

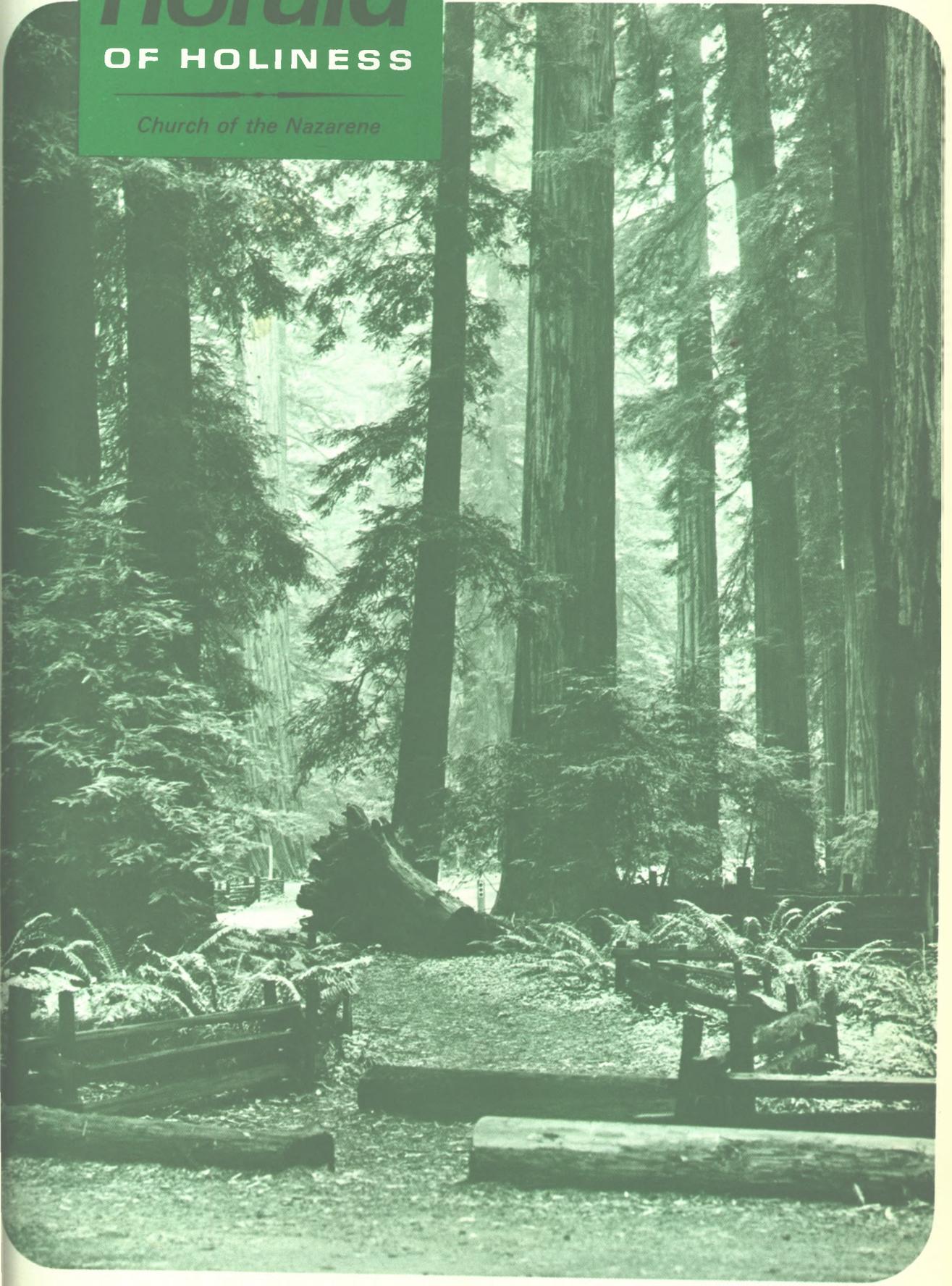
July 26, 1967

herald OF HOLINESS

Church of the Nazarene

What's Forgiveness All About?

(See page 5.)





General Superintendent Coulter

"THE NIGHT COMETH"

In a simple, direct statement Jesus told us that "the night cometh."

In the brightness and glamour of the day it is easy to forget the blackness of the night. Yet every day fades into night. "Darkness is the grave of a day that is gone."

Some men fear the night because it is dark. Others fear it because it is long. Still others fear it because it is lonely. However, these were not the reasons Jesus was concerned about the night. To Him the pathos of the night was that men could do no work in it. "The night cometh, when no man can work" (John 9:4b).

Daytime is the time to work! This is the simple logic of the Master. The day is ours—but not forever. The day is short. The work is great. When the night cometh, opportunity ends and work ceases. How tragic to allow the day to slip into darkness with work unfinished!

In view of the certainty of the night, what manner of persons ought we to be! Workers, says Jesus. He would not have us fold our hands awaiting the mystery of the night. Rather, He would urge us to grasp our tools

and apply ourselves with diligence to the tasks before us.

Even in the light of this exhortation, Jesus is our Example. He said, "My Father worketh even until now." And then with extra emphasis He added, "And I work" (John 5:17, ASV). God and His Son at work! He invites us to join this inspiring partnership. Our labors need not be feeble or frantic. With the God who created the heavens and the earth, and with the Son who declared He would build His Church, we can unite our efforts in creative work that will outlast the coming night.

This divine necessity presses upon all of us. Jesus said, "I must work the works of him that sent me" (John 9:4a). Some say it should read "We" instead of "I." He who is not ashamed to call us "brethren" has incorporated us and our labors in His plans.

Let all preoccupation be laid aside. Let all entanglements be broken. Let all procrastination be dismissed. The night cometh! The day is ours—for work; and when our day is over and when the night has fallen, may we too be able to say, "I have finished the work which thou gavest me to do" (John 17:4b).

I FOUND THE ANSWER!

• **By H. T. Reza**

Director, Spanish Department

My problems were many and apparently insurmountable. Strictly from a rural background, I spent three and one-half years adjusting to city life with its traffic, turmoil, and trials. A comfortable economic environment left its impact in my soul—a sense of security and an independent spirit. My schooling offered no difficulty and my plans for the future had crystallized somewhat. But I had problems and with no apparent solution.

For four years after I had been converted in a small, local Church of the Nazarene, I tried to seek God's will for my life. Yet I felt incomplete, at times miserable. In the midst of joy, I could sense an uneasiness that seemed to have no basis.

I knew my problem was an inner condition which no one knew about, but which showed at the wrong time and place. Often I asked God to forgive me if there was something that needed forgiveness. I almost felt that religion was like that anyway. It was a matter of watching every step of the way—never sure, never completely free, never fully relaxed.

Because of an emergency, I had not attended Sunday school that morning. The 6:00 p.m. service had already started when I slipped quietly in and sat on one of the back pews of the auditorium. There were songs, testimonies, two or three prayers, and one or two specials. This was strictly a Latin-American service in the early thirties. It would extend three or four hours, and people wanted more.

Hebrews 12:14 was the text used by the preacher: "Holiness, without which no man shall see the Lord." In the course of his preaching the minister said something like this: How can you say that you live a pure life if you have not experienced the cleansing from your inner sin?

That's it. Inner sin. That was my trouble. Inner pollution, inner maladjustment, inner conflict, inner sickness. The whole thing seemed to make sense. Purity. Purity possible only after the cleansing from inner sin.

For about twenty-five minutes I did not hear

the sermon. I was searching, reasoning, going over certain events in my life during the last four years to see how they could have been different.

Could this experience have saved me from the embarrassment of losing my temper in front of friends I respected so much? What about selfishness displayed when work assignments were given at school or when certain benefits were to be conferred? Would holiness have helped me keep a sweet spirit? What about envy in the presence of somebody else's success? Could holiness help me there? These were questions that came to my mind at that time.

The more I thought about what the preacher had said, the more convinced I was this was the answer, my answer. In turn, I felt more miserable. I had felt the increasing intensity of hunger when sitting at the table at the end of a hard working day. This night spiritual hunger increased with the passing of seconds. I had to have help.

It seemed as if a ray of penetrating light, more powerful than that of the sun, had reached my mind and heart. I understood what holiness means. For the first time in my life as a Christian, I could see the end of my inner conflict. Now—now—I must have it now!

The altar was a long way off, but with determination and conviction, I walked fast—almost ran—toward it. There was some discussion between God and myself even after I knelt before Him. I wanted the experience, but I longed for my own plans and projects. I wanted to bargain with God.

He did not seem to pay any attention to my reasoning. He seemed to whisper, "If you want to be delivered completely, you need to follow My will, My method, My time. I need no help from you. I have sufficient power to direct your life. I want to lead you." I stopped



reasoning. My surrender was complete. My future was in His hands. I would trust Him.

His Spirit came. What a joy! A sense of assurance and completeness was mine. No more pleading, no more evading, no more hesitating! Holiness! What an experience! So indelible, so permanent, so satisfying!

Holiness is attainable in this life under any circumstances. It is offered to all. Backgrounds may be different. The Spirit's enlightenment may vary in intensity. The process may be longer for some, shorter for others. But the Spirit is the same and the experience is real.



A SERVANT'S PRAYER:

Come, King of Kings, and reign alone.
Let my old self be dead;
Let royal blood flow through my veins
And Christ be crowned instead.

Come, King of Kings, and reign alone
Within my one-room heart,
For all the walls have been removed.
Wilt Thou pure love impart?

Come, King of Kings, and reign alone;
I would Thy servant be.
Complete and holy as Thou art,
From sin's cruel prison free.

Come, King of Kings, and reign alone.
My will be just like Thine,
Until a glow is mirrored in me;
Thy face be seen in mine!

—Floyd L. Schwanz



More or Less

• **By Homer J. Adams**

Atlanta, Georgia

A prominent labor leader who had just gained a number of concessions from industry was asked by a business leader what it was that he now wanted for his union members. His reply, short and pungent, was the single word, "More."

Christians need "more." Indeed there is a compelling need for:

More godly living impelled from within and less human effort compelled from without;

More joyful giving and less pressure to give;

More concern for the spiritual and less interest in the temporal;

More spontaneous "amens" and fewer extracted ones;

More voluntary service to the church and less necessity to plead with Christians to serve;

More resting in the Lord and less fretting over circumstances;

More exuberant expressions of praise and fewer solicited testimonies;

More of an expectation of God's continuing outpourings and less preoccupation with past blessings;

Less arguing with Satan and more quoting of scripture in time of temptation;

Less haste at the altar and more willingness to let a seeking soul find victory at God's own pace;

Less confidence in human endeavor and more of an abiding trust in the power of God;

Less wire-pulling and more pulling on "the horns of the altar";

Less energy expended in self-advancement and more fervent efforts to exalt Christ;

Less faultfinding and more love giving;

Less competition for honors and more compassion for the needy;

Less place-seeking and more grace-receiving;

Less of a downward look and more of an upward look;

Less of self and more of God.

Which will it be in our lives—*more or less?*

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*The man—or woman—who sits beside us
in church
may have a tainted past*

What Is Forgiveness All About?

• **By C. Neil Strait**
Uniontown, Ohio

Astunning question appeared in the "Action Line" column of our metropolitan paper. It asked: "A Jap moved next door to us. The police say they can't help. Can you?"

I thought the answer was most appropriate. It read in part: "Help with what, fella? The war has been over more than twenty years, but long before that Japanese-Americans earned a reputation for honesty and industry."

The seeds of hate are hard to eradicate. They shoot up through the strongest repellent and creep through the most cultured of minds.

There is at stake in the "Action Line" question the concept of forgiveness. Isn't twenty years of peaceful relationships with the Japanese people enough cause for reinstatement? When will forgiveness wash the old stains away?

These are questions that arise repeatedly. There are frequently brought into the church community those with sinful and shameful pasts. They find forgiveness through Christ—though sad but true, they do not always find forgiveness within the constituency of the redemptive community, the church.

Bacon gave us a helpful word. He said: "That which is past and gone is irrevocable and wise men have enough to do with things present and to come." And, of course, one of the central themes of Christ's message was forgiveness.

The man—or woman—who sits beside us in church may have a tainted past. Shame haunts him. But if through divine forgiveness he has found help and relief, he need not stand at the bar of human judgment and be refused acceptance.

The past—by and large—is irrevocable. But true forgiveness looks ahead. It sees the things yet to be done, lessons to be learned, and experiences to be shared. True forgiveness tries to help a man upward and onward. It does not hold him back and shove him down. Forgiveness gives a man a new page on which to write his life.

The one asking about his Japanese neighbor had a need of which he was unaware. He needed the healing balm of forgiveness and love to flow through his heart. He had become a slave to the past. An event twenty years ago was still dictating his acts. He was being robbed of friendship and happiness.

Forgiveness has in it the seeds of renewal. Forgiveness offers man a new beginning—a forgotten past and a new future!

Let us build more of our relationships on "things present and to come."



PHOTO BY ELDEN RAWLINGS

“You’re Not High Enough”

It was a beautiful day in the Cascade Mountains. Although it was midsummer, the higher mountains were still covered with a deep blanket of snow.

By brother, Bill, and his wife, Edith, with whom I was spending my vacation, had taken me to see the beauties of the mountainous country not too far distant from their home. On this particular day they were especially eager that I see the great Mount Rainier. They had been privileged to see it upon other occasions.

Upon arriving near the base of the great mountain, we found, to our disappointment, that clouds completely obscured our view of the mountain peak. Patiently we waited for the clouds to lift sufficiently for us to obtain a full view of the mountain. After a little while the clouds did begin to drift gradually to one side as a patch of blue sky became more and more visible.

Eagerly I lifted the binoculars to my eyes. I focused them to a high level, which I felt sure would easily take in the full view of the mountain peak. So closely did the white clouds blend in with the white, snow-covered peak that it was difficult indeed to distinguish the one from the other.

However, as the clouds kept lifting and I began to see more and more of the actual outline of the mountaintop I finally exclaimed excitedly, “Oh, now I see it!”

My brother, noting the tilt of the binoculars, gently said, “No, Mary, you’re not looking high enough.”

Then after another rise of the clouds and another lift of the binoculars, I would again exclaim, “Oh, now I see all of it!”

Again Bill would patiently instruct, “No, Honey, you’re still not looking high enough.”

After this had been repeated another time or two, patience was finally rewarded. I was granted a full view of the great mountain peak. At last I was enabled to grasp that which my brother had been trying to get me to realize—the full grandeur and height of majestic Mount Rainier! The sight of it made the lesser mountains appear small in comparison.

Edith, standing beside me, whispered, “I murmured a little prayer that you might get a full view of the mountain peak.”

Since that memorable day spent in the beautiful Cascades, I have thought often of my brother’s repeated admonition, “You’re not looking high

Looking

enough!" It has taken on a real spiritual significance to me.

I find myself praying for higher spiritual vision; that the binoculars of faith might be lifted ever higher, enabling me to more fully grasp the great mountain peak of God's love and grace; that I might more fully comprehend the grandeur and height of His divine power; that I might more and more perceive the snow-white purity of His holiness; and that I might more constantly strive to reflect that holiness in my own daily life. I pray that by "looking high enough" I might be less conscious of the lesser mountains of trials and difficulties that may surround me day by day.

In patient perseverance, I pray that I might more fully seek to discern the outline of God's will concerning my life while here on earth; that my spiritual perceptions might grow clearer—as a shining light, "that shineth more and more unto the perfect day."

And at last I find my heart echoing the simple prayer expressed by my sister-in-law that day, that someday when life's earthly clouds are lifted I may be found "looking high enough" to behold a "full view of the mountain peak" of glory in God's eternal paradise.

That Little Lady Next Door

• **By Mary M. Bynum**
Marsing, Idaho

WE HAD MOVED to a new neighborhood, and I was very busy putting up curtains, arranging furniture, and taking care of everything that goes along with moving.

On one side of our house there was a vacant lot. On the other side was a large home with a small rental house at the back which was right next to our driveway. I soon noticed that no one ever left the little brown house except the people who came to visit, and they were few in number.

A lady across the street told me that an elderly woman and her invalid daughter lived in the little brown house.

I planned to visit them as soon as possible—to "cheer them up." Finally one day I went to call. I knocked at the door and a little, white-haired lady opened the door and flashed me a lovely smile.

I TOOK IN the situation at a glance. There on an iron bed lay the invalid daughter. There was an iron bar overhead with straps hanging down so she could grip it to change her position. Along one wall was an old, upright piano and right by the doorway was a couch which the mother used as a bed.

She was so happy to have me come and visit. She told me to sit down and added, "I was just looking over my prayer list."

Those words pierced me! I was terribly ashamed of myself. I thought my problems were so great, and here was this precious, little, old lady praying for other people. I felt that she was the one who needed prayer, but she was concerned about other people's problems.

She had taken care of her invalid daughter for many years. The daughter could not get out of bed unless someone carried her. The lady herself was sickly, and they had no means of making a living but were wholly dependent upon welfare.

AS I LEFT the little brown house that day, I had the feeling that I had not helped the neighbor lady, but that this dear little lady had helped me and had enriched my life by her selfless commitment to God.

July 6 . . . July 25

• **By Gordon D. Hall**
East Liverpool, Ohio

June 6, 1944, has become one of the more familiar dates in American history. Early on the morning of that day an Allied armada, the greatest ever assembled, crossed the English Channel and invaded Hitler's Europe, thus opening the long-awaited "western front" in World War II.

In spite of the fact that Allied planes had bombed coastal fortifications for months, the invaders' losses were extremely heavy. The Nazis, while not knowing the time or place, were not unaware that an invasion from Great Britain would surely come.

According to Cornelius Ryan in *The Longest Day*, over five million mines were strewn in coastal waters and upon the beaches. Triangles of steel, metal-tipped wooden stakes, and concrete cones were planted in the waters with explosives strapped to each. These along with barbed-wire entanglements not only took a heavy toll of lives, but greatly hindered others from going about the business of driving out the enemy and establishing a beachhead. And all the while the defenders, firmly entrenched in massive steel and concrete bastions, sent a murder-

ous volley of bullets crisscrossing the exposed beaches below.

But despite all this the landings were made successfully and beach-heads secured. Additional men were landed and thousands of tons of food and materials were put ashore. For seven weeks a small area on the coast of Normandy marked the "western front" and was the extent of Allied conquests in France.

The significance of July 25 is taken from Ernie Pyle, famous American war correspondent. I quote from his book, *Brave Men!*

If you don't have July 25 pasted in your hat I would advise you to put it there immediately. At least paste it in your mind. For I have a hunch that July 25 of the year 1944 will be one of the great historical pinnacles of this war. It was the day we began a mighty surge out of our confined Normandy spaces, the day we stopped calling our area the beach-head and knew we were fighting a war across the whole expanse of France. From that day onward all dread possibilities and fears for disaster to our invasion were behind us. No longer was there any possibility of our getting kicked off. No longer would it be possible

for fate, or weather, or enemy to wound us fatally; from that day onward the future could hold nothing for us but growing strength and eventual victory.

Most of us who are Christians can remember our "June 6"—the day we first met Jesus. Many can remember the exact day. And why not? That day is one's spiritual birthday. It's the day of passing from death to life, the day when old things passed away and all things became new. Satan had put up opposition that he felt would keep us from ever getting free from his clutches, but that glorious day we made our move and Jesus met us.

*That day I shall remember,
Though all the rest grow
dim,
For I met a Man called Jesus,
And gave my heart to Him.
(H. Elmo Mercer)*

But how many of us have never come to our "July 25"? The enemy of our souls does not give up. The aftermath of many a revival meeting is that some who went forth in the services, and amid much prayer and shouts of joy from God's saints claimed Jesus as Savior, fall away and follow Him no more. They held a little beach-head in Satan's territory for a while, but when the enemy counterattacked they turned and ran in defeat. Like the seed planted in stony ground, they "received the word with joy; and these have no root, which for a while believe, and in time of temptation fall away" (Luke 8:13).

But thank God for the great company of holiness people who, having begun, have fought the enemy grimly, and in the power of the Holy Spirit have broken out of the confines of a weak, questionable profession to a life of victory and spiritual advance that causes all who know them to realize that an eternal choice has been made. Satan will not cast us back into the sea of sin.

No one need backslide. If we have been definitely converted, God's call is to death to self and sin and the cleansing and infilling of His sanctifying Spirit. Then living in daily obedience to Him we shall go from victory to victory.

A Philosophy of Service

There is much said about developing a philosophy of life. And I agree. I also believe that as Christians we need to develop a philosophy of service. Too much of our service is either selfish, ignorant, halfhearted, spasmodic, or compartmentalized. With this in

mind let us endeavor to discover the ingredients that will make for a successful philosophy of service.

Patience is needed! "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Galatians 6:9). "For ye have need of patience, that after ye have done the will of God, ye might receive the promise" (Hebrews 10:36). We are probably accomplishing more than meets the eye.

Obedience to God's will is necessary. Prayer, witnessing, giving, and participation are right. If God has spoken, it is our duty to obey, no matter what the results. Our obedience is not conditioned on the response of others.

A knowledge about results is mandatory. Results are dependent on factors other than ourselves. The age, the free moral agency of man, and paying the price all play a part with regard to results (Matthew 13:58; 17:21; Luke 4:27).

The value of a soul must be kept in mind. All of us would like to see multitudes won to Christ. But, remember, one soul is worth everything. If all our time, efforts, and money enabled us to win only one soul, it would be worth it—and it takes this to save our own souls.

Don't get me wrong. I am not pleading for less effort. I am not trying to justify barren altars. I am not saying we have to accept an anemic faith. I am trying to say: I will serve God constantly, consistently, wholeheartedly, and intelligently. I will not be regulated by feelings, results, or circumstances. No matter what the reactions of others, I will obey God. Day by day, in small matters as well as in the crisis, I will seek to serve. Then if at the end of my life's race I have been instrumental in saving only myself, I will not have been a failure.

TODAY I PRAYED!

Today I prayed as daily through the years
I've shared with God my human joys and fears.

No lightning split the sky, no fire fell;
I simply had new strength and all was well.

I did not find some great display of power,
Bedecked my spirit in that vigil hour;
I only knew, in rendezvous with God,
He took my hand and walked my path
of sod.

I looked into His Word, beheld His face,
And knew the access of His ready grace.
Then when I turned to leave the place
of prayer,
My life was richer, for I'd met Him there.

—Milo L. Arnold

Editorially Speaking

• By W. T. PURKISER

The Prevailing Heresy

A recent writer has commented that isolation is the prevailing heresy in the Church. To the extent to which this is true, it is very apt to be fatal.

There is little or nothing in the Bible to support the notion that Christ is Lord of the Church and the devil is lord of the world. That Satan has usurped authority he does not possess, and claims a dominion which is not his, is indeed true enough. But the great fact remains that Christ is Lord of all. Indeed, He must be Lord of all if He is to be Lord at all.

For one thing, this means that the Church is to be the staging area from which all-out assaults on the kingdom of darkness can be made. It is not to be an embattled enclave, surrounded by an all-powerful enemy and struggling for bare existence.

Perhaps the prevailing heresy is due in part to a sort of compartmentalizing of human life. We try to divide man up into segments, and assign different parts of life to different realms.

We talk about the soul as if it could be in some way saved without regard to what happens in mind and body. We speak of the individual as if he could be lifted bodily out of the environment in which he has grown and in which he exists.

We know, of course, that these things cannot really be. What is to be redeemed is the whole person, "spirit and soul and body [to] be preserved blameless unto the coming of our Lord Jesus Christ" (I Thessalonians 5:23).

Jesus forever disavowed the possibility of isolation when He said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15).

PERHAPS the prevailing heresy is due in part also to the use of a single word to describe both a building or location and a company of people. "Church" may refer to a structure of wood and stone at a given spot, or it may mean the people who gather there periodically.

But the Church in the New Testament is not the structure of wood and stone. It is not even exclusively the gathered people of God. It is "the family of men and women who love the Lord Jesus Christ," who are begotten again unto a

lively hope through the word of the living God.

The Church is the whole living people of God who spend the preponderance of their lives as ministers and laymen, fathers and mothers, husbands and wives, carpenters, mechanics, homemakers, teachers, secretaries, lawyers, doctors, and students, or what have you.

These people do not shed their individualities or their occupational attitudes when they enter the sanctuary. Nor do they divest themselves of their membership in the family of God when they leave the church building.

If a person is a Christian at all, he is always a Christian, whether he is on his knees in prayer meeting or on his feet behind a sales counter or in a classroom. If he is more "pious" when in prayer or more "religious" when reading the Bible than he is driving nails or setting broken bones, he has missed the whole point somewhere.

It is therefore not too far afield to claim that, while the Church's worship may be in a secluded company, the Church's work is in the world outside. Christians are "living letters," "known and read of all men" (II Corinthians 3:2). We are to be "Bibles bound in shoe leather."

As far as the world is concerned, the question is not, what is the Gospel according to Matthew, or Mark, or Luke, or John? The question is, What is the Gospel according to you? This is the only Gospel most people read.

Nothing New Since Babylon

Clovis Chappell once quoted a remark to the effect that if a rake from Babylon were to come back and visit our so-called "night life," he would stifle a yawn and say, "I saw all this in Babylon more than twenty-five centuries ago."

One has but to pause and reflect for a moment to see the truth of this idea. Very modern and sophisticated people are still falling for devices of the devil that are almost as old as mankind itself.

Sin has nothing new to present. Its pleasures are still the old, deceitful pleasures of the past that mar the life and destroy the soul as they have from the Garden of Eden to the present.

Nor has man found a cure for his age-old malady. The problem is that his moral sickness is not a skin disease; it is heart trouble. All the salves and ointments that can be devised fail

even to relieve the symptoms, much less touch the root of the trouble.

To change the figure, sin is like a spiritual cancer. To try to live with it is to die from it. The only hope is a radical surgery or a treatment that will destroy the invader.

A. W. Tozer once wrote, "The notion that the careless sinner is the smart fellow and the serious-minded Christian, though well-intentioned, is a stupid dolt altogether out of touch with life, will not stand up under scrutiny. Sin is basically an act of moral folly, and the greater the folly the greater the fool."

Dr. Tozer continued: "It is time the young people of this generation learned that there is nothing smart about wrongdoing and nothing stupid about righteousness. We must stop negotiating with evil. We Christians must stop apologizing for our moral position and start making our voices heard, exposing sin for the enemy of the human race which it surely is, and setting forth righteousness and true holiness as the only worthy pursuits for moral beings."

If evil is as old as Babylon, so is its cure. The promise in the Garden of Eden was that the Seed or Son of the woman should trample or crush the serpent. The promise of Micah was that God "will subdue our iniquities."

Christ is the strong Deliverer who breaks the power of cancelled sin, and sets the prisoner free. In Him alone are "wisdom, and righteousness, and sanctification, and redemption."

Past Too Many Stop Lights

A minister tells of getting a letter from an old school friend who had been forced to give up his work. He explained his breakdown in the words, "I have run past too many stop lights."

This is a vivid way of describing a rather obvious truth. A man must learn his limits. He cannot continually run past the stop lights nature puts in his system without a final and often fatal crash.

However a naturalist might explain it, the Sabbath principle is built right into the structure of life. No one lives indefinitely outside the law that requires a rhythm of work and rest, toil and relaxation.

A word from Wayne Clark to my ministerial brethren is in order at this point: "Neglected sabbaths collect compound interest after forty."

Nor is it smart to shrug off refusal of regular relaxation with the saying, "The devil never takes a vacation." Perhaps he doesn't. But who said we were to pattern our lives after him? We would do better to follow Jesus, who said to His disciples, "Come ye yourselves apart into a desert place, and rest a while" (Mark 6:31).

But there are other kinds of stop lights than

With All Your Heart

Love is the true basis for loyalty. We must have undivided hearts—with no dissenting affection. A basic law of life decrees that someone or something is going to be our master. We may go along for a while with divided loyalty, but there comes a time when we must make a choice. No man can serve two masters—though he may try for a while.
—Kathryn Johnson.

those built into body and nerves. There are stop lights along the moral and spiritual highways we travel. We run past them only at our souls' peril.

There is the stop light of conscience. It is no good to argue that conscience sometimes glows green when it should be red, or shows red when it could be green. Whatever the color, we do well to heed its warning.

For one thing, the stop light of conscience tends to change its color according to our attitude toward it. Perhaps the better way to say it is that we tend to become color-blind in regard to the caution of conscience. One can sail past the amber warning or even the red command to "stop" until he gets to the place where he cannot tell the difference, and everything about right and wrong becomes a colorless gray.

The Christian, in addition to conscience, has the stop light of the Holy Spirit's checks, and the "go" light of His promptings.

Again we cannot hide behind the fact that some people attribute to the Spirit the inclinations and desires of their own natures. They claim the support of God's imperative for their own impulse. For this reason we must "try the spirits whether they are of God" (I John 4:1). Still, the meaning comes through clear. Some "spirits" are of God, to be obeyed.

The degree to which the "stop" and "go" of the Holy Spirit comes through to us depends in large part on the sensitivity of our spiritual optic nerves. This, in turn, relates both to the obedience or disobedience of the past, and our present willingness to walk while we have light. God ceases to give light to those who habitually refuse to walk in it.

Almost any automobile driver at times becomes impatient with stop lights. Some even get the habit of "running the yellow," trying to clear the intersection on the amber warning.

What we dare not forget, either behind the wheel of an automobile or in the choices and decisions of daily life, is that the traffic control signal is the traveler's friend. It is working for us, not against us. We do well to work with it and not run past the stop lights.



EVANGELISTS' SLATES

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Visual Art
Department

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Allee, G. Franklin. 1208 S. Skyline, Moses Lake, Wash. 98837

Allen, Jimmie (J. A.). c/o NPH*
 Armstrong, Ernest.† c/o NPH*: Capitan, N.M. (N. New Mex. Dist. Camp), July 31—Aug. 6; Estancia, N.M., Aug. 7-20; El Paso, Tex. (Immanuel Ch.), Aug. 21-27

● Bailey, Clarence and Thelma. Song Evangelists, 1197 W. Arch St., Portland, Ind. 47371: Pennville, Ind. (State Camp Meeting), Aug. 17-27

Ballard, O. H.† 1926 N. Market, Shawnee, Okla. 74801: Entering full-time Sept. 1

Barton, Grant M. 301 Lincoln Ave., Bedford, Ind. 47421

Battin, Buford. 3015 47th St., Lubbock, Tex. 79413; Idabel, Okla., Aug. 4-13; Gallup, N.M. (Navajo), Aug. 17-27

Belew, P. P. & Mrs. 1610 Oak St., Danville, Ill. 61832

Bender Evangelistic Party, James U. P.O. Box 8635, Tampa, Fla. 33604: Andalusia, Ala. (Providence), July 27—Aug. 6; Hillsboro, Ohio (1st), Aug. 10-20

Bertoletti, The Musical (Fred and Grace). c/o NPH*: North East, Md. (Camp), Aug. 4-13

Betchter, Roy A. 3212 Fourth Ave., Chattanooga, Tenn. 37407: Pleasantville, N.J. (Pinewick Camp), Aug. 10-20; Columbus, Ga. (Sanc. Ch. of Christ), Aug. 25—Sept. 3

Beyer, Henry T. 4822 Mohican, Baton Rouge, La. 70805: Ft. Smith, Ark. (Northside), Aug. 7-13; Hazlehurst, Miss., Aug. 21-27

● Bierce, Jack. Song Evangelist, c/o NPH*
 Bishop, Joe. 1515 S. Jensen, El Reno, Okla.
 Blythe, Ellis G. c/o NPH*
 Boggs, W. E. c/o NPH*: Laurel, Miss. (1st), Aug. 21-27; Vicksburg, Miss. (1st), Aug. 28—Sept. 3
 Bohannon, C. G. & Geraldine. c/o NPH*: Scottsburg, Ind. (1st), July 26—Aug. 6

● Bohi, James T. Singer, 1002 Hillcrest, R. 2, Bloomfield, Iowa 52537: N.E. Ind. Dist. Camp, Aug. 6-13

Bolling, C. Glenn. c/o NPH*: Wash. Dist. Camp, Aug. 3-7

Bowman, Russell. 129 Tulane Rd., Columbus, Ohio 43202: Roseville, Ohio, Aug. 30—Sept. 10

Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind. 46801

Brannon, George. 4105 N. Wheeler, Bethany, Okla. 73008: Bristol, Tenn., Aug. 30—Sept. 10

● Braun, Gene. c/o NPH*: Santa Cruz, Calif. (Tri-Dist. Camp), Aug. 3-13

Brockmueller, C. W. 555 Greenleaf Ave., Nampa, Ida. 83651

● Brooks, Richard. 205 N. Washington, Kankakee, Ill. 60901: Bloomington, Ill. (Normal Camp), Aug. 18-27

● Brown, Curtis R. Song Evangelist, 315 S. Bissonville Ave., Bourbonnais, Ill. 60914: Johnson, Vt. (Ithiel Falls Camp), Aug. 2-13; New Bedford, Mass. (Smith Mills Camp), Aug. 18-27

Brown, J. Russell. c/o NPH*

Brown, W. Lawson. Box 785, Bethany, Okla. 73008: Climbing Hill, Iowa, Aug. 27—Sept. 3

Brunner, R. M. R. 1, Box 122, Birnamwood, Wis. 54414

Buckley, Raymond.† 202 Orchard Ln., Oak Harbor, Wash. 98277: St. Helens, Ore., Aug. 30—Sept. 10

Burnem, Eddie and Ann. Box 1007, Ashland, Ky. 41101: Lanett, Ala. (First), July 30—Aug. 6; Kingston, N.C., Aug. 8-13; Charleston, W.Va. (Campbells Creek), Aug. 15-20; Peru, Ind. (First), Aug. 23—Sept. 3

Cargill, A. L. and Myrta. R. 1, Box 181-A, Cedar-Edge, Colo. 81413

● Carmickle, James and Juanita. Singers and Musicians, 4023 Mesa Ave., Sarasota, Fla. 33581

Carpenter, R. W. 800 S. 6th, Lamar, Colo. 81052: Moriarty, N.M., Aug. 7-13; Monte Vista, Colo., Aug. 17-27; Jacksonville, Ark. (1st), Aug. 31—Sept. 10

Casey, H. A. and Helen. Evangelist, Singers, Musicians, c/o NPH*

Caudill, Virgil R. 1004 N. Washington, Owosso, Mich. 48867; Wilmington, N.Y. (Camp), Aug. 16-27

Chalfant, Morris. 1420 Oak Ave., Danville, Ill. 61832: Roxana, Ill., Aug. 18-27

Clark, Gene. 104 Waddell St., Findlay, Ohio 45840: Columbus, Ohio (Whitehall), July 31—Aug. 6; The Plains, Ohio, Aug. 7-13; Indianapolis, Ind.

(Meth.), Aug. 14-20; Staunton, Ind. (Seelyville), Aug. 21-27

Clendenen, C. B., Sr. 272 Jack Oak Point Rd., St. Marys, Ohio 45885

Cliff, Norvie O. c/o NPH*: Yakima, Wash. (West Valley), July 31—Aug. 6; Roseville, Calif., Aug. 20-27

Cochran, E. W. 8103 Columbus Rd., N.E., Louisville, Ohio 44641: Akron Dist. Camp, Aug. 5-13; Canal Fulton, Ohio, Aug. 27—Sept. 3

Cole, George O. 413 E. Ohio Ave., Sebring, Ohio 44672

Compton, Clyde D. 162 Croydon Ln., El Cajon, Calif. 92020: Fairfield, Calif., Aug. 21-27; San Francisco, Calif. (Sunset), Aug. 30—Sept. 10

Condon, Robert. Evangelist and Singer, c/o NPH*
 Cook, Leon G. & Marie. Evangelist & Singers, c/o NPH*: Marietta, Ga. (1st), Aug. 8-13; Columbus, Miss., Aug. 22-27; Hopkinsville, Ky., Aug. 31—Sept. 3

Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va. 22207

Corbett, C. T. O.N.C., Kankakee, Ill. 60901
 Cox, C. B. & Jewel. R. 3, Salem, Ind. 47167: Pefferlaw, Ont., Canada (Camp), July 28—Aug. 7; Circleville, Ohio (Camp), Aug. 17-27

Cox, Curtis B. Aultz Trailer Ct., R. 5, Box 510F, Charleston, W.Va. 25312

Crabtree, J. C. 3436 Cambridge, Springfield, Ohio 45503: N.E. Ind. Camp, Aug. 6-13; Malden, Mo., Aug. 28—Sept. 3

Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R. 2, Vicksburg, Mich. 49097

Crews, Herman F. & Mrs. Evangelist, Singers, Musician, c/o NPH*: California, Ky. (Carthage Hol. Camp), July 28—Aug. 6

Crider, Marcellus and Mary. Evangelist and Singers, R. 3, Shelbyville, Ind. 46176

Crutcher, Estelle. 1466 E. Mountain St., Pasadena, Calif. 91104

Darnell, H. E. P.O. Box 929, Vivian, La. 71082: Bruceton Mills, W.Va. (Pleasant Camp), Aug. 3-13; Stoneboro, Pa. (Camp), Aug. 15-24; Palestine, Ill., Aug. 25—Sept. 3

Davis, Leo C. 403 N. St., Bedford, Ind. 47421: Beebe, Ark. (Beebe Camp), July 28—Aug. 6; S.W. Ind. Youth Camp, Aug. 14-18; Montezuma, Ind., Aug. 31—Sept. 10

Davis, Ray. Rt. 9, Box 655, Tulsa, Okla. 74107

DeLong, Russell V. 121 Sibohan, Tampa, Fla. 33162

● Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*: Bedford, Ky. (Callis Grove Camp), Aug. 4-13; Hagerstown, Ind. (Cherry Grove Camp), Aug. 14-27; Decatur, Ind. (Bo-Bo Camp), Aug. 30—Sept. 10

Dennis, Gerald D. c/o NPH*: Bedford, Ky. (Callis Grove Camp), Aug. 4-13; Hagerstown, Ind. (Cherry Grove Camp), Aug. 14-27; Monroe, Ind. (Bo-Bo Camp), Aug. 30—Sept. 10

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

Dixon, George & Charlotte. Evangelists and Singers, Box 573, Eastport, N.Y. 11941: Freeport, L.I., N.Y. (Interdenom. Camp), July 26—Aug. 6; Staten Island, N.Y., Aug. 8-13; East Machias, Me., Aug. 15-20; Stonington, Me., Aug. 22-27

Dobbins, C. H. Yoder, Ind. 46798

Donaldson, W. R. c/o NPH*: Quannah, Tex., July 30—Aug. 6; Greenbrier, Ark., Aug. 13-20

● Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville, Tenn. 37211: Shelbyville, Ill. (Shelbyville Camp), July 28—Aug. 6; Riviera Beach, Fla., Aug. 9-13; Daytona, Fla. (1st), Aug. 14-20; Sebring, Fla., Aug. 21-27; Princeton, Fla. (1st), Aug. 28—Sept. 3

Dunn, T. P. 318 E. Seventh St., Hastings, Neb. 68901

Eastman, H. T. and Verla May. Preacher and Singers, 2005 E. 11th, Pueblo, Colo. 81001

Elston, C. L. 4228 S. Center St., Howell, Mich. 48843

Emsley, Robert. Bible Expositor, c/o NPH*
 Ensey, Lee H. 26392 E. Highland Ave., Space 40, Highland, Calif. 92346

Ferguson, Edward & Alma. R. 2, Box 183, Vicksburg, Mich. 49097: Belfast, N. Ireland, Aug. 6-13; London, Eng., Aug. 16-27

Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y. 11710: North East, Md. (V.B.S.), Aug. 4-13; Ephrata, Pa., Aug. 21—Sept. 1

Finger, Maurice & Naomi. 122 Charlotte Rd., Lincoln, N.C. 28092

Fisher, Wm. c/o NPH*: In the Caribbean, month of August

Fitch, James S. 3389 Mimosa Dr., Nashville, Tenn. 37211

Florence, Ernest E. 202 E. Pine St., Robinson, Ill. 62454: Fairfield, Ill., Aug. 9-20; Mason, Ohio, Aug. 23—Sept. 3

Ford, James & Ruth. Preacher, Singer, and Children's Worker, P.O. Box 677, Indianapolis, Ind. 46231

Fortner, Robert E. P.O. Box 322, Carmi, Ill. 62821

Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH*: Endwell, N.Y. (Lily Lake Camp), July 27—Aug. 6; Madison, W.Va., Aug. 26—Sept. 3

Fox, Stewart P. and Ruth G. Evangelist and Singers, R. 2, Box 221, Leesburg, Va. 22075

Frodge, Harold C. Box 186, Marshall, Ill. 62441: Hillsboro, Ill., Aug. 9-20; Elm Grove, W.Va., Aug. 23—Sept. 3

Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky. 41101

Gardner, George. c/o NPH*

Geeding, Wilma. Fletcher, Mo. 63030

Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill. 61834

● Gillespie, Sherman and Elsie. Song Evangelists, 203 E. Highland, Muncie, Ind. 47303

Gilliam, Harold P. Route 1, Box 69D, Moscow, Ida. 83843

● GlorylanderS Quartet. c/o Frank A. Cox, Route 2, Box 187C, Wilmington, Ohio 45177: Ripley, Ohio, Aug. 9-20; Felicity, Ohio, Aug. 21-27

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

Gravatt, Harold F. Box 427, Anna, Ill. 62906: Big Rapids, Mich., Aug. 20-27; Rushville, Ill., Aug. 29—Sept. 10

● Green, James and Rosemary. Singers and Musicians, P.O. Box 385, Canton, Ill. 61520: Ida-Ore. Dist. Camp, Aug. 6-13; Olivet, Ill. (Camp), Aug. 17-27; Sapulpa, Okla. (1st), Aug. 28—Sept. 3

Greiner, George & Kathleen. Preacher and Singer, 3120 Pennsylvania, Colorado Springs, Colo. 80907

Grimm, George J. 136 East St., Sistersville, W.Va. 26175: Titonsville, Ohio, Aug. 16-27; Follansbee, W.Va. (Hooverson Hgts.), Aug. 30—Sept. 10

Guy, Marion O. R. 5, Muskogee, Okla. 74401

Haden, Charles E. P.O. Box 245, Sacramento, Ky. 42372: Delmar, Ky., Aug. 3-14; Carthage, Tenn., Aug. 20-27

Hall, Orville and Nan. Evangelist & Singers, Route 1, New Castle, Ind. 47362

Harding, Mrs. Maridel. Box 195, Hastings, Neb. 68901

Harrod, John W. 409 14th St., Rochelle, Ill. 61068

Heasley, Jimmy & Fern. c/o NPH*: Higgins, Tex., Aug. 30—Sept. 10

Heriford, Russell W. R. 1, Inola, Okla. 74036

Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M. 88001

Hoekle, Wesley W. 642 Vaky St., Corpus Christi, Tex. 78404

Holcomb, T. E. 9226 Monterrey, Houston, Tex. 77028: San Angelo, Tex. (1st), Aug. 30—Sept. 10

Hood, Gene. c/o NPH*: Gainesville, Tex. (Prairie Point), Aug. 1-13; Dallas, Tex. (Scottsville Hol. Camp), Aug. 22-27

Hoot Evangelistic Party (G. W. & Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind. 46590

Hoot, W. W. R. 9, Box 27, Morgantown, W.Va. 26505: Timberville, Va., Aug. 24—Sept. 3

Hoots, Bob. c/o NPH*

Hubart, Leonard G. R. 6, Huntington, Ind. 46750

Huff, Phil.† 12 Walnut St., South Portland, Me. 04106: Freeport, L.I. (Camp), July 26—Aug. 6; Wells, Me., Aug. 22-27

Hutchinson, C. Neal. 2335 Stonehenge Rd., Bethlehem, Pa. 18018: Port Matilda, Pa. (Camp), Aug. 2-13

Hysong, Ralph L. R. 22, Delmont, Pa. 15626: Freeport, L.I. (Camp), July 26—Aug. 6

Ide, Glen, Jr. Evangelistic Party. R. 2, Vicksburg, Mich. 49097: Elkhart, Ind., Aug. 17-27

Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa. 15022

Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex. 75901: Lebanon, Mo., Aug. 13-20

Irwin, Ed. c/o NPH*: Ill. Dist. Jr. High Camp, Aug. 7-11; Bonnie, Ill. (Camp), Aug. 17-27; Cadillac, Mich., Aug. 30—Sept. 10

Isbell, R. A. P.O. Drawer 408, Crowley, La. 70526: Vidalia, Ga., Aug. 11-20; Dublin, Ga. (St. John), Aug. 21-27

Isenberg, Don. Chalk Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914

Jackson, Kyra.† 7943 Gratiot Road, Saginaw, Mich. 48603

Jantz, Calvin and Marjorie, and Carolyn. Evangelist, Singers, and Musicians, c/o NPH*: Ariz. Dist. Camp, Aug. 3-13; Minn. Dist. Camp, Aug. 14-20; Springfield, Ill. (1st), Aug. 21-27

Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio 43311: Felicity, Ohio, Aug. 20-27; Alum, Pa. (Ryot), Aug. 30—Sept. 10

Jones, A. K. 315 Harmon Ave., Danville, Ill. 61832: Mexico, Mo., July 26—Aug. 6

Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md. 21014: Kissimmee, Fla. (1st), July 26—Aug. 6; Saltville, Va., Aug. 21-27; Roanoke, Va. (Villa Hts.), Aug. 29—Sept. 3

Kelly, Arthur E. 511 Dogwood St., Columbia, S.C. 29205: Savannah, Ga. (Eastside), Aug. 20-27

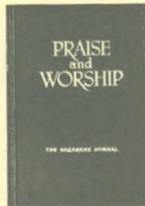
Killen, Allen R. Evangelist & Singer, 407 Campbells Creek Dr., Charleston, W.Va. 25306: Ft. Mill, S.C. (Mt. Carmel Camp), Aug. 7-13; S. Zanesville, Ohio, Aug. 21-27

Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla. 73008

Land, Herbert. 933 E. Kentucky, Pampa, Tex. 79065

- Langford, J. V. 4908 N. College, Bethany, Okla. 73008
- Lanier, John H. Poplar St., Junction City, Ohio 43748: Pomeroy, Ohio (Independent), July 26—Aug. 6; Dunkirk, Ind. (Tent), Aug. 7-20; Cowan, Ind., Aug. 23—Sept. 3
- Law, Dick and Lucille. Preachers and Singers, c/o NPH*: Tishomingo, Okla., Aug. 22-27; Jacksonville, Tex., Aug. 28—Sept. 3
- Laxson, Wally and Ginger (Smith). Rt. 3, Athens, Ala. 35611; S.W. Okla. Dist., Aug. 4-13; Neb. Dist. Camp, Aug. 14-20
- Lee, Ted. R.† Box 862, O.N.C., Kankakee, Ill. 60901: Muncie, Ind., July 28—Aug. 6; Wichita, Kans. (Olivet), Aug. 9-12
- Leih, John. 40936 Mayberry, Hemet, Calif. 92343
- Leonard, James C. and Florice. Evangelist and Children's Worker, Box 12, Marion, Ohio 43302
- Lester, Fred R. 1136 E. Grand Blvd., Corona, Calif. 91720
- Leverett Brothers. Preacher and Singers, R. 4, Lamar, Mo. 64759: Wickes, Ark., Aug. 18-27
- Liddell, P. L. c/o NPH*: Kingston, Ont., Can. (Camp), Aug. 11-20
- Lineman, Hazel Fraley. 10 S. Third St., Bradford, Pa. 16701
- Lipker, Charles H. R. 1, Alvada, Ohio 44802
- Littrell, Dick. c/o NPH*: Ida-Ore. Camp, Aug. 6-13
- Livingston, James H. Box 142, Potomac, Ill. 61865
- Lush, Ron. c/o NPH*: Akron Dist. Camp, Aug. 6-13
- MacAllen, L. J. and Mary. Artist-Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
- Mack, William M. R. 1, Sherwood, Mich. 49089
- Mansfield, Howard. 1318 Leadville, Boise, Ida. 83702
- Marckel, Kenneth W. 135 Asbury Ave., Wilmore, Ky. 40390
- Marlin, Ben F.† P.O. Box 8502, Orlando, Fla. 32806
- Martin, Paul. c/o NPH*: N.M. Dist. Camp, July 31—Aug. 6; San Antonio, Tex. (1st), Aug. 7-13; Kans. Dist. Youth Camp, Aug. 14-20; Los Angeles Dist. Camp, Aug. 27—Sept. 3
- Martin, Vern. R. 1, Box 118, Caldwell, Ida. 83605
- Mathis, I. C. c/o NPH*
- May, Vernon D. & Mrs. c/o NPH*
- Mayfield, Paul and Helen. c/o NPH*: E. Mich. Dist. Girls' Camp, Aug. 7-11; Van Buren, Ind., Aug. 23—Sept. 3
- Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403: Shelbyville, Ill. (Shelby Co. Inter. Camp), July 28—Aug. 6; Mexico City, Mex. (Missionary Evangelism), Aug. 10-27
- McCoy, Norman E. Song Evangelist, 2020 West 4th St., Anderson, Ind. 46016
- McCullough, Forrest. c/o NPH*: Jayess, Miss. (Sartinsville Camp), July 29—Aug. 5; Iowa Dist. Camp, Aug. 7-13; E. Ky. Dist. Camp, Aug. 14-20; Iowa Dist. (Tabor Camp), Aug. 22-27; Laurel, Ind. (Andersonville), Aug. 26—Sept. 3
- McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif. 90403
- McGrady, Paul R.† 7900 N.W. 18th, Oklahoma City, Okla. 73127: Akron Dist. Ch. Sch. Conv., Aug. 1; New Bedford, Mass. (Smith Mills Camp), Aug. 18-27
- McGuffey, J. W. 1628 Central, Tyler, Tex. 75701
- McNutt, Paul. 215 West 68th Terr., Kansas City, Mo. 64113: Abilene Dist. Camp, Aug. 14-20
- McWhirter, G. Stuart. c/o NPH*: N.W. and S.W. Ohio Dists. Camp, July 28—Aug. 8; W. Tex. Dist. Camp, Aug. 14-20; Iola, Kans., Aug. 21-27; Neodesha, Kans., Aug. 28—Sept. 3
- Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924
- Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH*: Salina, Kans., Aug. 27—Sept. 3
- Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind. 46807
- Mickey, Bob and Ida Mae. Evangelist and Singer, 1501 Edison, La Junta, Colo. 81050: Canute (Hefner), Okla., Aug. 3-13; Burlington, Colo., Aug. 18-27
- Miller, Leila Dell. c/o NPH*: Burlington, Vt. (Ithiel Falls Camp), Aug. 2-31; Bradford, Pa. (Bolivar Ave.), Aug. 21-27
- Miller, Nettie A. c/o NPH*
- Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa. 19606
- Miller, W. F. 521 Victoria Ave., Williamstown, W.Va. 26187
- Millhuff, Charles. c/o NPH*: Kans. Dist. Camp, July 31—Aug. 6; Wis. Dist. Camp, Aug. 7-13; W. Tex. Dist. Camp, Aug. 14-20
- Monck, Jim & Sharon. Evangelist, Singers, Musicians, c/o NPH*: Olivet, Mich. (Duck Lake), Aug. 1-6; Fairfield, Ohio, Aug. 7-13; Pickford, Mich., Aug. 18-27; El Paso, Ill., Aug. 28—Sept. 3
- Moore, Franklin M. Box 302, Castle Rock, Colo. 80104: Alexandria, Ind. (New Light Camp), Aug. 3-13; Cory, Ind., Aug. 17-27; Ft. Wayne, Ind. (West Main), Aug. 31—Sept. 10
- Moulton, M. Kimber, c/o NPH*
- Mounds, Paul E. c/o NPH*
- Mullen, DeVerne.† 67 Wilstead, Newark, Ont., Can.: Olds, Alta. (Camp), Aug. 6-13; Bel Air, Md. (Erma Camp), Aug. 25—Sept. 3
- Myers, David.† Route 1, Box 108-A, Logan, Ohio 43138: Newark, Ohio (Toboso), Aug. 6-13
- Nelson, Charles Ed. and Normadene. Evangelist and Singers, c/o NPH*: McPherson, Kans., Aug. 31—Sept. 10
- Neseth-Hopson Party. c/o NPH*: Flint, Mich. (Hol. Miss. Camp), July 28—Aug. 4; Vassar, Mich. (City-wide Tent), Aug. 6-13; Alpena, Mich., Aug. 25—Sept. 3
- Neuschwanger, Albert. 7121 Trimble Dr., Ft. Worth, Tex. 76134
- Norris, Roy and Lilly Anne. Evangelist and Singers, c/o NPH*
- Northrup, Lloyd E. 1173 Aileron, La Puente, Calif. 91744: Discovery Bay, Wash. (Evan. Meth. Camp), Aug. 17-27
- Norton, Joe. Box 143, Hamlin, Tex. 79520: Hamlin, Tex., Aug. 6-13
- Oakley, Jesse & Mrs. Box 488, St. Cloud, Fla. 32769: West Union, Ill. (1st), July 30—Aug. 6; Hillsboro, Tenn. (City-wide, Tent), Aug. 13-27
- Oyler, Calvin B. Evangelist and Song Evangelist, c/o NPH*: Anderson, Mo. (Banner), Aug. 7-13; Indianapolis, Ind. (Camp), Aug. 18-27
- Parrott, A. L. 460 S. Bresee, Bourbonnais, Ill. 60914
- Passmore Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH*: Conway, Ark. (Vilonia Camp), Aug. 6-13; Gladwin, Mich. (Fleming Grove Camp), Aug. 17-27
- Paul, Charles L. Song Evangelist, c/o NPH*
- Pickering Musicalaires, The. Evangelist and Musicians, 4042 Linden St., Allentown, Pa. 18104
- Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill. 61833: Fithian, Ill., July 28—Aug. 6; Chandler, Ind. (Inter. Camp), Aug. 11-20; Rantoul, Ill. (1st), Aug. 25—Sept. 3
- Pipkin, Sylvia M. P.O. Box 322, Killbuck, Ohio 44637
- Pittenger, Twyla. R. 1, Shelby, Ohio 44875
- Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind. 46201: Dunkirk, Ohio (Camp), Aug. 10-20
- Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH*: Long Beach, Calif., Aug. 13-16; Hacienda Heights, Calif., Aug. 20-23
- Potter, Orville S. Route 2, Box 2278, Auburn, Calif. 95603
- Powell, Curtice L. Preacher and Singer, 33 Reba Ave., Mansfield, Ohio 44907
- Prentice, Carl and Ethel. Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Edmond, Okla. (Fairview Com.), Aug. 4-13
- Purkhisser, H. G. 308 E. Hadley, Aurora, Mo. 65605
- Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla. 32809: Greensburg, Ky., Aug. 7-13; Bonnie, Ill. (Camp), Aug. 17-27
- Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill. 61542
- Robison, Robert, and Wife. Evangelist and Singers, Heaters, W.Va. 26627
- Roedel, Bernice L. 423 E. Maple St., Boonville, Ind. 47601
- Rothwell, Mel-Thomas.† 2108 Alexander, Bethany, Okla. 73008: New Bedford, Mass. (Smith Mills Camp), Aug. 18-27
- Rupp, John G. c/o NPH*
- Schoonover, Modie. 1508 Glenview, Adrian, Mich. 49221
- Schriber, George R. and Mrs. 8642 Cherry Lane, Alto Loma, Calif. 91701
- Shackelford, H. W. & Mrs. 614 W. Market St., Washington C.H., Ohio 43160: Mt. Erie, Ill., Aug. 9-20; Waco, Ky., Aug. 22—Sept. 3
- Shaver, Charles ('Chic').† c/o NPH*: Entering full-time Sept. 4
- Shelton, Trueman & Ruthellen. c/o NPH*
- Showalter, Keith & Pat. c/o NPH*: Sterling, Ill. (Tent Crusade), Aug. 6-13; E. St. Louis, Ill., Aug. 18-27
- Sisk, Ivan. 4327 Moraga Ave., San Diego, Calif. 92117: Newport, R.I. (Portsmouth Camp), Aug. 4-13
- Slack, D. F. Song Evangelist, R. 2, Vevay, Ind. 47043
- Slater, Glenn and Vera. 320 S. 22nd St., Independence, Kans. 67301
- Slater, Hugh L. c/o NPH*: Lacon, Ill., Aug. 31—Sept. 10
- Smith, Charles Hastings. P.O. Box 1463, Bartlesville, Okla. 74003: N. Calif. Dist. Camp, Aug. 3-13; Sapulpa, Okla., Aug. 28—Sept. 3
- Smith, Otis E., Jr. P.O. Box 1, Edinburg, Pa. 16116: Confluence, Pa., Aug. 17-27

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Toronto



DR. CHARLES STRICKLAND, president of Nazarene Bible College, preached the sermon recently at the dedication of the Denver (Colorado) Eastside sanctuary. Rev. E. L. Cornelison, superintendent of the Colorado District, assisted. The sanctuary, which seats 300 persons, was filled for the dedication service. Valued at \$125,000, the church property carries an indebtedness of \$45,000.

South, J. W. & Mrs. 2943 Jewett St., Highland, Ind. 46322
 Stabler, R. C., and Wife. R. 1, Tamaqua, Pa. 18252
 Stafford, Daniel. Box 11, Bethany, Okla. 73008:
 Sparta, Tenn., Aug. 10-20; Mt. Gilead, Ohio (Camp), Aug. 24—Sept. 4
 Steele, J. J. P.O. Box 1, Coffeyville, Kans. 67337
 ● Sterling, Wilma. 101 New Alex. Rd., Brilliant, Ohio 43913
 Stewart, Paul J. P.O. Box 850, Jasper, Ala. 35501:
 N.M. Dist. Camp, July 31—Aug. 6; Naomi, Ky. (Camp), Aug. 8-13; Halesville, Ala. (Meth.), Aug. 14-20; Sandusky, Mich., Aug. 22-27
 Strack, W. J. Box 112, Jefferson, Ohio 44047
 Strickland, Richard. 4723 Cullen Ave., Springfield, Ohio 45503: N. Eaton, Ohio, Aug. 23—Sept. 3
 Swearingen, J. W. Olivet Nazarene College, Box 215, Kankakee, Ill. 60901: Springfield, Ill. (1st), Aug. 20-27
 Talbert, George H. 311 N. Cedar, Abilene, Kans. 67410
 Taylor, Emmett E. c/o NPH*: Atoka, Okla., Aug. 4-13; San Angelo, Tex., Aug. 15-20; Madill, Okla., Aug. 22-27; Chandler, Okla., Aug. 28—Sept. 3
 Taylor, Robert W. 2700 Farnleigh Ave., Dayton, Ohio 45420: Ashtabula, Ohio (Second), Aug. 28—Sept. 3
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind. 46514: E. Tenn. Dist. Camp, July 28—Aug. 6; House Springs, Mo., Aug. 28—Sept. 3
 Thomas, Henry C. 4911 24th St., Lubbock, Tex. 79407
 Thompson, Wm. & Mrs. 1915 W. New York St., Indianapolis, Ind. 46222
 Toone, L. E. 365 Burke St., Bourbonnais, Ill. 60914: Kampsville, Ill. (Hillcrest Camp), Aug. 3-13
 Transue, C. F. R. 1, Poplar Bluff, Mo. 63901
 Tripp, Howard M. c/o NPH*: Perry, Ga., Aug. 15-20; Port Arthur, Tex. (Cent. Ch.), Aug. 25-27; Natchez, Miss., Aug. 28—Sept. 3
 Trissel, Paul D., and Family. Evangelist and Singers, Box 1201, Leesburg, Fla. 32748: Eau Claire, Ont., Can. (United Miss.), Aug. 13-20
 Underwood, G. F., and Wife. Preachers and Singers, Box 420N, R. 4, Cortland, Ohio 44410:
 Wis. Dist. Camp, Aug. 7-13; Jackson, Ky. (Mt. Zion Camp), Aug. 16-27
 Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida. 83651
 Vaughn, Roy M. 104 Monticello, New Port Richey, Fla. 33552: Fla. Dist. Camp, July 24-30; St. Petersburg, Fla. (1st), Aug. 6; Sebring, Fla. (1st), Aug. 21-27
 Wachtel, David K. P.O. Box E, Madison, Tenn. 37115
 Walker, W. B. c/o NPH*
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla. 33901: Oakland City, Ind. (Camp), Aug. 17-27; E. Alton, Ill. (Rosewood), Aug. 29—Sept. 3
 Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark. 72712
 Watson, Loy.† 609 W. Normal, Springfield, Mo. 65804: Wellington, Tex., July 28—Aug. 6
 Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont. 59937

Whipple, Leonard H. Lay Evangelist, 15 P-Via Castillo, Laguna Hills, Calif. 92563: Maywood, Calif., Aug. 17-27
 ● Whisler, John F. 404 N. Francis, Carthage, Mo. 64836
 White, W. T. 116 E. Keith St., Norman, Okla. 73069
 Williams, B. Ivan. 536 E. Oliver St., Owosso, Mich. 48867: Coshocton, Ohio (E. Ohio Dist. Camp), July 28—Aug. 6; Vilas, Colo. (Friends), Aug. 17-27
 Williams, Earl C. c/o NPH*
 Willis, Harold J. & Mae. Preachers, Singers, and Children's Worker, c/o NPH*: Prescott, Ark., Aug. 24—Sept. 3
 Withrow, Curtis D. 1005 Priory Pl., McLean, Va. 22101
 Woodward, George P. 326 Dry Run Rd., Monongahela, Pa. 15063: Tuscaloosa, Ala. (Alberta), Aug. 25—Sept. 3
 Wyss, Leon. c/o NPH*: Mound City, Mo., Aug. 1-6; Independence, Mo., Aug. 8-13; E. Brewton, Ala., Aug. 20-27
 Zimmerman, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo. 63031: Hull, Ill., Aug. 3-13; Kirksville, Mo. (1st), Aug. 17-27
 Zimmerman, W. E. Box 1114, Marion, Ohio 44302: Carey, Ohio (Ridge Chapel), Aug. 17-27

Vital Statistics

DEATHS

MRS. VENITA M. HOPPER, seventy-six, died March 17 in Ontario, Oregon. Rev. Ruby M. Franklin conducted funeral services at Midvale, Idaho. She is survived by four daughters: Mrs. Verda Nicks, Mrs. Naomi Wright, Mrs. Ivis Powell, and Mrs. Mattie Downie; three sons: Lloyd, Claud, and Clive; twenty-seven grandchildren; and twelve great-grandchildren.

MRS. W. E. LUM, seventy-two, died May 25 at Hattiesburg, Mississippi. Funeral services were conducted by Rev. W. E. Carruth. She is survived by her husband and two daughters, Mary Frances Keys and Emma Katherine Byrd.

MR. MATTHEW M. WYATT, seventy-eight, died June 9 at Jackson, Mississippi. Funeral services were conducted by Rev. Charles Oliver and Rev. Tom Cox. He is survived by his wife, Ruth; three children; six sisters; and three brothers.

Announcements

BORN

—to William J. and Martha (Mounts) Bean of Tacoma, Washington, a son, William Joseph, Jr., May 16.

—to Wayne S. and Naomi (Monnett) Cain, Jr., of Hightstown, New Jersey, a daughter, Mary Beth, May 19.

—to Rev. and Mrs. Steven Fletcher of Oak Harbor, Washington, a son, Mark Alan, June 13.

ADOPTED

—by Capt. David and Marlene (Brumbeloe) Miller of Tuscaloosa, Alabama, a son, Michael Sean, May 29.

SPECIAL PRAYER IS REQUESTED

—by Christian parents in Michigan for their son in Vietnam, that the Lord will be with and keep him.

District Assembly Information

KANSAS, August 2-4, First Church, 1400 East Kellogg, Wichita, Kansas. Pastor G. A. Gough. General Superintendent Young. (N.W.M.S. convention, August 1; N.Y.P.S. convention, August 5.)

AKRON, August 3 and 4, district center, R.D. 1, Louisville, Ohio. Pastor C. D. Taylor. General Superintendent Coulter. (N.W.M.S. convention, August 2; N.Y.P.S. convention, July 31; Sunday school convention, August 1.)

MISSOURI, August 8 and 9, Pincrest Camp, 5 miles south of Fredericktown on County Road C, Fredericktown, Missouri. Pastor Stewart Reed. General Superintendent Williamson. (N.W.M.S. convention, August 11; N.Y.P.S. convention, August 7; Sunday school convention, August 10.)

IOWA, August 9-11, campgrounds, Route 1, Grand Avenue, West Des Moines, Iowa. Pastor Ray Phillips. General Superintendent Young. (N.W.M.S. convention, August 8; N.Y.P.S. convention, August 12; Sunday school convention, August 11.)

VIRGINIA, August 9 and 10, Tidewater Central Church, 5514 Parliament Drive, Virginia Beach, Virginia. Pastor W. F. Masters. General Superintendent Lewis. (N.W.M.S. convention, August 8; Sunday school convention, August 7.)

Directories

BOARD OF GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
 Kansas City, Missouri 64131

HUGH C. BENNER:

Illinois July 26-28
 Dallas Aug. 10-11
 Northwestern Illinois Aug. 17-18
 Tennessee Aug. 23-24
 South Arkansas Sept. 6-7

GEORGE COULTER:

Akron Aug. 3-4
 Southwest Indiana Aug. 10-11
 Northwest Indiana Aug. 17-18
 Gulf Central Sept. 14-15

V. H. LEWIS:

Northwest Oklahoma July 26-27
 Virginia Aug. 9-10
 South Carolina Aug. 17-18
 North Arkansas Aug. 23-24
 New York Sept. 8-9
 North Carolina Sept. 13-14

HARDY C. POWERS:

Northern California July 26-27
 Wisconsin Aug. 10-11
 Louisiana Aug. 16-17
 Houston Aug. 23-24
 Georgia Sept. 7-8
 Joplin Sept. 13-14

G. B. WILLIAMSON:

East Tennessee July 27-28
 Missouri Aug. 8-9
 Minnesota Aug. 17-18
 Kansas City Aug. 23-24
 Southwest Oklahoma Sept. 7-8

SAMUEL YOUNG

Kansas Aug. 2-4
 Iowa Aug. 9-11
 Indianapolis Aug. 23-24
 Southeast Oklahoma Sept. 6-7

New Church Organizations

Elk Grove, California (Sacramento District), May 7. Rev. Richard Washington, pastor.—Rev. Kenneth Vogt, district superintendent.

Nashville (Tennessee) Antioch (Tennessee District), June 11. Rev. J. H. Sullivan, pastor.—Dr. C. E. Shumake, district superintendent.

Princeton, Illinois (Northwestern Illinois District), June 11. Rev. Howard McDonough, pastor.—Dr. Lyle E. Eckley, district superintendent.

Wellington, New Zealand (New Zealand District), May 3. Rev. Hillary Hansen, pastor.—Rev. Halvard S. Palmquist, district superintendent.

Moving Ministers

Rev. Clifton Norell from Lima (Ohio) First to Joplin (Missouri) First.

Rev. Ray W. Smith from Twentynine Palms, California, to El Centro, California.

Rev. William Griffin from Glen Burnie, Maryland, to Harrington, Delaware.

Rev. S. Roy G. Hall from Ottawa (On-

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

tario) Trinity Church to Whalley, British Columbia.

Rev. Donald J. Schlough from Pilot Rock, Oregon, to South Milwaukie, Wisconsin.

Rev. Thomas Weller, student, to Fithian, Illinois.

Rev. Bill Hanna from San Diego (California) First to University of Texas in Austin for doctoral studies.

Rev. Charles Shaver from Kansas City (Kansas) Bethel Glen into full-time evangelism.

Rev. Chester Webster from Corey, Michigan, to Albion, Michigan.

Rev. Cyril Cutting from Barnsley, Yorkshire, to Wainwright, Alberta.

Rev. Donald Walker, student, to Fredricktown, Ohio.

Rev. R. Wayne Sharpes from Plymouth (Ohio) Heights to Grove City, Ohio

Rev. Lynn Caseday from Chattanooga (Tennessee) Grace to Panama City, Florida.

Rev. R. Donald Teague from Mulvane, Kansas, to Fargo, Oklahoma.

Rev. Robert C. Bentley from Manistee, Michigan, to Greenville, Michigan.

Rev. Walter J. Hopper from Union, Oregon, to Orange Cove, California.

Rev. Maurice Palmquist from Denver (Colorado) Lakewood to Sacramento (California) North Highlands.

NEWS OF REVIVAL . . .

WELLSBURG, West Virginia—Five new members by profession of faith were among the good effects from a revival recently with Rev. and Mrs. Maurice Finger as evangelists. The pastor is Rev. Paul Darulla.

LONG ISLAND, New York—A four-day Memorial Day revival, with Rev. Harold Canaday, Norwalk, Connecticut, serving as evangelist, resulted in twenty-four persons seeking spiritual help at Valley Stream church. Rev. Tyler S. Wooster is pastor.

BELVIDERE, Illinois—Rev. J. W. Silvers, Rockford, Illinois, preached recently during a successful revival campaign. Pastor is Rev. Glenn Spackey.

NEWELL, West Virginia—Revival services at Glendale Church resulted in 120 persons seeking spiritual help at the altar recently. Rev. James Fitch was the evangelist, and Rev. George Hazlett is pastor.

From District Assemblies . . .

FLORIDA MEMBERSHIP UP

Dr. John Knight, Florida District superintendent, challenged Florida Nazarenes in the closing paragraph of his 1966 report to "bring our membership up to 10,000 by the next assembly."

While the 1967 membership was a bit shy of the goal, district churches reported a healthy gain of 326 new members. This is an increase from 2,184 when he was elected superintendent, in 1946, to 9,861 at present. The district has grown from 43 churches to 115.

Following his 1967 report to the Florida District assembly, held May 22-23 in Tampa, Dr. Knight was elected to a four-year term.

General Superintendent George Coulter presided over assembly sessions.

Rev. Paul Bickes was newly elected to the district advisory board.

Ordained were Rev. Robert L. Cook, Rev. James E. Killoran, Rev. G. Howard Melton, Rev. William D. Norris, and Rev. Earl Joe Walker.

Elected as General Assembly delegates are Dr. Knight, Rev. C. B. Nixon, Rev. William O. Blue, Rev. Robert H. Spear, Jr., Rev. Merton H. Wilson, Rev. Henry Cooper, and Rev. Eugene Williams (ministerial); E. C. Knippers, Mrs. John L. Knight, W. L. Chambers, Sr., Berry W. Benson, Preston Gaston, Sam Van, and Russell A. Kleppinger (lay).

HARDING REPORTS GAINS

Dr. Whitcomb Harding returned to give his fifteenth report as superintendent of the Nebraska District after missing the 1966 assembly because of a heart attack.

It was one of progress which showed advances in each department, many of which lead the denomination in their groupings.

His report came during the fifty-fifth assembly, held June 15-16 in Kearney, Nebraska. Dr. Hardy C. Powers, general superintendent, presided.

Mrs. Betty Martin was elected N.W.M.S. president.

Ordained were Rev. LeDon McAnally and Rev. William H. Campbell.

NEW MAINE CHURCHES

Maine District churches grew by three during the preceding assembly year, and each department reflected gains, according to a report by Superintendent Joshua C. Wagner.

His report came during the seventh district assembly, held June 13-15 in

Yarmouth, Maine. General Superintendent G. B. Williamson presided.

Delegates elected Mr. Wagner to a four-year term by a good vote. He has been superintendent since the district was organized in 1960.

The three new churches brought to fifty-one the number of churches on the district.

Rev. H. Blair Ward was newly elected to the district advisory board.

Ordained was Rev. Kenneth Kern.

Elected as delegates to the General Assembly were: Mr. Wagner, Rev. A. B. Sampson, Rev. H. Blair Ward (ministerial); Sherman Irving, Ralph Dunlop, and Raymond Hunter, Sr. (lay).

REPORTS PROFESSIONS UP

Rev. Murray J. Pallett, superintendent of the Nevada-Utah District, reported sixty-four persons were received into membership by profession of faith, a healthy increase among the twenty-two district churches.

His report came during the twenty-third assembly, held June 14-15 in Sparks, Nevada. General Superintendent V. H. Lewis presided.

Mr. Pallett urged a 10 percent gain in membership during the coming year, that every church receive members by profession of faith, and that churches broaden their ministries to all age and social groups.

He also outlined plans for making a "pastor of the year" award to be based on best all-around work.



DR. DAVID UERKVITZ (center) stands with Jamaican pastor, Rev. Oswald Simms (left), and Rev. Ralph Cook, Jamaica field superintendent, prior to Dr. Uerkvitz' classical piano concert in Montego Bay, Jamaica. A professor of piano at Bethany Nazarene College, Dr. Uerkvitz also presented the Kingston, Jamaica, church with a check for \$4,500. The funds were collected by the college Missionary Emphasis League for furnishing the new Jamaican church. The concert in Montego Bay was among early steps at establishing a church there. Nazarene work in Jamaica is a little more than one year old.

The district N.W.M.S. reached a "star" rating.

Newly elected to the district advisory board was Dwayne Frank, a layman.

Ordained was Rev. M. Lynn Brown. General Assembly delegates named were Rev. Murray J. Pallett, Rev. Carl Friesen (ministerial); Mr. Frank and J. Arthur Rice (lay).

MCQUAY URGES CALLING

Rev. Alvin McQuay, superintendent of the Rocky Mountain District, challenged pastors to make 1,000 calls during the coming assembly year.

The challenge came during his report to the fortieth district assembly, held June 8-9 in Billings, Montana.

General Superintendent Hardy C. Powers presided.

Ordained were Rev. Laurel L. Matson and Rev. Richard Grant Sales.

Rev. A. E. Woodcook, pastor at Nampa (Idaho) First Church, was evangelist during the evening camp meeting services.

SPRUCE STUDIES PROGRESS

New England District Nazarenes celebrated their sixtieth anniversary district assembly, June 20-21, in Wollaston, Massachusetts, and during the sessions delegates received a thorough analysis of the progress being made by the district.

District Superintendent Fletcher Spruce noted a 3.8 percent gain in district membership during the last year. This brings the number of Nazarenes in the five-state district to 4,088. But with it came the sobering note that there are 4.1 Nazarenes for each 10,000 population on the district,

and 184 cities of more than 10,000 in population with no Church of the Nazarene.

Sunday school attendance in New England is moving toward the 10,000 mark. The district experienced an 18 percent increase in 1966-67, and a 26 percent increase since 1961.

Also significant is a 17 percent increase in total giving during the last year, and a 41 percent increase since 1961. Total received for all purposes is \$879,985. More than 10 percent went for world evangelism.

The district began one new church during the last year, and is in the process of starting two more during the coming year.

General Superintendent G. B. Williamson presided over the assembly sessions. He also ordained Rev. Earl T. Hollett, Rev. Edison Grant, Rev. Lewis MacLean, and Rev. Richard Joyce.

Rev. Robert Shoff was newly elected to the district advisory board.

General Assembly delegates are Rev. Fletcher Spruce, Rev. Alexander Ardrey, Rev. Manuel Chavier (ministerial); Miss Bertha Munro, Paul Wells, and Dr. Donald Young (lay).

10 PERCENT FOR MISSIONS

Rev. Albert O. Loeber, South Dakota District superintendent, told delegates to the forty-fourth district assembly that the district contributed 12.5 percent to world evangelism.

His report came during the sessions held June 21-22 in Mitchell, South Dakota. General Superintendent Hugh C. Benner presided.

Rev. C. Frank Beckett was elected

district secretary, and Henry Nesselth and Willard D. Hubbard, both laymen, were newly elected to the district advisory board.

Ordained was Rev. Eugene A. Ratz. Delegates to the 1968 General Assembly will be Mr. Loeber, Rev. David A. Belzer (ministerial); Henry Nesselth and Willard D. Hubbard (lay).

OF PEOPLE AND PLACES . . .



Mr. Younger

REV. I. F. Younger, superintendent for fifteen years of the Idaho-Oregon District, announced during the recent district assembly that he would resign his position following the 1968 district assembly. "Rev. Younger reported to the 1967 assembly that, after months of soul searching, he and Mrs. Younger came to the conclusion some six months ago that this was the leading of the Lord for their lives," said a recent statement by the district advisory board.

REV. AND MRS. T. P. Dunn, Hastings, Nebraska, celebrated their fiftieth wedding anniversary recently with their family and nearly seventy acquaintances.

MR. AND MRS. Ernest Eckels, Red Bluff, California, celebrated recently their sixtieth wedding anniversary.

MAYOR RALPH N. HOOKS, Abilene, Texas, declared May 8-11 "Church of the Nazarene Week" in Abilene. This was the week during which the annual district assembly was in progress at First Church there. Director of publicity for the assembly was Charles R. Gibson, a layman who is district manager for Kaiser Jeep Company in Abilene.

REV. E. DEE Freeborn, minister of youth and Christian education at Pasadena First Church, was selected recently among the

"outstanding young men of America," named by the U.S. Junior Chamber of Commerce. His biography will appear in the 1967 edition of the Jaycees' annual publication. A graduate of Northwest Nazarene College and Nazarene Theological Seminary, Freeborn served as pastor in Fort Worth, Texas, and as minister of youth at Nampa (Idaho) First Church before going to Pasadena.



Dee Freeborn

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\$1,850,000 goal as of-
ferings from around
the world continue
to come in!



NEWS OF RELIGION

You Should Know About . . .

Pro: Cure for Loneliness

As a single lady I was interested in the comments by Miss Beem in the "Pro and Con" column of the June 14 issue of the *Herald*. I do not wish to contradict the point which she made relative to the single girl's need for friendship beyond the "obligatory invitation" or the tolerating of her presence as a third party in group activities; but I would like to suggest another dimension of the single girl's outlook on life.

Granted, there are some single ladies who are single because they desire to be and are not lonely or unhappy in that state. But perhaps far more of the single girls and ladies, if they are truly honest, would admit to at least occasional, if not perpetual, times of loneliness which being in a crowd does not in any way relieve. Many devoted and God-fearing women will bear this cross to the grave before they will compromise Christian convictions and marry either an unbeliever or a mediocre Christian. But there is a danger in becoming a self-pitying martyr and an ingrown, self-centered individual if we allow this circumstance to taint our everyday living. The single individual must exercise more self-discipline to grow in grace and to develop personality than any other category of people because there is less discipline from others forced upon her.

It has been my personal experience, through a number of years of "aleness" so far as human companionship is concerned, that the more I give myself to God and others through the various opportunities for service in the church, the less frequent and severe are the depressions of loneliness. Lesson preparation for a Sunday school class, regular participation in the weekly visitation program, attendance at all services of the church, and sharing in the responsibilities of the Lord's work, in addition to keeping an apartment and wardrobe clean and presentable, leave little time to dwell on some of the undesirable and unanswerable problems that exist. . . .

Single girls do need mutual friendships—we all do, for God has created us thus; but we also need to center our attention on others, lest we shrivel into the type of individual that has nothing to contribute to the friendships which we seek.

MISS EVA J. CUMMINGS
Nebraska

THE MAJORITY OF AMERICANS now believe the influence of the Church is declining, said George Gallup, Jr., the managing director of the Gallup poll, officially named the American Institute of Public Opinion.

The organization has tested the pulse of the public four times with the same question during the last ten years and released the information to a consultation sponsored by Religion in American Life (RIAL).

The question was: "At the present time, do you think religion as a whole is increasing its influence on American life, or losing its influence?"

* * *

The group which believes religion is losing its influence has increased from 14 percent in 1957 to 57 percent in 1967. This is no small change in viewpoint.

The young set (twenty-one to twenty-nine years old) sees even less hope. Twenty percent believed the Church was losing influence in 1957. The figure which reflects the thinking of young people who weren't in this set ten years ago has now grown to 63 percent.

* * *

There are also strong questions in the minds of older people, according to the Gallup survey. Ten percent of persons fifty or older saw the Church losing its influence in 1957. The figure has now risen to 53 percent.

This bleak picture is coupled with a declining average of persons who attend worship at least once a week, also discovered in a Gallup poll.

In 1958 the figure was 49 percent who attend church. Now it's 44 percent. The number of adults in their twenties attending church once a week has dropped since 1958 from 48 percent to 37 percent.

* * *

While the churchgoer, Gallup said, seems better informed, more involved in community affairs, and distinctly happier, there seem to be no significant differences in opinion between church-attending and non-church-attending adults on major issues involving moral and social questions.

He gave as examples capital punishment, American military involvement in Vietnam, open housing, and school integration.

"They are right in the middle of the mainstream of American public opinion," he said.

"It seems to me," said one observer at the RIAL consultation, "that, if anything, churchgoers should be more uncomfortable. I think someone has said that religion should comfort the disturbed and disturb the comfortable."

THE NEW PRESIDENT OF the American Medical Association, which had its meeting recently in Atlantic City, New Jersey, is Dr. Milford O. Rouse, who has successfully mixed medicine and religion for forty years.

"As a young practitioner I started going to Sunday school and worship and then making my hospital rounds," he said. "Doctors need the spiritual food and stimulation that worship brings. We can't get it anywhere else."

Dr. Rouse, who lives in Dallas, is a Baptist.

The 216,000-member medical association voted that it is ethical to induce abortion if there is documented evidence that the infant may be born with a physical or mental defect or if the pregnancy threatens the health or life of the mother or resulted from rape or incest.

PEOPLE IN THE NEWS—Dr. Robert A. Traina, professor of English Bible at Asbury Theological Seminary for the past year, has been appointed dean of the seminary, according to President Frank Bateman Stanger.

Miss Winnie Davies of the Worldwide Evangelization Crusade was killed May 27 during a battle between the National Army and a pocket of rebel *simbas* near Opienge in northeastern Congo. The battle was an attempt to rescue the British nurse.

Late News

MOORE NEW DIVISION HEAD

A well-known church musician, currently an assistant professor of voice at Olivet Nazarene College, has been chosen to succeed Lester L. Dunn as chairman of the division of fine arts at Bethany Nazarene College.

Ray H. Moore, who has been at Olivet for two years, and was director of music for "Showers of Blessing" radio program for nearly two decades, accepted the new position recently.



RAY MOORE

There are twelve instructors in the music department at Bethany, and two in the art department.

Mr. Moore will probably assume the directorship of the Bethany a cappella choir.

Both Mr. and Mrs. Dunn will continue as professors in the music department, concentrating on voice and piano, respectively.

Mr. Moore has also been named minister of music at Bethany First Church, according to Dr. M. Harold Daniels, pastor.

This is a position also formerly held by Mr. Dunn.

Miss Betty Benson, daughter of Dr. and Mrs. E. G. Benson, Kansas City, Missouri, has been named to the full-time position of director of child development at Bethany First Church. Her father is assistant executive secretary of the Department of Church Schools.

"Miss Benson's responsibilities will be directing the entire church program for children from birth through the sixth grade," Dr. Daniels said.

PROGRAM NOT "PEACE CORPS"

A letter from the office of the General Council of the Peace Corps advised Dr. E. S. Phillips, World Missions executive secretary, that the name "Nazarene Peace Corps" had been used to identify the new student missionary assistance program launched this summer.

To use the term Peace Corps in relation to a program not referring to the federal organization is a violation of the Peace Corps Act, the letter advised.

The name of the Nazarene program is "Youth Assistance Missionary Corps," and should be referred to as such in print, Dr. Phillips said.



FIFTEEN TEEN-AGERS from the Kansas City District spent a week in Sedalia, Missouri, recently as the district's first IMPACT team. The group which appears above with Rev. Lee Steele, music director, on a Sedalia television station also sang daily on a fifteen-minute radio program. The teens did survey work in the city, and sang in restaurants and nursing homes. About one hundred persons came nightly to the church to hear the team sing and Rev. Reuben Welch preach. Coordinator Millard Reed and District Superintendent and Mrs. Wilson Lanpher worked with the group during the entire week.

COSTA RICA SCHOOL SITE

Church leaders have determined a site for the new Central America Bible College, according to Dr. E. S. Phillips, executive secretary of the Department of World Missions.

A ten-acre plot in San Jose, Costa Rica, was approved by General Superintendent Samuel Young, working with a three-man subcommittee of missionary district superintendents and Dr. H. T. Reza, director of the Spanish Department.

The property, purchased at a cost of \$30,000, is located four miles from downtown San Jose and two miles from the National University of Costa Rica. There are work opportunities for students in a nearby manufacturing firm.

The location committee is made of Rev. James Hudson, Guatemala-El Salvador; Rev. Elmer Nelson, Panama; and Rev. Dean Galloway, Nicaragua.

Naming a board of directors for the new school is the next step.

KENTUCKY YOUTH KILLED

A twenty-year-old Nazarene youth from Louisville, Kentucky, has died near Pleiku, South Vietnam.

Spec./4 Donald E. Mesarosh, son of Mr. and Mrs. John Mesarosh, died from injuries inflicted by mortar fire May 26. He had been in the army eighteen months, and in Vietnam eight months.

Funeral services were held at the Louisville Broadway Church, where he was a member.

Survivors in addition to his parents

are a sister, Mary Ruth; and grandparents, Mr. and Mrs. D. B. Davis and Mrs. Dorothy Mesarosh.

VETERAN PASTORS DIE

Two longtime ministers in the Church of the Nazarene died recently, one in Louisiana and the other in California.

Dr. Howard W. Jerrett, a retired pastor in Marksville, Louisiana, died July 5 in a Marksville hospital. He was eighty-three.

Funeral services were held there by Rev. T. T. McCord and Rev. Winston Lowe.

Dr. Jerrett was the former pastor of Detroit First Church and Chicago First Church. Among his survivors is his wife, Mrs. Berta Coco Jerrett.

Funeral services for Rev. Isaac W. Young, eighty-six, who died June 29, were conducted July 3 in the chapel of Pasadena Bresee Church. He had served as a minister for more than fifty years, the last fourteen as associate minister at Bresee Church.

Dr. J. George Taylorson and Dr. D. Shelby Corlett officiated at the funeral.

He is survived by his widow, Margaret Mahard Young; a son, Thomas; and a daughter, Mrs. Elizabeth Weatherford.

OFFERING NEARS GOAL

With most of the Easter Offering in the hands of the General Treasurer, the receipts are within a whisker of the \$1.85 million goal.

The total as of July 7 was \$1,874,672, only \$2,328 from the goal.

Next Sunday's Lesson

By A. Elwood Sanner

RESPONSES TO THE GOSPEL

(July 30)

Scripture: Acts 16:11-40 (Printed:
Acts 16:12b-23)
Golden Text: Acts 16:31

What is meant by the either/or element in the gospel? What prompted the varying responses in Philippi?

SYNOPSIS: Giving heed to the Macedonian call, Paul and his associates came to the city of Philippi and there proclaimed the gospel by word and deed. As always, Spirit-filled evangelization evoked responses both friendly and hostile. From the place of worship to the place of incarceration, the gospel brought crisis and comfort.

THE CHURCH

The preaching of the gospel poses what has been called an either/or situation. That is to say, one must make a decision when the Lord knocks at the door of his heart. *Either* he opens the door *or* leaves it closed.

Luke selects three of the converts in Philippi to show the saving power of the gospel. The first of these was Lydia, a noble businesswoman, who worshipped with others at a place of prayer outside the city. As she heard Paul tell the story of Jesus, her heart responded in faith and love.

THE MARKETPLACE

As the missionaries went to and from the place of prayer, they were continually harassed by an unworthy witness—a slave girl possessed by a spirit of divination. Just as Jesus muzzled the demons and would not permit them to speak on His behalf, so Paul silenced this maiden. The deliverance, however, cut off a source of revenue from her *owners* (!). Freedom for the girl meant arrest for the apostles.

THE PRISON

Injustice and "police brutality" did not stifle the prayers and hymns (what did they sing?) of Paul and Silas. The divine response in the release of the prisoners brought the crisis of decision to another soul. The Philippian jailer found the answer to his question, "What must I do to be saved?" And the missionaries found the comfort of God in the hospitality of Lydia, the gratitude of the slave girl, and the jailer's tender care of their wounds.

The Answer Corner

Conducted by W. T. Purkiser, *Editor*

In Genesis 1:28, God told Adam and Eve to be fruitful and multiply, and to replenish the earth. My dictionary defines *replenish* as "re-populate." Does this mean that there were people on earth before Adam and Eve?

No.

Romans 5:12-15 makes it quite clear that all living persons are descendants of Adam.

Your dictionary should also have told you that *replenish* means simply to fill. This is the meaning of the original Hebrew term. So the modern-speech translations of the Old Testament use

the English word "fill" (Moffatt, Smith-Goodspeed, RSV, Berkeley, etc.), which is more in keeping with our present use of words.

It's a pretty risky thing to build a doctrine on a single translation, particularly since words change their meanings with the passing of time.

Please tell us what is generally considered proper manners during prayer in church. Shouldn't we bow our heads at least and close our eyes during prayer? Aren't young people who make no profession justified in their criticism when they see choir members looking over and studying the congregation during prayer?

This is again a somewhat rhetorical question that rather clearly implies its own answer.

Without yielding to any sort of idolatry of buildings of wood or stone, few would deny that reverence is the ruling principle of conduct in the public worship of the church.

This should be particularly true during prayer. Any person, in the choir or elsewhere, who looks around during prayer is simply advertising the fact that at least for him there is no worship going on.

I personally object to workers on the

platform conferring during prayer, even though it be about something immediately related to the service.

We all recognize that we can stand a considerable amount of improvement along this line.

John Wesley, of course, had a broad streak of the liturgical in his make-up, but we can sympathize with the horror he expressed on one occasion when a congregation broke up after "worship" chattering about everything except the Lord "as if they had only been on a visit to London."

How many wives did King David have?

I don't know.

I Samuel 25:42-44 names three: Abigail, Ahinoam, and Michal, the daughter of Saul. Later there was Bath-sheba, and finally Abishag. There may have been others.

While polygamy (plural wives) was permitted by the law of Moses (Deu-

teronomy 21:15), Jesus made it clear that God's original plan was the marriage of one man to one woman for life (Matthew 19:8). The Old Testament records the fact that trouble usually followed the practice of plural marriage.

I had a discussion with a fellow on Mark 16:9. He wanted to move the first comma backwards seven words, and place it in front of "early." Would you comment on Mark 16:9?

The punctuation is correct as it stands.

Your friend doubtless has been influenced by those who are propagating the notion that the resurrection occurred on Saturday evening, despite the repeated statements of the Gospels that Jesus was crucified on the "preparation" (the sixth day of the week, or Friday) and rose again the third day.

The Greek reads, "And rising early on the first day of the week, he appeared first to Mary the Magdalene." It leaves no doubt that the resurrection of

Jesus took place on the morning of the first day of the week.

But it is probably too much to expect those enamored with their "new insight" to recognize the truth when they face it. It is easier to monkey with the punctuation of the English version, and conclude that historic Christianity has been deceived for twenty centuries. They are like Johnny's mother watching the parade: "Oh, look! They're all out of step but Johnny."

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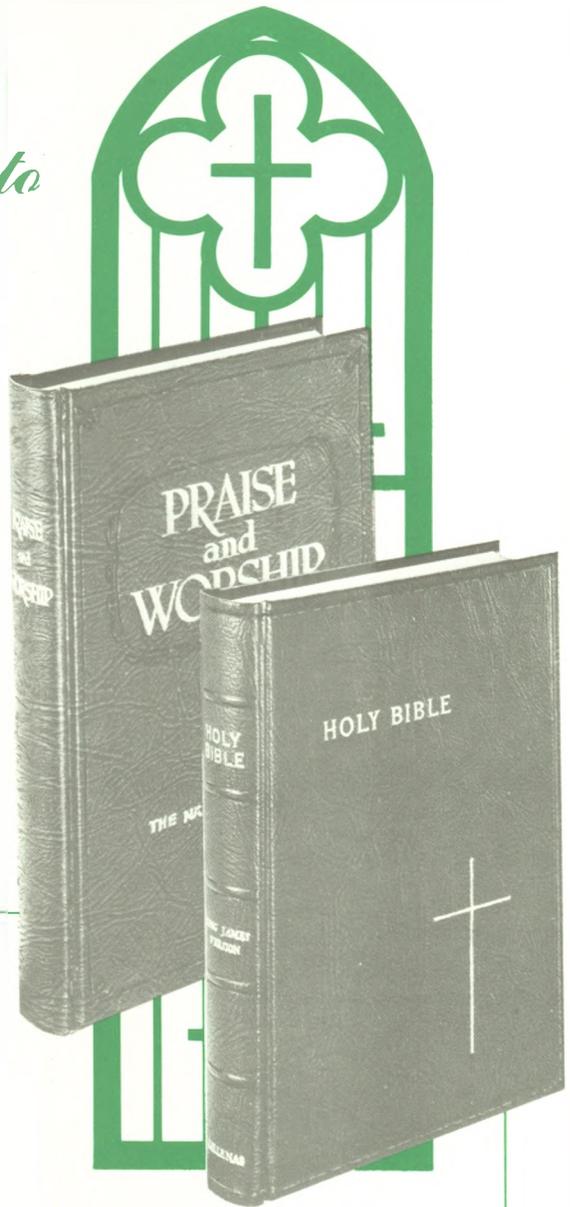
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