

# Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ  
of the Church of  
the Nazarene

## God of Our Fathers

DANIEL C. ROBERTS

GEORGE W. WARREN



1. God of our fa - thers, whose al - might - y
2. Thy love di - vine hath led us in the
3. From war's a - larms, from dead - ly pes - ti -
4. Re - fresh Thy peo - ple on their toil - some

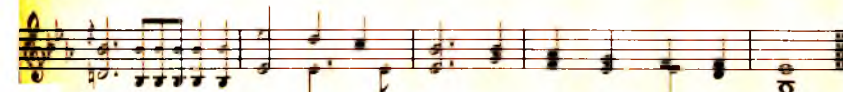
*Trumpets, before each stanza.*



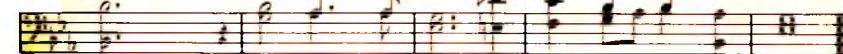
hand Leads forth in beau - ty all the star - ry  
past. In this free land by Thee our lot is  
lence, Be Thy strong arm our ev - er sure de -  
way. Lead us from night to nev - er - end - ing



band Of shin - ing worlds in splen - dor thro' the  
cast. Be Thou our Rul - er, Guard - ian, Guide, and  
fense. Thy true re - lig - ion in our hearts in -  
day. Fill all our lives with love and grace di -

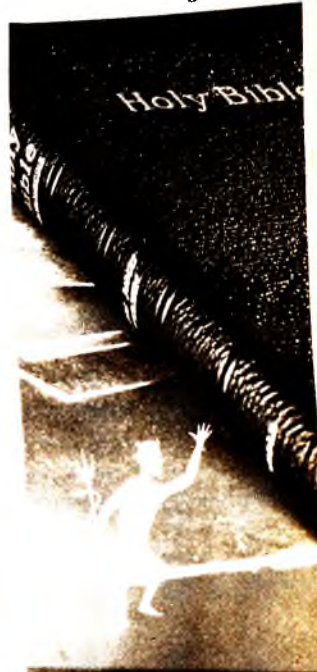


skies, Our grate - ful songs be - fore Thy throne a - rise.  
Stay, Thy Word our law, Thy paths our cho - sen way.  
crease; Thy bounteous good - ness nour - ish us in peace.  
vine; And glo - ry, laud, and praise be ev - er Thine.



Even the Devil  
Quotes God's Word!

See Page 2



Hymn of the Month  
August, 1965



# Even the Devil Quotes God's Word

**IN THE MOOD** of bitterness and blindness men sometimes say, "You can prove anything from the Scriptures." But this view itself is a slander upon the Word of God, as though God's message was unclear or self-contradictory. It places God in the shadows or in the fog and seems to say that God himself is confused.

It is true that the devil and evil men sometimes quote the Bible, but they don't do it to promote God's will. In the second great temptation recorded of our Lord in the wilderness, the setting was the "holy city" and Jesus was placed on the very "pinnacle of the temple." It was a religious setting and the devil mouthed piously, "For it is written," as he quoted scripture. But Satan's basic proposition was a doubt, "If thou art the Son of God, cast thyself down" (ASV).

In the classic Sermon on the Mount (recorded in Matthew 5—7) Jesus closes this truth-packed message with judgment warning to those who used pious phrases and religious exercises as a cover for their iniquity. Many under judgment will reply in the final day, said Jesus: "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" (Matthew 7:22) Jesus' answer was clear and emphatic, "I never knew you: depart from me, ye that work iniquity" (v. 23). But in

the context Jesus had indicated that these condemned ones had lived outside of the Father's will.

In our own day the house of God can become the place of temptation and defeat when bitterness and strife and confusion prevail. Self may become enthroned, even dressed in churchly garb. Phrases can become pious, and oft-repeated shibboleths may be easily quoted. Self-appointed authority sometimes takes on the air of infallibility. We assume the persecutor's role and threaten to destroy all those who disagree with our pet views. But the true key to our life is the inner man, to whom the will of God is supreme. Love out of a pure heart is still the end of the commandment for the twentieth-century Christian.

How reassuring to know that our Lord, who overcame the evil one in His day, is able to deliver us when

*General  
Superintendent  
Young*



we are tempted! His Holy Spirit is not the author of confusion, for He is the "Spirit of truth." He will lead us if we will submit to God's will, for in God is "no darkness at all." Let us walk in the light, and the shadows will not overwhelm us.

# A Throne, a Towel, and A THORN

By WILLIAM A. TOLBERT, *Pastor, First Church, Battle Creek, Michigan*

THREE THINGS were prominent in the life and purpose of Jesus. They were a throne, a towel, and a thorn. These are a symbol of a Sovereign, a Servant, and a Sufferer.

To the question of Pilate, "Art thou a king then?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world" (John 18:37).

Jesus came to be a Sovereign. He came to rule over a Kingdom—a Kingdom set up in the hearts of men. It was not a kingdom of political power and force such as Pilate supposed. It was not a kingdom set up in opposition to the Romans to free the Jews as they hoped. It was a Kingdom of truth.

Jesus said of His kingdom: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:36).

To those who accept Christ as their Sovereign, He has promised that they shall share a throne with Him. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:21).

The throne, a symbol of a king and of a ruler, was prominent in the purpose of Jesus. He came to be a Sovereign. He came to rule in men's lives.

But Jesus took the place of lowly service. "He . . . laid aside his garments; and took a towel, and girded himself" (John 13:4). Jesus laid aside His robes of royalty and donned the humble garments of the servant. He laid aside His divinity and took upon himself the lowliness of humanity (see Philippians 2:5-8). He always expressed himself best in lowliness.

He came to serve. He said to His disciples as they were disputing about importance and rank and had refused to render the customary courtesies of the home: "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him" (John 13:16). A greatly needed lesson!

In a world of place-seeking we need to keep before us the towel, symbol of the servant, the tool of service, and a token of lowliness. Jesus did through example what scolding and cajoling could never have done. He taught His disciples the true meaning of greatness. May we employ the same tool for teaching and take the towel, the symbol of a servant.

The thorn was a symbol of suffering. Jesus came to be a Sufferer. Isaiah saw Him as the Suffering Servant and wrote: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5).

His sufferings were substitutionary. He suffered for us. "Surely he hath borne our griefs, and carried our sorrows" (Isaiah 53:4). He had no sin nor guilt of His own. The sins were ours and He bore them. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:6).

His sufferings and sacrifice were satisfactory. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied" (Isaiah 53:10-11). His sacrifice completely met the divine requirement. His was the acceptable and perfect sacrifice.

*"Man of sorrows," what a name  
For the Son of God, who came  
Ruined sinners to reclaim!*

*Hallelujah! what a Saviour!*

*Bearing shame and scoffing rude,  
In my place condemned He stood;  
Sealed my pardon with His blood.*

*Hallelujah! what a Saviour!*

***"There are only two fundamental approaches to life: we can either spare ourselves or we can spend ourselves . . . It is not until we find a cause which is big enough to die for that we find a cause which is big enough to live for."*—Bishop James K. Mathews.**

# Soaring or Sagging



By **J. RAY SHADOWENS**

Pastor, First Church, Norman, Oklahoma

WHAT A STINGING BLOW must be suffered by those whose superficial optimism held out promise of unprecedented moral and ethical progress at the opening of this decade! If spiritual values lagged behind scientific and technological advances in the forties and the fifties, there is little evidence to support the claim that the gap has been narrowed in the least. On the contrary, the breach has widened alarmingly. Despite overwhelming proof, advocates of the fallacious notion that man's problem is not sin but ignorance still peddle their specious doctrine.

The moral sag is everywhere present. Corruption and duplicity have become a way of life to some granted public trusts. Any attempt to expose the wrongdoer and bring to justice those

## The Cover . . .

**GOD OF OUR FATHERS . . . hymn of God's providences in national life, was written for the centennial Fourth of July celebration (1876) at Brandon, Vermont, by Rev. Daniel C. Roberts, Episcopal rector. It was included in the Protestant Episcopal hymnal in 1892 and today it is found in most American church hymnals. The well-known tune, "National Hymn," was composed especially for this lyric by George W. Warren, organist for many years at St. Thomas Episcopal Church in New York City.—Floyd W. Hawkins, Music Editor.**

guilty of undercover operations is likely to be swept under the rug by pressures exerted through political cronies. Legal loopholes provide escapes for the petty thieves and "the big-time operators." The distasteful practice of "taking the Fifth" is an over-worked gimmick that flouts the laws designed to protect our political system and its citizenry.

At this writing, the only things that seem to be soaring in this decade are the Russian cosmonauts and our national crime rate. Each time the director of the Federal Bureau of Investigation releases a report, we blush in shame. Crimes of almost every kind continue to pyramid upwards.

The lawlessness is by no means confined to the tenement district and "the ghettos." Its steady increase in suburbia bids high to overtake these former centers of vice and wrongdoing. Even the President is fearful that "rapes, muggings, and crimes are turning our cities into jungles."

Centers of learning and culture are threatened by the inundating waves of unrestrained evil. Respectability and responsibility seem to have lost staunch advocates where they should be prized most—on the college and university campuses of America. An exposé of cheating resulting in the dismissal of scores of young men from the Air Force Academy was publicized recently. A university president and chancellor threatened to resign from their high posts because of alleged unbridled indecency and charges that pornography peddling among the students went undisciplined. A controversy that gained national attention brought to light the fact that under the pretext of academic freedom a novel glorifying sexual promiscuity and perversion was on the "required reading list" for teen-age students in a midwestern junior college.

Who would deny that redeemed men, sparked with divine energy, are capable of soaring to unbelievable spiritual heights? The horizons of the Spirit-filled are limitless. New vistas beckon in this decade to committed Christians who are dedicated to pushing beyond the fog and smog which threaten the fuller realization of God's highest and holiest. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Corinthians 2:9).

When the record of this decade is written (and it will be, barring any thermonuclear holocaust that will terminate civilization as we know it), let all future posterity know that our modest contribution was to make these "soaring sixties" and not "sagging sixties."

**"A Sabbath well spent brings a week of content and health for the toils of the morrow. But a Sabbath profaned, whatsoever may be gained, is a certain forerunner of sorrow."**

Volume 54, Number 23      JULY 28, 1965      Whole Number 2779

HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Elden Rawlings, Managing Editor; Velma I. Knight, Office Editor; Dave Lawlor, Art Director. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, Hugh C. Benner, V. H. Lewis, George Coulter, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Opinions expressed in signed articles are those of the authors and do not necessarily represent the official position of the Church of the Nazarene. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price, \$3.00 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Printed in U.S.A.



# How Must We Answer the Critics of the Church?

By C. NEIL STRAIT, *Pastor, Carmi, Illinois*

THE CHURCH, since its inception, has been on the offensive against sin and Satan. Where God through His Spirit dwells in the hearts of men, there is found the body of believers who carry on the work of their Lord. The Church is the body of Christ and as such there flows into it the power of the Holy Spirit, who gives guidance and strength for its mighty work.

Our day has witnessed new and fresh attacks upon the Church, some valid, many untrue and unwarranted. History, it is true, must tell of periods when the Church ebbed in its purpose and when its mission was neglected. But let it be understood that men of the Church erred exceedingly—not its Lord! Thus, when we see the slumber of the Church we see the poor stewardship of men and women who have failed in their task and neglected their Lord.

The Church envisioned by our Lord is not doomed to defeat. It is no easy prey. It is true that men have made it more difficult for it to be victorious. Our Lord says, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18). He was saying that the Church would have such an impact that the forces of Satan, though strong, would be beaten back. The Church has the authority of God and is a redeemed community empowered for a ministry of usefulness and transformation.

But what do we say to the man who sees the overt ineffectiveness of the Church? The man who sees its indifference, its lethargy, and its selfishness? Is there an answer for the man who sees the Church as defeated and irrelevant?

We must say, first, that too many see the vain attempts of men—not God! God is not glorified by much of the Church's activity. Much of the Church's busyness is not God's work. Its calendar is filled with trivia that speak little of gospel relevance to the average citizen—inside or outside the Church. The interested few keep the trivia awhirl, and the busyness eases the conscience.

The modern Church is taken up with numbers more than souls, with lectures more than sermons,

and with gossip more than prayer. The Bible is left behind in the rush for something that sounds new and exciting. While all the programming and the activity makes for good reporting at year's end, it eclipses the mission and the purpose of the Church.

We must say, secondly, that too many have seen the greatness of God shrouded by the greatness of men. Our age has been blessed with capable religious leaders and with new and better techniques. But sometimes these assets corrupt us. Must we place all our hope in men and techniques? Does not God play some vital part? Has He not, in some cases, been relegated to the bench? Have modern gadgets and up-to-date know-how replaced the divine hand? No, it only appears that way on occasions. Some have let the novelty of new methods, new things, and new ideas silence the "Thus saith the Lord." God is still important and the Church believes it!

We must say, thirdly, that the greatness of the Church is to be seen beyond activity and beyond men. We must see that the mighty work of God and His Church takes place in the crucibles of life, where sin and sorrow play daily havoc, and where life is erratic and meaningless. We must see lives transformed by the saving power of the crucified and resurrected Saviour and homes made new and different by the love of God. In these areas, and others, one sees the greatness of the Church.

The late C. S. Lewis in his book *The Screwtape Letters* (a dialogue between Screwtape, who is Satan and Wormwood, one of Satan's workers) pictures for us quite poignantly the predicament of modern man. Wormwood has just learned that one he has been assigned to influence for evil has, of all things, become a Christian. Screwtape instructs Wormwood to go to church with him on Sunday. He is told to keep his mind on the little, irritating things that he sees, such as the wrong note in the choir, the hypocrite singing in the front row, or the flaws of the minister. "Play up the little things," is the advice of Screwtape, for he is sure that if the man can be convinced that this

is the life and blood of the Church he will be discouraged with his newfound religion. For Screw-tape is aware, as all of us are, that if man sees the glory of the Church, its strength, its power, and its God, he will get involved with it and give his life to it!

Our age needs desperately to see the Church, not in its weakness, but in all its glory and potential.

*We think at first that home is heaven;  
we learn at last that heaven is home.*

It needs to be demonstrated in the lives of Christians until the man afloat in the sea of hopelessness and despair will look to it for hope and life!



# Why Mothers Get Well

*By* MILO L. ARNOLD, *Richland, Washington*

ONE DAY a hardworking man of the church became ill and had to stay home from work. He was the father of a group of lively little children and the husband of a very devoted and congenial wife.

When I visited him at home he was in the guest bedroom with the door closed to keep out all the noise and commotion. His wife had done her utmost for his comfort. At his bedside was everything a man could possibly wish. Not a thing was overlooked. He was affectionately tended, nursed, and well fed.

He told me that he could not afford to be sick because of the lost time at work but he really didn't mind a day off in such comfort as home provided. Sickness made him really appreciate his home with its quiet efficiency. He would have found it much more difficult to get well if he had been forced to stay on the job.

A few weeks later his little wife became ill and I went to visit her. She was not shut in the guest room. She was right in her usual room, to which paths were well beaten from every spot in the house.

She could not stay home from work when she was ill. She was in the very center of the swirling life of a confused household. The tasks she used to do easily now must be done by her instructions to others who were trying to do them. This way

of getting them done consumed several times as much energy and patience as to have done them herself.

Her devoted husband tried to bring breakfast to her in bed. She told him she was proud of him for it, but she knew from the sounds and smells that she would have hours of work cleaning up the kitchen and the scorched pans. She patiently listened to all manner of sounds indicating things spilled, broken, and misplaced.

She answered a constant stream of questions asked by children whose concern for her inspired them to invent every excuse for talking and asking ques-

tions. She had to arbitrate the settlement of quarrels at one-minute intervals. Her bed was cluttered with toys, tykes, and tooters.

When a husband and a family of children try to be good to a sick wife and mother they are quite at a loss. Their care is much appreciated but has much to be desired when efficiency is concerned. Mothers have to know how to get well without staying home from work. They have some unique qualifications for recovery and in spite of their situation often outlive their more pampered husbands.

Obviously, the secret of recovery is not so much in having a comfortable situation as in a right attitude toward the existing one. God does not temper the wind to the shorn lamb but He does give people adequate grace in the presence of difficult exposures.

In life's biggest suffering, however, husbands and wives must get well on the job. Neither men nor women can stay home from heartaches. Life has no guest room which will provide seclusion. He or she who asks for pampering because of pain will get none. Every individual must at times go on living with his miseries.

In the midst of our tears life will not allow us to escape the pressure of responsibility. We must ac-

# “I Went to Minister . . . and Was Ministered Unto”

THE HOUSE was about the worst I had ever been in. Paint was desperately needed; floorboards were rough and uneven; the kitchen fixtures surely came over on the “Mayflower.”

It was my first call in this home since coming to pastor my new congregation, and I made a mental note to stop here often, for they surely needed the encouragement.

The little mother answered my knock on the door. She barely reached five feet in height, her back bent and misshapen from an automobile accident many years ago. In her mid-sixties now, she showed the toil of life far beyond her years. She greeted me, half embarrassed over her meager surroundings and half overjoyed to have a friendly visitor.

Before we sat down to talk she asked me to visit her 210-pound, 6-foot son in a rear bedroom. He had become mentally and physically paralyzed some years before, and she was caring for him day and night. We talked briefly and then as we prayed the

Lord came in with that deeper communication and caused the tears of gratitude to flow down all our cheeks.

Back in the dingy living room, too small for the few necessary items of furniture in it, I sat down a moment with my hostess and quietly waited for her to pour out the many burdens she faced daily on what I tried to impress upon her was an understanding pastor's heart. *But she didn't!* No, sir! Not one complaint!

She began something like this, “God has been so good to me. His Word has been the sustaining strength of my life. Without Him I don't know what I would do. He is a Friend that gives real meaning to life for me. Pastor, would you have time to read a little from His Word and pray again before you leave today?”

You know I read! You know I prayed! And you know I left that house a better man than when I came. Yes, I went to minister, but was ministered unto!

—CARL W. BAKER, *Pastor*

*Immanuel Church, Syracuse, New York*

cept our suffering and endure it in the midst of a swirling tide of responsibilities and pressures. We must recover on the job if we are to recover.

Life does not give people time off for personal problems nor does it provide a specific number of sick-leave days with pay. When we are most seriously hurt or sick we must recover as we go on living.

I have always marveled at my own mother's generalship from the bed. How she ever lived through a day in bed was more of a miracle than how she lived through the flu. She must have had a built-in quality of grace, for she thanked us all for our help (?) and soon got up and straightened things out.

However, in life I have marveled more at the triumph of Christians whose inner qualities of grace stood them in good stead amid the pressures, sorrows, and pains of living. They couldn't escape life nor did they try to flee from it. They took their days of heartbreak, disappointment, loneliness, and tumbling dreams without self-pity.

They found the grace to recover amid the rubble

of their collapsed world and lived with grateful hearts amid people who did not understand and could not help. They could not stay home from work to recover, for life was always with them. While their own hearts were breaking, they must bind up the fingers of the little children, comfort broken hearts, and wipe away tears from the eyes of others.

Yet they recovered, and outlived their apparently more fortunate neighbors. God's people have a built-in recovery quality which enables them to get well faster while in a world aswirl with the needs of others.

Back to that little mother, sick in the midst of her brood and burdens, I noticed that her face seemed to light up when she could bandage a finger, wipe a tear, or cuddle a wiggling tyke.

I remember, too, that I have seen men whose recovery was not hastened by being too much pampered. Maybe God has noticed that too. Maybe God is really being good to us by making us get along in life with experiences very much like a mother's day in bed.

# What Might Have Been

By ARK NOEL, Jr.

Pastor, First Church, Tyler, Texas

NOT LONG AGO I sat under the tabernacle of the old Scottsville Nazarene Camp and listened to one of my favorite preachers as he emphasized the saddest expression in the English language: "What might have been." The preacher concluded his message by reminding the congregation how terrible it would be for the soul to look back over golden opportunities passed by and, in a lost condition, to think about "what might have been."

As I sat there that evening I began to think back over the past years. I could hardly contain the blessing that God sent when I began to think about my own life and what might have been if it were not for the grace of God.

I remembered how I had lived in a little Oklahoma town in a shabby, three-room house with my parents and three other children. My dad was a drunkard, and my family never really knew much about the conveniences of life, for we were very poor.

I recalled how some Nazarene laymen and a Nazarene pastor stopped by our house one day and told us that they wanted us to attend their Sunday school. I am sure that those wonderful people loved God and lost souls because they certainly weren't looking for a special type of people when they knocked on our door. We had very little to offer the church, but we desperately needed what the church had to offer us.

We became regular in attendance at the Nazarene Sunday school. One day they had a revival and we were urged to attend. My mother gave her heart to God and joined the church. We didn't own a car, but come rain or shine we walked the nine blocks to church.

Time went by and then one day when our church was conducting another revival a dear old saintly woman slipped over to me during the invitation and asked me if I'd like to be a Christian. I told her I would and she invited me to the altar.

Although I was very young I can remember how Jesus came and lifted the load. It's been over twenty years since that night and not one time has the devil been able to make me doubt that

Jesus saved me for time and eternity.

Some time later I began to feel my need of heart holiness. I began to pray that God would lead me into the deeper walk with Him. At the first Nazarene youth camp that I attended, at one-thirty in the morning, I surrendered it all and God sent the sanctifying fire.

When I was a senior in high school the Lord began to deal with me about full-time Christian service. In our youth camp that summer He made it plain that He wanted me to preach the gospel, and that September, I entered Bethany Nazarene College.

While in school preparing for the ministry, I met and married a wonderful Nazarene girl. After four years we finished our schooling and started into the full-time ministry of the Church of the Nazarene. Since the first day I left school up until this very hour, the good Nazarene laymen have supported me. I have never worked at any other job and God has more than supplied my every need.

As I continued to think about God's goodness and mercy I realized that it had been over twenty-five years since those Nazarenes stopped at our door. As I thought farther I reminded myself that

*"Obedience to the command: 'Be ye holy; for I am holy,' links man with the Almighty God. 'All the energies of God are in battle array against sin and in league with holiness.' Therefore, the command is not in vain. Obedience to this command binds one to the omniscient God, who knows what is in man. The all-wise God who knows man's full possibilities when he is abandoned to God calls him to holiness. . . . 'Faithful is he that calleth you, who also will do it.'"*—Roy S. Nicholson.

all of the good things that ever happened to me were the results of God's blessings and the Church of the Nazarene.

Then I had a sudden thought: What might have been—if those Nazarenes and that pastor had not stopped by my house? Where might I have been tonight if I hadn't accepted their invitation?

As I sat there I bowed my head and asked the Lord to help me not to fail Him. Then I asked Him to help me not to fail others, so that someday out in the future someone might look back across his life and thank God that I had passed his way. Then I thanked the Lord for His goodness and mercy that redeemed a lost sinner like me and had made my life so much different than "what might have been."



# EDITORIALS

By W. T. PURKISER

## God's Delays Are Not Denials

One of the common puzzles of the spiritual life is the fact that answers to prayer—even the most urgent and believing—are sometimes delayed. It is easy in such cases to speak of “unanswered prayer.” Yet God’s delays are not necessarily denials.

There are some good and sufficient reasons why the answers to some prayers do not come immediately. One of these is that God’s purposes are concerned with “the long run” as well as the present. He is more interested in making us the kind of people we ought to be than in gratifying our passing desires.

For this reason, Jesus continually taught the need for persistence in prayer. A man gets bread from his sleepy neighbor because he keeps on knocking. A widow is granted justice by a reluctant judge because she keeps on coming. The requirement for persistence in prayer helps us sort out our desires and tell the difference between the passing and the permanent.

ONE OF OUR CHARACTER FLAWS is that we are an impatient people. We want what we want and we want it yesterday. We find it hard to wait. We will not be persuaded that some things in life are better when we wait for them than when we grasp them prematurely.

God has to teach us patience, and it is not a lesson easy to learn. For this reason He has ordained that His promises shall be given to those who “through faith and patience inherit” the answers (Hebrews 6:12).

We are all too much like the little boy who prayed for his ailing father, “Lord, You know Daddy’s sick, and I want You to heal him, and do it now—one, two, three, go!” But we do not “crack the whip” when we deal with the sovereign Lord of the universe. We must have a patience that is willing to wait should God’s wisdom so direct.

THEN WE NEED TO LEARN that God himself is more important than any of His gifts. It is to the credit of Oswald Chambers that he kept pressing this point. “Whenever the insistence is on the point that God answers prayer, we are off the track,” he said. “The meaning of prayer is that we get hold of God, not of the answer.”

*Thy gifts, alone, cannot suffice  
Unless thyself be given;*

*Thy presence makes my paradise,  
And where Thou art is heaven.*

“Our understanding of God is the answer to prayer,” Chambers said; “getting things from God is God’s indulgence of us. When God stops giving us things, He brings us into the place where we can begin to understand Him. As long as we get from God everything we ask for, we never get to know Him, we look upon Him as a blessing-machine.”

There is an important truth here. It is a rebuke to our materialism and worldly-mindedness that we prize gifts more than the Giver. As long as we serve God for what we get out of it, we are hirelings and not sons.

Charles Allen put it well when he wrote: “Prayer is need finding a voice—embarrassment seeking relief—a friend in search of a Friend—knocking on a barred door—reaching out through the darkness. Prayer is speaking, or thinking, or feeling with the belief that there is Somebody who hears and who cares and who will respond. Prayer is a means of contact with God. Prayer is opening our lives to the purposes of God. Prayer is not a method of using God; rather is prayer a means of reporting for duty to God.”

A writer whose name is not known to me penned the lines:

*I want my heart so cleared of self  
That my dear Lord can come  
And set up His own furnishings,  
And make my heart His home.*

*And since I know what this requires,  
Each morning while it's still,  
I slip into that secret room,  
And leave with Him—my will.*

*He always takes it graciously,  
Presenting me with His.*

*I'm ready then to meet the day  
And any task there is.*

*And this is how my Lord controls  
My interest and my ills,  
Because we meet at break of day,  
For an exchange of wills.*

THEN, PRAYER “SETS GOD FREE” in our lives. He has given us the mysterious power we call “freedom” or “will.” Each human soul has a little bit of divine sovereignty. Each of us is a little king-

dom within a kingdom. There is a door which God himself will not batter down or force open.

Prayer is the free and persistent opening of that door to the purposes of God. As Albert Day phrased it, "God is the ever present source of life, giving Himself to us just as much as we will permit. He is the love that will not let us go, the light that follows all the way, the joy that seeks us through pain; and even as we bear our cross He is lifting up our heads through the promise of endless life. In true prayer we respond to that love, we open our eyes to that light, we accept the joy that comes through pain, we take our cross and let it lift us above the dust of our self-concern."

There is no freedom of the Spirit within or about us unless we are a people given to prayer. In prayer we learn absolute honesty. We lay aside all "front." We see ourselves, at least in some measure, as God sees us. And prayer is our standing invitation to the living Lord to work out His daily will in us.

A Christian "too busy to pray" is a contradiction in terms. For to be a Christian in any meaningful sense at all means to put God first. The busyness that keeps us from honest prayer is essentially idolatry. It puts something else in the place that belongs to God alone.

## THE LOVE That Won My Soul

*The beauties of the universe  
God's power and might extol.  
But a miracle surpassing these  
He wrought within my soul!*

*Creation—mighty masterpiece  
Of His great hand divine—  
Cannot compare to His great plan  
That won this heart of mine.*

*The roaring voice of thunder  
And the beat of pounding waves  
Are not enough to still my song;  
My heart cries out, "He saves!"*

*O God of all the universe,  
O matchless name on high,  
The mighty wonders of Thy hands  
Spring forth from earth and sky!*

*My soul sings, "Glory to Thy name";  
Thy mighty works extol.  
Oh, praise to God for His great love,  
The love that won my soul!*

**By JESSIE NEWMAN**

God wants to give us more than things. He wants to give us himself. And until we get to the place where we prize Him more than His gifts, we are unworthy of His name.

The paradox of it all is, God gives His gifts most freely to those who are more concerned with His presence than with what He brings with Him. The more honestly we can pray, "Not my will, but thine, be done," the more apt we are to get what we really want and need.

When we think of these things, we see the truth of our topic: "God's Delays Are Not Denials."

### "It Came to Pass"

An elderly Christian, limited in education but rich in faith, was asked to quote his favorite verse of scripture.

He promptly replied: "And it came to pass."

When he was reminded that this was only used as a preface to a number of passages in the Word, he insisted: "It is the most comfortingest verse in the Bible. It doesn't say it came to stay. It says it came to pass."

There is a great deal in favor of the brother's choice. Confronted with any of the crosses and losses that come to us all, it is comforting to reflect that "it came to pass."

A backward look along the path of life will show us that this is true. The particular problems we once faced and feared are now gone. The special burdens under which we once struggled weigh on us no more. Others have taken their place. But these, too, will pass.

The writer to the Hebrews stressed this in his famous "chastening chapter." "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Hebrews 12:11).

Here the contrast is clear: "for the present," "afterward." No use pretending the nails do not hurt, the thorns do not prick. They come and are here "for the present."

"Afterward" is the word of hope. What comes and passes always leaves something behind without which our lives would be so much poorer.

This is expressed in what G. W. C. Thomas calls "a parable from the seashore." "One warm, sunny day a little oyster basking in the shallows opened his mouth too wide, and in slipped a piece of grit. That, we thought sadly, will probably be the end of the oyster. But when we looked again later the grit was not to be seen. In its place there had grown a pearl of great price, so rare and beautiful that a merchant who knew the value of things sold all that he had and bought it."

Trouble and heartache, disappointment and loss will come. But when they do, recall "the most comfortingest verse in the Bible . . . 'It came to pass.'"

# THE CHURCH AT WORK

## SERVICEMEN'S COMMISSION

PAUL SKILES, Director

### From a Serviceman . . .

"You'll never know the good that the supplies from the Servicemen's Commission have done to enable our Sunday school to become an established routine each Sunday afternoon. Everyone looks forward to each class . . . two souls have been saved in an evening Bible class. God is real close, and I know He will give me the strength I need to teach, testify, and do His will."—GEORGE A. WOLFE, Navy.

. . . an airman says, "I enjoy our literature and look forward to receiving it . . . I regret that many servicemen don't recognize the true significance of having God in their lives . . . I'm glad the Lord has been with me. He has helped me many times."—RICHARD W. ELLIS, Air Force.

A serviceman's wife says, "You'll never know just how much receiving the literature has meant to us over the years. Thank God for our church and what it means to us."—MRS. CARROL I. EDGE.

DISCHARGED—"I'd like to express my thanks to you for your most wonderful cooperation and faithfulness in sending the literature to me . . . I have met some of our missionaries, and they have really played a big role in making my tour of duty worthwhile . . . I'm sure that when I get back home I'll be more missionary-minded than I was . . . I know I've grown spiritually while I have been on active duty, and I thank the Lord Jesus Christ for keeping me out of many evil acts that many find themselves in while in service . . ."—ROBERT T. CONWAY, Navy.

REASSIGNED—"I spent three years in Germany and enjoyed it. I want to thank you for the letters and church papers which I have received. I enjoyed the touch from home . . . I believe that this is where Christ wants me to be, for I have been able to tell others about Him. . . I enjoyed Germany, but most of all I enjoyed the Nazarene Servicemen's Retreat; it helped me so much."—LOREN R. CARPENTER, Army.

FROM GERMANY—"I would like to express my sincere appreciation for your letter and the literature . . . I have joined our church in Kaiserslautern, and I am thankful for a church of my denomination so far from home . . . We just completed a wonderful revival;

many souls were won to the Lord. Dr. Mendell Taylor was the evangelist. Thank you for your help and your interest . . ."—DOUGLAS E. BROWN, Army.

FROM THE STATES—"I would like to say that the army is no easy place for a Christian, but a Christian life can be lived with God's help. So many problems have come up, but I'm happy to say none of them have been too big for Christ. He has answered many prayers and met every need . . . I would appreciate your prayers."—RODGER DEVORE, Army.

FROM THE CANADIAN AIR FORCE—"I would like to say, 'Thank you,' for this wonderful service for Nazarene servicemen. I am sure we will never know the value of it until we reach eternity . . ."—M. J. KING, RCAF.

FROM ENGLAND—"My sincere thanks to your commission for the wonderful magazines I have received in the past . . . I have found strength to overcome the wiles of the devil . . . and pray that God will give me the strength to do His will and to continue in the work of the Church of the Nazarene . . ."—ALEX KINLOCH, RAF, Yorkshire, England.

## WORLD MISSIONS

E. S. PHILLIPS, Secretary

### We Are Going Home

By MARY ANN MAZE, Brasil

"Where are you going, Paul?" asked Mrs. Mosteller, as we traveled in the Volkswagen on our way to Campinas, Brasil.

"We are going home," answered our two-and-one-half-year-old son, Paul.

What words could convey more the feelings of our hearts—going home!

At last we are home in the beautiful country of Brasil. We are experiencing the highest degree of joy and satisfaction, for we are confident that we are in God's will and "His place" for us.

Even though we have been in Brasil for only a few weeks, we have learned to love and appreciate the Brazilian people. They are very warm and friendly.

How grateful we are for the opportunity of serving the Lord and of representing the church in the country of Brasil!

By MARY MILLER, Peru

We had very good Holy Week and Easter Sunday services here in the Chichayo church. Thursday night the Lord was very near as we participated in a Communion service. Saturday night the N.Y.P.S. presented two short plays—one about Judas Iscariot and the other

about the remorse and repentance of Peter after having denied his Lord. Wednesday, Friday, and of course, Sunday, we had preaching services with some good victories around the altar of prayer. Easter morning we had an attendance of 462 in Sunday school to enjoy the program which had been prepared to honor our risen Lord. The Easter missionary offering was around 5,000 soles, which is more than 1,000 soles over last year's offering. Truly God has been good to us!

### Italy Sets Two New Records!

By PAUL W. WIRE, Italy

With twelve of our churches and preaching points participating and reporting, we have received over \$470 for the Thanksgiving Offering (taken at Christmas, because Italy does not celebrate Thanksgiving)—the largest missionary offering to be received in Italy. We also exceeded our attendance record at Christmastime with 423 present and reported. The first time for Italy ever to reach such a number. Highest attendance reported: Florence, 102; Civitavecchia, 70; Torre Annunziata, 67; Sarzana, 47. The others are also making gains and report new spiritual victories. Praise God for every victory!

Monday, January 11, construction was started on the new church and pastor's home in Sarzana. The work is progressing nicely.

Wednesday, January 20, after much prayer and many months of searching, we were finally able to rent a hall for our church in Torre Annunziata (Naples). For over eight months our group has worshipped in the apartment of our pastor on the ninth floor of an apartment building, and God certainly has blessed the faithfulness of both pastor and people.

### Glory to God!

By ERNEST A. D. EADES  
Cape Verde Islands

We had a wonderful Easter Offering in the Maud Chapman Memorial Church, with thirteen hundred in attendance and an offering of \$270. Including our branch Sunday schools, we reached a total of 1,833 in attendance. On this same day 13 believers were baptized and received into membership.

### New Term at Stegi

By H. K. BEDWELL, Swaziland

Fifteen of our students graduated in December. We have received twelve new students, so that we have at present an enrollment of twenty-nine. We hope others will join us before long. From the opening service, God has been bless-

ing in a special way, and there are constant signs that the Holy Spirit is faithfully doing His gracious work as the living Word of God is taught from day to day. There is a wonderful spirit of unity and eagerness in this group. Pray for all our students, and for those who are now out in the great harvest field laboring for the master.

### Thank You

By Rev. and Mrs.

**ERIC COURTNEY-SMITH**

A big thank-you to our wonderful Nazarenes in the U.S.A. We have come to love and to appreciate you all, and as we return to the field, we know that we will have the prayers of so many. It has thrilled us to be able to sense the deep spirituality in our churches. We trust that we have been made a blessing to you as you have been to us.

We go forth to blaze a trail for God and the church in Zululand, knowing that a great band of Nazarenes are behind us. May God's richest blessing be yours.

## GENERAL INTERESTS

### Small Church Achievement Program

Here is another article highlighting one of the ten representative churches for 1964 in the Small Church Achievement Program, designed to provide incentive to Nazarene churches of less than fifty members.

#### Yorktown, New York New York District

Organized in July of 1963 at Beacon Camp Meeting with twelve charter members, the Yorktown church has shown outstanding progress. It concluded the assembly year showing an increase of seven members, bringing the total membership to nineteen. Its progress is best seen in what the church actually accomplished during the year with the small membership they had.

Pastor Jay Bergers commented, "The most significant activity was the construction of our church-parsonage unit. Fourteen months ago a piece of poison-ivy-infested property and a vision glorious was possessed by the group of twelve members." The people accepted the challenge to build a church edifice as well as a congregation to proclaim the call, "Holiness unto the Lord," in Yorktown. Laboring month after month through heat in summer and bitter cold in winter, they did build their church (now valued at \$133,000), winning the admiration and respect of the community and becoming known through the town newspapers as the "do-it-yourself" church.

Financially, the people sacrificed, some giving almost 30 percent of their income. All budgets (district and general) were paid and overpaid, while \$2,226 was given for missions, making Yorktown a 15 percent church. A total of \$14,898 was raised for all purposes. The Sunday school rose from an average attendance of thirty-two to sixty-five during the year, while the missionary



Pastor Jay Bergers, Dr. W. Lee Shevel (building committee chairman), and Mr. George Chambers (Sunday school superintendent and building foreman) look over the plans of the new church-parsonage unit directly behind them.

society reached the star rating and initiated a special project to provide a \$200 public-address system for one of our African churches, even in the midst of the heavy local building expenses—and all this from twelve members! No matter how one looks at it . . . that's vision!!!

Pastor Bergers concluded, "Most significant of all, as the result of the intense physical and financial demands of the past year, there has been a gratifying and obvious spiritual deepening and quickening in our midst." God always blesses where there is a vision!

## THE LOCAL CHURCHES

Rev. Everett E. Kimball died April 13 in a hospital in Charlotte, Michigan, at the age of fifty-two. He was a Nazarene elder, member of the Michigan District. He is survived by his wife and two sons.

FLINT, MICHIGAN—The Lord has richly blessed the efforts of Detroit Street Church under the leadership of Rev. Kermit W. Boyce, pastor for six years now. He has two years to serve on an

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extended three-year call. Under his leadership the membership has increased from 57 to 108, and our present Sunday school average is 151, as compared with 101 in 1959. The educational unit was completed, and we moved into our new sanctuary in August of 1964. Recently we closed a ten-day revival with Rev. W. D. Phillips, a wonderful preacher. The Lord richly blessed the preaching of the Word and the prayers of the people in giving 33 seekers, and 6 new members added to the church by profession of faith.—**ROGER GRAY, Reporter.**

**ANDOVER, OHIO**—The Cherry Valley Church recently enjoyed a wonderful, old-fashioned, Heaven-sent revival under the ministry of Evangelist Thomas Hayes, and the singing of Rev. James Lee and Rev. and Mrs. Orville Mann. Brother Hayes was mightily used of God to challenge the church to a ministry of prayer and fasting. Revival came as the church responded in faith, and God honored by giving the increase. Sinners were converted, believers sanctified, definite physical healings evidenced, and a nice class of members added to the church. We thank the evangelists, and give God the praise.—**RICHARD WRIGHT, Pastor.**

**DEMOTTE, INDIANA**—The Nazarene mission was organized here in August of 1963 by the late Dr. Arthur C. Morgan, then district superintendent. On April 25 this year we closed a revival with Evangelist Frank Roddy, during which twenty-three people sought God. On the closing day, with the approval of District Superintendent George Scutt, we organized the Church of the Nazarene with twenty-five charter members. The home mission revival was self-supporting. Since the mission was begun we have been able to purchase the former Methodist church and parsonage, without district help. We greatly appreciated the ministry of Evangelist Roddy.—**C. R. MEYER, Pastor.**

**BELLEVUE, OHIO**—In May our church enjoyed a good revival with Evangelists Alva O. and Gladys Estep. We appreciated their good preaching, inspirational singing, and the unusual colored slides on the work of our church in various parts of the world. God blessed in giving seekers night after night. On the closing Sunday, Mother's Day, the Sunday school was doubled, with a record attendance of 119.—**MRS. JACK MULLARKY, Reporter.**

## THE BIBLE LESSON

By **BRIAN L. FARMER**

### Topic for August 1: Christians Grow Through Fellowship

SCRIPTURE: Romans 14; I John 1 (Printed: Romans 14:13-21)

GOLDEN TEXT: *Let us therefore follow after the things which make for peace, and things wherewith one may edify another* (Romans 14:19).

Tradition has it that John was the only apostle to die a natural death. He lived to a ripe old age exiled on the

Isle of Patmos. If this is so, I am not so sure that he was not less fortunate than the martyrs. The opportunity for fellowship is one of the Christian's most priceless blessings. It would be a very bitter experience indeed to be continuously denied this privilege.

The value of Christian fellowship is not only that it is so pleasurable, but that it is such a practical way of each helping the other to progress unto the stature of Christ. There are some things we learn only from our own experience, but there are many things we may learn from the experience of others. We need the "help of all saints."

Apollos, the eloquent preacher of the New Testament, who was said to be "mighty in the scriptures," learned the way of God "more perfectly" in the home of Priscilla and Aquila.

Fellowship is important.

Jesus called His disciples "that they might be with him." Both of the sons did wrong in the story of the prodigal, in that first one and then the other deliberately wrecked the fellowship of a home. William Morris declares quite starkly that lack of fellowship is hell.

Romans, chapter 14, teaches that the reality of Christian fellowship is so well-nigh indispensable to all of us that a Christian must not only ask himself if such and such a course of action is good for himself, but also if it is good for his friend; indeed, for the fellowship as a whole.

A few weeks ago I listened to a testimony from a lady who said that in a period of spiritual crisis she remained true to God, thanks to her lifelong habit of joining Christian fellowship at least twice on Sundays and once midweek. She said: "I don't know why I kept going. At times I most certainly did not want to go. I thought of every conceivable excuse not to go. But somehow my feet took me there." The fellowship and the deep-seated knowledge that in all truth she was a part of the fellowship kept her buoyant when she was about to sink.

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

## Announcements

### BORN

—to Thomas and Esther (Provance) Fowler, Jr., of Charleston, West Virginia, a daughter, Katrina Joy, on June 19.

—to Bob, Jr., and Karen (Belzer) Mangum of Nampa, Idaho, a son, Kelly Dean, on May 28.

—to Mr. and Mrs. Wendell Snowbarger of Kinsley, Kansas, a son, Jeffrey Dale, on May 22.

—to Charles and Elaine Plair of Eglin Air Force Base, Florida, a son, Jeffery Lynn, on April 20.

### SPECIAL PRAYER IS REQUESTED

by a Nazarene lady preacher in Nebraska, seriously ill, that God may undertake and heal if it be His will;

by a former priest in a Latin-American country, converted while listening to a radio broadcast;

by a teen-ager in Jamaica that he may continue in the right way;

by a pastor and congregation in South America, as they are seeking "a deeper life in Christ";

by a Christian friend in Kansas that her husband may have steady work, also especially that he may come back to God;

by a Christian mother in Michigan for a teen-age daughter, backslidden, and mixed up with very ungodly companions, that she may return home and to high school and get back to God;

by a friend in Kansas for "some very urgent unspoken requests."

## Directories

### GENERAL SUPERINTENDENTS

Office: 6401 The Paseo  
Kansas City, Missouri 64131

### HARDY C. POWERS:

District Assembly Schedule  
Kentucky ..... August 12 and 13  
Indianapolis ..... August 18 and 19  
Northwest Indiana ..... August 26 and 27  
Southwest Oklahoma ..... September 8 and 9

### G. B. WILLIAMSON:

District Assembly Schedule  
Kansas ..... August 4 to 6  
North Arkansas ..... August 25 and 26  
South Arkansas ..... September 8 and 9  
Joplin ..... September 15 and 16

### SAMUEL YOUNG:

District Assembly Schedule  
Dallas ..... August 12 and 13  
Northwestern Illinois ..... August 19 and 20  
Louisiana ..... August 25 and 26  
Georgia ..... September 9 and 10

### HUGH C. BENNER:

District Assembly Schedule  
Virginia ..... August 12 and 13  
South Carolina ..... August 19 and 20  
Kansas City ..... August 25 and 26

### V. H. LEWIS:

District Assembly Schedule  
Iowa ..... August 4 to 6  
Missouri ..... August 12 and 13  
Minnesota ..... August 19 and 20  
Southeast Oklahoma ..... September 8 and 9

### GEORGE COULTER:

District Assembly Schedule  
Wisconsin ..... August 5 and 6  
Tennessee ..... August 11 and 12  
Houston ..... August 18 and 19  
North Carolina ..... September 15 and 16  
New York ..... September 24 and 25

## District Assembly Information

**KANSAS**, August 4 to 6, at First Church, 1400 E. Kellogg, Wichita, Kansas. Pastor G. A. Gough. General Superintendent Williamson. (N.W.M.S. convention, August 2-3; S.S. convention, August 3; N.Y.P.S. convention, August 7.)

**WISCONSIN**, August 5 and 6, at Camp Byron, Route 1, Brownsville, Wisconsin. Write Pastor E. David Craig, 929 Bowen, Oshkosh, Wisconsin. General Superintendent Coulter. (N.W.M.S. convention, August 3; S.S. convention, August 4; N.Y.P.S. convention, August 7.)

**TENNESSEE**, August 11 and 12, at Nashville Grace Church, 2518 Gallatin Road, Nashville, Tennessee 37206. Pastor Don Irwin. General Superintendent Coulter. (S.S. convention, August 9; N.W.M.S. convention, August 10.)

**DALLAS**, August 12 and 13, at First Church, 1619 West 8th St., Texarkana, Texas. Pastor R. B. Kelly. General Superintendent Young. (N.Y.P.S. convention, August 9-10; N.W.M.S. convention, August 10-11; S.S. convention, August 11.)

**KENTUCKY**, August 12 and 13, at Eastwood Baptist Church, 31-W. Bypass, Bowling Green. Entertaining pastor, Rev. Roy Wells, 340 Lee St., Bowling Green. General Superintendent Powers. (S.S. convention, August 10; N.W.M.S. convention, August 11; N.Y.P.S. convention, August 11.)

**MISSOURI**, August 12 and 13, at Pinecrest Camp, Box 349, Fredericktown, Missouri. Host, Dr. E. D. Simpson, 12 Ridge Line Drive, St. Louis 22, Missouri. General Superintendent Lewis. (N.Y.P.S. convention, August 9; S.S. convention, August 10; N.W.M.S. convention, August 11.)

**VIRGINIA**, August 12 and 13, at the District Center, Buckingham, Virginia (at intersection of Highways 60 and 15). Host, Dr. V. W. Littrell, 3704 Prosperity Ave., Fairfax, Virginia. General Superintendent Benner. (N.W.M.S. convention, August 10; N.Y.P.S. convention, August 11; S.S. convention, August 11.)

## Nazarene Camps

July 29 to August 8, Tri-District Camp, at Beulah Park, 1200 El Rancho Drive, Santa Cruz, California. Workers: Rev. Harold Daniels, Rev. Bert Daniels, Rev. Reuben Welch, Rev. Danny Steele. District superintendents: E. E. Zachary, Northern California; Eugene Stowe, Central California; and Kenneth Vogt, Sacramento.

July 31 to August 8, Akron District, Nazarene District Center, Routes 44 and 62, Louisville, Ohio.

## Dr. John Stockton

General Treasurer, Church of the Nazarene  
writes about . . .



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Workers: Rev. D. K. Wachtel, Rev. M. Kimber Moulton, James and Rosemary Green, music directors. Rev. C. D. Taylor, district superintendent.

July 31 to August 8, Southwest Oklahoma District Camp, on the campground located 3½ miles west of Anadarko, Oklahoma, on Highway 9. Workers: Dr. A. L. Parrott, Rev. Forrest McCullough, preachers; Rev. Calvin Oyer, singer. Rev. W. T. Johnson, district superintendent.

August 1 to 8, Arkansas Nazarene Camp Meeting, Vilonia, Arkansas. Workers: Rev. Mrs. Agnes Diffea, and the Calvin Jantz Family.

August 1 to 8, Inter-Mountain Camp, for the Idaho-Oregon District. Workers: Rev. Stuart McWhirter, Rev. Robert Condon, Dr. Elwood Sanner. Write the district superintendent, Rev. I. F. Younger, P.O. Box 31, Nampa, Idaho.

August 1 to 8, Northeastern Indiana District Camp, at the District Campgrounds, East 38th Street Extended, Marion, Indiana. Workers: Dr. Ted Mar-

tin, Rev. Paul Martin, Rev. Clyde Gollieher, Rev. James Kratz, Professor Warnie Tippitt. Dr. Paul C. Updike, district superintendent.

August 2 to 8, Kansas District Camp, First Church, 1400 E. Kellogg, Wichita, Kansas. Workers: Dr. G. B. Williamson, Rev. James Crabtree, Mrs. Wanda Knox, and Song Evangelist James Bohi. Dr. Ray Hance, district superintendent.

August 6 to 15, Arizona District Camp, at Camp Pine Rock, 103 Pine Drive (turn off Copper Basin Road to Hemlock), Prescott, Arizona. Workers: Dr. Ralph Earle, Rev. Paul J. Stewart, Professor Ron Lush. Dr. M. L. Mann, district superintendent.

August 6 through 15, Washington and Philadelphia Districts, North East, Maryland (one-half mile north of Route 40). Workers: Dr. W. T. Purkiser, Rev. H. Dale Mitchell, Rev. Paul Hetrick, Singer DeVerne Mullen, Rev. Gloria Files, and Dorothy Adams; Mrs. Grace Bertolet, organist; and Robert Brown, pianist. Rev. John Gardner, youth leader. Dr. E. E. Grosse, superintendent of Washington District, and Rev. James E. Hunton, superintendent of Philadelphia District.

August 15 to 22, Eastern Kentucky District, Mt. Hope Nazarene Camp, on State Route 156, between U.S. Routes 11 and 32 (about seven miles south of Flemingsburg). Workers: Dr. Edward Lawlor, Dr. Orville Jenkins, Mr. and Mrs. Ralph Dunmire. Dr. D. S. Somerville, district superintendent.

August 16 to 22, Abilene District Camp, at Camp Arrowhead, ten miles northwest of Glen Rose, Texas. Workers: Dr. Mendell Taylor, Rev. Paul McGrady, Rev. and Mrs. Paul Beals, and Song Evangelist Harrell Lucky. Rev. Raymond W. Hurn, district superintendent.



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

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

Allen, Arthur L. 51 E. Main St., Yarmouth, Me. 04096: Freeport, L.I., N.Y. (Holiness Camp), July 28—Aug. 8

Allen, Jimmie (J. A.). c/o NPH\*: Geary, Okla., Aug. 8-15

● Ashby, Kenneth and Geneva. 6249 Hardegan Rd., Indianapolis, Ind.

Aycock, Jarrette and Dell. Preacher and Singer, c/o NPH\*: Kansas City, Kans. (Argentine), Aug. 1-8

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

Barton, Grant M. 301 Lincoln Ave., Bedford, Ind.

Battin, Buford. 3015 47th St., Lubbock, Tex. 79413: Wood River, Neb., Aug. 12-26

Beaty, B. K. 705 Cheney, Taylorville, Ill.

Bendz Evangelistic Party, James U. P.O. Box 8635, Tampa 4, Fla.: N. Little Rock, Ark. (Grace), Aug. 5-15; Tullahoma, Tenn. (Mt. Vernon), Aug. 18-29

● Benjamin, Floyd H. Evangelist and Musician, 78 E. Frambes Ave., Columbus, Ohio

Bennett, R. Lee. 339 N. Second St., Scottsburg, Ind.

Bertolets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.: Washington Dist. Camp, Aug. 6-15

Betcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.: Indianapolis Dist., Aug. 6-15; Litchfield, Minn., Aug. 20-29

● Bierce, Jack. Song Evangelist, c/o NPH\* Bishop, G. Preston. 1542 Picardy Circle, Clearwater, Fla.: Waterford, Ohio, Aug. 29—Sept. 8

Bishop, Joe. 1515 S. Jensen, El Reno, Okla.

Blythe, Ellis G. c/o NPH\*: Griffin, Ga., Aug. 8-15; Jacksonville, Fla. (Normandy), Aug. 29—Sept. 5

● Boggs, W. E. c/o NPH\*

● Bohi, James. Singer, 307 S. Pine, Bloomfield, Iowa

Bowman, Russell. 129 Tibet Rd., Columbus, Ohio: New Burlington, Ohio, Aug. 23—Sept. 5

Bradley, Ernest R. 20 17th St., Lowell, Mass.

Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind.: Crewe, Va. (1st), Aug. 21-29

Brannon, George. 4105 N. Wheeler, Bethany, Okla.: Altus, Okla., Aug. 25—Sept. 5

## "SHOWERS of BLESSING" Program Schedule

**August 1—"Four Cities: Babylon, Athens, Rome, Jerusalem," by Russell V. DeLong**

**August 8—"Do We Need Substitute Parents?" by Russell V. DeLong**

**August 15—"Defeat—Then Victory," by Russell V. DeLong**

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

● Brockmueller, C. W. 555 Greenleaf Ave., Nampa, Ida.

● Brown, Curtis R. Song Evangelist, 8731 South Beverly Ave., Chicago, Ill. 60620: Villonia, Ark. (Camp), July 30—Aug. 8; Rio Grande, N.J. (Erma Hol. Camp), Aug. 26—Sept. 6

● Brown, J. Russell. c/o NPH\*

● Brown, W. Lawson. Box 785, Bethany, Okla.

● Brunner, R. M. 1226 East 14th St., Marshfield, Wis. 54449: Wis. Dist., Aug. 2-8

● Burnem, Eddie and Ann. Box 1007, Ashland, Ky.: Shawmut, Ala. (Fairview), July 28—Aug. 8; Lizella, Ga., Aug. 11-22; Tiffin, Ohio, Aug. 25—Sept. 5

● Buttes, Robert F. c/o NPH\*

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

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

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

● Carpenter, R. W. 111 N. 5th, Lamar, Colo.: Pueblo, Colo. (Belmont), Aug. 24-29

● Carter, E. L. Bluford, Ill.

● Casey, H. A. and Helen. Evangelist, Singers, Musicians, c/o NPH\*: Harrison, Ark., July 28—Aug. 8; Marshfield, Wis., Aug. 11-22; Mansfield, Ark., Aug. 25—Sept. 5

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

● Caudill, Virgil R. 1004 N. Washington, Owosso, Mich.

● Chalfant, Morris. 1420 Oak Ave., Danville, Ill.: Danville, Ill. (Tent Crusade), July 30—Aug. 8; Burlington, Iowa (Tent Crusade), Aug. 13-22

● Clark, Gene. 104 Waddell St., Findlay, Ohio: Milton, Ky. (Callis Grove), July 29—Aug. 8

● Clark, William E. 4628 Payton Ave., Indianapolis, Ind.

● Cole, George O. 413 E. Ohio Ave., Sebring, Ohio

● Condon, Robert. c/o NPH\*: Ida.-Ore. Dist. Camp, Aug. 1-8; Sacramento, Calif. (North), Aug. 23-29

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

● Cook, Leon G. and Marie. Evangelist and Singers, Box 64, Newport, Ky.: Cullman, Ala., Aug. 12-22; Mobile, Ala. (1st), Aug. 23-29

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

● Corbett, C. T. P.O. Box 215, Kankakee, Ill.: Can. Cent. Dist. Camp, July 23—Aug. 2; Tour in Brazil, S.A., Aug. 6—Sept. 5

● Cox, C. B. 1322 N. First Ave., Upland, Calif.: Riverside, Calif., Aug. 9-15; Cimarron, Kans., Aug. 19-29

● Cox, Curtis B. Aultz Trailer Court, Rt. 5, Box 510F, Charleston, W.Va.: Lansing, Mich. (Central), Aug. 20-22; Hinton, W.Va. (Interdenom.), Aug. 28—Sept. 6

● Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio: Rio Grande, N.J. (Erma Hol. Camp), Aug. 26—Sept. 6

● Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R.R. 2, Vicksburg, Mich.

● Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.

● Crider, Jim and Janet. Box 157, Shirley, Ind.: Ramsey, Ind. (Hol. Camp), July 29—Aug. 8

● Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.: Andersonville, Ind., Aug. 5-15

● Dale, R. L. 802 Upper 11th St., Vincennes, Ind. Darnell, H. E. P.O. Box 929, Vivian, La.: Marango, Ind. (Ramsey Camp), July 29—Aug. 8; Mahaffey, Pa. (Camp), Aug. 12-22; Chariton, Iowa (Tabar Camp), Aug. 23-29; Marion, Ohio (Brookside Camp), Aug. 26—Sept. 6

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

● Davis, Ray. c/o NPH\*: Canute, Okla., Aug. 19-29

● DeLong, Russell V. 121 Siobhan, Tampa, Fla.

● Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH\*: Magnolia, Miss. (Sartinville Camp), July 30—Aug. 8; Felicity, Ohio

● Indicates Singers.

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(Tent Meeting), Aug. 11-22; Edinburg, Ind., Aug. 27—Sept. 5

Dennis, Garnald D. c/o NPH\*: Magnolia, Miss. (Sartinville Camp), July 20—Aug. 8; Bobo, Ind. (Camp), Aug. 18-22; Edinburg, Ind., Aug. 27—Sept. 5

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

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

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

Dixon, George and Charlotte. Evangelists and Singers, 33 Clark St., Patchogue, N.Y.

Dobbins, C. H. Yoder, Ind.

Donaldson, W. R. c/o NPH\*: Haywood, Okla. (Arpelar), Aug. 19-29

Duncan, W. Ray. Waverly, Ohio

Dunham, L. J. 512 W. Cruger, Eureka, Ill. 61530; Chillicothe, Ill. (Edgewater Terr.), Aug. 25—Sept. 5

●Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.; Birmingham, Ala., Aug. 2-8; E. Ky. Dist. Camp, Aug. 16-22; Columbus, Miss., Aug. 23-29; Glasgow, Ky., Aug. 30—Sept. 5

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

Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.; Wichita, Kans. (Camp), Aug. 1-15

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

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

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

Emley, Robert. Bible Expositor, 432 Eden St., Buffalo, N.Y. 14220

Ensey, Lee H. c/o NPH\*: Highland, Calif., Aug. 18-29

Estep, Alva O. and Gladys. Preacher and Singers, Box 7, Losantville, Ind.

Esterline, John W. P.O. Box 668, Reedley, Calif.; Camp Tamarack, Shaver Lake, Calif., June 28—Aug. 2

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

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

Felter, Harry J., and Wife. Box 87, Leesburg, N.J.; Ferguson, Edward and Alma. Route 2, Vicksburg, Mich.

Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y.; Wash.-Phil. Dist. Camps, Aug. 6-15; Bridgeton, N.J., Aug. 16-27

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

Firestone, Orville. c/o NPH\*: Hicksville, Ohio (Pilgrim Hol.), Aug. 4-15; Waterloo, Iowa (Broadway), Aug. 26—Sept. 5

Fisher, C. Wm. c/o NPH\*: Honolulu, Hawaii, July 1—Aug. 6; Henryetta, Okla. (1st), Aug. 22-29; Wichita Falls, Tex. (1st), Aug. 31—Sept. 5

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

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

Florence, Ernest E. 202 E. Pine St., Robinson, Ill.; Terre Haute, Ind. (North Side), Aug. 18-29

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

Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH\*: Moberly, Mo. (1st), Aug. 26—Sept. 5

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

Frodge Harold C. 201 N-6, Marshall, Ill.; Smithfield, Ill., July 28—Aug. 8; Florian, La. (Cencrea), Aug. 11-22; Veedersburg, Ind., Aug. 30—Sept. 5

Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.; Glasgow, Ky. (H. C. Morrison Camp), July 29—Aug. 8; Hudson, La. (Dist. Camp), Aug. 12-22

Gamble, Albert L. 808 5th St., Puyallup, Wash. Geeding, W. W. and Wilma. Preachers and Chalk Artist, Fletcher, Mo.

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

●Gillespie, Sherman and Elsie. Song Evangelists, 203 E. Highland, Muncie, Ind.

Gilliam, Harold P. Route 1, Box 690, Moscow, Ida.

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

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

●Glorylanders Quartet. c/o Frank A. Cox, Route 2, Wilmington, Ohio; Barberton, Ohio (Pri. Hol.), Aug. 13-15; Lebanon, Ohio, Aug. 18-29; New Burlington, Ohio, Aug. 30—Sept. 5

●Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.

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

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

Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH\*

●Indicates Singers.

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



**Dr. Edward S. Mann, left, president of Eastern Nazarene College, and Mr. Gordon Olsen, right, Oregon businessman and member of the General Board, are pictured in a special event at the seventh annual Eastern Nazarene College Laymen's Retreat in June. By arrangement with the telephone company, a "tele-lecture" procedure was set up, and Dr. Mann and Mr. Olsen carried on a conversation with Missionary Doctor Howard Hamlin at Raleigh Fitkin Memorial Hospital in Swaziland, Africa. The loudspeaker in the background enabled the laymen present to listen in. Dr. Hamlin had been the speaker at every laymen's retreat until this year, when Mr. Olsen was featured. The unique event closed with the laymen singing a hymn to Dr. and Mrs. Hamlin.**

Gravvat, Harold F. Box 427, Anna, Ill.; Mt. Sterling, Ill., Aug. 1-8; Bath, Ill., Aug. 15-22; Ugdun, Ill. (Sidney), Aug. 30—Sept. 5

●Green, James and Rosemary. Singers and Musicians, P.O. Box 227, Canton, Ill.; Akron Dist. Camp, July 30—Aug. 8; Flint, Mich. (Brown City Camp), Aug. 12-22; N.Y. Dist. Camp, Aug. 27—Sept. 5

Greenbaum, David L. 716 W. Chillicothe, Bellefontaine, Ohio 43311

Grimsshaw, Michael. c/o NPH\*: In Germany Guy, Marion O. Route 5, Muskogee, Okla.

Haden, Charles E. P.O. Box 245, Sacramento, Ky.; Cincinnati, Ohio (Brighton), Aug. 23-29

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

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

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

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

Harold, John W. 409 14th St., Rochelle, Ill. Hart, H. J. 310 E. Bank St., Iowa Park, Tex.

Hayes, Thomas. c/o NPH\*

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

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

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

Hodge, W. M. Science Hill, Ky.

Hodgson, R. E. 6709 N.W. 34th, Bethany, Okla. Hoeckle, Wesley W. P.O. Box 3338, Corpus Christi, Tex.

Hood, Gene and Mrs. c/o NPH\*: Jonesboro, Ark. (Roger's Chapel), July 28—Aug. 8

Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind.

Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va. Hoots, Bob. Columbia, Ky.

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

Hubartt, Leonard G. 615 Whitelock St., Huntington, Ind.

Humble, James W. c/o NPH\*

Hutchinson, C. Neal. 2335 Stonehenge Rd., Bethlehem, Pa. 18018

Hysong, Ralph L. Uhrichville, Ohio

Ide, Glen, Jr., Evangelistic Party. R.R. 2, Vicksburg, Mich.

Ingland, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.

Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex.; Cherrysvale, Kans., Aug. 1-8; Houston Dist. Assem., Aug. 18-19

Irwin, James S. Filling Mill Rd., Villas, N.J.

Isenberg, Don. Chalk Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill.

●Jantz, Calvin and Marjorie, and Carolyn. Singers and Musicians, c/o NPH\*: Ark. Dist. Camp, Aug. 1-8; Humburg, Ill. (Hillcrest Camp), Aug. 12-22; Independence, Kans. (1st), Aug. 23-29

Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio

Johnson, A. G. c/o NPH\*

Johnston, Lester. 11510 S. Union, Chicago 28, Ill.

Jones, A. K. 315 Harmon Ave., Danville, Ill.

Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.

Karns, Max L. 844 Hemlock, Celina, Ohio

Keel, Charles. 1329 Brooke Ave., Cincinnati 30, Ohio

Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.; Kings Mountain, N.C., Aug. 2-8; Hartsville, S.C. (Calvary), Aug. 9-15; Brownwood, Tex., Aug. 25—Sept. 5

Kerr, Edith. Blountsville, Ind.

Klinger, Orville G. Route 3, Box 121, Reading, Pa.

Knight, George M. 118 Hughes Ave., Oildale, Calif.

Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla.

Land, Herbert. 500 E. Live Oak St., Austin, Tex.

Langford, J. V. 701 N. First, Henryetta, Okla.; Brownton, Okla., August 22-29

Lanier, John H. Poplar St., Junction City, Ohio

Law, Dick and Lucille. Preachers and Singers, c/o NPH\*: Mineola, Tex., Aug. 2-8; Jacksonville, Tex., Aug. 9-15; Winfield, Kans., Aug. 25—Sept. 5

●Laxson, Wally and Ginger (Smith). Route 3, Athens, Ala.; Burlington, Iowa (Tent Crusade), Aug. 12-22

Leichty Quartet, The (Elvin, Marge, Dianne, and Don). Evangelist and Singers, c/o NPH\*

Leih, John. 40936 Mayberry, Hemet, Calif.

Leonard, James C. Box 12, Marion, Ohio

Lester, Fred R. 1136 East Grand Blvd., Corona, Calif.

Leverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.

Lewis, Ellis. 3804 Redmond, Bethany, Okla.

Lewis, Ralph L. c/o Asbury Theological Seminary, Wilmore, Ky.

Liddle, P. L. c/o NPH\*: E. Mich. Dist. Girls' Camp, Aug. 2-7; E. Mich. Dist. Boys' Camp, Aug. 9-14

Lineman, Hazel Fraley. 10 S. Third St., Bradford, Pa.

Lipker, Charles H. Route 1, Alvada, Ohio; Clay City, Ill. (Zion Hill Camp), Aug. 12-22

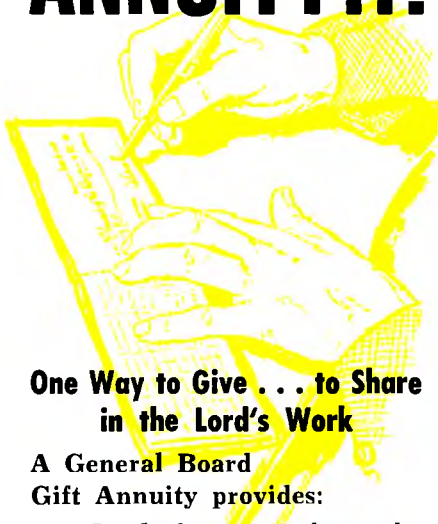
Livingston, James H. Box 142, Potomac, Ill.

●Lush, Ron. c/o NPH\*: Ariz. Dist. Camp, Aug. 6-15; Hawaii Dist. Camp, Aug. 23-29

Lyons, James H. University Heights, 1121 Northern Court, De Kalb, Ill. 60115

MacAllen, L. J. and Mary. Artist-Evangelist, 119 Rambler Ave., Elyria, Ohio

# A Gift ANNUITY...



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Kansas City, Missouri 64131

NAME .....

ADDRESS .....

Mack, William M. Route 1, Sherwood, Mich. 49089  
Mansfield, Howard. 1110 N. 6th St., Boise, Ida. 83702  
Martin, Paul. c/o NPH\*: N.E. Ind. Camps, Aug. 2-14; Fla. Dist., Aug. 16-20; Tampa, Fla. (1st), Aug. 22-29  
Martin, Vern. Rt. 1, Box 118, Caldwell, Ida.  
Martin, W. Dale. 2943 Adams St., Ashland, Ky.: Van Wert, Ohio, Aug. 5-15  
May, Vernon D. and Mrs. c/o NPH\*: La Moure, N.D., Aug. 25—Sept. 5  
Mayfield, Paul and Helen. c/o NPH\*: Gaylord, Mich., Aug. 18-29  
Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403: San Antonio, Tex. (Mex. Tent Crusade), Aug. 6-15  
●McCoy, Norman E. Song Evangelist, 1318 East 28th, Anderson, Ind.  
McCullough, Forrest. c/o NPH\*: S.W. Okla. Dist. Camp, July 30—Aug. 8; Westlake, La., Aug. 13-15; La. Dist. Youth Camp, Aug. 16-20; Birmingham, Ala. (West End), Aug. 22-29; Clarksville, Tenn. (Park Lane), Aug. 30—Sept. 5  
McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif.  
McGrady, Paul. 7900 N.W. 18th, Oklahoma City, Okla.; Iowa Dist. Camp, Aug. 2-8; Abilene Dist., Aug. 16-22; Florida Dist. Tour, Aug. 23-29  
McGuffey, J. W. 1628 Central, Tyler, Tex.  
McIntosh, John P. Knobel, Ark. 72435: Mt. Erie, Ill., Aug. 18-29  
McKinney, Evelyn M. 4488 S. Cedar Oak Dr., Lake Oswego, Ore.  
McNaught, J. Austin. Rt. 2, Box 501, Clackamas, Ore.  
McNutt, Pauline. 3208 N. Hallway, Bethany, Okla.  
McWhirter, G. Stuart. c/o NPH\*: Ida.-Ore. Camp, Aug. 1-8; Kans. Dist. Youth Camp, Aug. 17-22; Los Ang. Dist. Camp, Aug. 29—Sept. 5  
Meadows, Naomi, and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924: Iowa Dist. Camp, Aug. 2-8  
Meighen, J. M., and Family. Preacher and Musicians, 2122 Goshen Pike, Milford, Ohio  
●Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH\*: Bobo, Ind. (Camp), Aug. 18-29  
Meyer, Virgil C. 3112 Willow Oak Dr., Ft. Wayne, Ind.  
Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La. Junta, Colo.: Offerle, Kans. (E.U.B.), Aug. 11-22; Burns, Ore., Aug. 25—Sept. 5  
Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.: Bradford, Pa., Aug. 19-29  
Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.: Phoenix City, Ala., Aug. 2-8; Lebanon, Ohio (1st), Aug. 18-29  
●Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa.  
Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.  
Millhuff, Charles. c/o NPH\*: Hawthorn, Calif., Aug. 2-8; Garden Grove, Calif., Aug. 9-15  
Mingledorff, O. C. R.F.D. 3, Douglas, Ga. 31533  
Mitchells, The Musical. Summerville, Pa.: Conneautville, Pa. (Peniel Camp), July 28—Aug. 8; Butler, Pa. (Boys' & Girls' Camp), Aug. 9-21; Gowanda, N.Y. (Indian Boys' & Girls' Camp), Aug. 23-27  
Monck, Jim and Sharon. Evangelist, Singers, Musician, c/o NPH\*: Toledo, Ohio (Toledo-Oregon 1st), Aug. 9-15; Pickford, Mich., Aug. 18-29  
Moore, Franklin M. Box 302, Castle Rock, Colo.: Montpelier, Ind. (Nottingham Hol. Tent Crusade), July 29—Aug. 8; Felicity, Ohio (Tent Crusade), Aug. 12-22; Cory, Ind., Aug. 26—Sept. 5  
Morgan, J. Herbert and Pansy S. Evangelists and Singers, c/o NPH\*  
Moulton, M. Kimber. c/o NPH\*: Akron Dist. Camp, July 30—Aug. 8; Georgetown, Ill. (Olivet Hol. Assoc. Camp), Aug. 12-22; Warsaw, Ohio, Aug. 23-29  
Mounts, Dewey and Wavolene. Evangelists and Singers, Box 52, Worth, Ill.  
Murnoh, B. W. 2952 Fourth Ave., Huntington 2, W.Va.  
Myers, David. Route 1, Box 108-A, Logan, Ohio 43138  
Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark.  
Nesseth-Hooson Party. c/o NPH\*: Mt. Morris, Mich. (Missionary Hol. Camp), July 29—Aug. 8; East Tawas, Mich., Aug. 11-22  
Noland, Reine. 191 Sierra Madre Blvd., Sierra Madre, Calif.  
Norris, Roy and Lilly Anne. Evangelist and Singers, c/o NPH\*  
Northrup, Lloyd E. 1000 Greer Ave., Covina, Calif.  
Norton, Joe. Box 143, Hamlin, Tex.: Buffalo, Okla., Aug. 8-15; Uvalde, Tex., Aug. 20-29  
Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla.  
Osborne, O. L. 619 E. Tenn. St., Evansville, Ind.  
Palmer, "Bob." 494 E. Perry St., Tiffin, Ohio 44883  
Parrott, A. L. 460 S. Breesee, Bourbonnais, Ill.: S.W. Okla. Dist. Camp, July 30—Aug. 8; Tonkawa, Okla., Aug. 11-23

Passmore, Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH\*: Sarver, Pa. (Armstrong Camp), Aug. 5-15; Belpre, Ohio, Aug. 27—Sept. 5  
●Paul, Charles L. Song Evangelist, c/o NPH\*  
Peacock, E. Leora. 65 Grandora Crescent, St. Albert, Alberta, Can.  
Phillips, W. D. 5924 Barbanna Lane, Dayton, Ohio 45415: Cincinnati, Ohio (Calvary), Aug. 29—Sept. 5  
Pickering Musicalaires, The. Evangelist and Musicians, 41st and Linden Sts., Allentown, Pa.  
Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.: Lanett, Ala. (1st), Aug. 8-15; Rockford, Ill. (Parkside), Aug. 22-29  
Pipkin, Sylvia M. P.O. Box 322, Killbuck, Ohio  
Pittenger, Twyla. Shelby, Ohio  
Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind.: Bellefontaine, Ohio (Camp Union), July 29—Aug. 8; Hamburg, Ill. (Hillcrest Hol. Camp), Aug. 12-22; Columbus, Ind. (Mt. Nebo E.U.B.), Aug. 25—Sept. 5  
Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH\*: South Gate, Calif. (1st), Aug. 5-8; Santa Maria, Calif. (1st), Aug. 15-17; Atascadero, Calif., Aug. 18-22; South Gate, Calif., Aug. 29—Sept. 1

## BIBLE COLLEGE OFFERING

September 12, 1965

**I HEARD a Nazarene lady on the Houston District say that she was going to pray about a special offering that was to be taken. And then she added, "It is surprising how generous the Lord is with my money when I ask Him how much I should give." Every Nazarene should ask God how much he should give in the Nazarene Bible college offering that will enable a college to be established whose primary purpose and objective is to teach the Word of God.**

**RAYMOND McCLUNG**  
Member, Board of Control

Potter, Orville S. Route 2, Box 2278, Auburn, Calif.  
Powell, Charles and Mrs. Box 66, Brooksville, Fla.: Sledge, Miss. (Tent Meeting), Aug. 3-15  
Powell, Curtice LeRoy. Preacher and Singer, Route 2, Newark, Ohio  
Prentice, Carl and Ethel. Evangelist and Children's Worker, 6900 N.W. 43rd St., Bethany, Okla.: Vinita, Okla., Aug. 6-15; Port Neches, Tex., Aug. 20-29  
Prouse, Willard G. 3 Bay St., R.D. 4, Mechanicsburg, Pa.  
Pullum, Oscar L. 1601 Monroe Ave., Evansville, Ind.  
Purkhiser, H. G. 308 E. Hadley, Aurora, Mo.  
●Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla.: Wis. Dist. Camp, Aug. 2-8; Waynesfield, Ohio (Mt. Lookout Camp), Aug. 19-29  
Rahrar, H. J. R.R. 1, Box 292A, Camby, Ind. 46113  
Rains, Harold L. Box 299, Caddo, Okla.: Little Rock, Ark. (Sheraton Park), Aug. 19-29  
Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill.: Hutchinson, Kans. (Salvation Army), Aug. 5-15; Sioux City, Iowa (Jefferson Mem. Camp), Aug. 19-29  
Rees, Orville W. 5440 Rosslyn Ave., Indianapolis, Ind. 46220  
●Richards, Larry and Phyllis (Coulter). Singers and Musicians, 1430 Fletcher Ave., Indianapolis, Ind.  
Robison, Robert, and Wife. Evangelist and Singers, Heaters, W.Va.  
Roddy, Frank. 562 Hadley Ave., Dayton, Ohio 45419  
Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.: Sarasota, Fla., Aug. 8-15  
Rodgers, J. A. (Jimmy). 695 N. Market St., East Palestine, Ohio  
Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.  
Rose, W. W. 200 Phifer St., Monroe, N.C. 28110: Hartselle, Ala., Aug. 9-15; Holt, Ala., Aug. 18-29

● Indicates Singers.

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Rothwell, Mel-Thomas. 4701 N. Donald, Bethany, Okla.; Dexter, Mo. (1st), Aug. 1-8; New Bedford, Mass. (Smith Mills Camp), Aug. 13-22

Rust, Everett F. 420 Sherman, Alva, Okla.

Schoonover, Modie. 1508 Glenview, Adrian, Mich.

Schriber, George R. and Mrs. 5949 Forestdale, Glendora, Calif.

Scisco, Ora W. 731 West Howe, Bloomington, Ind.

Scott, Carmen A. 111 E. Curtis St., P.O. Box 455, Stryker, Ohio

Sears, L. Wayne. c/o NPH\*: Hennessey, Okla., Aug. 8-15

Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio; Wilmington, Ohio, Aug. 9-15

● Sharp, Albert and Acena. 8926 Arlington Ave., Riverside, Calif.

Sharples, J. J., and Wife. Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.

Showalter, Keith and Mrs. Box 213, O.N.C., Kankakee, Ill.; Danville, Ill. (Tent Crusade), July 30—Aug. 8

Sisk, Ivan. 4327 Moraga Ave., San Diego 17, Calif.

● Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.; Brownsburg, Ind. (Home Mission Revival), Aug. 6-15; St. Bernice, Ind., Aug. 22-29

Slater, Glenn. 320 S. 22nd St., Independence, Kans.

Slater, Hugh L. c/o NPH\*: Goldsboro, N.C., Aug. 12-22; Masontown, W.Va., Aug. 26—Sept. 5

Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio

Smith, Charles Hastings, P.O. Box 778, Bartlesville, Okla.; West Chester, Ohio (Mt. Pisgah), Aug. 2-8; Jasper, Ala., Aug. 9-15; Shawmut, Ala., Aug. 16-22; Nashville, Tenn., Aug. 23-29

Smith, Ernest D. Strong, Maine

Smith, Otis E., Jr. Route 1, Edinburg, Pa.; Lisbon, N.Y. (Hol. Camp), July 27—Aug. 8; Salem, Ill., Aug. 17-22

Smith, Paul R. 305 Central Ave., Spencer, W.Va.

Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.; Huntsville, Ala. (Grace), July 28—Aug. 8; Nashville, Tenn. (Bell Rd.), Aug. 17-22; New Carlisle, Ohio, Aug. 27—Sept. 5

Spowls, Earl L. 1317 Lakeview Ave., Battle Creek, Mich.; Portland, Mich. (Tent Revival), Aug. 1-15; Niles, Mich. (Bertrand), Aug. 22-29

Stabler, R. C. and Wife. R.F.D. 1, Tamaqua, Pa.

Stafford, Daniel. Box 11, Bethany, Okla.; Indianapolis Dist. Camp, Aug. 13-22; Bobo, Ind. (Camp), Aug. 23-29

Stanford, A. 82 Wilson Ave., Apt. 12, Kitchener, Ont., Can.

Steele, J. J. P.O. Box 1, Coffeyville, Kans.

Steinger, Dwight F. Chalk Artist-Evangelist, c/o Gen. Del., Nashville, Ind.; Wilmington, N.Y. (Camp), Aug. 11-22

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

Stewart, Paul J. P.O. Box 850, Jasper, Ala.; Ariz. Dist. (Camp), Aug. 6-15; Scottsburg, Ind. (Jefferson Co. Hol. Camp), Aug. 18-29; Atlanta, Ga. (Riverside), Aug. 30—Sept. 5

Strack, W. J. Box 112, Jefferson, Ohio

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

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

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

Swearengen, J. W. 210 Monroe St., Bourbonnais, Ill.

Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.; Portland, Tenn., Aug. 4-15

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

Tarvin, E. C. California, Ky.

Taylor, Emmett E. c/o NPH\*: Wickes, Ark., Aug. 23-29; Guthrie, Okla., Aug. 30—Sept. 6

Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20, Ohio; Neb. Dist., Aug. 9-15; Chadron, Neb., Aug. 16-22; Kenesaw, Neb., Aug. 23-29

Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.; Oregon, Mo., Aug. 9-15

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

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

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

Transee, C. F. Route 1, Poplar Bluff, Mo.; Des Arc, Mo. (Camp), July 27—Aug. 8

Tripp, Howard M. c/o NPH\*

Trissel, Paul D., and Family. Evangelist and Singers, 341 Emmett St., Battle Creek, Mich.; Calamine, Ark. (Camp), Aug. 13-22; Hanover, Ont. (United Missionary), Aug. 24-29; New Dundee, Ont. (United Missionary), Aug. 31—Sept. 5

Turpel, John W. R.R. 2, Minesing, Ont., Can.

Underwood, G. F., and Wife. Preachers and Singers, Box 433, North Jackson, Ohio; Newton Falls, Ohio (North Jackson), Aug. 22-29

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

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

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



**Participating in the fiftieth anniversary of Anderson, Indiana, First Church were, left to right, Rev. W. Fred Thomas, evangelist; Mrs. W. E. Albea, wife of the late Dr. W. E. Albea; Rev. Walter B. Greek, pastor of Muncie, Indiana, Southside Church; Rev. John C. Wine, present pastor; and Rev. Myron C. Morford, pastor of Tucson, Arizona, First Church. Thomas, Greek, Morford, and Dr. Albea have served the church as pastors. During its fifty years First Church has "mothered" five other churches in Anderson, plus the Alexandria and Middletown churches.**

Walker, W. B. c/o NPH\*: Springfield, Ill. (Camp Sherman), Aug. 19-29

Wallin, Henry B. 1414 N. Hill Ave., Pasadena, Calif.; Los Angeles Dist., Aug. 29—Sept. 4

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla.; Fulton, N.Y., Aug. 11-22; Carey, Ohio, Aug. 27—Sept. 5

● Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass.; Wollaston, Mass. (Portsmouth Camp), July 30—Aug. 8

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

Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark.

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

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

● Whisler, John F. 404 N. Francis, Carthage, Mo.

White, W. T. 6401 N.W. 34th St., Bethany, Okla.

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

Wilkinson Trio. 1104 Penn, Columbus, Ind.

Williams, Earl C. c/o NPH\*

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

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

Willis, Harold and Mae. c/o NPH\*: Tucumcari, N.M., Aug. 26—Sept. 5

Willison, Otto R. 2910 N. College, Bethany, Okla.; Caddo, Okla., Aug. 4-15; Aurora, Mo., Aug. 18-29

Winegarden, Robert. c/o NPH\*: Auburn, Ill., Aug. 18-29

Woodward, George P. 326 Dry Run Rd., Monongahela, Pa.; Nelsonville, Ohio, Aug. 27—Sept. 5

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

Wyss, Leon. c/o NPH\*: Clarendon, Tex., Aug. 3-8; East Brewton, Ala., Aug. 22-29

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

Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo.; Virden, Ill., Aug. 18-29

Zimmerman, W. E. Box 1114, Marion, Ohio



**The interior of the new sanctuary of the Marysville, California, church. The plans were drawn by Mr. John Henry, a member of the church and a licensed engineer. General Contractor Howard Lolmaugh, also a member, supervised the construction. Lester Adcock did the stonework. The church has a balcony, overflow room, office, large foyer, baptistry, and a pastor's study, and will seat 275. The membership of the church has almost doubled in the last five years, and the church was given the district Small Church Achievement Award this year. Rev. Sidney E. Jackson has been pastor since 1960, and has just accepted a call to the Hillcrest Vallejo, California, Church.**

## Missionary Hurt in Auto Accident

Rev. and Mrs. Ira Taylor, missionaries in Bolivia living in La Paz, and Mrs. Klein DeBow, the wife of a layman from the Los Angeles, California, area, who is aiding in the construction of the Bible school in La Paz, were involved in an automobile mishap on or about July 9, a cablegram from missionary headquarters there reported.

Mrs. Taylor has been hospitalized as a result of the accident; however, the extent of her injuries is undetermined. Missionary chapters are urged to remember Mrs. Taylor in prayer.

## John Wesley Letter Presented to Seminary

A letter written by John Wesley in longhand to his mother which was found in a secondhand book was recently presented to the Nazarene Theological Seminary to be placed in Wesley Center in the proposed library.

The gift was made by the seminary senior class. In addition to the letter written in the late 1700's, four first editions of Wesley's writings and an authentic bust of Wesley were included in the gift. The presentation was made by Bill Vaughn, class president, to Dr. L. T. Corlett, Seminary president.

The class purchased the Wesleyana items from Rev. T. Crichton Mitchell, Nazarene pastor in England, who found the letter in a secondhand book he had purchased. The letter contained comments on six types of liberty, and John was asking his mother's opinions on his views.

Also to be added to the Wesley Center



Senior Class President Bill Vaughn (right) presents to Dr. L. T. Corlett, president of the Nazarene Theological Seminary, an original letter written by John Wesley.

will be a collection of more than thirty original items related to the eighteenth-century English preacher. They were purchased from Professor Frank Baker, a Wesleyan scholar and teacher at Duke University. Among these collections are the first and subsequent early editions of the first religious magazine the world was to know. The *Arminian Magazine* was edited by John Wesley, and first appeared in 1778.

## Ford Motors Cites Nazarene Pastor

The Ford Motor Company has conferred its 1965 citation for community service upon a Nazarene pastor, Rev. George C. Cook, who has taken a leading part in the construction of the new Elmwood Church of the Nazarene in Detroit, while serving as a full-time employee of the Ford Company's engineering department. Mr. Cook, a licensed minister, has carried the full pastoral responsibility of the church while employed by Ford.

Mr. Cook has been hospitalized several times during the last year, but has come back each time as strong as ever. "He has been an inspiration in our area," said Dr. E. W. Martin, superintendent of Eastern Michigan District.—N.I.S.

## 200 Christian Educators Meet at Pasadena

About two hundred Nazarene Christian education directors met recently on the Pasadena College campus to discuss "Effective Christian Communication." Speakers included leaders in Christian education from various Nazarene churches and college professors. Jerrold Ketner, incumbent president, and Christian education minister at Kansas City (Mo.) First Church, said the association has about one hundred forty members. Some pastors and professors are associate members. Rev. Gene Hudgens, with the denominational Church Schools Department, was in charge of the program.

## Conquest Editor to Trinidad Camp

Rev. Paul Miller, *Conquest* editor, is to be the special speaker at the Trinidad District N.Y.P.S. Institute, August 9-13, Mrs. Ralph Cook, camp director, recently announced.

In addition to speaking in the chapel and evening services, Miller will be directing a leadership workshop. Accompanied by his wife, the former Aletha Dumas, Miller will also survey the missionary and youth work in Jamaica, Haiti, Puerto Rico, and Barbados, in addition to Trinidad.

## NASA Church of the Nazarene Organized

A new Church of the Nazarene was recently organized on a site near the Manned Space Flight Center operated by the National Aeronautics and Space Administration (NASA) in Houston,

Texas, according to Rev. Raymond McClung, Houston District superintendent.

This will be the twelfth church in the Greater Houston area.



## Canadians Sever Literature Plan

LONDON, ONTARIO (EP)—The Baptist Convention of Ontario and Quebec voted at its annual meeting here to sever a working relationship with the United Church of Canada on a joint Sunday school curriculum.

Controversial books for children used as part of that curriculum caused a storm across Canada when they were introduced earlier by the United church. Many Baptists protested their use.

## Queen Observes

### Salvation Army Centenary

LONDON (EP)—Queen Elizabeth and a distinguished gathering of church leaders, government and diplomatic representatives, and civic officials attended the inauguration here of ten days of celebrations marking the one hundredth anniversary of the Salvation Army, worldwide evangelism movement.

The ceremony was held in Royal Albert Hall, immense 100-year-old oval in West London. There the Queen was introduced by General Frederick Coutts, eighth leader of the international movement founded on an East London slum corner July 2, 1865, by William Booth.

## NSSA Meet Set

The twentieth convention of the National Sunday School Association (NSSA) is scheduled for Milwaukee, Wisconsin, October 20-22, and is expected to draw ten thousand people from over the United States and Canada as well as foreign countries. Representatives will be in attendance from more than fifty denominations at the conclave, which will feature eight major sessions being held in the Milwaukee Arena-Auditorium.

## Religion Opposed

MANILA, PHILIPPINES (MNS)—Passage by the lower house of Congress of the Cuenco Bill providing for religious teaching in the public schools drew a strong protest here. (See MNS, June 1.) Some twenty thousand chanting Filipinos demonstrated with placards and leaflets attacking the bill as unconstitutional and anti-ecumenical. The demonstration was described by the press as the largest ever staged here.

In the House the measure was introduced by Rep. Miguel Cuenco, and in the Senate it is expected to be introduced by Sen. Ambrosio Padilla Cuenco. Both men are brothers of Roman Catholic Archbishop Jose Cuenco of Jaro, Iloilo City.



# Points

## The THREAT of Christianity

THERE IS TALK all around us of the threat of Communism, the threat of secularism, the threat of materialism, the threat of extremism, along with the threat of many other isms and ideologies. So far there seems to be little or no talk of the threat of Christianity.

Our Lord was born, preached in, and died for a world of sin. After shaking the earth with His miracles and ministry, He said, "Greater works than these shall ye do." Just before He ascended, He declared, "Ye shall be baptized with the Holy Ghost," and, "Ye shall receive power . . . and ye shall be witnesses . . . unto the uttermost part of the earth" (Acts 1:5-8).

Every indication Christ gave concerning the gospel pointed to the fact that it is the ultimate. Certainly it is. It is the ultimate in solving man's sin problem, his restlessness, and his search for peace.

Dr. Powers has truly stated that ". . . there will always be a market for a product that meets a fundamental need." The gospel meets a very definite need in man's heart.

If Christianity is the "ultimate," if it is to be carried to "the uttermost part of the earth," and since it meets a fundamental need, we are obligated to pose a threat to the world's isms and ideologies.

Instead of our being "defensive" for the gospel, we must be on the "offensive" with the gospel. Instead of seeing the threat of evil, we must establish the threat of the gospel. Instead of fearing the plan of hell, we must present the plan of heaven. Instead of going into the world apologetically, we must go "Into the Word and On to the World" through "the Power of the Spirit."

This, and only this, will pose a genuine threat to the world's ills and sin.

This, and only this, will meet the fundamental need of the heart of the masses.

May the world be talking soon of the threat of Christianity!—J. Rex Eaton, Pastor, First Church, Gainesville, Florida.



Conducted by W. T. PURKISER, Editor

While studying for the quiz on Matthew, I discovered two interesting passages, Matthew 11:12-14 and Matthew 17:10-13. Should these statements be taken as meaning that John is Elijah reborn?

No. John, as a prophet, came in the spirit and power of Elijah, as predicted in Malachi 4:5. This is probably what Jesus means when He says, "If ye will receive it" (Matthew 11:14)—that is, "If you can understand it."

Where did the words in the Apostles' Creed come from, "He descended into hell"?

From Acts 2:31; Ephesians 4:8-10; and 1 Peter 3:19. Peter in Acts 2:31 applies to Jesus the words of the Psalmist, "His soul was not left in hell, neither his flesh did see corruption." Paul states that Christ "descended first into the lower parts of the earth" before He ascended up far above all heavens, that He might fill all things" (Ephesians 4:9-10). And after the Crucifixion, Christ "went and preached unto the spirits in prison."

abode of all the dead, the *sheol* of the Old Testament. Within it was a great gulf fixed; on one side was "Abraham's bosom" (Luke 16:22-26) or Paradise (Luke 23:43).

However, a word of caution is in order with regard to our English translation. The New Testament has two words, both of which are translated "hell" in English. One of these, *gehenna*, is the place of final punishment for the impenitent. The other, *hades*, is the equivalent of the Hebrew term *sheol*, which is the place of the dead, and not necessarily the abode of the wicked after the final judgment.

Jesus crucified went in the Spirit to Abraham's bosom or Paradise, proclaiming His triumph over sin and death, and led the saints there into the presence of God (Ephesians 4:8). After the final judgment of the Great White Throne, "death and hell [hades]" are to be "cast into the lake of fire. This is the second death" (Revelation 20:14).

The word used in Acts 2:31 is "hades." Before the resurrection of Christ, this appears to have been the

Admittedly, there is much we do not know about all of this. Its details are part of that which we will learn when we know even as we are known (1 Corinthians 13:12). But the phrase in the creed is an attempt to take seriously the verses I have quoted or cited here. Probably we should let it go at that, and thank God that through Christ crucified and risen again we are delivered forever from hades and hell and given the assurance of eternal life.

Could you please tell me why our merciful, loving, and kind God is credited with ordering the death of many—sometimes innocent people—in the Old Testament?

This is not an easy question, and I have no easy answer. However, I may make some suggestions which might help.

people of Israel were the instrument by which God exercised judgment on the wickedness of the people of the land. Just as He had destroyed Sodom and Gomorrah for the same kind of unspeakable corruption, without the instrumentality of human hands, so He used the Israelites to punish and root out the cancerous depravity of the Canaanites. And if there be a moral government of the world at all, such a dread possibility of judgment and divine surgery, however executed, cannot be excluded."

First, not all the death and destruction recounted in the Old Testament was ordered by the Lord. Some of it was the result of heathen influences and superstition and was directly counter to the expressed law of God, as for example the execution of the sons and grandsons of Saul. The Bible describes the sin and ignorance of man as well as his obedience and faith. God permits what He does not purpose.

Third, where a war of extermination was divinely instituted, it was without the barbarous torture, the looting, the raping, and the sadistic brutality with which war was carried on in those cruel and brutal times.

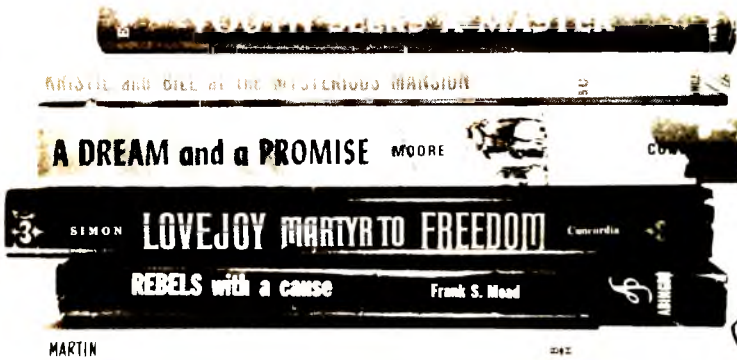
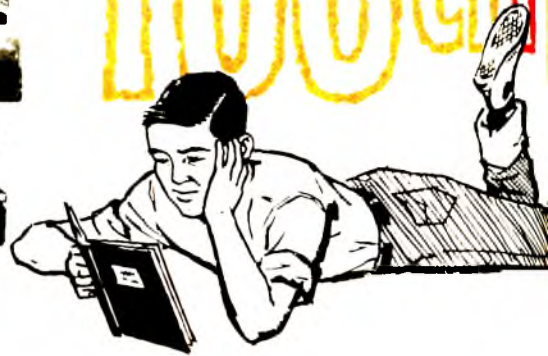
Second, God is not only merciful, loving, and kind; He is also just and holy. The wrath of God is not contrary to His love, but complementary with it. Where the Canaanite tribes were to be rooted out and destroyed, the reason is given as judgment against the terrible moral pollution which prevailed (Leviticus 18:18-30) among them.

To the extent that these suggestions do not provide a complete answer, I always fall back on Abraham's expression of faith, "Shall not the Judge of all the earth do right?" (Genesis 18:25)

As Hugh Blair expressed it: "The

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# YOUTH



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