

August 31, 1966

# herald

OF HOLINESS

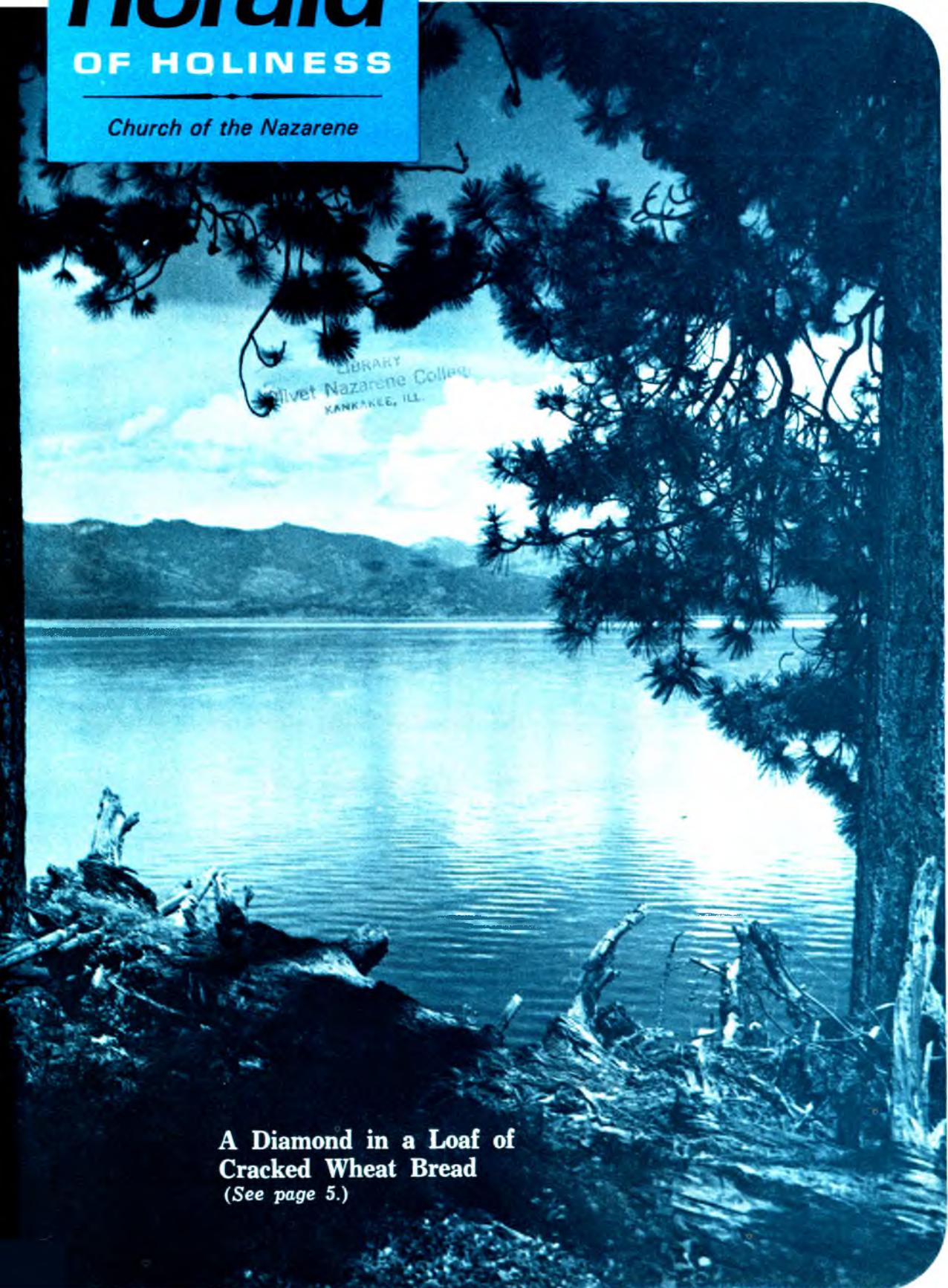
*Church of the Nazarene*

**Friend to Misfits**

(See page 6.)

LIBRARY  
Olivet Nazarene College  
KANKAKEE, ILL.

**A Diamond in a Loaf of  
Cracked Wheat Bread**  
(See page 5.)





General Superintendent Lewis

## "He Shall Teach You"

This is a statement of Jesus to His followers. It is recorded in the twenty-sixth verse of the fourteenth chapter of John's record of the Gospel.

Our Lord spoke about the coming of the Holy Spirit. He promised much of this Comforter and what He would do in, with, and through those in whom He would dwell. But nothing held more of real value than this—"He shall teach you."

This placed the sanctified individual under the tutelage of the Holy Spirit. The knowledge, judgments, and decisions of the individual could, through His coming, be directed in wisdom, stability, and competence. What a privilege! No university could offer a study course to compare with this. In Him was and is wisdom divine. From Him comes the truth that makes free the soul and illuminates the intellect with the verities of God.

The mind of man ever reaches unto knowledge. The heart of man calls for the revelation of Christ. The soul of man can quench its thirst only at the fountain of truth which makes accessible the way unto life eternal.

Does one wish to walk with Christ, to know Him, to be like Him, to have the nobility of

His fellowship? Then seek the guidance of the Holy Spirit. "He shall teach you."

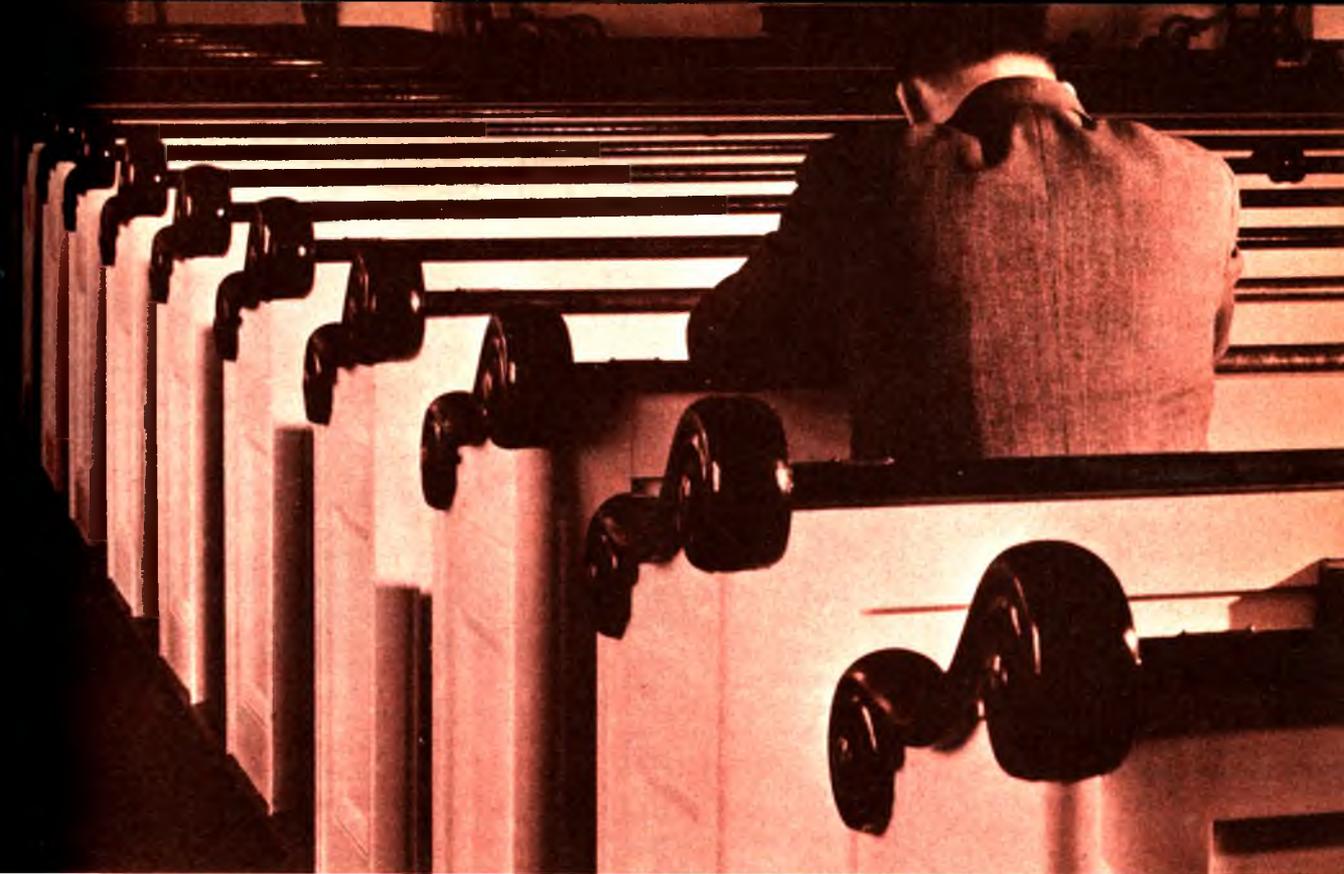
Paul sought the Holy Spirit's truth and wisdom as he related in the first chapter of Galatians. He came from this period of "study" under his divine Tutor to enter his great ministry.

But we must recognize that the Holy Spirit has a wonderful Textbook for us to study. In its pages we find the truth of God. The Bible and the Spirit ever agree. It was the Spirit who brought to the remembrance of the apostles the things Jesus did and the truths He uttered. From this comes the Gospel.

So Bible in hand and the Holy Spirit in heart, soul, and life, let us seek the truth! In it we shall stand firm! By its precepts we shall live!

*Word of the ever-living God  
Will of His glorious Son,  
Without thee how could earth be trod,  
Or heaven itself be won?*

*Lord, grant us all aright to learn  
The wisdom it imparts,  
And to its heav'nly teaching turn  
With simple, childlike hearts.*



# ***Does God Really Care?***

• By Irene M. Clemons

**W**e may feel that we know a great deal about our Father and have implicit faith in Him; but we are apt to find that the real test comes when we are faced with tragedy, such as the loss of a loved one. At such times our trust may not be strong enough to sustain us. In our despair we may even question, "Does God really care?"

I never realized my own inadequacy until out of His compassionate heart I experienced an incident so glorious and thrilling that it will influence all the rest of my days.

It happened following the death of my elderly mother. I was not only plunged into deep sorrow but found myself faced with the necessity of making a complete change. The home where Mother and I had lived for thirty-two years must be

sold. Where I was to go and when, what I could do to earn a living, were problems that gave me much concern.

My last relative was gone. I felt so alone, completely lost and bewildered. I prayed in a haphazard way, but my turbulent emotions overwhelmed me and sometimes I wondered if God really cared. Days passed and in my sad, worried, frightened state of mind, I became ill, a constant pain in the back of my head necessitating an appointment with the doctor.

As I walked up the hill of one of our city's busiest thoroughfares to the doctor's office, I noticed a little girl coming down the street. She was carrying something in front of her which looked, at a distance, like a large placard, almost as big as the child herself.

Interested now, I began to walk faster. The little girl, about seven,

came closer and when we met she stopped directly in front of me. With a smile she held out what I now saw was a large, framed picture of Christ. It was the most beautiful picture of the Master I have ever seen.

I stood there transfixed. It seemed utterly incredible that such a thing could happen on a busy city street. Yet there they were, the little girl and Jesus, whom I had failed to trust with all my heart. Now as I gazed into that compassionate face, these comforting assurances flashed into my mind: "Never fear, I am here. You are not alone. Everything will be all right."

Suddenly, my heart lifted and knew a thrill of the greatest joy I have ever experienced. *Jesus cared!* My very spirit seemed to soar on new, untried wings. A sense of

hope and peace flooded my being such as I had not known since Mother's death.

The child had not spoken but continued to smile as she stood before me. Finally I asked, "Where did you get this lovely picture, Dear?"

"I was playing in the attic," she said, "and I found it and wanted to bring it out here. I live up there"—and she pointed to the top of the hill.

Oh, the wonderful unexpectedness of God! Oh, the heartwarming reassurance of His caring! He had acted "out of the blue" to remind me of His presence, to let me know that He is always near, always waiting to help.

From that moment on I was changed. My "illness," the doctor stated, was but a combination of sorrow and anxiety. I began to release myself into His keeping, keenly aware now of His abiding love for me. His all-adjusting presence took over my life and today, two years later, I am comfortably settled in a small apartment; I have secured pleasant part-time work where I can be of service to elderly people; I have made new friends.

Out of the difficult experiences, out of God's blessed unexpected-

ness, we learn many things. The most glorious and everlasting truth is that God never changes, never removes himself from us, even for an instant. We may let our faith become submerged by our human emotions, but the fact remains, we live in God; we belong to God and He belongs to us.

Even when we cannot understand God's dealings, even if we resent His will through an experience that threatens to overwhelm our faith, we must go to Him and we will make the amazing discovery that our suffering is His also, because He is concerned. He does care for us as individuals, and He is always ready to help us go on into a new life.

With the loss of a loved one the possibilities of that new life may seem remote and that is our challenge. At first we may feel that we cannot accept it. But once we place the responsibility for our lives under God here and now, it can actually be a stepping-stone to new possibilities, greater service and achievement.

If we are patient, striving to do whatever work is at hand, giving out love to those about us, God will surely show us the way. He will lead us to new service, a new and deeper understanding, new people, and the sure knowledge of life eternal. We shall come to realize that in God's kingdom all shall be known and appreciated, including our loved ones.

During those dark days following death, and the beginning of our new life, it will help us if we pray as John Henry Newman:

*Lead, kindly Light, amid the encircling gloom, . . .*

*I do not ask to see the distant scene;*

*One step enough for me. . . .*

*So long Thy pow'r hath blest me,  
Sure it still will lead me on.*

God cares! Let us wait and serve!

## "Why Sit We Here?"

Dr. J. B. Chapman wrote: "Since childhood I have been possessed of two fears. One is the fear that I will finally lose my soul in hell. The other is that, though I may indeed save my soul, I may waste my life, so that it will not count in things that are worthwhile."

II Kings tells of Syria besieging the city of Samaria. The famine became so acute that the people were eating their own children. Outside the city, at the gate, sat four leprous men, contemplating their next move. One of them asked, "Why sit we here until we die?" (7:3) Could we ask ourselves this question, in today's world?

We have been called to active lives of service for our Lord. It is folly to remain dormant and unproductive. How wonderful to know that we are saved and sanctified! But this is only the beginning of usefulness. We responded by dedicating our all—our abilities, our time, our wealth. God accepted this as we, without reservation, gave ourselves to Him. Our spiritual eyes were opened to the needs about us and we rallied to the challenge.

Today God has not changed. The challenge has not changed—if anything, it is intensified. We are called of God to do more than just "sit" and idle the time away.

—ALBERT O. LOEBER

### About the Cover . . .

Northern Idaho has a collection of colorful and scenic lakes, among which Lake Pend Oreille, pictured on this week's cover, is the largest.

Next week's issue is another in the lengthening series of annual special editions. A four-color picture of Astronaut Edward White walking in space appears on the cover under the key line, "It takes faith to step into tomorrow." The features included have a wide range of interest. This is a good time to share several copies of this edition with your neighbors.

—Managing Editor

# A Diamond in A Loaf of Cracked-Wheat Bread

• By Fletcher Galloway

**I** never found a pearl in an oyster. In fact, I rarely eat oysters as long as I can get other food. But I did find a diamond in a loaf of cracked-wheat bread.

The elderly woman that I was taking home from the noon prayer meeting—a real “mother in Israel” in her eighties—said, “Could we stop by a bakery? I’m all out of bread.”

Of course I gladly obliged. I thought it might result in an invitation to dinner, and people do not have to twist my arm to get me to stay for dinner after nearly a year of “batching.” She did invite me, and I did stay, after a little bit of polite reluctance, which I hoped she would ignore.

The meal was wholesome and good, but the diamond I found was priceless. She said to me as we ate, “Don’t you think the spirit of some people on the ‘radical right’ is just as bad at times as the people on the ‘radical left’?”

She continued, “I know that Communism is evil, but I get disturbed by people who seem to get things so distorted that everything with which they do not agree is a part of ‘The Communist Conspiracy.’”

I thought to myself, It is amazing how this elderly woman keeps so

well read and so alert—how clearly she can analyze and identify propaganda and distinguish it from reality.

Then she went on to tell how her mother took the *Menace* more than fifty years ago. She said her mother, who had been sanctified back in the days of Inskip and McDonald, became strangely “different.” Whereas she had been a happy, victorious Christian, now she became strangely agitated. Almost every day she would read something in the paper and would shake her head and say, “There it is again. The Catholics are taking over.” This went on and on, and got worse and worse.

Then one day, as she related it, she spoke to her mother and said, “Mother, something has happened to you. You are not yourself anymore. You have been different ever since you started to take the *Menace*. I wish you would cancel your subscription.”

She said her mother did cancel her subscription, and she became her old happy, victorious self again.

Then this elderly woman placed a diamond in my hand. She said, “Years later I read this statement in one of Dr. J. B. Chapman’s editorials, *Anything that makes you hate somebody is of the devil.*”



*Gene receives  
Columbia City Jaycee's  
distinguished award.*

## ***Friend to Misfits Finds Meaning in Serving Youth***

• *By* Carroll L. McNutt

**I**n and around Columbia City, Ind., Eugene "Gene" Personett is most often referred to by his official title: Probation Officer. This, however, is only one of several which could label his work and activity. He is also a preacher, evangelist, and public speaker. He prefers the title "minister of youth."

The six-foot-one-inch, twenty-eight-year-old Personett is a native of South Bend, Ind. He played basketball his four years at South Bend Adams High School. He loved track, and high jump was his specialty.

Gene received Jesus Christ as his personal Saviour in a revival service at his home church, January 22, 1955, and soon after felt God's call to the ministry.

While in college Gene pastored small churches and always had a deep interest in youth. When pastoring a church in Kokomo, Ind., he visited jails and institutions of correction and was burdened when he saw juvenile offenders and heard their philosophies of life.

He was not only burdened, but challenged. How could he best reach these wayward and misguided youth? He felt the Church was not reaching them. Perhaps it was not that the Church was disinterested, but its theology and standards were foreign to many of these juveniles who

seldom if ever attended Sunday school and worship service.

Thus he felt that to reach this mission field he must identify himself with them: attempt to understand their lives, their problems, and then direct them to a different way of life.

He continued to pastor his church and worked fifteen months with the probation office in Kokomo. When he heard of the opening for probation officer in Whitley County, he felt it was God's leading and accepted the job in January, 1964.

Gene believes juvenile and adult offenders, when possible, should remain in their communities and not be sent to an institution. He feels their greatest need is to be understood and says many can be rehabilitated. He challenges the community with its churches and organizations to help. He believes people can help the offenders better than institutions. As a rule, he says it is cheaper and the good is more permanent. Regretfully, he admits that sometimes institutional confinement is necessary.

His concern is not only to help those who make mistakes, but to help prevent young people from getting involved in delinquency and crime. In December, 1964, he organized the CSYO, Christian School Youth Organization, for the purpose of bringing youth together to discuss their prob-

lems in the light of biblical teaching and the Christian faith. The group meets each Monday following school in the circuit court room. The CSYO is interdenominational in scope and supplements the local church program.

CSYO meetings include speakers, films, filmstrips, and discussion periods. Darwin Sievers, president of the group and senior at Columbia City Joint High School, says, "The CSYO helps teen-agers better understand themselves and the world in which they live, that they might make necessary adjustments to become a credit to their communities and society in general. Youth don't want to be misfits; they want to find themselves in life."

What is a day like for the youthful Personett? Activity in his home usually begins with the ringing telephone rather than the alarm. People try to catch him early in the morning to discuss problems.

He tries to get to the office by 8:30. The day at the office begins with reading the mail. There are usually probation reports which must be read, notations made as to progress and future needs in counseling.

Letters must be written to probationers, visits made to homes and schools. Conferences are frequent with Judge Edward J. Meyers, Jr., and Brent Kelsy, Whitley County attendance officer, concerning various cases. The city police may call to ask his investigation in certain cases. A school may call for a lecture to a sociology or psychology class.

There is counseling with adult and juvenile probationers. He reads to keep abreast of new trends of probation and new techniques in counseling.

Gene tries to keep 5:00 to 6:30 for supper and time with the family. He is married to the former Mary Virginia Knox. They have three children.

An evening may find him speaking to a Boy Scout troop, P.T.A., social club, or church group, but more often in an evangelistic service. Gene is a member of the Columbia City Church of the Nazarene and has a preacher's license. The first three months of 1966 found him speaking in twenty-three churches, representing fifteen denominations.

He is in demand for revivals and community evangelistic crusades. He prefers the role of youth evangelist. March 28 through April 3, he was evangelist for the Whitley County Youth Crusade, sponsored by the CSYO and participating church youth groups, held in various churches of the county. Persons from seventy-one churches representing twenty-five denominations were in attendance. Around two-thirds of each service was composed of children and youth.



**Judge Edward J. Meyers, Jr., who handles juvenile cases, discusses with Gene a case involving a Whitley County youth.**

Over fifty youth made public decisions for Christ during the crusade.

He is a member of the official board of the church and serves on the executive committee of the Northeastern Indiana N.Y.P.S.

Gene is a vice-president of the Columbia City Optimist Club, which has as its motto "Friend of the Boy." He is serving as Boys' Work chairman.

In February, 1966, Mr. Personett received the Junior Chamber of Commerce "Distinguished Award," which reads, "For outstanding service through loyal, faithful and unselfish efforts resulting in lasting contributions to community and nation." He was one of twenty-five young men named for the state Junior Chamber of Commerce award last year. His name will appear in the 1966 edition of *Outstanding Young Men of America*.

In the summer he takes time to coach a Little League baseball team.

Mr. Personett looks upon his work as probation officer as a Christian ministry, for he believes delinquency and crime are a result of sin, which rules the heart and is manifest in outward acts. He attempts to show offenders their real problem is a spiritual one. A person's greatest need, he says, is "a right relationship with the God who gave and redeems his life." This relationship can come only through an experience of faith in Jesus Christ.

Many people claim Gene was their first pastor. Gene in turn tries to get probationers established in evangelical churches. He says the greatest experience as probation officer comes when he can help people in trouble find God and see them take their places in their community as good citizens. Gene hopes someday to go full time as church and youth evangelist. He believes youth represent the greatest "home mission field." "These youth," he says, "will basically be won or lost for Christ before they become adults."

## 50 Years Ago

(From the Aug. 30 and Sept. 6, 1916, "Herald of Holiness")

### *The Bible-in-School Issue*

. . . There are ambitious politicians and hordes of office seekers who connive at the present Jesuitical assaults on the Bible for its exclusion from our public schools. We characterize such conduct as high treason against the government of the United States; to deny the right of the children of the nation to be taught the morals to be found in the Bible, to refuse them the stimulus from the lofty ideals and principles which it inculcates, is treason alike to the Bible and to the nation's children.—*Editor B. F. Haynes.*

### *Denominational Competition*

It is evident that there is too great denominational competition. We have long felt this to be the case, but were powerless to propose a remedy for the evil. . . . There are tremendous difficulties in the way, which, we confess, we see no way over or through just at present. The need, however, is so apparent, that there is bound to come some change for the better. There is a great discussion going on in the press, but we have seen but little that looked practical or encouraging for an early solution of the trouble. . . . We hesitate to set down as the cause of this denominational rivalry and needless multiplication of church societies, the spirit of pride. This is often the case, no doubt, but we would like to believe that oftener it is due to an overemphasis put on some [minor] doctrinal tenet. Men sometimes erect some doctrinal tenet as vital and essential which is far from being so, and refuse any compromise or concession. . . . Perhaps, after all, there is greater need of more of the Spirit of the Master than anything else for the abatement of this nuisance, and the adoption of broader and more economical methods.—*Editor B. F. Haynes.*

**"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:9).**

# Let Go

• *By Ruth Vaughn*

**H**e was clocked at 115 miles per hour before he surrendered to the highway patrol. When asked why he was racing so fast on the highways, he grinned and answered: "I was chasing a thrill!"

This is a commentary on much of American life today. Many people spend most of their time and energies "chasing a thrill!" Usually the thrill eludes them until they weary of the chase. And then one day, in a quiet moment, they find that the thrill has come to them.

"My parents were divorced," a young man told his professor. "I never had happiness. I vowed that when I became a man I would make up for lost time! I would be happy! So when I finished high school, I took a job during the day and partied during the night. I tried everything that promised a thrill. But when I staggered home in the early morning hours, I would search my heart and find unhappiness!"

"Finally, I decided I was incapable of happiness, so I would give up the chase and try to learn something. I entered college in the fall, worked hard, and studied long. One day in the library, I paused with my arms filled with books and gasped in amazement—for I suddenly realized that I was happy! I didn't want to change places with anyone in the world! Without even trying, I was really happy!"

Perhaps our forefathers set the stage for thrill chasing when they wrote in our Declaration of Inde-

# Come to You!

pendence that we had the inalienable right to the "pursuit of happiness." This gives the thought that joy must be sought to be found. But those who have joined the search have found joy to be like a shadow—following close by when unheeded, but dashing away when chased. For happiness comes from inside one's heart.

In 1955, leading citizens of a large city inserted prophecies of life twenty years future in a time capsule which was placed in a new building. One of these predictions read: "In 1975, men and women will still struggle for happiness—which will continue to lie within themselves."

Love is like that. One who chases love will remain unfulfilled. But one who gives his heart to *loving* will find that love returned.

A young lady married a man with a young son. A few days after the wedding she went to her mother in tears. She had tried everything, she sobbed, but she could not get the child to love her.

**H**er mother gave wise counsel. She said: "You cannot *make* him love you. You will have to love him first—and then wait and let his love come of its own accord—as the result of what you are!"

You can search for love for its own sake, but you will not find it. You must be lovable and loving. Then you will be loved!

Success is not gained by pursuit.

A young minister gave himself to his first parish with a will. He was always on hand whenever his parishioners needed him. He loved his people and worked long hours to bring them closer to God.

At the end of the year his church attendance had more than doubled and he was given a call to a very distinguished congregation in a large city. One of his colleagues said: "Boy, you have really made a success! Tell me, how did you do it?"

The young minister looked at him perplexed. "I don't know," he said finally. "I only did my best!"

He had not sought for success as such. But it came to him as the by-product of his best efforts.

God is not found by pursuit. Faith is strongest in those who allow God to come to them.

A young seminarian was strict in his way of life, devout in his prayers, intense in his studies. He made excellent grades and spoke brilliantly in theological language. His phraseology was beautiful. His sermons were deep. His knowledge was vast. But his spirit was cold.

One evening, on a picnic with some fellow students and their families, he sat apart from the group. He looked long at the blue waves whitening on the cliff. He watched the soaring fire that swayed and sang. He beheld the faces of the children playing games on the sand. When their mothers

stopped the play and pointed upward toward the gold-studded sky, their faces held wonder like a cup.

**S**uddenly, aloof from the crowd, he knew the hot sting of tears. He felt, as he had never felt before, the presence of God very near. He bowed his head reverently and wept.

Later, when the group gathered about the fire for devotions before returning home, he said: "Something wonderful happened to me tonight! For years I have sought to know God. I have strained to understand His person and His ways. But He has remained only a theory. Tonight I relaxed and exposed my heart to the beauty of His creation. And then—all unannounced!—all unsought!—God came to me!"

"*God came to me!*"

What a beautiful phrase! What a beautiful fact!

When he ceased his deliberate searching—

When he relaxed his intense pursuit—

When he gave himself to the pure joy of beholding God's handiwork, God came to him!

"I was chasing a thrill!" the young hot-rodder said.

Others chase love. Some seek success. Every man searches for God. But the timeless truth is that life's greatest blessings rarely come from pursuit. They come to us as bonuses when we are caught up in something bigger than ourselves.

# Editorially Speaking

● By W. T. PURKISER

## Why Not Go Back?

A New York City minister of the Reformed Church in America has proposed that Protestants and Roman Catholics join the Jews in observing Saturday instead of Sunday as the Sabbath.

Dr. Ernest R. Palen makes the proposal in a sermon on the Fourth Commandment: "If the Jews and Christians would join forces and have a common day to keep holy we shall have taken the longest stride toward religious unity that our civilization has yet known," he said.

"One day of the week really kept holy by Catholics, Protestants and Jews would give an uplift to the moral tone of our day that nothing else could do," Dr. Palen continued. "Our madly rushing, neurotic society needs the therapy of the silence and quietness that flows from a day kept holy, really holy. A day when our thoughts are of God, our actions are tempered by a desire to serve God and our families, a day that is so different from other days that it could make us different in our relationship to God and our fellowmen."

Dr. Palen suggested that Pope Paul take the initiative in establishing a Saturday Sabbath. He expressed the view that most of the major Protestant bodies would go along with the Roman church if he would name the seventh day of the week as the day to keep holy.

When the New York *Times* interviewed high Protestant, Jewish, and Catholic sources for their reactions, a spokesman for the National Council of Churches could see no reason why the proposal could not be accepted.

The executive vice-president of the New York Board of Rabbis expressed himself as fascinated "that the Christians who once sought to cut themselves off from their Jewish origins are now talking about a return to biblical precepts."

A representative of the Catholic-Archdiocese of New York was quite noncommittal.

Seventh-Day Adventists rejoiced that the suggestion had come from a Calvinist, since John Calvin, they said, was the spiritual father of "the Puritanical spirit that spawned Sunday 'blue laws.'" They also concluded from the proposal and its reception that "Sunday sacredness rests solely on the authority of the church."

THAT MORE EFFECTIVE observance of the Sabbath is devoutly to be desired, this editor will not debate. That the way to get it is to set aside the New Testament and twenty centuries of Christian conscience is neither right nor feasible.

Now, I am not for a moment concerned that Dr. Palen's brainchild will long survive or grow to maturity. It will join a long list of other proposals by other men in the limbo of a passing stir of interest.

But the idea does raise some interesting questions. Why not go back? Why not restore the Jewish religious economy? Why not build again a central Temple with its imposing altar and holy of holies and reinstate the priesthood of Levi? Why not return to the food taboos, to the calendar of feast and fast days? Did not Jesus and His earliest disciples observe this ritual, along with a Saturday Sabbath?

The answer is not in the perversity of the historic Christian Church, following blindly in the footsteps of a supposed change instituted by a Roman emperor named Constantine. Nor is it in "the authority of the church" supporting "Sunday sacredness." The answer is written plainly and consistently throughout the New Testament.

In the first place, Jesus announced His purpose in regard to the "law, or the prophets" in the words, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matthew 5:17). "To fulfil" means to complete, to fill up. That it does not mean to maintain unmodified is clear in the words that follow: "Ye have heard that it was said by them of old time . . . But I say unto you" (verses 21-22, 27-28, 31-32, 33-34, etc.)

The principle of the Sabbath pervades the New Testament as well as the Old. But Jesus made himself Master of the eternal circumstances of its observance when He said, "The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the Sabbath" (Mark 2:27-28).

The writer to the Hebrews points out that the new priesthood of Christ requires "of necessity a change also of the law" (7:12), and in relation to the rest of the seventh day of the week states that the Old Testament itself speaks of "another day" (4:8).

Paul both in Galatians and in Romans 10:4

clearly shows that "Christ is the end of the law for righteousness to every one that believeth." This means that a Christian is not to be bound by the incidentals of Old Testament ceremony: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ" (Colossians 2:16-17).

Does this mean that the moral principles of the Ten Commandments are no longer valid for Christians? Not at all. But the significant thing is that, while every moral law in the Old Testament is confirmed and established in the New Testament, there is no indication anywhere that the seventh day of the week, or Saturday, is to be the Christian Sabbath.

In fact, the evidence is just the opposite. Jesus rose "early the first day of the week" (Mark 16:9—the Greek is much stronger than the English translation). The risen Redeemer appeared to His gathered disciples twice when the day of the week is indicated. Each time it was the first day of the week.

The Church was born at Pentecost on the first day of the week—fifty days after the Saturday Passover following the Friday Crucifixion.

It is quite true that the apostles went into the synagogues or into gatherings of Jews on Saturday to preach. It was the only time they would have had an audience. But there is no sign of a group of Christian believers meeting to worship on any other day than "the first day of the week" (Acts 20:7; I Corinthians 16:2).

That the Jews should continue to regard Saturday as their Sabbath is understandable enough. That Christians should wish to return to it may be based on the reasoning of Dr. Palen—let's obliterate the distinctions between Protestant, Catholic, and Jew, and all get together on Saturday. Or it may be based on the mistaken practice of reading into the Fourth Command-

ment words that are not there, namely, "seventh day of the week, or Saturday."

If you work six days from Monday through Saturday, isn't the next day the seventh day? It may not be the "seventh day of the human weekly cycle." It is "the seventh day" as stipulated in the Fourth Commandment to follow six days of labor.

No, Dr. Palen, we won't go back. We have heard the message of the New Testament as summarized in the Book of Hebrews. "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Hebrews 10:30).

## **"The Thick of Thin Things"**

A Modern minister mentions the tendency of people today to "get lost in the thick of thin things." Although there is so much to live for that is tremendous, too many spend their lives under the tyranny of the trivial.

We remember the Old Testament parable told to King Ahab by one of the sons of the prophets. In the midst of the battle, an officer delivered a prisoner to him to guard with the command, "Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver."

The prophet added, "And as thy servant was busy here and there, he was gone."

It is in the phrase "busy here and there" that we find an important application of this story. The problem was not wrongdoing or idleness. It was in the neglect of more important responsibilities while "busy here and there."

It is possible for a church to get "busy here and there" with a multitude of legitimate activities and thereby lose its distinctive message and mission. We can let our perspective get so out of focus that we put major stress on the minors and so miss the mark.

Our task is not only to stay out of mischief; it is to accomplish the greatest possible amount of lasting good.

God has given us bigger things to do than merely to mind the machinery of our human organizations. And we may get so much machinery that it takes all the available steam just to keep the wheels turning.

And of course as individuals we may fall into the same error. Our personal problems do not come chiefly from inactivity. They come from the accelerating pace of life that keeps us "too busy" to worship, to pray, or to serve.

Like Martha, we need to learn about the "one thing needful." We become so easily full of care and troubled about many things.

Amid the multitude of gadgets and the clamor of our times, let us be diligent that we do not get lost in "the thick of thin things."

## **The Greater Wonder**

*Why should we wonder at the flight  
Of any streaking satellite,  
When every worshipping heart can share  
A gold immensity of prayer  
That circles earth and reaches far  
Beyond the mightiest gleaming star—  
More bright than any galaxy,  
More wide than all infinity!*

**By GRACE V. WATKINS**

# Key Words

in  
Next Sunday's Lesson

By Ralph Earle

Next week's annual special edition of the "Herald of Holiness," dated September 7, went to press several weeks ago. Among the features which will not appear in this issue is Dr. Ralph Earle's Key Words in Next Sunday's Lesson. Below are his comments on words which will appear in the lesson for Sunday, September 11.

## WHEN GREED CONTROLS

Exodus 20:17; Luke 12:13-21, 29-31  
(September 11)

● **Inheritance** (Luke 12:13)—Words often lose their distinctive etymological meaning. The Greek noun here is an example. It is *kleronomia*, from *kleros*, "lot," and *nemomai*, "possess." The verb *kleronomeo* first meant "receive by lot" and then "inherit."

What did the "lot" have to do with it? To find the answer we go back to the Book of Joshua. We are told there that the various tribes of Israelites received their portions of land "by lot" (Joshua 14:2). Several times in the Bible we read about people "casting lots"—for instance, the soldiers at the Cross, to determine who should receive the seamless robe of Jesus. Probably each of the four soldiers put in a receptacle his own pebble or piece of wood. When the container was shaken, the first piece that fell out indicated whose the robe would be.

In similar fashion, each tribe of Israel received its "allotted" territory "by lot." Finally the word *kleronomia* came to mean "inheritance," without any reference to "lot." In the same way "lot" is used in America today for a field, with no thought of its having been secured by casting lots. Thus old customs still lie hidden in words.

● **Covetousness** (v. 15)—The Greek word is *pleonexia*. Literally, it means "having [*echon*] more" (*pleon*). But it came to mean "desiring to have more." Thayer defines it as "greedy desire to have more." The basic sense is "the desire to have more than one possesses." It is one of the commonest sins of men.

In classical Greek *pleonexia* meant "arrogant greediness." Latin moralists defined it as "the accursed love of possessing." Cicero spoke of "the unlawful desire for things which belong others." Theodoret, a leading commentator on the New Testament (fifth century), defined the meaning as "the aiming always at getting more, the snatching at things which it does not befit a man to have."

● **Barns** (v. 18)—The Greek word *apothekes* literally means a place where things are "put away," and so a "storehouse" (cf. NEB). But most

## Illinois Nazarenes Reach \$1.3 Million in Giving

The 7,300 Nazarenes on the Illinois District contributed \$1.3 million to all purposes during the recent assembly year, more than 10 percent of which went to world evangelism, according to Dr. L. S. Oliver, superintendent.

Delegates to the twenty-third assembly, held July 27-29 near Springfield, Ill., heard Dr. Oliver's second report. General Superintendent George Coulter presided.

Church membership increased 29, to a total of 7,318. Sunday school enrollment grew to more than 19,000. Dr. Oliver encouraged Nazarenes to cooperate with "Loved Ones Evangelism" this fall, to participate in the "Pioneer Spirit" property campaign for International Headquarters, to increase district membership by 5 percent, and to help reach \$50,000 in the district revolving fund for new churches.

Rev. P. C. Snellenberger was newly elected to the district advisory board.

Ordained were William J. Bohannon, Edward Erwin, Robert E. Fortner, Harold Holliday, Leon C. Miller, and Mrs. Ruth Carol Yates.

## Nebraska Elects Harding To Three-Year Term

Nebraska District membership grew to nearly 2,000 and giving for all purposes reached \$376,000 according to a report read by Rev. James Tapley for Dr. Whitcomb Harding, district superintendent.

Dr. Harding, who was recuperating from a heart ailment during the time of the assembly, was elected by a near-unanimous vote to a three-year term.

Dr. Hugh C. Benner, general superintendent, presided over the district assembly held June 23-24 at Kearney, Nebraska.

Rev. George Mowry and Mr. Tapley served as district coordinators in the superintendent's absence.

Delegates contributed \$2,350 toward Dr. Harding's hospital expenses. Frank Harris, a Denver, Colo., businessman, also set up a Whitcomb Harding Scholarship fund from which a student selected annually will receive \$500.

Ordained during the assembly was Douglas Tuck.

versions use the good old Anglo-Saxon term "barns."

● **Doubtful** (v. 29)—"Be ye of doubtful mind" is all one word in Greek, *meteorizesthe*. Literally it means "be up in the air" or "be in suspense." The correct meaning here is: "Do not keep on worrying" (NASB).



Missionaries Ralph and Orpha Cook stand in front of Convention Hall in Kingston. The government building was rented for the appearance of the Nazarene Evangelistic Ambassadors.

## Jamaica Organized For N.E.A. Crusade

A full-scale advertising program telling of the coming Nazarene Evangelistic Ambassador crusade was launched, and an active schedule for coordinators and students planned during a three-day crusade, August 26-28, on the Caribbean island of Jamaica.

Rev. and Mrs. Ralph Cook, missionaries to the field, opened only since the January General Board meeting authorized its beginning, desired the N.E.A. campaign to acquaint the island with the church, and particularly Kingston, the capital city.

Ten thousand handbills were printed and distributed, and 150 buses, the main source of transportation on the island, carried advertising placards telling of the three-day crusade. Television and radio spots were scheduled.

Recently completed Convention Hall, which seats 5,000 persons, was rented for the crusade, where four services were held.

A forty-five-minute cultural exchange program at Jamaica Institute, where political or religious programs are normally not allowed, was arranged for Team Coordinator Paul Orjala, also an anthropologist, and Pianist David Uerkvitz. Orjala lectured on anthropology and Uerkvitz gave a piano concert, both of which gave strong support to the evangelistic crusade.

## News of Revival

**Richmond, Maine**—More than 420 persons responded to Rev. Morris Wilson's call to seek spiritual help at the altar during the Maine District camp meeting, according to Rev. Joshua Wagner, district superintendent. Mr. and Mrs. Jack Bierce directed music during the meeting, in which crowds taxed the capacity of the tabernacle.

More than 235 seekers have found spiritual help during five revivals in which Evangelist Grant M. Barton preached. The meetings were held in Fessenden, N.D.; Butler, Ind.; Astoria, Ill.; Gosport, Ind.; and Hobart, Ind.

**Bethel, Maine**—Revival attendance records were broken with an average of seventy-two persons listening each night to Evangelists George and Charolette Dixon. A total of fifty persons found spiritual help, according to Pastor Robert W. Jackson.

## Davis Reviews Growth On Indiana District

Retiring after eighteen years, District Superintendent Leo. C. Davis reported that Southwest Indiana Nazarenes gave more than a million dollars for all purposes this year.

His successor, Rev. C. R. Thrasher, sixty, pastor at New Albany (Ind.) First Church, was elected on the first ballot during the annual assembly held July 27-29 at Indiana University at Bloomington, Ind. General Superintendent V. H. Lewis presided during the assembly.

In reviewing his superintendency, Dr. Davis recounted that 54 new churches were started during his tenure. The district has had a net growth of 49 churches, which has brought the total to 106. Church and parsonage property now is valued at \$4.1 million compared to \$946,000 in 1948.

Dr. and Mrs. Davis were presented a love offering of \$5,000. Dr. Lewis, Dr. Harold Reed, president of Olivet Nazarene College, and district leaders spoke words of appreciation.

Rev. Clyde Montgomery was elected to the district advisory board to replace Mr. Thrasher.

Ordained were David L. Humble and Carlton D. Hanson.

## Assembly Approves New Oregon Conference Site

The more than 250 delegates to the Oregon Pacific District assembly voted unanimously to purchase a 300-acre campsite near Newburg, Ore., for the development of a district conference ground.

Purchase price for the property is \$250,000.

The action came during an assembly which also heard Dr. W. D. McGraw give his fifteenth report as superintendent. Later he received a near-unanimous vote to a four-year term, at the assembly held July 20-21 at the present district center near Portland, Ore. General Superintendent G. B. Williamson presided.

A new district conference ground became necessary after the present property was dissected by an access road to a nearby freeway.

Delegates also voted a provision to hire a full-time district youth director.

In his report Dr. McGraw revealed a net increase in membership of 304, helped by nearly 500 new Nazarenes which were received into Oregon Pacific churches. Giving increased nearly a quarter-million dollars to \$1.39 million. Giving for missions reached 11.2 percent of total received. Per capita giving was \$189.00, an

## Students Attending Non-Nazarene Colleges Object of Group's Study

Although more than 8,000 young people are registering in Nazarene colleges this fall, there are uncounted thousands of Nazarene students who will attend other universities and colleges.

To keep these young people in contact with the Church of the Nazarene is the purpose of a committee, raised jointly by the Department of Education and N.Y.P.S.

Dr. Willis Snowbarger, spokesman for the group, said:

"Parents and pastors are urged to send the name and college address of each student to the pastor in the university town."

The committee is taking further steps to study ways the church can

minister to these young people, Snowbarger said. It is not an easy ministry, he said, for often these students choose to remain in the anonymity of the crowded secular college. The group will contact pastors in university towns, professors on university faculties, and the students themselves seeking to provide additional help to persons working with the students.

The Bresee Fellowship, an organization created in 1960 to minister to Nazarene students attending non-Nazarene colleges, is explained in materials available through the Department of Education. Pastors in university towns are asked to write for these materials.

increase of \$27.00 over a year ago.

Dr. Leslie Parrott, pastor at Portland First, and Rev. Howard Mosely, pastor at Brookings, were cited for outstanding church growth.

Ordained were Jack D. Qualls, Gordon M. Miller, Ronald D. Clapp, and Floyd L. Schwanz.

## Oklahoma Sunday Schools Roll over 10,000 Mark

Sunday school enrollment in Northwest Oklahoma rolled over the 10,000 mark during the last assembly year, and church membership exceeded 6,000, according to the report of District Superintendent Jerald R. Locke.

Delegates to the eighteenth assembly, held July 20-21 in Bethany First Church, heard the superintendent announce the figures reflecting district growth. Dr. Samuel Young served as the presiding general superintendent.

Giving for all purposes was \$1,120,000, a gain of about \$120,000. Contributions to world evangelism was 11.8 percent of the giving.

One new church, Enid (Okla.) Grace, was organized, and new congregations are taking shape in the greater Oklahoma City area which will add to the sixty-eight churches which now make up the district.

Rev. J. D. Dorrough was newly elected to the district advisory board.

Dr. Fred Floyd, district secretary and Bethany Nazarene College history professor, was cited for twenty-five years of service to the district.

## Moving Ministers

Rev. O. O. Mills from Canton (Ohio) South Church to Stow, Ohio.

Rev. Leonard Prescott from Hughson, Calif. to Orange Cove, Calif.

Rev. Herbert O. Grimm from Rutland,

Ohio, to Ironton Coal Grove, Ohio.

Rev. Robert J. Ritter from Portsmouth (Ohio) Rosemount Church to Fredericktown, Ohio.

Rev. Don J. Smith from Elgin, Ill., to Porterville, Calif.

Rev. Merle M. Meade from Carthage, Tenn., to Winchester, Tenn.

Rev. Raymond Daniels from Hardin, Ill., to Robinson, Ill.

Rev. Walter T. Johnson from Mt. Carmel, Ill., to Salem (Ill.) Grace Church.

## Correction

Calgary is in Alberta, Canada, not Ontario, as the July 13 issue stated.

## Deaths

LEVA JANE FIELDS, fifty-one, died July 14 from cancer in Camas, Wash. Rev. Robert Shepard conducted funeral services. Survivors include three daughters, Mrs. Patricia Henricksen, Mrs. Shirley Lawrence, and Mrs. Janis Yaun; and two sons, Jack and Robert.

MRS. HAZEL MUMBOWER, sixty-nine, died July 7 in Ridgeville, Ind. Funeral services were conducted by Rev. L. Kenneth Adams and Rev. L. E. Tucker. She is survived by her husband, Milno; one son, James; one daughter, Mrs. Mildred Kinney; six grandchildren; and one great-grandchild.

## Announcements

### EVANGELISTS' OPEN DATES

R. W. Carpenter, 800 South 6th, Lamar, Colorado. Open time in November and in late spring of 1967.

Tom Fisher, 4801 South Fern Creek Avenue, Orlando, Florida 32806. Open time from September through December, 1966.

Joe Bishop, 1515 South Jensen Street, El Reno, Oklahoma. Open time in September and October.

Thomas Hayes, 1562 East Howard St., Pasadena, California. Open time in September and October.

### MARRIAGES

Miss Sherry Dudley and Mr. Richard Bond, in Kansas City, Missouri, on July 29.

Miss Nancy Elizabeth Sheridan and Mr. Floyd Thomas Chamberlain, in Chattanooga, Tennessee, on July 11.

### BORN

—to Mr. and Mrs. Thomas Peters of Orlando, Florida, a daughter, Ramona Dell, on July 18.

### SPECIAL PRAYER IS REQUESTED

—by a Christian mother in Pennsylvania for the salvation of her husband and her son and family.

—by a Christian in Ohio that a very talented teenage girl will be won back to God and the church before her life is ruined, and for the girl's mother that her faith will not weaken.

## District Assembly Information

**NORTH ARKANSAS**, August 31 and September 1, at First Church, Faulkner and Scotts Streets, Conway, Arkansas 72032. Pastor Jack Dell, General Superintendent Young. (N.W.M.S. convention, September 30.)

**GULF CENTRAL**, September 1 and 2, at Nazarene Bible College, P.O. Box 428, Institute, West Virginia. Pastor R. W. Cunningham. General Superintendent Coulter. (N.W.M.S. convention, August 30; N.Y.P.S. convention, August 30; S.S. convention, August 31.)

**SOUTH ARKANSAS**, September 7 and 8, at First Church, Mississippi at Evergreen Streets, Little Rock, Arkansas. Pastor Thomas M. Hermon. General Superintendent Young. (N.W.M.S. convention, September 6; N.Y.P.S. convention, September 5.)

**SOUTHEAST OKLAHOMA**, September 7 and 8, at First Church, 8th and Trudgeon, Henryetta, Oklahoma. Pastor David Krick, General Superintendent Benner. (N.W.M.S. convention, September 6; N.Y.P.S. convention, September 5.)

**GEORGIA**, September 8 and 9, at Atlanta First Church, 735 Fayetteville Road S.E., Atlanta, Georgia 30316. Pastor W. E. McCumber. General Superintendent Coulter. (N.W.M.S. convention, September 7; N.Y.P.S. convention, September 5; S.S. convention, September 6.)

**SOUTHWEST OKLAHOMA**, September 8 and 9, at First Church, 901 N.W. 6th Street, Oklahoma City, Oklahoma. Pastor James Snow. General Superintendent Lewis. (N.W.M.S. convention, September 6 and 7.)

## Directories

### GENERAL SUPERINTENDENTS

Office: 6401 The Paseo

Kansas City, Missouri 64131

### G. B. WILLIAMSON:

District Assembly Schedule

North Carolina ..... September 14 and 15  
New York ..... September 23 and 24

### SAMUEL YOUNG:

District Assembly Schedule

North Arkansas ..... August 31 and September 1  
South Arkansas ..... September 7 and 8  
Joplin ..... September 14 and 15

### HUGH C. BENNER:

District Assembly Schedule

Louisiana ..... August 31 and September 1  
Southeast Oklahoma ..... September 7 and 8

### V. H. LEWIS:

District Assembly Schedule

Houston ..... August 31 and September 1  
Southwest Oklahoma ..... September 8 and 9

### GEORGE COULTER:

District Assembly Schedule

Gulf Central ..... September 1 and 2  
Georgia ..... September 8 and 9



**EVANGELISTS' SLATES**  
Compiled by  
Visual Art  
Department

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

Aycock, Jarrette and Dell. Preacher and Singer, c/o NPH\*: Carthage, Mo., Sept. 4-11; Ft. Worth, Tex. (West Freeway), Sept. 13-18; Temple, Tex. (Grace), Sept. 20-25; Las Cruces, N.M. (1st), Sept. 27—Oct. 2

Barton, Grant M. 301 Lincoln Ave., Bedford, Ind. 47421; Rushville, Ill., Sept. 22—Oct. 2  
Battin, Buford. 3015 47th St., Lubbock, Tex. 79413; Lubbock, Tex., Aug. 31—Sept. 4; Liberal, Kans., Sept. 7-18; Farmington, N.M., Sept. 23—Oct. 2

Bender Evangelistic Party, James U. P.O. Box 8635, Tampa 4, Fla.; Little Rock, Ark. (Sheridan Park), Aug. 25—Sept. 4; Dalton, Ga. (Grace), Sept. 8-18; Brooksville, Fla., Sept. 22—Oct. 2  
Beriolets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.; Roanoke, Va. (Villa Heights), Aug. 30—Sept. 4; Manchester, Conn., Sept. 7-11; Portland, Me., Sept. 14-18;

## "Showers of Blessing" Program Schedule

**September 4—"A Fan or a Fanatic," by Dallas Baggett**

**September 11—"A Worldwide Revival Is Coming," by Dallas Baggett**

**September 18—"Is There Life Beyond the Grave?" by Dallas Baggett**

### NEW "SHOWERS OF BLESSING" STATIONS:

WTIM	Taylorville, Ill.	1410 k.c.	7:45 a.m. Sunday
WCVL	Crawfordsville, Ind.	1550 k.c.	8:30 a.m. Sunday
WEAW	Evansville, Ill.	1330 k.c.	10:30 a.m. Sunday
WEAW-FM	Evansville, Ill.	105.1 meg.	10:30 a.m. Sunday

Peabody, Mass., Sept. 21-25; Paterson, N.J., Sept. 27—Oct. 2

Beltcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.; Freeport, Ill., Aug. 29—Sept. 4; Erie, Pa., Sept. 16-25; Paden City, W.Va., Sept. 26—Oct. 2

Beyer, Henry T., Jr. 4822 Mohican, Baton Rouge, La.; Columbia, Tenn., Sept. 5-11; Nashville, Tenn. (Radnor), Sept. 12-18; Nashville, Tenn. (Bethel), Sept. 19-25; Niles, Ohio, Sept. 26—Oct. 2

● Bierce, Jack. Song Evangelist, c/o NPH\*: Dayton, Ohio (Alfa), Aug. 29—Sept. 4; Cambridge, Ohio, Sept. 5-11; Springfield, Ill., Sept. 12-18; Anderson, Ind., Sept. 21—Oct. 2

Bishop, Joe. 1515 S. Jensen, El Reno, Okla.; Glasgow, Ky., Aug. 29—Sept. 4

Boggs, W. E. c/o NPH\*: Anderson, Ind. (East Side), Sept. 7-18; Kankakee, Ill. (1st), Sept. 19-25; Tuscaloosa, Ala. (Alberta), Sept. 26—Oct. 2

Bohannan, C. G. and Geraldine. c/o NPH\*: Cincinnati, Ohio (Mt. Washington), Sept. 13-18; Bedford, Ind. (1st), Sept. 25—Oct. 2

● Bohi, James. Singer, 1002 Hillcrest, R. 2, Bloomfield, Iowa 52537; St. Louis, Mo. (Overland), Aug. 29—Sept. 4; Muncie, Ind. (Southside), Sept. 5-11; Pittsburgh, Pa. (Lincoln Place), Sept. 12-18; Kankakee, Ill. (1st), Sept. 19-25; Shreveport, La. (Queensborough), Sept. 26—Oct. 2

Bolling, C. Glenn T. c/o NPH\*: Alum Bank, Pa. (Ryot), Sept. 4-18; Bangor, Pa., Sept. 21—Oct. 2  
Bowman, Russell. 2719 Morse Rd., Columbus, Ohio; New Martinsville, W.Va., Aug. 31—Sept. 11; Wellsburg, W.Va., Sept. 18-25; Princeton, W.Va., Sept. 28—Oct. 9

Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind.; Lisbon, Ohio (1st), Sept. 15-25; Hammond, Ind. (1st), Sept. 29—Oct. 9

Brannon, George. 4105 N. Wheeler, Bethany, Okla.; Greensboro, Ind., Aug. 31—Sept. 11; Richmond, Ind. (1st), Sept. 14-25; Staunton, Va. (1st), Sept. 28—Oct. 9

● Braun, Gene.† 176 Olivet St., Bourbonnais, Ill.; Potomac, Ill., Sept. 5-11; Sapulpa, Okla., Sept. 12-18; Kansas City, Mo. (1st), Sept. 25—Oct. 2

● Brown, Curtis R. Song Evangelist, 315 S. Bisaulon Ave., Bourbonnais, Ill. 60914; Rio Grande, N.J. (Erma Camp), Aug. 25—Sept. 5; Wausau, Wis. (City-wide), Sept. 11-16; St. Albanas, W.Va., Sept. 18-25; Parkersburg, W.Va., Sept. 26—Oct. 2

Brown, J. Russell. c/o NPH\*: Marsing, Ida., Aug. 28—Sept. 4; Mexico, Mo. (1st), Sept. 11-21; Milwaukee, Wis. (1st), Sept. 22—Oct. 2

Brown, Odell A. 6662 Monroe, Kansas City, Mo.; Hamlin, Tex., Sept. 11-18; Big Spring, Tex., Sept. 22—Oct. 2

Brown, W. Lawson. Box 785, Bethany, Okla.; Climbing Hill, Iowa, Sept. 4-11; Marshalltown, Iowa (1st), Sept. 15-25; New Lenox, Ill., Sept. 29—Oct. 9

Brunner, R. M. Rt. 1, Box 122, Birmamwood, Wis. 54414; Janesville, Wis., Sept. 7-18; Appleton, Wis., Sept. 25—Oct. 2

Buogiorno, D. J.† 701 Pasadena, Niagara Falls, N.Y.; Albany, N.Y., Sept. 13-18

Burnem, Eddie and Ann. Box 1007, Ashland, Ky. 41101; Fairfax, Ala. (1st), Aug. 24—Sept. 4; Oak Ridge, Tenn., Sept. 7-18; Huntsville, Ala. (1st), Sept. 21—Oct. 2  
Carpenter, R. W. 800 S. 6th, Lamar, Colo. 81052; Van Horn, Tex., Aug. 24—Sept. 4; El Dorado, Kans., Sept. 8-18; Taloga, Okla., Sept. 22—Oct. 2

Casey, H. A. and Helen. Evangelist, Singers, Musicians, c/o NPH\*: Sumter, S.C. (Ashwood), Aug. 31—Sept. 11; Carthage, S.D., Sept. 15-25; Sidney, Ohio, Sept. 28—Oct. 9

Caudill, Virgil R. 1004 N. Washington, Owosso, Mich.; Niles, Mich., Sept. 27—Oct. 2

Chalfant, Morris. 1420 Oak Ave., Danville, Ill.; Cincinnati, Ohio (Tent Crusade), Aug. 24—Sept. 4; Chicago, Ill. (Tent Crusade), Sept. 8-18; Lima, Ohio (Grand Ave.), Sept. 20-25; Warren, Ohio (Bolindale), Sept. 26—Oct. 2

Clark, Gene. 104 Waddell St., Findlay, Ohio; Loudonville, Ohio, Aug. 28—Sept. 4; west Lafayette, Ohio, Sept. 8-18; New Philadelphia, Ohio, Sept. 19-25

Clendennen, C. B., Sr. 272 Jack Oak Point Rd., St. Marys, Ohio; Paulding, Ohio, Sept. 16-25; Kenton, Ohio, Sept. 28—Oct. 9

Clift, Norvie O.† c/o NPH\*: Red Deer, Alta. (1st), Sept. 2-11; Edmonton, Alta., Sept. 12-18; Edmonton, Alta., Sept. 21—Oct. 2

Cole, George O. 413 E. Ohio Ave., Sebring, Ohio; Dellroy, Ohio, Sept. 1-11; Newell, W.Va. (Glendale), Sept. 18-28

Condon, Robert. Evangelist and Singer, c/o NPH\*: Los Angeles Dist. Camp, Aug. 28—Sept. 4  
Cook, James V.† 88 Orchard Lane, Columbus, Ohio 43214; Galion, Ohio, Sept. 9-18

Cook, Leon G. and Marie. Evangelist and Singers, Box 64, Newport, Ky.; Altus, Okla., Aug. 26—Sept. 4; Elkton, Ky., Sept. 9-18; Charleston, W.Va. (Elk River), Sept. 22—Oct. 2

Corbett, C. T. Box 215, O.N.C., Kankakee, Ill.; Mansfield, Ohio (McPherson), Sept. 6-11; New Market, Ont., Sept. 13-18; Haverhill, Mass., Sept. 20-25; Linden, Mich. (Argentine), Sept. 27—Oct. 2

Cox, C. B. and Jewel. 216 W. Los Angeles Dr., Vista, Calif. 92083; Terre Haute, Ind., Sept. 4-11; Hampton, Va. (1st), Sept. 13-18; Memphis, Tenn., Sept. 25—Oct. 2

Cox, Curtis B. Aultz Trailer Court, Rt. 5, Box 510F, Charleston, W.Va.; Millington, Md. (Hol. Chris. Camp), Aug. 26—Sept. 5; Oak Hill, W.Va., Sept. 6-11; Hershaw, W.Va., Sept. 12-18; Cheyan, W.Va., Sept. 22—Oct. 2

Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio; Victoria, Tex., Sept. 12-18; Oklahoma City, Okla. (Southside), Sept. 19-25

Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R.R. 2, Vicksburg, Mich. 49097; Charlotte, Mich., Sept. 2-11; Bunkerhill, Mich., Sept. 16-25; Pickford, Mich., Sept. 30—Oct. 9

Crews, Herman F. and Mrs. c/o NPH\*: Yakima, Wash. (Bethel), Sept. 11-18; Loveland, Colo. (1st), Sept. 22—Oct. 2

Darnell, H. E. P.O. Box 929, Vivian, La.; Florian, La. (Cenchrea), Sept. 1-11; Connersville, Ind. (1st), Sept. 15-25; Rock Hill, S.C. (West Main), Sept. 26—Oct. 2

Davis, Ray. c/o NPH\*: Tulsa, Okla. (Church of God), Aug. 31—Sept. 11; Oklahoma City, Okla. (Crown Heights), Sept. 21—Oct. 2

DeLong, Russell V. 121 Sjobhan, Tampa, Fla. 33162; Month of September in Europe

● Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH\*: Morgan County, Ind. (Interdenominational Camp), Sept. 5-11; Charleston, W.Va. (Loudendale), Sept. 12-18; Indianapolis, Ind. (Plainfield Tent Crusade), Sept. 22—Oct. 2

Dennis, Garnald D. c/o NPH\*: Scottsburg, Ind. (Jefferson County Camp), Aug. 24—Sept. 4; Morgan County, Ind. (Interdenominational Camp), Sept. 5-11; Indianapolis, Ind. (Plainfield Tent Crusade), Sept. 22—Oct. 2

Dixon, George and Charlotte. Evangelists and Singers, Leier Trailer Park, Eastport, N.Y.; Peru, Ind. (1st), Aug. 25—Sept. 4; Millinocket, Me., Sept. 11-18; Warren, Ohio (Bolindale), Sept. 25—Oct. 2

Donaldson, W. R. c/o NPH\*: Cleveland, Okla. (1st), Sept. 4-11; Orange, Tex. (1st), Sept. 18-25; Hutchinson, Kans. (Peniel), Sept. 29—Oct. 9  
Duncan, W. Ray. Waverly, Ohio 45690; Logan, Ohio (1st), Sept. 28—Oct. 9

● Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.; Iola, Kans. (1st), Aug. 29—Sept. 4; Nashville, Tenn. (Donelson), Sept. 5-11; Irvine, Ky. (Ravenna), Sept. 12-18; Lima, Ohio (Grand Ave.), Sept. 19-25; Springfield, Ohio (High St.), Sept. 26—Oct. 2

Elston, C. L. 4228 S. Center, Howell, Mich. 48843; Elmira, N.Y. (Calvary), Sept. 11-18; Millington, Mich., S. pt. 21—Oct. 2

Emsley, Robert. Bible Expositor, 432 Eden St., Buffalo, N.Y. 14220; Kent, Wash. (1st), Sept. 14-25; Bakersfield, Calif. (E. Bakersfield), Sept. 28—Oct. 9

Farlow, T. J. Box 533, Robertsdale, Ala.; Mobile, Ala. (Riverside), Sept. 12-18; Montgomery, Ala. (1st), Sept. 19-25

Felter, Harry J. Box 87, Leesburg, N.J.; Portsmouth, Va., Sept. 21—Oct. 2

Ferguson, Edward and Alma. Route 2, Vicksburg, Mich.; West Grove, Pa., Sept. 11-18; Collindale, Pa. (1st), Sept. 25—Oct. 2

Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y.:

†Registered; not commissioned. ● Indicates singers. \*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.



MacAllen, L. J. and Mary. Artist-Evangelist, 119 Rambler Ave., Elyria, Ohio; Shenandoah, Iowa, Sept. 1-11; Leon, Iowa, Sept. 12-18; Ft. Dodge, Iowa, Sept. 21—Oct. 2

Mack, William M. Route 1, Sherwood, Mich. 49089; Midland, Mich. (Bethel), Sept. 7-18; Mancelona, Mich., Sept. 23—Oct. 2

Mansfield, Howard. 1019 N. 10th St., Boise, Ida. 83702; Castle Rock, Wash., Sept. 7-18; Pocatello, Ida., Sept. 25—Oct. 2

Marlin, Ben F. P.O. Box 8502, Orlando, Fla. 32806; Florida Dist., Aug. 24—Sept. 4; Clarks-ville, Tenn. (E. Meade), Sept. 8-18; Sanford, Fla. (1st), Sept. 19-25; Lakeland, Fla. (Crystal Lake), Sept. 26—Oct. 2

Martin, Paul. c/o NPH\*: Wichita Falls, Tex., Aug. 30—Sept. 4; Denver, Colo., Sept. 5-11; Seattle, Wash., Sept. 18-25

Martin, Vern. Rt. 1, Box 118, Caldwell, Ida. 83605; Lander, Wyo., Sept. 21—Oct. 2

Mathis, J. C. c/o NPH\*: Yorktown Heights, N.Y., Aug. 26—Sept. 4; Killeen, Tex., Sept. 26—Oct. 2

May, Vernon D. and Mrs. c/o NPH\*: Fairview, Okla., Sept. 7-18; Larned, Kans., Sept. 21—Oct. 2

Mayfield, Paul and Helen. c/o NPH\*: Rantoul, Ill. (1st), Sept. 7-18; Shadyside, Ohio, Sept. 21—Oct. 2

Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403; Chattanooga, Tenn. (1st), Sept. 4-11; Ft. Worth, Tex. (River Oaks), Sept. 16-25

McCullough, Forrest. c/o NPH\*: Burlington, Iowa (Flint Hills), Aug. 30—Sept. 4; Baxter Springs,

Kans., Sept. 6-11; Charlestown, W.Va. (Louden-dale), Sept. 12-18; Danville, Ind. (Calvary), Sept. 19-25; Louisville, Ky. (Farmdale), Sept. 26—Oct. 2

McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif. 90403; England and Scotland, Month of September

McGrady, Paul R.T. 7900 N.W. 18th, Oklahoma City, Okla.; Wilcox, Ariz., Sept. 2-5; Joplin Dist. (S.S. Conv.), Sept. 12; N.E. Ind. Dist. (S.S. Conv.), Sept. 17; Muncie, Ind. (1st), Sept. 18; Marlowe, Okla., Sept. 23-25; Lubbock, Tex., Sept. 30—Oct. 2

McGuffey, J. W. 1628 Central, Tyler, Tex. 75705; San Marcos, Tex., Sept. 2-11; Artesia, N.M. (1st), Sept. 21—Oct. 2

McIntosh, John P. Knobel, Ark. 72435; Pomona, Calif., Sept. 11-18; Altadena, Calif., Sept. 19-25; Colton, Calif., Sept. 26—Oct. 2

● McNutt, Paul. 215 West 68th Terr., Kansas City, Mo. 64113; Maine Dist. Camp, Sept. 2-5; Xenia, Ohio, Sept. 16-25; Newton, Kans., Sept. 26—Oct. 2

McWhirter, G. Stuart. c/o NPH\*: Muncie, Ind. (Southside), Sept. 5-11; Pittsburgh, Pa. (Lincoln Place), Sept. 12-18; Meade, Kans., Sept. 19-25; Newton, Kans., Sept. 26—Oct. 2

Meadows, Naomi; and Reasner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924; Cory, Ind., Aug. 24—Sept. 4; Fithian, Ill., Sept. 7-18; Granite City, Ill., Sept. 21—Oct. 2

● Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH\*: Batesville, Ark., Sept. 4-11; Wichita, Kans. (Grace), Sept. 12-18;

Wichita, Kans. (Park City), Sept. 21—Oct. 2

Merryman, Paul.† c/o Trevecca Nazarene College, Nashville, Tenn.; Hebron, Ohio, Sept. 1-11; Decherd, Tenn. (Warren Chapel), Sept. 15-25; Dalton, Ga., Sept. 26—Oct. 2

Mickey, Bob and Ida Mae. Evangelist and Singer, 1501 Edison Ave., La Junta, Colo. 81050; Wheatland, Wyo., Sept. 1-11; Corning, Calif., Sept. 15-25; Marysville, Calif. (Hallwood), Sept. 29—Oct. 9

Miller, Leila Dell. c/o NPH\*: Louisville, Ky. (1st), Sept. 8-18; Ft. Valley, Ga., Sept. 21—Oct. 2

Miller, Nettie A. c/o NPH\*: Henderson, Nev., Aug. 31—Sept. 11; Phoenix, Ariz. (Paradise Valley), Sept. 14-25

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.; Waynesburg, Pa., Sept. 21—Oct. 2

Millhuff, Charles. c/o NPH\*: Cleveland, Miss., Sept. 4; Baton Rouge, La. (1st), Sept. 5-11; Sapulpa, Okla., Sept. 12-18; Kansas City, Mo. (1st), Sept. 25—Oct. 2

Monck, Jim and Sharon. Evangelist, Singers, Musician, c/o NPH\*: Cedar Rapids, Iowa (Oaklawn), Aug. 31—Sept. 4; Peoria, Ill. (Sunnyland), Sept. 14-25; Canton, Ill. (1st), Sept. 30—Oct. 9

Moore, Franklin M. Box 302, Castle Rock, Colo. 80104; Montrose, Iowa, Sept. 1-11; Richmond, Ind. (St. Paul), Sept. 15-25; Danville, Ill. (Douglas), Sept. 29—Oct. 9

Morgan, J. Herbert and Pansy S. Evangelists and Singers, c/o NPH\*: Veedersburg, Ind. (Stone Bluff), Sept. 29—Oct. 9

Moulton, M. Kimber. c/o NPH\*: Los Angeles Dist. Camp, Aug. 28—Sept. 4; Galion, Ohio, Sept. 9-18; New Brighton, Pa., Sept. 19-25; Columbus, Ohio (Bellows), Sept. 26—Oct. 2

Myers, David.† Route 1, Box 108-A, Logan, Ohio 43138; Cleveland, Ohio (Richmond Heights), Sept. 11-18; Carey, Ohio, Sept. 25—Oct. 2

Nesseth-Hopson Party. c/o NPH\*: Webb City, Mo., Aug. 25—Sept. 4; Muskogee, Okla., Sept. 7-18; Anthony, Kans., Sept. 22—Oct. 2

Neuschwanger, Albert. 112 Salem Ct., Ft. Worth, Tex. 76134; Perryton, Tex., Aug. 31—Sept. 11; Hannibal, Mo., Sept. 18-25

Norris, Roy and Lilly Anne. Evangelist and Singers. c/o NPH\*: Marshall, Ill. (1st), Sept. 1-11; Ann Arbor, Mich., Sept. 14-25

Northrup, Lloyd E. 21310 E. Arrow Hwy., Covina, Calif. 91722; Monterey Park, Calif., Sept. 7-18; Pomona, Calif., Sept. 21—Oct. 2

Norton, Joe. Box 143, Hamlin, Tex. 79520; Hugo-nton, Kans., Sept. 1-11; Gladewater, Tex., Sept. 15-25; Selma, Ala., Sept. 29—Oct. 9

Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla.; Pankoke, Fla., Sept. 4-11; Marion, Ohio (White Oakes Rd.), Sept. 18-26

Oyler, Calvin B. c/o NPH\*: Harrah, Okla., Sept. 11-18; Oklahoma City, Okla. (Shields), Sept. 29—Oct. 9

Parrott, A. L. 460 S. Breezee, Bourbonnais, Ill.; Decatur, Ill., Sept. 14-25; Colorado Springs, Colo. (Trinity), Sept. 29—Oct. 9

Passmore, Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH\*: El Paso, Ill., Aug. 30—Sept. 4; North Platte, Neb., Sept. 9-18; Britt, Iowa (Zion), Sept. 23—Oct. 2

● Paul, Charles L. Song Evangelist, c/o NPH\*: Cincinnati, Ohio (City-wide), Aug. 24—Sept. 4; Wapello, Iowa, Sept. 5-11; Louisville, Ky. (Green-wood), Sept. 12-18; St. Louis, Mo. (Lafayette Park), Sept. 19-25; Cincinnati, Ohio (Carthage), Sept. 26—Oct. 2

Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.; Mil-waukee, Wis. (South 60th), Sept. 2-11; Blue Island, Ill., Sept. 16-25; Sioux City, Iowa, Sept. 30—Oct. 9

Pittenger, Twyla. Shelby, Ohio; Reading, Mich., Sept. 14-25

Plummer, Chester D. 515 N. Chester Ave., Indian-apolis, Ind. 46201; Cedarville, Ohio, Aug. 24—Sept. 4; Newcastle, Ind. (1st), Sept. 7-18; Muncie, Ind. (Sunny South), Sept. 21—Oct. 2

Potter, Lyla and Lois. Sunday School Evangelists, c/o NPH\*: Burbank, Calif. (1st), Sept. 11-14; Oklahoma City, Okla. (1st), Sept. 18-21; Plain-view, Tex. (1st), Sept. 25-28

Powell, Curtice L. Preacher and Singer, 33 Reba Ave., Mansfield, Ohio 44907; Amesville, Ohio (Chesterhill), Sept. 9-18; Portsmouth, Ohio (Rose-mont), Sept. 23—Oct. 2

Prentice, Carl and Ethel. Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008; Salina, Kans. (Belmont), Sept. 2-11; Alvin, Tex. (1st), Sept. 16-25; Woodbury, Ga. (Harmony), Sept. 30—Oct. 9

Purkhiser, H. G. 308 E. Hadley, Aurora, Mo.; Spokane, Wash., Sept. 7-18; Idaho Falls, Ida., Sept. 19-25

● Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla.; Oskaloosa, Iowa (Convention, Vennard College), Aug. 29—Sept. 5; Fitzgerald, Ga. (1st), Sept. 12-18; Weirton, W.Va. (1st), Sept. 19-25; Louisville, Ky. (Broadway), Sept. 26—Oct. 2

Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill.; Newport Richey, Fla.,

Let this meaningful hymn enrich the music program of your church during the month of **SEPTEMBER**



## AM I A SOLDIER OF THE CROSS?



*Sing it from your Nazarene hymnal!*

### PRaise AND WORSHIP

497 hymns and songs, 48 responsive readings. *Over one-half million copies sold!*

**STANDARD EDITION** . . . Rich maroon, cloth-board binding, leather-grained, stained edges, gold stamping.

\$1.85; 12 to 24 copies, \$1.75\* each; 25 or more, \$1.70\* each

**BLACK EDITION** . . . *For the home, choir, congregation.* Same as standard edition, but in dignified black, and stained edges.

\$1.85; 12 to 24 copies, \$1.75\* each; 25 or more, \$1.70\* each

**ANTIQUE WHITE EDITION** . . . *For choir or congregation.* Holliston Sturdite with gold-pattern grain, stained edges, special endsheets.

\$2.15; 12 to 24 copies, \$2.00\* each; 25 or more, \$1.95\* each

**LOOSE-LEAF EDITION** . . . *For the accompanists.* Individual pages in five-ring, wear-resistant, maroon, plastic binder. Opens flat at every page. \$3.50

**DELUXE EDITION** . . . *For yourself, pulpit, gift.* Black, hand-grained, morocco binding with gold edges, round corners, cross imprint, ribbon marker. Gift-boxed. \$8.50

**POCKET EDITION** . . . *For personal use.* Cape morocco binding, India paper, gold-stamped cross on cover, red under gold edges, ribbon marker. 5½ x 3¼ x ¾". Gift-boxed.

**AVAILABLE IN BLACK (MU-200), RED (MU-201), WHITE (MU-202).** Each, \$4.95

NOTE: For best results in congregational singing, every person should have access to a hymnbook. An adequate supply is at least one book for every two people in the congregation.

Prices slightly higher outside the continental United States

\*Shipping Charges Extra.

**Plan NOW for this special SEPTEMBER feature**

**NAZARENE PUBLISHING HOUSE**

Pasadena

KANSAS CITY

Toronto

Sept. 5-11; Tampa, Fla. (Sulphur Springs), Sept. 12-18; Venice, Fla., Sept. 19-25; Waycross, Ga., Sept. 26—Oct. 2

● **Richards, Larry and Phyllis (Coulter).** † Singers and Musicians, 1735 Dawson St., Indianapolis, Ind.: Anderson, Ind. (Columbus Ave.), Sept. 14-25

**Robison, Robert, and Wife.** Evangelist and Singers, Heaters, W.Va.: Middlesboro, Ky., Sept. 1-11; Leivasy, W.Va., Sept. 15-25; New Cumberland, W.Va., Sept. 29—Oct. 9

**Rodgers, Clyde B.** † 505 Lester Ave., Nashville, Tenn. 37210: Yarmouth, Me., Sept. 7-18; Fulton, N.Y., Sept. 21—Oct. 2

**Rupp, John G.** c/o NPH<sup>®</sup>: Bakersfield, Calif. (Rosedale), Aug. 31—Sept. 4; Williams, Calif., Sept. 11-18; Ukiah, Calif., Sept. 21—Oct. 2

**Schoonover, Modie.** 1508 Glenview, Adrian, Mich.: Bethel, Kans., Sept. 14-25; Kansas City, Kans. (Highland Crest), Sept. 28—Oct. 9

**Sears, L. Wayne.** c/o NPH<sup>®</sup>: Alva, Okla. (1st), Sept. 7-11; Blackwell, Okla. (Southside), Sept. 12-21; Chicago Heights, Ill. (1st), Sept. 22—Oct. 2

**Shackelford, H. W. and Mrs.** 614 W. Market St., Washington C.H., Ohio: Hamilton, Ohio (5th Church), Aug. 31—Sept. 11; South Lebanon, Ohio, Sept. 12-18; Eaton, Ohio, Sept. 21—Oct. 2

**Sharples, J. J., and Wife.** † Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.: Fergus Falls, Minn. (1st), Sept. 12-30

● **Shawalter, Keith and Pat.** Box 1160, O.N.C., Kankakee, Ill.: Cincinnati, Ohio (Tent Crusad.), Aug. 26—Sept. 4; Hartford City, Ind., Sept. 16-18; Collinsville, Ill., Sept. 23-25; Indianapolis, Ind. (Eagle Dale), Sept. 30—Oct. 9

**Sisk, Ivan.** 4327 Morage Ave., San Diego, Calif. 92117: Niagara Falls, N.Y. (1st), Sept. 5-11; South Bend, Ind. (United Missionary), Sept. 15-25

● **Slack, D. F.** Song Evangelist, Route 2, Vevay, Ind.: Freeport, Ill., Aug. 29—Sept. 4; Richmond, Ind. (1st), Sept. 14-25; Bedford, Ind., Sept. 26—Oct. 2

**Slater, Hugh L.** c/o NPH<sup>®</sup>: Dublin, Ind., Sept. 1-11; Sharpsville, Pa. (1st), Sept. 18-25; Allison, Pa., Sept. 29—Oct. 9

**Smith, Charles Hastings.** P.O. Box 1463, Bartlesville, Okla. 74003: Independence, Kans. (1st), Aug. 29—Sept. 4; Independence, Mo. (1st), Sept. 6-11; Elgin, Ill., Sept. 13-18; Harvey, Ill. (1st), Sept. 19-25; Otisville, Mich. (Richfield), Sept. 26—Oct. 2

**Smith, Otis E., Jr.** P.O. Box 1, Edinburg, Pa.: Green, Ohio, Sept. 6-14; Akron, Ohio (Kenmore), Sept. 15-25; Wadsworth, Ohio (1st), Sept. 29—Oct. 9

**South, J. W. and Mrs.** 2943 Jewett St., Highland, Ind.: Scott City, Kans., Sept. 1-11; Memphis, Tenn. (1st), Sept. 18-25

**Sparks, Asa.** 68 Lester Ave., Nashville 10, Tenn.: Albany, Ky., Sept. 6-11

**Stabler, R. C., and Wife.** R.F.D. 1, Tamaqua, Pa.: Frackville, Pa. (Church of God), Sept. 7-18; Pekin, Ill. (North Pekin), Sept. 21—Oct. 2

**Stafford, Daniel,** Box 11, Bethany, Okla.: Mooresville, Ind., Sept. 1-11; Bloomington, Ind. (1st), September 18-25; Oklahoma City, Okla., Sept. 28—Oct. 9

**Stewart, Paul J.** P.O. Box 850, Jasper, Ala.: Bethany, Okla. (Williams Mem.), Sept. 1-11; Chattanooga, Tenn. (East Lake), Sept. 13-18; Weirton, W.Va. (1st), Sept. 19-25; Louisville, Ky. (Broadway), Sept. 26—Oct. 2

**Strack, W. J.** Box 112, Jefferson, Ohio 44047: Smyrna, Del., Sept. 28—Oct. 9

**Swearingen, J. W.** Olivet Nazarene College, Box 215, Kankakee, Ill.: Brodhead, Wis., Sept. 5-11; Hewitt, Minn., Sept. 12-18; Downsview, Ont., Sept. 23—Oct. 2

**Tarvin, E. C.** California, Ky.: Morrow, Ohio, Sept. 7-18

**Taylor, Emmett E.** c/o NPH<sup>®</sup>: Malden, Mo., Aug. 30—Sept. 4; Edmond, Okla. (Waterloo), Sept. 9-18; St. Louis, Mo. (Neighbors), Sept. 25—Oct. 2

**Taylor, Robert W.** 2700 Farnleigh Ave., Dayton, Ohio 45420: Hillsboro, Ohio, Aug. 29—Sept. 4; Chester, W.Va., Sept. 6-11; Charleston, W.Va., Sept. 12-18

**Thomas, Fred.** 177 Marshall Blvd., Elkhart, Ind.: Lebanon, Ohio, Aug. 29—Sept. 4; Dexter, Mo. (Southwest), Sept. 5-11; Canton, Ohio, Sept. 12-18; Xenia, Ohio, Sept. 19-25; Detroit, Mich. (Bethel), Sept. 29—Oct. 9

**Thompson, Harold C.** 650 E. Main St., Blytheville, Ark.: Madison, Ind., Sept. 1-11; Live Oak, Fla., Sept. 15-25

**Toone, L. E.** 365 Burke St., Bourbonnais, Ill.: Findlay, Ohio (1st), Sept. 7-18; Youngstown, Ohio (Wycliffe), Sept. 21—Oct. 2

**Toms, M. Fred.** Box 567, Kissimmee, Fla.: Miami, Fla. (Calvary), Aug. 24—Sept. 4; Tuscaloosa, Ala. (1st), Sept. 5-11; Fitzgerald, Ga. (1st), Sept. 12-18; Newtonsville, Ohio (1st), Sept. 19-25; Cincinnati, Ohio (Fairfax), Sept. 26—Oct. 2

**Transue, C. F.** Route 1, Poplar Bluff, Mo. 63901: Rolla, Mo., Sept. 1-11; Union, Mo., Sept. 19-25; Anniston, Ala., Sept. 28—Oct. 9

**Tripp, Howard M.** c/o NPH<sup>®</sup>: Dover, Tenn. (Pond Creek), Aug. 29—Sept. 4; Mahomet, Ill., Sept. 5-11; Fredericktown, Mo., Sept. 15-25; Atlanta, Tex., Sept. 26—Oct. 2

**Trissel, Paul D., and Family.** Evangelist and Singers, Box 1201, Leesburg, Fla.: Mason, Mich., Aug. 30—Sept. 4; Galt, Ont. (Calvary), Sept. 6-11; Palmerston, Ont. (United Missionary), Sept. 13-18; Traverse City, Mich. (1st), Sept. 20-25; Ortonville, Mich., Sept. 27—Oct. 2

**Turpel, John W.** R.R. 2, Minesing, Ont., Can.: St. John, N.B., Sept. 20-25

**Underwood, G. F., and Wife.** Preachers and Singers, Rt. 4, Box 320M, Cortland, Ohio 44410: Charleston, Ill., Sept. 7-18; Hammondsville, Ohio, Sept. 21—Oct. 2

**Van Slyke, D. C.** 508 16th Ave. South, Nampa, Ida. 83651: New Westminster, B.C., Sept. 18-28

**Wachtel, David K.** 1025 Berwick Trail, Madison, Tenn.: Clarksville, Tenn. (Park Lane), Sept. 23—Oct. 2

**Walker, W. B.** c/o NPH<sup>®</sup>: Greentown, Ohio (1st), Sept. 4-11; Cincinnati, Ohio (Carthage), Sept. 22—Oct. 2

**Ward, Lloyd and Gertrude.** Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla. 33901: Hutchinson, Kans. (Westside), Sept. 1-11; Cisco, Tex., Sept. 16-25; East Chicago, Ind. (1st), Sept. 29—Oct. 9

● **Waterman, George R.** Song Evangelist, 85 Wendell St., Cambridge, Mass.: Yarmouth, Me. (1st), Sept. 7-18

**Watson, Paul.** 311 N.W. Seventh St., Bentonville, Ark. 72712: Miami, Okla., Sept. 1-11; Pryor, Okla., Sept. 21—Oct. 4

**Wells, Kenneth and Lily.** Evangelist and Singers, Box 1043, Whitefish, Mont.: Whitefish, Mont., Sept. 1-11; Willamina, Ore. (Free Meth.), Sept. 15-25; San Francisco, Calif. (Sunset), Sept. 29—Oct. 9

**White, W. T.** 116 E. Keith St., Norman, Okla. 73069: Lakeview, Ohio (Indian Lake), Sept. 1-11; Augusta, Ky., Sept. 12-25; Springfield, Ohio (High St.), Sept. 26—Oct. 2

**Wilkinson Trio.** † 1104 Pennsylvania St., Columbus, Ind. 47201: Columbus, Ind. (1st), Aug. 28—Sept. 4

**Williams, Earl C.** c/o NPH<sup>®</sup>: Manhattan, Kans., Sept. 15-25; Denton, Tex., Sept. 29—Oct. 9

**Willis, Harold J.** c/o NPH<sup>®</sup>: Georgetown, Ill., Sept. 1-11; Cedar Falls, Iowa, Sept. 15-25; Davenport, Iowa, Sept. 29—Oct. 9

**Winegard, Robert.** c/o NPH<sup>®</sup>: Somerton, Ariz. (Cocopah Indian Mission), Aug. 31—Sept. 11; Mojave, Calif., Sept. 14-25

**Woodward, George P.** 326 Dry Run Rd., Monongahela, Pa. 15063: Jefferson, Pa., Aug. 26—Sept. 4; Alexandria, Va. (1st), Sept. 9-18; Richmond, Va. (Southside), Sept. 23—Oct. 2

**Wysse, Leon.** c/o NPH<sup>®</sup>: York, Neb. (1st), Sept. 4-11; Midland, Tex. (1st), Sept. 12-18; Compton, Calif. (Trinity), Sept. 25—Oct. 2

**Zimmerlee, Don and June.** Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo. 63031: Kirksville, Mo. (1st), Sept. 21—Oct. 2

**Zimmerman, W. E.** Box 1114, Marion, Ohio: Columbus, Ohio (Beechwald), Sept. 22—Oct. 2

# YES!

I am interested in being a part of the "Pioneer Spirit" campaign to save the property of International Center. (See full story in June 8 Herald of Holiness.) A certificate with each general superintendent's signature will be sent to each person listed below.

To the  
**BOARD OF GENERAL SUPERINTENDENTS**  
International Headquarters, Church of the Nazarene  
6401 The Paseo, Kansas City, Missouri 64131

I enclose \$\_\_\_\_\_ in payment  
for \_\_\_\_\_ certificates (minimum, \$1.00 each)  
to be recorded in the following name(s).

Name:	Value:
1. _____	\$ _____
2. _____	\$ _____
3. _____	\$ _____

4. \_\_\_\_\_ \$ \_\_\_\_\_  
5. \_\_\_\_\_ \$ \_\_\_\_\_

PLEASE PRINT CLEARLY! Use additional sheet for more names if necessary. Make checks payable to JOHN STOCKTON, treasurer.

Please mail these Emergency Campaign certificates to:

Name \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_

# Late News

## 185 Churches Participate In "Pioneer Fund" Drive

Nampa (Idaho) College Church and Kansas City (Kan.) Central Church were among 185 congregations to send in larger contributions toward the retirement of the International Center land bill.

Nampa Nazarenes sent in \$441, and the Kansas City, Kan., congregation, \$538. Rev. Jim Bond is pastor at Nampa, and Rev. Allen Miller, at Kansas City, Kan.

More than 3,700 persons had received certificates as of August 15. This number was expected to pass 5,000 by the end of the month, according to General Treasurer John Stockton, who indicated interest was mounting in the campaign.

## Tink to Peace Corps

Fletcher Tink, member-at-large on the General N.Y.P.S. Council, and a recent graduate of Eastern Nazarene College, enters next month a sixty-day training program for participation in a two-year stint with the Peace Corps. Assuming he completes satisfactorily this training period, he will become a part of a team in Brazil concerned with urban community development. Fletcher was a member of the 1964 Nazarene Evangelistic Ambassador teams which ministered in Latin America. Following the Peace Corps stint, he plans to study at Nazarene Theological Seminary.

## "Dr. Smith, We Mean Business"

Council Bluffs (Iowa) Chamber of Commerce members created a direct message the meaning of which Dr. Curtis Smith, president of the yet-to-be-formed Zone A college, could not miss.

The sign read: "Dr. Smith, We Mean Business." It was pictured with Chamber members on page 1 of the *Council Bluffs Nonpareil*, daily newspaper.

The economic development committee did extensive work on preparing cost figures on sites and determining utility costs.

Council Bluffs is one of eight cities which has expressed interest in having the college settle in their city. Others expressing interest are Columbia, Mo.; Kansas City, Mo.; Topeka, Ks.; Lincoln, Neb.; Omaha, Neb.; Des Moines, Iowa; and Grand Island, Neb.

The site committee has given no indication as to which city it favors.

## Medical Student Receives Degree

James G. Quinn, twenty-six, was recently graduated fifth from the top of his class of ninety-five, with his M.D. degree from the Medical College



Dr. Quinn

of Georgia, Augusta. A member of the Chattanooga (Tenn.) First Church, Quinn is now serving a year of internship in an Augusta hospital. While in medical school he won a fellowship for additional study, and an article has been published from his research. His wife, the former Patricia Farmer, is a registered medical technologist.

## News of Religious World

### Free Methodist Students In Latin Evangelism

Sixteen Free Methodist students participated recently in evangelistic crusades among Spanish-speaking people in Brooklyn and the Bronx in one of four VISA (Volunteers in Service Abroad) programs sponsored this summer by the Free Methodist church.

Decisions for Christ were many, and churches were strengthened as the youths worked in vacation Bible schools, distributed tracts and Gospel portions, and conducted nightly crusade rallies.

Other VISA projects included sending student evangelists to Canada, Brazil, and Paraguay. The organization also sponsors short-term missionary assignments of from one to five years.

### Vote on E.U.B.-Methodist Merger Could Be Close

*Estes Park, Colo. (EP)*—Voting on the proposed union of the Evangelical United Brethren church and the Methodist church could be touch and go, an E.U.B. leader said here.

Dr. Paul Washburn, executive director of the E.U.B. Commission on Church Union, was interviewed as he prepared to discuss the proposed union before 2,200 delegates to the denomination's second biennial youth convocation.

"I would say that right now there is an affirmative vote of from 60 to 80 percent in our denomination," Dr. Washburn said. "This is only my estimate. No one knows.

"So we could be 5 percent over what we need, or 15 percent under. In the E.U.B. the delegates to the general conference in Chicago next November would have to pass the proposed union by 75 percent. The Methodists need 66 $\frac{2}{3}$  percent to pass it at their general conference."

## Mrs. E. E. Young III

Prayer was requested for Mrs. Grace Young, wife of Rev. E. E. Young, principal of the Nazarene Bible college in Australia, following her less-than-successful surgery to arrest a malignancy. The medical report indicated that the operation failed to completely remove all of the affected tissue, and that X-ray treatments have not yet been effective.



**BRAZILIAN YOUTHS**, with Elizabeth Mosteller (white blouse), daughter of missionaries to Brazil, came to the rescue of the printer whose equipment broke down when it was needed to collate and staple song booklets for the Nazarene Evangelistic Ambassadors' Campinas crusade. Their efforts were not in vain, for hundreds found Christ, including a medical doctor, the porter who carried the Ambassadors' luggage, and a schoolteacher and his wife.

# Key Words

in  
Next Sunday's Lesson

# The Answer Corner

By Ralph Earle

## SPEAK THE TRUTH IN LOVE

Exodus 20:16; Proverbs 26:18-19; Matthew 12:33-37; Ephesians 4:15, 29-31 (September 4)

● **Corrupt** (Matthew 12:33)—We generally use this term today in a moral sense, of persons or politics that are dishonest. But what does it mean when applied to a tree?

The Greek word is *sapros*. It means "rotten, corrupt, bad, worthless." It is used not only of trees and their fruit, but also of fish (Matthew 13:48). Only once does it occur in a moral sense in the New Testament (Ephesians 4:29), though this usage became common in later Greek.

Thayer gives a rather vivid definition of the term: "rotten, putrid . . . corrupted by age and no longer fit for use . . . of poor quality, bad, unfit for use, worthless."

● **Idle** (v. 36)—This word hardly seems strong enough to fit the context. Is a man going to be condemned at the Great Judgment for every "idle" word he speaks? If so, we had better keep our mouths shut most of the time! Some people have used this passage to condemn indulging in pleasantries in casual conversation. The results certainly do not make for happy living.

It is true that the Greek word *argos* does mean "inactive, idle." It comes from *a*, negative, and *ergon*, "work." But here it seems to mean not only "unprofitable" but "pernicious" (Thayer). (See also BBC, VI, 126.) However, we need to realize that the term may very properly be rendered "careless" (RSV, NASB) or "thoughtless" (NEB). The crucial importance of our speech cannot be too strongly emphasized. Not only is the final judgment involved, but men daily judge us—and our Christianity—by the words we say.

● **Speaking the truth** (Ephesians 4:15)—This is all one word in Greek, the present participle of the verb *aletheuo* (only here and in Galatians 4:16). It comes from *alethes*, an adjective meaning "true" (conforming to reality) or "truthful" (when applied to persons).

Thayer gives the meaning of the verb as "teach the truth" in Galatians, but "profess the truth" here. Arndt and Gingrich say simply: "be truthful, tell the truth." Most modern translations agree with the King James Version, though Phillips has "hold firmly to the truth."

Conducted by W. T. Purkiser, Editor

**Why is it that so many good Christian people get after their unsaved neighbors for drinking beer and smoking cigarettes, when they are tied down to black coffee, tea, and Cokes? All five of these are poison and have "dope" in them. I've stopped a headache many times with a cup of coffee or a Coke—but not anymore. This may be a little plain, but I would appreciate your honest views.**

I'm not at all sure you would appreciate my honest views. But since you've asked for them, I'll give them.

First off, let me say that we register our unqualified disapproval of beer and cigarettes. But we do not help our neighbors best by "getting after" them about their sinful habits. We help our neighbors best when we offer them Christ.

Second, if you were so far in bondage to coffee and Coke that it would take coffee or Coke to stop a headache, then you are to be commended for your decision to stop their use. If your convictions are genuine, you would be condemned for violating them just as the conscientious vegetarians about whom Paul wrote in Romans 14 would be condemned if they ate meat.

### What do John 5:24 and 10:27-29 mean?

I'm just guessing, but would surmise you have run into the interpretation of these two passages which would imply that a single act of faith secures an irrevocable state of final and eternal salvation for the individual.

Such an interpretation ignores the fact that the main verbs of both passages are in the present tense. The one hearing and believing has eternal life, and is not coming into judgment.

None of Christ's sheep shall perish, nor can any pluck them out of His hand. But the sheep are those who are hearing His voice and who are following Him.

In other words, these promises are made to those who receive Christ in obedient faith and who continue to follow Him. They hold no comfort or promise for the disobedient—which

Third, nevertheless there *is* a vast difference between beverage alcohol and nicotine and the ingredients of coffee, tea, and soft drinks.

There is no reasonable doubt about the harmful effects of alcohol and nicotine, in the face of the accumulated medical and sociological evidence of the past few decades.

There is no such evidence that coffee, tea, and soft drinks are universally detrimental to health and well-being. If any find that for themselves coffee and tea are harmful, they must do as you have, and quit them.

I respect your right (and *necessity*) to live by your own scruples. But I can't join you in the implication of your question—that your scruples should become a rule for all Christians.

means, in New Testament terms, unbelieving—nor do they apply to straying sheep or sheep of another fold.

Some other verses to read along this line include Ezekiel 18:24; 33:13; Luke 8:13; John 15:1-2, 5-6; Romans 11:20-22; I Corinthians 9:27; Galatians 5:1, 4; I Thessalonians 5:12; Hebrews 6:4-6; 10:26-29; James 1:14-16; II Peter 2:18-22; 3:17; Revelation 22:19.

If you have any more problems with this school of thought, I recommend *Security: The False and the True* (64 pages, \$1.25) or the most thorough and effective refutation of "once in grace always in grace" by a Baptist minister, R. A. Shank, *Life in the Son* (380 pages, \$4.95). Both of these books are available through the Nazarene Publishing House.

**Sayce calls Cyprus the "land of Javan" (Genesis 10:2). Did some part of Cyprus produce tin (Ezekiel 27:12-13)? South Spain is too far away for superstitious sailors to go to in a primitive world.**

You have a mind for technical details. Javan includes Cyprus, but also all of what we would call Greece or Macedonia.

And don't underestimate the seafaring prowess of the ancients. Jonah started his flight from God on a ship bound for Tarshish in southern Spain and he lived a full two centuries before Ezekiel. And there is evidence that Phoenician

sailors reached as far as what we now know as the British Isles seven or eight hundred years before Christ.

Tin was known in Palestine before the Exodus (Numbers 31:22). The Ezekiel reference speaks of Tarshish as the source of tin, not Cyprus. Most of the tin used in Old Testament times, however, came from mines in Britain.

# When these Pauls get together— that's MUSIC



PAUL SKILES with his unique trombone styling seldom heard in sacred music



PAUL MICKELSON conducting a full orchestra and singing group in his own soul stirring arrangements

NEW 12-inch, 33 $\frac{1}{3}$ -rpm  
High-Fidelity Recording

## Gospel Styles with Paul Skiles

With orchestra arranged and conducted by Paul Mickelson

TREAT YOURSELF to forty minutes of sparkling music featuring twelve of your favorites:

I've Discovered the Way of Gladness • Before I Met Jesus • Heavenly Father, King Eternal • Lonesome Valley • Peace Medley: Wonderful Peace—the Peace That Jesus Gives • Let All the People Praise Thee • In the Garden of My Heart • His Love • Jesus Is All the World to Me • His Eye Is on the Sparrow • All That Thrills My Soul • My Anchor Holds.

**L-1033 Monaural** ..... \$3.98  
**L-2033 Stereo** ..... \$4.98

Prices slightly higher outside the continental United States

A wonderful record to give your pastor, young people's president, or any other special friend.

Send for This Outstanding  
NEW Record TODAY!

**NAZARENE PUBLISHING HOUSE**

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141  
Washington at Bresee, Pasadena, California 91104  
IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario