEW 4, 5
 preaching "the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."
 24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which

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THE ACTS 10

Galilee and Sā-mār'i-ā, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.
 32 ¶ And it came to pass, as Peter passed throughout all

John 11. 45
 out all Joppa; and many believed in the Lord.
 43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAPTER 10

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 Gordon, Maurice F. 2417 "C" St., Selma, Calif.
 Gould, Arthur W. P.O. Box 527, Kansas City 10, Mo.
 Aurora, Ill. May 30 to June 10
 Lake Placid, N.Y. June 13 to 24
 Granger, Marjorie. Song Evangelist, 4245A McRae Ave., St. Louis 10, Mo.
 Gray, Paul. P.O. Box 527, Kansas City 10, Mo.
 Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
 Moberly, Mo. June 5 to 17
 N.D. Dist. Camp June 28 to July 8
 Gregory, H. A. 3323 Hedgerow Drive, Dallas 19, Texas.
 Gregory, Paul W. Song Evangelist, 11748 Wyoming, Detroit 4, Mich.
 Gretzinger Evangelistic Party. 1319 Mar Vista, Pasadena, Calif.
 Burbank, Calif. June 6 to 17
 Redlands, Calif. June 20 to July 1
 Griffith, Glenn. 1304 Schley, Nampa, Idaho.
 Griffith, R. E. and Dorothy. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.
 New Zealand May-June
 Groves Sisters. Singers and Chalk Artist, Bruceton Mills, W.Va.
 Grubbs, R. D. Route 2, Box 220, Covington, Ky.
 Gruver, Eva. Evangelist, P.O. Box 1212, Hutchinson, Kansas.
 Gullett, Langley E. 2104 Broadway, Catlettsburg, Ky.
 Guy, John D., and Wife. Evangelist and Singers, Delray, Ohio.
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
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 Hacker, Aiton E. 329 E. Pomona St., Santa Ana, Calif.
 Haden, Charles E. 905 Triplett St., Owensboro, Ky.
 Flora, Ill. May 30 to June 17
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 Hale, James A. and Faye. Preacher and Singers, Box 357, West Tulsa 7, Okla.
 Hall, David, Wife, and four-year-old Son. Preacher and Chalk-Artist, 509 N. Maple, McPherson, Kansas.
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 Hamilton, Mark. 2220 Harrod St., Ashland, Ky.
 Greencastle, Ind. June 5 to 17
 Kings Mountain, Ky. June 19 to July 1
 Hamric, Lee L. 766 Sycamore St., Abilene, Texas.
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 Hankins, A. K., and Wife. Preacher and Singers, 208½ S.E. 4th St., Evansville, Ind.
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 Linton, Ind. June 14 to 17
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 Harding, Whitcomb and Maridel. Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
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 Alhambra (First), Calif. June 5 to 17
 Harrington, W. N. Rt. 3, Box 280-B, Gainesville, Fla.
 Harris, R. S. 432½ Frederick St., Huntington, Ind.
 Harrold, John W. Box 309, Red Key, Ind.
 Mattoon, Wis. May 29 to June 10
 Rutland, Ohio June 19 to July 1
 Hart, Charles W. Song Evangelist, Route 3, Greenfield, Ind.
 Hart, H. J. Route 1, Nampa, Idaho.
 Haveney, J. D. Box 401, Bourbonnais, Ill.
 Mexico, Mo. June 6 to 17
 Open date June 20 to July 1
 Hayes, Thomas. P.O. Box 527, Kansas City 10, Mo.
 Pierre, S. D. July 3 to 15
 Haynes, O. F. 1638 Seventh Ave., Charleston 2, W.Va.
 Heasley, Jimmy and Fern. Preachers and Singers, 214 N. Redmond St., Bethany, Okla.
 Henbest, C. L. Box 345, Rogers, Ark.
 Hiwassee, Ark. May 31 to June 10
 Barnsdall, Okla. June 17 to 24
 Henck, Nelson H. 120 Audrey Ave., Brooklyn 25, Md.
 Henson, J. C. Bethany, Okla.
 Heslop, Mrs. Norah. 1260 N. Bellevue Place, Indianapolis 22, Ind.
 Plainfield, Ind. May 27 to June 3
 Connersville, Ind. June 4 to 24
 Hiatt, D. L. 323 Clinton Ave., Farmer City, Ill.
 Hicks, Fred. 233 N. Walcott St., Indianapolis, Ind.
 Acton, Ind. May 29 to June 10
 Greensburg, Ind. June 12 to 24
 Higgins, C. A. 1083 North 9th St., Las Cruces, N.M.
 Higgs, Mrs. Margaret Kapigian. Song Evangelist, 1249 Cordova St., Glendale 7, Calif.
 Hollingsworth, Ted, and Wife. Preacher and Singer, 102 West 30th, Austin, Texas.
 Racine (First), Wis. May 30 to June 10
 Viroqua, Wis. June 13 to 24
 Holso Evangelistic Party. Preacher and Singers, 5332 Summer Ave., Ashtabula, Ohio.
 Maysville, Ky. May 29 to June 10
 Venedocia, Ohio (camp) June 13 to 24
 Holt, A. D. 3906 Sauls Drive, Greensboro, N.C.
 Brightwood, Va. May 31 to June 10
 Hooker, H. H. Box 832, Jasper, Ala.
 Jasper (Snoddy Chapel), Ala., May 23 to June 3
 Waynesboro, Tenn. June 6 to 17
 Hoot, G. W. and Pearl Moser. Evangelist and Musicians, Olivet, Ill.
 Houts, Jack. 506 South 4th St., Chickasha, Okla.
 Howard, A. S. 1144 N.W. 41st St., Oklahoma City, Okla.
 Howland, Mary. Route 5, Coldwater, Mich.
 Huffman, H. B. Box 25, Onego, W.Va.
 Humble, Ralph and Lois. Song Evangelists, 2211 Indiana Ave., New Castle, Ind.
 Hungate, Robert and Delores. Singers and Children's Workers, Newburgh, Ind.
 Knoxville (Grace), Tenn. June 5 to 17
 Zanesville, O. (camp) June 19 to July 1
 Hurd, M. E., and Wife. Musicians and Singers, Box 1, Union Gap, Wash.
 Irby, Loran. P.O. Box 108, Kokomo, Ind.
 Plymouth, Ind. May 29 to June 10
 Rogers, Ark. (Meth.) June 17 to July 1
 Iseberg, Donald T. Artist-Evangelist, Box 388, New Cumberland, Pa.
 Jackson, R. V. Sparks Hill, Ill.
 Charlotte (N. Side), N.C. May 23 to June 3
 Lafayette, Ind. June 17 to July 8
 James, A. L., and Wife. Evangelists and Reader, 300 N. Seventh St., McAllen, Texas.
 Jarvis, Homer. Song Evangelist, 3 Oaks Side Ave., Mishawaka, Ind.
 Jerrett, Howard W. 2207 Pincrest Dr., Ferndale, Mich.
 Johansen, Kenneth. 1603 Fair Ave., Falls City, Neb.
 Johnson Sisters. Preacher and Singers, 1272 N. Allen Ave., Pasadena, Calif.
 Palestine, England, Denmark, Italy, Spain, and Greece to July 1
 Johnson, Andrew. Wilmore, Ky.
 Detroit, Mich. June 5 to 17
 Palmer, Mass. July 6 to 15
 Johnson, Paul and Ruth. Singers and Musicians, 3333 S. Third St., Springfield, Ill.
 Johnson, Spencer. P.O. Box 527, Kansas City 10, Mo.
 Natchitoches, La. May 30 to June 10
 Hillsboro, Texas June 17 to July 1
 Jones, A. K. 519 Commercial St., Danville, Ill.
 West Plains, Mo. June 1 to 10
 Jones, Lum. Ada, Oklahoma.
 Canton, Ohio May 23 to June 3
 Bessemer, Ala. June 5 to 17
 Jones, Willard F. Lexington Park, Maryland.
 Kauffman, Elmer H. 134 Grand View Ave., Wollaston 70, Mass.
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 Montpelier, Vermont July 24 to Aug. 5
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 Danville, Ill. June 12 to 24
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 East Gary, Ind. June 4 to 17
 Key, Donna E.; and Kelsea, Helen E. Preachers and Musicians, 1136 Wesley Ave., Pasadena 7, Calif.
 Killion, Robert L. and Madge. Singers and Musicians, Vicksburg, Mich.
 Detroit (city-wide), Mich. June 3 to 17
 Michigan Dist. Camp July 13 to 22
 Kimball, E. Everett and Irene. Evangelist and Singers, 1220 Waverly Ave., Grand Haven, Mich.
 Benton Harbor, Mich. May 29 to June 10
 Bedford (First), Ind. June 12 to 24
 Kime, Hazel F. Song Evangelist, 7123 E. Colfax Ave., Denver, Colo.
 Yampa, Colo. (V.B.S.) June 20 to July 1
 King, Paul and Lucille. Evangelist and Singer, 2004 Kearns Ave., Pittsburgh 5, Pa.
 Kruse, Carl H., and Wife. Evangelist and Singers, 503 N. Redmond, Bethany, Okla.
 Ft. Sumner, N.M. May 29 to June 10
 Konawa, Okla. June 17 to July 1
 Kuykendall, P.E. P.O. Box 978, Hendersonville, N.C.
 Lampkin, George T. 718 West 10th, Tulsa 14, Okla.
 Lanterman, R. S. 5063 43rd St., Red Deer, Alberta.
 Latham, Joy and Mary E. 18 Allen Ave., Wyoming, Cincinnati 15, Ohio.
 Lee, Mason. 217 Division St., Huntington 2, W.Va.
 Leetch, Don. 129 W. Francis Ave., La Habra, Calif.
 Butte, Montana May 16 to June 3
 Leik, Martin. 721 E. Foothill Blvd., Monrovia, Calif.
 Leverett Brothers. Preachers and Singers, 408 East 10th, Lamar, Mo.
 Open date June 6 to 17
 Milford, Ill. June 20 to July 1
 Lewis, E. E. 303 N. Main, Ironton, Mo.
 Lewis, Ellis. 208 N. Donald, Bethany, Okla.
 Poplar Bluff, Mo. June 5 to 17
 Chandler, Okla. June 20 to July 1
 Lewis, Howard and Irene. Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.
 San Francisco (First), Calif., May 23 to June 3
 Lewis, Roy R. Route 1, Albany, Ind.
 Rushville, Ind. May 22 to June 3
 Muncie (Five Pts.), Ind. June 12 to 24
 Lipker, Charles H. Route 2, Cardington, Ohio.
 Rowsburg, Ohio May 22 to June 3
 Lipps, Eli. 1023 Edison Ave., Hamilton, Ohio.
 Littrell, Dick and Doris. Evangelist and Musicians, P.O. Box 527, Kansas City 10, Mo.
 Arkansas City, Kans. May 30 to June 10
 Long, Paul W. Gen. Del., North Little Rock, Ark.
 Long, Robert and Helen. Evangelist and Singers, 514 W. Penn St., Butler, Pa.
 Gallatin, Tenn. May 23 to June 3
 Longnecker, J. L. 45 Main St., Valley Park, Mo.
 Dana, Ind. June 5 to 17
 Milltown, Ind. June 19 to July 1
 Lutz, L. K. Box 344, Olivet Nazarene College, Kankakee, Ill.
 Rockport, Ind. June 4 to 17
 Lykins, C. E. Goshen, Indiana.
 Huntington, Ind. June 3 to 10
 MacAllen, J. L. 378 Lafayette Rd., Medina, Ohio
 Hessville, Ind. June 5 to 17
 Mackey Evangelistic Party, D. D. Preacher and Musicians, P.O. Box 103, Bluffton, Ind.
 Montrose, Iowa May 29 to June 10
 Chillicothe, Ohio June 12 to 24
 Maddox, J. Stewart. 21 West 14th St., Danville, Ill.
 Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
 Martin, John C. Song Evangelist, Box 503, Bethany, Okla.
 Martin, Stephen. Box 359, Pierson, Iowa.
 Mason, W. T., and Wife. Evangelists, Advance, Mo.
 Mathews, L. B., and Wife. Evangelist and Singer, 2208 18th Ave. South; Nashville 4, Tenn.
 Mathews, Clifton T. 53 Nassau Ave., Freeport, N.Y.
 Maul, Alvin and Pauline. Preacher and Singer, P.O. Box 527, Kansas City 10, Mo.
 Lockhart, Texas May 30 to June 10
 Corpus Christi, Tex. (rest) June 11 to 19
 May, Buddie. 328 Greenup Ave., Ashland, Ky.
 McCart, R. H. and Edna. Preacher and Singer, 4100 Quitman St., Denver 12, Colo.
 McCoy, L. W. 1419 Tiffin Ave., Des Moines, Iowa.
 McKinley, Pauline. Song Evangelist, P.O. Box 158, Greenfield, Ind.
 McVay, Charles and Pauline. Song Evangelists, 343 West 41st St., Tucson, Ariz.
 Meadows, Naomi. Evangelist, 3119 Eden Ave., Cincinnati 19, Ohio.
 Mt. Carmel, Ill. June 5 to 17
 Dahlgren, Ill. June 19 to July 1
 Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 10, Mo.
 Beloit, Kansas May 22 to June 3
 Mt. Pleasant, Iowa June 5 to 24
 Messer, Haley. P. O. Box 527, Kansas City 10, Mo.
 Tulsa, Okla. (Central) June 6 to 17
 Grand Prairie, Texas July 3 to 15
 Michael, Elmer E. 1406 Sixth Ave., Jasper, Ala.
 Mickel, Ralph and Lillian. Evangelist and Singers, Alum Bank, Pa.
 Ono, Pa. May 30 to June 10
 Deepwater, N.J. June 12 to 24
 Milby, Thomas. Clarkson, Ky.
 Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio.
 Upper Sandusky, Ohio June 5 to 17
 Mason, Mich. June 18 to 24
 Miller, Basil W. 86 E. Loma Alta, Altadena, Calif.
 Tuttle, Okla. July 15 to 29
 Miller, James. Route 17, Box 609, Indianapolis 44, Ind.
 Shamrock, Texas May 29 to June 10
 Gordon, Neb. (camp) June 15 to 24

Miller, James F., and Wife. Preachers and Singers, 9736 Campus Ave., Jacksonville 8, Florida. Open dates for June.

Miller, Leila Dell. % Trevecca Nazarene College, Nashville 10, Tenn.
Richmond, Va. (First) June 6 to 17
Reserved June 20 to July 1

Miller, Nettie A. % Trevecca Nazarene College, Nashville 10, Tenn.
Visalia, Calif. June 4 to 10
Mobile (First), Ala. June 11 to 17

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
St. Edwards, Neb. May 29 to June 10
Open date June 12 to 24

Mitchell, Lloyd and Addie. Song Evangelists and Musicians, Valier, Pa.

Moore, J. E. 2673 Crest Ave., Dallas, Texas.

Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 10, Mo.
Tilden, Ill. June 5 to 10
Princeton, W.Va. June 12 to 24

Moore, S. T. Box 777, Lafayette, Ind.
Anna, Ill. June 12 to 24
Lansing, Mich. (Indian Camp), June 26 to July 8

Mosshian, C. Helen. P.O. Box 527, Kansas City 10, Mo.

Morgan, W. D. Leavenworth, Wash.

Mortensen, Robert E. 106 E. Pierson Ave., Somers Point, N.J.

Morton-Pollard Evangelistic Party. Preachers and Singers, % Rev. Harold Small, Stinesville, Ind.

Mounts, Dewey. Olivet Nazarene College, Box 275, Kankakee, Ill.

Mundell, Winfield A. 708 N. Mueller St., Bethany, Okla.

Murphy, Herschel and Velma. Preacher and Singers, 2221 20th St., Lubbock, Texas.
Coleman, Texas May 30 to June 10
New Mexico Assembly June 12 to 15

Musical Messengers (Don Ratliff and Wife; Paul Jester and Wife). 9107 Hibben Ave., Indianapolis, Ind.

Neely, B. F. 111 N. Beaver, Bethany, Okla.
Reserved May 21 to June 10
Henryetta, Okla. June 11 to 17

Neff, Nettie W. 100 Beulah Park Drive, Santa Cruz, Calif.

Nelson, Charles Ed. 208 North 6th, Rogers, Ark.
Comanche, Okla. June 3 to 10

Nelson, E. P. 317 N. Riley Ave., Indianapolis, Ind.

Newcomb, L. H. P.O. Box 946, Vlivian, La.
New Orleans (Central), La., May 30 to June 10
Liberty (Rheber Ch.), Ky. June 19 to July 1

Newcome, Chester A. 457 Garfield Ave., Newark, Ohio.

Newell, Neva. Song Evangelist, 1803 W. Second, Spokane, Wash.

Nichols, Dorrance and Esther. Evangelist and Musicians, Bloomsburg, Pa.
Beaver Falls, Pa. May 23 to June 3
Crown Point, Ind. June 6 to 17

Neggle, Ray O. Blind Evangelist, 345 Boyd St., Harrisburg, Pa.

Norton, Joe. Box 143, Hamlin, Texas.

Notthstine, S. Ellsworth. P.O. Box 527, Kansas City 10, Mo.

Oakley, Jesse and Mae. 1918 Hilton Ave., Ashland, Ky.

Ogden, Charles W. and Mary. Evangelist and Singer, 4105 Washington St., Lincoln, Neb.
Edmonton (Calder), Alta. June 5 to 17
High River, Alberta June 20 to July 1

Olin, Harry and Joan. Preacher and Singer, Coulterville, Ill.

Parker, J. H. 3102 Windsor Ave., Baltimore 16, Md.
Rochester, N.Y. June 1 to 10
Oakland, Md. June 13 to 24

Parry, Elwood M. Song Evangelist, R.D. 1, Bethlehem, Pa.

Patrone, D. E. P.O. Box 817, Alliance, Ohio.
Corry, Pa. May 22 to June 3

Patzsch, Eddie E. 1747 Clark Ave., Wellsville, Ohio.

Payne, L. M. Box 257, Bethany, Okla.

Pease, Denver. Evangelist, 14 N. Dayton St., Rockford, Mich.

Peck, W. A. % Trevecca Nazarene College, Nashville 10, Tenn.

Pestana, George C., and Wife. Evangelist and Singers, 1743 Sunnyvale Ave., Walnut Creek, Calif.

Peterson, Edna; and Thiesen, Emma. Preacher and Singer, 1212 Tenth Ave. So.; Nampa, Idaho.

Phipps, Hubert, and Wife. Song Evangelist, 911 Vine St., Hamilton, Ohio.

Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill.
Marietta, Ohio June 6 to 17
Hlawassee, Ga. June 20 to July 1

Pierce, Fern M. P.O. Box 527, Kansas City 10, Mo.

Piercy Trio. Song Evangelists and Musicians, 410 S. Clay St., Fairbury, Ill.

Pittenger, Twyla. Evangelist, R.D. 1, Shelby, Ohio.
Darbydale, O. (V.B.S.) May 28 to June 8

Plummer, Chester D. R.F.D. 7, Box 173, Columbus, Ind.
St. Paul (N. Side), Minn., May 30 to June 10
Farmer City, Ill. June 13 to 24

Pridgen, C. P. 2325 W. Second, Dayton, Ohio.
Open dates for June and July.

Pults, Bertha. P.O. Box 527, Kansas City 10, Mo.
Bridgeville, Del. May 22 to June 3
Baxter Springs, Kans. June 20 to July 1

Purkhiser, H. G. 3627 Hudson Drive, Youngstown 11, Ohio.
Trenton, N.S. May 15 to June 3
Niagara Falls, N.Y. June 12 to 17

Qualls, Paul M. Song Evangelist, 408 Jersey Ave., Orlando, Fla.
Clinton, Ill. June 5 to 17
Salem, Ohio (tent) June 19 to July 1

Raker, W. C. Smithfield, Ill.
Morris, Ill. May 30 to June 10
Astoria, Ill. June 12 to 24

Reasoner, Eleanore. Song Evangelist, 1109 Maple Row, Elkhart, Ind.
Mt. Carmel, Ill. June 5 to 17
Dahlgren, Ill. June 19 to July 1

Reed, Steward. Box 297, Carthage, Mo.
Minneapolis, Kans. May 30 to June 10
Hugoton, Kansas June 15 to 24

Reynolds, D. C. Indian Evangelist, 805 N. Western Ave., Oklahoma City, Okla.

Reynolds, Ruth M. Evangelist, 511 Diamond St., Sistersville, W.Va.
Cambridge City, Ind. June 3 to 10

Rice, Ralph. 444 N. D'aine, Bradley, Ill.
Ovid, Mich. May 29 to June 10
Kingsport, Tenn. June 13 to July 1

Richards Trio. Preacher and Singers, Loomis and River St., Sparta, Mich.

Richardson, Harold S. and Flossie. Evangelist and Singers, Route 4, Muncie, Ind.
Annapolis, Mo. May 22 to June 3

Ridings, E. Paul. 708 N. College, Bethany, Okla.

Rincker, Max E. Box 137, Stewardson, Ill.

Rinebarger, C. C., and Wife. Evangelist and Singers, 10203 Driver Ave., Overland 14, Mo.

Ring, O. F. Box 164, Intercession City, Fla.

Ripper, Lorraine M.; and Markey, Berniece. Preachers and Singers, 3917 W. 29th Ave., Denver, Colo.
Daniels Gardens, Colo. June 5 to 17
Elk City, Okla. July 11 to 22

Robinson, Mrs. Lillian. Box 57, Wheeler, Texas.

Rock, Clinton A., Sr. 3125 Forest Lawn Ave., Omaha 12, Neb.

Roddy, Frank. 128 Jefferson St., Marion, Ohio.

Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.
Calvert, Ala. June 12 to 24
Memphis (Calvary), Tenn. June 26 to July 8

Roedel, Bernice L. Evangelist, 423 E. Maple St., Boonville, Ind.
St. Bernice, Ind. (V.B.S.) . . . May 28 to June 8
Aliceville, Ala. (V.B.S.) June 11 to 22

Rogers, Mary Ellen. Singer, 3142 Vichy Ave., Napa, Calif.

Roney, F. N. P.O. Box 85, Opydyke, Ill.

Rowland Evangelistic Party, A. C. Preacher and Singers, P.O. Box 527, Kansas City 10, Mo.
Ft. Madison, Iowa May 22 to June 3
Des Arc, Mo. (camp) June 7 to 17

Rushing, R. S. 501 N. Mueller, Bethany, Okla.

Rushing, V. S. and Mae. Evangelist and Singers, 2115 Mabert Rd., Portsmouth, Ohio.
Jasper (Sardis), Ala. May 23 to June 3

Sargis, Mrs. Beulah. Song Evangelist, 834 Newport Ave., Chicago 13, Ill.

Savage, F. C. P.O. Box 207, Kokomo, Ind.
Covington, Ind. May 27 to June 10
N.W. Indiana Dist. June 17 to July 15

Scarlett, Don S. 901 South 4th St., Terre Haute, Ind.
Open date June 20 to July 1

Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.
Open dates July 1 to August 12

Scott, Cyril E. Box 354, Elverta, Calif.

Scott, Earl P., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 10, Mo.

Seel, J. Lester, Edna M., and Merlin. Preacher and Musicians, 1501 29th St., Ashland, Ky.
Ashland (First), Ky. June 11 to 17
Clay City, Ind. June 20 to July 1

Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.

Shaffer, G. H. 1344 E. Main St., Muncie, Ind.

Shank, R. A., and Wife. Box 377, Vicksburg, Mich.
Fostoria, Ohio June 11 to 25
Winchester, Ind. July 15 to 29

Shearer, U. B., and Wife. Singers and Musicians, 106 Sterrett Ave., Covington, Ky.

Sherrow, Howard O. Song Evangelist, Lynn, Ind.

Shoemaker, John. 1218 Cleveland Ave., Hobart, Ind.
Mancelona, Mich. May 22 to June 3
Bell Gardens, Calif. June 19 to July 1



SERVICEMEN'S CORNER

Chaplain Elbert Atkinson (Lt. Col., Air Force) is recuperating at Forest Glen Section of the Walter Reed Hospital, Washington, D.C., from a near-serious ailment which developed while on duty in Alaska. Through unusually fine care and treatment he is well on the mend. Let us join in prayer for his full recovery.—L. J. D.

Here are some letters from our servicemen that we wish to share with you:

"I want to thank you for your letter. I will be more than glad to get your periodicals not only for myself but for other boys on my ship. We do not have a chaplain aboard our ship and it will be my privilege to have services on the ship. Most of all I want to lead men to Christ; then if they want anything on church papers I will be able to help them."

CALVIN H. POLSTON
USS "Grady"

"I am writing a few lines to thank you for the four church papers you have been sending me. I enjoyed reading all of them before I came into the army and since then I have liked them even better.

"The area I'm in here in camp has a Nazarene chaplain, Captain Van Vorce. He is certainly doing a fine work here among the boys.

"I'm glad that I'm serving a God that can save, sanctify, and keep me in this world of turmoil. I don't know how I would make the grade if the Saviour of my soul didn't help me."

PAUL MITCHELL
Camp Chaffee, Arkansas

"I thank you very much for your kind consideration and thoughtfulness in providing me free subscriptions to the Nazarene publications and also the locations of the Nazarene churches in this vicinity. All is appreciated and warmly received.

"Before receiving your letter I had already been attending regularly the services of the First Church pastored by Rev. R. F. Stevens. I was given a warm welcome and have made several firm friends there already.

"During my 'hitch' in the navy I intend to keep true to Him who has saved and sanctified me, and I want to be a guiding light to those I come in contact with. I have had many chances to witness for Him and truly feel myself growing more in grace each day."

DARRELL MANN
Washington, D.C.

**Miss Ruth E. Gilley,
201 Olivet Circle,
Bourbonnais, Illinois
4-16-52 CC**

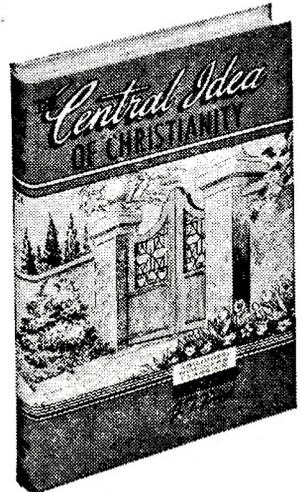
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Sigler, Ray. Song Evangelist, 195 N. Wabash Ave., Bradley, Ill.
Silvernail, Donald R. Route 3, Hastings, Mich.
Hudson, Mich. June 18 to July 1
Simms, Vera Lois Evangelist, Glencoe, Ohio.
Charleston (Spring Hill), W.Va., June 3 to 17
Charleston (Cross Lanes), W.Va.,
June 18 to July 1
Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
Indianapolis (E. Side), Ind., June 19 to July 1
Slater, Glenn and Vera. Preachers and Singers,
P.O. Box 527, Kansas City 10, Mo.
Sloan, Carmon G. P.O. Box 287, Paris, Tenn.
Smeltzer, R. J. 428 King St., Ravenna, Ohio.
Elmira, N.Y. June 10 to 17
Jefferson, Ohio June 24 to July 1
Smith, Arthur, and Son. Song Evangelists, Route
7, Hamilton, Ohio.
Smith, Bernie. Box 145, Harrisburg, Ill.
Tilden, Ill. June 5 to 10
Clinton, Ill. June 12 to 17
Smith, Billy and Helen. Evangelist and Singers, 818
McKinley, Cambridge, Ohio.
Bristol, Tenn. May 22 to June 3
Smith, Charles Hastings. 1514 Robinson, Conway,
Ark.
Lone Pine, Calif. May 30 to June 10
Smith, Eugene and LaNora. Song Evangelists,
Winstboro, S.C.
Ypsilanti, Mich. (camp) June 21 to July 1
Franklin Pa. (camp) July 5 to 15
Smith, Iola V. Song Evangelist, 4690 Clay St.,
Denver 11, Colo.
Denver (Highland V.B.S.), Colo., June 11 to 15
Denver (S. Side V.B.S.), Colo., July 9 to 20
Smith, Miss Joy Dean. Song Evangelist, 323 Mad-
ison Ave., Covington, Ky.
Smith, Paul R. and Hallie. Evangelist and Sing-
ers, 214 N. Redmond, Bethany, Okla.
Little Rock, Ark. May 30 to June 10
Lebanon, Mo. June 19 to July 1
Smith, Raymond V. 565 West Drive, Woodruff Place,
Indianapolis, Ind.
Snow, Donald E. 206 Carden St., Coshen, Ind.
Snow, Loy. 129 N. Bradley, Indianapolis, Ind.
Ladoga, Ind. May 21 to June 3
Indianapolis (Flackville), Ind. June 4 to 17
Snow, W. H. 502 Mississippi St., Amarillo, Texas.
Trinidad, Colo. May 23 to June 3
Pallsade, Colo. June 6 to 17
Sparks, Burl. Song Evangelist, 709 E. Third St.,
Seymour, Ind.
Sparks, Sammy. 3416 Central Ave., Ashland, Ky.
Jonesboro, Ark. June 6 to 17
Princeton, Ind. June 20 to July 2
Stanley, T. H. 1242 Cottage Ave., Middletown, Ind.
Boswell, Pa. May 22 to June 5
Pittsburgh Dist. Home Miss. June 10 to 24
Starnes, Earl. 1317 W. Keller St., Evansville, Ind.
Case Girardeau, Mo. June 4 to 17
Red Key, Ind. June 19 to July 1
States, L. Wayne. 308 N. Chestnut, Colorado
Springs, Colo.
Stehens, Joe A. 3301 S. Santa Fe St., Oklahoma
City, Okla.
Steininger, Dwight F. 1819 S. Third St., Terre
Haute, Ind.
Stevenson, Edward and Lydia. Singers and Mu-
sicians. Box 154-B, Cuba, Ill.
Mexico, Mo. June 6 to 17
Stewart, Paul J. 500 W. Heron, Denison, Texas.
Winstboro, S.C. May 28 to June 3
Charleston (Central), W.Va. June 6 to 17
Storkton, Fred C. and Ima Viola. Preacher and
Singer, 1616 Third St., Enumraw, Wash.
Stone, Grant and Ola. Song Evangelists, Kenni-
conick, Ky.
Strack W. J. Box 215, New Lyme, Ohio.
Cressona, Pa. (camp) June 8 to 17
Striegel, E. L. 229 S. Findlay, Norman, Okla.
Stumbaugh, Mrs. M. A. Evangelist, P.O. Box 527,
Kansas City 10, Mo.
Stunck, H. G. Evangelist. % Trevecca Nazarene
College, Nashville 10, Tenn.
Sumner, Robert and Louise. Evangelist and Sing-
ers. 2215 Maplegrove, Dayton 4, Ohio.
Mt. Vernon, Va. June 6 to 17
Cattlett, Va. June 20 to July 1
Sutton, B. D., and Wife. Evangelistic Singers, Oli-
vet, Ill.
Swalwell, C. C. Farmington, Iowa.
Sweet, Fred. Box 58, Many, Louisiana.
Sweeten, Howard W. Ashley, Illinois.
Talbert, George H., and Wife. Evangelist and
Singers, Box 438; 409 N.E. 13th St., Abilene,
Kansas.
Reserved May 16 to Sept. 1

Tarvin, E. C. California, Kentucky.
Taylor, B. W. Evangelist, 3418 24th, Lubbock,
Texas.
Taylor, E. E. 208 W. Martin St., East Palestine,
Ohio.
Pittsburgh District May and June
Teare, Laten E. and Loura. Preacher and Sing-
ers, P.O. Box 527, Kansas City 10, Mo.
Thomas, Clifton T., and Wife. Preacher and Sing-
ers, St. Petersburg, Pa.
Thomas, Fred. 2201 Morehouse Ave., Elkhart, Ind.
Jasper (First), Ala. June 5 to 17
Terre Haute, Ind. June 20 to July 1
Thompson, Harold C. P.O. Box 549, Blytheville,
Ark.
Lexington, Mo. June 6 to 17
Ark. N.Y.P.S. Conv. June 18 to 23
Tink, W. W. P.O. Box 527, Kansas City 10, Mo.
Billings, Mont. June 3 to 17
Sidney, Mont. June 20 to 30
Tinsley, J. N. P.O. Box 527, Kansas City 10, Mo.
Tompkins, Laura and Orma. Evangelistic Singers, 351
Maple St., Plymouth, Mich.
Troesch, Mrs. Lena M. 320 E. Ercoupe Dr., Okla-
homa City 10, Okla.
Turner, Maurice and Aline. Evangelist and Sing-
ers, P.O. Box 527, Kansas City 10, Mo.
Uehlein, James C. Song Evangelist, 1101 St.
Gregory St., Cincinnati 2, Ohio.
Van Slyke, D. C. 508 16th Ave. South; Nampa,
Idaho.
Carnegie, Okla. June 6 to 17
Walters, Okla. (tent) July 3 to 15
Vaughn, L. L., and Wife. Preacher and Singers,
1403 Young St., Henderson, Ky.
Victory Singers (Colored). 7429 Wykes Ave., De-
troit, Mich.
Volk, Harold L. 515 Holly St., Nampa, Idaho.
Wade, E. Bruce. Song Evangelist, 6238 Petain,
Dallas, Texas.
Wakefield, A. C. Song Evangelist, 515 Woodland
St., Nashville, Tenn.
Jasper, Ala. June 5 to 17
Lewisburg, Tenn. June 19 to July 1
Walker, Jesse C. McCune, Kansas.
Ward, Lloyd H. and Gertrude. Preacher and
Chalk-Artist, 1115 N. Meridian St., Portland, Ind.
East Liverpool, Ohio May 29 to June 10
Frankfort, Ind. June 12 to 24
Weatherby, T. O. 116 Lake Lowell Ave., Nampa,
Idaho.
Weaver, Paul R. 900 E. Douglas St., Roseburg,
Oregon.
Weber, Miss Christine. Song Evangelist, 5351 N.
34th St., Milwaukee 9, Wis.
Weigel, Oliver C. 2317 W. Shadowlawn Dr., Beau-
mont, Texas.
Weiss, A. G. P.O. Box 527, Kansas City 10, Mo.
Whisler, John F. Blind Singer, 404 N. Francis,
Carthage, Mo.
Wickham, Pauline. Evangelist, Friendly, W.Va.
Williams, Clyde E. Route 2, Adrian, Mich.
Open dates for June.
Williams, J. E. P.O. Box 527, Kansas City 10, Mo.
Hood River, Ore. June 3 to 13
Camas, Wash. June 17 to 27
Williams, Roger and Janet (Smith). 1330 East
36th St., Kansas City, Mo.
Ashtabula, Ohio June 3 to 15
Barberton, Ohio June 17 to 29
Williams, Silas (Mickey). 335 Hanson Ave., In-
dianapolis, Ind.
Williams, Trafton D., Box 15, Siloam Springs,
Ark.
Akron, Ohio May 23 to June 3
Siloam Springs, Ark. June 6 to 17
Willis, Harold J., and Wife. Preachers and Chil-
dren's Workers, P.O. Box 527, Kansas City 10,
Mo.
Great Bend, Kansas May 28 to June 10
Hillsboro, N.D. June 13 to 24
Willison, Otto R. Box 223, Antlers, Okla.
Stonewall, Okla. May 29 to June 10
Caddo, Okla. June 12 to 24
Wilson, Ernest J. 385 McLeod St., Ottawa, On-
tario, Canada.
Wilson, Matthew V. 400 N. Rock Island, El Ren,
Okla.
Winland, C. B. R.D. 5, Mt. Vernon, Ohio.
Winsch, Edna L. Song Evangelist, 715 Cleveland
Ave., Racine, Wis.
Wood, J. Elton and Margaret. Preacher and Sing-
ers, 112 S.E. Main St., Bethany, Okla.
Kilgore, Texas June 18 to July 1
Woodrum, Lon R. P.O. Box 527, Kansas City 10,
Mo.

Woodward, Archie. 401 N. Third St., Iola, Kansas.
St. Thomas, Ont., Can. May 23 to June 3
Ontario District June 6 to July 1
Woodward, George P. Artist-Evangelist, 201 N.
Warren Ave., Columbus 4, Ohio.
Manchester, Ohio June 6 to 17
Wilmington, N.Y. (camp) June 26 to July 8
Wright, C. F. 412 Grand Blvd., Boone, N.C.
Asland (Grace), Ky. May 29 to June 10
Russellville, Ky. June 12 to 24
Wright, Fred D. Keystone, Indiana.
Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.
York, Charles and Jeannette. Song Evangelists, 16
East 4th St., Coffeyville, Kansas.
York, W. R., and Wife. Preacher and Singers, P.O.
Box 527, Kansas City 10, Mo.
Open dates after June 1
Younce, Thomas and Naomi. Preacher and Singers,
P.O. Box 527, Kansas City 10, Mo.
Ogdensburg, N.Y. May 23 to June 3
Gouverneur, N.Y. June 6 to 17

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