

Herald of HOLINESS



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EDITORIALS

By W. T. PURKISER

Freedom and Responsibility

Freedom is a precious heritage. Uncounted numbers of men and women have died in the struggle to be free. Slavery and bondage are intolerable burdens on the human spirit.

Freedom is of many kinds. Not all the chains men wear are forged on a blacksmith's anvil or fashioned out of raw iron. There is, of course, political freedom—the freedom to count as much as others in the choice of government and the men who shall have rule. This is a freedom denied to more than two-thirds of the human race today.

There is economic freedom, the freedom to live and work in a society where the dignity of labor is respected, and the fruits of labor are fairly distributed. This, too, is a freedom unknown to multitudes at this hour.

Then there is religious freedom, the right to worship God according to the dictates of conscience. The movement of men across the Atlantic to North America was inspired mainly by a search for a land where they might find liberty to worship their Creator as they understood the Word of God to teach.

Religious liberty is not without powerful foes in the world today. It is at the foundation of all other freedoms. When a Hitler will bend a nation to his unholy purposes, he must first enslave or destroy the Church. While Martin Niemöller was in a Nazi concentration camp, he was visited by a clergyman who had surrendered to the demands of

the Third Reich. "Why are you here?" the visitor asked. "Why are you *not* here?" was the apt reply.

The masters of the Kremlin also know that they must destroy or nullify the worship of God. Whatever religion is tolerated behind iron and bamboo curtains is rigidly limited, and all the vast power of the state is directed toward its ultimate destruction. We can but pray that God will not leave himself without a witness in Russia and China and the satellites under their control.

Strange, isn't it, that one of today's major threats to religious liberty comes in the name of religion itself! As far as freedom to worship and propagate the faith is concerned, there is very little to choose between the Vatican and the Kremlin. More than one observer has found more evidence of religious freedom in Communist Poland than in Catholic Spain.

But tragically, all over the world, freedom of religion is being taken as freedom *from* religion. In lands where there are open churches and open Bibles, millions never darken the door of the sanctuary. It is an open question how long political and economic freedom can endure if religious freedom is ignored.

For every freedom we enjoy implies an area of responsibility. It is always a sign of moving in the wrong direction when we become more concerned about our rights than we are about our duties, and more interested in our privileges than we are in our responsibilities. The other side of freedom is not bondage; it is obligation. With ability goes responsibility. John W. Gardner wrote, "Freedom without moral commitment is aimless and promptly self-destructive."

Dominion Day to Canadians and Independence Day to Americans will always bring to mind the great heritage of freedom we enjoy. God help us that we may not lose it by default, by failing to guard it jealously and ignoring the responsibilities it brings.

Contact

A recent writer has pointed out that the division of the disciples of Jesus into two groups at the time of the Transfiguration illustrates two types of Christians in today's world.

It was a momentous time. Only eight days before, Jesus had first spoken of His coming death. Taking Peter, James, and John with Him, He went up onto a mountain. As He prayed, He was transformed before them, His countenance and even

(Please turn to page 12)



The Cover . . .

Independence Hall in Philadelphia, Pennsylvania, is the scene of the Constitutional Con-

vention over which George Washington presided in 1787. The Constitution, with its historic "Bill of Rights," is one of the chief bulwarks of freedom one hundred and seventy-five years later. In early July, both Canada and the United States observe holidays dedicated to the ideals of freedom. Dominion Day, July 1, in Canada; and Independence Day, July 4, in the United States remind us of our great heritage.

LIBERTY PRESERVED

MUST BE DESERVED

AS WE APPROACH the observance of Independence Day in the United States, we are reminded that practically every free nation has its day for remembrance of the sources of its freedom. Canadians have their Dominion Day. Frenchmen have their Bastille Day. For Mexico it is Independence Day, as it is also for Brazil and Argentina. Panama observes Foundation Day, while for Italians it is Constitution Day.

In all of these there is one basic and similar element—LIBERTY. Human liberty was considered to be of highest value, causing peoples of diverse backgrounds, cultures, and languages to invest energy, money, and life itself in struggles for freedom.

But human nature being what it is, once the pressure of the struggle is over, it seems inevitable that men tend to emphasize the rights and privileges of liberty, and to minimize or disregard the responsibilities involved. In the last analysis we cannot hope to preserve our liberty unless we are willing and determined to pay the price to *deserve* liberty.

Forces of greed, ambition, and selfishness are at work constantly in an effort to undermine and destroy the blessings of freedom. Such forces cannot be defeated merely by tirades against them. They can be overcome only by a citizenry

who are committed to the higher moral and spiritual values, and who will pursue the discipline of hard work and of the essential restraints which are a part of any true freedom.

Furthermore, only those deserve freedom who are willing to participate in the processes of government. It is an empty gesture to criticize conditions if we are too lazy or indifferent to bear our responsibility in understanding issues and expressing ourselves through our vote.

But what of spiritual liberty? Liberty is an essential element in the gospel of Jesus Christ. Through the redemptive power of Christ the bondage of sin is broken and the heart is made free. This freedom is effective for both the guilt and the pollution of sin through the justifying and sanctifying grace of our Lord.

This spiritual liberty represents more than initial experiences of grace. It is to be a quality of life, enjoyed consistently by the Spirit-filled Christian. "Where the Spirit of the Lord is," declares Paul, "there is liberty."

And just as we must exercise our freedom in human affairs to maintain it, so we must exercise our spiritual freedom

General
Superintendent
Benner



if we are not to lose it. God has given us the ability to take initiative in spiritual activities. We shall preserve this priceless spiritual liberty only as we *deserve* it. And we shall deserve it only as we pay the price—in spirit, in fervency, in intensity, in response, in witnessing—necessary to maintain it.

Telegram . . .

Riverton, Wyoming—*The Rocky Mountain District Assembly was held this year in the new First Church, Billings, Montana. Dr. Hugh C. Benner's ministry and leadership greatly appreciated by our people. District Superintendent Alvin L. McQuay re-elected with an excellent vote for an unprecedented three-year term. Reports show increases in every department with membership now at 1,674; total giving at \$281,000, an increase of \$20,000 this year. Lloyd A. Hayes elected to elder's orders and ordained in an impressive service to climax the assembly. Rocky Mountain District is moving ahead with some of our best days just before us.*—R. W. Manley, Reporter.

Pastor Edward Hurn of First Church in Fairbanks, Alaska, sends word: "Prayer requested for Jack Kurtzman, critically burned as church-owned residence is demolished in explosion here. Kurtzman is president of the Fairbanks Nazarene Men's Council."

Superintendent Mack Anderson of the Georgia District sends an urgent prayer request for the family of Rev. Lillian Duncan. Mrs. Duncan is in the Talmage Memorial Hospital in Augusta, Georgia, suffering from a heart attack and other complications; seemingly only prayer can save her. She has been a faithful and efficient minister in the Church of the Nazarene for almost a half-century.

Evangelist George C. Sherry has left the field to accept the pastorate of the Canonsburg church on the Pittsburgh District.

Rev. C. E. Lykins, pastor of First Church in Decatur, Indiana, since 1954, has tendered his resignation, effective September 2, to enter the field of full-time evangelism. For reasons of Mrs. Lykins' health, the couple will establish residence in Phoenix, Arizona, this fall.

Evangelist V. Dan Perryman writes that he has left the field to accept the pastorate of the church in Alexandria, Louisiana.

After nine years at Chicago North Side Church, Rev. Fred W. Gibson has accepted the pastorate of the church in Aurora, Illinois.

Rev. John Andrus has accepted the call as associate minister to First Church, Chattanooga, Tennessee. His ministry

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will be of great assistance to our good pastor, Dr. Lawrence B. Hicks.—**BILL KNOWLES, Church Reporter.**

THANKS: I am writing to express my thanks, and those of my daughter, Marian, to the many friends for their prayers, telegrams, and expressions of sympathy received at the time of the death of my wife, Rev. Mrs. Elsie Hipple.—**A. L. HIPPLE.**

PATTERN PETITIONS:

"Thy Kingdom Come"

Second article in a series of seven

By BRIAN L. FARMER
Pastor, Bristol, England

IN CERTAIN PARTS of Scotland, as I suppose elsewhere, there are Christian congregations which are afraid to evangelize. Ministers watch their congregations dwindle with apparent unconcern. You see, they believe that God will save whom He will and to interfere with His sovereignty in the matter would be an intolerable liberty.

I wonder if Jesus would instruct His followers to pray for the coming of His kingdom but forbid them to work for it.

"Thy kingdom come" is the Christian missionary aspect of the Lord's Prayer; it is a petition for the successful outreach of the Church. Jesus Christ coined the phrase "kingdom of God." He spoke of entering into the kingdom of God, or the kingdom of Heaven; so when Jesus instructs us to pray for the coming of God's kingdom we know what He has in mind: the advancement of the spiritual order He came to establish. Christ wanted His disciples to think aggressively for Him; He phrased the model prayer accordingly.

Christian missionary enterprise is not new. It goes back to the very beginning of the apostolic era.

It is not enough that men should have ideas of God, however noble these ideas may be. The Christian knows there has been only one adequate revelation of God: the birth, passion, death, and resurrection of our Lord. "The Word was made flesh, and dwelt among us" (John 1:14). This is the ultimate revelation, leaving nothing further to be required. Everything depends on the extension of God's reign in the hearts of men by the preaching of the Christian gospel.

I do not see how many of us can sincerely pray for the coming of God's kingdom without making a genuine and conscientious effort to evangelize the world.

A human kingdom is an orderly society of men living under one head. The divine Kingdom, by virtue of creation, extended over the whole of creation, and apart from the Fall with its dire consequences, it would still do so. In this fallen world, however, the rule of God has been temporarily banished from the hearts of men and, as a result, has become largely obscured throughout the whole of creation.

The situation can be righted only as the Kingdom is re-established in men's hearts in response to the preaching of the gospel. But "how . . . shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Romans 10:14-15)

It is my guess, men and women, that we cannot properly pray this prayer without also adding: "Here am I; send me."

EVER THE SAME!

By W. STANLEY TRANTER

Pastor, Woodside Church, Watford, British Isles



THE WRITER of the Epistle to the Hebrews in 13:8 makes a profound statement about a wonderful Person: "Jesus Christ the same yesterday, and to day, and for ever." We exclaim with rapture, "And what a Person!"

How wonderful was Jesus in His yesterdays! Hear the jubilant assertion of John: "In the beginning was the Word, and the Word was with God, and the Word was God" (1:1). Oh, the grandeur and the glory of His eternal yesterday, even that glory which He had before the world was!

He is the Alpha and the Omega of all created things, and by Him do all things consist. He was yesterday's eternal Lamb slain before the foundation of the world, in readiness for human redemption made necessary by man's willful disobedience.

What shall we say of His yesterdays? Wonderful the divine marvel in the preparation of His coming into the world to be our Saviour, Lover, Friend. Draw aside the veil of Messianic prophecy and there behold Him standing at the portal, ready to be revealed in the fullness of time to take away sin by the sacrifice of himself, God's Lamb without blemish, to bring man back to the true and living God.

And yesterday He came—yes, to a place called Calvary, where they crucified Him. The heavens went into mourning and the earth ground upon its axis; then cried the centurion, "Truly this was the Son of God" (Matthew 27:54). Yes, truly He is the Son of God, the world's only Saviour. "That Thou my God should'st die for me" is a mystery, but it is thrillingly true.

How wonderful is Jesus today! The One who dwelt in the bosom of the Father burst through the curtain of history. He died, He rose again the third day from among the dead, and tearing the death veil into shreds He brought life and immortality to light through His gospel.

And so the Victor arose, with a mighty "triumph o'er his foes." "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle" (Psalms 24:7-8). The ascended Christ en-

tered through these eternal gates and ever liveth to make intercession for us.

What Jesus Christ was yesterday, He is today. Did He bind the broken heart? Did He cleanse the leper, heal the sick, and make the blind to see and the lame to walk? Was He compassionate to the sinful, the oppressed, and the wayward? Was He sympathetic, kind, just, and good? Yes, He was all this and more; and what He was then He is today. There is no hiding of His power to save, to cleanse, to heal, to comfort, to sustain, to lift life's heavy burdens and fill it with radiant purpose and victory.

To those who know Him, Jesus "is the joy of living." This same Jesus longs to make himself known to us in vital Christian experience and positive communion. As we walk the dusty Emmaus roads of this life, the Stranger with the nail-scarred hands drops into conversation with us and by His Spirit He opens up our understanding, leaving us with the burning-heart conviction that He is "the Lord." There is no greater privilege today than to know Him in the power of His redeeming grace.

Finally, how wonderful is Jesus in His "for ever"! "Jesus Christ the same . . . for ever." There is no abatement in His going forth. "And of his kingdom there shall be no end" (Luke 1:33). He ever was, He ever is, and He ever shall be!

He is the eternal Son of God with power, and in Him dwelleth all the fullness of the Godhead bodily. He is the Head of all things to the Church, and of His fullness have we all received and grace for grace. In Him in the fullness of time shall all things be gathered in heaven and in earth. In His presence every knee shall bow and every tongue confess Him to the glory of the Father.

In His "for ever," He is preparing a place for His prepared people. In His "for ever," He is coming back again. "Why stand ye gazing up into heaven?" said the two men in white apparel to the men on Olivet watching their ascending Lord. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

What brightness, glory, honor, power, fanfare,

and victory when He comes again to reign—King of Kings and Lord of Lords! He will subdue all things under Him. He will put down all rule and all authority. A King shall reign in righteousness and all the kingdoms of the earth shall be blessed because of Him. Wars shall be no more; peace shall flourish and the earth shall be as the garden of the Lord. Oh, the joy and tranquillity of His “for ever”! All things will become new.

The “for ever” of Jesus! We stand before this open door and see the sunrise of the eternal tomorrow—and Jesus, “the same yesterday, and to

day, and for ever.” We shall be with Him for ever and ever. Hallelujah!

My dear reader, is this same Jesus the unchanging One to you? Have you proved for yourself the saving power of His cross? Do you know the thrill of His presence to your heart? Do you feel the pull toward His glorious forever? If not, make Him yours today through repentance toward God and faith in what Christ has done for you in His atoning death on the Cross. “By grace are ye saved through faith; . . . it is the gift of God” (Ephesians 2:8).

A Lesson in the Art of Friendship:

IT'S EASY TO BORROW MONEY WHEN YOU DON'T NEED IT!



By MILO L. ARNOLD, *Pastor, Moses Lake, Washington*

DID YOU EVER try to borrow money? If you have tried, you learned that the first question the leading agency asked was how badly you needed it. If you needed it desperately they would not loan you one cent. If you needed it, but not too badly, they would loan you some; but if you really didn't need it at all, they would follow you around trying to lend you as much as possible.

The obvious reason for this inversion is that as your need increases your security decreases. The less you need it, the less risk is involved in lending it to you. This makes it terribly inconvenient to be broke.

Making friends is much the same. If you are popular, have many friends, and are loved, admired, and respected by all, then even the latest comer will follow you around to get his name on your social list. However, if you have but few friends there are only a few brave people who will readily accept the responsibility of being known as your friend.

Wait though until by some strange misfortune or misdeed you are utterly unpopular, the community is down on you, society has blackballed you, and then try to make a friend. Then, when you most desperately need a friend, your friendship becomes a poor risk. When you have nothing to

give to your friends and might take something from their prestige by being classed as your friend, how difficult it is to find a friend! When you are in the most desperate need of a friend, most people remember that they have business on the other side of the street the moment they chance to see you coming.

This is part of the cruelty of our human system. Human society protects itself without regard to the needs of others. Its first concern is for personal security rather than service to others. Even our Lord found this situation in the world. When He was the popular Feeder of the multitudes, they all ran up to be classed as friends. However, when the popularity had waned and He was led out to be crucified in dishonor, where were the friends?

How different was the concept of Jesus himself! Jesus Christ sought to relate himself to us according to our need and His ability rather than our ability and His need. He did not come to drain some bit of influence or position from the friendship of elite people, but to invest himself in meeting the needs of those whose needs were most desperate. He did not come to minister to the able and the righteous, but to the needy and the sinners. He did not go about gathering friends who could help Him, but rather serving people

whom He could help. He did not administer His aid according to people's ability to reimburse Him but according to their need.

Human politicians would have courted the favor of famous people, made friends with the religious leaders and the politicians of the day. They would have healed the influential people and accepted invitations to dine only in the best homes. They would have done what was politically expedient.

How different Jesus was! Jesus did the most inexpedient things politically. He ate with publicans; He befriended sinners; He healed the beggars and spent His time with the needy. When people saw His way of doing things they began to seek other friends. They said He was making himself unpopular, to become His friend was unpopular. The years tell such a different story! He was so right!

Had it not been for this unworldly attitude of our Lord we would all have been hopelessly lost. None of us had assets that would have attracted a security-seeking Lord. We had all sinned and come short of the glory of God. None of us was worthy of such a Friend. He was interested in finding people who were lost and undone and broke and friendless. In the light of this concept, we were just the people He was looking for. Thank God for the difference between His sense of values and ours.

So long as this is God's basis for calling us to himself we are assured of hope and blessing. "My God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19). According to *your need* and *His riches*. Not according to your riches and His need!

To discover this divine attitude toward us is most comforting. It assures us of the merits of the mercy of God. However, we cannot lightly take the privilege of this grace without accepting the responsibility of its assignments. If this is the way of Christ, it must be the way of the Christian. If we received this mercy from God, we owe this mercy to others. If we are enriched by the unselfishness of Christ, we dare not give less than Christian unselfishness to the world.

If we are to justify ourselves in accepting such mercy in the administration of our Lord, we must project that same quality of unselfishness in our social structure. We too must look upon people and serve them, not according to their supply and our need, but according to their need and our supply. We must look first for an opportunity to serve and call that day good which provides some opportunity for giving rather than getting. It is common in our society to call our days, our years, and our lifetimes good according to the measure of our getting. Jesus measured life by His opportunity to give.

The Christian owes his friendship to people who

"The moral man who scoffs at religion is a spiritual parasite, a foreign growth feeding on what man's faith in a holy God has produced across the ages. We dare not say whether unmoral religion or irreligious morality has done us the greater hurt."—Bishop Costan J. Harrell.

need it rather than to the people whose friendliness would profit him. The person whose need for a friend is most desperate becomes a Christian's responsibility. Such a person makes a poor risk for those who seek returns, but a real opportunity for the Christian with a life to give. Even Christians find themselves tempted to cherish most the friends who give them most. We like to associate with the people whose social circle is elevating to us. We like to work and play among people who give us as much of the value of their influence as we give them of our own. How differently Jesus lived! To Him, the measure of a friendship was the measure of its opportunity to share himself.

Every community has its people who have failed. They are socially without status. They can give no prestige to others by their friendship. They have lost all their assets so far as being important friends goes. The person who befriends them will give more than he gets. Such people become desperately lonely. They are the outcast; they are pointed out for stoning and condemned by the pious folks who go by on the other side of the street. But, don't forget, our Lord befriended such.

We all look with scorn upon the Galilean fisherman who followed Jesus quite boastfully and confidently when the crowd followed and yet denied his Lord when the Lord needed a friend as never before. When Jesus was among many friends, Peter boasted that he too was a friend; but when the Lord was among foes, and it might have cost his life to be a friend of His, Peter denied even knowing Him. The most real test of our Christian living is in our response to the right when the right costs something.

Jesus summed up so much of His attitude in the story of the lost sheep. He had more investment in the ninety and nine, but the one needed Him more, so He chose to go hunting the one with a need rather than staying with the ones He might have needed. Jesus said so aptly, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). Christians cannot be governed too much by the world, which gives only to those who assure us that they are able to repay us with interest.

The duty of the church is not to go out and seek for people whose membership would help the church, but for persons whom the church can help. We should seek people, not merely to build our program, but to build their lives. Our Lord will be interested in helping us with this kind of program.

A DELIGHTSOME LAND



By **J. KENNETH GRIDER**

Associate Professor of Theology, Nazarene Theological Seminary
Kansas City, Missouri

ON JULY 4, 1962, the U.S.A. celebrates the 186th anniversary of its birth. Now a young adult among the nations, it has forged its way from frontier to frontier. One hundred years ago it divided and warred internally; but although the wounds therefrom have not altogether healed, it remained and continues to be one nation of free men united in hope.

The nation has had its faults. Great trusts such as those connected with railroading made some men so rich that capitalism still has not fully recovered from the days when ambitious men of business were given a free hand to build their empires. Lawlessness has been difficult to curb, so that on any given day the FBI is seeking some ninety thousand fugitives from justice. To her shame, she is the gamblingest, drinkingest nation of them all.

But with all her faults, with all her shame, her sons and daughters rise up to believe in her, to build her, to die for her. To them she is a delightful land. Some of the assets of "this nation under God" would be listed as follows:

(1) *Freedom of religion.* Not in the Constitution as first drawn up is this secured, but in its First Amendment, adopted in 1790. Faiths would be free because Congress would make "no law respecting the establishment of religion or prohibiting the free exercise thereof." No single denomination would be the official one; none would be given any priority.

As individuals would be equal before the law, so the churches would be. There would be a "wall of separation" between the state and the churches, as Jefferson interpreted the amendment on January 1, 1802, in a letter to the Danbury Baptist Association of Connecticut. Each would be free from the mandates of the other, each free to judge the other. This might be what Jesus intended when He said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matthew 22:21).

But never had an open market in religion been tried before, in all the world's history. Not freedom from religion was the new nation's intent, but freedom of religion. Consequently Congress may be opened with prayer, chaplains are sent to the armed forces, and the new pledge of allegiance to the flag contains the phrase "under God."

(2) *Missionaries sent out.* Take the whole history of the world and the whole world area, and what do you have on this score? No nation, except perhaps Britain, has matched the U.S.A. in missionaries. Right now there are throughout the world 42,250 missionaries, 64.4 per cent of whom (27,219) are from the U.S.A. and Canada. The past 150 years has seen a continuing missionary thrust from the U.S.A., along with Britain. Many more persons are born each year than are reached, but a commendable work is being accomplished.

(3) *Treatment of the vanquished.* It is true that Rudolph Hess and a few other Germans are now in prison, guarded by the four main Allied powers. It is true that some in the Orient were punished for the crime of making war. Yet America and her allies, victors in both the world wars, have not dealt harshly with the defeated nations. Neither Germany nor Japan was plundered for the spoils that war might bring. Instead, both nations have been treated with courtesy, assisted financially, restored to dignity. Such treatment of the vanquished is a by-product of the Christian faith.

(4) *Willingness to share her plenty.* Many wish America would dump shiploads of food on the mainland of China. They say it would accord with the Pauline injunction, "If thine enemy hunger, feed him; . . ." (Romans 12:20). Yet if Red China is not being fed when she could be, many peoples have been fed because America could and would share with them out of her abundance. The motive in aid might often be too selfish, and the help might be administered poorly in places. But as a whole it is surely a gesture with which we may be pleased.

(5) *Freedom from class.* America is a land where a Lincoln or a Franklin Roosevelt may become president. The poor . . . the rich . . . what does it matter? When Americans see that there is a dream in the eye and a voice heard in the ear, they have their leader, whether he be poor or rich,

lowly or of pretentious status. The only "royal" families are those who have served the nation in so dedicated a way that she respects them as another people might respect its royal house. Herbert Hoover is one such, and MacArthur and Eisenhower.

Insofar as our ideals are not attained, we ill-treat racial and religious minorities. But when such occurs, it is not Americanism that is to blame, but lack of it—a lack that we go to work on, seeking to change it, seeking to put a good thing in its place.

(6) *Her record as peace-loving.* The nation might have a new-made blot upon her record in this regard when Cuba is considered. But historians will have to report that, apart from a justifiable revolt in 1776, the wars have been begun outside her borders—even if in their origin she has not been altogether guiltless. Going to war, her armed men have been terrible because of the banners they have borne.

(7) *Productivity unequalled.* It might be that some of her citizens are too much interested in obtaining the myriad machines and gadgets which she produces. And it may be that the leisure which productivity makes possible is not used for high pursuits. It may be that the thinking of many has tended to become quantitative. But with all this, who would want to go back to the hard digging of pioneer days?

(8) *Her youthful vigor.* Not so young is America that she has no precedents, no mature voices to guide her destiny. Nor yet is she so bent with years as to be sluggish and slow to move. Still she is in her green years, alert, pliable, growing.

What the nation has been gives her glory. What she is gives the citizenry a pride in her. What she is going to become, God helping her, gives her John and Annie Glens; a devotedness to her, even at times when she might slacken in high pursuits—for to them she is "a delightful land" (Malachi 3:12).

A Blessing in Disguise

By SAMUEL R. BROWN, *Pastor, Kenwick Church, Lexington, Kentucky*

HOW MANY TIMES have we heard it said, "If my foresight was as good as my hindsight, I would be much better"? Through the observation we make into the past we are forced to conclude that much we endured was not to our disadvantage but was really a blessing in disguise.

A prime example of this very thing is noted in the lives of the children of Israel. As prisoners in Egypt, due to their sins, they came to the place where they cried unto the Lord in complete despair for deliverance. God heard their petition and appointed Moses as leader to carry the cry of the people to Pharaoh.

Finally, release was granted and the multitude of Israelites moved out in the direction of freedom. The Exodus was soon turned into chaotic flight upon realizing that Pharaoh had a change of heart and was pursuing them with chariots of destruction.

In a matter of hours the host of the children of Israel was "entangled in the land" (Exodus 14:3) with the wilderness shutting them in. Uncrossable terrain on their right and left and the army of Pharaoh charging from behind filled their hearts with terror. But matters were to worsen as the path of escape was now blocked by the Red Sea.

Cries of resentment, anger, and rebellion echoed in the camp as they complained, "Why did Moses lead us into the wilderness to die? Why did he not

let us alone, that we might serve the Egyptians? For it had been better for us to serve the Egyptians than that we should die in the wilderness." (See Exodus 14:12.)

But the truth of the matter was, the Red Sea was really a blessing in disguise. The Red Sea was their salvation. They were so involved in the predicament of the moment that they failed to realize that the Red Sea was the only means of escape from their bondage.

Upon sensing their hopeless condition they were now ready to follow directions. Moses, receiving instructions from God, moved toward the sea as it divided to allow them dry and safe passage. When the last of the children of Israel passed through the "prepared way" that day, God closed the waters, thus covering and washing away their enemy and the yoke of bondage. What seemed to be a mighty sea, uncrossable by the multitude, was really a blessing in disguise—salvation for those called of God.

The Red Sea crisis is being repeated daily in this twentieth century. Multitudes are pressed in by the wilderness of sin on either hand and hotly pursued by the enemy of their souls. They come face to face with the Red Sea—the "fountain filled with blood drawn from Immanuel's veins." Many are stopping there, feeling trapped, lost, and hopeless. As God had a Moses in the yesteryears to lead the children of Israel down into the waters of safety

and salvation, so must He have His leaders today to urge men to plunge "beneath that flood" and "lose all their guilty stains."

Many have been trapped and surrounded by the pressures of the hour. They are looking for a way of escape, but the Red Sea seems uncrossable. God needs each of us, as leaders, to stand by the fountain and declare to the lost it is not uncrossable but is a blessing in disguise, that salvation is theirs by plunging in and crossing over, that the burdens will be washed away in the flood, and the "milk and honey" of a Canaan experience will be theirs for the taking.

TOGETHERNESS



Is Not Enough!

By E. DRELL ALLEN

Pastor, Russell Avenue Church, Minneapolis, Minnesota

THE TWENTIETH CENTURY proposes to solve all its problems by the bringing together of the human family. This solution underlies the concept of world brotherhood, making men to feel that they belong to one happy family. It is basic to the concept of the United Nations—let nations, regardless of color, creed, or culture, understand that each is a part of one big family of nations united by common aspirations and goals.

In the least common denominator of society, the family unit, the need for more togetherness has set sociologists, family counselors, and others on the quest for cohesive interests which will bind the family together in a happy, wholesome matrix from which well-integrated individuals may emerge.

The Church is not behind in its recognition that togetherness has indispensable value. The entire program of the church, embracing all ages and all phases of emphasis, is directed so as to make the individual feel that he belongs to the family, and the family to a fellowship. This fellowship is the Church, and the Church is the body of Christ.

Hence the emphasis is not just on numbers in Sunday school, or members in church, but on family groups. Religion is beamed toward effecting

a spirit of togetherness so that no individual need ever feel that he is alone. He is always surrounded by "so great a cloud of witnesses," not only in the spirit, but in the flesh also. There is something binding, strengthening, and moving in such a togetherness. Yet, *togetherness is not enough!*

There is a subtle danger that absorption into the group spirit may dissipate the personal and dynamic initiative of the individual spirit. He "belongs" and has identity only *when in* the group. His convictions are ironclad *when a part* of the large number, but often weak to the point of vanishing when alone. He can *do* things when *with* the group, but he is helpless and uninspired when left to work alone. There may even be resort to rationalization—"The others [of the particular group] won't be in church tonight, so I'll not go . . ." In a word, if the group, in the context of togetherness, doesn't function, then responsibility is lifted from the individual.

This danger must be avoided if togetherness is to be meaningful. The individual is first a Christian, not because of the group faith, but because of the personal and vital faith which he himself has in Jesus Christ. He knows that Christ died for *his* sins; he knows that God, in Christ, forgives *his* sins; and that his relationship to Christ and the Church is not determined by the togetherness of the group. Instead, the togetherness of the group is made possible only by the unity of the personal faith and convictions of each individual in the group.

This fosters a type of togetherness which is effective in individual experience even though the individual may be apart from the group, physically and geographically. He doesn't go to church services because the group will be there. He goes because, as an individual Christian, he knows that it is right. He expects the group to be there because, as individuals, each believes in the fundamental rightness of faithful attendance at all church services. Still, if no one else in the group were to attend, he'd be satisfied in his heart, and glad that he had done the right thing, and that to have been motivated only by the prospect of social togetherness would have been wrong.

Personal witness and testimony are exhilarating in the spontaneous freedom of a group of fellow Christians. Convictions are rock-ribbed, and compromise with the world is despicable and unthinkable. This is a most commendable by-product of togetherness. Yet its genuineness may be fully seen only when such personal witness and testimony are as equally and freely forthcoming when each member of the group finds himself alone with an opportunity to exalt Christ to others or when,

.....

The truest end of life is to know the life that never ends.—William Penn.

oumbered by Satan's kind, his convictions endure the test in the crucible of conformity with the crowd versus reproach for Jesus' sake. In these moments, togetherness is not enough.

On the other hand, togetherness is natural to the Christian faith and the Church Militant:

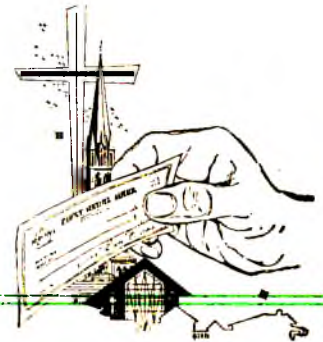
*Like a mighty army moves the Church of God;
Brothers, we are treading where the saints have
trod.*

*We are not divided; all one body we:
One in hope and doctrine, one in charity.*

Such togetherness is both desirable and necessary for stabilization, growth, and service. Yet (and may it never be forgotten) such togetherness is possible only through the strengthening of inner personal faith and Christlike demonstration in daily life of individual convictions, rooted and grounded in eternal and unshakable truths.

SELFLESSNESS in Giving

By **LAWRENCE B. HICKS**
Pastor, First Church, Chattanooga, Tennessee



THE WHOLE STRUCTURE of the Christian religion is based on unselfishness. When one goes back to God in salvation he finds John 3:16 as the ultimate in selfless giving to an unworthy receiver: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." When we look toward the precious blood of Christ we discover the same unselfishness in its being freely shed for lost men. A look into the history of the Early Church will reveal a willingness to "spend and be spent" for Christ and those souls for whom He died (II Corinthians 12:15).

As we move into the Middle Ages we see Wycliffe, Luther, and many others who "loved not their lives unto the death" (Revelation 12:11) as they gave all they possessed to spread Christianity over the known world of their day. When Wesley and his early Methodists came on the religious stage, the same burning selflessness was manifest in the great evangelical revival of England.

A look into the life of India's greatest missionary, Rev. John Hyde ("Praying Hyde"), will show a devotion to God and a self-denial that refused to leave off short of the revival India must have in that day. Selfless praying, long hour after long hour, did the work and the Holy Ghost came in tremendous passion on that strange and distant Eastern land.

"This is our day!" How often we have heard that slogan!

This is our day! St. Paul, Savonarola, Fenelon, Luther, Wesley, Judson, Hyde, and Esther Carson Winans have all had their day in the great timetable of Almighty God. How well they did their

tasks! Now the banner falls onto us of this dark, pre-tribulation age.

"Dark?" Yes, but look back to their prisons, the fiery stake, the hunger, the long watchings and fastings of their day. It was not easy for the first missionary of the Cross to the gentiles, St. Paul. Devotion to God led Savonarola to the stake, and St. Francis to sufferings untold. It sent Luther into hiding, and Wesley went cold, wet, and hungry. It is never easy and never too light when the armies of the Lord Jesus Christ attack the forces of Satan.

The same basic need faces men today as in the first century, or the fifteenth, or the eighteenth. Satan may have shifted his forces somewhat, but the same carnal will of wicked men is intent on damning the whole of the race.

Heroes existed in the other days. We must have men and women of the same mettle today. We cannot go to Africa or India or Japan or South America, but we are all to have a share in the battle and ultimately in the final victory. In the Church of the Nazarene we must have over three million dollars a year to operate our great missionary causes around the world. We must give one million and a quarter at Thanksgiving and Easter each year to meet the demands of the Lord to reach the lost whose souls will be chargeable to us at the day of judgment.

All around the world we will give in the Church of the Nazarene; even on the mission fields themselves, the natives will give. Their money will be added to ours and sent to all the fields, as our way of saying NO to Satan and YES to Christ. What will you give?

EDITORIALS

Continued from page 2

His garments shining with a heavenly light. Moses, representing the law, and Elijah, symbolizing the prophets, stood talking with Him about His coming crucifixion. When the scene closed, the wondering disciples "saw no man any more, save Jesus only with themselves" (Mark 9:8).

Coming down from the mountaintop, Jesus and the three found a crowd gathered about the other disciples, pressing them with questions. Challenged to free a boy of his demon-possession, they had failed. After Jesus had cast out the demon, the nine asked why they could not do it. The Lord's reply was, "This kind can come forth by nothing, but by prayer and fasting" (v. 29).

There is much in this incident from which we can learn. The particular point now, however, is the difference between these two groups of disciples.

The three on the mountain were occupied with the things of God, but had no concern about reaching others. In fact, Peter was quite willing to build

three tabernacles and just stay in that exalted and holy atmosphere. His soul reveled in the glory that shone from the face of Christ. He was thrilled with the message from heaven, "This is my beloved Son: hear him" (v. 7). This was an atmosphere in which to live perpetually, untroubled by the miseries and sins of the rest of mankind.

But it was quite different with the nine in the valley. They were very much in touch with the world, living at the ordinary workaday level. I suppose we should call them "good mixers": personable, neighborly, the kind whose company was sought by those about—but very much at a loss when confronted with a deep spiritual need on the part of the man who brought his demon-ridden son for healing.

There are those of us like the three on the mountain. We must have the smile and blessing of God upon our own souls. We rejoice in the deep things of the Spirit. We are deeply and rightly concerned about personal holiness. We want to tarry long in the secret place of the Most High. Our concept of the Christian life and of Christian service is centered in the three tabernacles on the mountaintop away from the clamor and contest of the valley below.

Then there are those of us like the nine on the plain. We are in close contact with the throng. We know well that "salt" stored up in a barrel has no more preservative power than that which has "lost his savour." We see clearly that a light under a bed or under a bushel basket is of little or no value to anyone. But when the moment of need comes to us, it catches us off guard, quite powerless to meet its challenge.

The solution to our problem is not hard to see. It is neither to shun the mountaintop nor to avoid the crowd on the plain. It is to do as Jesus did, to experience the glory of God's presence and smile—and to carry that glow back to the darkness of a sin-ridden world.

Without all that the mountaintop experience represents, we are powerless. But without the service on the plain, the contact with the world's need, we are worthless in terms of God's long purpose. The Church came into being when fire-baptized believers burst from the confines of the room where they had been waiting onto the streets and into the market places of Jerusalem.

Isolation from the world's need and immersion in its spirit and practices are both tragic mistakes. Let us seek in our own lives and service the answer to the prayer of Jesus not only for the twelve but "for them also which shall believe on me through their word" (John 17:20)—"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (v. 15). Then, only, will it be as it was at the foot of the Mount of Transfiguration: "They were all amazed at the mighty power of God" (Luke 9:43).

God Stepped Down

*My Lord stepped down that He might lift me up;
Impoverishment He bore to make me rich!
Though God incarnate, He became a Man;
How can I grasp a wonder such as this?
He fought temptation, suffered burning thirst—
The enervating weakness I must bear;
The conflict I must face He conquered first,
And so I know He understands my care!*

*I see Him toil to hew a simple yoke,
As Carpenter in humble Nazareth—
He who fashioned worlds when'er He spoke,
And healed the sinful anguish in my breast!
He stooped to wash the feet of friend and foe—
The Sovereign of the universe became
A lowly Slave, that somehow I might know
The path to heaven wends from lowly plain!*

*My Lord stepped down to mend each broken heart,
And bless each little child who sought His arms:
To heal the sick, and by His grace impart
Deliverance from the power of Satan's charms!
My God stepped down to suffer all my shame;
They say sin killed Him there on Calvary,
But He killed sin, and vanquished death to reign
Forevermore—for He abides with me!*

By **FRANCES B. ERICKSON**

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, *Secretary*
Evangelizing Agents

"Holiness implies separation from the world, and yet it does not imply the cancelling of our debt to the world. We are yet in the world; even though we are no longer of the world. Jesus described His disciples as 'the salt of the earth,' and salt is worthless if it is isolated. It must be brought into contact with that which it preserves. Likewise, those who withdraw from the company of men and live in monasteries or in social seclusion have little value as evangelizing agents."

These words from the pen of Dr. J. B. Chapman cause one to ask, Am I an evangelizing agent? What is your answer?

Evangelistic Honor Roll

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

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

Church	Pastor	Membership at Last Assembly	Gain
ABILENE			
Amarillo Hamlet	G. Torstenbo	—	5
Arlington East Pk.	L. Eby	—	4
Stamford	R. Wallborn	—	7
Eastland	C. Manners	11	7
Hurst	C. Stipe	22	10
Andrews	C. Sutterfield	31	8
Denver City	H. Brown	35	9
Petersburg	E. Stahly	52	11
Burkburnett	R. Noakes	58	16
Abilene Trinity	R. Womack	63	20
F.W. Arg. Hts.	C. Dickerman	68	14
Amarillo Gr. Ave.	R. Combs	76	17
F.W. Glen Park	L. Wyss	79	12
Big Spring	W. Dorrough	106	18
F.W. Poly.	D. Anderson	108	12
F.W. River Oaks	A. Moore	129	13
Plainview First	C. Grimes	137	16
Pampa	C. Snow	140	13
F.W. Northside	W. Hanna	166	19
Borger First	A. Meador	171	18
Abilene First	W. Gash	210	18
Amarillo First	H. Davis	231	21

"We must lay self aside, or God will lay us aside."

Church	Pastor	Membership at Last Assembly	Gain
NORTHERN CALIFORNIA			
Lamont	C. Osner	21	6
Ivanhoe	N. McKeough	30	11
Highlands	M. Hunter	44	10
Greenfield	R. Frank	48	13
Sacramento			
La Sierra	N. Wiseman	53	12
Shafter	R. Lindley	62	32

Sonoma Valley	P. Hampsten	65	10
San Anselmo	H. Bonner	66	8
Woodland	B. Kifer	75	19
Chico	O. Seago	125	12
San Bruno	J. Anderson	126	15
Concord	J. Shaw	128	17
Sacramento Florin	W. McKee	153	20
Santa Rosa	H. Steele	157	20
Porterville	W. Deltz	215	22
Modesto First	G. Cantrell	247	21

"Keep evangelism burning—it will guide some soul to safety."

Church	Pastor	Membership at Last Assembly	Gain
PHILADELPHIA			
New Egypt	Mrs. J. Ritchea	0	7
Pennsburg	R. Gage	9	13
Huntingdon Valley	W. Kale, Jr.	20	7
Easton	R. Chew, Sr.	29	10
Alloway	E. Mitman	37	9
Pitman	F. Ketter, Jr.	77	15
Bloomsburg	N. Henck	78	13
Camden	M. Taylor	86	12
Philadelphia	C. Gleason	89	16
Pennsville	F. Benner	90	12
Bridgeton	A. McKenzie	136	13
Mifflinburg	F. Pick	144	15
Royersford	B. Long	146	15
Trenton	L. Gordon	146	18
Reading	A. Fallon	198	28
West Chester	D. Hoffman	210	19

"Every Christian should evangelize—TODAY!"

Church	Pastor	Membership at Last Assembly	Gain
MISSISSIPPI			
Long Beach	L. Mathis	10	22
New Salem	J. Brown	14	8
New Albany	H. Smith	19	5
Houston	C. Lambert	56	10
Laurel	F. Ferraez	67	13
Biloxi	C. Carleton	80	33
Hattiesburg First	M. Turney	158	18

Attend Your College Conferences on Evangelism

Northwest Nazarene College
 Nampa, Idaho

Wed., Thurs., and Fri.—September 19, 20, 21, 1962

Olivet Nazarene College
 Kankakee, Illinois

Wed., Thurs., and Fri.—September 26, 27, 28, 1962

Bethany Nazarene College
 Bethany, Oklahoma

Tues., Wed., and Thurs.—November 27, 28, 29, 1962

Write to the presidents for information, and plan now to attend.

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*
New! Filmstrip on New Guinea

As a new feature in our regular file of mission field pictures for rent, the Department of Foreign Missions has prepared a *filmstrip* on New Guinea. Rental will be \$2.00, the same as the rental for slide sets. Please specify when ordering that you want the *filmstrip* on New Guinea, and give first, second, and third choice of dates for showing. Return immediately after you use in

that service, for this filmstrip is expected to be in heavy demand.

Thank You for the Cards

Miss Dorothy Ahleman has written from Argentina to thank you for the hundreds of packages of greeting cards that you have sent her. She says: "You have all been wonderful in responding, but please do not send any more now, for a long time. I have no space left to put them. Cards have come from groups of invalid ladies in churches, from salesmen, from groups of church ladies, from junior and intermediate societies, and Sunday school classes. The mailmen brought them in large postal sacks, hundreds of packages at a time. Now I have all I can use for quite a while. Thank you very, very much."

NOTE: If you have used greeting cards of any kind that you are collecting for missionaries send them to one of the following missionaries:

Miss Mary Cooper
 Manjacaze, via Lourenco Marques
 Mozambique, Africa

Miss Frances Vine
 Philippine Mission,
 Church of the Nazarene
 Box 14, Baguio City
 Philippine Islands

Miss Bernadine Dringenberg
 P.O. Box 752
 Taipei, Taiwan, Free China

Mrs. Ray Miller
 P.O. Box 383
 Taipei, Taiwan, Free China

Be sure to wrap in package weighing not more than six pounds, and mark plainly, "PRINTED MATTER." This is much less expensive for postage than parcel post.

Moving Missionaries

Rev. and Mrs. Harry Wiese are home on furlough from the Philippine Islands. Their address is 1621 Bridgen Road, Pasadena 7, California.

Rev. and Mrs. Paul Say have arrived in Argentina for their first term. Their address is Donato Alvarez 884, Buenos Aires, Argentina.

Rev. and Mrs. Harry Rich are home on their first furlough from Haiti. Their address is 43 Mt. Pleasant Avenue, Wharton, New Jersey.

Rev. and Mrs. Paul Orjala will be moving from Connecticut on June 9. They will return to Haiti around the last of August. They can be reached in care of E. S. Bowerman, 443 East 63rd

St., Long Beach 5, California, up until the time they leave for the field.

Rev. and Mrs. Russell Birchard are home on furlough from Guatemala. Their address is 531 South Bresee Avenue, Bourbonnais, Illinois.

Rev. and Mrs. Edward Cairns, on furlough from British Honduras, are now at 27 Strandburn Park, Sydenham, Belfast 4, North Ireland.

In Punta Gorda

By PAUL BEALS, *British Honduras*

We have been busy in the pastorate at Punta Gorda, as well as outlying points. I ride my small motorcycle to points on the road. One preaching place has been reopened five miles from the town, and there are other possibilities.

With an assistant, I went recently to the Indian village of Pueblo Viejo, twelve miles on foot beyond the end of the road, over narrow mountain trails. We were well received by the Indian people, and they listened attentively to the gospel and invited us to return.

We checked on opportunities in other villages also. Twice I have preached at San Antonio, the large Indian village at the end of the road. We have land in this village but no work established as yet. I hope to develop this into a regular preaching point.

Right now we are pressed to get some badly needed building repairs finished before the onset of the rainy season.

SERVICEMEN'S COMMISSION

PAUL SKILES, *Director*

Why Faith?

The need for mental alertness, physical stamina, and moral courage is everywhere evident in the life of an army paratrooper. In living with men of an Airborne Division for about eighteen months now I have found that often underneath the outside display of a paratrooper's strength there is a deep, sustaining faith in God. In an effort to let some of these men speak for themselves to some of our young people I posed the following question to some whose lives are a credit to their religious convictions.

"Why have you found it important to maintain your faith in Christ in your military environment?"

"Military and otherwise, faith in Christ gives me faith in myself. I have found that being close to God gives me security."—PFC. IRWIN A. STEVENS, JR., *Evangelical and Reformed.*

"I have found great joy in serving Christ in the 82nd Airborne Division. From jumping to training exercises Christ has never failed me."—PFC. WILLIAM D. OLSON, *Assembly of God.*

"My belief in God and the teachings of Jesus Christ constitutes a trust, hope, and idealism which I feel are important for a soldier, and above all a trooper."—PFC. ALLEN J. PARKER, *Baptist.*

"Maintaining faith in Christ and living each day as He would have it lived can hardly be encouraged more than by the four seconds of free fall in a parachute jump. In very few other professions does one so literally place his life in God's hands."—PFC. WILLIAM B. HILL, *Episcopal.*

"I find that here in the service Jesus is the closest Friend I have. His love that abides in my heart is the strength that I need to sustain me from day to day."—SP/4 JOSEPH F. MOORE, *Church of the Nazarene.*

"Life in the military puts character to an acid test. My strong religious background has been a great aid in maintaining my moral and spiritual level."—PFC. DENNIS L. DIGMAN, *Lutheran.*

"Maintaining a Christian faith in the military has proved a real challenge to me. I find reading my Bible and praying regularly are necessary for keeping myself prepared to help others."—SP/4 ALLEN R. PERKINS, *Wesleyan Methodist.*

By *Chaplain (Capt.)*
CALVIN CAUSEY



"SHOWERS of BLESSING" Program Schedule

- July 8—"The Lure of Mild Religion," by *Wilson R. Lanpher*
- July 15—"The Ruined Places," by *Wilson R. Lanpher*
- July 22—"See It Again," by *Wilson R. Lanpher (Featuring Olivet Nazarene College Ladies' Trio)*



THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for July 8:

Jeremiah Warns of Disaster

SCRIPTURE: Jeremiah 19; 21; 25:1-11 (Printed: Jeremiah 25:1-11)

GOLDEN TEXT: *Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and your fathers for ever and ever (Jeremiah 25:5).*

No man ever was called to a more heartbreaking task than was Jeremiah. Beginning his ministry in the reign of Josiah with whom he doubtless worked closely, he continued faithfully during the closing years of his nation's existence, even though in constant physical danger under the morally bankrupt rulers. No man loved his people and country more, but his was the commission to first warn of impending judgment, and then to predict inevitable doom.

There is a shallow patriotism which is little more than jingoism. There is a patriotism which idealizes the state and dreams of future greatness. There is the higher patriotism which with open-eyed moral realism sees both the nation's promise and its peril. Such was the compassionate concern of Jeremiah. With aching heart he pleaded with his generation and wept over their sins. It was given to him to have the spiritual insight and the tenderness of our Lord, who himself, in a later day in history, mourned over His beloved city. The nation is now in need of Christian patriots whose heads are not turned by the tides of opinion, and whose hearts are not seduced by threats or promises.

Jeremiah spelled it out. The factors that determine the nation's security and prosperity are not fundamentally either economic or political. Not in military might, not in alliances, not in material wealth is the future secured. Jeremiah underscored the holy principle that the nation would endure and prosper, or would be judged and perish, according to its moral and spiritual measurements.

This message is urgent for our day: "Turn ye again now every one from his evil way. . . . go not after other gods . . . provoke me not to anger with the works of your hands; and I will do you no hurt" (25:5-6). The fact is that we too must speedily repent or we shall likewise perish. We haven't much time left. The faithfulness and long-suffering of God should move our hearts.

But also, shining through a rift in the dark clouds of judgment, there was, for those already captive, to whom Jeremiah addressed this passage, the hopeful providence of the holy God who watches over the nations. Thus Nebuchadnezzar can even be described by the Lord as "my servant," since the redemptive purpose of God is being unerringly carried out. Then it was Babylon representing the godless forces of tyranny. Today it is communism. Nevertheless the God who rules in a moral universe, in justice, determines the bounds of their habitation; and He keeps mercy's gate ajar.

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Announcements

WEDDING BELLS

Miss Sandra Coombs of Springfield, Oregon, and Mr. Fred M. Stiles of Ebensburg, Pennsylvania, were united in marriage on June 23 at the Springfield Church of the Nazarene, with Rev. B. F. Peterson, uncle of the bride, and pastor of the Oregon City church, officiating, assisted by Rev. A. Furman Harris, pastor at Springfield.

Miss Ruby Ann Potter and Mr. Cecil Leo Felker, both of Nashville, Tennessee, were united in marriage on June 2 at Grace Church of the Nazarene, Nashville, with Rev. W. A. Felker, father of the groom, and Rev. George Scutt, pastor, officiating.

BORN

—to Branson and Joan (Zeigler) Roberts of Kansas City, Missouri, a daughter, Becki Lynn, on June 4.

—to Rev. Dewey and Irmgard (Haerr) Williams of Lebanon, Tennessee, a son, Mark Stephen, on June 4.

—to Rev. Raymond and Agnes Cain of Hudson, Indiana, a daughter, Donita Jean, on May 27.

—to Glen and Neta (Brummett) Jones of Sioux Falls, South Dakota, a daughter, Tami Lou, on May 26.

SPECIAL PRAYER IS REQUESTED

—by a Christian brother in Ohio that he may find God's best will for his life and be a real soul winner;

—by a reader in Kentucky for a young man, mentally sick, that he may be made well in body, mind, and soul;

—by a Christian friend in Ireland for a number of very special prayer requests for salvation and healing;

—by a reader in Michigan that God may undertake in the healing of a physical ailment;

—by a Nazarene lady in Indiana, a widow, that God may open the door to her for steady employment, for a small country church in Tennessee, for special needs of two families, and for a special silent request.

Nazarene Camp Meetings

July 5 to 13, West Virginia District Assembly and Camp, Summersville, West Virginia (district campgrounds, three miles east of Summersville on State Route 41). Special workers: Dr. D. I. Vanderpool, Dr. George Coulter, Dr. John Knight, Dr. Mendell Taylor, and Professor Paul McNutt. Dr. H. H. Hendershot, district superintendent. Write Rev. Dayton Lockard, 1108 Gallatin St., Ravenswood, West Virginia.

July 5 to 15, Hendersonville Nazarene Camp, about four miles out on the Upward Rd., Hendersonville, North Carolina. Workers: Rev. B. K. Beaty, Dr. Lloyd B. Byron, district superintendent; and singers and musicians, Dwight and Norma Jean Meredith. Write the camp manager, Rev. W. H. Gentry, P.O. Box 543, Hendersonville, North Carolina.

July 9 to 15, Minnesota District Camp, at Mission Farms, 3401 Medicine Lake Blvd., Minneapolis, Minnesota. Special workers: Dr. Hugh C. Benner, Dr. Edward Lawlor, Miss Evelyn VerHoek, Rev. Aleck G. Ulmet, Mr. and Mrs. Roger Kennedy. Write Rev. Roy F. Stevens, district superintendent, 6224 Concord Ave. South, Minneapolis 24, Minnesota.

July 13 to 22, Michigan District Camp, Indian Lake, Vicksburg, Michigan. Special workers: Dr. John L. Knight, Rev. D. K. Wachtel, DeVerne H. Mullen, Rev. John H. Nielson, Rev. Russell W. Birchard, Rev. Robert M. Waggoner, Mrs. Kenneth Culver, Dr. Fred J. Hawk, district superintendent, 734 Griswold, S.E., Grand Rapids, Michigan.

July 13 to 22, Pleasant Ridge Nazarene Camp, on Route 76, between Routes 30 and 522, Fulton County, near McConnellsburg, Pennsylvania. Dr. E. E. Grosse, evangelist; Paul Qualls, song evangelist.

July 15 to 22, Nazarene Camp Meeting, sponsored by Chicago Central District, at the District Center, Aroma Park, Illinois. Workers: Dr. G. B. Williamson, Dr. Edward Lawlor, Singer Jack Bierce. Rev. Mark Moore, district superintendent.

July 16 to 22, Missouri District Camp Meeting, at Pinecrest Camp, Fredericktown, Missouri. (7 miles south on Hiway 67, Country Road C). Workers: Dr. Mendell Taylor, Rev. Fred Thomas, Don and June Zimmerlee, Calvin, Marjorie, and Carolyn Jantz. For information, write Dr. E. D. Simpson, district superintendent, 12 Ridge Line Dr., St. Louis 22, Missouri.

July 16 to 22, Colorado District Camp, Nazarene Campgrounds, on Dover Street, two blocks north of West Colfax (U.S. Hi-way 40), Denver. Workers: Dr. T. W. Willingham, Dr. Hugh C. Benner, Dee and Bernadene Rushing. Rev. E. L. Cornelison, district superintendent. Write Rev. A. L. Hipple, 1755 Dover St., Denver 15, Colorado.

July 20 to 29, Central Ohio District Camp, at the campgrounds, 2708 Morse Road, Columbus, Ohio. Workers: Dr. Hardy C. Powers, Rev. Charles Hastings Smith, Dr. Mel-Thomas Rothwell, Professor Wannie Tippitt, Dr. John Cotner, Olivetian Quartet, Rev. W. E. Zimmerman, Mrs. H. C. Little. Dr. H. S. Galloway, district superintendent. Write Rev. W. R. Moore, secretary, 4247 Cedar St., New Boston, Ohio.

July 22 to 29, Oregon Pacific District Camp, Portland, Oregon. Workers: Dr. Edward Lawlor, Dr. Nicholas A. Hull, and Professor Ray Moore. Dr. W. D. McGraw, district superintendent. Write District Camp Meeting, Route 2, Box 500, Clackamas, Oregon.

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

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

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

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

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



PREACHERS:

A to C

- Abla, Glen W. % Publishing House*
- Albright, J. C. 592 Lincoln Ave., % Rev. H. E. Albright, Saugus, Mass.
- Aldridge, James W. Box 4893, Station B, Columbus 2, Ohio
- Allen, Arthur L. 51 E. Main St., Yarmouth, Maine
- Allen, J. A. (Jimmie). % Publishing House*
- Anderson, Gilbert and Sylvia. Preacher and Singers, % Publishing House*
- Applegate, Nellie T. 742 Elysian Ave., Toledo 7, Ohio
- Austrew, E. F. 2124 Covert Ave., Evansville 14, Ind.
- Aycock, Jarrette and Dell. Preacher and Singer, % Publishing House*
- Adrian, Ga. (camp) July 20 to 29
- Bailey, E. W. 3589 55th Ave. North, St. Petersburg, Fla.
- Battin, Buford. 1509 Seventh St., Lubbock, Texas
- Harlingen, Texas July 11 to 22
- Lubbock, Texas July 25 to Aug. 5
- Beaty, B. K. Route 4, Taylorville, Ill.
- Bebout, R. E. 1873 Channel Drive, Ventura, Calif.
- Bonder Evangelistic Party, James. P.O. Box 8635, Sulphur Springs, Fla.
- Ronceverte, W.Va. (camp) July 19 to 29
- Bennett, Ross Lee. 339 N. Second St., Scottsburg, Ind.
- Bertoletti, Thia Musical (Fred and Grace). 1349 Perkiomen, Reading, Pa.
- Xenia, Ohio. July 15 to 22
- Lettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.
- Normal, Ill. (camp) July 5 to 15
- Butler, Pa. (camp) July 20 to 29
- Bierce, Joseph. 913 Indiana St., Rt. 1, Bicknell, Ind.
- Dover, N.J. (camp) July 25 to Aug. 5
- Bi-hop, G. Preston. 1542 Picardy Circle, Clearwater, Fla.
- Reserved. July 4 to 15
- Sandstone, Minn. July 18 to 29
- Ribbon, Joe. 1515 S. Jensen, El Reno, Okla.
- Blythe, Ellis G. 225 Ludlow Ave., Springfield, Ohio
- Kissimmee, Fla. July 8 to 15
- Reserved. July 16 to 31

- Boggs, W. E. c/o Publishing House*
- Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
- Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Ft. Wayne, Ind.
- Pennville, Ind. July 22 to Aug. 5
- Open dates for August
- Brannon, George. 4105 N. Wheeler, Bethany, Okla.
- Briddwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
- Brockmueller, C. W. and Esther. 908 15th Ave. So., Nampa, Idaho
- Open dates for July and August
- Brought, C. Wesley. 127(A) S. Kessing, Porterville, Calif.
- Brown, Charles. 212 Clay St., Dayton, Ky.
- Brown, J. Russell. c/o Publishing House*
- Brown, Marvin L. 810 Pleasant St., Kewanee, Ill.
- Hopkinsville, Ky. July 5 to 15
- Open dates for August
- Brown, W. Lawson. Box 785, Bethany, Okla.
- Burkhart, Munroe. Rt. 1, Box 169-A, Elm Mott, Texas
- Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
- Sherman, Texas. July 11 to 22
- Alexander (Collegeville), Ark. July 25 to Aug. 5
- 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*
- Carlson, Harry and Esther. Evangelist and Musicians, 1735 East St., Honesdale, Pa.
- Europe. June through December
- Carroll, Morgan. Box 42, Vilonia, Ark.
- Carter, Jack and Ruby. Preacher and Singers, Box 222, Bethany, Okla.
- Casey, H. A., and Helen. Preachers and Singers, c/o Publishing House*
- Open date. July 11 to 22
- Oatsville, Ind. (camp) July 27 to Aug. 5
- Caudill, Virgil R. Route 3, Troy Rd., Springfield, Ohio
- Open dates for July and August
- Chapman, C. L. 601 W. Main, Oblong, Ill.
- Chatfield, C. C. and Flora N. Evangelists and Singers, c/o Publishing House*
- Greenwood, Ind. (camp) June 28 to July 8
- Clark, Eddie. Route 1, Colona, Ill.
- Clark, Gene. 2501 Fernwood, Terre Haute, Ind.
- Clark, Hugh S. 602 S. Broadway, Georgetown, Ky.
- Cochran, Richard H. 102 Cora St., Dexter, Mo.
- Cole, George O. 413 E. Ohio Ave., Sebring, Ohio
- Cook, Charles T. 433 Plum St., Albany, Ind.
- Cooke, J. Mervin. Route 5, Lynn St., Abbotsford, B.C. Canada
- Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va.
- Corbett, C. T. P.O. Box 215, Kankakee, Ill.
- Cox, C. B. 1322 N. First Ave., Upland, Calif.
- Pioneer, Ohio (camp) June 27 to July 8
- Vincennes (N. Side), Ind. July 19 to 29
- Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio
- Rio Grande, N.J. July 11 to 22
- Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.
- Lawrenceburg, Tenn. (School of Music) July 2 to 20
- Bristol, Tenn. July 23 to Aug. 10
- Crews, H. F., and Mrs. Evangelist and Singers, c/o Publishing House*
- Temple (Bresce), Texas. July 25 to Aug. 5
- Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.
- Mitchell, Ind. July 4 to 15
- Crites Evangelistic Team, J. A. Preacher and Singers, c/o Publishing House*
- Cruse, C. E. and Barbara. Preacher and Singers, 1403 Monroe, Charleston, Ill.
- Crutcher, Estelle. 9301 Jamaica Drive, Miami, Fla.

D to F

- Dale, Bennie I. 339 Northeast E St., Linton, Ind.
- Danner, Joel. P.O. Box 404, Bethany, Okla.
- Darnell, H. E. P.O. Box 929, Vivian, La.
- Rising Sun, Ind. July 9 to 15
- Mohawk, Ind. (camp) July 20 to 29
- Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
- Colo. Dist. Assemb. & camp. July 16 to 22
- Frost Bridge, Miss. (camp) July 27 to Aug. 5
- Dayhoff, I. E. Missionary-Evangelist, Box 233, University Park, Iowa
- DeLong, Russell V. 19236 Gulf Blvd., Indian Rocks (S.S.), Florida
- Bad Axe, Mich. June 24 to July 8
- Richmond, Maine (camp) July 9 to 15
- Dennis, Lester and Ruth. Evangelist and Singer, Box 387, Oliver Springs, Tenn.
- Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla.
- Dishon, Melvin. 525 Lansdale Ave., Bowling Green, Ky.
- Dobbins, C. H. Yoder, Ind.
- Donaldson, W. R. 118 W. Fourth, La Junta, Colo.
- Drayer, Fred E. 32 Fenner Ave., Newport, R.I.
- D-ye, J. T. c/o Publishing House*
- Sioux City, Iowa. July 9 to 15
- Indianola, Iowa. July 16 to 22

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

Duncan, W. Ray. Waverly, Ohio
Open dates for July and August

Dunham, L. J. 1135 Highland Ave., Coraopolis, Pa.
Dunn, T. P. 318 E. Seventh St., Hastings, Neb.
Easley, Gordon W. c/o Nazarene Camp, Anadarko, Okla.

Eastman, H. T. and Verla May. Preacher and Singer, 2005 East 11th, Pueblo, Colo.

Eason, H. J. 5001 Jasmine Ave., Savannah, Ga.
Atlanta, Ga. (camp).....July 20 to 29

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

Eisea, Cloyce. Box 18, Vanburen, Ohio

Emrick, C. Ross and Dorothy. Evangelist and Musician, 600 N. Trumbull St., Bay City, Mich.

Emsley, Robert. Bible Expositor, 200 East and West Road, Buffalo 24, N.Y.

Brit. Isles Dist. South.....to July 24

Capitan N.M. (camp).....July 29 to Aug. 5

Ensey, Lee H. 2094 "F" St., San Bernardino, Calif.

Erickson, A. William ("Billy"). 521 Lemont Drive, Nashville 7, Tenn.

St. Petersburg (First), Fla.....July 11 to 16

Winchester, Va. (camp).....July 16 to 20

Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.

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

Fetter, Harry J., and Wife. Box 87, Leesburg, N.J.

Fightmaster, Wm. F. 2663 Blackhawk Rd., Dayton 20, Ohio

Files, Gloria; and Adams, Dorothy. Evangelist and Singer, Wiley Ford, W.Va.

Milwaukee (First), Wis.....July 15 to 22

Eureka (First), Ill.....July 30 to Aug. 12

Finger, Joseph. Box 623, Route 1, Orlando, Fla.

Finger, Maurice and Naomi. Route 3, Lincanton, N.C.

Finkbeiner, A. J. c/o Publishing House*

Open dates for July and August

Firestone, Orville. 736 E. 43rd North, Tulsa 6, Okla.

Oklahoma City (Cap. Hill), Okla.....July 22 to 29

Fisher, C. Wm. c/o Publishing House*

Merced, Calif.....July 22 to 29

Kirkland, Wash.....August 8 to 12

Fitch, George L. 124 Elder St., Nampa, Idaho

Fitch, James S. 3825 Hazel Ave., Norwood 12, Ohio

Fitz, R. G. 215 Chestnut, Nampa, Idaho

Fleishman, C. E. 336 Country Club Dr., Cape Girardeau, Mo.

Florence, Ernest E. 1000 S. Cross St., Robinson, Ill.

Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o Trevecca Nazarene College, Nashville 10, Tenn.

Waverly (Elmore), Tenn.....July 5 to 15

Reserved.....July 16 to 29

Fox, Stewart P. Route 2, Leesburg, Va.

Fraleay, Hazel M. 458 Moore Ave., New Castle, Pa.

Butler, Pa. (Assem. & camp).....July 17 to 29

Freeman, Mary Ann. 721 W. Broadway, Monmouth, Ill.

Normal, Ill. (camp).....July 9 to 15

Namville, Ill. (camp).....July 16 to Aug. 19

Frodge, Harold C. 201 N. Sixth, Marshall, Ill.

Fugett, C. B. 4311 Blackburn, Ashland, Ky.
Kentucky Dist. Camp.....July 9 to 15

Glasgow, Ky. (camp).....July 26 to Aug. 9

G and H

Gaines, George A. 564 Wellington Rd., Orange, Calif.

Garvin, H. B. 5920 S.W. 14th St., Plantation Isles, Ft. Lauderdale, Fla.

Gawthorp, Loy A. Box 37, Mansfield, Ill.

Geeding, W. W. and Wilma. Preachers and Chalk Artist, 360 E. Wells St., Bushnell, Ill.

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

Gilmour, A. Alan. 309 Spring St., Jamestown, N.Y.

Gleason, J. M., and Wife. Preacher and Singers, 931 N. Mueller, Bethany, Okla.

Goodall, Haven and Gladys. 22330 Lanark St., Canoga Park, Calif.

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

Griffin, Clarence A. 5829 North 64th Drive, Glendale, Ariz.

Griffith, R. E. Missionary-Evangelist, c/o Publishing House*

West Hartlepool, Eng.....July 9 to 15

Open time for Europe.....July 15 to Aug. 15

Grimm, George J. 136 East St., Sistersville, W.Va.

Mishawaka (S. Side), Ind.....August 1 to 26

Grubbs, R. D. 1714 Madison Ave., Covington, Ky.

Guy, Marion O. Route 5, Muskogee, Okla.

Haden, Charles E. P.O. Box 245, Sacramento, Ky.

Shelbyville (Himesville), Tenn.....June 27 to July 8

Hillsboro (Roark Cove), Tenn.....July 11 to 22

Hall, Carl N. 2125 E. Cedar St., Allentown, Pa.

Wakefield, Va. (camp).....June 29 to July 8

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

Sullivan, Mo.....June 27 to July 8

Clinton, Okla.....July 22 to Aug. 1

Hampton, Pleas and Dorothy. Evangelist and Singers, c/o Publishing House*

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

Adrian, Ga. (camp).....July 20 to 29

New Mexico Dist. Camp.....July 30 to Aug. 5

Harley, C. H. Burbank, Ohio
Sciotoville (Portsmouth Highland), Ohio
.....Aug. 8 to 19

Harrington, Wm. N. 1251 N.W. 44th Ave., Gainesville, Fla.

Harrison, Raymond W. 8821 North 29th Ave., Phoenix, Ariz.

Harrold, John W. Box 291, Red Key, Ind.

Helmer, Ind.....July 18 to 29

Havener, J. D. 460 S. Bresee, Bourbonnais, Ill.

Hawkins, Aiton. 6802 N.W. 45th, Bethany, Okla.

Hayes, Thomas. c/o Publishing House*

Diagonal, Iowa (tent).....July 15 to 29

Superior, Neb. (camp).....Aug. 2 to 12

Hegstrom, H. E. P.O. Box 8, University Park, Iowa

Heriford, Russell W. Box 82, Big Bear City, Calif.

Hess, Weaver W. 329 East Ave. R-7, Palmdale, Calif.

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

Hodgson, Robert E. Box 555, Bethany, Okla.

Hoffman, Daniel C. 8255 Plains Road, Mentor, Ohio

Hokada, James T. Route 1, Parkview, Grafton, W.Va.

Holstein, C. V. 623 Village St., Kalamazoo, Mich.

Hoot, G. W. and Pearl. Evangelist and Musicians, Box 745, Winona Lake, Ind.

Hoot, W. W. Rt. 5, Box 207, Morgantown, W.Va.

Proctorville (Holiday Dr.), Ohio...Aug. 1 to 19

Hoots, Bob. Box 1, Albany, Ky.

Hoover, Amos. 1451 Ravine Rd., Vista, Calif.

Hopkins, L. C. (Lee). Mounted Road, Nampa, Idaho

House, John W. 1719 West 19th St., North Little Rock, Ark.

Hubart, Leonard G. Route 4, Huntington, Ind.

Humble, Don. Picketon, Ohio

Oak Hill, Ohio.....June 28 to July 8

Oildale, Ala. (camp).....July 13 to 22

Humble, James W. c/o Publishing House*

Hutchison, C. Neal. c/o Publishing House*

I to L

Ice, Charles and Betty. 8404 Asher Ave., Little Rock, Ark.

McCrory, Ark.....August 1 to 12

Ide, Charles D. 4875 Aleda, S.E., Grand Rapids, Mich.

Madison, Wis.....July 6 to 22

(c/o Dist. Supt.)

Madison, Wis. (camp).....July 23 to 27

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

Camp and assemblies.....July and August

Irick, Mrs. Emma. P.O. Box 917, Lufkin, Texas

Fredonia, Kansas.....July 15 to 22

Buffalo, Kansas.....July 24 to 30

Isenberg, Don. Chalk Artist-Evangelist, 437 Bresee, Bourbonnais, Ill.

Jackson, R. W. 704 Fern St., Nampa, Idaho

Kailua, Hawaii.....July 11 to 15

Kaneone and Hilo, Hawaii.....July 18 to 29

James, Melvin R. c/o Publishing House*

Jaymes, Richard W. 622 E. Ash St., Piqua, Ohio

Open dates for July and August

Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.

Johnson, Everett A. 316 Edwards St., Bossier City, La.

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

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

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

Jones, M. J. 2624 Hawthorne Ave., Orlando, Fla.

Keith, Donald R. c/o Publishing House*

Kelly, Arthur E. 511 Dogwood, Columbia, S.C.

Holt, Ala.....July 11 to 22

Cottondale, Ala.....July 25 to Aug. 5

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

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

Langford, J. V. 701 N. First, Henryetta, Okla.

Wagoner, Okla.....July 4 to 15

Sawyer, N.D. (camp).....July 23 to 27

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

Decatur, Ind. (camp).....July 11 to 22

Nelsonville, O. (Bib. Chr.).....July 23 to 31

Lanterman, R. S. c/o Publishing House*

Latham, E. L. Nazarene Acres, Mechanicsburg, Ill.

Law, Dick and Lucille. Preachers and Singers, c/o Publishing House*

Dodson, Texas.....July 18 to 29

Pasadena (First), Texas.....July 31 to Aug. 5

Lece, Robert S. R.D. 1, Brightwood, New Philadelphia, Ohio

Leichty Family, The (Elvln, Marge, Dianne, Donald). Evangelist and Singers, Route 1, Earl Park, Ind.

Oakwood, Ill.....July 2 to 8

Leih, Martin. 309 Violet, Monrovia, Calif.

Leonard, James C. 223 Jefferson St., Marion, Ohio

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

Lewis, Ellis. 6706 N.W. 31st, Bethany, Okla.

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

Liddell, T. T. 8819 S. Fairfield, Evergreen Park 42, Ill.

Lipker, Charles H. Route 1, Alvada, Ohio

Peoria, Ill. (camp).....June 29 to July 8

Lyons, James H. P.O. Box 336, Harvey, Ill.

M

MacAllen, L. J. 119 W. Rambler Ave., Elyria, Ohio

Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.

Martin, Paul. c/o Publishing House*
Fortuna, Calif. (camp).....July 15 to 22

East Mich. Camp.....July 26 to Aug. 5

Marlin, Vern. Route 1, Fruitland, Idaho

McCullough, Forest. c/o Publishing House*

Tullahoma, Tenn.....July 4 to 22

Waynesboro, Tenn.....July 27 to Aug. 1

McDonald, Ray. 5958 Southwind, Houston 21, Texas

McDowell, Doris M. 948 Fifth St., Apt. H, Santa Monica, Calif.

McFarland, C. L. Michigantown, Ind.

McKinney, John M. 423 W. Tenth, Junction City, Kansas

McMahon, Louis O. 10139 Collett, Sepulveda, Calif.

McWhirter, G. Stuart. Cordova, Alabama

Pineville, La. (camp).....June 29 to July 8

Meadows, Naomi; and Reasoner, Eleanor. Preacher and Singers, 2510 Hudson, Norwood, Ohio

Meyer, Virgil G. 3112 Willow Oak Drive, Ft. Wayne, Ind.

Meighen, J. M. and Family. Preacher and Musicians, 2122 Goshen Pike, Milford, Ohio

Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.

Denver (Lakeridge), Colo.....July 4 to 15

Troup (Martins Chap.), Texas.....July 19 to 29

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Glead, Ohio

Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.

Florida.....July 11 to 22

Columbus, Ga.....July 23 to Aug. 5

Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.

Las Vegas (First), Nev.....Aug. 8 to 19

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.

Mitchell, H. Dale. 251 Kathryn Drive, Elkhart, Ind.

Moore, Ernest, Jr. 718 Salpan Place, San Antonio, Texas

Moore, Franklin M. Box 302, Castle Rock, Colo.

Clinton, Ind.....July 4 to 15

Geneva (Nottingham), Ind.....July 19 to 29

Moore, Sartell. 7 Ferro-Monte Ave., Kenil, N.J.

Mooshian, C. Helen. 18 Bellevue St., Lawrence, Mass.

Albany, N.Y. (camp).....June 28 to July 8

New York and Penn.....July 10 to 30

Morgan, J. Herbert and Pansy S. Evangelists and Singers, 334 N. Randolph St., Indianapolis 1, Ind.

Moulton, M. Kimber. c/o Publishing House*

Estes Park, Colo.....July 3 to 7

Felicity, Ohio.....Aug. 15 to 26

Mounts, Dewey and Wavolene. Evangelist and Singers, 123rd St. and Ridgeland Ave., Worth, Ill.

Mourts, Paul E. 6708 N.W. 29th St., 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.

Albany, Okla.....July 11 to 22

Dewitt, Ark.....July 26 to Aug. 5

Norris, Roy and Lilly Anne. Evangelist and Singers, c/o Publishing House*

Reserved—Lincoln Park, Mich. (777 LeBlanc)
.....June 4 to Aug. 21

Norsworthy, Archie M. 113 Asbury, Bethany, Okla.

Norton, Joe. Box 143, Hamlin, Texas

Childress, Texas.....July 5 to 15

Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.

Osborne, O. L. 619 E. Tenth St., Evansville, Ind.

Palmer, "Bob." 1320 Grandview, Portsmouth, Ohio

Parrott, A. L. P.O. Box 68, Bourbonnais, Ill.

Durant (First), Okla.....Aug. 1 to 12

Passmore Evangelistic Party, The A. A. Evangelist and Singers, c/o Publishing House*

Westport, Ind. (camp).....July 12 to 22

Nu Mine, Pa. (camp).....Aug. 2 to 12

Pattin, Martin L. Route 11, Box 54, Fort Worth, Texas

Patterson, A. B. Box 568, Abbotsford, B.C., Canada

Patterson, Walter. 1642 Wilson St., Wichita Falls, Texas

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

Pershing, Vincent B. P.O. Box 76, Sewell, N.J.

Pestana, George C. 3 Swan Court, Walnut Creek, Calif.

Peters, Joseph W. P.O. Box 22, Virden, Ill.

Phillips, Miss Lottie. c/o Trevecca Nazarene College, Nashville 10, Tenn.

Pickering Musicalaires, The. Evangelist and Musicians, 4042 Linden St., Allentown, Pa.

Philadelphia, Pa. (camp).....July 8 to 22

Reserved.....August 1 to 12

Pierce, Boyce and Catherine. Evangelist and Singers, 505 Columbia Ave., Danville, Ill.

San Pablo, Calif.....July 12 to 22

Fl Sobrante, Calif.....July 24 to 29

Pittenger, Twyla. Shelby, Ohio

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

Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
 Bainbridge, Ind. July 5 to 15
 Columbus, Ind. (camp) July 19 to 29
 Potter, Lyle and Lois. Sunday School Evangelists, c/o Publishing House*
 Reserved for vacation July
 Purkhiser, H. G. % Publishing House.*
 Raker, W. C., and Wife. Evangelists and Singers, Box 106, Lewistown, Ill.
 Open dates, July 8 to August 12
 Richards, Alvin D. and Annabelle. Preacher and Singers, 5103 Thompson Rd., Linden, Mich.
 Attica, Mich. (camp) July 20 to 29
 Adrian, Mich. (camp) Aug. 2 to 12
 Riden, Kenneth R. 121 E. Main, Cambridge City, Ind.
 Robbins, James. 1817 "F" St., Bedford, Ind.
 Dale, Ind. July 11 to 22
 West Union, Ill. Aug. 1 to 12
 Roberts, Robert C. 639 Hill Top Drive, Cumberland, Md.
 Robinson, Paul E. P.O. Box 981, Dayton, Ohio
 Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.
 Calvert, Ala. July 15 to 22
 Holt, Mich. July 24 to Aug. 5
 Rodgers, J. A. (Jimmy). 695 N. Market St., East Palestine, Ohio
 Røedel, Bernice L. 423 E. Maple St., Boonville, Ind.
 Seymour (Peter's Switch), Ind. July 2 to 15
 Open date July 23 to Aug. 5
 Rothwell, Mel-Thomas. 4701 N. Donald Ave., Bethany, Okla.
 Columbus, Ohio (camp) July 20 to 29
 Rowe, G. Howard. 909 S.W. 22nd St., Ft. Lauderdale, Fla.
 Rushing, Charles and Emma Jean. Preacher and Singers, c/o Publishing House*
 Rust, Everette F. 420 Sherman, Alva, Okla.

S and T

Scarlett, Don. Route 1, North Vernon, Ind.
 Ogden, Iowa (camp) July 6 to 15
 Springerton, Ill. (camp) July 19 to 29
 Scriber, George. 5949 N. Forestdale, Glendora, Calif.
 Scott, Carmen A. 111 E. Curtis St., P.O. Box 455, Stryker, Ohio
 Sellick, R. T. Box 22, Oxford, Nova Scotia, Canada
 Setz, Joseph W. 627 Juniper St., Walla Walla, Wash.
 Shackelford, H. W. 614 W. Market St., Washington C.H., Ohio
 Sharp, L. D. 1324 N. Topeka, Wichita, Kansas
 Sharples, J. J., and Wife. Evangelist and Singers, 41 James Ave., Yarkton, Sask., Canada
 Shea, Albert J. 4245 Forest Ave., Cincinnati 12, Ohio
 Open dates for August
 Sheets, Lloyd Dean. Box 165, Waverly, Ohio
 Shelton, S. Trueman and Ruthellen. Evangelist and Singer, Box 926, Riverbank, Calif.
 Shomo, Philip and Miriam. Preachers and Singers, c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Waynesboro, Va. June 27 to July 8
 Reserved July 9 to 24
 Short, J. W. and Frances. c/o Publishing House*
 Sisk, Ivan. 4327 Moraga Ave., San Diego, Calif.
 Slater, Glenn. 320 South 22nd St., Independence, Kansas
 Open date July 11 to 22
 Slater, Hugh. c/o Publishing House*
 Bishopville, S.C. August 5 to 12
 Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.
 Smiley, Thos. R., and Wife. c/o Gen. Del., Odon, Ind.
 Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio
 Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
 Smith, C. B. Box 505, Vernon, Ind.
 Smith, Ottis E. 716 S. Main St., No. Canton, Ohio
 Smith, Paul R. c/o Publishing House*
 Open dates for July and August
 Snow, Loy. 5415 S. Heights Ave., Indianapolis 27, Ind.
 South, J. W., and Wife. Evangelist and Singers, 1331 Field St., Hammond, Ind.
 Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.
 Saltville, Va. July 8 to 22
 Philpot, Ky. (camp) July 27 to Aug. 5
 Sprowls, Earl L. 1317 Lakeview Ave., Battle Creek, Mich.
 Stabler, R. C., and Wife. Box 34, Mountoursville, Pa.
 Stafford, Daniel. Box 11, Bethany, Okla.
 Bethany (May Ave.), Okla. July 9 to 15
 Clinton, Pa. (camp) July 19 to 29
 Stallings, Oscar. 2708 Stallings Lane, Jonesboro, Ark.
 Steele, J. J. P.O. Box 1, Coffeyville, Kansas
 Ada (Arlington Ave.), Okla. July 11 to 22
 Open dates for August

Stewart, Paul J. P.O. Box 850, Jasper, Ala.
 Stouffer, Clayton and Florence. Preacher and Singers, 115 Garden St., Bedford, Ohio
 Strack, W. J. Box 112, Jefferson, Ohio
 Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.
 Tarvin, E. C. California, Ky.
 Taylor, Emmett E. c/o Publishing House*
 Fillmore, Okla. July 4 to 15
 Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20, Ohio
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.
 Fredericktown, Mo. (camp) July 16 to 22
 White Springs, Fla. (camp) July 23 to 29
 Thomas, James W. Rt. 2, Box 178-A, Gravette, Ark.
 Waurika, Okla. (Hol. Ch.) July 18 to 29
 Springhill, La. August 5 to 12
 Thompson, Wm., and Wife. Evangelist and Singers, 3223 Foltz St., Indianapolis, Ind.
 Trissel, Paul D., and Family. Evangelist and Singers, 341 Emmett St., Battle Creek, Mich.
 Turpel, John W. Route 2, Minesing, Ontario, Canada
 Ephrata, Pa. (camp) July 20 to 29

U to Z

Underwood, G. F., and Wife. Preachers and Singers, 1834 Westlawn S.W., Warren, Ohio
 Reserved for camps July and August
 Van Slyke, D. C. 508 16th Ave. South, Nampa, Idaho
 Vaughn, Roy M. 530 74th Ave. North, St. Petersburg, Fla.
 Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.
 Peoria, Ill. (camp) June 29 to July 8
 Grand Rapids, Mich. (camp) July 13 to 22
 Wagner, Betty. c/o Publishing House*
 Walker, W. B. c/o Publishing House*
 Wallin, Henry B. 1414 N. Hill Ave., Pasadena, Calif.
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Fort Myers, Florida
 College Corner, Ohio. June 27 to July 8
 Sweetwater, Texas. July 12 to 22
 Watson, C. R. Sealy, Texas
 Watson, Paul C. 311 N.W. Seventh St., Bentonville, Ark.
 Weatherby, T. O. 1102 So. 30th Ave., Yakima, Wash.
 Weathers, C. G., and Florence. 811 N. Sinclair, Tavares, Fla.
 Weaver Evangelistic Party, The. Evangelist and Singers, 149 E. Randall, Coopersville, Mich.
 Wells, Kenneth and Lily. Evangelists and Singers, Box 1043, Whitefish, Mont.
 White, W. T. 116 E. Keith, Norman, Okla.
 St. Marys, Ohio (camp) July 27 to Aug. 5
 Whitley, C. M., and Wife. Preacher and Singer, c/o Publishing House*
 Williams, Earl C. c/o Publishing House*
 Open dates for July and August
 Williams, Lillian. 327 W. Broadway, Sparta, Tenn.
 Williams, L. W. 1026 South 17th St., New Castle, Ind.
 Willis, Harold J. and Mae. Preachers and Singers, c/o Publishing House*
 Willison, Otto R. 2910 N. College, Bethany, Okla.
 Poteau, Ohio. July 11 to 22
 Wilson, Matthew V. Route 2, Vicksburg, Mich.
 Winegarden, Robert. c/o Publishing House*
 Wolfe, E. D. c/o Publishing House*
 Wood, Eugene. 2527 Niles, Apt. 4, Bakersfield, Calif.
 Woodward, Daniel E. P.O. Box 853, Portsmouth, Ohio
 Open dates for July and August
 Woodward, George P. Artist-Evangelist, 326 Dry Run Rd., Monongahela, Pa.
 Spencer, Ind. (Youth camp) July 2 to 6
 Woolman, J. L. c/o Publishing House*
 Blevins, Ark. July 25 to Aug. 5
 Worcester, Gerald. 11629 E. 164th St., Norwalk, Calif.
 Wordsworth, E. E. 107 E. Sammamish Road, North, Redmond, Wash.
 Wright, Fred D. Route 1, Hometown, Ind.
 Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo.
 Missouri Dist. Camp. July 16 to 22

SINGERS:

Ashby, Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis 27, Ind.
 Bailey, Clarence and Thelma. Song Evangelists, Route 4, Portland, Ind.
 Baldrige, Willis and Velma (DeBoard). Song Evangelists, 24 Sharllane Drive, East St. Louis, Ill.
 Bierce, Jack. Song Evangelists, c/o Publishing House*
 Bradley, Ill. (camp) July 16 to 22
 Indianapolis, Ind. (camp) Aug. 2 to 12
 Bohi, James. Singer, Box 114, O.N.C., Kankakee, Ill.
 Assembly tour for O.N.C. July
 Brown, Curtis R. Song Evangelist, 449 Breese Ave., Bourbonnais, Ill.

Kentucky Dist. Camp. July 9 to 15
 Pittsburgh Dist. Camp. July 21 to 29
 Callihan, Jim and Evelyn. Singers and Musicians, Box 3123 O.B., Dayton 31, Ohio
 Carmickle, James and Juanita. Singers and Musicians, 4023 Mesa Ave., Sarasota, Fla.
 Coulter, Miss Phyllis. Song Evangelist, 1430 Fletcher Ave., Indianapolis, Ind.
 Crider, Jim and Janet. Singers and Musicians, Box 157, Shirley, Ind.
 Bainbridge, Ind. July 5 to 15
 Cleveland, Ind. (camp) July 20 to 29
 Darm, Jean and Jane. Song Evangelists, 338 Michigan Ave., Adrian, Mich.
 Davis, Leland R. Song Evangelist, Nazarene District Center, R.D. 1, Louisville, Ohio
 Akron District Camps. July 9 to Aug. 12 (R.D. 1, Louisville, Ohio)
 Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o Publishing House*
 Dumire, Ralph and Joann. Singers and Musicians, 202 Garwood Drive, Nashville 11, Tenn.
 Florida Dist. Camp. July 23 to 29
 Orlando (Lockhart), Fla. July 30 to Aug. 5
 Everleth, Lee and Judy. Song Evangelists, 618 8th St., Marietta, Ohio
 Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichaels, Pa.
 Ford, A. E., and Mrs. Song Evangelists, 647 W. Lincoln St., Caro, Mich.
 Gillespie, Sherman and Elsie. Song Evangelists, 1614 N. Rector St., Muncie, Ind.
 Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
 Granger, Miss Marjorie. Song Evangelist, 3634 Blaine Ave., St. Louis 10, Mo.
 Green, James and Rosemary. Singers and Musicians, 1201 Bower Court, New Castle, Ind.
 Staten Island, N.Y. (camp) June 29 to July 8
 Augusta, Maine (camp) July 9 to 15
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Alexandria, La. (camp) June 29 to July 8
 Hodge, Ralph, and Mrs. Song Evangelists and Musicians, 417 Lawrence St., Benton, Ill.
 Hostetler, Robert L. Song Evangelist, 1017 East Firmin, Kokomo, Ind.
 Jantz, Calvin and Marjorie. Singers and Musicians, c/o Publishing House*
 Alabama Dist. Camp. July 2 to 8
 Missouri Dist. Camp. July 16 to 22
 Keller-York Party, The. Singers and Musicians, Box 444, Nampa, Idaho
 Kelly, Don and Helen (Greenlee). Singers and Musicians, Route 2, Humeston, Iowa
 Reserved July and August
 Kennedy, Roger D. Song Evangelist, 3437 E. Carpenter Rd., Flint, Mich.
 Minneapolis, Minn. (camp) July 9 to 15
 McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.
 E. Jordan, Mich. (U.M. Camp) July 5 to 15
 McNutt, Paul W. Song Evangelist, c/o Publishing House*
 Summersville, W.Va. July 5 to 13
 Uxbridge, Mass. (camp) July 20 to 29
 Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o Publishing House*
 Hendersonville, N.C. (camp) July 5 to 15
 Miller, Mrs. Ruth E. Song Evangelist, 111 W. 46th St., Green Tree Acres, Reading, Pa.
 Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, R.D. 1, Summersville, Pa.
 Mund, Fred A. Song Evangelist, 10101 Coburg Lands Drive, St. Louis 37, Mo.
 Osburn, Brian. Blind Song Evangelist, 2206 Oregon Ave., Orlando, Fla.
 Paul, Charles L. Song Evangelist, Route 5, Cookeville, Tenn.
 Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Drive, Orlando, Fla.
 Columbia, S.C. (camp) July 2 to 8
 McConnellsburg, Pa. (camp) July 13 to 22
 Richards, Larry. Song Evangelist, P.O. Box 6, Martinsville, Ind.
 Rushing, Dee and Bernadene. Singers and Musicians, King City, Mo.
 Denver, Colo. (camp) July 16 to 22
 Columbus, Ind. (camp) July 23 to 29
 Sanford, Mrs. Ruth. Song Evangelist, 9553 Hiway 67, St. Louis 36, Mo.
 Sigler, Ray. Song Evangelist, 4001 Kings Highway, Dayton 6, Ohio
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Tiptitt, Warnie. Song Evangelist, c/o Publishing House*
 N.W. Ill. Dist. Camp. June 29 to July 8
 Columbus, Ohio (camp) July 20 to 29
 Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass.
 Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.
 Oak Hill, W.Va. August 1 to 12
 Wilkinson Trio (Lloyd M., Wife, and Daughter Margaret). 1104 Penn St., Columbus, Ind.
 Yoakum, Mrs. Beatrice. Song Evangelists, 309 W. Jackson Blvd., Medford, Oregon

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

Conducted by W. T. PURKISER, Editor

Military Chaplains Honor Glenn

COLORADO SPRINGS, COLO. (EP)—The first annual Citizenship Award of the Military Chaplains Association of the U.S. has been voted to Lieutenant Colonel John H. Glenn, Jr.

At its thirty-seventh annual meeting here, the group cited America's first man to orbit the earth as a "living example" of an officer with "faith, morality and integrity of character."

The citation said the association "sees in Col. Glenn, the living influence of a dedication to excellence, with personal modesty, with true valor, and with constant devotion to family and country.

"His is a living faith which professes an humble acknowledgment of the eternal truth that religion is not the anchor of survival in crisis but rather the daily living 'bread of life.'"

Dooley Hospital Taken by Laotian Reds

VIENTIANE, LAOS (EP)—Muong Sing village, site of the late Dr. Tom Dooley's jungle hospital, has reportedly been captured by Red guerrillas.

Dr. Dooley's organization, Medico, Inc., withdrew its medical teams from Laos about six months ago, on the advice of the U.S. Department of State. However, a Laotian-operated hospital was set up in Muong Sing by another organization, the Dooley Foundation, established by Dr. Dooley's brother, Malcolm.

Eisenhower Calls for Dedication to God and Country

PHILADELPHIA, PA. (EP)—Dedication to materialistic goals can endanger America's future, but in dedication to God and country "is our common and greatest inspiration." So said former President Dwight D. Eisenhower in an address at the century-old Union League, one of Philadelphia's most exclusive clubs.

General Eisenhower told some 2,500 Union League members and guests: "Our industrial plans may flourish, our universities may thrive, our commerce may crowd the markets of the globe; but all this will be sterile and finally lost unless love of country transforms material success into spiritual greatness.

"This," he maintained, "has been the story of America's past; may it be always so of her future!"

Love of country, he said, has always led Americans from selfish preoccupation to "the heights of patriotic enterprise."

"Should we, as a people, even weaken in our conscious love of country, then, indeed, will our nation be in grave danger," he said.

Some are teaching that being born again is when we enter heaven. Are we not born of the Spirit when we accept Christ?

This is one error I hadn't heard before. However, that is not surprising—for while there is only one way to hit the mark, there are a thousand or more ways to miss it. Truth is one; error is always a multitude.

The New Testament clearly teaches that we are born again, or born of the

Spirit, when we repent of our sins, and receive Jesus Christ by faith as Lord and Saviour (John 1:11-12; 3:3-5; Romans 8:14-17; Titus 3:4-7—"regeneration" is literally "to generate again," "to make a new beginning"; I Peter 1:3, 23; I John 3:8-10).

Do Matthew 6:14-15; 18:35; and Mark 11:25 teach that anyone seeking salvation having ought against another has the ability to forgive and must do so before he is saved? Is it hard for God to forgive when conditions are met? If so, how about Psalms 86:5 and I John 1:9?

The first verses you quote make it quite plain that there is no forgiveness for those who will not forgive any who may have wronged them. It is an axiom that what God requires He makes possible. Certainly it is not hard for God to forgive. His forgiveness is in justice

to the atoning death and risen life of Jesus Christ (see I John 1:9). and is extended freely to all who meet His conditions, one of which is the forgiveness of those who have sinned against the person seeking justification.

We want you to settle a question that has come up in our Sunday school. I was at an assembly where it was said that the time to stop counting attendance for Sunday school is 10:00 a.m. We start our school at 9:30 a.m. Is it a set rule to stop counting at 10:00 a.m.? Some say, "Yes," and some say, "No."

The rule, as given in the bylaws of the Sunday school (*Manual*, 1960, par. 578), is: "The attendance shall be closed not later than mid-point of the Sunday school hour." This means, of course,

that if your school runs from 9:30 to 10:40, you could count as present anyone who arrived before 10:05. Schools that run from 9:45 to 10:45 could count as late as 10:15.

Does entire sanctification really bring perfect love? Will it really make us "love everybody"? Would it help me with a beleaguered conscience concerning racial hatred for racial minorities? If it can do this, it is indeed the most powerful weapon of all. Please tell me how I can enjoy freedom from hatred!

Seems to me we have two problems here. As to hatred, I John 3:15 says, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him"; and I John 4:20, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The cure for hatred is the "love of God . . . shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5).

Entire sanctification does indeed bring perfect love. I'm not sure that "make us" is the right way of saying it, but certainly it enables us to love everybody. You should thank God that your conscience is beleaguered. There is hope for you. It is those who have no conscience about hatred for whom I fear.

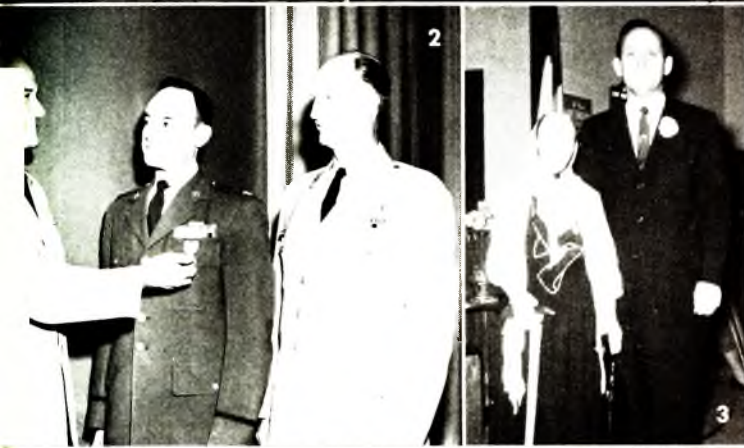
However, the kind of love which is perfected in entire sanctification is not

a vapid and vague sentimentality, but God's kind of love. The New Testament has two words for *love*. One of these is human love, based on the loveliness of its object. The other is a kind of love which depends on the nature of the one who loves. It is perhaps best defined as "caring." It is a love which sincerely desires and honestly strives for the welfare of those it loves.

Such a love, even when perfect (that is, unmarred by any secret selfishness), may grow. In fact, love which does not grow would not be perfect, and well on the way to turning into indifference or aversion. It does not spring from the soil of human nobility, but from seed planted by the Spirit of God in our hearts. "We love, because he first loved us" (I John 4:19, A.R.V.). And divine love, like human love, is strengthened by being expressed in deeds of kindness and good will.



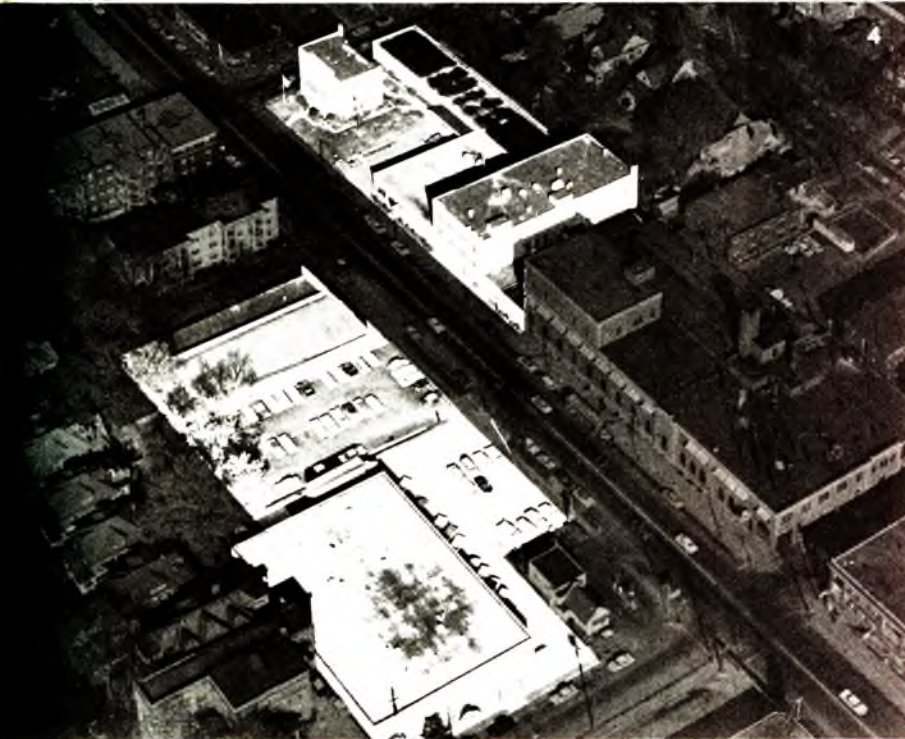
1. Top honors in the first regional "Scripturama" in which teams from fourteen districts competed went to the group representing Northwest Indiana District. Standing in front is Dr. Harold Reed, presenting the plaque award to the team. From left to right are Sharon Enyeart; Paul Woolston; Larry Brown; Paul Gambrel; Bernie Martin; and the coach, Rev. Earl Roustio. In the back row, Rev. Dwight Millikan, General N.Y.P.S. Council member; Jean Gambrel; Rev. James Snow, general N.Y.P.S. president; Rev. Arthur C. Morgan, district superintendent; and Rev. Darrell Luther, district N.Y.P.S. president.



2. One of our Nazarene chaplains, Lieutenant Colonel Everett D. Penrod (right), was presented the Air Force Commendation Medal by Major General Ben I. Funk, commander of the San Bernardino Air Materiel Area. The officer in the center is Lieutenant Colonel Anthony A. Saitta. Chaplain Penrod is serving at the Norton Air Force Base in California.

3. Pastor Donald K. Ballard stands with Mrs. Cynthia ("Granny") Walker, who at the age of ninety-five received the light of holiness and joined the McComb (Mississippi) First Church of the Nazarene. The pastor reports that "Granny" is a very active member and boosts all departments of the church. The only time she has missed church services and prayer meeting is when confined to the hospital for a short stay. Mrs. Walker says, "I believe I will make it to one hundred years of age now!"

4. This striking air view shows the present buildings of the Nazarene Publishing House located at 2923 Troost Avenue in Kansas City, Missouri. Now under construction near Head-



News
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Picture

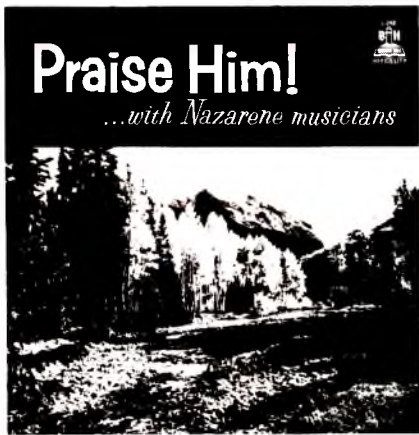


quarters at The Paseo and Meyer Boulevard is the first unit of a proposed relocation of the entire publishing interests of the Church of the Nazarene. The buildings at the top of the picture are the main printing plant and administrative offices, and the editorial building. At the bottom of the picture are the buildings used for the lithograph department and for storage.

5. Ground-breaking services for a new church building for McClurkan Memorial Church of the Nazarene, Nashville, Tennessee, were held April 15, with the mayor of Nashville, the Honorable Ben West, turning the first shovel of dirt. To the mayor's left are Dr. C. E. Shumake, district superintendent; Mr. Paul Hardaway, general contractor; and Mr. James F. Scalf, architect. The pastor, Rev. Edward F. Cox, is at the mayor's right; and just behind them is Mr. Paul Eby, minister of music.

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JAMES D.
Down from



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Before I Met Jesus



CHARLES & EMMA JEAN RUSH
Until Then



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God's Great Love



GRACE BERTOLET (Organ)
The Garden of My Heart



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There's No Friend Like



PHYLLIS COULTER
What a Day That Will Be!



DWIGHT & NORMA JEAN MEREDITH
In the Center of His Will



ROSEMARY GREEN
Count Your Blessings



WILLIS BALDRIDGE
Looking in the Face of Jesus



RALPH & JOANN DUNMIRE
Ship Ahoy!



JACK B.
The Storm Is