

AUGUST 5, 1964

Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene



Dr. George Coulter
General Superintendent
1964—

“MY SOUL THIRSTETH”

My soul thirsteth for God (Psalms 42:2)

THE NEED for spiritual reality was never more apparent than today. For many, religion has become a pose instead of a possession.

The only cure is God himself. The Psalmist recognized that substitutes would not meet his need. He cried, “My soul thirsteth for God, for the living God.” The intensity of his desire is revealed in the words, “As the hart panteth after the water brooks, so panteth my soul after thee, O God” (v. 1).

Familiarity with a religious vocabulary may not be a sign of a knowledge of God. Enthusiasm or participation in religious service may not indicate a deep possession of God. Buildings are not enough. Doctrine is not enough. Evangelism is not enough. Only God himself can quench the deep yearnings of the human heart.

We have almost lost the art of seeking after Him. We have become ensnared in that spurious logic which says “that if we have found Him, we



General
Superintendent
Coulter

need no more seek Him.” Sainly men and women of the past have yearned for God with the intensity of a man parched with thirst on a desert. “My soul followeth hard after thee”—David’s life was a torrent of spiritual desire for God. Paul confessed his burning desire, “That I may know him.”

Such a personal knowledge of God

involves the price of solitude. We live so much with the crowd today. The excitement, the clamor, the contacts—these dull spiritual sensibilities. Shallowness and superficiality are the inevitable result for those who live constantly in the marketplace. Jesus had a good reason for saying, “When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret” (Matthew 6:6).

There is also the price of renunciation. “Nothing in my hand I bring” is always a necessary condition for those who seek God. But it is also a constant condition to be observed by those who would continue to know Him in His fullness.

It is easy to become ensnared by materialism. Even when we preach against it! Even when we have little of this world’s goods! We must remain free from the domination of things.

It was only after the agony of Mount Moriah and the struggle of spirit involved in binding Isaac on the altar that God was able to say to Abraham, “Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me” (Genesis 22:12).

To know God in His fullness involves the price of constant commitment. Commitment is both a crisis act and a maintained attitude. Both are important.

Commitment as a crisis involves complete surrender, complete yield- edness, complete acceptance of God’s will. But these elements of commitment must be maintained to enjoy the reality of God’s blessing.

No matter how busy we may be, or how valuable our service to the Kingdom, or how deep our sacrifices, let us join in this constant pursuit of God himself. “My soul thirsteth for God.”



"The Spirit of Holiness"

By DARRELL MOORE, Pastor, Emporia, Kansas

. . . according to the spirit of holiness (Romans 1:4).

THE MOST IMPORTANT THING about any person is his spirit. It is the hinge on which swings the success or failure of life. One of the poets has written, "There's many a battle turns on the spirit of a man." The spirit of a person is the true man, the real person, what one really is on the inside, and this is the most important thing about any man.

This phrase, "the spirit of holiness," describes a particular kind of spirit. It is used in Paul's exaltation of Christ, and Adam Clarke says that it refers to the Spirit of God. But should it not be also descriptive of the spirit of the Christian cleansed and indwelt by the Holy Spirit?

What kind of spirit is this? The Bible describes it in various ways.

As a youth, Daniel purposed in his heart to obey God, regardless of the consequences. He put God to the test in the matter of meat and drink, and was found to be a young man of unusual wisdom and understanding, with greater gifts and deeper insight than the wise of the world.

Chosen to be the king's counselor, Daniel refused to let the world squeeze him into its mold. Success did not swell his head, for his heart was God's. The jealousy of politicians resulted in a night in the den of lions, but his was a mighty deliverance "because he believed in his God." When the kingdom changed hands, Daniel found favor with the new ruler, for "an excellent spirit was in him," a spirit born and nurtured by faith and obedience. The spirit of holiness is an excellent spirit!

They called him "the Dreamer," plotted against him, and sold him into slavery, but "the Lord was with Joseph." True to his God, he ran from sin, only to be lied about and cast into prison. But again "the Lord was with him," and that which he did, "the Lord made . . . to prosper." His opportunity was accepted humbly. "It is not in me [the interpretation of the king's dream]: God shall give Pharaoh an answer of peace."

And the wisdom with which Joseph spoke brought this response from the heathen king: "Can we find such a one as this is, a man in whom the spirit of God is?" Given great responsibility, his wisdom and foresight, gained in communion with God, became the salvation of the land, and also of his family. This spirit of holiness is the spirit of wisdom, that "wisdom that is from above."

Elisha obediently followed his master. He saw him call fire from heaven, heard him dispute with

kings and commune with God. But when asked for a choice of gifts as Elijah was taken to heaven, he asked, "I pray thee, let a double portion of thy spirit be upon me." It was not Elijah's power to work miracles that he coveted, or the ability to debate with men of stature in this world, but a double portion of that spirit which had its source in another world! The spirit of holiness is an attractive, winning spirit, causing others to desire and seek it.

He wasn't a preacher, but a layman filled with the Spirit. Called on the carpet concerning his testimony and beliefs, Stephen began to testify, and "they were not able to resist the wisdom and the spirit by which he spake." They accused him of blasphemy and heresy, but so beautiful was his response that "all that sat in the council . . . saw his face as it had been the face of an angel." This spirit of holiness is a radiant spirit!

That spirit pierced the armor of prejudice around the heart of Saul of Tarsus. It became a melting force that brought from his heart that cry of submission, "Lord, what wilt thou have me to do?" He was transformed into the Apostle Paul, and that kind of spirit which he saw in Stephen breathes in his life and letters.

Paul it is who uses this phrase "the spirit of holiness." He writes also of "the spirit of meekness" (Galatians 6:1), the "spirit of faith" (II Corinthians 4:13), and declares that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (I Timothy 1:7), qualities which make it a radiant spirit!

This spirit of holiness comes only from Him who is called Holy Spirit. It is His cleansing, indwelling presence that produces in the lives of God's children this spirit of holiness. How imperative, then, that we obey that exhortation of God through the Apostle, "Be filled with the Spirit" (Ephesians 5:18)! Only then do we manifest "the spirit of holiness."

A biblical law or church creed will not motivate a person to live Christlike on the job during the week. These are too thin to give a Christian great concern as to what other people think of him. Nothing less than God's own love "shed abroad in our hearts by the Holy Ghost" is adequate.—Neal Dirkse.

The Necessity of Holiness

By IVAN A. BEALS, Pastor, Benton, Illinois

THE STANDARD of "holiness" has been eternally established by the holiness of God and is not merely the doctrinal emphasis of a church. God's first relationship with man was holy, for He created the race in the divine image (cf. Genesis 1:26). After the fall of humanity, God revealed His will by the law and the prophets. Then, in the fullness of time, Jesus Christ was given that men might become partakers of His holiness.

Christ continually affirmed the necessity of man's holiness. None can avoid the high calling of such words as "Blessed are the pure in heart: for they shall see God" (Matthew 5:8), and "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). Thus the Lord's holy sacrifice at Calvary provided for the reconciliation of sinful man to the holy God. At last, He commanded His followers to receive the Holy Ghost (cf. John 20:2).

Because of the provision of the Holy Spirit at Pentecost, Peter echoes the truth of the centuries: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (I Peter 1:15-16). Also Paul declares: "God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit" (I Thessalonians 4:7-8).

The Scope of Holiness

Along with the necessity of holiness, let us also note the extent of its application. Frequently the term "holiness" is used too narrowly, referring only to those who are sanctified wholly. Actually, it begins in the fact of being "born of the Spirit." When one is "born again," he begins to live a holy life, for this birth is accomplished by the Holy Spirit.

However, according to the redemptive plan and purpose of God, holiness not only includes being

"born of the Spirit," but it anticipates our being "filled with the Spirit." In order to retain the "new birth," we must experience death to sin and self, that we may be cleansed and filled with the life of the Holy Spirit. Thus the scope of holiness involves two definite works of grace, whereby one is made holy before God. The first is holiness begun, and the second is holiness in total possession.

The Requirement of Holiness

God's claim on man is total, and it requires a complete personal response. His great commandment was sounded for all men: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deuteronomy 6:5; cf. Mark 12:29-30). How is sinful man to accomplish such a disposition and attitude towards God? The same Christ who said, "Blessed are the pure in heart," also said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6).

Holiness is required because God has "given unto us his holy Spirit," according to His purpose of redemption. Thus it is written, "Follow peace with all men, and holiness [the sanctification], without which no man shall see the Lord" (Hebrews 12:14, cf. ASV). God aims to redeem man from sin unto holiness. Anything short of total restoration, a new birth after the likeness of God, and an instilled life after the will of God, is unacceptable.

If anyone falls short of God's requirement of holiness, it is his fault, and not God's. To say that divine grace is not sufficient to regenerate us from sin unto righteousness, and to cleanse us from all impurity unto complete holiness, is to deny the power of God to destroy sin. The fact remains that

The Cover . . .

Dr. George Coulter, elected general superintendent of the Church of the Nazarene in June, is a native of Ireland. He came to Canada at the age of eleven with his parents and grew up in the province of Alberta. Mrs. Coulter is a native of Edmonton, Alberta. Dr. Coulter pastored in Canada, California, and Oregon before becoming district superintendent of the Northern California District in 1948. He served in this post until 1960. Since 1960, Dr. Coulter has been executive secretary of the Department of Foreign Missions. The Coulters have a married daughter, Mrs. Pauline Tippitt, and a son, Gary.

Volume 21 Number 21 AUGUST 5, 1964 White Number 2728
HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor; Dave Lawlor, Art Director. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, Hugh C. Benner, V. H. Lewis, George Coulter, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price, \$2.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Printed in U.S.A.
PHOTO CREDITS: Cover, left: Strauss Peyton, Kansas City. Cover, right, and page 22: Don Lawlor.

God has provided living grace for holiness here and now, and not merely dying grace to cover the corruption of a sinful life.

The Judgment of Holiness

In the light of the requirement of holiness, Charles Finney was moved to declare, "If we are not filled with the Spirit our guilt amounts to disobedience of God." Today this same truth confronts us, and it should prompt us to obey and honor the leadings of the Holy Spirit into the "fullness of God."

Also, as Catherine Booth asserted, "God holds us responsible for all the good we might do if we had this Holy Spirit power." Living holy before the Lord is not an attitude or a disposition we may assume as we please. Holiness in Christian experience amounts to walking in the light of truth, that we will have fellowship with God, that the blood of Jesus Christ cleanses us from all sin (I John 1:7). This hallowed relationship applies both to before and after we are led to be "filled with the Spirit."

Jesus' parable of the ten talents shows how seriously His followers must regard the holy resources

of God. We dare not stand before Him as unprofitable servants, having ignored the power of the Spirit, and say as it were, "You were a hard Master; You bid me to live a holy life when You knew I had not the power." Then God will declare, as the lord in the parable, "Wicked and slothful servant, out of thine own mouth will I judge thee. You knew you could have received the power" (cf. Matthew 25:14-30).

Thus, if we carelessly ignore or willfully reject the leadings of the Holy Spirit into the experience of entire sanctification, we become as the unprofitable servant. The sentence placed upon him is both vivid and real: "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matthew 25:30). This is but a fragmentary description of the hell that shall engulf those who refuse God's provision of holiness.

The "plumb line" is set. God put it in place millenniums ago. Our lives are judged by the holy standard it represents. Thus, it is, "Holiness—or hell!"



PRAYING THROUGH

By D. SHELBY CORLETT, *Nazarene Elder, Pasadena, California*

ONE of the great privileges of the Christian life is what is called "praying through." The general meaning of this term seems to be that we face a problem or need in earnest prayer before God until we are certain we have come through all interferences with the assurance that God has heard us and that in His own good time and wisdom He will undertake for this special need.

"Praying through" is a privilege which has been used effectively by many of God's children. On the other hand, it has been misunderstood and used mistakenly until some Christians find themselves in confusion and doubt concerning it.

This practice in prayer is taught in the Scriptures. An example is seen in the life of Elijah when he prayed for rain. Seven times he sent his servant to look for clouds as he prayed, until finally the servant reported that he saw "a little cloud . . . like a man's hand." This, Elijah knew, meant there would be "a great rain" (I Kings 17:1; 18:42-45).

To "pray through" is not related to magic. It does not mean that through prayer we insist upon God forcing others to do what we think they should do or what we think is best for them. In other words, it is not asking God to impose our wills upon

others. It is not to be used for selfish purposes in seeking personal preferences or advantages over others. It does not mean getting the consent of our minds to do what we want in spite of what God has said, as did a maiden lady who said she "prayed through" and obtained God's approval to marry an atheist—a marriage which went directly against the revealed will of God and which brought to her nothing but cruelty, oppression, and sorrow.

It does not mean that when we "pray through" we will have the answer exactly as we have requested, for God takes our prayer and works within the limits of His love and His wisdom in answering the prayer. Often His answer is much better than that for which we asked, for our Heavenly Father knoweth what things we have need of before we ask Him (cf. Matthew 6:8).

Always we must recognize that there are mysteries in this relation with God which we cannot fathom, so we cannot be dogmatic one way or another in this matter of "praying through." But something does happen when we "pray through" which does not occur otherwise. As great as is the mystery, yet it is true that God does work in a special manner for those persons or needs for which we pray earnestly.

Many are the incidents in which God has undertaken in a definite way, if not miraculously, because His people have "prayed through." God has opened up ways for the spread of the gospel in places where there seemed to be no way; churches, schools, and other institutions have been saved from financial collapse; buildings have been erected to further His cause, which without praying would have been stopped; revivals of far-reaching results have come to churches; missionary endeavors have had unusual success; many, many things have happened, because God's people have "prayed through" for them.

And yet we are always faced with a mystery. Many people have been healed physically because they or someone else "prayed through" for their healing. On the other hand, some for whom as much earnest prayer has been offered have not been healed. However, in these incidents there has been usually a healing of spirit and they have glorified God in their illness for which they did not receive healing.

Many persons have been saved who would not otherwise have been brought to Christ had not someone "prayed through" for their salvation; on the other hand, other persons have not been saved after the same type of prayer has been offered for them; for even after God has worked with them in a definite way because of the prayers of Christians they have resisted His Spirit and refused to accept His call to salvation. God always holds sacred the will of man. He will not bend a person's will to His purposes—man is always free to choose for or against God in His dealings with him.

During wartime, Christians prayed for their sons. Some of them came through the dangers and hazards of war unscathed or with minor injuries, while others were killed or were seriously wounded, perhaps permanently incapacitated for life. Why? We do not know. We face always a mystery. Why, for example, was the Apostle James killed by Herod while the Apostle Peter, likewise condemned to die.

.....

Lord, Let Me Give a Song!

*Whatever hearts my heart shall know,
Lord, let me give a song:
A courage-lighted melody
To help a child grow strong;
A hymn of warm, sweet comforting
To one in shadowed grief;
To those who doubt, a rhapsody
Of glorious belief.
And, gracious Lord, may every song
Be given with a prayer,
And may the one who hears it know
Thy shoreless love and care.*

By GRACE V. WATKINS

.....

was spared through the prayers of the Church (Acts 12:1-19)?

Although we recognize that there is a mystery involved we also know that there is such an experience as "praying through," of having God work definitely in behalf of the objects of our prayers in a way in which He might not work otherwise.

We "pray through" for a new and rich spiritual experience, a fresh outpouring of the Holy Spirit, when we so deeply desire such an experience as to pray humbly with an honest confession of our need and a persistent purpose and sincere expectancy of faith that we look for Him to pour out His Spirit upon us—and He does.

We "pray through" our personal problems when, like the Apostle Paul, who besought the Lord thrice to remove the thorn in the flesh (II Corinthians 12:7-10), we accept God's will for us, even though we must continue to face the problem as a means of manifesting the sufficiency of His grace in our lives.

We "pray through" our fears, our doubts, when we are made to see, as St. Paul did, that if God be for us, none can be against us, that no experience of life can of itself ultimately defeat us if we trust God; rather, that in all of these experiences "we are more than conquerors through him that loved us." Nothing in life as it is now or as it will come to us can "separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:31-39).

We "pray through" for ourselves and for others when we have gone beyond our questioning and misunderstandings concerning life's hard and disappointing experiences and have without anxiety placed them fully into the hands of God for His will to be done. We then, like St. Paul, know whom we have believed, and are persuaded that He is able to keep what we have committed to Him against that day (II Timothy 1:12).

We "pray through" for others when we share their needs and burdens and bear them in intercession before God, when we know we have placed them completely in His hands with confidence that He will work all things together for good to them that love Him (Romans 8:28), and when we are willing to do whatever we can to assist in God's purposes for life.

We "pray through" when in any and all circumstances we can accept without question this word of God: "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (I John 5:14-15).

Let us not be disturbed by the mystery involved and the things we may not understand relative to our "praying through." Rather, let us honor God by "praying through" and opening to Him channels through which He may work to bring His blessings and help to the needy and troubled people about us.



The Testimony Meeting

By GORDON D. HALL, Pastor, Gardendale Church, East Liverpool, Ohio

A FEW MONTHS AGO while on vacation I attended a prayer meeting. There were many good things to enjoy, but one testimony stands out in my mind. An elderly lady, a saint of God whom I had known and appreciated in years gone by, stood to her feet and began her words of praise in this way: "I couldn't sleep last night, and so I knew the Lord wanted me to pray." To one who often is more than slightly perturbed when unable to sleep, this was an unwitting rebuke. Surely all things ought to work together for good to them that love God—even sleepless nights.

But more than the words that were said was the manner in which they were spoken. It was the matter-of-fact way this mother in Israel expressed herself. She didn't say, "God told me to pray," although surely God often speaks in this way to devoted Christians.

But her words, rather than telling of obedience to a command of God, spoke to me of one who through years of walking the highway of holiness

"long-winded Laura" (or Lawrence). Both pastor and people know that to open the service to testimony when these are present is to invite disaster. For there are some well-meaning people who take this opportunity to make up for any oversight in the pastor's preaching. The times that such lengthy orations are inspired of God are few. The bearded Cuban, Fidel Castro, is a timely illustration of the truth that men can talk to lengths far out of proportion to what is reasonable and right and say very little.

But while these others undoubtedly contribute in some instances to the illness of the testimony meeting, the biggest share of the blame must be placed at the feet of Mr. Average Layman, who week after week will sit in his seat when testimonies are asked for. To many of us, it is almost inconceivable that a person can love God and have the clear witness of the Spirit in his heart and yet go weeks, months, and even years without testifying. Of this much we can be certain, those who do not testify in church are not testifying outside the church.

Why do so many of our people fail to testify? I suppose at least three reasons could be given:

(1) Because of *timidity*. In many cases those who are so timid in church are timid nowhere else; but even if it's real we should work to overcome it with God's help, *because it's what we ought to do*.

(2) Because we feel *we can't say anything that is really worthwhile* and important. "I say the same old thing." Well, better that than nothing so long as it's genuine, although we ought to seek to have something fresh and up-to-date to contribute. And wherever did we get the idea that it's wrong to think ahead of time of what we'd like to say when opportunity is given to testify?

(3) By far the main cause of failure to testify is *failure to maintain contact with heaven*. I'll have a lot of things to say about my loved ones if I've just visited with them or heard from them. Give us Nazarenes whose experience is real and who have fellowship with the Lord in daily prayer and reading of the Word and our testimony meetings will be alive and vibrant. Not only will we "let our lives speak," but we'll give Him the praise of our lips; for if we don't, the stones will cry out (see Luke 19:40).

Let the redeemed of the Lord say so (Psalms 107:2).

Are we truly right with God? It has been wisely said: No man is justified by faith whose faith does not make him just.—Richard S. Taylor.

had learned to see God in all things. The fact that she was unable to sleep meant that her Heavenly Father wanted her to pray. This was obvious, and she said it with as much certainty as if she had said, "It was raining and I knew I'd have to dry my wash inside." Both the words and the spirit of that testimony make me want to live closer to God.

This experience serves to emphasize to us the importance of the testimonies of our laymen. If this part of our services is ever dropped, we shall have lost something vital from our church.

If the testimony meeting is not what it should be in your church, who is to blame?

It could be the pastor. Perhaps he has not encouraged his people to testify either by making room for it in the services or through words of exhortation. Possibly some of us have discouraged those who do speak by walking over to talk to the pianist during a testimony or simply by gazing around disinterestedly.

Again, our testimony meetings can be hurt by

ENTRUSTED WITH THE KINGDOM



By **HAROLD E. PLATTER**

Pastor, Dundee Hills, Kansas City, Missouri

GOD has always committed the building of His earthly kingdom to men. He has consistently used men to win men. We who occupy time have been entrusted with the truths of full salvation, that we might seek to reach the lost of our own generation.

Jesus called twelve men as His first disciples. These were chosen as the first ones to be entrusted with the care and enlargement of Christ's kingdom among men. And I would quickly say that they were men, as human as you and I.

There were fishermen, well acquainted with the rigors of a hard occupation. One was a tax collector, of dubious repute and a calculating way of life. Among these called ones were impetuous, doubtful, fearful, hesitant men and even a traitor. Their humanity shows so plainly as they follow the Christ.

In the test of Gethsemane and Calvary, Christ was forsaken and left alone. Those He had called were gone. Those to whom He would entrust His kingdom were scattered and in hiding. Some might be prone to say, "How shameful!" But where might we be found if our world were suddenly to crash about us as theirs did?

These first-called-out men were without the needed spiritual factor which makes it possible for the kingdom of God to be entrusted to humankind. They were in need of the infilling of the Holy Ghost. In John 17, Jesus prayed that these which God had given Him might be sanctified. In their present condition they were not ready to accept the divine trust Jesus must leave in human hands. The Holy Spirit must come into and upon them.

Calvary, the Resurrection, and forty days among men passed. Jesus stands in the midst of a group, including eleven of the first-called ones. Listen to the promise and the command, which we today also need to hear and obey: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

Some ten days hence, see and hear these same men. They have tarried and received the promise of the Father, the mighty infilling of the Holy Spirit. What a change has taken place! Those who once ran and hid are now equipped with flaming tongues, proclaiming Christ as Lord and Saviour. He who so violently denies his Christ now from the rooftops more boldly declares Jesus as his Lord.

The infilling of the Holy Ghost vitalized these

men and made them into stalwart examples of God's grace. Their preaching presented Christ as the Answer to the sin problems of men. They were bold and simple, yet eloquent and persuasive because of the Spirit's blessed anointing.

This was what our Lord saw when He called these men to leave boats, nets, customhouse, lands, families, and other pursuits of life. Jesus knew the difference the Holy Spirit could make in their lives. He was sure the Kingdom could be entrusted to them once they were fully sanctified and filled with His Holy Spirit.

Times have not really changed too much. God is still concerned with building His kingdom on earth. He still seeks to use men to win men. God is still entrusting His earthly kingdom to men. He is still calling men from things material to be His followers.

He is asking that we tarry for the mighty outpouring of His Holy Spirit upon us. Our abilities and our facilities, no matter how great they may seem to be, are inadequate unless we are endued with the Spirit from on high. "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4:6).

We must experience the blessing of a personal

The Godward Side

*God weaves the fabric of our lives
With artistry divine,
But we who see dark tangled threads
Oft miss the true design.
With earthward vision we behold
Distress and grief spread wide:
We fail to see the pattern there
Upon the Godward side.*

*God weaves the fabric! Oh, we need
Deep faith, discerning eyes
To comprehend, past snarls and knots,
His great design is wise—
For what we cannot understand
Is fashioned by a loving hand!*

By **BERNIECE AYERS HALL**

Pentecost, in which our hearts are purified by faith and the Holy Spirit fills our innermost beings with His presence. Our Lord still sees this as being possible and so He continues to call men that He might entrust to them His kingdom. Oh, may Nazarenes everywhere, with one accord, respond with yielded lives to Him, that His kingdom may truly come to be in this present age!



The New Birth

By **L. E. HUMRICH**
Pastor, First Church, Roanoke, Virginia

THE EXPERIENCE of the new birth is most wonderful. The fact that Jesus taught it is warrant for the Church's teaching it. He said, "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

A good deal of ambiguity has gathered around the teaching of the new birth. Yet a reading of John 3:1-8 reveals a number of interesting and enlightening truths. It cannot mean a second natural birth, as Nicodemus supposed. It does not mean merely the baptism with water. It does not mean external reformation. Nor is it only a correct and proper creed and a public profession of religion. It is obvious that being born again includes an entire change of heart, the renewal of the soul in the likeness of the divine image.

Jesus in referring to conversion as being born again used a very proper metaphor. As by our first birth we become partakers of the human nature, by the second we are made partakers of the divine nature. We become children of God. By our first birth we are introduced into the natural world. By our second birth we are introduced into the world, or Kingdom, of grace. At our first birth we receive the image of our natural parents; so by the second we receive the image of the Second Adam, the Lord from heaven.

When born the first time we possess all the powers and faculties of manhood in embryo. In the spiritual birth we have all the essential parts of the new man. And as in our natural birth we pass through a great and astonishing change, so in the spiritual birth, all things pass away, and all things become new. We are "new creatures in Christ." Praise God!

Regeneration is a divine change. That is to say, it is beyond the power of any created agent, either man or institution, to effect it. Only God can take

away the heart of stone and give a heart of flesh. It is the Spirit that quickeneth. Jesus called it a birth of the Spirit.

Regeneration is an instantaneous change. True, there are preparatory processes such as conviction, confession, and repentance, but there is no median between life and death. Paul reminded the Ephesians, "And you hath he quickened, who were dead in trespasses and sins." Adam Clarke states that this resurrection from the death of sin to a life of righteousness is as complete as the raising of the body of Christ from the grave.

The new birth is a mystery. It is not visible in its operation. Jesus reminded Nicodemus that it was like the wind that blew where it would. It resembles the power of vegetation in the germination of a seed.

The new birth affects man's total being. The judgment is more sound. The understanding is enlightened. The will is subjugated and the affections spiritualized. Man's conscience is quickened and the soul becomes the seat of light, harmony, and goodness.

Although the change wrought by regeneration is mysterious, it is visible. It manifests itself to those around. The tongue, the temper, one's conduct, the life—all will exhibit the presence of God's grace in the soul. Those who experience the new birth are living epistles "known and read of all men."

In His discourse with Nicodemus, Jesus placed absolute necessity upon the new birth. This necessity is further seen from several things. Man must be born again if he is to hold communion with God. There can be no fellowship between darkness and light, between sin and holiness, between a wicked heart and immaculate Deity.

The promises of God, which Peter declared to be "exceeding great and precious," are made to God's children, the believers. They are "no more strangers . . . but . . . of the household of God."

Regeneration is necessary to acceptable obedience. Prayer, praise, meditation, works of holy service can be offered acceptably only by those who are renewed in the spirit of their minds. The fountain must be made good before the stream can be so.

Jesus taught us that it was necessary for our entrance into heaven. "Except a man be born again, he cannot see the kingdom of God." The carnal mind is utterly incapable of the pleasures and enjoyments of the Kingdom of grace.

Let us take heed. A name, a creed, a profession of religion, a decent life, all are important—but they are not enough. "Ye must be born again." This gracious and wonderful experience of grace is available to all who will confess their sins, turn from their sinful living, make restitution for past deeds, place their full faith in the Son of God, and receive Him with their whole hearts. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).



GOD'S KINDLING

By JANE POWERS PHILLIPS

Campbell, California

"LORD, send a revival!" Thus had I been praying for some time as the concern for lost souls pressed heavily upon my heart. "Send a mighty revival fire, Lord, and begin that fire in me."

As I waited quietly before the Lord for a few moments, His still, small voice startled me. The voice I heard was not giving the assurance of the desired revival. Instead, it was a questioning voice and one commanding attention:

"Do you really want a revival—want it badly enough to be used as kindling for a revival fire?"

As did impetuous Peter of old, I quickly began to affirm my willingness, but the little Voice again prompted me to silence and meditation:

"Think carefully," He said; "kindling must be broken. Its sole purpose is quick and complete consumption that it might give the spark of fire to larger, more effective fuel. No one gives much thought to the kindling when he admires a blazing fire on the hearth. He sees only the beautiful flames, feels the comforting warmth, and praises the lofty logs in the midst of those flames for their usefulness. Kindling must be sacrificed if a productive fire is wanted. Yes, if you are content with a lot of smoke and a few smoldering embers, you may forget the kindling, but a fire of any value demands sacrifice. Are you willing to be My kindling, so that I may send the revival for which you are praying?"

Do you suppose, in this jet age, that some of us

There can be no true worship unless there is a willingness to be confronted with the Word of God. People who seek a worship experience without an inner disturbance will be disappointed. We may enjoy the music, be thrilled by the minister's eloquence, and be impressed by the surroundings without worshipping. No person can truly worship without in some way encountering God.—Milo L. Arnold.

have forgotten the importance of kindling? Everything is done so quickly and easily with the help of modern appliances that perhaps we unconsciously carry "shortcuts" over into our spiritual lives.

Christ found no "shortcut" around Calvary, nor will we find an easy way to win souls to Him. Only a willingness to be used as He sees best will give us souls for His kingdom.

Did I say that no one noticed the kindling? Quietly and sweetly He assured me that the Builder of the fire knows all about the kindling. He gives close attention to its preparation, making certain it is suitable in quality, quantity, and of correct size before giving it the opportunity of service. Yes He will remember His kindling.

Do you want a revival? If so, don't forget the kindling!

GOD'S LOVE

"GOD IS LOVE." God's love to man is clearly manifested in creation and in every word, every act, and every execution of His sacred law. This love of God is seen in the wonderful providence which makes provision for all creatures.

The greatest act of God's love for man is seen in that He gave His only begotten Son to die for us. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

The sun, the moon, the stars represent the smile of divine love. The rose, the violet represent the fragrance of divine love.

Jesus says, "If ye love me, keep my commandments" (John 14:15). Obedience is not a proof of love: it is the principle of love. Love for Christ is the motivating cause of our obedience to Him. Jesus did not ask His disciples to prove their love by keeping His commandments: He said that love would constrain them to practice the precepts of God's holy law embodied in His teachings. We cannot evade or escape this responsibility without violating the law of divine love.

In other words, my child does not do what I tell her to do in order to prove to me that she loves me. She does what I want to do *because* she loves me. We do what Jesus tells us to do, not in order to prove to Him that we love Him but because we do love Him.

What a vast difference there is in these two approaches to obedience! One is in the spirit of bondage and "have to," and the other is in the spirit of freedom and "want to."

Herein is the love of God manifested in us both that we love one another and that we keep His commandments.—J. PAUL DOWNEY, *Pastor, First Church, Phoenix, Arizona.*

EDITORIALS

By W. T. PURKISER

The Spirit of Christ

One of the greatest challenges in the Bible to holy living is found in the words of the Apostle Paul in Romans 8:9, "Now if any man have not the Spirit of Christ, he is none of his." There is no uncertainty or hesitation about it. The only way we can be Christ's is to have His Spirit, and to have His Spirit means also to have His spirit.

First, of course, to have the Spirit of Christ means to be *born of the Spirit*. The beginning of the Christian life is a new birth. We do not become children of God by human striving, by our own efforts, by good intentions, or even by baptism or joining the church.

Being a Christian isn't a new leaf; it's a new life. It isn't reformation; it's regeneration. It isn't human effort; it's divine grace. Jesus said, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3-5). And Paul added, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

But the Bible speaks not only of the birth of the Spirit, but also of the *baptism with the Spirit*. It is, of course, one thing to be born. It is something else to be baptized. It is one thing to have the Spirit; it is another thing to be filled with the Spirit. It is one thing to have the Spirit *reside with us*; it is even more to have Him *preside in us*.

Virtually all evangelical Christians recognize this fact. Reuben Torrey, the first president of Moody Bible Institute, said, "It is evident that the baptism with the Holy Spirit is an operation of the Holy Spirit distinct from and additional to His regenerating work. . . . A man may be regenerated by the Holy Spirit, and still not be baptized with the Holy Spirit. In regeneration," said Dr. Torrey, "there is the impartation of life by the Spirit's power, and the one who receives it is saved; in the baptism with the Holy Spirit, there is the impartation of power, and the one who receives it is fitted for service."

As far as it goes, this is true and right. We need only to add that to be filled with the Spirit means also to be emptied of sin, just as a room filled with light is emptied of darkness, and a body filled with health is free from disease, or a heart filled with love is purged of hatred and animosity.

THEN THERE IS the *beauty* of the Spirit of Christ. The very best definition of the Holy Spirit in relation to the Christian's attitudes, dispositions, motives, and the spirit in which he acts, speaks, and lives is "the Spirit of Christ." The spiritual Christian is measured by the degree to which the spirit of Jesus animates and directs each thought, word, attitude, and act. Paul said, "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5).

The spirit of Christ is a spirit of kindness, compassion, benevolence, and love. It is never a censorious, critical, hard, and harsh or faultfinding spirit. It is described in the great "Hymn to Love" in I Corinthians 13:4-7 in the words: "Love is patient; love is kind and envies no one. Love is never boastful, nor conceited, nor rude; never selfish, not quick to take offence. Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance" (NEB).*

The spirit of Christ is a spirit of meekness and humility, of devotion to God, of selflessness and sacrifice, of compassion for the sins and heartaches of a bleeding, dying world. In ever greater measure, we must seek to show forth the spirit of Christ.

"If any man have not the Spirit of Christ—and the spirit of Christ—he is none of his." But if any man *have* the Spirit of Christ and the spirit of Christ, he is *one* of His.

*I would rather be the least of them
That are the Lord's alone
Than to wear a royal diadem
And sit upon a throne.*

The Church Speaks on Current Issues

Most of us are aware of the fact that the Church of the Nazarene speaks officially only through its General Assembly, its General Board, and its Board of General Superintendents. Its pronouncements on current issues, therefore, are not frequent, but they are carefully weighed.

The Sixteenth General Assembly in Portland spoke on two of the most controversial issues of our day—the complex problems of racial discrimination, and the status of religion in public life and public institutions in the United States.

Eight years ago, the Fourteenth General Assembly adopted one of the earliest church pronouncements on racial discrimination:

*©The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

"Believing that the Church, to justify its existence, must ever place due emphasis upon the sacredness of personality, we, the members of the Fourteenth General Assembly of the Church of the Nazarene, therefore recommend:

"1. That the almost world-wide discrimination against racial minorities be recognized as being incompatible with the Scriptures' proclamation that God is no respecter of persons, and furthermore with the basic principle of the Christian faith that God is the Creator of all men, and that of one blood are all men created, and furthermore is contrary to the experience and doctrine of perfect love.

"2. That each member of the Church of the Nazarene humbly examine his personal attitudes and actions toward other races as a first step in achieving the Christian goal of full participation by all in the life of the community."

THE ASSEMBLY just adjourned reaffirmed and enlarged on this stand, spelling out some of the implications as follows:

"We, the members of the Sixteenth General Assembly of the Church of the Nazarene, wish to reiterate our historic stand of Christian compassion for men of all races. We believe that God is the Creator of all men and that of one blood are all men created.

"We believe that all races should have equality before law, including the right to vote, the right to equal educational opportunities, the right to earn a living according to one's ability without discrimination, and the right to public facilities supported by taxation.

"We urge our churches everywhere to continue and strengthen programs of education to promote racial understanding and harmony. We also feel that the scriptural admonition, 'Follow peace with all men' (Hebrews 12:14), should guide the actions of our people lest racial prejudices be intensified and by 'sowing to the wind' we 'reap a whirlwind' of bitterness, hatred, social disorder, and lawlessness.

"We also wish to state once again our belief that holiness of heart and life is the basis for all right living. We believe the real solution for misunderstanding between racial groups will come when the hearts of men have been changed by complete submission to Jesus Christ and that the crux of true religion consists in loving God with one's heart, soul, mind, and strength, and one's neighbor as himself."

THE ISSUES RAISED by court decisions on public school prayers and Bible reading were also dealt with in a resolution unanimously adopted:

"WHEREAS, The United States of America was founded on Christian principles and the law of God as embodied in the Scriptures; and

"WHEREAS, The First Amendment of the Constitution states that 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof,' and

"WHEREAS, Prayer and reading of the Bible were never known to be in opposition to the Constitution of this great nation; and

"WHEREAS, We have throughout our history been a God-fearing and God-honoring Christian nation; and

"WHEREAS, Certain religious, atheistic, and secular forces have set about to tear down this time-tested fabric of our national life; be it

"RESOLVED, That the Sixteenth General Assembly of the Church of the Nazarene in session at Portland, Oregon, in June, 1964, be recorded as supporting:

"(1) All present references to God on our national currency and in the pledge of allegiance and other reverent usage;

"(2) The present system of the chaplaincy in federal, state, and local governments;

"(3) Voluntary prayer and Bible reading in any public, government, or private institutions;

"(4) The traditional practice of public school baccalaureate; and

"(5) Prayer and other religious observances by public and civic organizations."

THE CHURCH AT WORK

THE N.Y.P.S.

PAUL SKILES, *Secretary*

1964 Teen Retreat Diary

By JEAN BELL

We were so excited Friday afternoon! I thought we'd never leave. If I saw anyone from church at school, all I could talk about was the retreat. Seventh period was twice as long as it had ever been before.

We were supposed to leave at 4:00, but Charlotte and Ted Porterfield and the food were late, so we didn't leave

until 4:30. We loaded the cars and took off for destination retreat.

Georgia and Joel Bumpus. Brother Fuller, and Asa Sparks took their cars too. Some of us really had a ball on the way down there!

Supper stop came about 5:30. Boy, you should have seen Ann Bell's, Louise Clark's, and Pam's arms fly up in the air when we got ready to stop and eat. How does it feel to have a backseat full of porcupines, Asa? After we had consumed the baloney (bologna too) we had for supper, we were off again.

When we got into Huntsville, about an hour behind schedule, we arrived at

the beautiful new Huntsville First Church. After we were covered with an avalanche of Huntsville teens, we invaded the church.

Following a most unusual game, the more serious part of our retreat began. Rev. Robert Leffel, pastor of Huntsville First Church, gave an interesting talk on "Planning Teen Programs." The main topics of this session were the subjects which should be discussed in our Teen Fellowship groups, the reasons for having N.Y.P.S., and methods of presenting suitable subjects.

One of the best films I have ever seen, "Teen-age Challenge," was shown. It

dealt with a most pertinent and vital question for teen-agers, "What is God's will for my life, and how should I commit myself to His plan?" We teens have a lot to think about since we viewed this film.

Following the film, Asa Sparks passed out some small red books, *A Guide for Living*. Besides being such nice souvenirs of the retreat with "1964 Teen Retreat, Huntsville, Alabama" lettered on the back, they have some pretty important things to say.

Then we found out how well the members of our group knew their "ABC's." After being instructed to count off in A, B, and C groups, we came to Pam, who promptly said, "Eight." When Pam finally discovered that she was in the "A" group and allowed us to finish, we went into separate rooms and discussed "Living for Jesus: What Does He Expect of Me?" We have a scholar in our midst—Asa thinks that "boft" is a word. Not only did we discuss this word—which stands for "believe, obey, fear, and trust"—but some of our personal problems in finding out just what Jesus expects of us teens.

This devotional brought us to the second high point of our retreat, the time allowed for meditation. Each one went to a separate bench to pray, read his Bible, *A Guide for Living*, or just to think. God was with us, and He seemed so real to every teen and adult there. That was an experience we won't soon forget.

The next event planned was redivision into discussion groups. This time our subject was "Living for Jesus: What Do Others Expect of Me?" Since getting along with others is one of the main problems in anyone's life, this session was really worthwhile.

Our last group session: "Living for Jesus: What Do I Expect of Me?" We took a close look at our purposes and goals in life, and tried to decide if we were giving enough of ourselves to God and His work.

And then, amid shouts of joy, we adjourned to the Carlsons' for spaghetti and all the trimmings. Just about the time everyone had gotten settled down with his second helping, Asa came around with his reminders that even though we were running on A.S.T. (Asa's Slow Time) we still had to be back at the church at 2:00 to go to Redstone Arsenal.

When we got there Mr. Barnes, Jan's father, was there with a bus to take us to the arsenal. We sang every song in our varied repertoire, and did anything else we could that would have wrecked any normal person. We descended upon the arsenal in one great swarm. (They showed us a twelve-minute film, so they could preserve their more valuable possessions.) It was very interesting and educational.

We went back to the church for our final service of the retreat before going

home. We again had our meditation time, which really meant a lot to me. Everyone moved up to the front center pews for the devotional. Rev. Leffel had prepared. His subject was "Ye Are Bought with a Price," and he tried to show us that we are doubly God's: first because He created us, and second because He gave His Son for us.

At the conclusion of his talk Rev. Leffel invited us to take Communion. The meaning of the sacrament seemed very clear to us as we knelt in God's presence. His Holy Spirit was everywhere; the concept of so great a love overwhelmed us.

Perhaps you're wondering just how much good this first retreat has done. Perhaps you are wondering if there should be another next year. The only answer can be found in a service we had at Birmingham First Sunday night. Nine young people found victory at our altar, and of those nine, eight had attended the retreat.

For me the Teen Retreat of 1964 will always be one of the most precious memories I have as I go away to college. For long after the jokes are forgotten, and the fun gone, the spiritual help that I and my friends received will continue to help us to say, "I Am His."

DISTRICT ACTIVITIES

Telegrams

Nashville, Tennessee—Under the challenge of Dr. G. B. Williamson, and the forward-looking leadership of Dr. H. H. Hendershot, superintendent, the West Virginia District Assembly enthusiastically adopted the General Assembly recommendation of a 5 percent Trevecca Nazarene College budget.—William M. Greathouse, President.

Marion, Indiana—Dr. Hardy C. Powers presiding with grace and dignity in twenty-second annual assembly of Northeastern Indiana District. Dr. Paul C. Urdike gave twentieth report of glorious victories; 4 new churches organized, making total of 105; N.F.M.S. "star" rated; 550 new church members received by profession of faith. Church membership now totals 8,888, net gain 200. General interests giving exceeds \$174,000; total giving, \$1,394,930; per capita giving, \$157.95. New Sunday school attendance record over 11,000. Pastors underwrote \$259,000 budget for outside interests. Assembly climaxed with seven candidates in ordination service.—Norman E. Anderson, Reporter.

New Mexico District Assembly

The fifty-first annual assembly and conventions of the New Mexico District were held June 2 to 4 at the Mountain Park campground, near Capitan, New Mexico. Dr. G. B. Williamson, presiding general superintendent, challenged all

those present with his messages, and God's presence was felt in our midst.

Rev. and Mrs. Wallace White, missionaries from New Guinea, were special speakers in one evening service.

Dr. R. C. Gunstream, district superintendent for twenty-six years, and presently serving on a three-year call, reported a good year. The Gunstreams are much loved by all.

Mrs. Harold Morris was chosen by a near-unanimous vote to continue as district N.F.M.S. president, and Rev. Bob Lindley for the sixth time received enthusiastic support in his reelection as district N.Y.P.S. president.

Rev. A. Ivy Metcalf of Clovis was reelected district treasurer, and Rev. E. Dale McClaffin of Alamogordo was reelected district secretary.

In the ordination service conducted by Dr. Williamson on Thursday, elder's orders were presented to Norlyn E. Brough and David Chandler.—PARK D. BURKHART, Reporter.

North Dakota District

The fifty-fifth annual assembly of the North Dakota District was blessed by the Lord's gracious presence as Dr. Samuel Young presided in his inimitable style.

District Superintendent Harry F. Taplin, beginning the second year of an extended call, reported a modest gain in membership. Several churches are in building campaigns, and many improvements in churches and parsonages have been made.

Richard J. Ramsey received elder's orders in an impressive service. District Secretary Melvin Carlson, District Treasurer Marvin Gebhardt, and Advisory Board members—Claire W. Kern and David E. Figg, elders; and Virgil Arndts and Merwin Morehead, laymen—were all reelected.

In the conventions preceding the assembly, Mrs. Harry F. Taplin, N.F.M.S. president, and Rev. D. L. Runyon, N.Y.P.S. president, were both reelected. Rev. Wilbur T. Dodson was selected as church school board chairman.

The Lord's presence was manifest in the services of the family camp held in connection with the assembly. Evangelists Dick and Lucille Law were used of God, and many souls found victory at the altar. Rev. Warren Rogers and son Roy were in charge of the music, with Rev. Mrs. Eva M. Peet as children's worker. Dr. Earl Mosteller, missionary from Brazil, was of great inspiration in his messages.—DAVID E. FIGG, Reporter.

THE LOCAL CHURCHES

Rev. Herbert Land writes: "After three good years as pastor of our church at West Helena, Arkansas, I am re-entering the field of evangelism at assembly time, and am now slating revivals beginning October 1. I have pastored a number of our good churches and also spent several years in the evangelistic field. Write me, Box 2292, West Helena, Arkansas."

NASHVILLE, TENNESSEE—North side Church closed a wonderful revival on

Sunday, June 7, with a good note of victory. Forty-one souls sought and received spiritual help from God at the altar of prayer. We greatly appreciated the Spirit-anointed messages of Rev. R. B. Frederick, as evangelist, and the splendid musical program of Ralph and Joann Dunmire. Charter members said this was the best revival in the church in twenty years.—HORACE E. DUKE, *Pastor*.

Evangelist Thomas Hayes writes: "Beginning September 9, I am scheduled for three meetings in Canada, then because of a cancellation I have the last of October and all of November open. Will be glad to slate as the Lord may lead. Write me, c/o our Publishing House, P.O. Box 527, Kansas City, Missouri 64141."

Rev. Mrs. Minnie Chenault, retired Nazarene elder of Crossville, Tennessee, died in July. She was a member of the East Tennessee District. She is survived by two daughters: Mrs. Lucille Webb, of Nashville, and Mrs. Anna Scofield, of Crossville, Tennessee.

THE BIBLE LESSON

By NELSON G. MINK
Topic for August 9:

God's People Learn to Worship

SCRIPTURE: Exodus 25-40 (Printed: Exodus 25:1-2, 8; 35:20-22; 40:12-15, 34-38)

GOLDEN TEXT: *O come, let us worship and bow down: let us kneel before the Lord our maker* (Psalms 95:6).

Actually, worshipping comes naturally. That is, people are going to worship something. Many are worshipping false gods, and a number are worshipping half-gods. When people won't line up with the Lord, they go into Communism and other isms.

The Hebrews were carefully instructed as to the right way of worship. God took minute care in the various forms of service and devotion outlined. This was tied in with the construction of the Tabernacle, later the Temple, the institution of the priesthood, voluntary service, and unselfish giving. It was no afterthought with God to recognize the people's need for a place of worship, and the plans for the construction of the same.

Much is said in the Bible about the gifts to be brought into the Temple. We can all bring something—goat's hair, or fine-twined linen. "What is that in thine hand?"

I heard of a church in Scotland where the custom was for a man to stand at the door with the collection box to receive the gifts. One miserly man had two coins in his hand—a penny, and another worth five dollars. Through a mistake, the larger coin dropped into the box when he had intended to give the smaller one.

The church officer said, "No, no," as he shunted the man's hand away. "Once inside the box, it belongs to the Lord."

"Ah, well," the worshipper said. "I'll get credit for it before God."

The attendant answered, "No, not for

"SHOWERS of BLESSING" Program Schedule

August 9—"Ring the Bells! Light the Lights! Fan the Flame!" by **Russell V. DeLong**

August 16—"A Most Inspiring Truth," by **Russell V. DeLong**

August 23—"Fifty Percent Wise, Fifty Percent Foolish," by **Russell V. DeLong**

this. You will get credit for the penny."

But our gifts may include a great deal more than money. God is especially interested in our talents and our time. Some false religions of our day stand out because of the devotion of their followers. Some put so much time in promoting their cause it puts us to shame who have full salvation to proclaim.

Learning to worship is a wonderful process. The smallest child finds it easy to be instructed in the ways of the Lord. "Prayer is the simplest form of speech that infant lips can try." What a heritage our children have today who grow up in the homes that make Christ central and have for their banner, "Holiness unto the Lord!"

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

Directories

CENTRAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64113

HARDY C. POWERS

Assembly Schedule

Virginia August 13 and 14
South Carolina September 9 and 10
North Carolina September 16 and 17
New York September 25 and 26

G. B. WILLIAMSON

Assembly Schedule

Southwest Indiana August 12 and 13
Northwestern Illinois August 20 and 21
Indianapolis August 26 and 27
Georgia September 10 and 11

SAMUEL YOUNG

Assembly Schedule

Houston August 19 and 20
Kansas City August 26 and 27
Southwest Oklahoma September 10 and 11

HUGH C. BENNER

Assembly Schedule

Kentucky August 13 and 14
Northwest Indiana August 20 and 21
Missouri August 27 and 28
Jovita September 16 and 17

V. H. LEWIS

Assembly Schedule

Tennessee August 19 and 20
Louisiana August 26 and 27
South Arkansas September 16 and 17

GEORGE COULTER

Assembly Schedule

Minnesota August 20 and 21
Southeast Oklahoma September 9 and 10
North Arkansas September 23 and 24

Assembly Information

SOUTHWEST INDIANA, August 12 and 13, at Indiana University Auditorium, Indiana University Campus, Bloomington, Indiana. Pastor C. G. Bohannon, 511 N. Grant, Bloomington. General Superintendent Williamson. (N.F.M.S. convention, August 10-11.)

KENTUCKY, August 13 and 14, at Louisville Broadway Church, 324 E. Broadway, Louisville, Kentucky. Pastor J. C. Wallace. General Superintendent Benner. (N.F.M.S. convention, August 10; S.S. convention, August 11.)

VIRGINIA, August 13 and 14, at the Nazarene Camp, Buckingham, Virginia. Entertaining pastor,

District Superintendent V. W. Littrell, 710 Prosperity, Fairfax, Virginia. General Superintendent Powers. (N.F.M.S. convention, August 11; N.Y.P.S. convention, August 12; S.S. convention, August 12.)

HOUSTON, August 19 and 20, at First Church, 46 Waugh Drive, Houston, Texas. Pastor Hugh B. Dean. General Superintendent Young. (N.F.M.S. convention, August 17; S.S. convention, August 19.)

TENNESSEE, August 19 and 20, at First Church, 510 Woodland St., Nashville, Tennessee. Pastor T. E. Martin. General Superintendent Lewis. (S.S. convention, August 17; N.F.M.S. convention, August 18.)

MINNESOTA, August 20 and 21, at the Lake Koronis Assembly Grounds, Payneville, Minnesota. General Superintendent Coulter. (N.F.M.S. convention, August 17; S.S. convention, August 19; N.Y.P.S. convention, August 22.)

NORTHWESTERN ILLINOIS, August 20 and 21, at the District Center, Manville Camp, Manville, Illinois. Pastor Ray Gibson, 1620 E. Main St., Streator, Illinois. General Superintendent Williamson. (N.Y.P.S. convention, August 17; N.F.M.S. convention, August 18; S.S. convention, August 19.)

NORTHWEST INDIANA, August 20 and 21, at the Indiana University, 3400 Broadway, Gary, Indiana. Pastor Harold Latham, 130 East 49th, Gary. General Superintendent Benner. (N.F.M.S. convention, August 18-19.)

INDIANAPOLIS, August 26 and 27, at the District Campgrounds, Route 1, Camby Road, Camby, Indiana (12 miles south of Indianapolis). General Superintendent Williamson, Pastor W. A. Burton. (N.Y.P.S. convention, August 24; N.F.M.S. convention, August 25.)

LOUISIANA, August 26 and 27, at the District Center, Alexandria, Louisiana. Pastor Don Peal, 170 S. Henry St., Pineville. General Superintendent Lewis. (S.S. convention, August 24; N.F.M.S. convention, August 25.)

MISSOURI, August 27 and 28, at Pinecrest Camp, Fredericktown, Missouri. Write Dr. E. D. Simpson, Box 349, Fredericktown, Missouri. General Superintendent Benner. (N.Y.P.S. convention, August 24; S.S. convention, August 25; N.F.M.S. convention, August 25-26.)

Nazarene Camps

August 6 to 16, Tri-District Camp, at Beulah Park, 1200 El Rancho Drive, Santa Cruz, California. Workers: Dr. D. I. Vanderpool, Dr. George Frame, Rev. Charles Hastings Smith, Rev. Robert Condon, Rev. Harold Stickey, and others. District Superintendents, Dr. E. L. Zachary, Central California; Rev. Eugene Stowe, Northern California; and Rev. Kenneth Vogt, Sacramento.

August 7 to 16, Arizona District Camp, at Nazarene District Center, 203 Pine Drive, Prescott, Arizona. Workers: Rev. J. C. Crabtree, Dr. John L. Knight, Professor Ronald J. Lush, Dr. M. L. Mann, district superintendent. For information write Rev. James F. Cullumber, 109 S. Belvedere, Tucson, Arizona.

August 7 to 16, Eastern Kentucky District Camp, at Mount Hope Nazarene Camp, (on State Road 156 between Routes 11 and 22), seven miles south of Flemingsburg. Workers: Rev. W. T. White, Rev. I. F. Younger, Professor Warrnie Tippitt. Write N. A. Ritchie, 2607 Adams Ave., Ashland, Kentucky.

August 7 to 16, Washington and Philadelphia Districts Camp Meeting, at North East Maryland (1/2 mile above Route 40). Workers: Dr. Richard S. Taylor, Rev. Joseph Bierce, Rev. Merrill Bennett, Rev. and Mrs. Wm. Snyder, Karl Ward, and others. District Superintendents—Dr. E. E. Grosse, Washington, and Rev. James E. Henton, Philadelphia. For information write Rev. Boyd M. Long, 445 Washington St., Royersford, Pennsylvania.

August 9 to 16, Arkansas District Camp, at Vilonia Campground, Vilonia, Arkansas. Workers: Rev. O. S. Free, evangelist; Dwight and Norma Jean Meredith, song evangelists. For information write Jack Dell, Box 687, Conway, Arkansas.

August 11 to 16, San Antonio District Camp. Workers: Dr. Orville Jenkins, evangelist; Rev. and Mrs. Wayne Gath, singers and musicians. For information write the district superintendent Rev. James C. Hester, 200 Gardenvue, San Antonio 13, Texas.

August 17 to 23, Abilene District Camp, at Camp Arrowhead, ten miles northeast of Glen Rose, Texas, on Highway 67. Workers: Rev. Jimmie Dobson, Rev. Glen Jones, Rev. Wallace White, and Paul Skiles. Rev. Raymond Hurr, district superintendent. For information write W. E. Rhodes, 5220 West Freeway, Fort Worth, Texas 76107.

August 23 to 30, Idaho Oregon District Camp of District Campgrounds, Nampa, Idaho. Workers: Dr. D. J. Vanderpool, Dr. Elwood Sanner, Professor Paul McCurti. Rev. I. F. Younger, district superintendent, P.O. Box 31, Nampa, Idaho.

August 24 to 30, Tabor Nazarene Camp, Tabor, Iowa. Workers: Dr. W. T. Johnson, Rev. Forrest McCullough, Professor and Mrs. James Main. For information write Rev. Irving Mitchell, Tabor, Iowa.

August 28 to September 6, New York District Camp, at District Campgrounds, Groveville Park, Beacon, New York. Workers: Dr. Edward Lawlor, Rev. Fred Thomas, Singer James T. Bohi, Marjorie Goslaw, George Whetstone. Rev. Robert Goslaw, district superintendent, 1115 Woodrow Road, Staten Island, New York 10312.

Announcements

RECOMMENDATION

—After a sixteen-year successful ministry at Mattoon First Church, Rev. Harold Gravat is entering the field of evangelism. He is a dynamic preacher and effective soul winner. We are happy to recommend him to our people everywhere. Contact him, 3013 Pine Street, Mattoon, Illinois.—Harold Daniels, Superintendent of Illinois District.

WEDDING BELLS

—Miss Sharon Jenkins and Earl F. Garner, Jr., of the U.S.A.F., were united in marriage on June 20, in the Church of the Nazarene in Chula Vista, California, with Rev. J. E. Smith, the bride's grandfather, and Rev. L. Wayne Jenkins, the bride's father and pastor of the church, officiating.

SPECIAL PRAYER IS REQUESTED

by a Christian lady in Michigan that I may "remain true to holiness teaching";
by a Nazarene lady in Indiana, for two families to be saved and attend church regularly, and that the man may have steady work, and for a special silent request;

by a young student in college that she may be able to fulfill the calling God has placed upon her heart;

by a Christian friend in Idaho, for a Nazarene friend very seriously ill, that God may undertake for complete healing and lead her to do the right things—for another friend undergoing delicate ear surgery, that God may undertake for she is a real prayer warrior in their local church;

by a Christian friend in Michigan severely afflicted in her feet and legs—has been anointed for healing—that God may undertake, as she suffers greatly.

EVANGELISTS' SLATES
Compiled by
Visual Art
Department

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

- Ahlemann, John E. 109 West Sycamore, Blytheville, Ark.
- Albright, J. C. 24 Pleasant St., Oak Side Trailer Park, Zephyrhills, Fla. 33599
- Allen, Arthur L. 51 E. Main St., Yarmouth, Me. 04096
- Allen, Jimmie (J. A.). c/o NPH*: Perryton, Tex. (1st), Aug. 2-9
- Applegate, Nellie T. 742 Elysian Ave., Toledo 7, Ohio
- Ashby, Kenneth and Geneva. 6249 Hardegan Rd., Indianapolis, Ind.
- Ashcraft, Jim. 3708 Parrott, Waco, Tex. 76707
- Aycock, Jarrette and Dell. Preacher and Singer, c/o NPH*: Atchison, Kans., Aug. 9-16
- Bailey, Clarence and Thelma. Song Evangelists, 1197 W. Arch St., Portland, Ind.
- Baldridge, Willis and Velma (DeBoard). Song Evangelists, 2122 N. Main, Pueblo, Colo.
- Barton, Grant M. 301 Lincoln Ave., Bedford, Ind.
- Battin, Buford. 9015 47th St., Lubbock, Tex. 79413; Blackwell, Okla., Aug. 5-16; Beaver, Okla., Aug. 19-30
- Beaty, B. K. 705 Cheney, Taylorville, Ill.
- Bebout, R. E. 3061 Johnson Ave., San Luis Obispo, Calif. 93401
- Bender Evangelistic Party, James U. P.O. Box 8635, Tampa 4, Fla.; Marlinton, W.Va., Aug. 2-12; Monterey, Tenn., Aug. 16-30
- Bennett, R. Lee. 339 N. Second St., Scottsburg, Ind.
- Bertoletti, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.; Wash.-Phila. Camp, Aug. 7-16

- Beltcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.; Indianapolis Dist. Camp, July 31—Aug. 9; Danville, Ill. (Southside), Aug. 12-23; Jackson, Miss. (1st), Aug. 28—Sept. 6
- Bierce, Jack. Song Evangelist, c/o NPH*: N.W. Ind. Dist. Camp, Aug. 4-9
- Bishop, G. Preston. 1542 Picardy Circle, Clearwater, Fla.; Mercer, Wis., Aug. 30—Sept. 9
- Bishop, Joe. 1515 S. Jensen, El Reno, Okla.
- Blythe, Ellis G. c/o NPH*: Nancy, Ky. (Delmer), Aug. 26—Sept. 2
- Boggs, W. E. c/o NPH*
- Bohi, James. Singer, 307 S. Pine, Bloomfield, Iowa; Iowa Dist. Camp, Aug. 3-9; Huntsville, Ala., Aug. 17-23; N.Y. Dist. Camp, Aug. 28—Sept. 6
- Bowman, Russell. 2719 Morse Road, Columbus, Ohio; Syracuse, Ohio, Aug. 26—Sept. 6
- Bradley, Earnest R. 20 17th St., Lowell, Mass.
- Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind.; Akron Dist. Camp, July 31—Aug. 9; Greensboro, N.C., Aug. 27—Sept. 6
- Brannon, George. 4105 N. Wheeler, Bethany, Okla.; Harrison, Ark., July 29—Aug. 9; Siloam Springs, Ark. (1st), Aug. 12-23; Santa Fe, N.M., Aug. 26—Sept. 6
- Bridgewater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
- Brown, Curtis R. Song Evangelist, 449 Bresee Ave., Bourbonnais, Ill.; Portsmouth, R.I. (Camp), July 31—Aug. 9; Ithiel Fall, Vt. (Camp), Aug. 12-23
- Brown, J. Russell. c/o NPH*
- Brown, W. Lawson. Box 785, Bethany, Okla.
- Bryant, E. L. c/o NPH*
- Burnem, Eddie and Ann. Box 1007, Ashland, Ky.; Taylorville, Ill., Aug. 12-23; Peru, Ind. (1st), Aug. 26—Sept. 6
- Callihan, Jim and Evelyn. Singers and Musicians, 2752 Old Yellow Springs Rd., Fairborn, Ohio
- Campbell, David Carson. Box 177, Redkey, Ind. 47373
- Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.
- Cargill, Porter T. 6905 N.W. 41st, Bethany, Okla.
- Carmickle, James and Juanita. Singers and Musicians, c/o NPH*
- Carpenter, R. W. 111 N. 5th, Lamar, Colo.; Holyoke, Colo., Aug. 26—Sept. 6
- Carter, E. L. Blufford, Ill.
- Casey, H. A. and Helen. Preacher and Singers, c/o NPH*: Bowie, Tex., July 29—Aug. 9; Barry, Ill., Aug. 12-23; Mt. Erie, Ill., Aug. 26—Sept. 6
- Caudill, Virgil R. Route 3, Troy Rd., Springfield, Ohio; Ludlow Falls, Ohio (U.M. Camp), July 29—Aug. 9
- Chalfant, Morris. 1420 Oak Ave., Danville, Ill.; S.W. Okla. Dist. Camp, July 31—Aug. 9; Todd, N.C. (Blackham Camp), Aug. 13-23; Georgetown, Ill., Aug. 26—Sept. 6
- Chapman, C. L. 415 S. Mill St., Olney, Ill.
- Clark, Eddie. R. 1, Cazenovia, Wis.
- Clark, Gene. 104 Waddell St., Findlay, Ohio; Seymour, Ind., Aug. 2-9; Marshall, Ill. (Illiana Camp), Aug. 13-23; Columbus, Ohio (District Center), Aug. 24-30
- Cochran, Richard H. 102 Cora, Dexter, Mo. Cole, George O. 413 E. Ohio Ave., Sebring, Ohio; Conneaut, Pa. (Camp), July 30—Aug. 9
- Condon, Robert. c/o NPH*: Santa Cruz, Calif.; Tri-Dist. Camp, Aug. 6-16; Pasadena College Tour, Aug. 18-31
- Cook, Charles T. 433 Plum St., Albany, Ind.
- Cooper, Marvin S. 1514 N. Wakefield St., Arlington 7, Va.
- Corbett, C. T. P.O. Box 215, Wankakee, Ill.; Le-mont, Ill., Aug. 5-16; Crestwood, Ill., Aug. 19-30; Mattoon, Wis., Aug. 31—Sept. 6
- Cox, C. B. 1322 N. First Ave., Upland, Calif.
- Cox, Curtis B. Aultz Trailer Court, Rt. 5, Box 510F, Charleston, W.Va.; Hinton, W.Va. (Inter-denominational Camp), Aug. 22-30
- Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio; Ariz. Dist. Camp, Aug. 7-16
- Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R.R. 2, Vicksburg, Mich.
- Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.; Cookeville, Tenn., Aug. 3-8; Beechgrove, Tenn. (Cum. Pres.), Aug. 10-21; James-town, Tenn. (S. Main St. Baptist), Aug. 23—Sept. 4
- Cridler, Jim and Janet. Singers and Musicians, Box 157, Shirley, Ind.
- Cridler, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.; Gosport, Ind., July 31—Aug. 9
- Crum, Opal. 1780 Richmond Rd., Columbus 23, Ohio
- Dale, R. L. 802 Upper 11th St., Vincennes, Ind.
- Darnell, H. E. P.O. Box 929, Vivian, La.; McKeesport, Pa. (Armstrong County Camp), Aug. 6-16; Decatur, Ind. (Bobo Camp), Aug. 19-30
- Darnell, Leo and Pauline. 1524 Laurel Dr., Columbus, Ind.; Decatur, Tex., Aug. 12-23
- Davis, C. W. and Florence. 1337 Hillcrest, Colorado Springs, Colo.
- Davis, Ray c/o NPH*

- Dayhoff, I. E. Missionary-Evangelist, 2310 E. 9th Ave., University Park, Iowa
- DeLong, Russell V. 19236 Gulf Blvd., Indian Rocks, Fla.
- Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*: Ramah, N.M. (N. Am. Indian Camp), July 29—Aug. 19; Pineville, W.Va., Aug. 24-30
- Dennis, Gernald D. c/o NPH*: Milltown, Ind., Aug. 31—Sept. 6
- Dennis, Laston and Ruth. Evangelist and Singer, c/o NPH*: Ramah, N.M. (N. Am. Indian Camp), July 29—Aug. 27
- Dixon, George and Charlotte. Song Evangelists and Musicians, 33 Clark St., Patchogue, N.Y.
- Dobbins, C. H. Yoder, Ind.
- Duncan, W. R. Waverly, Ohio
- Dunham, L. J. 512 W. Cruger, Eureka, Ill. 61530; Peoria, Ill. (Golden Acres), Aug. 24-30
- Dunmore, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.; Columbus, Miss., Aug. 5-9; Monka, Miss. (Pearson's Chapel), Aug. 10-16; Miss. Dist., Aug. 17-23; S. Glens Falls, N.Y. (Tri-County Camp), Aug. 30—Sept. 7
- Dunn, H. P. 318 E. Seventh St., Hastings, Neb.
- Eastman, T. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.
- Edwards, E. H. c/o Rev. Don L. Farrand, 2920 Emerson St., Palo Alto, Calif.
- Edwards, L. T. 1132 Ash St., Cottage Grove, Ore.
- Elliott, Keith and Leanna. Singers and Musicians, 6726 S. Washington, Lansing, Mich.
- Emrick, C. Ross and Dorothy. Evangelist and Musician, 3012 Niccollet Pl., Bay City, Mich.
- Emsley, Robert. Bible Expositor, 432 Eden St., Buffalo, N.Y. 14220; Vicksburg, Miss., Aug. 24-30
- Ensey, Lee H. 1094 "F" St., San Bernardino, Calif.; McCall, Idaho. (Young People's Camp), Aug. 3-7
- Erickson, A. Wm. (Billy). 994 Gwynn Drive, Nashville 6, Tenn.; Columbus, Miss., Aug. 17-23; Houston, Miss., Aug. 24-30
- Estep, Alva O. and Gladys. Preacher and Singers, Box 7, Losantville Ind.
- Esterline, John W. P.O. Box 668, Reedley, Calif.
- Eudaley, O. W. 603 S. Second, Marlow, Okla.
- Fagan, Harry, and W. F. Singers and Musicians, R.D. 1, Box 93, Carmichaels, Pa. 15320
- Farris, J. W. 2904 Hillside Ave., Springfield, Ohio
- Feliter, Harry J., and Wife. Box 87, Leesburg, N.J.
- Ferguson, Edward and Alma. Route 2, Vicksburg, Mich.
- Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y.; Madison, Wis., Aug. 3-9; Cumberland, Md. (1st), Aug. 17-28
- Finger, Joseph. 6515 Calypso Drive, Orlando, Fla.
- Finger, Maurice and Naomi. 122 Charlotte Rd., Lincolnton, N.C.; Greenville, S.C., Aug. 4-16
- Finkbeiner, A. J. c/o NPH*: In Germany
- Firestone, Orville. 736 E. 43rd St. North, Tulsa 6, Okla.; Corydon, Ind. (Ramsey Camp), July 30—Aug. 9; Wichita, Kans. (Kans. State Hol. Assn.), Aug. 13-23
- Fisher, C. Wm. c/o NPH*: Buena Park, Calif., Aug. 23-30
- Fisher, Richard L. 459 1/2 S. Third St., Frankfort, Ind. 46041
- Fitch, James S. 5548 Bosworth Pl., Cincinnati, Ohio 45212
- Fleshman, C. F. 139 S. Park Ave., Cape Girardeau, Mo. 63701; Vernon, Ill. (Greenridge), Aug. 9-23
- Florence, Ernest L. 202 E. Pine St., Robinson, Ill.; Williamsburg, Ohio, Aug. 24-30
- Ford, James and Ruth. Preacher, Singer, and Children's Worker, R.R. 3, Box 38, Greenfield, Ind. (Mrs. will slate alone as singer.)
- Fowler Family Evangelistic Party. The Thomas. Preacher and Musicians, c/o NPH*: Barnesville, Ga. (1st), July 30—Aug. 9; Fairview, Tenn., Aug. 14-23
- Fox, Stewart P. and Ruth G. Evangelist and Singers, R.D. 2, Box 221, Leesburg, Va.
- French, W. L. Route 1, Emmett, Ark.
- Frodge, Harold C. 201 N-6, Marshall, Ill.; Ripley, Ohio, Aug. 5-16; Felicity, Ohio, Aug. 19-30; Williamsburg, Ohio, Aug. 31—Sept. 6
- Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.; Pleasantville, N.J. (Camp), Aug. 13-23
- Gamble, Albert L. Star Route, Box 1A, Quincy, Wash.
- Garvin, H. B. 5920 S.W. 14th St., Plantation Isles, Ft. Lauderdale, Fla.
- Gending, W. W. and Wilma. Preachers and Chalk Artist, Fletcher, Mo.
- Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.
- Gillespie, Sherman and Elsie. Song Evangelists, 1614 N. Rector, Muncie, Ind.
- Gilliam, Harold P. Box 25, Juliaetta, Ida.
- Gilmour, A. Alan, 921 N. Main St., Jamestown, N.Y.
- Glaze, Harold. 2015 Orange St., North Little Rock, Ark.; Bedford, Ky. (Callis Grove Camp), July 31—Aug. 9; Coulterville, Ill., Aug. 12-23
- Glorylanders Quartet. c/o Frank A. Cox, Route 2, Wilmington, Ohio; Bantam, Ohio (Christians Hol.), Aug. 9; Franklin, Ohio (Free Will Baptist), Aug.

*Indicates Singers.
●Nazarene Publishing House, Box 527, Kansas City, Mo. 64141

- 22; Dayton, Ohio (First Ch. of God), Aug. 23; Pomeroy, Ohio, Aug. 28-30
- Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
- Gordon, Maurice F. 2417 "C" St., Selma, Calif.
- Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH*: New England Dist. Camp, July 24—Aug. 2
- Graham, Napoleon B. 4772 East Cornell, Fresno, Calif. 93703
- Green, James and Rosemary. Singers and Musicians, P.O. Box 227, Canton, Ill.: Campville, Ill. (Camp), Aug. 6-16; Sioux City, Iowa (Jeffers Mem. Camp), Aug. 20-30
- Griffin, Clarence A. c/o NPH*
- Grim, Alden D. 6509 N.W. 58th St., Oklahoma City, Okla.
- Guy, Marion O. Route 5, Muskogee, Okla.
- Haden, Charles E. P.O. Box 245, Sacramento, Ky. Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.
- Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.
- Harley, C. H. Burbank, Ohio
- Harrison, Raymond W. 2401 W. Luke Ave., Phoenix, Ariz.
- Harrold, John W. 409 14th St., Rochelle, Ill.
- Hayes, Thomas. c/o NPH*
- Hegstrom, H. E. P.O. Box 8, University Park, Iowa Herford, Russell W. Rt. 1, Inola, Okla.
- Hess, Weaver W. 19614 69th Pl. W., Apt. 2, Lynnwood, Wash. 98036
- Hicks, A. M. 10209 Cliff Circle, Tampa, Fla. 33612; Ashland, Ky. (God's Rescue Mission), Aug. 6-16; Bellaire, Ohio (Ohio Valley Hol. Assn. Camp), Aug. 19-30
- Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.
- Hoackle, Wesley W. P.O. Box 3338, Corpus Christi, Tex.: Canute, Okla., Aug. 19-30
- Holtzclaw, Paul M. 306 S. Jefferson, Robinson, Ill.
- Hoot, G. W. and Pearl. Evangelist and Musicians, Box 745, Winona Lake, Ind.
- Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va.: Greensboro, Pa., Aug. 27—Sept. 6
- Hoots, Bob. Columbia, Ky.: Danville, Ky. (Stanharts), Aug. 17-23; Indianapolis, Ind., Aug. 31—Sept. 6
- Hostetter, Robert L. Song Evangelist, 1017 E. Firmin, Kokomo, Ind.
- Howard, A. S. and M.S. 4108 Ann Arbor, Oklahoma City 22, Okla.
- Hubart, Leonard G. Route 4, Huntington, Ind.: Anderson, Ind. (Fairfax), Aug. 26—Sept. 6
- Humble, James W. c/o NPH*
- Hutchinson, C. Neal. 933 Linden St., Bethlehem, Pa.
- Ide, Glen, Jr., Evangelistic Party. R.R. 2, Vicksburg, Mich.
- Inglad, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.
- Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex.: Ava, Mo., Aug. 7-16
- Isenberg, Don. Chalk Artist-Evangelist, 240 East Grand St., Bourbonnais, Ill.
- James, Melvin R. 771 Esther St., N.W., Warren, Ohio
- Jantz, Calvin and Marjorie, and Carolyn. Singers and Musicians, c/o NPH*: Courtville, Ill. (Bonnie Camp), Aug. 13-23; Cincinnati, Ohio (Fairfield), Aug. 24-30
- Jaynes, Richard W. 321 E. High Ave., Bellefontaine, Ohio
- Johnson, A. G. c/o NPH*: Tahlequah, Okla., Aug. 26—Sept. 6
- Johnston, Lester. 11510 S. Union, Chicago 28, Ill.
- Jones, A. K. 315 Harmon Ave., Danville, Ill.
- Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.
- Keel, Charles. 1329 Brooke Ave., Cincinnati 30, Ohio
- Keith, Donald R. c/o NPH*
- Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.: Robertsdale, Ala., July 29—Aug. 9; Louisville, Ga. Aug. 13-23; Sherman, Tex., Aug. 26—Sept. 6
- Kelliv, Don and Helen (Greenlee). Song Evangelists, 1237 Perrysville Ave., c/o D-26, Danville, Ill.
- Knight, George M. 118 Hughes Ave., Oildale, Calif.
- Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla.
- Langford, J. V. 701 N. First, Henryetta, Okla.
- Lanier, John H. Poplar St., Junction City, Ohio
- Law, Dick and Lucille. Preachers and Singers, c/o NPH*: Cory, Ind., Aug. 19-30
- Laxson, Wally and Ginger (Smith). Route 3, Athens, Ala.: Owensboro, Ky. (1st), Aug. 31—Sept. 6
- Leichty Quartet, The (Elvin, Marge, Dianne, and Don). Evangelist and Singers, c/o NPH*
- Leih, John. 25319 Terry Lane, Hemet, Calif.
- Leonard, James C. Box 12, Marion, Ohio
- Lester, Fred R. 1136 East Grand Blvd., Corona, Calif.
- Leverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.: Hennessey, Okla., Aug. 9-16
- Lewis, Ellis. 3804 Redmond, Bethany, Okla.: Cleo Springs, Okla., Aug. 2-9; Duluth, Minn., Aug. 12-16; Minn. Dist. Camp, Aug. 17-23
- Lewis, Ralph L. c/o Asbury Theological Seminary, Wilmore, Ky.
- Liddell, P. L. c/o NPH*
- Lineman, Hazel Fraley. 10 S. Third St., Bradford, Pa.
- Lipker, Charles H. Route 1, Alvada, Ohio
- Lyons, James H. P.O. Box 1311, Joliet, Ill.
- MacAllen, L. J. and Mary. Artist-Evangelist, 119 Rambler Ave., Elyria, Ohio: Albany Dist. (Boys' and Girls' Camp), Aug. 3-8; Pittsburgh Dist. (Boys' and Girls' Camp), Aug. 10-14; Chesterfield, S.C. (Camp), Aug. 20-30
- Mack, William, Rt. 1, Sherwood, Mich.
- Mansfield, Howard. 1110 N. 6th St., Boise, Ida. 83702
- Martin, Paul. c/o NPH*
- Martin, Vern. Rt. 1, Box 118, Caldwell, Ida.
- May, Vernon D. and Mrs. c/o NPH*: Glenrock, Wyo., Aug. 12-23; Carthage, S.D., Aug. 26—Sept. 6
- Mayfield, Paul and Helen. c/o NPH*
- Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403
- McCoy, Norman E. Song Evangelist, 1318 East 28th, Anderson, Ind.
- McCullough, Forrest. c/o NPH*: Suddersville, Md. (Camp), Aug. 6-16; Batavia, Ohio, Aug. 18-23; Charlton, Iowa (Tabor Camp), Aug. 24-30
- McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif.
- McMahon, Louis O. c/o NPH*
- McMillan, Wilsie L. 140 Walnut St., Circleville, Ohio
- McNaught, J. Austin. Rt. 2, Box 501, Clackamas, Ore.
- McNutt, Paul W. Song Evangelist. c/o NPH*: Kans. Dist. Camp, Aug. 3-9; Minn. Dist. Camp, Aug. 17-23; Ida-Ore. Dist. Camp, Aug. 24-30
- McWhirter, G. Stuart. 202 Stewart St., Cordova, Ala.: Kans. Dist. Camp, Aug. 3-9
- Meadows, Naomi, and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924
- Meighen, J. M., and Family. Preacher and Musicians, 2122 Goshen Pike, Milford, Ohio: Hillsboro, Ohio, Aug. 19-30
- Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH*: Vilonia, Ark. (Camp), July 30—Aug. 9; Cimarron, Kans., Aug. 20-30
- Meyer, Virgil C. 3112 Willow Oak Dr., Ft. Wayne, Ind.
- Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.: Rotan, Tex., July 29—Aug. 9; Howard, Kans., Aug. 16-23; Texarkana, Tex., Aug. 26—Sept. 6
- Miller, Lelia Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.
- Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.: Phoenix, Ariz. (Paradise Valley 1st), Aug. 26—Sept. 6
- Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa.
- Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
- Millhuff, Charles. c/o NPH*: Florida Home Missions, Aug. 2-9; Kansas Youth Camp (Teen) Aug. 17-23; Valentine, Nebr., Aug. 31—Sept. 6
- Minglehoff, O. C. R.F.D. 3, Douglas, Ga. 31533
- Mitchell, The Musical (Lloyd and Addie). Song Evangelists and Musicians, R.D. 1, Summerville, Pa.: Fulton, Mich. (Athens Camp—Indian), July 30—Aug. 9; Versailles, N.Y. (Camp—Indian), Aug. 13-23; Versailles, N.Y. (Youth Camp—Indian), Aug. 24-28
- Monck, James and Mrs. Evangelist, Singers, Musician, c/o Olivet Nazarene College, Box 351, Kankakee, Ill.: Hart, Mich., Aug. 23—Sept. 6
- Moore, Franklin M. Box 302, Castle Rock, Colo.: Knoxville, Tenn. (Hinton St. Mission), Aug. 9-23; Winslow, Ind., Aug. 26—Sept. 6
- Morgan, J. Herbert and Pansy S. Evangelists and Singers, 319 Franklin St., Danville, Ill. 61833
- Moulton, M. Kimber. c/o NPH*: Evangelistic Ambassadors Tour, Central America and Caribbean, July 19—Aug. 9; Fresno, Calif. (Central), Aug. 12-23; Sonoma Valley, Calif., Aug. 30—Sept. 6
- Mounts, Dewey and Wavolene. Evangelists and Singers, P.O. Box 52, Worth, Ill.
- Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
- Neff, Nettie. Box 6, Manteca, Calif.
- Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark.: Mountain Home, Ark. (Calomine Camp), Aug. 14-23
- Nesseth-Hopson Party. c/o NPH*: Rapid City, S.D., Aug. 6-16; Princeton, Ind. (Oakland Camp), Aug. 20-30
- Norris, Roy and Lilly Anne. Evangelist and Singers, c/o NPH*: Hebron, Ohio, Aug. 27—Sept. 6
- Norton, Joe. Box 143, Hamlin, Tex.: Buffalo, Okla., Aug. 9-16; Fort Worth, Tex. (Glen Park), Aug. 27—Sept. 6
- Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla.: Hendersonville, N.C., Aug. 2-9; Jacksonville, Fla. (Forest Hill), Aug. 16-25
- Osborne, O. L. 619 E. Tenn. St., Evansville, Ind.
- Osburn, Orian. Blind Song Evangelist, 2206 Oregon Ave., Orlando, Fla.
- Owen, G. Frederick. 820 Manitou Blvd., Colorado Springs, Colo.
- Palmer, "Bob." 102 Melmore, Tiffin, Ohio
- Parrott, A. L. 403 S. Main, Bourbonnais, Ill.: Medford, Okla. (Grant Co. Hol. Assn. Camp), Aug. 19-30
- Passmore Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH*: Richland, N.Y. (Camp), Aug. 6-16; Wayne, Ohio (Portage Camp), Aug. 20-30
- Pattan, Martin L. 6733 Lakeside Dr., Fort Worth, Tex.
- Paul, Charles L. Song Evangelist, Route 5, Cookeville, Tenn.: Indianapolis Dist. Camp, July 31—Aug. 9
- Phillips, W. D. 465 Westcome Ave., Flint 3, Mich.
- Pickering Musicalaires, The. Evangelist and Musicians, 41st and Linden Sts., Allentown, Pa.
- Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.: Springfield, Mo. (1st), July 30—Aug. 9; Olivet, Ill. (Camp), Aug. 13-23; Villa Grove, Ill., Aug. 24-30
- Pittenger, Twyla. Shelby, Ohio.
- Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind.: Dunkirk, Ohio (Hardin Co. Hol. Camp), Aug. 13-23; Decatur, Ill. (Eastside), Aug. 27—Sept. 6
- Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH*
- Powell, Curtice LeRoy, Route 2, Newark, Ohio
- Prentice, Carl and Ethel. Evangelist and Children's Worker, 6900 N.W. 43rd St., Bethany, Okla.: Greenbrier, Ark. (Pleasant Hill), July 30—Aug. 9
- Prouse, Willard C. 3 Bay St., R.D. 4, Mechanicburg, Pa.
- Pullum, Oscar L. 2309 Van Bibber Ave., Evansville, Ind.
- Purkisher, H. G. 308 E. Hadley, Aurora, Mo.
- Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla.: Johnson City, N.Y. (Christian Union Camp), Aug. 3-9
- Quinn, L. W. Sunday School Evangelist, 3702 Manchester, Colorado Springs, Colo.
- Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill.: Mitchell, S.D. (Tent Revival), July 26—Aug. 16; Sioux City, Iowa (Jeffers Mem. Hol. Camp), Aug. 20-30
- Rehfeldt, Remiss R. Hilda, Mo.: Red Oak, Iowa, Aug. 9-16; Hobart, Okla., Aug. 28—Sept. 6
- Richards, Larry and Phyllis (Coulter). Singers and Musicians, 1430 Fletcher Ave., Indianapolis, Ind.
- Robison, Robert, and Wife. Evangelist and Singers, Heaters, W.Va.: Glenview, W.Va. (Youth Camp), Aug. 3-8; Richwood, W.Va., Aug. 19-30
- Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.: Campsville, Ill. (Hillcrest Hol. Camp), Aug. 6-16
- Rodgers, J. A. (Jimmy), 695 N. Market St., East Palestine, Ohio
- Roodel, Bernice L. 423 E. Maple St., Boonville, Ind.
- Rose, W. W. 200 Phifer St., Monroe, N.C. 28110; Albemarle, N.C., Aug. 5-9
- Rothwell, Mel-Thomas. 4701 N. Donald, Bethany, Okla.: Jackson, Ohio (Pilgrim Hol. Ohio Dist. Camp), July 30—Aug. 9; New Bedford, Mass. (Smith Mills Camp), Aug. 14-23
- Rowan, Ellen. c/o NPH*
- Rust, Everett F. 420 Sherman, Alva, Okla.
- Schooner, Modie. 156 E. Albert, Adrian, Mich.: Swanton, Ohio (Braille Hol. Camp), July 30—Aug. 9; Wilmington, N.Y. (Camp), Aug. 12-23
- Schriber, George R. and Mrs. 5949 Forestdale, Glenora, Calif.
- Schultz, Walter C. Song Evangelist, 707 South Chipman, Owosso, Mich.
- Sciscoco, Ora W. 731 West Howe, Bloomington, Ind.
- Scott, Carmen A. 111 E. Curtis St., P.O. Box 455, Stryker, Ohio
- Sears, L. Wayne. c/o NPH*: Childress, Tex., Aug. 5-15; McCrory, Ark., Aug. 20-30
- Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio
- Sharp, Albert and Acena. 3682 15th, Riverside, Calif.
- Sharp, L. D. 1026 Dayton St., Wichita, Kans.
- Sharples, J. J., and Wife. Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.
- Shea, Albert J. c/o NPH*
- Shoemaker, Floyd H. 190 Brehl Ave., Columbus 23, Ohio
- Shmo, Philip and Miriam. Preachers and Singers, c/o Trevecca Nazarene College, Nashville 10, Tenn.: Griggsville, Ill., Aug. 19-30
- Signer, Ray. Song Evangelist. 4001 Kings Highway, Dayton 6, Ohio
- Sisk, Ivan. 4327 Morage Ave., San Diego 17, Calif.
- Slack, D. F. Song Evangelist, Route 2, Vevas, Ind.: Danville, Ill. (Southside), Aug. 13-23; Felicity, Ohio, Aug. 24-30
- Slater, Glenn. 320 S. 22nd St., Independence, Kans.
- Slater, Hugh L. c/o NPH*
- Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio
- Smith, Charles Hastings, P.O. Box 778, Bartlesville, Okla.: Santa Cruz, Calif. (Tri-Dist. Camp), Aug. 6-16; Lanett, Ala. (1st), Aug. 23-30
- Smith, Ernest D. Strong, Maine

● Indicates Singers.

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

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

With all respect to our precious Saviour, if Jesus was God why did He say while on the Cross, "My God, my God, why hast thou forsaken me?"

This is the only time recorded in the Gospel that Jesus addressed the Father-God as "God," and is a direct quotation from Psalms 22:1. Jesus usually spoke to God as "Father," or "My Father" (Matthew 11:25-26; 26:29, 42; Luke 23:34, 46; John 17:1, 5, 11, etc.).

A proper understanding of the Trinity, God Three-in-One, always holds in balance the deity of Christ (that Jesus of Nazareth was by nature God as well as man) and also what is called the "subordination" of Christ (that God the Son is eternally subordinate to God the Father).

Let me say again that the doctrine of the Trinity is not an exercise in specu-

lative theology designed to test the intelligence or credulity of the human mind. It is the outgrowth of Christian experience as related and described in the New Testament. The early Christians recognized that the Godhead is One in nature and essence. But they also knew that in Christ dwelt all the fullness of the Godhead bodily (Colossians 2:9), and that their experience of the Holy Spirit was the presence of both Father and Son (John 14:23).

If you are really interested in this theme, I recommend you buy or borrow Volume One of Dr. H. Orton Wiley's *Christian Theology* and read Chapter XV.

Does prayer really change God's mind?

If you mean, does prayer cause God to do what He does not intend to do, the answer is, "No." If you mean, do things happen in answer to prayer which would not otherwise occur, the answer is, "Yes."

This is, of course, one of the most difficult matters in relation to prayer and faith. I believe the Bible teaches that God has freely chosen to work in this world in cooperation with the efforts of His people, particularly in the matter of redemption.

Therefore some things happen in answer to prayer which would not happen

if God's people did not pray. But this does not mean that God's mind is changed in the sense that He is brought to do that which He would not purpose to do. It simply indicates that in God's government of the universe He has enlisted His people as His partners, and their obedience or failure makes a real difference.

That there are mysteries in prayer and providence, I readily admit. But it is still true that we receive from the hand of God in answer to prayer what we should not have if we did not pray.

As a former member of another denomination, our minister used to say when giving out the Communion elements that he, in Christ's stead, forgave us all our sins. Being an unregenerate soul then, it didn't seem right to me, and certainly doesn't seem right since I have been born again. Will you please explain what this means?

This is called the rite of "absolution," and what it is supposed to mean depends on the degree to which the church in question leans toward "sacramentalism," that is, the view that the sacraments of the church do actually impart divine grace to the participant.

The Roman church holds that the priest has authority to forgive sins actually, and that there is no forgiveness apart from such absolution. Other liturgical churches hold that the formula of absolution means the assurance of the

minister that forgiveness has been granted.

Absolution by priest or minister means nothing apart from personal repentance and saving faith on the part of the individual. There is no such thing as piecemeal forgiveness—a few sins here, and a few sins there. When we come to Christ in true repentance and faith, confessing and forsaking every known sin, God forgives all our sins, makes us His children, and imparts His grace to keep us from further sinning.

If a pastor receives a church renewal of call, and a two-year extended call, does this mean that he serves for three years in all?

No. The one-year call and the extended call are concurrent, not consecutive. The *Manual* provides that in each case a vote shall be taken on the one-year renewal first. Then if the church board and the district superintendent have approved a vote for an extended

term, a second vote may be taken for a two-, three-, or four-year term. But in each case it is the length of the extended term (two, three, or four years) which determines the time of the next renewal vote. The initial one-year renewal is not added.

- Smith, Ottis E., Jr. Route 1, Edinburg, Pa.: Long Island, N.Y. (Freeport Camp), July 29—Aug. 9; Jasper, Ala. (Snoddy Chapel), Aug. 19-30
- Smith, Paul R. 305 Central Ave., Spencer, W.Va.
- South, J. W. and Mrs. 743 King St., Gary, Ind.: O'Donnell, Tex., July 30—Aug. 9; Ruston, La. (Hudson Camp), Aug. 13-23; Jennings, La., Aug. 27—Sept. 6
- Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.: South Point, Ohio, Aug. 4-9; Franklin Furnace, Ohio, Aug. 11-16; Clearfield, Pa., Aug. 25-30
- Sprows, Earl L. 1317 Lakeview Ave., Battle Creek, Mich.: Alpena, Mich. (1st), July 31—Aug. 9
- Stabler, R. C., and Wife. R.F.D. 1, Tamaqua, Pa. Stafford, Daniel, Box 11, Bethany, Okla.: Kingwood, W.Va. (Camp), July 30—Aug. 9; Florian, La. (Cenchera), Aug. 13-23; Marion, Ohio (Brookside Camp), Aug. 27—Sept. 6
- Steele, J. J. P.O. Box 1, Coffeyville, Kans.: Fillmore, Okla., July 29—Aug. 9; Vici, Okla., Aug. 26—Sept. 6
- Steele, J. O. Route 1, Box 206B, Mulberry, Fla. Steiner, Dwight F. Chalk Artist-Evangelist, c/o Gen. Del., Nashville, Ind.: Wilmington, N.Y. (Camp), Aug. 12-23
- Stewart, Paul J. P.O. Box 850, Jasper, Ala.: Skeston, Mo. (1st), Aug. 10-16; Bowling Green, Ky. (1st), Aug. 17-23
- Strack, W. J. Box 112, Jefferson Ohio
- Strahm, Lorán. 732 Kingston Ave., Grove City, Ohio 43123; Miami, Fla. (North), Aug. 23-30
- Sturtevant, L. R. Box 535, Connell, Wash.
- Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.
- Tarvin, E. C. California, Ky.
- Taylor, Emmett E. c/o NPH*: Atoka, Okla., Aug. 3-9; Guthrie, Okla., Aug. 26—Sept. 6
- Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20, Ohio: Cozad, Neb., Aug. 3-9; Farnam, Neb., Aug. 31—Sept. 6
- Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.: N.Y. Dist. Camp, Aug. 28—Sept. 6
- Thomas, Henry C. Box 104, Dimmitt, Tex.
- Toone, L. E. 365 Burke St., Bourbonnais, Ill.
- Transee, C. F. Route 1, Poplar Bluff, Mo.
- Trissel, Paul D., and Family. Evangelist and Singers, 341 Emmett St., Battle Creek, Mich.: Oxford, Miss., Aug. 4-9; New Bedford, Mass. (Smith Mills Camp), Aug. 14-23
- Turpel, John W. R.R. 2, Minesing, Ont., Can.
- Underwood G. F., and Wife. Preachers and Singers, Box 433, North Jackson, Ohio: Hartford, Ohio, Aug. 21-30
- Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida.
- Vascoe, David J. 701 N. 12th St., Duncan, Okla.
- Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.
- Wagner, Betty. c/o Robert Cole, 1006 E. Oak, Griffith, Ind.
- Wagner, Larry R. Song Evangelist, Box 2095, Bethany, Okla. 73008
- Walker, W. B. c/o NPH*
- Wallin, Henry B. 1414 N. Hill Ave., Pasadena, Calif.
- Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla.: Sumter, S.C. (1st), Aug. 2-9; Hawthorn, Pa., Aug. 13-23; Beaver Falls, Pa., Aug. 26—Sept. 6
- Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass.: Swanton, Ohio (Calvary Hol. Camp), July 30—Aug. 9
- Watson, C. R. 1813 N. Ave. J, Freeport, Tex.
- Watson, H. T. 4003 Lightfoot Mill Rd., Chattanooga, Tenn.
- Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark.: Wickes, Ark., Aug. 5-16; Benton, Ark. (Mulberry), Aug. 23-30
- Weeks, Jim. 1441 Kensington, Ann Arbor, Mich. Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont.
- Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.
- White, W. T. 116 E. Keith, Norman, Okla.: E. Ky. Dist. Camp, Aug. 7-16; Hillsboro, Ohio, Aug. 19-30
- Wilkinson Trio. Evangelist and Singers, 1104 Penn St., Columbus, Ind.
- Williams, Earl C. c/o NPH*
- Williams, Eileen. Song Evangelist, 9061 Cincinnati-Columbus Rd., West Chester, Ohio
- Willison, Otto R. 2910 N. College, Bethany, Okla.: Wister, Okla., Aug. 5-16; Dodson, Tex., Aug. 19-30
- Winegarden, Robert. c/o NPH*
- Wolfe, E. D. c/o NPH*
- Woodward, George P. 326 Dry Run Road, Monongahela, Pa.: Nanty Glo, Pa. (Area Evangelistic Campaign), Aug. 10-23; Dexter, Mo. Aug. 28—Sept. 6
- Woolman, J. L. c/o NPH*
- Wright, Fred D. Route 1, Hometown, Ind.
- Wys, Leon. c/o NPH*: Lamar, Mo., Aug. 5-16
- Yoakum, Mrs. Beatrice. Song Evangelist, 309 W. Jackson Blvd., Medford, Ore.
- Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo.

*Indicates Singers.

*Nazarene Publishing House, Box 527, Kansas City, Mo

64141.

LATE NEWS

San Juan Campaign Reported Success

The campaign of Nazarene Evangelistic Ambassadors Team Number Two in San Juan, Puerto Rico, was reported a success by Team Director Paul Orjala. Attendance in the ball park in downtown San Juan was excellent, with Puerto Rican young people joining the Ambassadors in vocal and instrumental music that continued to attract crowds of over 500 each night.

Evangelist Lester Johnston was the preacher, with seekers each night and a number of additions to the local churches reported. Singer Jim Bohi sang his way into the hearts of the people whose attendance made this campaign the largest Nazarene gathering to date in Puerto Rico.

Jenkins and McKays to Retire

Dr. and Mrs. Charles Jenkins, Africa, and Rev. and Mrs. John McKay, India, retired from active missionary service July 30.

Dr. and Mrs. Jenkins have given forty-four years to the missionary service of the church. They will take up residence at Casa Robles, Nazarene missionary retirement community in Temple City, California, in the fall.

Rev. and Mrs. John McKay have spent thirty-eight years in missionary service in India. Mrs. McKay entered the hospital on July 1 for eye surgery. They will reside in Nashville, Tennessee, for the present.

Daniels to Bethany College Church

Dr. Harold Daniels, superintendent of the Illinois District, has resigned to accept the pastorate at Bethany, Oklahoma, College Church of the Nazarene, vacated by Dr. E. S. Phillips, newly elected executive secretary of the De-

The Widmeyers pastored the San Diego congregation in 1919. Rev. Joseph E. Morgan is the present minister.



of the Religious World

Free Methodists Elect Two New Bishops

WINONA LAKE, INDIANA—The Free Methodist General Conference elected four bishops during its quadrennial meeting in Winona Lake last month, re-electing two incumbents, W. S. Kendall and E. C. John.

A new bishop-elect is Dr. Myron F. Boyd, fifty-four, the voice of the international radio broadcast, "The Light and Life Hour." Also chosen was Rev. Paul N. Ellis, fifty-one, superintendent of the Wabash Conference, with headquarters in Indianapolis.

The Conference adopted a \$7 million World Mission Budget for the quadrennium, and approved independent General Conference status for two overseas conferences, Japan and Egypt. The three general conferences and any future ones will be coordinated in a Free Methodist World Fellowship.

150,000 Children March in Sunday School Parade

BROOKLYN, N.Y. (EP)—More than 150,000 children marched here in the early June 135th Anniversary Parade of the Brooklyn Sunday School Union.

City officials headed by Mayor Robert F. Wagner, leading Protestant churchmen and Robert F. Sternitzke, president of the Sunday School Union, reviewed the miles-long parade.

Floats depicting this year's theme, "Christ Calls, Follow Him," were seen in all twenty-six divisions of the parade. Music was supplied by Salvation Army, school, and Boy Scout bands.

The parade is held each year to celebrate the founding of the Brooklyn Sunday School Union in 1816.

Court Tests Could Long Defer "Hazard" Labels on Cigarettes

WASHINGTON, D.C. (EP)—Rep. Oren Harris (D.-Ark.), chairman of the House Commerce Committee which is conducting hearings on anti-smoking legislation, said court tests could delay for as much as six years the labeling of cigarettes as hazardous to life.

He gave the estimate following the Federal Trade Commission's announcement of the new advertising regulation. Beginning January 1, the directive said, all cigarette packages must describe the contents as health hazards which could lead to death.

After July 1, 1965, all cigarette advertising, written, oral, and photographic, must give similar warning to the public.



Ambassadors' Quartet singing in San Juan campaign with Campaign Treasurer Bob Prescott. Left to right, Bob Prescott, William Porter, Dick Bond, Lynn Smith, and Steve Gilbertson.

Telegram Reports Monterrey Victories

District Superintendent Roberto Moreno of the Mexico North District telegraphed a report on the Monterrey campaign of Team One of the Nazarene Evangelistic Ambassadors. More than 250 conversions were recorded during the week, and spiritual impetus felt across the Mexico North District. Rev. Roberto Moreno wrote, "Thanks for making this possible."

Sanners Honored at Casa Robles

Recognition of the fiftieth wedding anniversary for Dr. and Mrs. A. F. Sanner is scheduled for Casa Robles Missionary Home next Sunday afternoon (August 9), with a reception from 2:00 until 7:00 p.m. Dr. Sanner has served as superintendent of the home since 1952. The home for retired missionaries is located at 6355 North Oak Street in Temple City, California.

partment of Foreign Missions.

Dr. Daniels served pastorates in Colorado Springs, Colorado; Albuquerque, New Mexico; and Phoenix, Arizona, before accepting the superintendency of the Illinois District seven years ago.

Illinois District Elects

Dr. L. S. Oliver, for the past seven years superintendent of the Alabama District, has been elected superintendent of the Illinois District, taking the place of Dr. Harold Daniels, who resigned to become pastor of Bethany College Church in Bethany, Oklahoma.

C. B. Widmeyer Anniversary

Dr. C. B. Widmeyer, honored in absentia at Portland by the Department of Church Schools for outstanding service in religious education, and Mrs. Widmeyer were special guests at San Diego, California, First Church on his eightieth birthday and sixtieth anniversary of the beginning of his ministry.

General Assembly VIEWS



Paul Skiles leads the choir in practice Saturday night.



Part of the thousand-voice teen-age choir Friday night at the N.Y.P.S. Convention.



Dr. and Mrs. D. I. Vanderpool at the Pioneers' Luncheon.



The Church Schools Convention rally on Saturday night presents the "March to a Million" goal.



District Superintendent W. D. McGraw presents Dr. Samuel Young with the trophy received by the district for the best noncommercial float in the Rose Parade in Portland the week before the General Assembly.

Ismael Amaya, left, and Sergio Franco, right, of the Spanish Department, make a simultaneous translation of the proceedings into Spanish.



A typical General Assembly committee meeting with Dr. E. S. Phillips, newly elected executive secretary of the Department of World Missions, presiding.

The colorful Africa booth in the Exhibit Hall presents the work of the Church of the Nazarene on the dark continent.



Recapture the thrill
of the Sixteenth
GENERAL ASSEMBLY
for yourself,
for your friends!

- SERVICES and EVENTS
- BUSINESS SESSIONS
- EXHIBITS and DISPLAYS
- RECORD-BREAKING CROWDS
- CHURCH LEADERS

... all permanently recorded in your personal set of

GENERAL ASSEMBLY PICTURES

BLACK & WHITE PRINTS and COLOR SLIDES

From the more than 3,000 pictures taken by our official photographer during the General Assembly and preceding conventions, prints and slides have been carefully selected to make up the sets listed below. Selection has been made on the basis of general interest, and includes the best pictures available of the major services, con-

vention and assembly business sessions, exhibits and displays, etc., plus representative shots of the crowd, the Memorial Coliseum building, and many of the outstanding events and personalities of the assembly and conventions. An identification sheet will be included with each set ordered. *Set prices are as follows:*

ORDER FORM

Date, 19.....

Please send the following:
Quantity

..... sets of 36 COLOR SLIDES	\$ 8.95
..... sets of 50 COLOR SLIDES	\$11.95
..... sets of 50 BLACK & WHITE PRINTS	\$10.00
..... sets of 100 BLACK & WHITE PRINTS	\$18.50
TOTAL	

SHIP PICTURES TO:

Street

City State Zip

CHECK or MONEY ORDER ENCLOSED: \$.....

CHARGE (30 days) TO: Church Personal (other) Account

NOTE: Needed on ALL accounts—location and name of church where you are a member.

Location of Church: City State

Name of Church:

SEND INVOICE TO:

Street

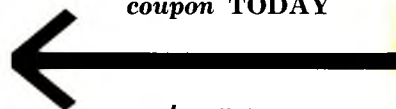
City State Zip

8-5-64

COLOR SLIDES
(35 mm., 2 x 2")
Set of 36, \$8.95
Set of 50, \$11.95

BLACK & WHITE PRINTS
(3½ x 5")
Set of 50, \$10.00
Set of 100, \$18.50

Clip and mail
coupon TODAY



to ensure
prompt delivery

NAZARENE
Publishing House

Post Office Box 527
Kansas City, Mo. 64141

