

Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

*"The lines are fallen unto me
in pleasant places;
yea, I have a goodly heritage"*

Psalm 16:6

August 7, 1963

God's

GULF STREAM

ONE of nature's wonders is the great ocean current known as the Gulf Stream. This stream finds its source in the warm waters of the Caribbean area off the coast of South America. It moves through the Gulf of Mexico at about four miles an hour, turning northward after rounding the coast of Florida. The Gulf Stream, reported to have more water than all the rivers of the world, moves eastward across the Atlantic. After about twenty-eight days it approaches the west coast of Europe, where it divides. A portion of it comes near the coast of Spain and France; the other flows northeast to Scandinavia and the Arctic Islands.

The Gulf Stream is of great climatical importance. It gives western Europe and the British Isles a tem-

perate climate although they lie in a latitude comparable to Newfoundland and Labrador in the Western Hemisphere. It is reported that this stream brings a warming touch to every shore it approaches.

Redemption through Christ is God's great Gulf Stream, flowing from the Torrid Zone of His matchless love. This stream is deep and wide, and wherever it flows its benefits are felt. When it touches countries, cities, homes, or individual lives, it leaves a warming influence. It brings springtime and spiritual life to those from whom hope and peace have long vanished.

God's Gulf Stream flows in every direction that the gospel is carried, thus explaining the Great Commission, "Go ye into all the world." Only God's Gulf Stream can bring the transformation needed. Dry, parched, ugly, and unfruitful lives immediately respond to its refreshing flow and bring forth flowers and fruit.

Homes where love has grown cold, where children shiver in the gloom of frustration and discord, are trans-

*General
Superintendent
Vanderpool*



formed when God's Gulf Stream reaches them. Love has another springtime. The winter passes; children laugh again.

A live, dedicated, spiritual Church is the channel through which God's Gulf Stream flows to bring springtime and a golden harvest to a shivering world.

On with evangelism!

FAITH

in action!

By ALBERT J. LOWN, *Pastor, Paisley, Scotland*

IN HEBREWS II the spotlight of inspiration is focused upon the faith of Moses—faith that paid the price and yielded all in sacrificial service. He is set before us as a stirring, practical example of wholehearted decision for Christ, leading, finally, to eternal fellowship with Him in His throne and glory.

The emphasis of this brief biography is upon the things Moses felt compelled to do to gain the riches of Christ—in contrast to the things willingly and gloriously done for him, and through him, by God. God alone could give the plan of salvation by precious blood—that of a lamb without blemish—sealing that plan by miraculous, protecting, delivering power; guiding, providing, sustaining Moses in faith and strength and, at the last, burying his body, promoting him to glory and recalling him to the Mount of Transfiguration—the representative of the law paying homage to the Redeemer of love!

But it was the responsibility of Moses to *refuse, choose, esteem, forsake, and endure*: each word a verb of resolute attitude and courageous decision and action. Without these qualities all that God was willing and able to do for Moses would have been in vain. Without these essential evidences of the genuineness of faith no one can be saved or finally make it through to heaven. Bereft of these qualities the soul can make shipwreck in this life and be cast away in eternity.

Faith, operating in heart and life, expressed itself in

Things to Which Moses Had to Say, "No"

One was a natural and human thing, a desirable privilege, a destiny arranged for him while still a babe—"to be called the son of Pharaoh's daughter." Some were pleasing things—"the pleasures of sin for a season." Others were profitable things—"the treasures in Egypt." Things appealing to the affections, appetites, and ambitions: things to which he had long been accustomed, and, surely, many would say no man could or should do without these things.

Yet to each and all, in principle and practice, Moses said, "No," maintaining an attitude of refusing and forsaking. Faith, though essentially positive in nature, can never dispense with its

negatives—it draws a line through every life, and all that is not of faith is sin. For David that grand refusal came in the matter of *dress*—Saul's armor; for Daniel, on the question of *diet*—the king's provision; for Joseph, in the realm of immoral *deceit*—Potiphar's wife; for Jesus, the refusal of a *dynasty*—the kingdoms of this world.

The failure to say, "No," to sins that so easily beset and to weights that so quickly handicap is the main reason why progress is limited and passion is lacking in many a spiritual experience. Neglecting the first law of Christian discipleship, the denial of self, there are many who invite spiritual thrombosis through indulgence in worldly practices and pursuits, unsaved company, and ungodly places, in spite of the warnings of a great Physician.

The negatives of faith are important and imperative—as the clear negative to the perfect picture, or the negative connection to the electric light—but they are never found alone. Faith found its positive expression in

Things to Which Moses Said, "Yes"

At first sight, unlikely, unattractive, and unrewarding things: "*choosing rather* to suffer affliction with the people of God, . . . *esteeming* the reproach of Christ greater riches than . . ." Affliction and reproach! A strange choice for any man: the last two things to invite anyone to the venture of faith. Indeed, these sound like unwelcome experiences to associate with the joy of belonging to Christ and the thrill of linking oneself with the people of God. Certainly not the things to attract the Pliables and Obsinates of a vain world to the Saviour or His gospel.

Moses gave an unqualified "yes" to both: to the lonely, narrow, Calvary way; to bearing with cross-grained human nature even in redeemed fellowship—discerning, even in the trials and testings of faith and fellowship, the challenge and glory of worthwhile living and labor and the recompense of reward awaiting the faithful.

Faith is neither blind nor unintelligent. It recognizes that the riches of Christ and the indescribable recompense of reward He gives cannot be enjoyed apart from affliction and reproach. With the telescopic lens of life's long view, faith sees the future glory, but does not ignore or shirk a close-

up of the challenge and cost of the present. Faith appeals to the heroic in mansoul. It is as a Lincoln, a Garibaldi, or a Churchill, asserting that "blood, sweat, and tears" are a small price to pay for the cause at heart and the conqueror's crown to follow.

The reality of faith was proved in

Things Moses Had to Overcome

Any man might well fear the wrath of a king, particularly the consequences of offending a despotic tyrant possessing power of life and death. But far more powerful in pleading than the sweetness of life, or the legitimate voice of self-preservation and future prospects, was the plea of one to whom he owed life and love—"Pharaoh's daughter." His very name recalled his humble origin: "drawn out of the water."

Accepting this castaway foundling as a gift from the gods of the sacred river, the royal foster mother had schooled her handsome Hebrew foster son in all the wisdom of Egypt, grooming him for Pharaoh's throne. A man could accept the challenge of a king's anger, but to turn from all mother love had planned and hoped, to flout breeding and destiny, exposed him to the charges of ingratitude, folly, and heartlessness.

Moses did not falter. In the strength and honor of "full grown" manhood he asserted his right, under God, to be the captain of his own fate, the master of his soul. Quitting himself like a man, Moses crossed the path of nature to do the will of a higher King, placing the bonds of faith before the ties of the flesh. A "Captain Courageous" indeed.

There is a key person, or persons, in every life that faces decision for Christ, often in one's own family or immediate circle. The writer recalls his own Waterloo when, "at seventeen, and life was new"—in fact, all things were new—he faced the duty of witnessing to the one person whose reaction he dreaded above all others, a devout churchman with a razor-like tongue. Testifying to others, though difficult, had been a privilege; here it would be purgatory, or at least so suggested Satan. The Rubicon was crossed with unlooked-for ease, for grace attended the resolute intent to witness to one's superior, the daily companion and tutor of apprentice days. The refusal to give place to fear and compromise in the inner circle of life's relationships may bring a sword, rather than peace—but it also brings divine approval and enabling, for God has said, "Them that honour me I will honour."

Faith that refuses, chooses, and overcomes has still a fourth dimension without which even its negatives, positives, and victories are incomplete: faith was consummated in

Things Moses Had to Endure

These were things he did not choose, and could not refuse; things that could not be overcome in a glorious, once-for-all conquest. "By faith . . . he

endured" provocation, baseless criticism from brother and sister, ingratitude and murmuring, overwhelming burdens of decision and daily duties, loneliness, and unfulfilled desire for residence in Canaan—"as seeing him who is invisible!" Not by natural patience or faultless meekness did Moses "keep right on to the end," for on one occasion, "speaking unadvisedly with his tongue," even his long-suffering failed.

Prayer alone gave faith its enduring quality; prayer that allowed him to speak face to face with One who is "immortal, invisible, God only wise." Waiting upon the Lord, Moses found more than *enthusiasm*—mounting up "with wings as eagles"; more than the consecration of natural *endowments*—running, and not being "weary"; communion brought reserves of *endurance*, the power to "walk, and not faint." The former crown prince of Egypt could say:

*I have a Captain, and the heart
Of every private man
Hath drunk in valour from His eyes
Since first the fight began;
He is most merciful in fight
And of His scars a single sight
The embers of our failing might
Into a flame can fan.*

It is not surprising that the theme song of heaven is the "song of Moses and the Lamb." Both refused, chose, overcame, and endured, and the seed of faith in both lives was sown in the nursery. "By faith Moses, when he was born, was hid three months of his parents, . . . they were not afraid of the king's commandment." Like father and mother, so the son. Like Joseph and Mary, so Jesus, too. May that seed be so wisely and deeply planted that, when our sons and daughters are full grown, faith too will be mature, after the pattern of Moses.

The Cover . . .

A wandering road through the summer woods reminds us of the pleasant places and the goodly heritage in which the Psalmist rejoiced. Life is often compared with a road or a way. It does not always lead through shady green pastures. But even when our road is rough and hard to travel, we rejoice that God "knoweth the way" that we take, and that when the trial is over we "shall come forth as gold" (Job 23:10).

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Our Wesleyan Methodist Brethren

By General Superintendent Williamson

ON JUNE TWENTY-NINTH it was my privilege to attend the General Conference of the Wesleyan Methodist church as a fraternal delegate. The quadrennial conference was in session at their camp meeting center at Fairmount, Indiana.

It was a stimulating, heart-warming experience, for which I am grateful to my colleagues of the Board of General Superintendents. The reception was most cordial and every courtesy was shown me. Rev. Martin Cox, whose brother, Dr. Ira Cox, is a Nazarene missionary to India, was my personal host.

The Wesleyan Methodist church predates any of the modern holiness denominations. They separated from the Methodist Episcopal church about 1843. Their withdrawal was a protest against the episcopacy and the practice of slavery within the church. They have always proclaimed full cleansing from sin through faith in the atoning sacrifice of Calvary. They have grown to be a denomination of near fifty thousand in the U.S.A. They are pushing evangelism in this and many other countries. I noted their slogan is *Evangelize Now*.

Throughout their history they have given attention to education and have built strong institutions of learning including some liberal arts colleges with full accreditation. For 120 years they have maintained the integrity of their doctrines, an uncompromising separation from the world, and have promoted revivals and camp meetings in the tradition of the holiness movement.

Until four years ago the Wesleyan Methodist church emphasized the autonomy of local churches and area conferences. Their general connectional organization was strengthened in the 1959 General Conference by the election of three general superintendents and by the adoption of measures to implement this view of general administration. Chosen as general superintendents were Dr. B. H. Phaup, Dr. R. D. Reisdorph, and Dr. Harold K. Sheets. These men have led out in notable advances. Among others is the erection of a beautiful, modern headquarters building at Marion, Indiana. Their forward look is illustrated by the fact that they think and speak of world missions rather than foreign missions. In this the Church of the Nazarene would do well to follow their example.

Before my visit their election of general superintendents had taken place. Dr. R. D. Reisdorph had asked release from the duties of his office. In his stead Rev. Virgil A. Mitchell was chosen. He

had been serving as executive secretary of the Department of Church Extension, which includes their home missionary promotion. The conference re-elected General Superintendents Phaup and Sheets with strong majorities.

There were 173 voting delegates. All were men, divided equally between ministers and laymen. The youth convention was in progress simultaneously, which gave preponderance to men of mature age in the General Conference.

For two quadrennia there has been consideration given to union of the Wesleyan Methodist and the Pilgrim Holiness churches. In the 1963 session the Wesleyans voted to continue the studies looking toward such a merger. The move in that direction is to be commended as pointing the way for greater unity among a people who hold almost everything in common. Among the sanctified, competition should be ruled out. As long as we exist as units, separate and distinct, there will be administrative problems and overlapping of effort. Try as we may to avoid it, there will be some areas of friction. This must be discounted by voluntary attitudes of confidence. Suspicion of unchristian motives must be rejected. Of all people those who are sanctified wholly should be the most eager to demonstrate a spirit of oneness and cooperation. Jesus prayed, "Sanctify them . . . that they all may be one; . . . that the world may believe." It is said of those who received the Spirit's fullness at Pentecost, "There was in them one heart and one soul."

The thought of Christian unity is prominent among the people of all churches today. What the long-range outcome of present trends will be is not now clear. But if all the many groups who seek to promote the cause of scriptural holiness would join their efforts they would be more effective in world evangelization. They would better represent what they preach and profess. Certainly they would be in stronger position to attract and minister to those of like mind in many folds who would never be comfortable in an ecumenical community so broad as to include traditionalists, conservatives, and liberals, all and sundry.

The time is approaching for the Church of the Nazarene to initiate studies and make overtures designed to bring all together who are committed to Wesleyan Arminian theology; vital, transforming, personal experience of salvation; and aggressive evangelization of the world.

Through Good Times and Lean

By V. H. SOMMERFELD

V. H. Sommerfeld operates a dairy farm near Saskatoon in the province of Saskatchewan, Canada. He has been a farmer all his life. Community responsibilities include service as deputy reeve, director of the Dairy and Poultry Pool of Saskatoon, and chairman of the local Wheat Pool Committee. He is a member of the advisory board of the Canada West District of the Church of the Nazarene, chairman of the local trustees, and treasurer of the Saskatoon church. The family consists of wife, Ruby; and children: Lynn, Bonnie, Wendy, and Larry.



DAIRY FARMING is my business, or perhaps I should say "our" business, for I took God into partnership with me many years ago. This business has had its "ups and downs" as most businesses do, but through the years I have always been thankful that God held the controlling interest. I knew He would never go bankrupt and that He would make the business pay even when things looked darkest. Times have not always been easy but He never has failed.

Being a Christian farmer is a great challenge. Perhaps we have as great an opportunity as most people, if not greater, to witness to our faith in God. It is not particularly easy to leave the combine idle over Sunday during the harvest and go to the house of worship, but these acts touch more people than you realize even though they do not prove profitable financially.

One year, near the end of combining season, Sunday saw us with two to three thousand bushels of grain laying in the swath. The weather was perfect for harvesting and it would have been easy to go out and harvest it all that day. Instead, we put God first and went to church.

That night the snow came and the grain was

***"A much-praying man will receive entrance into God's will otherwise unrevealed . . . he will receive blessing above all he can ask or think."*—Andrew Murray.**

forced to lie in the swath until spring. I do not know how much I lost, but I know one thing, which to me was more important—I did the thing which was pleasing to my Lord. God gives strength and grace to face these situations, and I have found through this and other experiences that my faith has grown stronger, and my influence as a Christian has become more effective.

Being a Christian farmer hasn't insured against trouble, disappointments, and heartache. But these adversities come whether you are a Christian or not. The Christian has a decided advantage in that he has God's presence and help. I have proved the verse of scripture, "The eternal God is thy refuge, and underneath are the everlasting arms" (Deuteronomy 33:27).

Cancer claimed the life of my first wife some ten years ago, and left me with three small children to care for. How glad I was then that I could turn to God and say, "Thy ways are my ways"! I have been on the operating table seven times, five of which were the result of accidents. One of the most serious was the time I was kicked by a horse and was unconscious for nearly twelve hours. It took eighty-four stitches to patch up the cuts in my face. Once again God came to my aid and touched my body and I have had no serious aftereffects of the accident.

As a Christian farmer I have found prayer to be a great source of help. Apart from my daily quiet time, I have found communion with God very enriching while working in the field and listening to the hum of the tractor and singing of the birds. God has come very close to me on many such occasions, giving me contentment and reassurance that I am in His will. I may have been downcast before, but now I feel like "traveling on." I wouldn't trade these experiences for any amount of money. That "deep, abiding peace" has no counterpart.

How did I get started farming? The choice of my vocation was decided almost completely by the early influences of my home. I was born and raised on the farm and grew naturally into the ways of farm life. I loved the soil. It was not a hard decision to take advantage of the university nearby to further my education in the field of agriculture. As I look back on the years I believe it has been God's first choice for my life. This is a source of strength to me today and confidence for tomorrow. Knowing God's will and following it make all other choices in life much easier.

I thank and praise God for my early training. Mother deserves much credit for bringing me to God and to the Church of the Nazarene. I am serving in the church today in areas of responsibility both local and district. I thank God for my church.

My business is dairy farming—farming for God and His glory.

GUARDIANS



for New
Christians

By TOM NEES, Pastor, Ewan, Washington

THE BIRTH OF A CHILD marks the happiest moment of life for any home. At times it has been said that anticipation is better than realization. Not so when God blesses parents with a child. Excitement increases every day as the youngster acclimates himself to his new surroundings.

For the church, nothing is so invigorating and thrilling as to be the spiritual guardian of one "born again." The responsibility is demanding. There are anxious moments when pastor and people wonder if the new convert will survive the opposition of a world not conducive to Christian living. Hours are spent in explaining the elementary truths of God's Word. Often the new convert will stumble, needing the encouragement of one who knows the way. These tasks the church enjoys. The radiance, joy, and vitality of a new Christian are to the church what the birth of a child is to a home.

Some parents are poor guardians. They have been known to ignore and resent their own children. God grant that every church will be a worthy guardian of new converts. May no one resent the enthusiasm of a "new creature in Christ Jesus." Perhaps the Lord has deprived some churches of being guardians of the newborn, certain that a cold, disinterested attitude would sow the seeds of premature spiritual death. An environment of love and patience is needed to rear hearty, reliable Christians.

Winning the lost, according to the Great Commission, is the main work of the whole church. Spiritual and numerical growth go hand in hand



Prayer

"... pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matthew 6:6).

*His presence is ineffably sweet
As we humble ourselves and kneel at His feet.
There is no describing the glory there
In this hallowed place of secret prayer.*

By JUANITA CALDWELL



when the church fulfills its task. Numerical growth is the obvious, welcome by-product of new converts joining in the fellowship of the church.

Gains on any other basis are, at the best, temporary, and may be superficial. In *Every Member Evangelism*, J. E. Conant points the way to spiritual growth by saying: "Other forms of service may temporarily stimulate a church to certain kinds of activity, but only the work of soul-winning will continuously build a church in real vitality."

The joy in heaven when "one sinner . . . repenteth" (Luke 15:10) may be shared on earth by the church whose privilege it is to instruct in "the way of God more perfectly" (Acts 18:26).

Hindrances to a REVIVAL

*Jesus said, Take ye away the stone (John 11:39).
Wilt thou not revive us again: that thy people
may rejoice in thee? (Psalms 85:6)*

By Evangelist E. E. WORDSWORTH

IT MUST BE ADMITTED frankly that in many of our churches we do not witness great manifestations and outpourings of the Holy Spirit in revival power. Why not? There is just one answer—*hindrances*. What are some clear hindrances to a genuine revival? We would list a few:

I

LUKEWARMNESS (Revelation 3:15). We have too many in our ranks who are "neither cold nor hot," who are content to live on a low spiritual plane. There is no fervor, no soul passion, no intensity, no deep concern for the lost, no heart-yearning, no seeking out the unsaved, no burden for a revival.

II

PREOCCUPATION (Luke 10:40-41). Martha failed to sit at the feet of Jesus. She was "cumbered about much serving"—busy, busy, busy! But de-

voted Mary sat at the feet of Jesus. She was listening to His voice, and enjoying fellowship with Him. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, . . . and cares of this life, and so that day come upon you unawares" (Luke 21:34). Let us be on guard lest our hearts and lives become weighed down with self-indulgence, legitimate cares and responsibilities, the business of this life, worldly matters, to the exclusion of spiritual devotion and primary duties, so that Christ's coming finds us ensnared in the trap of preoccupation.

III

PRAYERLESSNESS (I Samuel 12:23). Samuel said, "God forbid that I should sin against the Lord in ceasing to pray for you." Sinning in ceasing! Inactivity on the prayer line! Fire in the kitchen, but none in the upper room! A prayerless church is a dead church. A prayerless soul is a dead soul. A prayerless professor is a dead professor.

If people would pray and fast more, we would witness much greater manifestations of the Holy Spirit in our revival efforts. Brethren, there is no other way. It was prayer that brought Pentecost, the great Wesleyan revival, the mighty Welsh revival, the revivals led by Finney, Edwards, Moody, Torrey, Abbott, Bresee, Inskip, Caughey, Brainerd, and other mighty men of God.

IV

ABSENTEEISM (Hebrews 10:25). There is a falling away in consistent church attendance and

loyalty during revival efforts. We are too cozy and soft. One reason why the old-time early Methodists had such great revivals was that they counted it a privilege to walk ten or fifteen miles, sleep on the floor, and share their last crust of bread to help entertain others. Today we cannot go to church on rubber tires!

Where is God working today? Where are the moving revivals? In tents and camp meetings and mission fields. In the horse-and-buggy days people would drive for miles to be present at the revival meeting, and over the prairies the faithful bobsled would carry praying saints through the winter's snow and blast; but "the fire fell," souls were saved, the saints shouted, and heaven came near.

V

UNBELIEF (Matthew 13:58). In Nazareth, Christ could not perform miracles of power as in other places "because of their unbelief." He healed a few sick folk who welcomed His touch, and that was all. Unbelief throttles Christian effort, kills the spirit of prayer, and defeats the work of God. "Have faith in God." If we have enough faith we will enlarge our plans, intensify our zeal, and expect God to work miracles, and He will! A little faith accomplishes little. A big faith brings to us glorious realization. Believe! Believe!

*Oh, for a faith that will not shrink,
Tho, pressed by ev'ry foe,
That will not tremble on the brink
Of any earthly woe!*

FOOLISH CHRISTIANITY

By **BILL YOUNGMAN**

pastor, La Grange Church, Waukegan, Illinois

TO THE WORLD, a literal Bible Christianity is nothing short of foolishness.

Professing to follow Christ may seem respectable, but when Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24), it doesn't sound very pleasant. Patience is a virtue, but when someone smites you on one cheek and then you "turn to him the other also" (Matthew 5:39), it appears to border on stupidity.

Love is certainly needed, but to "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you" (Matthew 5:44) seems to be carrying things a bit too far.

Some self-discipline is essential, but to pluck out an offensive eye or to cut off a troublesome hand sounds unreasonable. And when Jesus pronounced

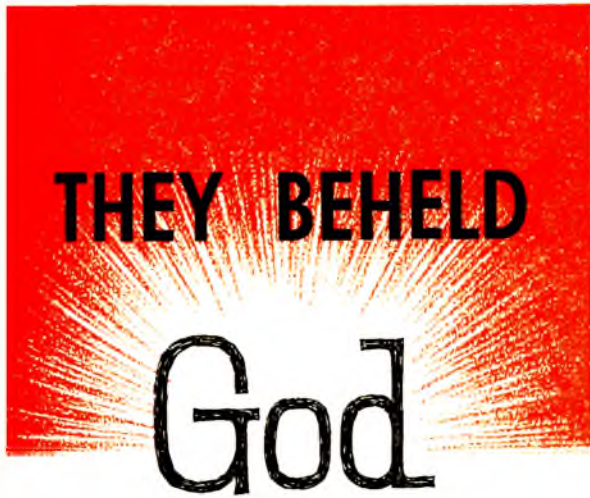
a blessing on persecution and then ordered the sufferer to "rejoice, and be exceeding glad" (Matthew 5:12), it just doesn't make sense!

All true, but this, too, is just what the Bible says. For "God hath chosen the foolish things of the world to confound the wise" (I Corinthians 1:27). Paul had to admit it and so must we: Real Christians are, in the eyes of the world, "fools for Christ's sake" (I Corinthians 4:10).

But there's the other side. From God's position nothing is so foolish or fatal as playing church. A rigid religion untempered by the law of love is "like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones" (Matthew 23:27). Likewise a profession of love for God without the expression of it is a living lie, for "he that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I John 2:4).

As God sees it, Christianity is not by might, nor by power, but by His Spirit. To anyone trying it another way God says, "Thou fool." The truth is, "the wisdom of this world is foolishness with God" (I Corinthians 3:19).

It looks like we are caught and branded either way. Which will you be then: a fool *for* Christ or a fool *to* God?



THEY BEHELD God

By **RALPH A. MICKEL**
Pastor, DuPont, Maryland

IN Exodus 24:9-11 we read of a most unusual experience: "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink."

This is an amazing incident. God asked Moses to bring Aaron, Nadab, Abihu, and the seventy elders of Israel to behold this marvelous scene.

The Bible says that "no man hath seen God at any time," yet here we read that "they saw the God of Israel." This is not a contradiction but a paradox—a seeming contradiction. It is stated in I Timothy 6:16 that no man hath seen God, nor can he see Him. In John 1:18 we read that, although "no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Likewise, God told Moses in Exodus 33:20 that no man could look on His face and live. However, God hid Moses in the cleft of a Rock—representing the Christ of the Cross—while God in His glory passed by. Moses saw the afterglow of that glory.

So in Christ men have seen God. Jacob testifies concerning his Peniel experience, in Genesis 32:30, "I have seen God face to face, and my life is preserved."

Isaiah, as recorded in 6:5, saw the Lord, confessed his need of purging by fire, and so received an inner cleansing that fitted him for an even larger prophetic ministry.

While Moses and the leaders of Israel saw the Lord as a group, the experience for each individual was intensely personal. Ever after, each could testify, "I beheld God."

They beheld God "and did eat and drink."

This was the Old Testament counterpart or foreshadowing of the Communion service. We read in Genesis 31:54 that Jacob and Laban before separating permanently from each other had a worship service in which they ate and drank before the Lord. In the days of Abraham we find in Genesis 14:18 that Melchizedek was a priest of the most high God and brought forth bread and wine.

The Communion service is observed as a group, yet the experience is definitely personal. The bread and grape juice are definitely personal. The bread and grape juice of which I partake are mine. Thus they symbolize my own personal experience of the Lord. I live in Him and by Him. With the eye of faith I see Him.

After that vision of God, life could never be the same. The effect of the vision is permanent. The Israelites could never forget how the mountain quaked and smoked, how God's voice shook the earth and sent chills of fear down their spines.

These elders with Moses saw God and He did not lay His hand on them in wrath, for they had just come from offering a bleeding sacrifice, a symbol of Calvary. So they were covered or protected by the Blood. This teaches that the only place sinful man dare approach a holy God is at the foot of the Cross. There he is sheltered by the blood of the Lamb of God.

However, the permanency of this vision is not absolute. In a short time the Israelites, led by Aaron, made a golden calf, concerning which

Hudson Taylor, missionary to China, was noted for his utter dependence on God to supply his needs. One day a friend chided him and asked if he weren't tired and discouraged living a hand-to-mouth existence. "No," replied Taylor, "I never get discouraged, because it's God's hand and it's my mouth."—Selected.

Aaron said, "To morrow is a feast to the Lord." They represented the God whom they had seen as a calf, and as idolaters bowed down before it.

In addition, Nadab and Abihu offered strange fire, not from God's altar and so not divine, and therefore perished. People can see God and yet fail to have proper reverence for Him. To pretend to be energized or set on fire by the Holy Spirit without having the divine reality is very close to blaspheming the Spirit of God.

The crying need of the Church is this vision of God. Let us not shun the mount of vision. Since God has invited us, let us ascend to the soul heights where we also can see God. We are too low. The smoke of this world, the fog of doubt, and the dampening mists of discouragement hide Him from our eyes. May it likewise be said of us, "They beheld God."

EDITORIALS

By W. T. PURKISER

On Dealing with Problems in the Church

It comes as a matter of surprise to some that there should be problems in a holiness church. But such are people whose experience has been limited to the happy exception, or who have somehow come to believe that holiness cancels out the human element as well as eradicating carnality.

For holiness does not solve all our problems. What it does is to provide us the "raw materials" for a solution. And really, we couldn't ask for more than this.

In fact, it is the problems which test the reality of religion in the heart. It takes no special amount of divine grace to be cheerful and agreeable when everything is going well. But when sharp differences arise and personalities clash, then Christian love is put to its most severe test.

WE CAN NEVER expect that all people in a given church will see eye to eye on all points. When they do, it is a fairly good sign that most of them are not looking. The test of Christian unity is never the absence of disagreements—even very strong disagreements—but in how those disagreements are handled. Here is where true Bible holiness proves its value in human relations.

There have been many explanations of the parting of Barnabas and Paul recorded in Acts 15:36-41. Some have sought to discredit the men involved. From this distance, and with meager details, it is not easy to discern all the motives concerned.

This much is sure: both Paul and Barnabas were godly men, filled with the Spirit, and on fire for the work of God. But there is no use glossing over or toning down the inspired account: "The contention was so sharp between them, that they departed asunder one from the other" (v. 39). They just could not agree on the best course of action, so each went his own way. That this was an "agreeable disagreement," we have Paul's own word—for he later wrote about Barnabas without a trace of bitterness (I Corinthians 9:6; Galatians 2:9), and even stated that Mark was profitable to him in the gospel (II Timothy 4:11).

I believe I could get along with any well-sanctified person in God's universe. But there are some with whom I'd much rather not live, and no doubt they would say the same about me. This is not to deny the reality of fellowship, but to point out that it has limits.

TROUBLE IN the church is the hardest kind of trouble to face because we never expect it. We are not surprised when the world is critical and ill-spirited. We expect this and can take it without too much hurt. But when our brothers and sisters turn on us and where we expect understanding and consideration we find cynicism and harshness, this is not easy to bear.

What we sometimes do not see is that we too are called upon to show the spirit of Christ in trying times. Many people expect kindness and consideration who steadily refuse to give it. But nowhere is the law of reaction more powerful than in the realm of the spirit. Bitterness breeds bitterness. Hostility engenders hostility. Ugliness toward others is quickly reflected in their attitudes toward us.

For this reason, a sense of being wronged or ill treated is really a call for heart-searching and self-examination. If my brother's attitude toward me does not seem to be what it ought to be, is it possible that I am only seeing in him what he has felt in me? Human relations are a great mirror—and if we don't like what we see, the solution is not to smash the mirror but to start to work on the man.

OUR DIFFICULTIES come at the point of dealing with the problems which arise. Here is where the enemy gets in his evil work. If he can stir any to give way to bitterness, to return evil for evil, to gossip and slander, to seek support and create a faction or party, then great damage is done and black sin itself intrudes into the household of faith.

Temper is a valuable possession, so don't lose it whatever the provocation. "Be ye angry, and sin not," is God's word, not man's (Ephesians 4:26); and John Wesley says of this: "That is, if ye are angry, take heed ye sin not. Anger at sin is not evil; but we should feel only pity to the sinner. If we are angry at the person, as well as the fault, we sin. And how hardly do we avoid it!" Getting "mad" really won't get you anything else.

Don't give anyone a piece of your mind—you need it all yourself. As has often been said, the only result of giving "a piece of your mind" is that you lose your peace of mind. Remember that we don't get rid of our own faults by calling attention to the faults of others. And the self-seeker seldom finds himself.

PRAYER AND PATIENCE are needed most in

times of trouble. But let the prayer be not a ceaseless mulling over of the irritations, but an honest attempt to see the whole from the point of view of eternity. If prayer is an effort to "get God on my side" rather than a sincere attempt to get me on God's side, it may only do more harm than good.

Patience is giving God time to work matters out for His glory and the good of His Church. Too often the well-meaning attempt to take things into their own hands. With deep earnestness Paul wrote, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Romans 12:19). Retaliation is always sin, because vengeance belongs to the Lord and He never gives it to anyone else.

Through all the human tensions and cross-purposes of good men must flow the cleansing and healing stream of divine love. If holiness means anything at all, it means the perfection of love. It does no violence to the Word whatsoever to insert "holiness" in place of "charity" or "love" in the thirteenth chapter of I Corinthians. If we do, we come up with a penetrating application of I Corinthians 13:4-7: Holiness is patient; holiness is kind and envies no one. Holiness is never boastful, nor conceited, nor rude; never selfish, not quick to take offense. Holiness keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing holiness cannot face; there is no limit to its faith, its hope, and its endurance.

HERE IS SOMETHING to set our sights for. Let it not be that we who profess the grace of heart holiness shall be mean and little in spirit, bitter and censorious, ugly and ill-tempered, filled with hostility and resentment.

We do not deal with problems in the church by ourselves. Christ is the Lord of the Church, and His cause is of infinite concern to Him. Human stubbornness and self-will may interfere dreadfully with His purposes. But His guidance and His help are always available to men and women of good will.

MEDITATION

*We don't know why we suffer;
It isn't clear to man;
But something seems to tell us
It's part of God's great plan.
We strive and toil, try always
To do the things we must,
Then pray at close of day
To God, in whom we trust!*

By EDNA HAMILTON

There ought not to be trouble in the church, but when there is, let us face it with cool heads and warm hearts in the confidence that we are working for something bigger than any or all of us—the kingdom of our Lord and of His Christ.

The Wrong Side of Pentecost

A British evangelical minister who had spent ten years in the United States recently returned to his homeland. In leaving, he was asked to give his impressions of American religious life, particularly in independent evangelical circles.

He mentioned some favorable points, such as evangelistic outreach and missionary giving. But his comment beyond that is worth noting. He said that he had found a real hunger of heart among a great many Christians in America for the fullness of the blessing God has for them in Jesus Christ. Many, he said, are highly dissatisfied with their lives. They are conscious of defeat and frustration. They long to enter into a deeper experience of the practical daily results of union with Christ.

"Far too many Christians," he said, "have lived exceedingly long on the right side of Easter but on the wrong side of Pentecost, on the right side of forgiveness but on the wrong side of fellowship, on the right side of pardon but on the wrong side of power." Using an Old Testament analogy, he said that these folks are "out of Egypt" but not yet "in the land of full salvation." They are wandering in the wilderness, in "the carnality of Romans 7 instead of the conquest of Romans 8."

IT IS a tragic fact that many denominations have no remedy for this need. Their theologies are clear and scriptural with regard to Easter, but defective with regard to Pentecost. They are correct in the matter of forgiveness, but have missed the meaning of the walking in the light which brings "fellowship one with another" in which "the blood of Jesus Christ his Son cleanseth us from all sin." They are true at the point of pardon but defective at the point of power and of the purity which is the necessary condition for such power.

Yet even where the remedy is known, there are still some who linger on the wrong side of Pentecost. Some of them have seen Pentecost so misunderstood and abused that they have turned back in disgust. Others have seen those who were no doubt at one time sanctified become self-righteous and harsh. Still others have seen holiness so thoroughly identified with the temporary and marginal issues of Christian living that they have turned away in wonder that some could profess so much and yet be so far from the teachings and example of Jesus.

Let us be sure we are on the right side both of Easter and of Pentecost!

THE CHURCH AT WORK

THE N.Y.P.S.

PAUL SKILES, *Secretary*

Teens Are A.O.K.

By **BONNIE TAYLER**
Lawrence, Kansas

Teens are A.O.K.! During the recent space flight the term A.O.K. came into being. The meaning of this expression is that everything is functioning, progressing, and developing normally and as expected. Our teens are A.O.K. With guidance and a lot of prayer from the church our youth will work, progress, and develop into Christian adults.

Teens can and should be won to the church! Youth are the future of the church. Without the youth our churches have no tomorrow. If we do not win our young people, our cause is hopeless. We plan our homes, lives, education, and finances for our children to carry on after us. But are we planning on the future of our churches in our youth? Why do we have the primaries and juniors in abundance and so many of our churches have so few teenagers? Why do so many of our junior high and senior high students lose interest in church? Stop and analyze this for a few moments. Where are the young people of your church? Is it necessary for a period of years for the youth to leave the church? Frequently the cry is, "We have only a handful of youth in our church!" Why? What is the reason? Whose fault is it?

One of the favorite Bible characters is a teen-ager. Joseph was a youth of seventeen when he was sold into slavery. At this critical time of his life he was called upon to withstand some of the greatest temptations a person can ever have to face. And may I remind you that this teen-ager was one of the few men of the Bible that came through all trials unblemished by sin! Teen-agers *can* live a Christian life. Daniel and the three Hebrew children were only youths when they purposed in their hearts not to defile themselves with the king's meat and wine. They requested water and vegetables, and God gave them knowledge and skill in all learning and wisdom. When the king talked with them, he found them ten times more intelligent than all of the magicians and astrologers in his kingdom. God can use the intelligence and skill of youth! We are wasting so much potential by letting these teen-age years slip through our fingers.

A few years ago it was brought to the attention of the local youth leaders that our church in Lawrence was sadly

lacking twelve-to-eighteen-year-olds. They began to look at our church. What did we have to offer the bubbling enthusiasm of our youth? It became a concern and a challenge to the leaders to see what happens to our teens and how we with God's help could see the great potential of youth channeled into God's work. In the following paragraphs are outlined a few steps that were taken to build our own youth department. In the past five years God has blessed the local teen group and the small number of five teens who attended regularly has grown into eighty! God will help win the harvest, but you must first sow the seed.

Before anything can be done to revive, reorganize, or rejuvenate the youth department, first, a need has to be recognized. Locally, a few years ago another church in town had hundreds of teens. Youth from almost every denomination were flocking to this particular church. Upon investigation it was found the reasons the youth were rallying in this direction were twofold: one, the personality of the leader; and second, action!

Young people want action. The teen years are the most active of all their lives. It is the duty of the church to provide outlets for this boundless energy possessed by youth. Youth will work for the church if only given the opportunity.

Locally, the younger teens are emphasized. By operating on this principle, it is felt, if they become established during their early teens, they will continue with the church as they grow and mature. During the start of our active youth program the efforts were concentrated on the boys because of the law of nature; it seems where there are boys there are girls.

Start somewhere! How about sports? But perhaps you are not exactly a letterman or are not particularly interested in athletics. There is something you can do. For instance, how about the yard work, washing windows, or other special workdays—the work in which you could use a helping hand? Teens love working *with* someone. Get some of those teens in your home! Get acquainted with them! Let's let our youth see what a Christian home and family are like.

It is amazing how many of our so-called "problem youth" become the best workers of the group when you spend some extra time with them. This idea of winning young people is a full-time operation. We must help them seven days a week if we are to help

them any on Sunday!

By realizing our youth need the church and that the church needs our youth, we can come to the place where we can start to do something about it. But we must *start someplace!* If any thing is ever accomplished, we must *begin!*

GENERAL INTERESTS

On the Importance of Our Sense of Mission

Dr. Hardy C. Powers, general superintendent and sponsor of the Nazarene Publishing House, delivered the message at the first chapel service in the new General Board Building in Kansas City, Missouri, on June 28.

Faking his text from Joshua 1:5-6, Dr. Powers told an audience of 125 general church officials, employees, and a few guests that Nazarenes must keep clear an urgent "sense of mission" if the Church of the Nazarene is to continue to "push out in holiness evangelism and to accomplish its part in God's plan."

"The entire Christian world has its eye on the Nazarene church," Dr. Powers said he was told recently by a religious leader.

This means that all Nazarenes, pastors and laymen, must be faithful to the task to which God has called them. Dr. Powers said, "We need to watch our motivation we must follow our properly appointed leaders."

The speaker also declared that "all of life is a stewardship. While it is true that no man is indispensable, I believe one of the greatest dangers we face is a tendency to downgrade our job and ourselves. We tend to get lost in the crowd, but everyone is important in God's plan."

In a philosophical vein, Dr. Powers said that he felt the fine new building "spotlights the changing of the generations." He paid tribute to the work of M. A. (Bud) Lunn in tending to countless details in the construction of the building.

Ray Moore sang the Lillenas selection "Peace That My Saviour Has Given." Dr. Roy Smee, head of home missions, gave the opening prayer; and Dr. A. F. Harper, church schools editor, prayed in closing. The service was in charge of Stanley Whitcanack of the Nazarene Radio League.—N.I.S.

DISTRICT ACTIVITIES

Nevada-Utah District Assembly

The nineteenth annual assembly of the Nevada-Utah District was held June 12 and 13 at Central Church in Salt Lake City, Utah, under the able direc-

tion of Dr. Hardy C. Powers, general superintendent.

The district superintendent, Rev. Raymond B. Sherwood, reported two new churches organized, and gains in both membership and finances.

James E. Stark was ordained as elder in the Thursday evening service.—R. E. DENNEY, *Reporter*.

Laymen's Retreat at Eastern Nazarene College

The sixth annual laymen's retreat was held on the campus of Eastern Nazarene College, June 7 to 9, with over 375 laymen and their wives in attendance.

The speakers were Dr. Howard H. Hamlin, Nazarene surgeon soon to sail for assignment in Africa as a medical missionary; Dr. Leonard Spangenberg, chairman of the executive committee of the McCrory Corporation, member of the General Board of the Church of the Nazarene, and trustee for E.N.C.; and Dean Emeritus Munro, who has been associated with E.N.C. for more than half a century.

Dr. Hamlin, who has been a speaker at every Laymen's Retreat to date, spoke on the subject "Constraining Love." The blessing of God was in evidence throughout the retreat, with a fine group of seekers at the altar Saturday evening, and a climax in the early Sunday morning service when the entire group present gathered for prayer around the altar in College Church, and then joined in singing "Blest Be the Tie That Binds."

Following Dr. Hamlin's message on Saturday evening, gifts totaling \$3,189.67 were spontaneously underwritten for the Hamlin Surgical Instrument Fund.—*Reporter*.

THE LOCAL CHURCHES

Mrs. Alice McCluskey was honored Sunday, May 19, with a "This Is Your Life" program at the Church of the Nazarene in Garland, Texas. She was born March 11, 1869, in Georgia, moving (as a child) with her parents to Texas, and settling near Abilene. At the age of seventeen she was married to George McCluskey. They were both converted at an early age and joined the Methodist church. They transferred their church membership to the first Church of the Nazarene organized in that part of the country, and at the age of forty George McCluskey entered the ministry. They were both active in the youth work of the church, and pastored churches in Oklahoma and Texas. The couple had three daughters, one of whom is deceased. The oldest daughter, Mrs. Dillingham, married a minister; they had three children, all of whom are married to ministers. The youngest daughter, Mrs. R. M. Parks, of Garland, has a son and a daughter; the daughter is the wife of Music Editor Floyd W. Hawkins of the Nazarene Publishing House. After the death of her husband, "Mother Mac" (as she is known) came to live with Rev. and Mrs. R. M. Parks. She is well known and much loved, and has contributed much to the lives of many people during her very active lifetime.

On her recent birthday she was "ninety-four years young." Mr. and Mrs. Vaughn Massey from Irving were special guests on the program.—LOYD W. MILLIKIN, *Pastor*.

Brownvale, Alberta, Canada—Recently the Canada West District saw the dedication of a new sanctuary here where a loyal group of Nazarenes worshiped in a 20 x 32-foot log building for nearly thirty years before launching the new project in 1960. Misses Mary Walsh and Ruth Lawrence gave accounts of early beginnings and history of the church, while greetings were read from other former pastors. The new building, 28 x 54 feet, includes full basement for Sunday school rooms, office, etc. District Superintendent Herman L. G. Smith presented a stirring challenge in his address. Also pastor and people were blessed through the ministry of Rev. A. Grobe in a week of revival services following the dedication. God met with us and gave several seekers.—J. C. BAUGHMAN, *Pastor*.

Evangelist Joe Norton writes, "In our recent revival at Hope, Arkansas, Brother John Whisler, blind singer, and his wife were with us. In response to Brother Whisler's testimony in one service, fifteen people bowed at the altar of prayer. He is directed by his dog, 'Hero,' and God wonderfully uses him in revivals."

Evangelist A. S. Howard reports: "Wife and I closed a good revival at Granby, Missouri, on Easter Sunday. Pastor C. W. Roach, and wife, are doing a good work there. The Sunday school attendance record was broken, with the largest attendance in revival in the church's history. On the closing day, five adult members were added to the church. We have some choice dates open for fall and spring. Write us, 4108 Ann Arbor, Oklahoma City 22, Oklahoma."

The Leverett Brothers, evangelists, write: "We will be in the Chicago area in the fall, and have an open date, August 30 to September 8, which we'd like to slate with some church in that section. Write us, Route 4, Lamar, Missouri."

Dr. and Mrs. Wilbur Pierret of 1108 N. Third Avenue, Upland, California, celebrated their fiftieth wedding anniversary recently. They were married in St. Joseph, Missouri, June 25, 1913. They have been active laymen in the Church of the Nazarene for forty-five years. Their two daughters—Mrs. Clifford M. Rockel, of Sherman Oaks; and Mrs. B. Edgar Johnson—hosted the reception at Mrs. Johnson's home in Upland, where Rev. B. Edgar Johnson is pastor.

After pastoring the church at Garden City, Kansas, for five years, Rev. Carl C. Ingersoll has resigned to accept a call to serve the Parkview Church in Dayton, Ohio.

Revs. Oscar and Nettie Hudson, both Nazarene elders, will celebrate their sixty-fifth wedding anniversary quietly at their home, 2016 N. Mar Vista Avenue,

Altadena, California, on August 10. They have been in labors abundant, beginning very early to conduct pioneer holiness revivals; then in pastoring and evangelizing in the Church of the Nazarene down across the years; he also served as district superintendent in Georgia and Arizona.

Evangelists Billy and Helen Smith write: "We have an open date in September. In November we will be going to Florida and would like to slate a meeting in that area in January. We serve as preacher, soloist, and young people's worker. Write us, 816 McKinley Avenue, Cambridge, Ohio."

THE BIBLE LESSON

By HARVEY J. S. BLANEY

Topic for August 11: The Venture of Faith

SCRIPTURE: Genesis 12-14 (Printed: Genesis 12:1-9)

GOLDEN TEXT: *By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went (Hebrews 11:8).*

Abraham's venture of faith started at Haran in northwestern Mesopotamia. He had gone there with his father, Terah, from Ur in Chaldea, probably as part of a trading caravan. Ur was the "greatest trading city" of that day, and Haran means "caravan city." Damascus, too, through which Abraham doubtless passed, was a center for caravan trade. After the death of his father, Abraham became the head of the family and carried on in his father's place.

Abraham found no language barrier anywhere in his long travels from Mesopotamia to the Mediterranean Sea and down into Egypt. He was an Amorite (Ezekiel 15:3-45), and it is known that the Amorites were scattered throughout the whole territory at that time. He lived and traveled, the head of his donkey caravan, much as did other men of his day.

However Abraham was not just like other men. He was a man of vision. He heard "another drummer." He saw and heard things to which others were insensible. He envisioned a land in the west where he could settle with his family, far from the crowded cities between which he plied his trade. He would occupy this land and establish a new nation, a nation with a unique constitution, a new worship, and a new destiny. To follow this vision became the great passion of his life; it became his life's vocation. It made him a man of faith and a man of destiny, because he found that God was in the vision. A divine compulsion was upon him and he could not but go forward.

What a vision! What a calling! What a faith! What obedience! It was the obedience of faith, for Abraham "went out, not knowing whither he went" (Hebrews 11:8). His were the faith and the obedience of the pioneer, the one who knows only enough to start—the rest is all vision.

Abraham went west and became the pioneer of both Christianity and civili-

zation. The cry of the American pioneer, "Go west, young man, go west," was born with Abraham. The vision of the great pioneers of history seems to have pointed westward. Alexander the Great conquered all he could see, but when he had "marched off the map" he could go no farther because he had no continuing vision—and he was going east. Paul the Apostle plied a westerly course in his missionary endeavors. Columbus sailed west and discovered the new world. The Pilgrims followed with the Christian gospel.

History also substantiates Abraham's place as the pioneer of pioneers. But it also establishes him as the father of all those who have lived by faith. His life declares that the promptings of faith demand a more insistent obedience than the requirements of law. No one can duplicate what Abraham did, but all can learn from him of true faith. It leads one into new and untried paths; and it is not without its risks. But it carries with it the assurance that God, who is its Author, will never fail anyone who undertakes this "venture of faith."

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

WEDDING BELLS

Mary Lou Reeves of Kansas City, Kansas, and Rev. Jim Paul Stewart, pastor of the Church of the Nazarene in London, Kentucky, were united in marriage on June 22 at the Meridian Park Church of the Nazarene, Oklahoma City, Oklahoma, with Rev. Paul J. Stewart, father of the groom, officiating, assisted by the pastor, Rev. Noble Hathaway.

Eula-Adine Winget of Dover, New Jersey, and Rev. Morris A. Weigelt of Danbury, Connecticut, were united in marriage on June 22 in the Dover Church of the Nazarene with Rev. Jay Patton, pastor, officiating, assisted by Rev. Robert Goslaw, superintendent of the New York District.

Miss Yulanda Faye Hawkins of Bethany, Oklahoma, and Mr. Bernard Wayne Woods of Hitchcock, South Dakota, were united in marriage on June 16 in First Church of the Nazarene, Bethany,

with Dr. M. Alton Hawkins, father of the bride, officiating, assisted by Dr. E. S. Phillips, pastor.

Irene M. Taplin of Bismarck, and Gordon R. Morehead of Ellendale, North Dakota, were united in marriage on June 14 with Rev. Harry F. Taplin, father of the bride, and Rev. Claire W. Kern, uncle of the groom, officiating.

Carole Jean Rehfeldt of Kansas City, Missouri, and Kenneth LeDon McAnally of Ada, Oklahoma, were united in marriage on May 25 at Nazarene Seminary Chapel in Kansas City with the bride's father, Dr. Remiss Rehfeldt, officiating, assisted by her uncle, Dr. Gene E. Phillips.

BORN

—to Mr. and Mrs. Harold Birnell of Olathe, Kansas, a daughter, Melody Ann, on July 1.

—to Carey and Betty (Haynes) Wilson of Pomona, California, a daughter, Karla Jeanette, on June 27.

—to Ted and Beverly (Hickler) Carlson of Austin, Minnesota, a son, Bradley Ted, on May 29.

SPECIAL PRAYER IS REQUESTED

—by a reader in Tennessee that God will undertake for "a nervous condition";

—by a Christian reader in Nebraska "for my son—he seems to have turned away from God; also for my husband and other children and loved ones."

Directories

GENERAL SUPERINTENDENTS

Office, 6401 The Paseo
Kansas City, Missouri 64131

District Assembly Schedules for 1963

HARDY C. POWERS:

Northwestern Illinois.....August 15 and 16
Minnesota.....August 27 and 28
Joplin.....September 19 and 20
North Arkansas.....September 25 and 26

G. B. WILLIAMSON:

Tennessee.....August 21 and 22
Louisiana.....August 28 and 29

SAMUEL YOUNG:

Missouri.....August 15 and 16
Northwest Indiana.....August 21 and 22
South Carolina.....September 11 and 12
New York.....September 27 and 28

D. I. VANDERPOOL:

Southeast Oklahoma.....September 4 and 5
South Arkansas.....September 18 and 19

HUGH C. BENNER:

Houston.....August 21 and 22
Georgia.....September 11 and 12
North Carolina.....September 18 and 19
Southwest Oklahoma.....September 25 and 26

V. H. LEWIS:

Indianapolis.....August 21 and 22
Kansas City.....August 28 and 29

District Assembly Information

MISSOURI, August 15 and 16, at the District Campgrounds, Pinecrest Camp, Fredericktown, Missouri. Dr. E. D. Simpson, 12 Ridge Line Drive, St. Louis, Missouri, host. General Superintendent Young. (N.F.M.S. convention, August 14; N.Y.P.S. convention, August 12; S.S. convention, August 13.)

NORTHWESTERN ILLINOIS, August 15 and 16, at the District Center, Manville, Illinois. Rev. Riey Laymon, 1620 E. Main, Streator, entertaining pastor. General Superintendent Powers. (N.Y.P.S. convention, August 12; N.F.M.S. convention, August 13; S.S. convention, August 14.)

HOUSTON, August 21 and 22, at First Church, 46 Waugh Drive, Houston 7, Texas. Rev. Hugh B. Dean, pastor. General Superintendent Benner. (N.F.M.S. convention, August 19-20.)

INDIANAPOLIS, August 21 and 22, at the District Campgrounds, Route 1, Camby, Indiana (ten miles south of Indianapolis on Highway 67). Rev. W. A. Burton, pastor. General Superintendent Lewis. (N.Y.P.S. convention, August 19; N.F.M.S. convention, August 20.)

TENNESSEE, August 21 and 22, at First Church, 1026 Washington St., Clarksville, Tennessee. Rev. C. W. Galloway, pastor. General Superintendent Williamson. (S.S. convention, August 19; N.F.M.S. convention, August 20.)

Nazarene Camp Meetings

August 9 to 18, Eastern Kentucky District Camp (Mt. Hope Nazarene Camp) on State Road 156 between Routes 11 and 32 in Fleming County, about seven miles south of Flemingsburg, Kentucky. Workers: Dr. Paul C. Updike, Rev. Dallas Baggett, Mr. and Mrs. Boyce Pierce. For information write to the district superintendent, Dr. D. S. Somerville, 2717 Iroquois Ave., Ashland, Kentucky.

August 12 to 18, Abilene District Camp, at Camp Arrowhead, ten miles northeast of Glen Rose, Texas (follow Highway 67 to Camp Arrowhead sign, north on farm-to-market road 199 to campground). Workers: Dr. Edward Lawlor, Dr. Orville Jenkins, Dr. Evelyn Ramsey, Professor James Bohi. Rev. Raymond W. Hurn, district superintendent. For information write the camp manager, Rev. D. M. Duke, 1665 Southern, Wichita Falls, Texas.

August 19 to 25, Tabor Camp, sponsored by Iowa District, at Tabor, Iowa (southwest part of Iowa). Workers: Dr. R. V. DeLong and Dr. Wm. McGuire, evangelists. Dr. Gene E. Phillips, district superintendent, 1102 Grand Ave., West Des Moines, Iowa.

August 20 to 27, Idaho-Oregon District Camp, at the District Campgrounds, Nampa, Idaho. Workers: Dr. D. I. Vanderpool and Dick and Dorothy Edwards. Rev. I. F. Younger, district superintendent, Box 89, Nampa, Idaho.



EVANGELISTS' SLATES
Compiled by
Visual Art
Department

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

Preachers:

A to C

Abla, Glen W. c/o Publishing House*
Aubright, J. C. 592 Lincoln Ave., Saugus, Mass.
Allen, Arthur L. 51 E. Main St., Yarmouth, Maine
E.N.C. College Tour.....August
Allen, Jimmie (J. A.) c/o Publishing House*
Applegate, Nellie T. 742 Elysian Ave., Toledo 7, Ohio
Aycock, Jarrette and Dell. Preacher and Singer, c/o Publishing House*
Louisville, Ky. (Camp Taylor).....Aug. 11-18
Battin, Buford. 3015 47th St., Lubbock, Texas
Durant, Okla.....July 31—Aug. 11
Kinsley, Kans.....Aug. 14-25
Beaty, B. K. Route 4, Taylorville, Ill.
Bebout, R. E. 1873 Channel Drive, Ventura, Calif.

Bender, Evangelistic Party, James U. P.O. Box 8635, Sulphur Springs, Fla.
Alum Creek, W.Va.....Aug 18—Sept 1
Bennett, R. Lee. 339 N. Second St., Scottsburg, Ind.
Bertoletti, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.
Hanover, Pa.....Aug. 2-11
Staunton, Va.....Aug. 23—Sept. 1
Betcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.
N.E. Ind. Dist. Camp.....Aug. 12-18
St. Louis, Mo. (Overland).....Aug. 21—Sept. 1
Biorce, Joseph. 224 South 17th St., Terre Haute, Ind.
Bishop, G. Preston. 1542 Picardy Circle, Clearwater, Florida
Palestine.....August
Bishop, Joe. 1515 S. Jensen, El Reno, Okla.
Wanette, Okla.....Aug. 1-11
Columbia, Ky.....Aug. 14-25
Blythe, Ellis G. c/o Publishing House*
Griffin, Ga.....Aug. 11-18
Piqua, Ohio.....Aug. 25—Sept. 1
Boggs, W. E. c/o Publishing House*
Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
Bowman, Russell. 2719 Morse Road, Columbus, Ohio
Bowsher, O. W. 146 Losee, Cygnet, Ohio
Bradley, Earnest R. 20 17th St., Lowell, Mass.
Brand, Willis H., and Wife. Evangelist and Musicians. P.O. Box 332 Fort Wayne Ind.
Conneautville, Pa. (Peniel Hol. Camp)
.....Aug. 1-11
Brannon, George. 4105 N. Wheeler, Bethany Okla.
Blytheville, Ark. (First).....Aug. 14-25
McKinney, Tex.....Aug. 28—Sept. 8
Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.

Brown, J. Russell. c/o Publishing House*
Alaska District.....July 18—Sept. 15
Brown, Marvin L. 810 Pleasant St., Kewanee, Ill.
Brown, W. Lawson. Box 785, Bethany, Okla.
Sweeny, Tex.....Aug. 7-18
Browning, John R. 606 Dingess St., Logan, W.Va.
Bryan John "Benny." c/o Trevecca Nazarene College, Nashville 10, Tenn.
Burness, Eddie and Ann. Box 1007, Ashland, Ky.
Mabelvale, Ark. (Cedar Lane)
.....July 31—Aug. 11
Ravenswood, W.Va.....Aug. 28—Sept. 8
Burton, C. C. 412 Monticello St., Somerset, Ky.
Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.
Cargill, Porter T. 6905 N.W. 41st, Bethany, Okla.
Carleton, J. D., and Wife. Preacher and Singers, c/o Publishing House*
Carlisle, Harold G. P.O. Box 302, Moody, Texas
Carroll, Morgan. Box 42, Vilonia, Ark.
Carter, E. L. Blufford, Ill.
Casey, H. A. and Helen. Preacher and Singers, c/o Publishing House*
Salem, Ill. (Grace).....Aug. 19-25
Auburn, Ill.....Aug. 28—Sept. 8
Caudill, Virgil R. Route 3, Troy Rd., Springfield, Ohio
Chalfant, Morris. 1420 Oak Ave., Danville, Ill.
St. Charles, Ill.....July 24—Aug. 4
Orland Park, Ill.....Aug. 7-18
Chapman, C. L. 415 S. Mill St., Olney, Ill.
Chapman, W. Emerson. c/o Publishing House*
Chatfield, C. C. and Flora N. Evangelists and Singers, c/o Publishing House*
S.W. Ill. Dist. Assembly.....Aug. 8-9
Clark, Eddie. Route 1, Colona, Ill.
Clark, Gene. 104 Waddell St., Findlay, Ohio
Vermilion, Ohio.....Aug. 14-25
St. Bernice, Ind.....Aug. 28—Sept. 8

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

Cochran, Richard H. 102 Cora, Dexter, Missouri
 Cole, George O. 413 E. Ohio Ave., Sebring, Ohio
 Condon, Robert. c/o Publishing House*
 Vancouver, Wash., Hol. Assoc. Camp. Aug. 8-18
 Cannon Beach, Ore., Bible Conference
 Aug. 19-25
 Cook, Charles T. 433 Plum St., Albany, Ind.
 Cooper, Marvin S. 1514 N. Wakefield St., Arlington
 7, Virginia
 Corbett, C. T. P.O. Box 215, Kankakee, Ill.
 Cox, C. B. 1322 N. First Ave., Upland, Calif.
 Elkins, N.C. (Pil. Hol.)..... Aug. 28—Sept. 8
 Cox, David M. 1857 Walker St., Cincinnati, Ohio
 Crabtree, J. C. 1506 Anherst Rd., Springfield,
 Ohio
 Crandall, V. E. and Mrs. Indian Lake Nazarene
 Camp, R.R. 2, Vicksburg, Mich.
 Cravens, Rupert. 823 N. Kramer Ave., Lawrence-
 burg, Tenn.
 Crews, H. F. and Mrs. Evangelist and Singers,
 c/o Publishing House*
 Calanine, Ark. (Camp)..... Aug. 16-25
 Dallas, Tex. (South Oak)..... Aug. 29—Sept. 8
 Crider, Marcellus and Mary. Evangelist and Sing-
 ers, Route 3, Shelbyville, Ind.

D to F

Jarnell, H. E. P.O. Box 929, Vivian, La.
 Richland, N.Y. (Beulah Park Camp)..... Aug. 8-18
 Pittsburgh, Pa. (Sheradon)..... Aug. 22—Sept. 1
 Davis, C. W. and Florence. 1337 Hillcrest, Colo-
 rado Springs, Colo.
 Davis, Ray. c/o Publishing House*
 Oklahoma City, Okla. (Shields Ave.)..... Aug. 18-25
 Dayhoff, I. E. Missionary-Evangelist, 2310 E. 9th
 Ave., University Park, Iowa
 DeLong, Russell V. 19236 Gulf Blvd., Indian
 Rocks, Fla.
 Dennis, Laston and Ruth. Evangelist and Singer,
 c/o Publishing House*
 Merigold, Miss. (Sunflower)..... Aug. 1-11
 Dewey, Merril E. 12053 Chesterdale Rd., Cin-
 cinnati, Ohio
 Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauders-
 dale, Fla.
 Dobbins, C. H. Yoder, Indiana
 Dye, J. T. c/o Publishing House*
 Davenport, Iowa..... Aug. 21—Sept. 1
 Duncan, W. Ray. Waverly, Ohio
 Dunham, L. J. Lake Road, Route 2, Eureka, Ill.
 Dum, T. P. 318 E. Seventh St., Hastings, Neb.
 Easley, Gordon W. c/o Nazarene Camp, Anadarko,
 Oklahoma
 Eastman, H. T. and Verla May. Preacher and
 Singers, 2005 East 11th, Pueblo, Colo.
 Edwards, L. T., and Wife. 1132 Ash St., Cottage
 Grove, Oregon
 Elsea, Cloyce. Box 18, Vanburen, Ohio
 Emrick, C. Ross and Dorothy. Evangelist and
 Musicians. 600 N. Trumbull, Bay City, Mich.
 Emsley, Robert. Bible Expositor, 200 East &
 West Road, Buffalo 24, N.Y.
 Broken Arrow, Okla. Aug. 25—Sept. 1
 Ensey, Lee H. 2094 "F" St., San Bernardino,
 Calif.
 Erickson, A. Wm. (Bill). 994 Cayon Drive,
 Nashville 6, Tenn.
 Estep, Alva O. and Gladys. Preacher and Singers,
 Box 7, Losantville, Ind.
 Greensboro, Pa. (First)..... Aug. 28—Sept. 8
 Eudaley, O. W. 603 S. Second, Marlow, Okla.
 Feltner, Harry J. and Wife. Box 87, Leesburg, N.H.
 Ferguson, Bobby R. Route 3, Floydada, Texas
 Fightmaster, Wm. F. 2663 Blackhawk Rd., Dayton
 20, Ohio
 Files, Gloria; and Adams, Dorothy. Evangelist and
 Singers, 2031 Freeman Ave., Beilmore, New York
 St. Albans, Vermont (Camp Meeting). Aug. 7-18
 Finger, Joseph. 6515 Calypso Drive, Orlando, Fla.
 Finger, Maurice and Naomi. Route 3, Lincolnton,
 N.C.
 Finkbeiner, A. J. c/o Publishing House*
 Firestone Orville. 736 E. 43rd St. North, Tulsa
 6, Okla.
 Bethany, Okla. (McConnelly)..... Aug. 19-25
 Fisher, C. Wm. c/o Publishing House*
 European District (South Africa)
 July 30—Aug. 1
 Fitch, George I. 124 Elder St., Nampa, Idaho
 Fitch, James S. 4105 Floral Ave., Norwood 17,
 Ohio
 Fitz, R. G. 215 Chestnut, Nampa, Idaho
 Fishman, C. E. 339 S. Park Ave., Cape Girardeau,
 Mo.
 Florence, Ernest E. 1000 S. Cross St., Robinson,
 Ill.
 Terre Haute, Ind. (Northside)
 Aug. 21—Sept. 1
 Fowler Family Evangelistic Party, The Thomis.
 Preacher and Musicians, c/o Trevecca Nazarene
 College, Nashville 10, Tenn.
 Paoia, Colo. Aug. 9-18
 Fox, Stewart P. and Ruth G. Evangelist and Sing-
 ers, R.D. 2, Box 221, Leesburg, Va.
 Friley, Hazel M. 458 Moore Ave., New Castle, Pa.
 *Nazarene Publishing House, P.O. Box 527,
 Kansas City, Mo. 64141.

Freeman, Mary Ann. c/o 407 N. Clinton St.,
 Bloomington, Ill.
 Bonnie, Ill. (Camp)..... Aug. 16-25
 Bloomington, Ill. Aug. 26—Sept. 8
 French, W. L. Route 1, Emmett, Arkansas
 Frodge, Harold C. 201 N-6, Marshall, Ill.
 Mt. Erie, Ill. Aug. 14-25
 Mansfield, Ill. Aug. 28—Sept. 8
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.
 Ruston, La. (Hudson Camp)..... Aug. 2-11
 Bowling Green, Ohio (Portage Camp)
 Aug. 15-25

G and H

Gaines, George A. 2862 La Loma Place, Hillside
 Manor, Riverside, Calif.
 Garvin, H. B. 5920 S.W. 14th St., Plantation
 Isles, Ft. Lauderdale, Fla.
 Gawthrop, Loy A. Box 37, Mansfield, Ill.
 Geeding, W. W. and Wilma. Preachers and Chalk
 Artist, Fletcher, Mo.
 Gibbons, Paul. 618 N. Boyer Ave., Gallatin, Tenn.
 Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.
 Gilliam, Harold P. Box 25, Julieta, Idaho
 Omak, Wash. (Okaganog County Hol. Camp)
 Aug. 8-18
 Gilmore, A. Alan, 369 Spring St., Jamestown, N.Y.
 Glaze, Harold J. 701 Third St., Hot Springs, Ark.
 Sarasota, Fla. Aug. 7-18
 El Dorado, Ark. (Central)..... Aug. 21—Sept. 1
 Gleason, J. M., and Wife. Preacher and Singers,
 931 N. Mueller, Bethany, Okla.
 Goodall, Haven and Gladys. 22330 Lanark St.,
 Canoga Park, Calif.
 Gordon, Maurice F. 2417 "C" St., Selma, Calif.
 Graham, Napoleon B. P.O. Box 365, Tracy, Calif.
 Gaffin, Clarence A. 5829 North 6th Drive, Glendale,
 Ariz.
 Grim, Alden D. 10601 N. May, Oklahoma City,
 Okla.
 Guy, Marion O. Route 5, Muskogee, Okla.
 Haden, Charles E. P.O. Box 245, Sacramento, Ky.
 Hillsboro, Tenn. (Union Tent Meeting)
 Aug. 14-25
 Hermiton, Jack and Wilma. 532 W. Cherokee,
 Springfield, Mo.
 Roppsville, Tex. July 24-Aug. 4
 Austin, Tex. (First)..... Aug. 21—Sept. 1
 Harding, Mrs. Maridel. 803 N. Briggs, Hastings,
 Neb.
 Medford, Okla. (Interdenominational Camp)
 Aug. 15-25
 Harlow, C. H. Burbank, Ohio
 Paulding, Ohio (Hicksville)..... Aug. 7-16
 Cedarburg, Wis. Aug. 21—Sept. 1
 Harrison, Raymond W. 2401 W. Luke Ave.,
 Phoenix, Ariz.
 Harrold, John W. Box 291, Redkey, Ind.
 South Point, Ohio..... Aug. 7-18
 Mercer, Wis. Aug. 21—Sept. 1
 Hayes, Thomas, c/o Publishing House*
 Smithton, Pa. Aug. 4-13
 Hegstrom, H. E. P.O. Box 8, University Park,
 Iowa
 Shenandoah, Iowa..... Aug. 28—Sept. 8
 Weirford, Russell W. Rt. 1, Inola, Okla.
 Hess, Weaver W. 329 E. Ave. B 7, Palmdale,
 Calif.
 New Cuyama, Calif. Aug. 28—Sept. 8
 Hicks, A. M. 336 Norway Ave., Huntington, W.Va.
 Atlanta, Ga. (Riverside)..... Aug. 22—Sept. 1
 Higgins, Charles A. 1402 Bonitz Rd., Las Cruces,
 N.M.
 Hodgson, Robert E. 6709 N.W. 34th, Box 555,
 Bethany, Okla.
 Hockley, Wesley W. P.O. Box 3338, Corpus Christi,
 Texas
 Hoffman, Daniel C. 5874 Hopkins Rd., Mentor,
 Ohio
 Hokada, James T. Route 1, Parkview, Grafton,
 W.Va.
 Holtzclaw, Paul M. 306 S. Jefferson, Robinson,
 Ill.
 Hoot, G. W. and Pearl. Evangelist and Musicians,
 Box 745, Winona Lake, Ind.
 Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va.
 Herb, Bnh. Columbia, Ky.
 I. V. Det. Institute Aug. 14-25
 Hoover, Amos. 1451 Ravine Rd., Vista, Calif.
 Hoese, John W. 1719 W. 19th St., North Fork,
 Ark.
 Howard, A. D. and Mrs. 4100 Ann Arbor, Okla.
 Roma City 22, Okla.
 Hubart, Leonard G. Route 4, Huntington, Ind.
 Swanton, Ohio (Brailey Camp)..... Aug. 1-11
 Wolcottville, Ind. Aug. 18-25
 Huddle, Paul E. Rt. 1, Urbana, Ill.
 Humble, James W. c/o Publishing House*
 Hutchinson, C. Neal. 933 Linden St., Bethlehem,
 Pa.

Ide, Charles D. 4875 Aleda, S.E., Grand Rapids,
 Mich.
 Battle Creek, Mich. (W. Mich. Ave.)
 Aug. 18-25
 Inc. Glen, Jr., Evangelistic Party, Vicksburg, Mich.
 Inglard, Wilma Jean. 322 Meadow Ave. Charleoi,
 Pa.
 Irick, Mrs. Emma. P.O. Box 906, Lufkin, Texas
 Taloga, Okla. Aug. 25—Sept. 3
 Isenberg, Don. Chalk Artist-Evangelist, 240 E.
 Grand St., Bourbonnais, Ill.
 Jackson, R. W. Route 1, Davis Ave. Ex., Nampa,
 Idaho
 James, Melvin R. 771 Esther St. N.W., Warren,
 Ohio
 Jaymes, Richard W. 424 E. Sandrsky, Belle-
 fontaine, Ohio
 Felicity, Ohio Aug. 14-25
 Jarrett, Howard W. 630 W. Hazehurst, Ferndale,
 Mich.
 Johnson, A. C. 1147 Ortega Rd., N.W., Albu-
 queraue, N.M.
 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.
 Justice, Eugene S. P.O. Box 586, Ashland, Ky.
 Eureka, Ill. July 28—Aug. 11
 Keith, Donald R. c/o Publishing House*
 Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.
 Fargo, Ga. (Evangelistic Church)..... Aug. 14-25
 Indianapolis, Ind. Aug. 28 Sept. 8
 Knight, George M. 118 Hughes Ave., Oildale, Calif.
 Kruse, Carl H., and Wife. Evangelist and Singer,
 4503 N. Redmond, Bethany, Okla.
 Watonga, Okla. Aug. 14-25
 Claremore, Okla. Aug. 28—Sept. 8
 Langford, J. V. 701 N. First, Henryetta Okla.
 Minot, N.D. (South)..... Aug. 28—Sept. 8
 Lanier, John H. Public Street Junction City, Ohio
 Richmond Dale, Ohio (Bible Conf.)..... Aug. 4-18
 New Straitsville, Ohio (E.U.B.)
 Aug. 18—Sept. 2
 Lanterman, R. S. c/o Publishing House*
 Law, Dick and Lucille. Preachers and Singers,
 c/o Publishing House*
 Cimarron, Kans. Aug. 21—Sept. 1
 Lechty Quartet, The (Elwin, Marge, Dianne, and
 Don). Evangelist and Singers, c/o Publishing
 House*
 Northwest Dist. Camp..... July 30—Aug. 4
 Leah, John. 25319 Terry Lane, Hemet, Calif.
 Leonard, James C. 223 Jefferson St., Marion, Ohio
 Lester, Fred R. 1136 East Grand Blvd., Corona,
 Calif.
 Levertet Brothers. Preacher and Singers, Route 4,
 Lamar, Mo.
 Lewis, Ellis. 6706 N.W. 31st St., Bethany, Okla.
 Lewis, Ralph L. c/o Asbury Theological Seminary,
 Wilmore, Ky.
 Lipker, Charles H. Route 1, Alvada, Ohio
 Herrin, Ill. (Bonnie Camp)..... Aug. 15-25
 Lykins, C. E. c/o Publishing House*
 Lyons, James H. P.O. Box 336, Harvey, Ill.

M

MacAllen, L. J. and Mary. Artist-Evangelist, 119
 Rambler Ave., Lyons, Ohio
 Todd, N.C. (Blackburn Mem. Camp). Aug. 8-18
 Hoopeston, Ill. (Home Gardens)
 Aug. 22 Sept. 1
 Mack, William. 512 High St., Williamston, Mich.
 Markham, Walter. 408 S. Cottage Ave., Porter-
 ville, Calif.
 Martin, Paul. c/o Publishing House*
 N.W. Ind. Dist. Camp..... July 30—Aug. 4
 North Platte, Neb. Aug. 29—Sept. 8
 Martin, Vern. Rt. 1, Box 118, Caldwell, Idaho
 Mayo, Clifford. 516 E. Marlboro, Lubbock, Texas
 Wellington, Tex. July 26—Aug. 4
 Dallas, Tex. (United Wesleyan Crusade)
 Aug. 7-18
 McCullough, Forrest. c/o Publishing House*
 Dechard, Tenn. (Brownington)..... Aug. 12-18
 Monterey, Tenn. Aug. 22—Sept. 1
 McDonal'd Ray. 5958 Southwind, Houston, Texas
 McDowell, Doris M. 948 Fifth St., Apt. 1, Santa
 Monica, Calif.
 Nevada-Utah Dist. Youth Institute..... Aug. 5-9
 McFarland, C. L. Box 245, Michigantown, Ind.
 McMahon, Louis O. c/o Publishing House*
 McNaught, J. Austin. Rt. 2, Box 501, Oklawaha,
 Fla.
 McWhirter, G. H. Rt. 262, Newark, N.J. Godava
 A's.
 Ava, Mo. Aug. 19-25
 Kansas District Youth Camp. Aug. 27—Sept. 2
 Meadows, A. G. 3928 W. Cypress St., Phoenix,
 Ariz.
 Meadows, Naomi; and Reasoner, Eleanor. Preachers
 and Singers, 2510 Hudson Ave., Norwood, Ohio
 Meighen, J. M., and Family. Preacher and Musi-
 cians, 2122 Goshen Pike, Milford Ohio
 Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne,
 Ind.
 Mickey, Bob and Ida Mae. Evangelist and Singer,
 399 Cimarron Ave., La Junta, Colo.
 Gilton, Okla. Aug. 14-25
 Sevier, Kans. Aug. 28—Sept. 8

I to L

Ice, Charles and Betty. 8404 Asher Ave., Little
 Rock, Ark.
 Alexander, Ark. (Collegeville)
 Aug. 21—Sept. 1

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Miller, Harold F., Sr. 307 Townsend Ave., Lake Wales, Fla.
 Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Cleveland, Miss. (First) Aug. 26—Sept. 1
 Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Cynthia, Ky. (First) Aug. 21—Sept. 1
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Millhuff, Charles, c/o Publishing House* Piedmont, Mo. Aug. 23—Sept. 1
 Moore, Ernest, Jr. 718 Saipan Place, San Antonio, Texas
 Moore, Franklin M. Box 302, Castle Rock, Colo. Gordonville, Tenn. Aug. 14-25
 Iowa Falls, Iowa. Aug. 28—Sept. 8
 Moore, Sartell. 7 Ferro-Monte Ave., Kenil, N.J. Morgan, J. Herbert and Pansy S. Evangelists and Singers, 413 Franklin, Apt. 1, Danville, Ill.
 Moulton, M. Kimber. c/o Publishing House* Akron District Camp. Aug. 2-11
 Mounts, Dewey and Wavolene. Evangelists and Singers, 123rd St. and Ridgeclay Ave., Worth, Ill.
 Mounts, Paul E. P.O. Box 84, Bethany, Okla.
 Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
 Myers, J. T. 502 Lafayette St., Danville, Ill.

N to R

Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark.
 Berryville, Ark. Aug. 14-25
 Nesseth-Hopson Party. 1267 Ave. A, Battle Creek, Mich.
 Noggles, James R. 717 Kinbal Ave., Grand Junction, Colo.
 Norris, Roy and Lily Anne. Evangelist and Singers, c/o Publishing House* Newark, Ohio (Tobacco) Aug. 21—Sept. 1
 Narsworthy, Archie N. 4507 N. Mueller, Bethany, Okla.
 Norton, Joe. Box 143, Hamlin, Texas
 Bonham, Tex. Aug. 6-10
 Hurst, Tex. Aug. 22—Sept. 1
 Nutter, C. S. P.O. Box 48, Parkersburg, W.Va
 Oakley, Jesse & Mrs. Box 488, St. Cloud, Fla.
 Brevard, N.C. Aug. 4-11
 Osborne, O. L. 619 E. Tenn. St., Evansville, Ind.
 Owen, G. Frederick. 820 Manitou Blvd., Colorado Springs, Colo.
 Palmer, "Bob." 1320 Grandview Ave., Portsmouth, Ohio
 Parrott, A. L. 403 S. Main, Bourbonnais, Ill.
 Ann Arbor, Mich. (Lower Light Camp Meeting) Aug. 1-11
 Beaver, Okla. Aug. 21—Sept. 1
 Passmore Evangelistic Party, The A. A. Evangelist and Singers, c/o Publishing House* Baldwin, Mich. (Interdenom. Camp) Aug. 14-25
 Chester, W.Va. Aug. 28—Sept. 1
 Patten, Martin L. Route 11, Box 54, Fort Worth, Texas
 Patterson, A. B. Box 568, Abbottsford, B.C., Canada
 Pestana, George C. 3 Swan Court, Walnut Creek Calif.
 Peters, Joseph W. P.O. Box 22, Virden, Ill.
 Phillips, Kermit J. 15118 Mark Twain, Detroit 27 Mich.
 Phillips, Miss Lottie. c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Pickering Musicalaires, Tho. Evangelist and Musicians, 41st and Linden Sts., Allentown, Pa.
 Albany District. Aug. 14—Sept. 1
 Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.
 E. Kentucky Dist. Camp. Aug. 9-18
 Rockford, Ill. (Auburn Rd.) Aug. 22—Sept. 1
 Pittenger, Twyla. Sheby, Ohio
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind.
 Wisconsin Dist. Camp Meeting. Aug. 5-11
 Springfield, Ill. (Southside) Aug. 28—Sept. 8
 Posey, Lewis A. 122 Palmer St., Albemarle. N.C.
 Potter, Lyle and Lois. Sunday School Evangelists, c/o Publishing House* Ventura, Calif. Aug. 11-14
 Vista, Calif. Aug. 18-21
 Prentice, Carl and Ethel. Evangelist and Children's Worker. 6900 N.W. 43rd St., Bethany, Okla.
 Blevins, Ark. (Bell's Chapel) Aug. 15-25
 Texas City, Tex. (First) Aug. 30—Sept. 8
 Prouse, Willard G. 3 Bay St., R.D. 4, Mechanicsburg, Pa.
 Purkhiser, H. G. 308 E. Hadley, Aurora, Missouri
 Quinn, L. W. Sunday School Evangelist, 3702 Manchester, Colorado Springs, Colo.
 Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill.
 Illinois District. July 7—Aug. 4
 Rehfeldt, Remiss R. Hilda, Missouri
 Wichita, Kans. (State Hol. Assoc. Camp) Aug. 15-25

Riden, Kenneth R. 121 E. Main, Cambridge City, Ind.
 Sioux City, Iowa Camp. Aug. 23—Sept. 1
 Robbins, James. 1817 "F" St., Bedford, Ind.
 Farmer City, Ill. Aug. 14-25
 Robison, Robert, and Wife. Evangelist and Singers, Heaters, W.Va.
 Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.
 Nashua, N.H. Aug. 7-18
 Murfreesboro, Tenn. Aug. 21—Sept. 1
 Rodgers, J. A. (Jimmy), 695 N. Market St., East Palestine, Ohio
 Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.
 Ramsey, Ind. (Harrison County Camp) Aug. 1-11
 Rothwell, Mel-Thomas. 4701 N. Donald Ave., Bethany, Okla.
 Newmarket, Ont. (Camp) July 26—Aug. 5
 Rushing, Charles and Emma Jean. Preacher and Singers, c/o Publishing House* Rust, Everett F. 420 Sherman, Alva, Okla.

"SHOWERS of BLESSING" Program Schedule

August 11—"The Supreme Question,"
by Dallas Baggett (featuring music by Pasadena College)
August 18—"The Life Beyond," by Dallas Baggett
August 25—"Blessings in Disguise,"
by Dallas Baggett (featuring music by Northwest Nazarene College)

S and T

Scarlett, Don. P.O. Box 48, North Vernon, Ind.
 Scott, Carmen A. 111 E. Curtis St., P.O. Box 455, Stryker, Ohio
 Sears, L. Wayne. 905 S. Lahoma, Norman, Okla.
 San Antonio, Tex. (Houston Terr.) Aug. 19-25
 Santa Fe, N.M. (First) Aug. 26—Sept. 1
 Sellick, R. T. Box 22, Oxford, N.S., Canada
 Canada West Dist. Camp Meeting. Aug. 4-11
 Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
 Shackelford, H. W. 614 W. Market St., Washington C.H., Ohio
 Sharp, L. D. 1026 Dayton St., Wichita, Kansas
 Sharples, J. J., and Wife. Evangelist and Singers, 41 James Ave., Yorkton, Sask., Canada
 Shea, Albert J. 4245 Forest Ave., Cincinnati 12, Ohio
 Shomo, Philip and Miriam. Preachers and Singers, c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Sisk, Ivan. Box 17022, San Diego, Calif.
 Slater, Glenn. 320 So. 22nd St., Independence, Kansas
 Slater, Hugh L. c/o Publishing House* Valdosta, Ga. (Pavo) Aug. 8-18
 Vidalia, Ga. Aug. 22—Sept. 1
 Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio
 Smith, C. B. Box 505, Vernon, Ind.
 Smith, Charles Hastings, P.O. Box 778, Bartlesville, Okla.
 Smith, Ernest D. Strong, Maine
 Smith, Otis E., Jr. Route 1, Edinburg, Pa.
 Lockwood, Ohio. Aug. 15-25
 Rochester, N.Y. Aug. 29—Sept. 8
 Smith, Paul R. 305 Central Ave., Spencer, W.Va.
 Smith, J. W. and Mrs. 743 King St., Gary, Ind.
 Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.
 Tennessee Assembly. Aug. 19-22
 New Carlisle, Ohio. Aug. 27—Sept. 1
 Sprows, Earl L. 1317 Lakeview Ave., Battle Creek, Mich.
 Mmth, Mich. Aug. 2-4
 Gladwin, Mich. Aug. 9-18
 Stabler, R. C., and Wife. R.F.D. 1, Tamaqua, Pa.
 Stafford, Daniel. Box 11, Bethany, Okla.
 Gosport, Ind. Aug. 14-25
 Abilene, Tex. (Baxter Heights) Aug. 29—Sept. 8
 Stallings, Oscar. 2708 Stallings Lane, Jonesboro, Ark.
 Steele, J. J. P.O. Box 1, Coffeyville, Kans.
 Texas-Mexican District. Aug. 1-25
 Steininger, Dwight F. Chalk Artist-Evangelist, c/o Gen. Del., Nashville, Ind. Aug. 28—Sept. 9

Stewart, Paul J. P.O. Box 850, Jasper, Ala.
 Damascus, Md. (Camp Meeting) Aug. 8-18
 Portsmouth, Va. Aug. 19-25
 Stockton, Fred G. & Lucile. Sunday School Evangelists, 717 N. Sixth St., Carlsbad, N.M.
 Storey, E. T. 609 North Washington St., Milford, Delaware
 Strack, W. J. Box 112, Jefferson, Ohio
 Strahm, Lorán. 732 Kingston Ave., Grove City, Ohio
 Sturtevant, L. R. Box 535, Connell, Wash.
 Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.
 Bainbridge, Ga. July 31—Aug. 11
 Tarvin, E. C. California, Kentucky
 Taylor, Emmett E. c/o Publishing House* Ft. Smith, Ark. (Crawford Mem.) Aug. 11-18
 Dewey, Okla. Aug. 21—Sept. 1
 Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20, Ohio
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.
 Newmarket, Ont. (Camp Meeting) Aug. 9-18
 Rio Grande, N.J. (Erma Camp Meeting) Aug. 23—Sept. 2
 Thomas, James W. Box 143, Gravette, Ark.
 Dadeville, Mo. July 28—Aug. 4
 Vidor, Tex. Aug. 7-18
 Trissel, Paul D., and Family. Evangelist and Singers, 341 Emmett St., Battle Creek, Mich.
 New Bedford, Mass. (Smith Mills Camp) Aug. 16-25
 Tucker, L. M. 417 Long St., Cambridge, Ohio
 Turpel, John W. Route 2, Minesing, Ontario, Canada

U to Z

Underwood, G. F., and Wife. Preachers and Singers, Box 433, North Jackson, Ohio
 Van Slyke, D. C. 508 16th Ave. South, Nampa, Idaho
 Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.
 Wagner, Betty. 1006 E. Oak, Griffith, Indiana.
 c/o Robert Cole
 Walker, W. B. c/o Publishing House* S.W. Okla. Dist. Camp. Aug. 2-11
 Wallin, Henry B. 1414 N. Hill Ave., Pasadena, Calif.
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla.
 Newark, Ohio. Aug. 21—Sept. 1
 Watson, C. R. Sealy, Tex.
 Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark.
 Weatherby, T. O. 1106 South 30th, Yakima, Wash.
 Weathers, C. G. and Florence. 811 N. Sinclair, Tavares, Fla.
 Weeks, James A. 7641 Gwenwyn Dr., Cincinnati 36, Ohio
 Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont.
 White, W. T. 116 E. Keith, Norman, Okla.
 Clarence, Mo. Aug. 18-25
 Whitley, C. M., and Wife. Preacher and Singer, c/o Publishing House* Williams, Earl C. c/o Publishing House* Williams, Lillian. 327 W. Broadway, Sparta, Tenn.
 Willison Otto R. 2910 N. College, Bethany, Okla.
 Midwest City, Okla. (First) Aug. 7-18
 Lawton, Okla. (Lawton Heights) Aug. 21—Sept. 1
 Wilson, Matthew V. Route 2, Vicksburg, Mich.
 Winegarden, Robert. c/o Publishing House* Wolfe E. D. c/o Publishing House* Woodward, Daniel E. P.O. Box 853, Portsmouth, Ohio
 Woodward, George P. 326 Dry Run Road, Monongahela, Pa.
 Clymer, Pa. (Penns-Manor) Aug. 23—Sept. 1
 Woolman, J. L. c/o Publishing House* Worcester, Gerald. 11629 E. 164th St., Norwalk, Calif.
 Woodsworth, E. E. 107 E. Sammamish Rd. North, Redmond, Wash.
 Wright, Fred D. Route 1, Hometown, Ind.
 Wyss, Leon. c/o Publishing House* Rotan, Tex. Aug. 19-25
 Amarillo, Tex. (S. Georgia). Aug. 26—Sept. 1
 Zimmerman, Don and June. Preacher and Singer. 2060 S. Florissant Rd., Florissant, Mo.
 Matthews, Mo. Aug. 1-11
 Sumner, Mich. Aug. 14-25

Singers:

Ashby, Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis 27, Ind.
 Bailey, Clarence and Thelma. Song Evangelists, 1197 W. Arch St., Portland, Ind.
 Baldrige, Willis and Velma (DeBoard). Song Evangelists, 2122 N. Main, Pueblo, Colo.
 Bierce, Jack. Song Evangelist, c/o Publishing House* Bohi, James. Singer, 307 S. Pine, Bloomfield, Iowa
 Abilene Dist. Camp. Aug. 12-18
 Independence, Kans. (First) Aug. 19-25

*Nazarene Publishing House P.O. Box 527, Kansas City, Mo. 64111

rown, Curtis R. Song Evangelist, 449 Bresee Ave., Bourbonnais, Ill.

allihan, Jim and Evelyn. Singers and Musicians, 6 E. Diana Lane, Fairborn, Ohio

armickle, James and Juanita. Singers and Musicians, 4023 Mesa Ave., Sarasota, Fla.

oulter, Miss Phyllis. Song Evangelist, 1430 Fletcher Ave., Indianapolis, Ind.

ider, Jim and Janet. Singers and Musicians, Box 157, Shirley, Ind.

avis, Leland R. Song Evangelist, Nazarene District Center, R.D. 1, Louisville, Ohio

ennis, Darrell and Betty. Song Evangelists and Musicians, c/o Publishing House*
Bedford, Ky. (Collis Grove Camp).... Aug. 2-11
Decatur, Ind. (Bobo Camp)..... Aug. 14-25

unnire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.

Picayune, Miss..... Aug. 12-18
Moss Point, Miss..... Aug. 19-25

verleth, Lee and Judy. Song Evangelists, 618 Eighth St., Marietta, Ohio

agan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichaels, Pa.

ord, A. E. and Mrs. Song Evangelists, 647 West Lincoln St., Caro, Mich.

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

odfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.

rangier, Miss Marjorie. Song Evangelist, 3634 Blaine Ave., St. Louis 10, Mo.

reen, James and Rosemary. Singers and Musicians, 1201 Bower Court, New Castle, Ind.

Newmarket, Ont. (Clarksburg Camp) . . . Aug. 12-18
Sioux City, Iowa (Jefferson Mem. Camp)
..... Aug. 23—Sept. 1

Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.

Hostetler, Robert L. Song Evangelist, 1017 E. Firmin, Kokomo, Ind.

Jantz, Calvin and Marjorie, and Carolyn. Singers and Musicians, c/o Publishing House*
Oakland City, Ind. (Interdenom. Camp)
..... Aug. 16-25
Denison, Tex. (First)..... Aug. 28—Sept. 8

Keller-York Party, The. Singers and Musicians, Box 444, Nampa, Idaho

Kelly, Don and Helen (Greenlee). Song Evangelists, 1237 Perrysville Ave., c/o D-26, Danville, Ill.

Hudson, Ind. (Holiness Camp)..... Aug. 2-11
Herrin, Ill. (Bonnie Camp)..... Aug. 15-25

Kennedy, Roger D. Song Evangelist, 3437 E. Carpenter Rd., Flint, Mich.

McCoy, Norman E. Song Evangelist, 1318 East 28th, Anderson, Ind.

McNutt, Paul W. Song Evangelist, c/o Publishing House*

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o Publishing House*
Georgia Dist. Camp..... July 29—Aug. 4
Wichita, Kans. (Slate Holiness
Assoc. Camp)..... Aug. 15-25

Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa.

Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, R.D. 1, Summerville, Pa.

Mund, Fred A. Song Evangelist, 10101 Coburg Lands Drive, St. Louis 37, Mo.

Osburn, Brian. Blind Song Evangelist, 2206 Oregon Ave., Orlando, Fla.

Paul, Charles L. Song Evangelist, Route 5, Cookeville, Tenn.

Qualis, Paul M. Song Evangelist, 5441 Lake Jesamine Dr., Orlando, Fla.

Adrian, Mich. (Maybee Hol. Camp) . . . Aug. 15-25

Richards, Larry. Song Evangelist, P.O. Box 6, Martinsville, Ind.

Rushing, Dee and Bernadene. Singers and Musicians, King City, Mo.

Sanford, Mrs. Ruth. Song Evangelist, 9533 Lewis and Clark Blvd., St. Louis 36, Mo.

Schultz, Walter C. Song Evangelist, 707 South Chipman, Owosso, Mich.

Pleasantville, N.J. (Camp)..... Aug. 15-25

Sigler, Ray. Song Evangelist, 4001 Kings Highway, Dayton 6, Ohio

Slack, D. F. Song Evangelist, Route 2, Vevay, Ind. Newburgh, Ind. (Interdenom. Camp) . . . Aug. 15-25
St. Bernice, Ind..... Aug. 28—Sept. 8

Wagner, Larry R. Song Evangelist, 2651 Airdale Dr., Greenville, Miss.

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

Swanton, Ohio (Calvary Hol. Camp) . . . Aug. 1-11

Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.

Wilkinson Trio (Lloyd M., Wife, and Daughter, Margaret). Song Evangelists, 1104 Penn St., Columbus, Ind.

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

Yeakum, Mrs. Beatrice. Song Evangelist, 309 West Jackson Blvd., Medford, Oregon

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

the Answer corner

Conducted by W. T. PURKISER, Editor

How is it possible to be in the center of God's will and have board meetings on Sunday?

Only as the need for the meeting is to "pull the ox out of the pit" (cf. Matthew 12:11; Luke 14:5). Of course, if

the same ox falls into the same pit every Sabbath, it is time to either sell the ox or fill up the pit.

Why is it that II Kings 19 and Isaiah 37 are practically the same?

The whole of Isaiah 36:1-39:8 is identical with II Kings 18:12-20:19, except for the addition of Hezekiah's song of thanksgiving in Isaiah 38:9-20. There are other passages in the Old Testament which are also identical.

The reason is that the books of the Bible were written and circulated separately before gathered into what is called the "canon," or grouping of inspired writings. Each one, therefore, would be complete in itself, and the

occasional transcriptions from one to another would show up as duplicate passages.

Bible scholars do not fully agree as to whether the author of II Kings used material from Isaiah or whether, as is more likely, the material in Isaiah is a transcription from II Kings. The whole of Isaiah 36-39 is historical background material important for an understanding of the prophecies which precede and which follow it.

I am sure you have heard about the appearance of "tongues" in some of the more liturgical churches. In view of the New Testament teaching in Acts 2:4 and I Corinthians 12 and 14, what would you say about this?

One thing I would say is that there seems to be a widespread hunger in the church world today for spiritual reality in religion, and a growing interest in the work and ministry of the Holy Spirit. This is gratifying, and one can only hope that it is not misdirected into preoccupation with the bizarre until it just becomes another religious "fad."

I recognize that "unknown tongues" has appeared a number of times throughout the history of the Christian Church, and in some religious circles which are not Christian—as in some of the African tribes, and among the Indian dervishes. I also recognize that many devout and scholarly men believe that the phenomenon in Corinth which Paul describes in I Corinthians 14 was an "unknown tongue" given as a gift of the Spirit.

However my own feeling has been that obscure passages of scripture should be interpreted and explained in the light of those which are plain. Paul does not describe exactly what was happening in Corinth. The word "unknown" is printed in the King James Version in italics to show that there was no such word in the original. The word translated "tongue" is *glossa*, and means "speech, talk, a tongue, language."

From the fact that Paul three times says that those who are "unlearned" will not understand, I have followed Adam Clarke in believing that the gift here was a language which could have been understood by an educated person and was unknown only to those present. But I have to be honest and admit that

this does not seem to be the whole answer.

In Acts 2 there is little doubt about what happened. The languages spoken are described in detail, and even identified as dialects understood in various parts of the Mediterranean world. The amazement of the foreign crowds there was that each one heard in the language of the area in which he had been born the wonderful works of God. I should say, then, that the Biblical evidence is in favor of the view that the tongues associated with Pentecost were languages perfectly understood.

Granting the possibility that there is a gift of the Spirit which involves an unknown tongue, one would still have to say that in I Corinthians 12:11, 28-31, Paul shows that all do not possess the same gifts, and that the presence or absence of any or all gifts is not related to the spirituality or maturity of the individual. In chapter 14, while he does not forbid the practice of this gift, he establishes strict controls which any group would ignore at their peril, and points out the possible abuses.

And the thing that has always given me pause on this matter is the undeniable fact that, while the Corinthian church is the only one in which there is any record of tongues being practiced, the Corinthian church is also the one that had the most problems and was the least exemplary of all the churches to which Paul wrote. It was not spiritual; it was carnal, composed of babes in Christ, marked by envying, strife, and divisions (3:1-3).



By O. JOE OLSON, Director, N.I.S.

In a Southern Church

THE PASTOR of a large Nazarene church in the South had a telephone call from a leader of the National Association for the Advancement of Colored People.

"We are coming to your church Sunday morning . . . what will you do?" the NAACP man said.

"You will be seated like anyone else," the pastor said.

"Some of our people are talking about joining your Nazarene church. How about that?" the NAACP man asked.

"Church membership is up to our church board," the pastor replied. "Our standards are high, based on the Bible, and not even all white people can get in!"

The delegation did not attend.

Layman Leader Killed

Dr. Thornton S. Wiley, eighty-two, of Ashland, Oregon, layman leader on the Oregon Pacific District, was killed July 15 in a traffic accident outside the district grounds near Portland. His wife, Mrs. Wiley, also eighty-two, suffered fractures of both arms and other injuries and is in serious condition.

Dr. Wiley was a member of the Nazarene General Board two terms, 1940-48, and a member of the Publication and Education departments. For more than twenty-five years he was a regent at Northwest Nazarene College, which conferred an honorary doctoral degree upon him. He was mayor of Ashland sixteen years and a retired orchardist.

He was a charter member of the Nazarene church at Ashland, which was organized in 1905 by Dr. P. F. Bresee. Dr. Wiley some time ago wrote an article for the Christian vocation series, which will appear in the August 21 issue of the *Herald of Holiness*.

Home from Canal Zone

Rev. and Mrs. James H. Jones and family, who have pastored a Home Missions Department church in Margarita, Canal Zone, are on a furlough in the States. Mr. Jones and his son, James W. Jones, sixteen, amateur herpetologist, drove home with a load of six boa constrictors which the younger Jones had captured in the jungles. They visited Dr. E. S. Phillips at Bethany, who photographed some of the snakes before they were sold to zoos.

Mrs. Helen Jones and daughters went by boat to New York. Two of the

daughters will enter E.N.C. this fall. The Joneses will be succeeded by Rev. and Mrs. Marvin Buell in the Canal Zone.

Gain of 1,970 Members

The first 22 Nazarene districts reporting in the 1963 calendar year had a net gain of 1,970 new members, according to a statistical summary by R. R. Hodges in the general secretary's office. Finances and per capita giving showed gains.

The Christian Service Training program had a 26 per cent gain in the total of credits reported for courses completed. The N.Y.P.S. and N.E.M.S. were up about 5 per cent each in membership.

Navy Honors Mother

In an unusual day-long ceremony at Mayport base near Jacksonville, Florida, last month, the U.S. Navy honored Mrs. Josie Rogers aboard the destroyer U.S.S. "Rogers," named for three of her sons who were killed in the same engagement in the Pacific during World War II.

Mrs. Rogers, seventy, a widow, was accompanied by a party of eighty relatives and residents of Daytona Beach, where she is a devoted member of the First Nazarene Church. Mrs. Rogers christened the U.S.S. "Rogers" in 1944 but had not been aboard the ship previously. The 227-man crew of the "Rogers" donated a set of Nazarene hymnals to Mrs. Rogers' church.

One of Mrs. Rogers' sons, Rev. Howard Rogers, is pastor of a Nazarene church in Lexington, Alabama.

Dedication in Brazil

A great day for Nazarenes in Brazil and for Nazarenes around the world came Sunday, July 28, when the new \$30,000 Nazarene Bible school and headquarters church was dedicated in Campinas.

Dr. George Coulter, secretary of foreign missions, was a principal speaker. Rev. Earl Mosteller, superintendent of the work in Brazil, was in charge of the program. Civic and national Brazilian leaders were present.

Construction of the building was voted last January by the General Board. Nazarene work in Brazil has gone along rapidly since it was started in 1958. There are ten Nazarene teachers and missionaries working in Brazil, and eleven churches and preaching points have been established.

Dedicate Tabernacle

General Superintendent V. H. Lewis preached at dedication of the Central Ohio District's \$125,000, all-steel tabernacle before a crowd of 3,500 on Sunday, July 21. Dr. Harvey S. Galloway, district superintendent, was in charge. An offering of \$9,475 was received.

W.C.T.U. Leader Asks Repeal of Illinois, California Laws

EVANSTON, ILL. (EP)—The president of the National Woman's Christian Temperance Union called here for the repeal of state laws which hold the families of alcoholics financially liable for their treatment in state institutions.

Mrs. Fred J. Tooze said that the beverage alcohol industry should be taxed to provide such treatment.

"Since the drink traffic profits from creating alcoholics, the least that can be required of it is that it be directly taxed to care for the human wreckage it creates," Mrs. Tooze said.

She charged that the laws making relatives financially liable for the care of alcoholics were enacted in Illinois and California in the 1940's and 1950's as an expedient way of avoiding the controversy over whether public agencies or the liquor industry should bear the expense.

"The law is an injustice to the relatives who may be already impoverished by the alcoholic's physical incapacity or waste of money," Mrs. Tooze said.

Group to Set Standards in Pastoral Counseling

NEW YORK (EP)—Protestant clergymen from all parts of the country laid the groundwork here for establishment of a permanent organization to set standards for training and accreditation of pastoral counselors.

About one hundred Protestant ministers, all specialists in pastoral counseling, voted to set up the organization at a two-day meeting sponsored by the American Foundation of Religion and Psychiatry. They approved an "interim" constitution which will be studied over the coming year.

The new organization will be called the American Association of Pastoral Counselors.

Persecution of Christians Intensifying in Cuba

WASHINGTON, D.C. (MNS)—The increased pace of anti-Christian activities in Cuba indicates that the newly formed Department of Religious Affairs, under the direction of Dr. Felipe Carneado, is fulfilling its function of cracking down on churches in that country.

With the establishment of Dr. Carneado's governmental department early this year, a spy system was perfected to bring to the central government detailed reports on the attitudes of the churches. Consequently, the deep consternation of the evangelical churches over the government's wanton destruction of Bibles and hymnbooks was reflected to Dr. Carneado through his spy system.



(I Corinthians 2:9), I plan to be in church again next Sunday, for I expect Jesus to stand again in the midst, and I want to be present when Jesus comes.—S. F. Starks, *Layman, Central Church, Tulsa, Oklahoma.*

Not Just Clean . . . but Clean Clear Through



WE'VE HEARD OR SEEN the above slogan many times concerning a famous brand of detergent. What an apt description of sanctification!

Unfortunately, too many these days are trying to get along on a "Brand X" type of cleansing.

Reminds us of the "once-a-week" Saturday night baths, with the newspapers spread on the floor in the kitchen, the wash-tub, and the teakettle of boiling water.

Or maybe the "birdbath" type—with the washcloth, a spot of soap—and three minutes later they're ready to go (but not for long).

In some parts of the country folks have yet another form of bath where they just use a giant 29c size of talcum powder!

If applied spiritually, these types of ablutions wouldn't pass inspection at the gate; and being turned away because of an unscrubbed, "bowed" neck against what God wants us to do or dirty, "dead" ears to admonitions to keep His temple pure and holy would prove disastrous.

Nothing less than a "daily cleansing" will suffice! "Wash thine heart from wickedness, that thou mayest be saved." "Cleanse your hands, ye sinners; and purify your hearts." "Wash me *thoroughly* from mine iniquity, and cleanse me from my sin. . . . Create in me a clean heart, O God." "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." "How much more shall the blood of Christ, . . . purge your conscience from dead works." "And the blood of Jesus Christ his Son cleanseth us from all sin."

If it is true that "cleanliness is next to godliness"—and I believe it is, even though it isn't in the Bible—then many of us need to get closer to God.

For the "sachets" of sin or the "deodorants" of the devil cannot cover for long the decay and dry rot of a sinful heart. And all our pious rituals are for naught unless it can be said of us: "But ye are washed, but ye are sanctified."

Then, and only then, can we join in singing the hymn:

*My prayer has prevailed;
And this moment I know
The Blood is applied,
I am whiter than snow.*

Not just clean—but clean clear through!—WARREN McNEILLY, *North Hollywood, California.*

I'm Glad I Went to Church Last Sunday!



But Thomas, . . . was not with them when Jesus came. . . . after eight days . . . and Thomas with them: then came Jesus, . . . and stood in the midst (John 20:24-26).

THERE WERE at least three excuses I could have used to stay away from church last Sunday morning. (1) The traditional summer slump is supposed to hit bottom in August, when "everybody" goes off on vacations. (2) It was just too hot to dress up and fight the traffic to and from church. (3) There wasn't anything "special" planned—no revival meeting, no contests, no "gimmicks," no surprises.

No surprises? Nothing "special"? The first surprise was the attendance. Instead of the "slump," there were about fifty more than usual present—thanks to our faithful members, our friends, and visiting vacationers.

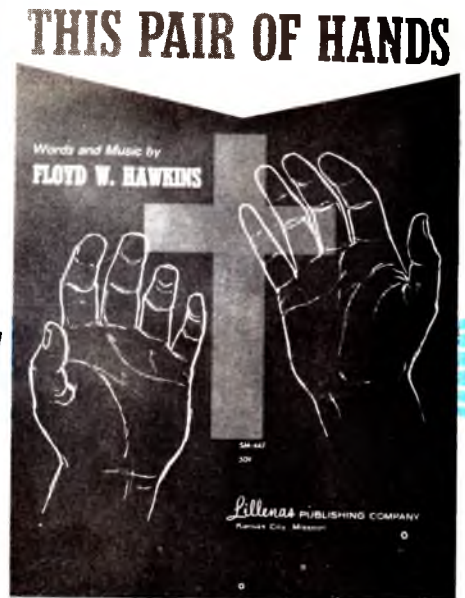
The greatest surprise was the special way God took over the service from the start. We had planned a Communion service. The elements were prepared and in place for serving at the close of the service, but God chose to commune with us in His own way. After "serving" the pastor, He "served" the choir director, then the choir, then the congregation with waves of glory as we worshiped and praised Him in song and in the Spirit. Like Isaiah of old, we saw "the Lord, . . . high and lifted up," and His glory filled the sanctuary.

Our pastor's challenging message from the text, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48), was anointed of God and climaxed with the altar and front pews full of seekers weeping and praying through to victory. The regular Communion service planned for Sunday morning was held Sunday night.

Yes, since all things are possible with God, and "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"

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To lift the Cross that dying souls may see,
To bring Thy healing touch to darkest lands,
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