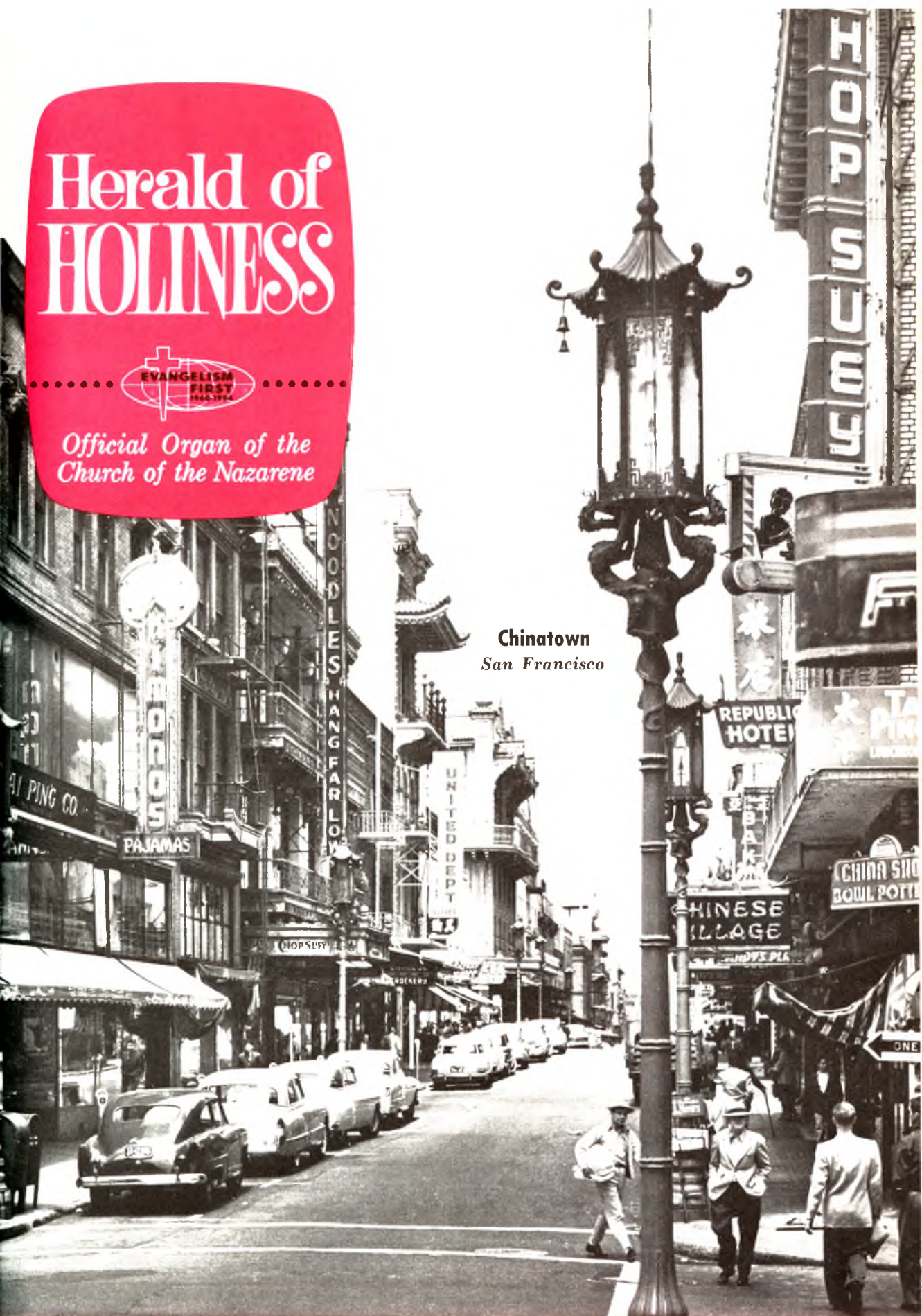


Herald of HOLINESS



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August 1, 1962

EDITORIALS

By W. T. PURKISER

The Sabbath Question

EVERY ONCE IN A WHILE, some sincere Christian becomes troubled about the question of the Biblical Sabbath. Which day is the "proper" day to worship the Lord? Is it Saturday, the seventh day of the week as our calendars are now arranged? Or is it Sunday, "the Lord's day," the first day of the week?

Of course this question would bother only those who are thoroughly conscientious. Those who want to please the Lord more than they want anything else in the world are concerned to keep the whole of life in harmony with the Word of God. To those who just don't care, it makes no difference at all.

Although much has been said and written on this theme, it is still very much alive. There are those who make the sweeping claim that the only day of worship God recognizes is the seventh day of the week, that the Biblical Sabbath was "changed" by Constantine in A.D. 321, and that to worship on Sunday is the "mark of the beast."

These are big claims, and since they come so close to the very heart of the program and work of the Church, may not lightly be waved aside.

First off, let it be said that the Sabbath belongs to the New Testament as well as to the Old Testament. There are those who would argue that the whole of the Old Testament was made void when Christ came, that the law has been fulfilled and is

no longer binding upon those who live under grace. Such persons say that to the Christian every day is alike, and the term "Sabbath" ought not to be used of the Lord's day or Sunday.

It is true, "Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4). Our righteousness does not depend on the works of the ceremonial law, but we are redeemed and entirely sanctified by grace through faith, "not of works, lest any man should boast" (Ephesians 2:9).

Yet Christ came not to destroy the law or the prophets, but to fulfill that which they foretold (Matthew 5:17). The Old Testament scriptures are "given by inspiration of God," and all are "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:16-17).

The most basic statement of the New Testament regarding the Sabbath is given in the words of Jesus: "The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath" (Mark 2:27-28). This means that the Sabbath belongs not only to Moses, Isaiah, and Nehemiah, but it belongs to every person who acknowledges Jesus Christ as Lord and Saviour.

Most of the confusion here seems to come from those who suppose that "Sabbath" means Saturday, or seventh day of the week, and that the day of worship was named after the particular day of the week on which it was observed. This is simply not true. "Sabbath" means "to rest," "to cease, desist, interrupt, or break off." The Sabbath in the Bible was not a day of inactivity, but a day of worship when public services were held in the Tabernacle, the Temple, and later the synagogue and the church.

Sometimes it is said that Sunday was a day dedicated to the worship of the sun god, and therefore a pagan festival. What these friends do not seem to see is that Saturday gets its name from "Saturn's Day," called this after the pagan Roman god Saturn, and that "saturnine" means, "heavy, grave, gloomy, dull."

But what of the particular day so far as the Bible is concerned? Does the Word of God direct that His holy day be on Saturday, day number seven of the weekly cycle?

First, let's notice that, if it does so direct, it doesn't say so. The fundamental word of the Old

(Please turn to page 11)



The Cover . . .

This view of a street corner in San Francisco's famous Chinatown is typical of the work of

the Church of the Nazarene among the Chinese people living on the western coast of the United States. In recent years four Chinese churches have been organized in California with a total membership of 111 and an average attendance of 320 in Sunday school. These churches are assisted financially by the Department of Home Missions of the General Board, but are part of the districts on which they are located.

“As he did aforetime”

DANIEL KNEW that the king's decree had been signed. It was the lion's den for that man who for thirty days asked a petition of any God or man save of the king!

But when he went into his house, kneeled upon his knees and prayed to his God, he was not rashly refusing to “take a dare.” He was not accepting a challenge from hate-filled foes. Neither was the captive prophet-statesman calling “help, help” in an emergency nor seeking to dramatize his faith in a sensational demonstration. He was simply and humbly performing his habitual devotions.

The “windows being open in his chamber toward Jerusalem” was not an idolatrous concession to the idea that God's dwelling was in the Holy City. He had proved God was present and faithful in the king's court in Babylon. His windows open toward Jerusalem was the usual testimony that his faith was in the only true God, personal, spiritual, eternal, all-wise, all-powerful, and omnipresent, the God of Abraham and Moses.

God did not fail Daniel in this new crisis. To his loyal heart came confidence, courage, and self-control. Calmly he spent the night in the den of lions. Respectfully he replied to the king's trembling call the next morning and he showed no sign of vindictiveness when he heard the lions crunching the bones of his enemies.

From this ancient story all who would

be devout may learn the timeless lesson that from regular habits of devotion comes strength for the monotonous daily routine and an unfailing supply for the unexpected yet inescapable emergencies of life. Private devotions, family prayers, and attendance upon the means of grace in the house of God should never become intermittent.

The widely known advice of William James on the acquirement of good habits could well be applied to our practice of regular devotions. Here they are in brief: One, “Take care to launch ourselves with as strong and decided initiative as possible.” Two, “Never suffer an exception to occur until the new habit is securely rooted in your life.” Three, “Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may

*General
Superintendent
Williamson*



experience in the direction of the habits you aspire to gain.” Four, “Keep the faculty of effort alive in you by a little gratuitous exercise every day. That is to be systematically ascetic or heroic in little, unnecessary points.”

Such regular habits of religious devotion will bring meaning, direction, and elevation to all of life.

After pastoring the church in Westlake, Louisiana, for the past two and one-half years. Rev. J. D. Pressley has resigned to accept a special home mission project in Statesville, North Carolina. If any readers have friends in Statesville, write Brother Pressley at 349 Euclid Avenue.

Wilma Speakes Edwards, wife of Rev. E. H. Edwards, pastor of First Church, Bakersfield, California, died Sunday, July 1.

After six years as pastor of Central Church, Seattle, Washington, Rev. Morris Chalfant has resigned to enter the full-time field of evangelism.

Evangelist John M. McKinney writes that he has left the field to accept the pastorate of the church at Herington, Kansas.

Rev. W. Dale Martin writes, "After serving pastorates in Florida for three years, we accepted a call to our church in Delta, Ohio, where we have found a wonderful and kind group of people."

Rev. James H. Peters, pastor of the Church of the Nazarene in Nocona, Texas, has been unanimously elected president of the Nocona Ministerial Alliance.

Rev. J. L. Longnecker writes that he has accepted a unanimous call to pastor South Side Church in Frankfort, Indiana, and will be moving there at assembly time, in August.

Rev. Charles C. McMinn writes that after pastoring the church in Henderson, Texas, since 1957, he has resigned to accept the call to the Spring Branch Church in Houston, Texas.

Rev. and Mrs. L. Lee Gaines were honored on July 1, with a reception given by some 125 of their friends and relatives commemorating their fiftieth wedding anniversary. Brother Gaines has been preaching in the Church of the Nazarene for 55 years, and for 50 years of that period Mrs. Gaines has stood loyally by his side. Their home is in Corpus Christi, where within the last two years they have pastored and pioneered the new Arlington Heights Church. The reception was held in Fellowship Hall of the new First Church in Corpus Christi, where Brother Gaines pastored previously for four years. Their three daughters—Mrs. Don Dale,

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of Spokane, Washington; Mrs. Sam House of Youngstown, Ohio; and Mrs. Johnson of El Paso—were present with their families. The day concluded with an inspiring message by Brother Gaines in the evening service at First Church, where Rev. T. A. Burton is pastor.

Pattern Petitions:

"Lead Us Not Into Temptation"

Sixth article in a series of seven

By **BRIAN L. FARMER**
Pastor, Bristol, England

ROBERT LOUIS STEVENSON had a formula for summoning the devil. Normally we do not need one. The devil comes unbidden, and his temptation is no joke.

There is a place in the Lord's Prayer for a petition to be spared temptation, or the place of trial or testing. Temptation, therefore, cannot be regarded as desirable even though it might prove to be a means of strengthening a Christian as the fiery trial of smelting is a means of strengthening iron. We are assured that all things in life, including temptation, can work together for good to them that love God. Nevertheless, temptation is an experience to which we are not expected to look forward and from which we might rightly ask to be spared.

But why should Jesus instruct us to ask our Heavenly Father not to lead us into temptation? Is He likely to do so?

It must be remembered that every

true, sincere, effective petition to God has its human counterpart. There is always something we must do towards the answering of our own prayer. Now this petition not to be led into temptation activates the praying man or woman to the same end. And if we sincerely do not want to be tempted—and it must be remembered that temptation is always a pleasant thought at the time—there are many things we can do to escape a great deal of it.

Not a great deal of Christian experience is required before one becomes aware of situations which engender temptations. It is perfectly possible by an effort of will to side-step many of these situations. This petition, if prayed sincerely, will give us a needed impetus in this direction.

Also, though God does not cause men and women to be tempted, sometimes He allows them to be. This must be so or else there would be no temptation at all. The first few chapters of Job carry clear evidence of this truth.

Why this should be is a very big question. It is bound up with the whole problem of evil and probably no human being has a complete answer. Since, however, for some reason best known to himself, God does allow temptation in this universe, and since we cannot be expected to regard it as personally desirable, it is quite legitimate and necessary that we should pray that it be not allowed to come to us. This is always prayed, of course, with the *proviso* expressed earlier in the prayer that God's will should be done.

This much can be said confidently: We must not be afraid to face and resist inevitable temptations, but it is foolhardy to seek them out.

HIDDEN GOLD!

By FRANK HOWIE, Pastor, Blantyre, Lanarkshire, Scotland



There is no beauty that we should desire him (Isaiah 53:2).

TO THE EYE THAT SEES, there is beauty lurking in every nook and cranny of the world. To Jesus, the universe was the garment of God, the window of heaven. Nature spoke to Him and whispered its secrets to His heart. In the lilies of the field, the ripening corn, and the wheeling birds He heard the voice of His Father. The Creator had clothed himself in the beauty of His creation.

Dr. W. M. Macgregor learned this secret from Jesus and said: "Miracle lies close to every one of us; and beyond all gifts is the gift of open eyes to see how near it is." What a wonderful gift is this gift of open eyes!

But the real test of sound spiritual eyesight is not found in the contemplation of inanimate nature; it is found, rather, in the observation of that complex creature called *man*. How much of God and goodness do we see in people? Or, to put it in a more scriptural context, how much do we love our neighbor?

Love always sees the best in others, irrespective of how degraded they might be. But one of the greatest tragedies in life is the tragedy of the unseeing eye. This is the teaching of our text: "When we shall see him, there is no beauty that we should desire him."

It was the unseeing eye that nailed Christ to the cross. To those who stood around mocking, sneering, and contemptuous, Jesus was just a heretic, a blasphemer, a despicable nonentity. They could see only the offense of the Cross; but what they did not see was that the cross of the Man of Nazareth was the very crowning moment of all time, when the very heart of God was made bare to the world. But they could not see! It was the tragedy of the unseeing eye.

We can share that tragedy; we can fail to see the goodness in others, the gold beneath the surface. And in sharing the tragedy of the unseeing eye, we share the condemnation of it.

The curator of an art gallery was extremely an-

noyed by a visitor who commented adversely, and in a haughty manner, on almost all the paintings in the gallery. Unable to endure it any longer, the curator approached the visitor and said, "Sir, it is not the *pictures* that are on trial; it is the *visitors!*"

When the Divine Artist paints His pictures, He sometimes incorporates a hidden beauty that "Christless eyes have never seen." And if there is failure to see the beauty, then it is the unseeing eye that is on trial. It is when we point to the mote in our brother's eye that we prove there is a beam in our own eye; our criticism reacts on ourselves.

Do you remember the old prospector who said, "There's gold in them thar' hills!" He did not see the bare, uninviting hillside; he saw the gold underneath. And when we care to look for it, we can always see the best in others—we too can discover the gold beneath the surface. Behind the rough exterior that seems so forbidding, we might find a sincere heart of hidden gold. Start digging for gold; Christian, start digging for gold!

What does our text say? "There is no beauty that we should desire him"—there is no gold in Jesus! But someone *did* see the beauty, someone *did* detect the hidden gold. That "someone" was the dying thief. Conscious of the Figure beside him, he suddenly becomes aware that this Man is no pitiful fanatic fighting for a lost cause, dying for a delusion. "Lord," he cried, "remember me when thou comest into thy kingdom" (Luke 23: 42).

The dying thief felt that Jesus of Nazareth was not preparing for a tomb—He was marching to a throne! A crucifixion, you say? "No! You're wrong!" comes the eager response. "Not a crucifixion—but a coronation! The crown of thorns

is soon to be exchanged for the scepter of a King!" But what had happened? The malefactor had discovered the hidden gold!

We must see through the eyes of the dying thief; we must learn to love the seemingly unlovely. Christ teaches us by His own example. He called Judas, for He saw the potential goodness in the man. And did not Peter deny Him three times? Yet to Peter came the threefold commission to feed the flock of God. Judas ultimately failed, Peter ultimately succeeded; but in the first instance *Christ gave them their chance!* Maybe that person *did* fail; but did you give him the chance to make good? Did you look for the hidden gold? Did you forgive seventy-times-seven—and *still* look for the beauty of Christ?

Take care that in throwing away the dross you do not dispose of the gold. For in plucking the tares you may also hinder the growth of the wheat. W. E. Sangster tells of the legend of the angel who came one evening to the brink of a river and asked the boatman to ferry him across. When they reached the farther side, the angel rewarded the boatman with what appeared to be a handful of shavings. The boatman threw them into the river in disgust. Next morning he found one or two of the shavings left in the bottom of the boat, and on examining them closely he saw that they were not shavings at all, but gold parings! Gold—and he had thrown them away! It is so easy to magnify the failings of others to such an extent that any real goodness is obscured. But the eye that sees can get behind the failings and find the hidden gold. How did Emerson put it?

*But in the mud and scum of things
There always, always something sings.*

That's the secret. In even the most stunted character there is potential, if not actual heroism and goodness. So let's look for the glitter of gold in the midst of the most unpromising mud.

SUCCESS

*Success is made of many things,
A chain of soul and heart.
Success is living to be true.
Putting Jesus at the start.
It is not getting or gaining alone.
Of this world's goods and stuff—
It is rather giving and being,
Until Jesus says, "Enough."*

By Wm. H. TIBBETTS

TEMPTATION to the SANCTIFIED

By J. V. WILBANKS

Nazarene Layman, Colorado Springs, Colorado

"BUT, UNCLE V——, how can a person that is sanctified be tempted?" queried my teen-age niece on one occasion. This question is an enigma to many, and a moral impossibility to some—both young and old alike. But that holy people are tempted is a scriptural fact corroborated by countless personal experiences of the sanctified themselves.

Thomas Cook, in his *New Testament Holiness*, observes that since angels on probation, Adam in Eden, and our Lord Jesus Christ were tempted, temptation is possible to the holy in heart. The avenues of temptation are so numerous that it would be virtually impossible to deal with them exhaustively in one single article. Let us note only one in particular.

It is significant that Adam and Eve were tempted through a physical appetite, and fell. Jesus met the tempter on precisely the same ground, and though tried more severely, walked away victoriously (Matthew 4:1-4).

The appetite for food and a concern for his physical well-being is part of man's constitutional makeup. It is inherent in his nature and was put there by the Creator himself. Yet it became an avenue of temptation to our foreparents in their primeval and holy estate.

"But," one may ask, "if these natural and normal desires are divinely implanted in man's nature, why is it a sin to satisfy them?" It is *not* a sin to satisfy them properly; it is the *manner* in which man seeks to appease these physical urges that may result in sin. Let it be noted that the first pair in Eden's fair bowers had available every kind of delicious fruit to satisfy their hunger. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food" (Genesis 2:9). It was the *forbidden* tree that caused the trouble.

The environment was quite different when the Son of God was tempted. Instead of the beautiful garden of Eden there was a waste and barren wilderness. Instead of trees loaded with delicious

fruit, shading the ground with their verdant leaves, the sun beat down upon the bare stones. The circumstances surrounding and involved in our Saviour's trial were different, but the point involved was exactly the same.

"Make these stones bread," urged the evil one to the Man who had never known sin. But Jesus reminded Satan that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Jesus' words were not irrelevant to the occasion, but a sharp Sword of the Spirit that pierced the very heart of the temptation and left it lifeless as the stones themselves. There are the providences and means with which our Creator has endowed man to satisfy his physical requirements. Turning stones into bread is not one of them.

Similar situations prevail today in our world society. The demands of a secular world are as unrelenting as ever—perhaps more so. Though Christians are not plagued too much with that ever-augmented vicious circle of "keeping up with the Joneses," yet the standard of American living has so risen in the last few decades as to require some of us to maintain two jobs to keep abreast of the current trend of social conveniences.

To make a decent living is a moral obligation. Still, out of this very duty may arise a temptation to covetousness or to give an overemphasis to worldly cares. Sanctification cleanses the heart from the defilement of sin. It does not abrogate the law of labor (Genesis 3:17-19; I Thessalonians 4:11b-12; II Thessalonians 3:10). This is God's ordained way of providing for man's physical well-being. If the holy Son of God himself were tempted

to pervert the proper means of procuring bread, how much more may the sanctified sons of men "whose foundation is in the dust" be solicited to do it!

If sometimes the righteous are enticed to unethical practices to secure the barest necessities, more often the able and industrious are prompted to "get ahead in the world" and put secular things first. I am reminded of an incident in the life of John T. Hatfield, a great holiness preacher of two generations past. A traveling evangelist, his custom was to go out into the woods or fields at his various places of labor, and spend much time in prayer. His revivals were attended with much fervor and success.

One day, while on his knees in prayer, he caught sight of the tall and symmetrical timber that towered above him. No lumbermen were in the vicinity, and the preacher began to calculate a business venture that would net him no little profit. He knew that he could buy the beautiful timber for a small sum, and resell at a goodly price. Without realizing it, the Reverend made his daily peregrinations to the beautiful forest, not to pray, but to ponder his newly developed financial scheme. One day, while thus entertaining himself with such lucrative visions (while upon his knees, too!) the Lord spoke to him in this manner: "Hatfield, did I call you to preach or sell timber?"

John Hatfield was not the only preacher, or layman either, who has been vulnerable to this insidious contriving of Satan to lead a sanctified child of God astray into forbidden paths. Often such lyric strains of secularism have come to our ears even while at the holy business of prayer.

"Have Not I Commanded Thee?" (Joshua 1:9)

By CHESTER O. MULDER

Assistant to the President, Canadian Nazarene College, Winnipeg, Manitoba, Canada

THE FIRST nine verses of Joshua are dramatically exciting. You may reread them frequently without tiring of them.

Scene 1: A grief-stricken, leaderless people are milling about on the east side of the Jordan river. The venerable Moses had recently been taken from them. However, light is soon focused upon a man who seems to have the respect of all the people. He is portrayed as a prepared man, one who has been tested by many and varied assignments. Every examination given him has revealed sterling character. The Lord is speaking to him concerning a twofold task.

Task 1-a: Joshua is to pass over Jordan into the land of promise. He will thus serve as a leader

of the people. With this part of the assignment the Lord gave Joshua some reassurances: The promised land belongs to his people; it can be possessed at once; it can change ownership only as the soles of their feet tread upon it. Immediate action is desired.

(By the way: Do you sense in these instructions something strangely familiar? Do you recall the idea that God has a "promised" land for His people today? that it is a place where there is a "highway and a way"? that it is called "the way of holiness"? that it is ready to be possessed? that we become possessors as we begin to get the soles of our feet out of the desert side of Jordan?)

This first part of the assignment is followed with

the words, "Be strong and of a good courage." The second part of the assignment is preceded with the words, "Only be thou strong and very courageous." These words imply that this assignment is not for a weakling or crybaby. God needs someone with good courage. The grumbling, faultfinding, fearful creature leads back to bondage.

Task 1-b: Joshua is to "observe to do according to all the law." This part of the twofold assignment is fully as important as the first part. The simple instructions for this part of the job are summed up in the words: "Meditate therein day and night." Joshua is to saturate his mind with God's Word. The guarantee is that "then thou shalt make thy way prosperous, and then thou shalt have good success."

(By the way, No. 2: Could the will of God for His people be made any clearer? First, He wants His people to live in the promised land. It is already theirs; all that is missing is the soles of their feet. Second, their success is assured when they keep their minds saturated with the Word of the Lord. Majoring on fears it not allowed!)

Scene 2: Joshua is quite dazed by the magnitude of the assignment. Then, suddenly, he is chal-

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"Have you felt the bitter spirit of censoriousness? Have you spoken words devoid of love and charity? Have you spoken unnecessarily of the faults of others, and that behind their backs? Have you in an unchristlike spirit criticized their best endeavors? Have you observed conduct, adjudged it, and imputed a wrong motive, when, perhaps—yes, quite probably—it was the miscarriage in action (due to human frailty to which even you too are heir) of an intention while the motive was the very purest?"—Charles G. Finney.

.....

lenged by God's question, "Have not I commanded thee?" That banished Joshua's hesitation. God had spoken. His program had been fully revealed. No time is to be lost.

Then, as a sweet refrain, come the invigorating words, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

(By the way, No. 3: Have you crossed your Jordan? Have you entered this holy land of promise? Has He not commanded thee? The land has an abundance of "milk and honey," and you may have all you want. There is plenty of everything for all your family and friends. How many of them are waiting for you to show the way across the Jordan? "Be strong and of a good courage.")

The curtain drops on this interview between God and Joshua. Then a voice out of eternity echoes the challenge: *Have not I commanded thee?*

'THESE THINGS'

By R. E. MANER
Pastor, Deatur, Georgia

All these things will I give thee, if thou wilt fall down and worship me (Matthew 4:9).

NEW THINGS develop almost daily. Our newspapers are laden with new achievements in science, new explorations in space, new developments in politics, and new therapy in medicine.

Religion is no exception in this rapidly changing world. Neo-paganism has been added to such list of names as Neo-orthodoxy and Neo-Calvinism. "Neo" speaks of something new. Neo-paganism is a word for a form of idolatry which we refer to as materialism—worshiping at the shrine of things, of gadgets, of modern conveniences.

Satan made Jesus Christ an offer long ago on a lonely mountain top. Showing Him all the things of the world, he offered them to the Saviour for a price. It was a simple matter. It would take only a moment of His time; no one would know. Just fall down and worship Satan—that's all it would cost.

This new form of paganism is a very subtle thing. It can be incorporated right into your religion and no one will notice it. You can go right on with your church services; keep right on reading the same Bible; still dress with modesty and simplicity as always.

"But Satan, what is that little white tag hanging on the side of this new wonder you tell us about? It has the word *devotion* written on it. Is this the price tag?"

"Well, yes," Satan whispers. "But not your whole devotional life, just some portion thereof."

"Of course," Satan continues, "There might not be as much time to pray and read the Bible as you used to have. And, of course, you will have to miss the midweek prayer meeting part of the time. The family altar will be hard to maintain since husband and wife both have to work; but the children are teen-agers now and can read the Bible and pray for themselves. Oh, yes, sacrificial giving is another thing the church cannot expect of you any more. This business of the Easter and Thanksgiving offerings will have to be just another offering for a while."

"But," Satan smiles, "think of the lovely home you have always wanted, that boat on the lake, the cabin you can slip away to when you are too tired

to go to church Sundays, and two cars in the garage! Many of your neighbors and friends have all these things, and more. All I ask for in return is a place in your devotional life."

Satan made this offer to the Son of God and heard the blunt answer, "Get thee behind me, Satan."

He made this same offer to the world at the close of World War II. This time he found a customer. The Church world turned its devotional life over to Satan and grabbed his things. What happened? No one noticed for a while.

Then one day godly men began to point out the fact that the Christian religion in America has not affected the lives of our people as it is expected to do. We had a religious boom but no real revival. We spend more for churches and more for crime than ever before. More people commit more crimes, and drink more liquor, and

smoke more cigarettes, and spend more for gambling, and join more churches than ever before. Double talk? I only wish it were. It's true! If American Protestantism has lost her punch in evangelism (power to change the lives of people), I fear that she lost it through the door of devotion.

What then can we do? Quit trying to live a limousine life on a bicycle income. Try living on the husband's income. Quit buying the things you don't really need. You can rebuild the family altar, reopen the closet of prayer, retrace your steps to prayer meeting, renew your covenant with God, remember your vows to the church and, in some cases, repent of your sins.

It's seldom pleasant to turn around and go back. But when you find that you are on the wrong road it's usually the best solution. We must renounce slavish devotion to things in preference to fervent devotion to God.

ATTITUDES

in Evangelistic Campaigns

By Evangelist D. C. VAN SLYKE

HOW EASILY the finite mind can get a twisted view of things; hear a little, presume a lot, and then rashly jump to conclusions. It ever has been thus since the fall of man.

Especially is this true in evangelistic campaigns when the pressure of Satanic power is weighing heavily upon those "of the household of faith." In this hour of stress it is a simple matter to form an opinion, become prejudiced, and display a wrong attitude. This is especially true when we realize opinions are largely formed because of personal likes and dislikes.

Someone has stated that, "Prejudice is a cataract on the eye of justice." This being true, the one so afflicted cannot see the case clearly, and he will invariably judge without knowing the facts. At this point many err woefully! Our hearts may be pure, and the intent perfect before God, but there is still the human element involved, and it is in this realm that the "powers of darkness" have defeated many a revival.

Well-meaning people, whether in the ministry or laity, may have a preconceived idea as to how the evangelist ought to preach. This notion may include the preacher's delivery, the length of the sermon, the manner of conducting the altar call, or whatnot.

These folks can also retain the fear that someone may be offended by the rugged preaching and be

driven from the church, and by this attitude can defeat the very means God is trying to use to bring the revival and reach the lost.

Dr. A. W. Tozer, in his introduction to the book, *Why Revival Tarries*, written by Leonard Ravenhill, gives a graphic picture of a God-called evangelist which should be of great value to all who are prone to become prejudiced and criticize the means and men God may be using to bring revival:

"Great industrial concerns have in their employ men who are needed only when there is a breakdown somewhere. When something goes wrong with the machinery, these men spring into action to locate and remove the trouble and get the machinery rolling again.

"For these men, a smoothly operating system has no interest. They are specialists concerned with trouble and how to find and correct it.

"In the Kingdom of God things are not too different. God has always had His specialists whose chief concern has been the moral breakdown, the decline in the spiritual health of the nation or the church. Such men were Elijah, Jeremiah, Malachi, and others of their kind who appeared at critical moments in history to reprove, rebuke, and exhort in the name of God and righteousness.

"Such a man was likely to be drastic, radical,

possibly at times violent, and the curious crowd that gathered to watch him work soon branded him as extreme, fanatical, negative. And in a sense they were right. He was singleminded, severe, fearless, and these were the qualities the circumstance demanded. He shocked some, frightened others, and alienated not a few, but he knew who had called him and what he was sent to do. His ministry was geared to the emergency, and that fact marked him out as different, a man apart.

"To such a man as this the church owes a debt too heavy to pay. The curious thing is that she seldom tries to pay him while he lives, but the next generation builds his sepulcher and writes his biography, as if instinctively and awkwardly to discharge an obligation the previous generation to a large extent ignored.

"Such a man as this is not an easy companion.

The professional evangelist who leaves the wrought-up meeting as soon as it is over to hie him to the most expensive restaurant to feast and crack jokes with his retainers will find this man something of an embarrassment, for he cannot turn off the burden of the Holy Ghost as one would turn off a faucet. He insists upon being a Christian all the time, everywhere; and again, that marks him as different."

Toward such an evangelist as this it is impossible to be neutral. "His acquaintances are divided pretty nearly into two classes, those who love and admire him out of all proportion, and those who hate him with a perfect hatred."

Therefore, in the next evangelistic campaign when the "heat is on," it would be well that after heart-searching prayer, we ask ourselves the personal question, "Where do you stand, Sir?"

MUSIC MEMOETTE:

By Ovella Satre Shafer

"We're Marching to Zion"

*Come, we that love the Lord,
And let our joys be known.*

*Join in a song with sweet accord, . . .
And thus surround the throne.*

*Let those refuse to sing
Who never knew our God;
But children of the heav'nly King, . . .
May speak their joys abroad.*

*Then let our songs abound,
And ev'ry tear be dry,
We're marching thro' Immanuel's ground, . . .
To fairer worlds on high.*

CHORUS:

*We're marching to Zion,
Beautiful, beautiful Zion.
We're marching upward to Zion,
The beautiful city of God.*

WHEN new Nazarenes join our ranks, it is often the practice of the congregation to sing this song, "We're Marching to Zion," as members and friends of the congregation shake hands and welcome the new ones into the sacred fellowship of the church. It is a blessed marital hymn that binds hopes and hearts in unison much like that of "Blest Be the Tie That Binds."

It would be difficult for us to think of a church service without our oft-used songs and hymns, but at the beginning of the eighteenth century, Eng-

lish Christians were still using the metrical versions of the Psalms in their worship services. Hymns as we know them today were introduced in the churches by Isaac Watts in 1707. That is why he has been called the "Father of English Hymnody," for he published a collection of *Hymns and Spiritual Songs* that became the first real hymn book in the English language.

"We're Marching to Zion" was considered one of the best in this new collection. Isaac Watts was severely criticized by a few churchmen of his day and they called his compositions "uninspired hymns" and "Watt's Whims." However, that most of the general public conceded his hymns and songs of a high order is evident in that they produced a new epoch in church hymnody.

One verse that we include below is found in the author's original manuscript, but is seldom printed in modern hymnals. The following true story is told concerning this stanza. A Methodist class leader in 1831, James Martin, was one of a group of passengers aboard the ship "Rothesay Castle" when she was wrecked between Livermore and Beaumaria. Mr. Martin was one of the twenty-one saved and while floating on a plank, he heard singing above the roar of the sea:

*The God that rules on high,
That all the earth surveys,
That rides upon the stormy sky,
And calms the roaring waves.*

Perhaps the masterpiece of Dr. Watts is, "When I Survey the Wondrous Cross," based on Galatians 6:14. This preacher will also be remembered for his hymn, "O God, Our Help in Ages Past," in which he paraphrases the beautiful ninetieth psalm. A Christmas favorite of this composer is "Joy to the World," and no missionary hymn has been written to surpass his "Jesus Shall Reign Where'er the Sun."

EDITORIALS

Continued from page 2

Testament on the Sabbath is twice repeated: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God" (Exodus 20:8-10; Deuteronomy 5:13-14). This means what it says, but it does not mean more than it says. It does not say "day number seven," nor does it say "the seventh day of the week." It says precisely and exactly, "Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God."

The key words are, of course, "the seventh day." Now "seventh" is a number that takes its whole meaning from what precedes it. It means only and always the next after six. If you work six days, from Monday through Saturday, then the next day is the seventh day. Calendars are of man's contriving, but the Sabbath principle is appointed by God. That principle is always and simply, **EVERY SEVENTH DAY BELONGS TO GOD!**

Let it be clearly seen that the Christian Lord's day exactly and completely fulfils the literal requirements of the fourth commandment. "The seventh day" does not mean Saturday, as anyone with a concordance can quickly discover from the Old Testament itself. The facts of the case are that more than half the references in the Old Testament to "the seventh day" have no relation at all to Saturday or "day number seven" in the weekly cycle.

In addition, let it be seen that there were Old Testament Sabbaths which were not on the seventh day. For example, in Leviticus 23:39, we read, "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath."

Often it is argued that the seventh day of the week was particularly chosen because the Sabbath commemorates God's creative rest (Exodus 20:11). Again, one very simple fact is overlooked. Adam and Eve were created on the sixth day of the creative cycle. Therefore God's seventh day was man's *first* full day.

But Sunday, the Lord's day, has much more meaning than the simple fact that it is the seventh day after six days of labor. It is the perpetual memorial of the resurrection of the Lord Jesus Christ from the dead. Because "Sabbath" and "week" are the same word in the Greek New Testament, Mark 16:2 literally reads, "And very early *the first of the sabbaths*" the women came to the empty tomb.

The New Testament makes it crystal-clear that

the resurrection of Jesus Christ and the coming of the Holy Spirit on the Day of Pentecost transformed the whole attitude of the disciples toward the first day of the week. In fact, Jesus had said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:12-13). This was fulfilled as the new wine of the gospel was poured into new wine-skins.

For after the resurrection of Christ, we never again find mention of a group of Christians meeting specially on Saturday for worship and fellowship. They went into the synagogues and down by the riverbank to preach to Jewish congregations gathered there on Saturday. This was the only time the Jews and their proselytes would be found there. Many times, when they met as a Christian group, the day of their meeting is not mentioned. But whenever it is, it is always "the first day of the week." This was true at Jerusalem, at Troas, and in Corinth. No amount of explaining away can conceal the fact that after the resurrection of our

.....

Though my head and my hand be at labor, yet doth my heart dwell in God.—Jacob Boehme.

.....

Lord there is nowhere in the New Testament any record of a group of Christian believers meeting for worship on Saturday.

Of course, in New Testament times even as now there were those who would have imposed on the new Church the old details of the law. We know this included the rite of circumcision, and there is evidence that it also included the keeping of the Saturday Sabbath either instead of or in addition to the first-day Sabbath.

When we put Romans 14:4-6 alongside Colossians 2:16-17, we see that some in those days were bitterly critical of others who did not keep Saturday as the Sabbath. But Paul says, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days" (Colossians 2:16). The Sabbath days here mentioned could not be the special, occasional sabbaths, for those are included in "holy days" and the festivals of the new moon. They can only be the Saturday Sabbaths, which along with food restrictions of the ceremonial law were being imposed on Christians as Paul believed to their spiritual detriment.

These lines are not written with any real hope of changing those who have cast their lot with the modern movement which seeks to make Saturday the Christian Sabbath. It is rather that some who have been puzzled or confused may remain with the New Testament saints who worshiped their risen Lord and who received the Holy Spirit at Pentecost on the first day of the week.

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, *Secretary*

The Secret to Spiritual Power

"The Church of God needs something; the Church of God must have something more than she has today, with all her prestige and energy. She needs the upper chamber, the tarrying at Jerusalem, the power of the Holy Ghost, a continued Pentecost! . . ."

These words, from an evangelist, and quoted by A. M. Hills give us the secret to spiritual power. "Have ye received the Holy Ghost since ye believed?" (Acts 19:2)

Evangelistic Honor Roll

The districts shown report the following churches as having received the Evangelistic Honor Roll Certificate. This is presented on the basis of members received by profession of faith during the assembly year. The groups and qualification standards shown are as follows:

GROUP	MEMBERSHIP	GAIN REQUIRED
I	1-24	4
II	25-74	8
III	75-149	12
IV	150-299	18
V	300 and above	25

Church	Pastor	Membership at Last Assembly	Gain
ARIZONA			
Flagstaff	J. Gatlin	14	9
Phoenix Deer Valley	W. Spaitte	15	4
Sierra Vista	T. Goble	17	9
Tolleson	D. Harvey	21	11
Willcox	P. Hippie	21	5
Phx. Orangewood	C. Henderson	43	10
Phx. Central	D. Horton	51	14
Prescott	A. Tosti	57	15
Tempe	L. Kirley	62	10
Casa Grande	N. Franklin	79	17
Phx. Maryvale	E. Green	113	14
Phx. Alzona	B. Stillien	128	16
Glendale	H. Russell	131	21
Phx. First	J. Downey	403	25
Phx. Eastside	C. Elkins	442	35

Be a Christian Homemaker— Not a Home Breaker

NEW MEXICO			
Church	Pastor	Membership at Last Assembly	Gain
Pecos	B. Cummings	7	4
E. P. Northgate	J. Abney	10	12
Ft. Sumner	C. Lucas	15	4
Tatum	R. White	19	5
Alb. Los Altos	R. Rodes	28	9
Aztec	D. Johnston	36	8
Farmington	W. Ritter	36	8
Carlsbad Church	J. Sams	62	10
Albuquerque			
Montgomery Hts.	C. McKinney	81	21
Lovington	B. Lindley	102	16
Clovis First	P. Tucker	210	18
Alb. First	A. Maule	218	32
El Paso First	H. Morris	240	21

Evangelism Is Faith in Action!

SOUTHERN CALIFORNIA			
Church	Pastor	Membership at Last Assembly	Gain
Torrence West	N. Kamp	—	25
Brawley	J. Payton	21	5
Brea	P. Benefiel	149	13
Clairemont	R. Cooney	39	8
Bell	L. Johnston	45	8
Pacific Beach	H. Davis	53	14
Rialto	W. McKinney	58	20

Anahelm West	C. Elam	60	10
Whittler South	H. London, Jr.	61	11
Oceanside	C. Williams	64	9
La Habra	P. Hagemier	67	13
Costa Mesa	F. Coble	69	9
Fontana	B. Knight	72	12
Orange	L. Stamper	74	28
Pomona Towne Ave.	C. Rather	76	20
Barstow	W. Urschel	77	12
Bell Gardens	M. Peters	84	20
Corona	P. Brandyberry	85	20
Placentia	B. Strauser	85	13
Wilmington	D. Presson	88	12
Long Beach West	J. McIntosh	100	22
Chula Vista	W. Jenkins	117	24
Maywood	H. Wolf	119	16
Buena Park	W. Stone	122	20
San Bernardino East	O. King	129	19
Long Beach North	E. Murphey	142	13
Garden Grove	R. Canfield	144	21
Midway City	M. McCandless	166	41
Cypress	G. Abersold	224	52
Hollydale	G. Vandervort	226	23
Riverside Arlington	B. Burch	227	22
Pomona First	A. Hayes	240	23
Santa Ana First	E. Johnson	262	27
San Diego First	J. Morgan	360	26
San Diego Univ.	W. Burton	458	60
Long Beach First	M. Smith	554	31

"Have ye received the Holy Ghost since ye believed?"

FOREIGN MISSIONS

GEORGE COUTLER, *Secretary*

Moving Missionaries

Rev. and Mrs. Dale Sievers, home on furlough from Nicaragua, are living at 2926 Kentucky Avenue, Fort Wayne, Indiana.

Dr. and Mrs. John Sutherland have returned to the Republic of South Africa after a year's furlough at home. Their address is: P.O. Box 2, Acornhoek, E. Transvaal, Republic of South Africa.

Rev. and Mrs. Dean Galloway are home on furlough from Nicaragua and are now living at 508 Juniper, Nampa, Idaho.

Progress at Corozal

By EDWARD WYMAN

British Honduras

Recently we dedicated two very simple and humble places of worship in the villages of Louisville and San Roman. Like most buildings in the villages of this area, they were made of poles with a thatch roof. Our district superintendent, Rev. Prescott Beals, Rev. and Mrs. Edward Cairns, and the Bible school students were present. The students were especially happy to be there because it was principally their contributions that had made the chapels possible.

Our new believers in Sarteneja have already begun their building fund. They have agreed to give the lumber and labor for a chapel if we can provide zinc roofing. They fear that a thatch roof might be set on fire by

some enemy of the gospel. This has happened several times in the past in this country. We are happy to see them starting out on the right basis of doing all they can to provide for their own place of worship. Sarteneja is accessible from Corozal only by boat, so our visits there are necessarily infrequent. We feel this amount of progress in so short a time is indeed a miracle.

During the past year we have distributed over 300 New Testaments and 30 Bibles in this area, besides giving several hundred Testaments to other workers for distribution. We greatly appreciate the generosity of the Bible Societies who have made this possible.

To God Be the Glory!

By HARRY RICH, *Haiti*

This year Haiti moved into first place in membership among our fields. To God be all the glory! Our Christian people do not leave the task of winning souls to the preachers. They are active all the time in personal soul winning. They cannot read, they cannot write, they are poverty-stricken, but they can tell others that Jesus saves, delivers from fear, and gives power over the devil. It is because of this glowing, enthusiastic, personal witness of our Christians that we have such a marvelous growth here.

Just recently we entered the town of Gonaives with one of our ordained preachers, Massillon Pierre. We rented a piece of property and built a small chapel there. The final night of the opening revival, there were nearly four hundred people trying to get into the building. We will soon have a group of happy Christians to organize into a church.

Our printing press is nearing completion. Pray that it will be a means of real enlightenment to all of Haiti and to the entire French-speaking world.

Open Doors for the Gospel

By CLYDE GOLLIHER, *Peru*

I have been in Lima for the evangelistic campaign. Each morning we go out and invite and distribute Christian literature. Today was a real experience. We worked in a heavily congested apartment area. In less than a block we visited hundreds of families. Housing is at such a premium that in some places entire families live in one small room. Here they must eat, sleep, and cook. Children have no place to play but the streets; families have no privacy—it is a ripe situation for crime and

immorality; but what an opportunity for the church to reach hundreds with the message of salvation!

Within an area of six or eight blocks each way from our church there are between eighty and one hundred thousand people living. We could have half a dozen or more churches in this great city of Lima, and not begin to reach all the people.

SERVICEMEN'S COMMISSION

PAUL SKILES, Director

Nazarene Chaplain Honored

The Church of the Nazarene was represented in the graduating class of the United States Army Command and General Staff College in 1962, for the first time in history.

The selection of Chaplain Clifford E. Keys to attend the college was, in itself, a very significant breakthrough. Chaplain Keys further distinguished himself



Chaplain Clifford E. Keys

and caused increased appreciation for the church among military leaders by achieving an unusually high academic standing, in that he graduated in the top 7 per cent of a class of 750 carefully selected officers. This was accomplished in competition with the "cream-of-the-crop" among army commanders and potential commanders, and in a field (military tactics) unrelated to the minister's normal background and experience. The church is justly proud of such performance.

The Command and General Staff College is the world's foremost military tactical postgraduate school, and is responsible for both instruction and doctrine (tactical) development at the division, corps, and field army level. The ultimate goal is the preparation of selected officers for duty as commanders and general staff officers.

The entire chaplains corps is represented by two army chaplains each year. Chaplain Keys' selection was made from the 815 protestant chaplains among approximately 1,160 active duty army chaplains.

The church is grateful for the influence and record of all of our military

chaplains and prayerful that God's rich blessing shall continue to be upon their lives and ministry.

GENERAL INTERESTS

Miami Is a Little Cuba

"Showers of Blessing" in the Spanish language now is being broadcast each Sunday morning over Station WMET in Miami, Florida, for the benefit especially of Cuban refugees who continue to arrive at the rate of about 1,800 a week. Nearly 120,000 Cubans have sought asylum in the Miami area since seizure of their island nation by Fidel Castro.

The Church of the Nazarene operates one of twelve church centers endeavoring to aid the refugees. Two Nazarene churches, in Miami and Palm Beach, are made up chiefly of refugees. Central Church of the Nazarene in Miami has a large Sunday school class of Cubans.

The vast majority of the refugees are able and hard-working people. Many of them are professional people. The crime rate in Miami has not increased at all since their arrival. In the last year, only two cases involving Cuban teen-agers have been handled by the juvenile authorities there.—N.I.S.

DISTRICT ACTIVITIES

Nevada-Utah District Assembly

Dr. V. H. Lewis chaired a very smooth-running assembly for the Nevada-Utah District, June 13 and 14, at Las Vegas, Nevada. His deep sense of devotion mingled with a keen sense of humor set the gracious atmosphere for the sessions. His firm, uncompromising messages will not soon be forgotten by those privileged to hear him.

Rev. Raymond B. Sherwood, who continues as the able, respected leader of our district, reported substantial gains in most departments. Three churches received 10 per cent certificates, and three received Evangelistic Honor Roll certificates. One new group was organized at Westwood, California, with a good charter membership. A spontaneous love offering was taken for Brother and Sister Sherwood.

Northwest Nazarene College was well represented by Dr. Wesley Johnson, who introduced the new science building project.

Rev. Dean Wessels did an outstanding job of representing our Publishing House. His presentation of the colored film on the publishing house setup made its impress on everyone present.

The officers, pastors, and people of the Nevada-Utah District look forward in faith to a year of progress in the Kingdom by God's grace and with His help.—I. W. DICKEY, Reporter.

Arizona District Assembly

The forty-first annual assembly of the Arizona District was held May 24 and 25, at Tucson First Church, with Rev. Myron Morford as host pastor.

The assembly was preceded on Tuesday by a district church schools convention, with Rev. C. W. Elkins, chair-

man; and Rev. Frank C. Watkins of southern California as the guest speaker. On Wednesday, the N.F.M.S. convention, with Mrs. Doris Mann as district president, and Miss Mary Scott, general N.F.M.S. secretary, as guest speaker, was a time of great spiritual inspiration. Reports showed Arizona to be a "star" district, and Mrs. Mann was re-elected by a unanimous vote.

Dr. Hugh C. Benner, presiding general superintendent, in his own inimitable way, conducted the business of the assembly with grace and dignity, endearing himself to minister and laymen alike with his Spirit-anointed ministry.

Dr. M. L. Mann, much beloved district superintendent, showed by his report that the district moves on progressively as reflected by the following:

Six hundred and six members received; 314 received by profession of faith; 2,519 seekers; 15 churches qualified for Evangelistic Honor Roll; \$612,477.00 raised for all purposes, which represents a per capita giving of \$162.54; one new church organized (Mountain View Tucson) with 30 charter members; property purchased at Apache Junction to begin services immediately, and \$15,774.00 raised for General Budget.

A spirit of harmony prevailed throughout the assembly, and pastors and laymen accepted the challenge of increased budgets along all lines in order that pace might be kept with the population explosion in this progressive area.—W. LEE GANN, Reporter.

THE LOCAL CHURCHES

The Leverett Brothers, evangelists, write: "Because of a change in our slate we have an open date for August 17 to 26. We will slate ten-day meetings, Sunday-through-Sunday, or week-end revivals. Write us, Route 4, Lamar, Missouri."

Evangelist Stewart P. Fox writes: "I have open time for September and November, also an open date in October. Will be glad to go as the Lord may lead. Write me, Route 2, Leesburg, Virginia."

Huntington, West Virginia—The Walnut Hills Church recently closed a revival with the Thomas Fowler Evangelistic Party. The singing and musical program of this group is "tops," and the strong evangelistic ministry of Brother Fowler resulted in a total of fifty-two seekers at the altar during the meeting. We give God praise.—IRA E. FOWLER, Pastor.

Parkhead, Glasgow, Scotland—The prayers which preceded the recent campaign in Sharpe Memorial Church were wonderfully answered when God blessed the ministry of Evangelist Doris McDowell to our hearts. The presence of the Holy Spirit was evident in the services, and many souls had their needs met at the altar of prayer, with a total of

seventy blessed of God in a definite way. We give God all the praise.—L. THOMSON, *Reporter*.

Oklahoma City, Oklahoma—The past three years have been history-making ones for the Grand Boulevard Church in a concerted effort to conserve and solidify the work of God here. The coming of Evangelists A. G. and Elveda Johnson as our pastors was of God we feel, and for the victories, the successes, and the achievements we give God praise. We greatly appreciated the leadership of the Johnsons, and their tireless efforts for the Kingdom. The Johnsons are now returning to the evangelistic field, and we ask the prayers of God's people for us at this time.—Mrs. GENE MARTIN, *Secretary*.

Rev. C. E. Lykins writes: "It has been my privilege to pastor our church in Decatur, Indiana, for the past eight years. On this past April 8, District Superintendent Updike was with us for the dedication of our new sanctuary, educational unit, and parsonage. Song Evangelist Curtis Brown sang with his usual wonderful spirit, and a former pastor, Rev. J. T. Truax, was the morning and evening speaker. This was a great victory for our people after worshipping in a little wood tabernacle for twenty-five years. Our property is now worth in excess of one hundred thousand dollars, with a debt of less than forty-five thousand. Our people have given us a fine recall, but I have resigned as of September 2, to enter the field of full-time evangelism. I am now slating meetings; write me, 603 Stratton Way, Decatur, Indiana, until September; after that c/o our publishing house in Kansas City, Missouri."

THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for August 5:

Judah Conquered and Exiled

SCRIPTURE: II Kings 24—25 (Printed: II Kings 24:12-14, 20; 25:1-2, 8-11).

GOLDEN TEXT: *They have sown the wind, and they shall reap the whirlwind* (Hosea 8:7).

Passenger aircraft flying great distances over water have a "point of no return" somewhere midway between take-off and destination. Having passed this point they will go on even though trouble should develop. So there is a "point of no return" in the moral and spiritual flight of nations and people away from God!

The writer of II Chronicles virtually indicates it: "But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy" (36:16). And history would seem to prove that a spiritual blindness, a moral insensitivity may lay hold of a nation until doom is inevitable.

What does this mean? Are we to give way to a philosophy of pessimism and despair as regards world or national affairs? Is humanity helplessly enmeshed

in wickedness? Is evil invincible? Is the course of history predetermined in some scheme of recurring catastrophe? Even such good people have surrendered to such a view.

We should learn first that there are no moral accidents in either the lives of nations or individuals. The moral wreckage upon history's highway is the result of choices made for wrong in the face of a known right. Because we live in a moral universe under the government of moral law, results of choices both national and individual are predictable upon a moral basis (see Leviticus 26).

Neither ought we to conceive of historical judgments as some kind of

"SHOWERS of BLESSING" Program Schedule

August 5—"The Call and Claim of Christ," by Dallas Baggett

August 12—"Midnight Dreams—Midday Visions," by Dallas Baggett (featuring music from Olivet Nazarene College)

August 19—"How Can I Be Sure?" by Dallas Baggett

personal vengeance visited upon men by God. Nothing is clearer than that in the upholding of His moral government God is personally involved with men, and suffers in compassion and patience to save the wayward. In the person of His Son, God has entered into the stream of history in infinite love and infinite sorrow.

The Biblical view of national judgments makes it clear that God is present and at work in current events, and men may co-operate with Him. Men are not dominated wholly by evil. They are free to choose. There is a power for good available. Salvation for the nation is not, as some seem to think, an irresistible act from outside us, leaving us without responsibility. This is the day of the Holy Spirit. This is the day of spiritual revival.

Finally, we note the invincibility of God's purpose. Even national catastrophe, which preaches the folly of man's selfishness, has a place in working out the divine plan. The overthrow of the worldly political entity paved the way for a nation with new spiritual concepts, and the coming of Christ. As Arnold J. Toynbee suggests in *Civilization on Trial*: "If religion is a chariot, it looks as if the wheels on which it mounts toward Heaven may be periodic downfalls of civilizations on Earth."

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

Announcements

RECOMMENDATIONS

Rev. L. Wayne Sears, pastor of First Church, Norman, Oklahoma, is entering the evangelistic field September 1. Having served as a pastor successfully for the past twenty-two years, he is well qualified to render experienced service in the field of evangelism. He is able also to carry the special

music as well as the preaching in revivals wherever such services are needed. Write him, 516 S. Crawford, Norman, Oklahoma.—W. T. Johnson, superintendent of Southwest Oklahoma District.

It gives me pleasure to recommend Rev. Ernest R. Bradley, 247 Beacon St., Lowell, Massachusetts, as an evangelist. For the past ten years he has been pastor of our Lowell congregation, and has declined this place of service that he may devote his full time to the work of evangelism. He is an excellent preacher with a passion for souls, and any church would profit by his ministry.—Fletcher Spruce, superintendent of New England District.

Rev. and Mrs. A. G. Johnson are re-entering the field of evangelism, after serving the Grand Boulevard Church in Oklahoma City, Oklahoma, for the past three years. They have had a number of years of experience as pastors and evangelists, and are willing to go anywhere and do their best for the church and souls. Write them % our publishing house, P.O. Box 527, Kansas City 41, Mo.—W. T. Johnson, superintendent of Southwest Oklahoma District.

WEDDING BELLS

Miss Phyllis Ruth Shumake and Mr. Joseph Hughes Burns, both of Nashville, Tennessee, were united in marriage on June 30, at Grace Church in Nashville, with Dr. C. E. Shumake, father of the bride, officiating, assisted by Rev. Van Burman of Texas City, Texas.

Evelyn Smith and Bill Schaunaman were united in marriage on June 22, at First Church, Aberdeen, South Dakota, with Rev. David A. Belzer, local pastor, officiating.

BORN

—to Carl and Joyce Leth of Bradley, Illinois, a daughter, Linda Joy, on June 21.

—to John and Marie Carter of Taylor, Michigan, a son, Timothy John, on June 16.

—to Randall W. and Doris (Fraser) Meesey of University City, Missouri, a son, Joseph Randall, on June 14.

—to Richard and Marlene (Hill) Wright, of Aberdeen, South Dakota, a daughter, Wendy Lyn, on June 6.

—to Roy and Everine (Smith) Shelton of Kansas City, Missouri, a daughter, Pamela Joy, on May 20.

SPECIAL PRAYER IS REQUESTED

—by an eighty-year-old Nazarene in Arizona, for "my body is a great trial and keeps me from working for the Master";

—by a Christian in Arkansas for her husband who has a bad back, for the healing of her daughter, for the salvation of her unsaved children, and for the healing of her body that God will spare her to help her children into the Kingdom;

—by a very lonely Christian lady in Michigan that God will answer an urgent request for her.

Directories

BOARD OF GENERAL SUPERINTENDENTS

Office, 6401 The Paseo

Kansas City 31, Missouri

G. B. WILLIAMSON—Chairman

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Nazarene Camp Meetings

August 2 to 12, Arkansas Nazarene Camp, Vilonia, Arkansas. Workers: Rev. L. S. Oliver, evangelist; Mr. and Mrs. Clarence J. Casteel, singers. Rev. Boyd C. Hancock, district superintendent. Write Morgan Carroll, president, Route 1, Box 149, Conway, Arkansas.

August 3 to 12, Akron District Camp, at the Nazarene District Center, Routes 44 and 62, Louisville, Ohio. Workers: Dr. Otto Stucki, Dr. Wm. Greathouse, Paul Qualls, and Leland Davis. Rev. C. D. Taylor, district superintendent. For information write the District Center Office, 8063 Columbus Road, N.E., Louisville, Ohio.

August 3 to 12, Eighteenth Annual Arizona District Camp, at the Nazarene District Center, Prescott, Arizona (1½ miles west of town off Copper Basin Road). Workers: Rev. Ponder W. Gilliland, Rev. George A. Gaines, Professor Ronald Lush. Dr. M. L. Mann, district superintendent. Write Rev. James F. Cullumber, 71 W. Smoot, Tucson, Arizona.

August 3 to 12, Tenth annual camp, Southwest Oklahoma District, at the district campground, 3½ miles west of Anadarko, Oklahoma, on Hi-way 9. Workers: Rev. Bert Daniels, Rev. Paul McGrady, evangelists; and Professor Wannie Tippitt, singer. For information write the district superintendent, Rev. W. T. Johnson, 7313 S. Douglas, Oklahoma City, Oklahoma.

August 3 to 12, Washington and Philadelphia Districts Camp Meeting, at North East, Maryland (1/2 mile north of Route 40). Workers: Dr. T. W. Willingham, Rev. Sammy Sparks, Professor Paul McNutt, Mrs. Wm. Snyder, Rev. Everette Howard, Mrs. Grace Bertolet, Marilyn Bickel. Dr. E. E. Grosse and Rev. Wm. C. Allshouse, district superintendents. Write Rev. Boyd M. Long, 445 Washington Ave., Royersford, Pennsylvania.

August 5 to 12, Northeastern Indiana Nazarene District Camp, East 38th Street Extension, Marion, Indiana. Workers: Dr. W. T. Purkiser, Rev. George Hayse, Rev. Morris Wilson, Rev. Robert Condon. For information write the district superintendent, Dr. Paul Updike, Box 987, Marion, Indiana.

August 6 to 12, Iowa District Camp, District Center, West Des Moines, Iowa. Workers: Rev. James Crabtree, evangelist, and the Speer Family, singers. Dr. Gene E. Phillips, district superintendent.

August 6 to 12, Wisconsin District Camp Meeting. Camp location, forty-five miles north of Milwaukee, two miles west of Hi-way 41 on County F. Workers: Dr. Edward Lawlor, Dr. Hugh C. Benner (presiding at assembly), Mr. Jim Bohi, Charles and Jeannie Millhuff. Write, D. J. Gibson, district superintendent, 5709 Pleasant Hill Rd., Madison 14, Wisconsin.

August 10 to 19, Mt. Hope Nazarene Camp (on State Road 156, between Route Nos. 11 and 32 in Fleming County, about 7 miles south of Flemingsburg); sponsored by Eastern Kentucky Nazarene District. Workers: Dr. George Coulter, Rev. Wilbur Brannon, and Song Evangelist Curtis R. Brown. For information write the district superintendent, Dr. D. S. Somerville, 2717 Iroquois Ave., Ashland, Kentucky.

EVANGELISTS' SLATES

PREACHERS:

A to C

Abla, Glen W. % Publishing House*
 Albright, J. C. 592 Lincoln Ave., % Rev. H. E. Albright, Saugus, Mass.
 Aldridge, James W. Box 4893, Station B, Columbus 2, Ohio
 Allen, Arthur L. 51 E. Main St., Yarmouth, Maine
 E.N.C. Zone Tour August 6 to 26
 Allen, J. A. (Jimmie). % Publishing House*
 Anderson, Gilbert and Sylvia. Preacher and Singers, % Publishing House*
 Aplegate, Nellie T. 742 Elysian Ave., Toledo 7, Ohio
 Austrew, E. F. 2124 Covert Ave., Evansville 14, Ind.
 Aycock, Jarrette and Dell. Preacher and Singer, % Publishing House*
 Ava (Highway), Mo. Sept. 2 to 9
 Bailey, E. W. 3589 55th Ave. North, St. Petersburg, Fla.
 Battin, Buford. 3015 47th St., Lubbock, Texas
 Farmington, N. Mex. August 8 to 19
 Terrell, Texas Aug. 26 to Sept. 2
 Beaty, B. K. Route 4, Taylorville, Ill.
 Bebout, R. E. 1873 Channel Drive, Ventura, Calif.
 Bender Evangelistic Party, James. P.O. Box 8635, Sulphur Springs, Fla.
 Monterey, Tenn. August 12 to 31
 Bennett, Ross Lee. 339 N. Second St., Scottsburg, Ind.
 Bertolets, The Musical (Fred and Grace). 1349 Perkiomen, Reading, Pa.
 Northeast, Md. (Camp) August 3 to 12
 Fulton, N.Y. Aug. 24 to Sept. 2
 Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.
 Sweetwater, Tenn. August 8 to 19
 Bierce, Joseph. 913 Indiana St., Route 1, Bicknell, Ind.
 Oil City, Pa. Sept. 12 to 23
 Bishop, G. Preston. 1542 Picardy Circle, Clearwater, Florida
 Home August 1 to 15
 Markle, Ind. August 19 to 29
 Bishop, Joe. 1515 S. Jensen, El Reno, Okla.
 Blythe, Ellis G. 225 Ludlow Ave., Springfield, Ohio
 Sanford, Fla. August 1 to 5
 Live Oak, Fla. August 9 to 19
 Boggs, W. E. % Publishing House*
 Tulsa, Okla. Aug. 26 to Sept. 2
 Bouse, Fred. 420 East 12th St., Indianapolis, Ind.

*Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo.

Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind.
 Pennville, Ind. July 22 to Aug. 5
 Brannon, George. 4105 N. Wheeler, Bethany, Okla.
 Oakland City, Ind. (Camp) Aug. 16 to 26
 Bridgewater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
 Dalhart, Texas Sept. 12 to 23
 Brockmuller, C. W. and Esther. 908 15th Ave. South, Nampa, Idaho
 Open dates for August
 Brown, Charles. 212 Clay St., Dayton, Ky.
 Brown, J. Russell. % Publishing House*
 Brown, Marvin L. 810 Pleasant St., Kewanee, Ill.
 Brown, W. Lawson. Box 785, Bethany, Okla.
 St. Joseph (N. Side), Mo. Aug. 31 to Sept. 9
 Burkhardt, Munroe. Rt. 1, Box 169-A, Elm Mott, Texas
 Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
 Leavenworth, Kans. Aug. 8 to 19
 Little Rock (Broadmoor), Ark. Aug. 29 to Sept. 9
 Burton, C. C. 412 Monticello St., Somerset, Ky.
 Knoxville (First), Tenn. Sept. 12 to 23
 Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.
 Worland, Wyo. Sept. 6 to 16
 Cargill, Porter T. 6905 N.W. 41st, Bethany, Okla.
 Carleton, J. D., and Wife. Preacher and Singers, % Publishing House*
 Carlsen, Harry and Esther. Evangelist and Musicians, Post Restante, Oslo, Norway
 Europe June through December
 Carroll, Morgan. Box 42, Vilona, Ark.
 Carter, Jack and Ruby. Preacher and Singers, Box 222, Bethany, Okla.
 Casey, H. A. and Helen. Preachers and Singers, % Publishing House*
 Centralia, Ill. August 6 to 13
 Milwaukee (Hampton), Wis. August 15 to 26
 Caudill, Virgil R. Route 3, Troy Rd., Springfield, Ohio
 Open dates for August
 Vandalia, Ohio September 6 to 16
 Chapman, C. L. 601 W. Main, Oblong, Ill.
 Chatfield, C. C. and Flora N. Evangelists and Singers, % Publishing House*
 Clark, Eddie. Route 1, Colona, Ill.
 Clark, Gene. 2501 Fenwood, Terre Haute, Ind.
 Rutland, Ohio August 1 to 12
 Washington, Ind. August 15 to 26
 Clark, Hugh S. 602 S. Broadway, Georgetown, Ky.
 Cochran, Richard H. 102 Cora St., Dexter, Mo.
 Cole, George O. 413 E. Ohio Ave., Sebring, Ohio
 Cook, Charles T. 433 Plum St., Albany, Ind.
 Cooke, J. Mervin. Route 5, Lynn St., Abbotsford, B.C., Canada
 Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va.
 Rochester, Mich. September 5 to 15
 Corbett, C. T. P.O. Box 215, Kankakee, Ill.
 Cox, C. B. 1322 N. First Ave., Upland, Calif.
 London, Ohio August 2 to 12
 Circleville, Ohio (camp) August 17 to 26
 Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio
 Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.
 Bristol, Tenn. (Music School)
 July 23 to Aug. 10
 Crews, H. F. and Mrs. Evangelist and Singers, % Publishing House*
 Dallas, Texas August 6 to 14
 Levelland, Texas August 15 to 26
 Crider, Marcellus and Mary. Evangelist and Singers. Route 3, Shelbyville, Ind.
 Wapello, Iowa Aug. 22 to Sept. 2
 Cruise, C. E. and Barbara. Preacher and Singers, 1403 Monroe, Charleston, Ill.
 Crutcher, Estelle. 9301 Jamaica Drive, Miami 57, Florida
 Providence (First), R.I. Sept. 9 to 16

D to F

Dale, Bennie I. 339 Northeast E St., Linton, Ind.
 Danner, Joel. P.O. Box 404, Bethany, Okla.
 Darnell, H. E. P.O. Box 929, Vivian, La.
 Indianapolis, Ind. (camp) August 3 to 12
 Greensburg, Ind. August 16 to 26
 Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
 Frost Bridge, Miss. (camp) July 27 to Aug. 5
 Dayhoff, I. E. Missionary-Evangelist, Box 233, University Park, Iowa
 DeLong, Russell V. 19236 Gulf Blvd., Indian Rocks (South Shore), Fla.
 Mt. Vernon, Ohio (camp) August 9 to 19
 Dennis, Laston and Ruth. Evangelist and Singer, Box 387, Oliver Springs, Tenn.
 Irvine (Ravenna), Ky. Sept. 12 to 23
 Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla.
 Dishon, Melvin. 525 Lansdale Ave., Bowling Green, Ky.
 Dobbins, C. H. Yoder, Ind.
 Donaldson, W. R. 118 West 4th, Ja Junta, Colo.
 Fayetteville (First), Ark. Aug. 1 to 5
 Goldsboro (First), N.C. Aug. 12 to 19

Drayer, Fred E. 32 Fenner Ave., Newport, R.I.
 Dye, J. T. % Publishing House*
 Duncan, W. Ray. Waverly, Ohio
 Dunham, L. J. 1135 Highland Ave., Coraopolis, Pa.
 Dunn, T. P. 318 East 7th St., Hastings, Neb.
 Peoria (First), Ill. September 5 to 16
 Easley, Gordon W. % Nazarene Camp, Anadarko, Okla.
 Eason, H. J. 5001 Jasmine Ave., Savannah, Ga.
 Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.
 Edwards, L. T., and Wife. 1132 Ash St., Cottage Grove, Ore.
 Elsea, Cloyce. Box 18, Vanburen, Ohio
 Enrick, C. Ross and Dorothy. Evangelist and Musicians, 600 N. Trumbull St., Bay City, Mich.
 Emsley, Robert. Bible Expositor, 200 East & West Road, Buffalo 24, N.Y.
 Aztec, N. Mex. August 8 to 19
 Kittanning, Pa. (Breth.) Aug. 26 to Sept. 5
 Ensey, Lee H. 2094 "F" St., San Bernardino, Calif.
 Pomona (Town Ave.), Calif. August 12 to 19
 Vista, Calif. August 20 to 26
 Erickson, A. William ("Billy"). 521 Lemont Drive, Nashville 7, Tenn.
 Columbus (First), Miss. August 13 to 19
 Meridian, Miss. August 20 to 26
 Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
 Eudaley, O. W. 603 S. Second, Marlow, Okla.
 Felter, Harry J., and Wife. Box 87, Leesburg, N.J.
 Watertown, N.Y. August 17 to 26
 Fightmaster, Wm. F. 2663 Blackhawk Rd., Dayton 20, Ohio
 Science Hill, Ky. Aug. 22 to Sept. 2
 Files, Gloria; and Adams, Dorothy. Evangelist and Singer, Wiley Ford, W.Va.
 Eureka, Ill. (V.B.S.) July 30 to Aug. 12
 New Matamoras, Ohio September 2 to 9
 Finger, Joseph. Box 623, Route 1, Orlando, Fla.
 Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.
 Finkbeiner, A. J. % Publishing House*
 Firestone, Orville. 736 E. 43rd North, Tulsa 6, Okla.
 Chelsea, Okla. Aug. 22 to Sept. 2
 Tuttle, Okla. September 6 to 16
 Fisher, C. Wm. % Publishing House*
 Kirkland, Wash. August 8 to 12
 Oklahoma City (Meridian), Okla. Aug. 26 to Sept. 2
 Fitch, George L. 124 Elder St., Nampa, Idaho
 Fitch, James S. 3825 Hazel Ave., Norwood 12, Ohio
 Fitz, R. G. 215 Chestnut, Nampa, Idaho
 Fleshman, C. E. 336 Country Club Dr., Cape Girardeau, Mo.
 Florence, Ernest E. 1000 S. Cross St., Robinson, Ill.
 Sessor, Ill. September 2 to 16
 Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, % Trevecca Nazarene College, Nashville 10, Tenn.
 Sartinville, Miss. (camp) August 3 to 12
 Suddersville, Md. (camp) Aug. 24 to Sept. 3
 Fox, Stewart P. Route 2, Leesburg, Va.
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Butler, Pa. (Y.P. Inst.) August 13 to 17
 Erie, Pa. (V.B.S.) August 20 to 29
 Freeman, Mary Ann. 721 W. Broadway, Monmouth, Ill.
 Manville, Ill. (camp) July 16 to Aug. 19
 Smithfield, Ill. (V.B.S.) Aug. 20 to Sept. 2
 Frodge, Harold C. 201 N. Sixth, Marshall, Ill.
 East Peoria, Ill. August 1 to 12
 Edgewood, Ill. August 15 to 26
 Fugett, C. B. 4311 Blackburn, Ashland, Ky.
 Pleasantville, N.J. (camp) August 17 to 26
 Moultrie (First), Ga. Aug. 27 to Sept. 2

G and H

Gaines, George A. 564 Wellington Rd., Orange, Calif.
 Garvin, H. B. 5920 S.W. 14th St., Plantation Isles, Ft. Lauderdale, Fla.
 Auburn, Ill. September 5 to 16
 Gawthorp, Loy A. Box 37, Mansfield, Ill.
 Geeding, W. W. and Wilma. Preachers and Chalk Artist, 360 E. Wells St., Bushnell, Ill.
 Bartonville (El Bethel), Ill. Aug. 29 to Sept. 9
 Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.
 Gilmour, A. Alan. 309 Spring St., Jamestown, N.Y.
 Glaze, Harold. 332 Woodlawn Ave., Hot Springs, Ark.
 McCrory (First), Ark. August 1 to 12
 Prescott (Caney), Ark. August 15 to 26
 Gleason, J. M., and Wife. Preacher and Singers, 931 N. Mueller, Bethany, Okla.
 Goodall, Haven and Gladys. 22330 Lanark St., Canoga Park, Calif.
 Gordon, Maurice F. 2417 "C" St., Selma, Calif.
 Griffin, Clarence A. 5829 North 64th Drive, Glendale, Ariz.
 Griffith, R. E. Missionary-Evangelist, % Publishing House*
 Open dates for Europe July 15 to Aug. 15
 Lisburn, N. Ireland Aug. 26 to Sept. 3

Grimm, George J. 136 East St., Sistersville, W.Va. Mishawaka (S. Side), Ind. August 1 to 26
 Grubbs, R. D. 1714 Madison Ave., Covington, Ky.
 Guy, Marion O. Route 5, Muskogee, Okla.
 Haden, Charles E. P.O. Box 245, Sacramento, Ky. Henderson (Corydon), Ky. August 15 to 26
 Cowan, Tenn. Aug. 29 to Sept. 9
 Hall, Carl N. 2125 E. Cedar St., Allentown, Pa. Leighton, Pa. August 13 to 19
 Open dates Aug. 24 to Sept. 2
 Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.
 Rocky Ford, Colo. August 5 to 15
 McCook, Neb. (camp) August 16 to 26
 Hampton, Pleas and Dorothy. Evangelist and Singers, % Publishing House*
 Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.
 New Mexico Dist. Camp July 30 to Aug. 5
 Harley, C. H. Burbank, Ohio
 Sciotoville (Highland Bend, Portsmouth), Ohio August 8 to 19
 Fredericktown, Ohio Aug. 22 to Sept. 2
 Harrington, Wm. N. 1251 N.W. 44th Ave., Gainesville, Fla.
 Harrison, Raymond W. 8821 North 29th Ave., Phoenix, Ariz.
 Harrold, John W. Box 291, Red Key, Ind.
 Farmland, Ind. August 15 to 26
 Hawkins, Alton. 6802 N.W. 45th, Bethany, Okla.
 Hayes, Thomas. % Publishing House*
 Superior, Neb. (camp) August 1 to 12
 Fairview, Okla. (camp) August 15 to 26
 Hegstrom, H. E. P.O. Box 8, University Park, Iowa
 Centerville, Iowa Aug. 22 to Sept. 2
 Heriford, Russell W. Box 82, Big Bear City, Calif.
 Hess, Weaver W. 329 E. Ave. R-7, Palmdale, Calif.
 Higgins, Charles A. 1402 Boutz Rd., Las Cruces, New Mexico
 Moriarty, N.M. September 5 to 16
 Hodgson, Robert E. Box 555, Bethany, Okla.
 Open dates for August
 Camas, Wash. September 5 to 16
 Hoeckle, Wesley W. P.O. Box 3338, Corpus Christi, Texas
 Austin (South), Texas September 12 to 23
 Hoffman, Daniel C. 8255 Plains Road, Mentor, Ohio
 Hokada, James T. Route 1, Parkview, Grafton, W.Va.
 Holstein, C. V. 623 Village St., Kalamazoo, Mich.
 Hoot, G. W. and Pearl. Evangelist and Musicians, Box 745, Winona Lake, Ind.
 Reed City, Mich. Aug. 22 to Sept. 9
 Hoot, W. W. Rt. 5, Box 207, Morgantown, W.Va.
 Proctorville, Ohio (Holiday Drive) August 1 to 19
 Hoots, Bob. Box 1, Albany, Kentucky
 Columbia, Ky. (E.U.B.) August 2 to 12
 Dover, Tenn. August 16 to 26
 Hoover, Amos. 1451 Ravine Rd., Vista, Calif.
 Hopkins, L. C. (Lee). Mounted Route, Nampa, Idaho
 House, John W. 1719 West 19th St., North Little Rock, Ark.
 Hubart, Leonard G. Route 4, Huntington, Ind.
 Arcola, Ill. Aug. 29 to Sept. 9
 Humble, Don. Piketon, Ohio
 Humble, James W. % Publishing House*
 Perth, Scotland September 8 to 20
 Hutchinson, C. Neal. % Publishing House*

I to L

Ice, Charles and Betty. 8404 Asher Ave., Little Rock, Ark.
 Berryville, Ark. August 15 to 26
 Ide, Charles D. 4875 Aleda, S.E., Grand Rapids, Mich.
 Vicksburg, Mich. (Y.P. Inst.) August 13 to 17
 Buchanan, Mich. September 6 to 16
 Ingland, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.
 Camp and assemblies August
 New Castle (First), Pa. September 6 to 16
 Irick, Mrs. Emma. P.O. Box 917, Lufkin, Texas
 Floydada, Texas August 5 to 12
 Fredonia, Kansas August 15 to 22
 Iserberg, Don. Chalk Artist-Evangelist, 437 Bresee, Bourbonnais, Ill.
 Buffalo, N.Y. September 5 to 16
 Jackson, R. W. 704 Fern St., Nampa, Idaho
 Hanapepe, Hawaii August 1 to 5
 Tacoma (Westgate), Wash. August 19 to 26
 James, Melvin R. % Publishing House*
 Jaymes, Richard W. 622 E. Ash St., Piqua, Ohio
 Open dates for August
 West Carrollton, O. (W.M.) Sept. 5 to 16
 Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.
 Johnson, Everett A. 316 Edwards St., Bossier City, La.
 Johnston, Lester. 11510 S. Union, Chicago 28, Ill.
 Jones, A. K. 315 Harmon Ave., Danville, Ill.
 Jones, Claude W. R.F.D. 3, Bel Air, Md.
 Warren (Champion), Ohio Sept. 5 to 16
 Jones, M. J. 2624 Hawthorne Ave., Orlando, Fla.
 Keith, Donald R. % Publishing House*
 Gibsonburg, Ohio September 5 to 16
 Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.

Odessa, Texas August 8 to 19
 McKinney, Texas Aug. 22 to Sept. 2
 Knight, George M. 118 Hughes Ave., Oildale, Calif.
 Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla.
 Enid, Okla. September 5 to 9
 Langford, J. V. 701 N. First, Henryetta, Okla.
 Lexington, Okla. Aug. 9 to 19
 Brownlow, Okla. Aug. 22 to Sept. 2
 Lanier, John H. Poplar St., Junction City, Ohio
 Dunkirk, Ind. August 1 to 12
 New Straitsville, O. (E.U.B.) August 19 to Sept. 2
 Lanterman, R. S. % Publishing House*
 Latham, E. L. Nazarene Acres, Mechanicsburg, Ill.
 Law, Dick and Lucille. Preachers and Singers, % Publishing House*
 Lockwood (Greene), Ohio August 8 to 19
 Lexington (Lafayette), Ky. August 22 to Sept. 2
 Leichty Family, The (Elvin, Marge, Dianne, Donald). Evangelist and Singers, Route 1, Earl Park, Ind.
 Henryetta (First), Okla. Aug. 12 to 19
 Danville (Douglas Pk.), Ill. Aug. 26 to Sept. 2
 Leih, Martin. 124 W. Palm Dr., Arcadia, Calif.
 Concord, Calif. September 5 to 16
 Leonard, James C. 223 Jefferson St., Marion, Ohio
 Open date Aug. 29 to Sept. 9
 Leaverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.
 Lewis, Ellis. 6706 N.W. 31st, Bethany, Okla.
 Lewis, Ralph L. % Asbury Theological Seminary, Wilmore, Ky.
 Liddell, T. T. 8819 S. Fairfield, Evergreen Park 42, Ill.
 Fayetteville (First), N.C. Aug. 29 to Sept. 9
 Lipker, Charles H. Route 1, Alzada, Ohio
 Salem (First), Ohio September 6 to 16
 Lykins, C. E. 603 Stratton Way, Decatur, Ind.
 Fort Wayne (First), Ind. Sept. 12 to 23
 Lyons, James H. P.O. Box 336, Harvey, Ill.

M

MacAllen, L. J. and Mary. 119 W. Rambler Ave., Elyria, Ohio
 Elkhart (Bresee), Ind. Aug. 16 to 19
 Sharpsville, Pa. Sept. 13 to 16
 Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
 Martin, Paul. % Publishing House*
 Central Ohio Y.P. Inst. August 6 to 11
 N.W. Dist. Inst. August 20 to 25
 Martin, Vern. Route 1, Fruitland, Idaho
 Mayo, Clifford. 516 E. Marlboro, Lubbock, Texas
 Ft. Worth, Texas (F.M.) July 25 to Aug. 5
 Commerce, Texas Aug. 26 to Sept. 5
 McCullough, Forrest. % Publishing House*
 Jayess, Miss. (camp) August 3 to 12
 Chattanooga (First), Tenn. August 15 to 26
 McDonald, Ray. 5958 Southwind, Houston 21, Texas
 Merigold (Sunflower), Miss. Sept. 5 to 16
 McDowell, Doris M. 948 Fifth St., Apt. H, Santa Monica, Calif.
 McFarland, C. L. Michigantown, Ind.
 McMahon, Louis O. 10139 Collett, Sepulveda, Calif.
 McWhirter, G. Stuart. Cordova, Alabama
 Meadows, Naomi; and Reasoner, Eleanor. Preacher and Singers, 2510 Hudson, Norwood, Ohio
 Archbold, Ohio August 15 to 26
 Meighen, J. M. and Family. Preacher and Musicians, 2122 Goshen Pike, Milford, Ohio
 Meyer, Virgil G. 3112 Willow Oak Dr., Fort Wayne, Ind.
 Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.
 Chandler, Okla. August 1 to 12
 Mountair, N.M. August 15 to 26
 Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Ruston, La. (camp) August 15 to 26
 Barnsdall, Okla. Aug. 30 to Sept. 9
 Miller, Harold F., Sr. 307 Townsend Ave., Lake Wales, Fla.
 Bartow (First), Fla. September 16 to 23
 Miller, Leila Dell. % Trevecca Nazarene College, Nashville 10, Tenn.
 Prichard, Ala. August 9 to 19
 Alva, Okla. Aug. 30 to Sept. 9
 Miller, Nettie A. % Trevecca Nazarene College, Nashville 10, Tenn.
 Las Vegas (First), Nev. August 8 to 19
 Santa Ana, Calif. Aug. 22 to Sept. 2
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Shadyside, Ohio September 19 to 30
 Mitchell, H. Dale. 251 Kathryn Drive, Elkhart, Ind.
 Pine Lake, Wis. August 17 to 19
 Aurora, Ill. September 14 to 16
 Moore, Ernest, Jr. 718 Saipan Place, San Antonio, Texas
 Moore, Franklin M. Box 302, Castle Rock, Colo.
 Barnesville (First), Ca. August 1 to 12
 Decatur, Ind. (camp) August 15 to 26
 Moore, Sartell. 7 Ferro-Monte Ave., Kenil, N.J.
 Mooshian, C. Helen. 18 Bellevue St., Lawrence, Mass

Binghamton, N.Y. (camp) August 2 to 12
 Nevada, Ohio (camp) August 15 to 17
 Morgan, J. Herbert and Pansy S. Evangelists and Singers, 334 N. Randolph St., Indianapolis 1, Ind.
 Moulton, M. Kimber. % Publishing House*
 Felicity, Ohio August 15 to 26
 Troy, Ohio September 5 to 16
 Mounts, Dewey and Wavolene. Evangelists and Singers, 123rd St. and Ridgeland Ave., Worth, Ill.
 Mounts, Paul E. 6708 N.W. 29th St., Bethany, Okla.
 Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
 Open dates for August
 Myers, J. T. 502 Lafayette St., Danville, Ill.

N to R

Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark.
 Blossom, Texas August 17 to 26
 Conway, Ark. Aug. 31 to Sept. 11
 Norris, Roy and Lilly Anne. Evangelist and Singers, % Publishing House*
 Home (777 LeBlanc, Lincoln Park, Mich.) to Aug. 21
 Tippicanoe (Canaan Hills), Ohio August 22 to Sept. 2
 Norsworthy, Archie N. 113 Asbury, Bethany, Okla.
 Norton, Joe. Box 143, Hamlin, Texas
 San Antonio (South), Texas Aug. 12 to 19
 Arlington (E. Park), Texas Sept. 6 to 16
 Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
 Osborne, O. L. 619 E. Tenn. St., Evansville, Ind.
 Palmer, "Bob." 1320 Grandview Ave., Portsmouth, Ohio
 Fostoria (Rising Sun), Ohio Sept. 5 to 16
 Parrott, A. L. P.O. Box 68, Bourbonnais, Ill.
 Durant (First), Okla. August 1 to 12
 Ann Arbor, Mich. Aug. 22 to Sept. 2
 Passmore Evangelistic Party, The A. A. Evangelist and Singers, % Publishing House*
 Nu Mine, Pa. (camp) August 2 to 12
 Great Falls (First), Mont. Aug. 24 to Sept. 2
 Patten, Martin L. Route 11, Box 54, Fort Worth, Texas
 Patterson, A. B. Box 568, Abbotford, B.C., Canada
 Patterson, Walter. 1642 Wilson St., Wichita Falls, Texas
 Wizard Wells, Texas September 14 to 23
 Pease, Denver. 14 N. Dayton St., Rockford, Mich.
 Pershing, Vincent B. P.O. Box 76, Sewell, N.J.
 Pestana, George C. 3 Swan Court, Walnut Creek, Calif.
 Peters, Joseph W. P.O. Box 22, Virden, Ill.
 Phillips, Miss Lottie. % Trevecca Nazarene College, Nashville 10, Tenn.
 Pickering Musicalaires, The. Evangelist and Musicians, 4042 Linden St., Allentown, Pa.
 Vacation (Home) August 1 to 12
 Westminster, Md. August 13 to 26
 Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.
 Hallsville, Texas (camp) August 8 to 19
 Villa Grove, Ill. Aug. 23 to Sept. 2
 Pittenger, Twyla. Shelby, Ohio
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
 Dunkirk, Ohio (camp) August 9 to 19
 Orwell, Ohio Aug. 29 to Sept. 9
 Potter, Lyle and Lois. Sunday School Evangelists, % Publishing House*
 Santa Maria, Calif. (S.S. Crusade). Aug. 15 to 19
 Nevada-Utah Dist. S.S. Tour Sept. 9 to 16
 Prentice, Carl, Sr., and Wife. 6900 N.W. 43rd St., Bethany, Okla.
 Purkisher, H. G. % Publishing House*
 Raker, W. C., and Wife. Evangelists and Singers, Box 106, Lewistown, Ill.
 Danville (N. Side), Ill. Aug. 15 to 26
 Esther, Mo. Sept. 13 to 25
 Richards, Alvin D. and Annabelle. Preacher and Singers, 5103 Thompson Rd., Linden, Mich.
 Adrian, Mich. (camp) August 2 to 12
 Open date September 6 to 16
 Riden, Kenneth R. 121 E. Main, Cambridge City, Ind.
 Sioux City, Iowa (camp) Aug. 16 to 26
 Greencastle (First), Ind. Sept. 5 to 16
 Robbins, James. 1817 "F" St., Bedford, Ind.
 West Union, Ill. August 1 to 12
 Jerseyville, Ill. August 15 to 26
 Roberts, Robert C. 639 Hill Top Drive, Cumberland, Md.
 Robinson, Paul E. P.O. Box 981, Dayton, Ohio
 Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.
 Kampsville, Ill. (camp) Aug. 9 to 19
 Wauchula, Fla. Aug. 26 to Sept. 5
 Rodgers, J. A. (Jimmy). 695 N. Market St., East Palestine, Ohio
 Cumberland (Bethel), Md. Aug. 29 to Sept. 9
 Cambridge, Ohio Sept. 19 to 30
 Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.
 Ramsey, Ind. (camp) August 3 to 12
 Spencer, Ind. (camp) August 13 to 17

*Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo.

Rothwell, Mel-Thomas. 4701 N. Donald Ave., Bethany, Okla.
 New Bedford, Mass. (camp) . . . August 18 to 27
Rushing, Charles and Emma Jean. Preacher and Singers, % Publishing House*
Rust, Everette F. 420 Sherman, Alva, Okla.

S and T

Scarlett, Don. P.O. Box 48, North Vernon, Ind.
 Southgate, Calif. (camp) Aug. 2 to 12
 Vassar, Kans. (camp) Sept. 6 to 16
Schriber, George. 5949 N. Forestdale, Glendora, Calif.
Scott, Carmen A. 111 E. Curtis St., P.O. Box 455, Stryker, Ohio
Sellick, R. T. Box 22, Oxford, Nova Scotia, Canada
 Langley, B.C., Canada Aug. 29 to Sept. 9
Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
Shackelford, H. W. 614 W. Market St., Washington C.H., Ohio
 Tallmadge, Ohio (Evang.) August 3 to 11
 Wabash, Ind. Aug. 26 to Sept. 2
Sharp, L. D. 1324 N. Topeka, Wichita, Kansas
Sharples, J. J., and Wife. Evangelist and Singers, 41 James Ave., Yorkton, Sask., Canada
Shea, Albert J. 4245 Forest Ave., Cincinnati 12, Ohio
 Open date August 15 to 26
 Open date September 5 to 16
Sheets, Lloyd Dean. Box 165, Waverly, Ohio
Shelton, S. Trueman and Ruthellen. Evangelist and Singer, Box 926, Riverbank, Calif.
Shomo, Philip and Miriam. Preachers and Singers, % Trevecca Nazarene College, Nashville 10, Tenn.
Short, J. W. and Frances. % Publishing House*
Sisk, Ivan. 4327 Moraga Ave., San Diego, Calif.
Slater, Glenn. 320 South 22nd St., Independence, Kansas
Slater, Hugh. % Publishing House*
 Bishopville, S.C. August 5 to 12
 Macon (First), Ga. August 16 to 26
St Clayton, Hubert W. 237 N. Fifth St., Elwood, Ind.
Smiley, Thos. R., and Wife. % Gen. Del., Odon, Ind.
Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio
Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
Smith, C. B. Box 505, Vernon, Ind.
Smith, Ottis E. 716 S. Main St., North Canton, Ohio
 Lisbon, N.Y. (camp) July 31 to Aug. 12
 Atlasburg, Pa. August 19 to 26
Smith, Paul R. % Publishing House*
 Open dates August
 Belleville (Lee's Creek), W.Va. Sept. 6 to 16
Snow, Loy. 5415 S. Heights Ave., Indianapolis 27, Ind.
South, J. W., and Wife. Evangelist and Singers, 1331 Field St., Hammond, Ind.
Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.
Sumter, S.C. August 7 to 12
 Bowling Green (First), Ky. August 14 to 19
Sprowls, Earl L. 1317 Lakeview Ave., Battle Creek, Mich.
Stabler, R. C., and Wife. Box 34, Montoursville, Pa.
 Springboro, Pa. Sept. 5 to 16
Stafford, Daniel. Box 11, Bethany, Okla.
 Port Matilda, Pa. (camp) Aug. 1 to 12
 Wichita, Kans. (camp) Aug. 16 to 26
Stallings, Oscar. 2708 Stallings Lane, Jonesboro, Ark.
Steele, J. J. P.O. Box 1, Coffeyville, Kansas
 Open dates August
 Joplin (Calvary), Mo. Sept. 10 to 16
Stewart, Paul J. P.O. Box 850, Jasper, Ala.
 N'west Ind. Dist. Camp July 31 to Aug. 5
 Valdosta (First), Ga. Aug. 7 to 17
Stouffer, Clayton and Florence. Preacher and Singers, 115 Garden St., Bedford, Ohio
 Jerome, Pa. Sept. 5 to 16
Strack, W. J. Box 112, Jefferson, Ohio
Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.
 Chester, S.C. Sept. 5 to 16
Tarvin, E. C. California, Ky. Aug. 17 to 26
Taylor, Emmett E. % Publishing House*
 Gado, Okla. August 3 to 12
 Galamine, Ark (camp) August 17 to 26
Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20, Ohio
Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.
 Norfolk (Central), Va. Aug. 22 to Sept. 2
 Rock Island (First), Ill. Sept. 6 to 16
Thomas, James W. Rt. 2, Box 173-A, Gravette, Ark.
 Springhill, La. August 5 to 12
Thompson, Wm., and Wife. Evangelist and Singers, 3223 Foltz St., Indianapolis, Ind.
Trissel, Paul D., and Family. Evangelist and Singers, 341 Emmett St., Battle Creek, Mich.

Tu-pel, John W. Route 2, Minesing, Ontario, Canada
 Trenton, N.S., Canada Sept. 2 to 16

U to Z

Underwood, G. F., and Wife. Preachers and Singers, 1834 Westlawn, S.W., Warren, Ohio
 Reserved for camps August
 Open Date Sept. 12 to 23
Van Slyke, D. C. 508 16th Ave. South, Nampa, Idaho
Vaughn, Roy M. 530 74th Ave. North, St. Petersburg, Fla.
Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.
 Charleston, W.Va. September 7 to 16
Wagner, Betty. % Publishing House*
Walker, W. B. % Publishing House*
 Uhrichsville, Ohio September 5 to 16
Wallin, Henry B. 1414 N. Hill Ave., Pasadena, Calif.
 San Bernardino (First), Calif. Aug. 22 to 26
Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 2710-C Fowler St., Ft. Myers, Fla.
 Reserved To August 27
 El Reno, Okla. August 28 to Sept. 9
Watson, C. R. Sealy, Texas
Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark.
 Jonesboro (Rogers Chapel), Ark. Aug. 15 to 26
 Midway City (First), Calif. Sept. 12 to 23
Weathery, T. O. 1102 South 30th Ave., Yakima, Wash.
 Parkdale, Oregon August 21 to 26
 Arcata (North Samoa), Calif. Sept. 5 to 16
Weathers, C. G., and Florence. 811 N. Sinclair, Tavares, Fla.
Weaver Evangelistic Party, The. Evangelist and Singers, 149 E. Randall, Coopersville, Mich.
Wells, Kenneth and Lily. Evangelists and Singers, Box 1043, Whitefish, Mont.
 Open date September 5 to 16
 Toronto, Ont., Canada Sept. 19 to 30
White, W. T. 116 E. Keith, Norman, Okla.
 St. Marys, Ohio (camp) July 27 to Aug. 5
Anderson, Mo. Aug. 30 to Sept. 9
Whitley, C. M., and Wife. Preacher and Singer, % Publishing House*
 Texarkana (N. Side), Texas Sept. 5 to 16
Williams, Earl C. % Publishing House*
 Open dates August
 Salt Lake City (First), Utah Sept. 5 to 16
Williams, Lillian. 327 W. Broadway, Sparta, Tenn.
Williams, L. W. 1026 South 17th St., New Castle, Ind.
Willis, Harold J. and Mae. Preachers and Singers, % Publishing House*
Willison, Otto R. 2910 N. College, Bethany, Okla.
 Rock Hill, S.C. August 8 to 19
 Eldorado, Okla. Aug. 22 to Sept. 2
Wilson, Matthew V. Route 2, Vicksburg, Mich.
Winegardner, Robert. % Publishing House*
 Farmer City, Ill. August 15 to 26
 Danville (Gray's Siding), Ill. August 27 to Sept. 2
Wolfe, E. D. 722 Edina Ave. N.E., Salem, Oregon
Wood, Eugene. 2527 Niles, Apt. 4, Bakersfield, Calif.
Woodward, Daniel E. P.O. Box 853, Portsmouth, Ohio
 Quincy, Ohio (tent) August 12 to 26
 Reynoldsburg, Ohio Sept. 9 to 16
Woodward, George P. Artist-Evangelist, 326 Dry Run Rd., Monongahela, Pa.
 Cape May, N.J. (camp) Aug. 24 to Sept. 3
 Sturgis (First), Mich. Sept. 7 to 16
Woolman, J. L. % Publishing House*
 Blevins, Ark. July 25 to Aug. 5
 Mt. Pleasant, Texas Sept. 5 to 16
Worcester, Gerald. 11629 E. 164th St., Norwalk, Calif.
Wordsworth, E. E. 107 E. Sammamish Road, North Redmond, Wash.
Wright, Fred D. Route 1, Huntertown, Ind.
 Orland, Ind. Aug. 26 to Sept. 2
Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo.
 Morehouse, Mo. August 1 to 12
 Summer (Summer Center), Mich. August 15 to 26

SINGERS:

Ashby, Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis 27, Ind.
Bailey, Clarence and Thelma. Song Evangelists, Route 4, Portland, Ind.
Baldrige, Willis and Velma (DeBoard). Song Evangelists, 24 Sharilane Drive, East St. Louis, Ill.
Bierce, Jack. Song Evangelist, % Publishing House*
 Indianapolis, Ind. (camp) Aug. 2 to 12
 Olivet, Ill. (camp) Aug. 16 to 26
Bohi, James. Singer, Box 114, O.N.C. Kankakee, Ill.
 Oklahoma City, Okla. (District Tour) August 21 to Sept. 9
Brown, Curtis R. Song Evangelist, 449 Bresee Ave., Bourbonnais, Ill.

East, Ky. Dist. Camp Aug. 10 to 19
 Rio Grande, N.J. (camp) Aug. 23 to Sept. 3
Callihan, Jim and Evelyn. Singers and Musicians, Box 3123 O.B., Dayton 31, Ohio
Carmickle, James and Juanita. Singers and Musicians, 4023 Mesa Ave., Sarasota, Fla.
Coulter, Miss Phyllis. Song Evangelist, 1430 Fletcher Ave., Indianapolis, Ind.
Crider, Jim and Janet. Singers and Musicians, Box 157, Shirley, Ind.
 Wren, Ohio (camp) Aug. 16 to 26
Darm, Jean and Jane. Song Evangelists, 338 Michigan Ave., Adrian, Mich.
Davis, Leland R. Song Evangelist, Nazarene District Center, R.D. 1, Louisville, Ohio
 Akron District Camp (R.D. 1, Louisville, O.) to August 12
Dennis, Darrell and Betty. Song Evangelists and Musicians, % Publishing House*
Dummir, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.
 Kingston Springs, Tenn. Aug. 8 to 19
Corinth, N.Y. (camp) Aug. 26 to Sept. 3
Everleth, Lee and Judy. Song Evangelists, 618 8th St., Marietta, Ohio
Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichaels, Pa.
Ford, A. E. and Mrs. Song Evangelists, 647 W. Lincoln St., Caro, Mich.
Gillespie, Sherman and Elsie. Song Evangelists, 1614 N. Rector St., Muncie, Ind.
Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
Granger, Miss Marjorie. Song Evangelist, 3634 Blaine Ave., St. Louis 10, Mo.
Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
 Sioux City, Iowa (camp) Aug. 16 to 26
Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Scottsburg, Ind. (camp) Aug. 21 to Sept. 2
Hodge, Ralph, and Mrs. Song Evangelists and Musicians, 417 Lawrence St., Benton, Ill.
Hostetler, Robert L. Song Evangelists, 1017 E. Firmin, Kokomo, Ind.
Jantz, Calvin and Marjorie. Singers and Musicians, % Publishing House*
 N.W. Ind. Dist. Camp July 30 to Aug. 5
 Fremont, Ohio Aug. 27 to Sept. 2
Keller-York Party, The. Singers and Musicians, Box 444, Nampa, Idaho
Kelly, Don and Helen (Greenlee). Singers and Musicians, Route 2, Humeston, Iowa
 Reserved August
Kennedy, Roger D. Song Evangelist, 3437 E. Carpenter Rd., Flint, Mich.
McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.
McNutt, Paul W. Song Evangelist, % Publishing House*
 Northeast, Md. (camp) Aug. 3 to 12
 Lubbock, Texas (camp) Aug. 20 to 26
Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, % Publishing House*
 Kampsville, Ill. (camp) Aug. 9 to 19
 Salina (First), Kans. Sept. 5 to 16
Miller, Mrs. Ruth E. Song Evangelist, 111 W. 46th St., Green Tree Acres, Reading, Pa.
Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, R.D. 1, Summerville, Pa.
Mund, Fred A. Song Evangelist, 10101 Coburg Lands Drive, St. Louis 37, Mo.
Osburn, Brian. Blind Song Evangelist, 2206 Oregon Ave., Orlando, Fla.
Paul, Charles L. Song Evangelist, Route 5, Cookeville, Tenn.
Qualls, Paul M. Song Evangelist, 5441 Lake Jesamine Dr., Orlando, Fla.
 Louisville, Ohio (camp) Aug. 3 to 13
 Camden, N.J. (camp) Aug. 16 to 26
Richards, Larry. Song Evangelist, P.O. Box 6, Martinsville, Ind.
Rushing, Dee and Bernadene. Singers and Musicians, King City, Mo.
 Barnesville (First), Ga. August 1 to 12
 No. Dartmouth, Mass. (camp) Aug. 17 to 26
Sanford, Mrs. Ruth. Song Evangelist, 9553 Hiway 67, St. Louis 36, Mo.
Sigler, Ray. Song Evangelist, 4001 Kings Highway, Dayton 6, Ohio
Slack, D. F. Song Evangelist, Route 2, Veavay, Ind.
 Farmland, Ind. Aug. 22 to Sept. 2
Tippitt, Warrnie. Song Evangelist, % Publishing House*
 S.W. Okla. Dist. Camp August 2 to 12
 Idaho-Oregon Dist. Camp Aug. 19 to 26
Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass.
 Open dates August
 Providence, R.I. Sept. 10 to 16
Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.
Wilkinson Trio (Lloyd M., Wife, and Daughter Margaret). 1104 Penn St., Columbus, Ind.
Yoakum, Mrs. Beatrice. Song Evangelist, 309 W. Jackson Blvd., Medford, Oregon

*Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo.

**Record U.S. Crowd of 116,000
at Final Rally of Greater Chicago
Billy Graham Crusade**

CHICAGO (Special)—In the words of Billy Graham, the Greater Chicago Crusade has just begun.

At the closing rally in Soldier Field on Sunday, June 17, a record U.S. crowd for a Graham Crusade of 116,000 turned out in record 95-degree heat to hear the North Carolina evangelist's final message in the 19-day campaign. But Graham emphasized to the attentive audience that the toughest part of the Crusade actually lay ahead.

Counting the 18 days at McCormick Place, the Crusade attracted an average attendance of close to 40,000, with some 800 inquirers per meeting. At the Soldier Field climax, more than 1,700 persons responded to the evangelist's simple invitation. Some 700,000 persons attended the Crusade, with close to 17,000 decisions for Christ resulting. (EP)—by David R. Enlow.

**Bible Reading Needed in Schools,
Evangelical Magazine Contends**

WHEATON, ILL. (CNS)—The traditional practice of having daily Bible reading and prayer in American public schools must be maintained to preserve the moral fiber of this nation. To remove it can only lead to national failure, the official magazine of the National Association of Evangelicals warns in its July issue.

In a lead article by James E. Adams, *United Evangelical Action* charges that the schools are being hindered in their efforts to mold youthful character properly because of numerous recent court decisions which have ruled Bible reading and prayer unconstitutional. The article, "Keep the Bible in Our Schools," cites original correspondence from George Washington as evidence that the writers of the American Constitution only intended to avoid the establishment of a state religion and not to keep the Bible out of the schools.

Best Seller in Japan

The Christian Scriptures have been best sellers in Japan for the third consecutive year, according to the American Bible Society. The total distribution of Bibles, Testaments, and Portions in Japan in 1961 was 2,505,305 copies. This compares with a distribution of 1,100,000 copies for the single book that led the Japanese nonfiction list, and 250,000 copies of the leading fiction best seller. Over 476,000 New Testaments were distributed, which means that, book for book, sales of the New Testament were almost twice the sales of Japan's most popular novel.



the **A**nswer corner

Conducted by W. T. PURKISER, Editor

I had always supposed that Joseph was one of the Bible characters about whom there has been recorded no fault. But I read a statement by a theologian that he committed a sin when he swore "by the life of Pharaoh" (Genesis 42:15-16). Would you accept this explanation?

No, I don't think so. It would be quite unfair to judge Joseph by the light given by Jesus in Matthew 5:31-37, sixteen centuries or more after Joseph's death. As to reference to the life of Pharaoh, it must be remembered

that Joseph at the time was acting in his character as prime minister of Egypt, and was hiding his identity from his brothers in order to help them repent for their betrayal many years before.

The law was not designed to and could not save the people from their sins, so in the absence of Christ and grace and the New Testament, how were the people, during that era, enabled to be saved from their sins?

I disagree with the statement that the law was not designed to and could not save the people who lived under it from their sins. The failure was not in the law of the Lord, which Psalms 19:7-11 describes as perfect, sure, right, pure, clean, true, and righteous, and which Paul said was holy, and just, and good (Romans 7:12). The failure was with those who attempted to substitute an outward conformity and a mechanical following of the ritual for a vital trust and true obedience of heart. This point is clearly made in Romans 4.

The law was a gift of God's grace, and brought the people into a covenant relationship to God wherein He was their Saviour: "I am the Lord thy God, the Holy One of Israel, thy Saviour" (Isaiah 43:3). "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7). It is true, there is a for-

ward look to the religion of the Old Testament. Every lamb that died was a mute prophecy of the coming of the Lamb of God, who was to take away the sin of the world. But there was a real forgiveness in the faith and trust that looked to God for His loving-kindness and tender mercy.

It is a great mistake to judge the piety of the Pharisees of New Testament times. If you want to know the character of true religion in the Old Testament, read the Psalms and Isaiah; and in the New Testament, the description of Elisabeth and Zacharias as "righteous" and "blameless" (Luke 1:6), and Simeon, who was "just and devout," and upon whom was the Holy Spirit (Luke 2:25). The position of Paul and the author of Hebrews in the New Testament is simply that who live in the day of Christ cannot now go back and be saved under the provisions of an earlier age.

I have heard a young man say several times, "One should not pray for patience. You will be sorry if you do." He seems to be proud of his Irish temper, as he calls it. I have always thought that when one was sanctified his temper would be taken care of, or calmed down—not be so impatient, quick to fly off the handle, so to speak. Am I right or wrong?

I would say that you are substantially correct. I'm not sure what your young friend meant by saying that one would be sorry if he prayed for patience. He may have been referring to Romans 5:3, which says that "tribulations worketh patience," meaning that if you pray for patience you are apt to have trouble, for trouble is the way God helps us to grow in patience.

There is a carnal irritability which is selfish, unfeeling of others, and utterly devoid of divine love and kindness. It is this with which entire sanctification deals.

One writer points out that there are two verses in the New Testament that deal with anger. One is the word of Jesus, "I say unto you, That whosoever

is angry with his brother without a cause shall be in danger of the judgment" (Matthew 5:22). The other is Paul's statement in Ephesians 4:26, "Be ye angry, and sin not: let not the sun go down upon your wrath." He asks, "Wherein lies the antiseptic which turns the strong poison of anger into a useful medicine?" The broad answer is this—anger which is selfish, and which comes from pride, and undue sensitiveness to one's own feelings is always and invariably wrong; anger for the sake of others, anger which is cleansed of self, can often be a weapon to be used by God. Such was the anger of Christ at the cruelty of those who objected to His Sabbath healings (Mark 3:5).



Ashamed of Jesus!



Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels (Mark 8:38).

Think of being ashamed of the great Ruler of the universe! The rulers of this world, even the local officials of our cities, receive more honor than that.

Think of being ashamed of the One who suffered shame and died in our behalf! We would honor anyone else who did something for us, yes, much less than Jesus did.

Being ashamed of Jesus is caused by a fear of man, or by a desire to please men, greater than the desire to please God.

But there is a consequence that goes along with being ashamed of Jesus; for Jesus said that if we are ashamed of Him, He will be ashamed of us.

The challenge, then, is to humbly, but boldly, confess the name of Jesus, and trust the Lord who hears our prayers to give us courage to live for Him.—*Arthur M. Long, Pastor, Webster City, Iowa.*

Tips to Remember for Bible Reading:



WHEN you sit down and get ready to read your Bible, let me suggest some tips that I believe will help you:

First, listen for a voice! While you are reading have the attitude, Lord, speak to my heart today. While you read, listen as though the Author's eyes were trained on you. Be willing to let the words be personal to your heart. God will speak penetratingly and personally to you when you read, if you are willing to let Him.

Second, after you have listened carefully for a voice, you must be absolutely honest about the condition of your own heart if God is able really to help you. When He talks to you, be humble; make no excuse when He puts His finger on a

sore spot of your spiritual life. Make no explanation or defense for anything that He tells you is wrong. Just be determined to be honest with Him and walk in the light of His Word.

Third, another thing that would help immensely is to permit the Word of God to **perform** its functions. We must allow it to be a sharp, two-edged Sword to our hearts; and we dare not dull its edge or blunt its point. We must allow the Word of God to cut and pierce; it wants to be a hammer, and we must not ward off its blows. We must allow it to be fire to our souls, and we dare not quench its flame. We must allow it to be a light to our pathway; we dare not refuse its path. We must let it be our mirror, for we dare not neglect its true reflection.

As rain and snow, we must allow the Word's full absorption into our hearts and lives. God wants to help us through His Word. We must credit God with saying what He means. We dare not twist His truth; He still means the same today. He is the same yesterday, today, and forever. Let's reverence His Word to our hearts.—*Evangelist Robert W. Taylor.*

Don't Count Your Calories!



DIETS! What a frustrating suggestion! It's difficult to understand how some people can get by on so little food. Trying to cut down is no problem; they say they never get hungry. This is a claim absolutely foreign to many of us. And anyone like myself who loves food knows how irritating such persons can be. The temptation comes to envy them. Perhaps they need sympathy more.

It takes a great deal of self-discipline to sit down at a table loaded with calories, refuse the pies, cakes, gravy, and dressing, and nibble on celery sticks and carrot curls instead.

Yet, strange as it may seem, countless people are deliberately passing up the rich things the Lord has provided for them spiritually, and are living on "rabbit food."

Like the prodigal son, many are eating corn-husks when they could be feasting at the Father's table. The promise of full salvation has been given to those who meet the conditions. "Who-so-ever will" may come and receive forgiveness for his sins and a heart purified by faith.

For the Christian, God's table is spread with blessings galore. His Word is filled with many promises—rest for the weary, strength for the weak, solace in sorrow, protection in danger, release from care, comfort in loneliness, and courage for the difficult tasks.

The table is spread. It is loaded with good things. We can take what we will. Or we can refrain.

But who likes diets, anyway? So . . .

"Don't count your calories!"—*PAULINE E. SPRAY, Benton Harbor, Michigan.*

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