

July 27, 1966

herald OF HOLINESS

Church of the Nazarene

The Image of the Church

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El Salvador Sunset

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General Superintendent Williamson

The God Who Answers

False religions may curse their devotees. To prove that no religion is better than the deceitful corruptions of worship would be difficult, because no people have been found who have no gods. Millions are enslaved by weird delusions.

Formal religion of the Christian concept is better than vain delusions. But it is not satisfying, and intelligent people are only temporarily and insecurely held by it. Its doctrines become platitudes; its ethical teachings, whitewash; its idealism, empty theory; and its life-transforming power, mocking objectivity. The authority of God and His Word is rejected. Faith in the Bible is called superstition, while doubt is made a condition of reality.

The foundations for faith in God's being, His providence, His wisdom, and His power are destroyed. Faith in the living God must be supported by conscious, personal experience. This is known by the coming and abiding of the Holy Spirit in the soul of the believing Christian. He bears unmistakable witness to the wonder and glory of these things that God hath prepared for them who love Him. It is the Spirit's work to conserve reality in the Christian Church.

The current chatter that God is dead or

obsolete is profane sacrilege to one who knows that the Comforter has come. It would be easier for men who know God to believe that the sun by which they are enlightened and warmed has ceased to shine than that there is no living God.

The issues of today are reminiscent of the Mount Carmel contest between Elijah and the prophets of Baal and of the groves. The stage was set in favor of the idolaters. There were 850 of them. Elijah was alone. If their god answered at all, it would be by fire. Elijah asked for added disadvantage by ordering the sacrifice soaked with 12 barrels of water, which was not easy to come by after a long drought. They took all day to implead their god by loud crying and self-torture. There was no answer because theirs was not a living God.

Elijah's faith was firm. He knew God and he knew as God's prophet he had been obedient to all he had been commanded to do. His short prayer brought an answer like a stroke of lightning. The fire fell and consumed the sacrifice, the wood, the altar, and the water.

Those who pray to the true and living God receive satisfying answers today.

Let the God who *answers* be *God!*

The IMAGE Of the Church

• By John A. Wright

I AM CONCERNED about the image of the church—the image specifically of the Church of the Nazarene.

By the word “image” we really mean, of course, the idea of the church in the mind of the community. What is the general impression of the church in a given area? Image is like a man’s reputation, concerned not so much as to whether he is moral or immoral, but with the more subtle impressions of his general acceptance by others.

All of us want to be accepted by others. This is one of the basic instincts of life. We want our church to be accepted as well. The building must be accepted by the community as attractive or we will not reach people. We are concerned about the educational status of our people, for, again, we want to make a good impression. The place of our people in society makes a difference, for we want the image in the mind of the community to be one in which we are neither too

high nor too low on the social scale.

Yes, we want a good image. This is important to our work. But we can pay too high a price for that image. We can make a good impression with ornate, “way-out” buildings and miss the beauty of simplicity that would let our communities know that we are more concerned about spiritual things than just making a good impression.

THE FORMALITY of the service may send people away saying what intellectuals we are and how like the other churches that are so well accepted in the community. The dress of our people, the appointments of the church, the cars we drive—all can let the people know “we have arrived.” But what of the price we pay? Have we sold our birthright for a mess of pottage?

It would seem to me that we must hold before us the image of a church with which Christ would be pleased: A warmhearted church, a church with a passion and evan-

gelistic fervor, a concerned church. This is a necessity without which we cease to be Christian.

If, for our image, we must sacrifice these characteristics, or if our image says one thing while we try to say something else with our lips, we shall fail. Can we hold the Cross before the eyes of the community and not give the sincere impression of self-sacrifice in our lives? If we can, it ceases to be a cross and becomes an ornament, a decoration for a building.

As always, the outward, material things make good images. But only the deep spiritual things are redemptive. The tools are important, but the task more important. When our image, no matter how good or acceptable, is all we have, we are useless to the kingdom of God. A corpse may make a good impression.

I AM CONCERNED about the *image* of the church. I want my church to be accepted in the community. But I will not pay too high a price. I must preserve the *soul* of my church as well.

"I Thank Thee, Lord!"

*For every favor Thou hast sent,
For every treasure Thou hast lent,
For every cloud Thy hand has rent—
I thank Thee, Lord, I do!*

*For every gift and every grace,
For pleading in heav'n for my case,
For the promise of seeing Thee face-to-face—
I thank Thee, Lord, I do!*

*For every need that Thou hast met,
For every joy without regret,
For glories that await me yet—
I thank Thee, Lord, I do!*

• **By Marian L. Knorr**

About the Cover . . .

The El Salvador coast is among the more beautiful in Central America. However, we who are oriented to the sun setting far out over the Pacific were not a little confused when it set so close to land. The coastline of this little country (due south of New Orleans) forms a west-northwest/east-southeast pattern, different than the visitor to the U.S. Pacific coast finds.

Missionary work in El Salvador, which is a part of the Guatemala District, is relatively new, and centers in the capital city, San Salvador. Four Nazarene missionaries have been working in El Salvador since 1964. They are Rev. and Mrs. Lawrence Bryant and Rev. and Mrs. Stanley Storey.

—*Managing Editor*

A New

• **By Ed Irwin**

With the introduction of new math, new English, and at the same time the so-called "new" morality, we have today the inevitable result: unleashed power without prerogative, crusaders without a cause, reckless energy without responsibility.

In this fast-moving scientific age, when knowledge is increased, we have tapped mental and physical resources in man never before explored. Discoveries *in man* are as dramatic and far-reaching today as any made in the combined explorations of Balboa, Da Gama, and Vespuccius.

What is being done is an attempt to make use of a greater portion of the marvelous machine of the mind made by the hand of God. And with its factorial billion potential for recording thoughts, images, and reactions, who can know its vast possibilities?

Wayne Dehoney has said: "We acquire as much scientific knowledge today every three months as was acquired in the total of human history until now! The formulation is the same as that for an expand-

Way for the Old Faith

Many people find no challenge in the Church. What is the answer?

ing sphere. Knowledge increases as the square of a radical increases."

Can we in the Church of today balance such a challenge with respect to the *spiritual* nature of man? Does our message offer the answer for modern man?

What a day of responsibility! What a day of *opportunity* for the Church! Can we find our place and fit into the pattern of such a radically changing society?

That desperate attempts are being made is very clear. But a "new" theology is as much a mockery as a "new" morality. The New Testament intimates that the Christian Church would be a "gazingstock" (Hebrews 10:33), but I scarcely think Christ intended us to be a laughingstock. The continuous reshaping of our creeds to accommodate people's "pet sins" will make us exactly that and nothing more. If the Church of today becomes social, political, educational, and theatrical in its interests, where is its spiritual function, its challenge or appeal to the inward man? Where is its call to the soul, the real center of life?

Many people find no challenge in the Church. What is the answer? More recreation? More program? When limited, supervised, and Christ-centered, these have, at times, been useful. But men are really looking for something that stirs the heart, calls on the mind,

and offers a cause worthy of *complete* dedication.

While endurance records are being set for the body, and modern minds are outthinking themselves and each other, the moral and spiritual nature meets with wistfulness, apathy, and neglect. Souls are dying, drying up, for want of spiritual food.

We can challenge others when we let *Calvary* re-challenge us! We must allow the message of Christ's miraculous birth, selfless life, sacrificial death, and hopeful return act to renew us! We *have* the Book of power, promise, and blessed prophecy. We *have* the Chart, the Compass, the Road Map. We *have* the Blood, its healing, its cleansing. With it all, we have the gospel of Christ with the glorious, unspeakable privilege to preach it, teach it, sing it, and live it, to the ends of the earth!

Its simple truth is at once both timely and timeless. It *meets* the practical problems of this speeding generation. It will not be confined. It must not be silenced. It cannot be ignored. It leads to Christ and gives wise counsel in life's staggering problems.

Our message is sound, positive, reassuring. Let it ring with the voice of a trumpet!

When? Now! Where? Everywhere! How? In every possible way! Tell what the Christ has done

and can do. Men are hungry. Believe me, they want to *know* in words which can be understood. Let them hear it! Let them see it! Let them detect the sheer joy of life with a purpose, discovery in an ever-expanding new world—the spiritual world. Introduce them to Jesus, their Guide on the path to true pleasure through the blessed "new birth." Pray they may experience the Christ-life firsthand—the one great challenge *worthy* of all.

*Were the whole realm of nature mine,
That were a present far too small.
Love so amazing, so divine,
Demands my soul, my life,
my all.*

Jesus was busy doing wonderful things, and He was very popular. But He knew a secret that many Christians have to learn. He knew that what he was doing took spiritual strength, a strength He could not build by taking vitamin and mineral capsules. This strength came only through quiet sessions of prayer alone with His Father.—Eunice Bryant.



George Beverly Shea, right, and Choir Director Cliff Barrows during a recent Billy Graham crusade

They Gave Me the Melody

• *By George Beverly Shea as told to Fred Bauer*

Last fall when an allergy forced me to take a month off from my work with the Billy Graham Crusades, it gave me the chance to visit my eighty-three-year-old mother back in Syracuse, New York.

One night in her apartment, about 3:00 a.m. I woke up coughing. I tried to muffle the sound to keep from waking her, but in a minute or two I heard her in the next room fumbling for her slippers. Mothers don't change; the same instinct which had her on her

feet at a whimper from one of her eight babies was getting her out of bed now.

A few minutes later there was a rap on my door and in she came with a cup of hot tea and a plate of her own oatmeal cookies. Except for the white hair framing her face in the light from the bedside table, it might have been fifty years before.

I pulled on a robe and sat on the edge of the bed sipping the tea; she sat in the chair. For a while we didn't talk much; sometimes

silence speaks best of all. Finally I said:

"Like old times, Mother."

"Yes," she agreed, "I've spent a few nights sitting up with you."

Both of us were remembering an earlier illness when I was between ten and twelve years old, a mysterious infection which kept me out of school nearly two years—and turned an already shy boy into a monument of self-consciousness.

Big for my age anyway, when I went back to school and was placed

in a room with boys and girls two years younger than I was, I wanted to sink through the floor. I'd never been a talkative child, but now the founts of speech seemed to dry up altogether. Mother used to say of me as a teen-ager that I spoke only to answer a direct question, and not then if a nod of my head would do it.

The few times when I had to speak in public were agony. I remember once when I was seventeen being put on the program of a Sunday afternoon youth rally. In terror of appearing foolish, I memorized not only the words I was to say but the gestures, the intonations, the facial expressions. And then, of course, I stood up and fumbled the very first sentence. There was a snicker, and my mind went blank. Not one word of my carefully prepared speech was left, and after stammering helplessly for a few minutes I fled to my seat.

The problem persisted even after I had left home and was making my own living. Once in Chicago, I was trapped into giving a talk. Wistfully I thought of my father's warm, wise, seemingly effortless sermons back home. A Wesleyan Methodist preacher, Dad always had been as fluent as I was tongue-tied. And then inspiration came. What if Dad were to outline a talk for me! I wrote giving him the subject and begging him to suggest some good points and anecdotes. "Don't fail me," I wrote; "this is an emergency."

Dad's reply didn't fill a third of the space on a penny postcard: "Son, God helped Balaam's donkey to talk, so I'm sure He can do something for you. Love, Dad."

But although Dad would never do for me what I could do for myself, it was he and Mother who, with faith and love and patience, helped me at last to move beyond the shyness that would have robbed my life of any chance for service.

As Mother and I talked that night, the past seemed very close. I looked down at the teacup in my hands, the well-remembered pattern so reminiscent of other talks. And I found myself recalling other objects that her love and Dad's had endowed with special meaning for me. There were three in par-

ticular: the first was a piano, the second an altar, the third a straight-backed chair.

The piano was an old Bell model imported from England in 1900 shortly after Mother and Dad were married. I first remember it, a small mahogany upright, in the parsonage at Winchester, Ontario, where I was born. Later it had the place of honor in other parsonages from Ottawa to Houghton to Jersey City and finally here in Syracuse.

The Shea family had no need for an alarm clock; our day started with Mother singing at the piano. The song we woke up to was this chorus from an old Kirkpatrick song:

*Singing I go along life's road,
Praising the Lord, praising the
Lord.*

*Singing I go along life's road,
For Jesus has lifted my load.*

There was something wonderfully reassuring to us children about Mother singing at the beginning of each day, her resonant soprano ringing through the house. Dad loved to sing, too, and family



George Beverly Shea with his wife, Erma, at their home in Western Springs, Illinois. The Sheas have two children: Ron, seventeen; and Elaine, fifteen. Mr. Shea has twenty-three long-play recordings.

hymns were part of our daily devotionals.

In singing I found a release from the old problem of bashfulness. Perhaps in the music I was able to forget myself for a while—at any rate as I grew older I poured out, in song, thoughts and feelings I had no other way to express.

Mother liked to leave little inspiration messages around the house for her children. On mirrors, dressers, hockey sticks, dinner plates, she would plant her words of wisdom: Scripture verses, poems, quotations from spiritual leaders of the day. For my notes she chose the piano.

I remember a poem* I discovered on the piano one Sunday morning just before church. It began:

I'd rather have Jesus than silver or gold;

I'd rather have Him than have riches untold.

As I read and reread the lines, it seemed to me that music swelled around them; in a few moments I had composed the tune for them that has since been sung around the world.

The second picture which came to my mind that night was of an unadorned wooden altar. It stood at the front of the old square, red-brick First Wesleyan Methodist Church in Ottawa, where, when I was eighteen years old, Evangelist Fred Suffield came to town to hold a revival. Night after night I listened to his stirring addresses, yearning to do exactly what he urged and turn my life over to Christ. But there was a catch: I had to walk to that altar before the entire congregation.

I was well over six feet by this time, gangling and awkward, and from the last pew in the church, where I always sat in the hope of going unnoticed, the altar looked a million miles away. Dad sat down front on the platform during the meetings, but in his sensitive way I believe he guessed the struggle being waged in the rear of the church.

The final service came. Mr. Suffield again gave the invitation. The congregation launched into the singing of the invitation hymn,

*Written by the late Mrs. Rhea F. Miller, whose husband was General Superintendent H. V. Miller, who served in that position from 1940 to 1948.

"Just as I am, without one plea . . ."

And suddenly Dad left the platform, slipped down the side aisle to the back of the church and into the pew beside me. He said:

"I think tonight is the night."

"I do, too," I answered, and with Dad at my side I made that long walk forward.

It was the act which set the stage for everything that followed, though there was still a struggle to find my precise area of service. In sequence I studied music at Houghton College, worked with a New York insurance company, married Erma, sang a little on radio, moved to Chicago to take an announcing job, and met a young evangelist named Billy Graham . . .

The final vignette focused on a straight-backed chair. It was the chair in which my father sat the night he delivered his final sermon at Willett Memorial Church in Syracuse.

At age seventy-three, cancer had ravished his body and left him too weak to climb into the pulpit. In the congregation to hear him conclude fifty-three years of preaching were his eight children and Mother. Though Dad's body was weakened, his spirit was never stronger. His sermon was one of great reassurance. In a sense, his words were much the same as those we found in a note beside his bed after he had gone. "Life has been wonderful," he wrote, "the promises of God precious, the eternal hope glorious."

I placed the empty teacup on the night stand. It was still dark outside, but dawn was not far away.

"God has blessed us in many ways," Mother echoed my own unspoken thought. Her hands were gathering up the dishes. "Can I give you something more?" she said.

She meant tea, but my thoughts were still on those other things. A piano, and altar, a straight-backed chair—music, and God, and hope eternal!

"Thank you, Mother," I said. "You've given me everything I need."

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Live for Today

YESTERDAY is past forever; it never can be recalled. Tomorrow may never come. Temporally speaking, today is what really counts.

Words that were spoken in haste cannot be unspoken. Evil deeds cannot be undone by a mere wish. It is too late for kindnesses that were thought of but never carried out.

Even the happy experiences of yesterday cannot be relived in the present. They must be buried along with the unpleasant ones. Profit by yesterday's mistakes, yes; then let yesterday take its place in history.

Although we are a people who are constantly planning ahead—preparing for a better job, scraping and saving for more needless luxuries, putting back a part of the paycheck for the "golden years"—yet the truth is that none of us know whether we will live to enjoy the fruits of our planning and labor.

This is not to say that we should not plan for the future. Foolish indeed is the man who thinks in terms of only one day at a time. Calamity has a way of striking the man who is least prepared.

But too much emphasis on "tomorrow" may cause the individual to lose sight of what is expected of him today. Ambition is not evil, but better to be a humble doorkeeper with right perspectives than to be a shop owner with a distorted sense of values.

Live today as if it were the last day of your life on earth. It may well be. Take advantage of every opportunity to witness for Christ and to serve the church. Do not do anything that would cause need for repentance if you should be called on to meet God before morning.

In short, live each day, not in mere preparation for tomorrow or next week or next year, but live constantly in view of eternity. Life is short, but eternity lasts forever.

By **DAVID L. FLETCHER**

Editorially Speaking

By W. T. PURKISER

Saved by the Harness

Dr. Oscar J. Finch tells of a dog team traveling over Arctic snow and ice when the lead dog suddenly disappeared into a hidden crevasse. The rest of the team and sled came to a sudden halt.

The men guiding the party quickly came and pulled the dog out of the crevasse by his harness. If he had been free-lancing, he would have been gone. He was saved by being in harness.

There are always some people around who resent working in harness. They are, so to speak, "lone wolves." The streak of independency in them is so large that they cannot work well with others.

One of the signs of our times is reluctance to become involved. People will stand by and watch some of the most hideous crimes without lifting a finger to help the victim or even so much as calling the police. When asked why, the most frequent response is, "I didn't want to get mixed up in it."

An attitude like this is bad enough in the secular world. In the church, it can be disastrous.

Responsibility can be costly, and we try to find the easy way. Everek R. Storms, distinguished

editor of the *Gospel Banner*, has written some verses describing one expression of the modern spirit of irresponsibility as it may appear in the church:

*Oh, I want to be a member
With my name upon the roll,
And I want to be a Christian,
For I want to save my soul;
But don't give me any office
Or responsibility—
I've too many jobs already
And I'm busy as can be.*

*I'll be present Sunday mornings
And I'll come to Sunday school;
Don't expect me, though, my brother,
If it's rainy, hot, or cool—
And excuse me from attending
Sunday evening, Wednesday night,
Or revivals and conventions,
For my schedule's just too tight.*

*I shall make my contribution,
Giving all I can afford;
But don't put me on committees
And don't put me on the board.
Yes, I want to be a member
And a member I shall be;
But don't give me any office
Or responsibility.*

I HURT MY CHURCH—

When I pose as a spectator—not a participator.
When I put my pleasure before it.

When I do what I want to do, instead of what the Church has for me to do.

When I withhold my tithes and offerings, leaving to God one percent or two percent—keeping ninety-eight percent for myself.

When I let the sin of indifference rob my heart of its worship services.

When I fail to let my life stand up and be counted for the good Lord.

When I spend my time in getting the social "nod" from the world, instead of the spiritual "nod" from my Lord.

When I clog up my life with social appointments and fail my appointments with God.

When I am not there! —*The Way.*

BUT IF WORKING IN HARNESS costs in terms of responsibility, cooperation, and personal involvement, it also pays. It pays in the coin of achievement, enrichment of life, and the safety factor of a close-knit fellowship.

The "lone wolf" may be "free," but he isn't very useful, he isn't too happy, and he isn't at all safe. The Wise Man said it best twenty-five centuries ago: "Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up" (Ecclesiastes 4:9-10).

This is one of the reasons the Bible so strongly emphasizes the importance of the church. We are saved as individuals and sanctified as indi-

viduals, but we are set in a family and a fellowship of the people of God.

The simple statement of one of the party that successfully scaled Mount Everest is true of the Church: "No one climbs alone." So John Wesley could say, "There is no solitary religion."

The redemptive fellowship which is the Church is the channel of God's power and grace. What Radhakrishnan of India said in derision is actual in fact—the Church is a body of "ordinary people making extraordinary claims."

This group of ordinary people includes all kinds. Like the circle around Jesus, there are rich and poor, educated and uneducated, "patriot and quisling." The Spirit of God creates this fellowship.

Divine grace brings together this variety of personalities and temperaments in the church and enables them to live together in love. The fellowship of people in the church who otherwise would have nothing in common is a daily miracle of grace.

So do not underestimate the importance of the harness. If at times it seems to chafe, remember, it also saves. The closer we come to the Lord of the Church, the closer we come to each other and the more sure we are of our "calling and election."

Holiness and the Whole of Life

True religion has always been interested in the daily life. The very best test of any doctrine is to ask, How does it act when it comes down out of the ivory tower or the upper room and walks and lives in the marketplace and home? Does it work as well on Monday as it does on Sunday?

James rightly pointed out that faith can be tested only by the way it works (James 2:14-26). What a man believes is not measured by what he says about his faith but by the way he acts.

Holiness affects every part of life. It challenges corrupt and evil social conditions. It questions not only the moral integrity but the sanity of a nation that has billions to spend for booze and bombs but begrudges a little for Bibles and bread for the needy.

Even as an individual, I can do *something* about the environment in which I live. While I may not myself be guilty of intemperance and unholy conduct, I must also feel myself my brother's keeper to the extent that I act, by voice or vote, to limit and control the entrenched forces of evil which would make profit of the drunkenness and vice of others.

Yet the Christian criticism of life begins always in the sphere of the personal and individual. I may not be able to transform the society in which

I live, but I can see to my own life.

The remaking of society begins with the regeneration of individuals. And the deepest needs of man are not economic but spiritual.

No one has ever said it better than Olin Alfred Curtis: "Socialism is but a genuine hunger eating the wrong food. And the real food is in the ideal of the Christian Church. Men think they want (as one has expressed it) 'the Government to hold an umbrella over every man's head': they think they want a community of goods, but they really want a community of hearts."

WHEN YOU COME RIGHT DOWN TO IT, there is no such thing as a "social gospel" and a "personal gospel." There is only "the gospel." And the gospel, as James Clarke has said, "posits the humblest person of priceless worth to God, and the mutual responsibility of each person for each other person, whereby the beloved community can be brought to pass."

Holiness that does not result in Christlike acts and attitudes, that is not concerned about "man's inhumanity to man," that does not apply Christ's Spirit and principles to every area of life, is a fraud and a counterfeit.

A passive, negative goodness will never meet the vast needs of human life today. Our goodness must have about it a dynamic quality of godliness if it is to meet the issues of this present age.

A sanctified Christian has no interest in any program for society that makes man, in Sherwood Wirt's words, "a tame animal with his snout in the public trough." But he does dedicate himself to the idea the Methodist circuit riders set as their goal in their famous Christmas Conference in Baltimore in 1784: "to reform the continent and to spread scriptural holiness over these lands."

The two belong together. Ralph S. Cushman commented at this point: "The reformer who is not interested in the spiritual regeneration of people is just as much a nuisance as the holiness preacher who shows no concern over the moral regeneration of a community or continent."

The problem we face, of course, is the difficulty of holding a proper balance. We tend to drift to one side or the other. Either we go all out for social and political reform or we withdraw into a robe-gathering isolation.

Jesus made it quite clear. Both God and Caesar have legitimate claims. What we must avoid is giving to Caesar what belongs to God, or claiming for God what He says is Caesar's.

Let us keep our priorities clear. Let us establish the center of life in the full will of God. And then let us strive to extend the sovereignty of our Lord and Christ to the whole of life.



ENCOURAGING

DISAPPOINTMENTS

July 27, 1966

Dear HERALD Subscriber:

Since January 1, 1966, we've had an increase of HERALD subscriptions numbering over 21,500. We've received many encouraging letters commending the HERALD OF HOLINESS for its new, attractive, colorful design, up-to-date news, evangelistic appeal, timely pictures, relevant editorials, missionary emphasis, and most of all its holiness impact. The message of the HERALD is reaching our people.

Here's where the paradox begins. The encouraging interest in the new HERALD has been offset by disappointment in the service that we've been able to give some of you in the processing of your subscriptions. To acquaint you with the mechanics, last year we were faced with two major problems: (1) to convert to zip coding as required by the Federal Government, and (2) to give every church an identifying number and a common month expiration date harmonizing with the district campaign month. This was accomplished.

After making these vital preliminary changes we started in our new program this year which involved a shorter processing time for new subscriptions as well as for renewals. Frankly, we thought we could do better than we have and we were hopeful that our service would be much quicker than most major magazine publishers (they said it couldn't be done). Even though we have added permanent and temporary help, and worked long hours, we've been almost powerless to shorten the processing time.

These factors have thwarted our good intentions: (1) the largest annual increase in subscriptions that we've ever had; (2) a breakdown in local churches getting their subscription lists to us immediately after the campaign. In fact, 65 percent of the local churches were late in submitting their lists; consequently, our time schedule suffered until a large backlog was created which also affected churches that submitted their subscription lists according to plan.

A third factor pertains to automation and the advent of the zip code, which have caused problems to develop as far as the postal service is concerned. As required, we have sent HERALDS in bundles to the local postmasters with instructions for them to open and distribute to individual subscribers. Instead, many times the subscriber whose name appeared on the top HERALD has received the entire bundle, which caused delays and inconvenience. We are hopeful that this problem will soon be corrected with the steps now being taken by the post office.

WHAT ABOUT FUTURE "HERALD" CAMPAIGNS? Taking into consideration the problems which have arisen, we have made many changes both corrective and anticipatory in our internal procedures. With newer electronic processing equipment which will be installed to help us in expediting the processing of future subscriptions, we feel that the major portion of the problems can be eliminated as far as all future campaigns are concerned.

BUT, once again, these future commitments are predicated on all of us working together. We cannot start the processing of your subscription lists until we've received them.

We would be unfair if we didn't take this opportunity to express our heartfelt gratitude for the way you've borne with us during this period of adjustment. All of us here at your Publishing House have only one desire, and that is to give you the kind of service you have a right to expect.

May God bless you.

Yours in His joyful service,

M. A. (Bud) Lunn, Manager
NAZARENE PUBLISHING HOUSE

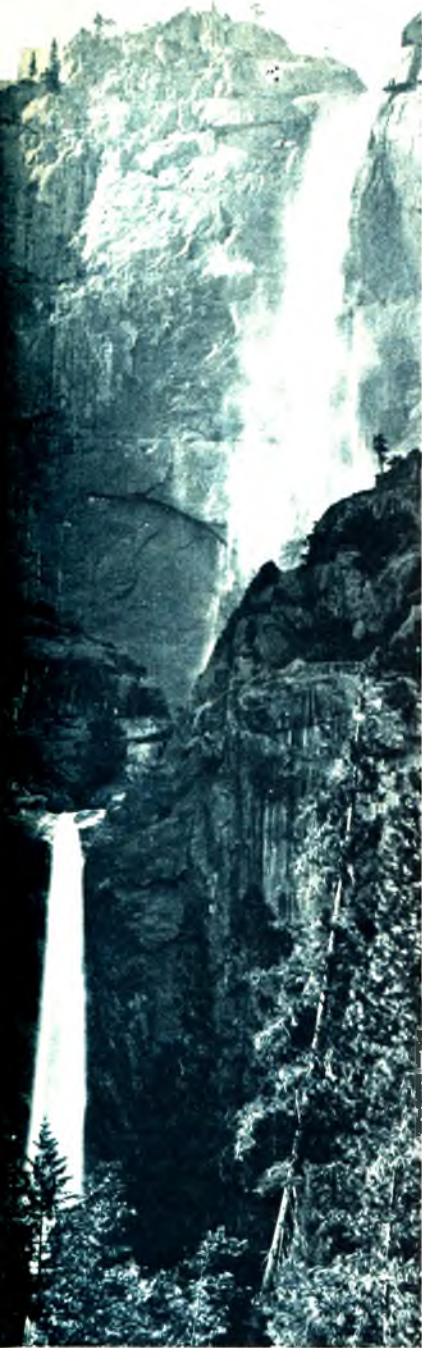
P.S. We've outlined the problem for the HERALD, but this also affects the OTHER SHEEP and CONQUEST.

The HERALD:



still your best buy

for less than a NICKEL!



Yosemite Falls

The Best View

Recently our family took a short holiday trip to visit Yosemite National Park in California. It was a thrilling experience to see the high mountain crags with breathtaking falls pouring over their wrinkled faces, forever washing them and keeping them fresh and comely.

The tall trees, speaking of antiquity and pointing heavenward as they whispered that their Creator still lives, inspired us to more lofty and enduring lives in terms of eternal things. And as night drew on apace we were awed by the awareness that "the heavens declare the glory of God; and the firmament sheweth his handywork" (Psalms 19:1).

It has been customary for many years for the ranger to set off a "fire falls" at nine-thirty each night. The thousands of spectators visiting or camping in the park gather at the foot of a precipitous cliff over which a huge quantity of burning embers are pushed in a cascade of flaming, scintillating color. Naturally we were eager to see this display, which begins with the stentorian shout of the ranger—"Let the fire fall!"

We drove through the milling crowds and tried to find a parking place, but to no avail. We stopped a man and asked for guidance as to where to go to see the spectacle most advantageously. He gave careful instructions, directing us to the yard of the church located several blocks away. He said, "You can see the fire fall best in the yard of the church."

After watching this thrilling display, we left to meditate upon what the stranger had said, "You can see the fire fall best in the yard of the church."

The best view of life is found when we have our spiritual eyes focused in the house of the Lord. It is then that we see sin in its proper perspective as something which nailed our Lord to the Cross, and as something which God can never countenance with any degree of forbearance. It is in God's house that our attitude toward others finds its best insights and directives so that, if we follow the impulses we receive from God's Holy Spirit, our relationships with others will be beautiful and enriching.

IT IS OFTEN while we are in the church, perhaps sharing in the singing and praying, or listening to God's minister open up the Holy Scriptures, that suddenly tumbling over the walls of our imagination we see the light of God's will for our lives. Yes, we had been searching in the busy marts of life, only to find someone or something obstructing our view of God's perfect will. And then as we turned aside to God's house, we found the way open to see clearly God's plan and purpose for us.

It is heartbreaking to see so many thousands of people today neglect the only adequate avenue of self-revelation. They try fervently year in and year out to observe the guidelines of life, only to have them obscured by some material gain, some earthly pleasure, or some frustrating experience. The church seems so remote to them as a source of satisfying insights and purposes. They follow the crowd to the lakes, to the pleasure areas, or to the dull routine of Sunday work when the Lord's Day comes around. Their search for the spectacle of God's love, cascading into their soul to satisfy all of their life's deep needs, is passed by.

Let us not be fooled by crowds who seem to be satisfied by their unspiritual living. Any momentary satisfaction will turn to ashes unless the individual knows Christ and finds through Him the "best view of life." To be a part of His Church is to be a part of Him, and through it the "best of life" may be worked out.

No wonder David said: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock" (Psalms 27:4-5).

• By Raymond C. Kratzer

The Book Corner

ALERT YOUR CONSCIENCE

By Andrew G. Hanners. Kansas City, Mo.: Beacon Hill Press, 1966. 112 pages, paper, \$1.25.

Rev. Andrew G. Hanners is an elder on the Northern California District. He pastored from 1942 to 1954. Since 1954 he has been the director of education for the California Council of Alcohol Problems. He is also currently serving as the president of the Association for the Advancement of Instruction about Alcohol and Narcotics. He writes as a conscientious Christian.

In *Alert Your Conscience*, Mr. Hanners talks to youth about the evils of alcohol, tobacco, and dangerous drugs. His presentation is sound, factual, and up-to-date. His book reflects his wide experience in lecturing to high schools, colleges, civic clubs, and churches of many denominations.

The first two chapters are devoted to alcohol and alcoholism. The third chapter is concerned with the tobacco question. The next chapter deals with the dangers of dope addiction. Chapter five gives attention to the warnings of the Bible regarding the use of beverage alcohol. It also includes the pronouncements of various churches on the use of alcohol, tobacco, and dangerous drugs. "Health and a Philosophy of Abstinence" is a strong concluding chapter.

Mr. Hanners' new book has been chosen as the Christian Service Training text for the course on "Youth and the Problems of Narcotics" (Unit 315.10a). When a local church registers for this course, a leader's guide (prepared by Rev. Richard Neiderhiser) will be sent along with the class registration forms.

Alert Your Conscience contains much valuable material for concerned Christians—clarifying and supporting their position on the evils of alcohol, tobacco, and dangerous drugs.—*Earl C. Wolf*.

HERBERT W. ARMSTRONG AND THE RADIO CHURCH OF GOD

By Walter R. Martin. Wayne, New Jersey: Christian Research Institute, 1966. 32 pages, paper, 75c.

Walter R. Martin is well-known in evangelical circles for his thorough studies of modern-day cults. He is director of the Christian Research Institute of Wayne, New Jersey.

Any who have listened to the radio program, "The World Tomorrow," who

receive the magazine entitled the *Plain Truth*, or who have friends who do, will certainly want this thorough study of the full teachings of this movement.

Mr. Martin goes into the personal religious backgrounds of Mr. Armstrong and shows the influence of Seventh-Day Adventism upon him. He also points out the elements borrowed from Mormonism and the Jehovah's Witnesses.

Many have formed favorable first impressions of the Armstrong program, originating from "Ambassador College" in Pasadena, California. They have only later learned of Armstrong's ridicule of the Trinity, his denial of the deity of Christ, his views on the future deification of man, salvation by law, the Saturday Sabbath, new birth only at the resurrection, British Israelism, and other similar views.

Mr. Martin draws on the Armstrong literature for his sources, and gives many biblical passages refuting the heresies of this present-day threat to "the faith once delivered to the saints." The book is well worth its seventy-five-cent cost.—*W. T. Purkiser*.

WHEN YOU NEED A BIBLE STORY

By Elizabeth B. Jones. Kansas City, Mo.: Beacon Hill Press, 1966. 104 pages, cloth, \$1.95.

Elizabeth B. Jones is editor of primary curriculum for the Department of Church Schools of the Church of the Nazarene. Her love for children and her understanding of their needs are revealed in Mrs. Jones's writings, which include books, articles, stories, and poems both for adults and children.

When You Need a Bible Story takes its place with several other books in this series of resource volumes by Mrs. Jones. Conversation, description, and imagination make the stories in this volume useful to teachers who want to improve their method of storytelling as well as the contents.

Many of the stories could be adapted for role playing in classroom situations.

Children may read the book with understanding. However, the lack of pictures will make the book more useful to teachers than to children.

—*Jean Foss*.

HELP YOUR MINISTER TO DO HIS BEST

By Owen M. Weatherly. Valley Forge, Pa.: Judson Press, 1965. 256 pages, cloth, \$3.95.

Use of humor and appropriate illustrations helps the layman to see vividly ways he can help his minister be more effective.

Areas are: during bereavement, during sickness, in marriage, the wor-

ship service, and evangelism. The frank discussion gives an inside view of the work of the minister. It portrays his frustration at having non-essential activities clamor for attention while the more important phases of his ministry are neglected. Practical suggestions are given as to how the layman can help in this situation.

The background of the writer causes him to cast some situations in an unfamiliar setting for Nazarenes but this does not keep the message, "The Minister Is the Servant of God," from coming through.—*Bennett Dudley*.

EXPLORING EVANGELISM

By Dean Mendell Taylor. Kansas City, Mo.: Beacon Hill Press, 1965. 620 pages, cloth, \$5.95.

Here is a book that lives up to its title by exploring evangelism of all types in all periods of church history. Dean of the Nazarene Theological Seminary, Dr. Taylor has a real concern about his subject, and his concern comes through, but the scholarship has not been blunted for that.

In the first part of the book he approaches the Bible to examine the biblical foundations and methods of evangelism. In Part II he traces evangelism and evangelists in the Early and Medieval Church, A.D. 100 to 1500. The lives and evangelistic works of Ulfilas, Patrick, Columba, Bernard of Clairvaux, and many others are examined, not to criticize them but to learn from them. Following this there is a section devoted to the Reformation, to Great Britain, and then to the work in America. The final four chapters are by themselves a textbook on the theology and principles of evangelism for today.

This is a book of 620 pages designed as a text, carefully organized and indexed. We ought not to allow ourselves to be frightened away by its price. It is worth it. The sympathetic reader can find within it insights and concern to revitalize his ministry. How I wish denominational executives—especially in departments of evangelism—would read this book! Through them the denominations would rediscover the apostolic power that seems to have seeped away. Evangelism would once again be food for hungry lives instead of the thin philosophical soup it has so often become.—*The (Baptist) Watchman Examiner*.

Any of these books may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. Reviews of books from other publishers do not necessarily constitute unqualified endorsement.

Hanners Urges Mail On Alcohol Measures

Rev. Andrew G. Hanners, president of the Association for the Advancement of Instruction About Alcohol and Narcotics, and author of the recently released book, *Alert Your Conscience*, pointed out recently the importance of four bills now with congressional committees concerning alcoholism.



Hanners

They are all similar, Hanners said, in that they are aimed at getting specific programs set up in alcoholism education, prevention, rehabilitation, and research.

While it is questionable that they will become law in their present form, the bills could attract attention from the Department of Health, Education, and Welfare if letters and publicity concerning the bills prove significant. Two are in the House of Representatives (H.R. 781 and H.R. 13724) and two in the Senate (S. 2834 and S. 3089). If interested, you should write your congressman and senators.

A review of Mr. Hanners' book appears on page 12 in the "Book Corner."

In addition to his work with the AAIAN, Hanners is director of education on the Council on Alcohol Problems for the state of California, and has been active in work with alcohol problems since 1954.

College Gets \$100,000

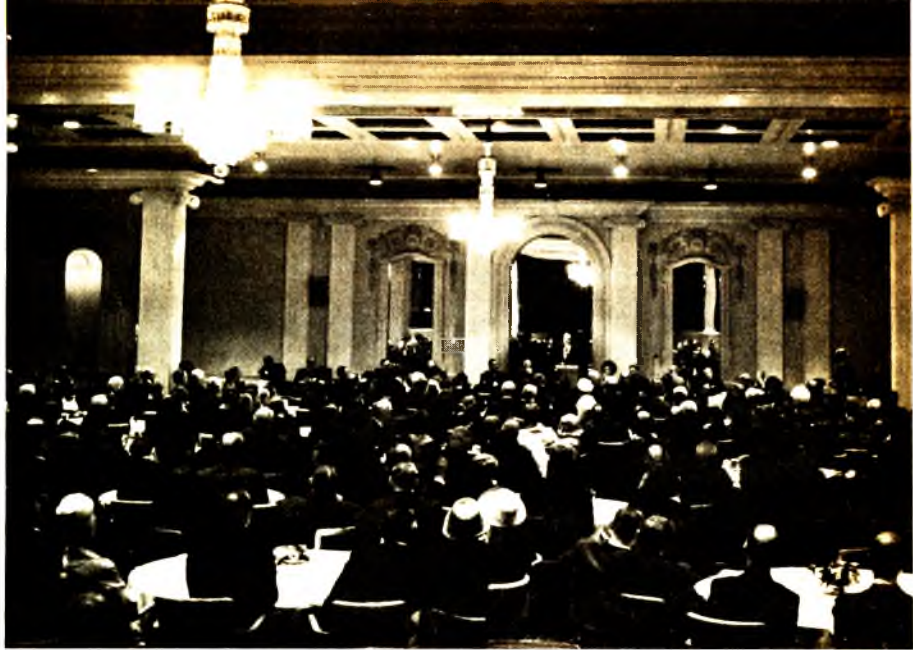
The family of the late Mr. and Mrs. James Herrick recently completed plans to give more than \$100,000 to the purchase of a Bethany Nazarene College chapel, which brings the fund drive for \$465,000 to within \$50,000 of its goal.

The college will annex Bethany First Church as the new chapel when the new church is completed. Walter Herrick, Johnson, Kan., represented the family in the transaction. The chapel will be named Herrick Auditorium.

Invites Servicemen

Missionary Merrill Bennett in Japan invited servicemen on leave to visit Sunday services at the Far East Church of the Nazarene, an English-speaking church in the greater Tokyo suburb of Kunitachi, and Wednesday evening service at Yokota Air Base Chapel.

Further details may be received from M/Sgt. William Roadh, Tachikawa Air Base 23197, or Rev. Merrill Bennett at P.O. Box 4, Yotsukaido, Chiba Ken, Japan.



Billy Graham addressed more than 300 people in an early morning breakfast that made up a "cross section of public life in England." About 150 members of the Houses of Parliament were present at the meeting in a London fashionable hotel after rushing across the city from an all-night meeting in the House of Commons.

London Crusade Closes with Massive Demonstration

London (CIS)—More than 94,000 people from all over Britain Saturday night climaxed a massive demonstration to "their faith in God" in the final service of the Billy Graham Greater London Crusade here in Wembley Stadium.

It is the first time the famous stadium—known for its World Cup Match that begins in two weeks on the many-tiered, lush, dark green grass that grows in the center of the field—had overflowed for a religious event since Billy Graham preached here May 22, 1954.

As more than 2,000 coaches and several trains converged on London to bring the wave of humanity to Wembley, the attendance mark for

the month-long evangelistic effort was pushed to 946,359.

This crusade—that has been reported by the press, radio, and television around the world—now holds the record as the largest month-long crusade in history. Billy Graham preached to more people this month than in any thirty-day period of his life. . . .

More than 40,000 people have come forward to date either to stand in front of the rostrum at Earls Court or in front of the huge cinema-size TV screen as inquirers.

About four thousand inquirers came Saturday night to line the pit of the soccer field and stand on the same ground where greyhound racing occurs almost nightly.

Maine Sunday School Enrollment Grows

Maine Nazarenes welcomed 256 new members into their 49 churches, and were responsible for a net gain of 966 in Sunday school enrollment, which brought the district to a "millionaire" status, according to the report of Superintendent Joshua C. Wagner.

His report came during the sixth annual district assembly held June 14-16 at Skowhegan, Maine. Dr. Hardy C. Powers presided over the assembly.

The district has again received a "star" for its participation in the Nazarene World Missionary Society. Giving to district interests totalled

\$55,000, to general interests \$37,000, and to Eastern Nazarene College \$14,000.

A new congregation at Lincoln, Maine, was awarded the Small Church Achievement award for growth and progress.

New Churches

Westlock, Alberta, Canada, on May 8, 1966. Rev. W. Norman Wiggins, pastor.—Herman L. G. Smith, district superintendent

Alturas, California, May 1, 1966. Rev. Ronald E. Corbin, pastor.—Kenneth Vogt, district superintendent

Woodsfield, Ohio, May 1, 1966. Rev. Donald F. Beha, pastor.—C. D. Taylor, district superintendent

Midland Bethel Church, Rhodes, Michigan, on April 24, 1966. Rev. Lewis Gould, pastor.—Fred J. Hawk, district superintendent

TWO DECADES IN RADIO MINISTRY

How can twenty years of gospel broadcasting be adequately evaluated? How many millions of listeners have been moved as they listened? How many decisions for Christ—how many have heard the holiness message for the first time? How many friends have been made for a denomination because they listened?



DeLong

The contribution of Dr. Russell V. DeLong, who for over twenty years has been featured on our international program, "Showers of Blessing," is indeed a significant one.

The bare mechanics of sermon preparation, script writing, and recording are not inconsiderable, but add to that the wealth of material that must go through mind and heart, and twenty years of radio preaching is a major assignment.

All of this, however, has been done while serving variously as educator, author, world traveler, and evangelist in revivals, holiness conventions, camp meetings, and city-wide revivals. All of us owe a debt of gratitude to Dr. R. V. DeLong for this outstanding service.

The Radio Commission of the Church of the Nazarene, and the entire denomination, together with our many friends who have listened around the world, join hearts to say, "Thank you, and God bless you, Dr. DeLong."

*E. W. Martin, Chairman
Radio Commission*

Honor Students Cited At Pasadena, Olivet

Forty-eight graduating honor students recently received awards at Pasadena College and Olivet Nazarene College, and were inducted into the Phi Delta Lambda scholastic society.

Pasadena honor students are: Priscilla C. Ester, Pasadena; Chester Daniel Robinson, Jr., Pasadena; Gary W. Kroeker, Chino, Calif.; Warren S. Brown, Pasadena; David Livingstone Cox, Up-land, Calif.; Janette Ellen Flory, Richmond, Calif.; Herbert Gene Ireland, San Anselmo, Calif.; Lawrence William Therou, Minot, N.D.; Chester Deroy Danielson, Norwalk, Calif.; Sharron Jane Middleton, Pasadena;

Take time on your vacation trip to visit the NAZARENE PUBLISHING HOUSE in Kansas City . . .



. . . you never saw so many **BOOKS!**

Nadine Sylvia Maynard, El Monte, Calif.; Sherrie Irene Huffman, Spring Valley, Calif.; Elaine Joy Earls, Concord, Calif.; Colleen Gay Kelly, Monrovia, Calif.; Ellen Margaret Bedell, Pomona, Calif.; Harold J. Wadley, Monrovia, Calif.; Dennis Lee Vogt, Sacramento, Calif.; Lucinda Darlene Bowes, Bellevue, Wash.; Agnes Gerber, Pasadena.

Olivet honor students are: Kenneth Armstrong, Battle Creek, Mich.; Christine Brandon, Fairfield, Calif.; Marjorie Cutnaw, Mansfield, Ohio; Karen Fallis, Oskaloosa, Iowa; Paula Haney, Dayton, Ohio; Judith Harvey, Marshalltown, Iowa; Ruth Hieb, Merrill, Wis.; Judith Hjort, Seattle, Wash.; Thomas Horner, Waterford, Wis.; Judith Hubbell, Reading, Mich.; Bonnie Jackson, Mt. Gilead, Ohio; Sandra Maddox, Beech Grove, Ind.; Bernard Martin, Kewanna, Ind.; Mrs. Sybil Musatics, Kempton, Ill.; William Poteet, Dillsburg, Pa.; David Shaffer, Ebensburg, Pa.; Virgil Sancken, Emington, Ill.; Ramona Wasson, Decatur, Ill.; Terry Wilson, Columbus, Ohio;

Robert Anderson, Kankakee, Ill.; Mrs. Linda Burba, Bourbonnais, Ill.; Mrs. Vivian Felix, Bourbonnais, Ill.; Robert Hayse, Bourbonnais, Ill.; Mrs. Anita Johnston, Bourbonnais, Ill.; Allen Lawrence, Bourbonnais, Ill.; Alfred Lilienthal, Bourbonnais, Ill.; Mrs. Barbara Miller, Kankakee, Ill.; Mrs. Elizabeth VonSeggen, Bourbonnais, Ill.; and Gerard Pence, Bourbonnais, Ill.

Moving Ministers

Rev. Fred M. Moon, from Roanoke (Va.) Villa Heights Church to Colorado Springs (Colo.) Security.

Rev. William Rolland, to Camelon Falkirk Church, a newly organized church in Camelon, Falkirk, Scotland.

Rev. J. Donald Carrico, from Ironton (Ohio) First Church to Columbus (Ohio) Warren Avenue Church.

Rev. J. Grant Swank, Jr., from Calgary

(Canada) Seventeenth Avenue Church to Manchester, Conn., as associate pastor. Rev. Lewis Whetstone, from Chattanooga Valley (Ga.) Church to Barnesville (Ga.) church.

Rev. A. Ray Faulk, to newly organized Port Arthur (Tex.) Central Church.

Rev. Irving W. Laird, from Indianapolis (Ind.) Broad Ripple to Nampa (Idaho) First Church, as associate pastor.

Rev. Robert Swanson, from Fairfield, Iowa, to Oklahoma City (Okla.) Pennsylvania Avenue Church.

Rev. Merle R. Manselle, from Staples, Minn., to Alexander, N.D.

Rev. Joe Lee Tompkins, to newly organized College Avenue (N. Ark.).

Rev. Ben Ketterling, from Tuttle, N.D., to Oakes, N.D.

Rev. Jack R. Archer, from Huntington (W.Va.) First Church to Springfield (Ohio) First Church.

Rev. Joseph S. Emmert, from Cordell, Okla., to Wynnewood, Okla.

Rev. Robert E. Long, from Congress Heights Church, D.C., to Cumberland (Md.) First Church.

Rev. M. M. Mockler, from Carson, Wash., to Vancouver (Wash.) Central Church, as associate pastor.

Rev. W. D. Phillips, from evangelistic field, to Ironton (Ohio) First Church.

Deaths

CLAUDE ELLIS, sixty-five, died June 14 in Gaylord, Kan., as the result of a heart attack. Funeral services were conducted by his pastor, Rev. Curtis Whited, Rev. Clyde Sturdevant, and Rev. Terry Rohlmeier. He is survived by his wife, Fleta; two sons, Rev. Doyle and Daryle; six grandchildren; two sisters; and five brothers.

G. L. WATTS, eighty-eight, died March 16 in Fresno, Calif. Funeral services were conducted by Rev. J. Paul Alexander and Rev. Ralph Slayton. He is survived by one daughter, Mrs. Bea Langenwalter, three grandchildren, and four great-grandchildren.

ARCHIE C. BOLINGER, seventy-six, died June 14 in Neodesha, Kan. Funeral services were conducted by Rev. E. R. Verbeck. He is survived by his wife; two sons, George and Paul; one daughter, Mrs. Floy Ashton; seven grandchildren; and two great-grandchildren.

REV. WILLIAM COLLIER, a pioneer pastor, died May 12 in Pasadena, Calif. Funeral services were held by Dr. J. George Taylorson, Rev. Hal Bonner, Dr. Ross E. Price, and Rev. Frank W. Watkin. He is survived by his wife, Helene; two sons, David C. and Robert W.; two daughters, Marjorie G. and Gwendolyn H.; eight sisters; four brothers; and four grandchildren.

CHRISTOPHER ALAN BURTON, infant son of Mr. and Mrs. R. Dean Burton, died June 19, fifty-three days after his birth, in Muncie, Ind.

EDWIN L. RATHBUN, forty-two, died unexpectedly May 23 at his home in Champaign, Ill. Funeral services were conducted by Rev. Jack Jones. Survivors include his wife, Mildred; three daughters, Janet, Jean, and Connie; and one son, Stephen. All of the children were of the home.

EULA Z. DAVIS, seventy-five, died June 18 in Bethany, Okla. Dr. Harold Daniels and Dr. Fred Floyd conducted funeral services. She is survived by three sons, H. L. Roy, Aubrey, and W. D.; three daughters, Mrs. Kathryn Lillenas, Sue Nell Young, and Peggy Maitlen; twenty-four grandchildren; two great-grandchildren; one sister; and one brother.

JULIA J. WARREN, seventy-eight, died June 21 in Bethany, Okla. Funeral services were conducted by Dr. Harold Daniels. Survivors include five daughters, Mrs. H. L. Buckley, Mrs. Glenn Reese, Mrs. Florene Loe, Mrs. Guy Brooks, and Mrs. Alvin Brown; two brothers; eight grandchildren; and six great-grandchildren.

Announcements

RECOMMENDATIONS

I recommend Rev. L. J. Scherrer, a pastor of the East Tennessee and the Tennessee districts for almost twenty years, as a faithful minister of the gospel. He is reentering the field of evangelism. He loves the church and carries a burden for souls. His address: 6875 Robin Drive, Chattanooga, Tenn. 37421.—Victor E. Gray, Superintendent of East Tennessee District.

Rev. and Mrs. H. F. Crews returned to the evangelistic field, July 15. They provide both music and preaching and are open to calls from all sin

Churches. I recommend them to Nazarenes everywhere. Their address: P.O. Box 527, Kansas City, Mo.—Paul H. Garrett, Superintendent of Dallas District.

Rev. Prescott L. Beals plans to enter the field of evangelism, September 1. For the past three years he has served as minister of visitation at Walla Walla First Church. Prior to this he spent thirty years as missionary in India and then served in the West Indies, the Caribbean area, and South America. His Spirit-filled and anointed ministry will inspire any church where he serves. His address: 717 East Alder Street, Walla Walla, Wash.—Raymond C. Kratzer, Superintendent of Northwest District.

Dr. Leo C. Davis, after eighteen years as superintendent of the Southwest Indiana District, will be retiring July 29 and entering the field of evangelism. His messages on holiness and the second coming of Christ have been requested time after time. His address: 403 "N" Street, Bedford, Ind.—C. R. Thrasher, Secretary of District Advisory Board, Southwest Indiana District.

BORN

—to Rev. and Mrs. Wayne Musatics (Sybil Spray) of Kempton, Ill., a daughter, Shari Sue, on June 13.

MARRIAGES

Miss Marilyn Elaine Muth and Mr. Gerry Jon March, in Yakima, Wash., on June 18.

Nazarene Camps

August 1 to 7, Louisiana District, at Fort Jessop Camp, 6 miles east of Highway 6 at Natchitoches Road between Many and Natchitoches. Workers: Rev. Stuart McWhirter; Wally and Ginger Laxson, song evangelists. Rev. T. T. McCord, district superintendent.

August 1 to 7, New Mexico District, at District Campground, Capitan, New Mexico. Workers: Rev. L. S. Oliver, Rev. Fred Thomas, Singer Warnie Tippitt. Rev. Harold W. Morris, district superintendent.

August 4 to 14, Tri-District Camp, at Beulah Park, 1200 El Rancho Drive, Santa Cruz, California. Workers: Dr. W. T. Purkiser, Dr. Orville Jenkins, Dr. Elwood Sanner, Rev. Gilbert Rushford, Rev. Marlyn W. Anderson, Rev. Walter Hubbard. Dr. E. E. Zachary, Rev. Kenneth Vogt, and Rev. W. H. Deitz, district superintendents.

August 5 to 14, Southwest Oklahoma District Camp, at District Campground, 3½ miles west of Anadarko, Oklahoma, on Highway 9. Workers: Dr. Lecl Chambers, Evangelist Forrest McCullough, Singer Rev. Charles Tryon. Rev. W. T. Johnson, district superintendent.

August 5 to 15, Washington and Philadelphia districts, at North East, Maryland (one-half mile north of Route 40). Workers: Dr. Otto Stucki, Rev. Reuben Welch, Professor Ramon Unruh, Rev. Edward Green, Rev. Gloria Files and Dorothy Adams, Mrs. Grace Bertolet. Rev. James E. Hunton and Dr. E. E. Grosse, district superintendents.

August 7 to 14, Idaho-Oregon District Camp, Inter-Mountain Camp, Nampa, Idaho. Workers: Dr. L. Guy Nees, Rev. Crawford Vanderpool, Keller-York Singers. Rev. I. F. Younger, district superintendent.

August 7 to 14, North Arkansas District Camp, Vilonia Campground, Vilonia, Arkansas. Workers: Dr. Charles Hastings Smith, Singer James T. Bohi. Rev. Boyd C. Hancock, district superintendent.

August 7 to 14, Northeastern Indiana District, at Nazarene District Campground, East 38th Street (Extended), Marion, Indiana. Workers: Dr. L. B. Hicks, Dr. L. J. Du Bois, Rev. Harmon Schmelzenbach, James and Rosemary Green. Dr. Paul C. Updike, district superintendent.

August 26 to September 4, New York District, at New District Campgrounds, Northwest Cor. of Taconic Parkway and Route 199 (take Route 199—Red Hook Exit from Taconic Parkway), Milan, New York. Workers: Dr. I. C. Mathis, Dr. L. S. Oliver, Singer Kenneth Masterman. Rev. J. H. White, district superintendent.

District Assembly Information

KANSAS, August 3 to 5, at First Church, 1400 East Kellogg, Wichita, Kan. Pastor G. A. Gough. General Superintendent Coultter. (N.W.M.S. convention, August 2; N.Y.P.S. convention, August 6.)

AKRON, August 4 and 5, at Akron District Center, R.D. 1, Louisville, Ohio 44641. Pastor D. C. Taylor. General Superintendent Williamson. (N.W.M.S. convention, August 3; N.Y.P.S. August 1; S.S. convention, August 2.)

MISSOURI, August 4 and 5, at Pinecrest Camp, Box 349, Fredericktown, Mo. 63645. Pastor E. D. Simpson. General Superintendent Powers. (N.W.M.S. convention, August 3; N.Y.P.S. convention, August 1; S.S. convention, August 2.)

WISCONSIN, August 4 and 5, at Camp Byron, Route 2, Brownsville, Wis. Pastor R. David Craig. General Superintendent Benner. (N.W.M.S. convention, August 2; N.Y.P.S. convention, August 6; S.S. convention, August 3.)

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AUGUST

Hymn of the Month

The Solid Rock

EDWARD MOTE

WILLIAM B. BRADBURY

1. My hope is built on noth-ing less Than Je-sus' blood and right-eous-ness.
2. When dark-ness seems to hide His face, I rest on His un-changing grace.
3. His oath, His cov-e-nant, His blood Sup-port me in the whelm-ing flood.
4. When He shall come with trumpet sound, Oh, may I then in Him be found;

I dare not trust the sweet-est frame, But whol-ly lean on Je-sus' name.
In ev-'ry high and storm-y gale, My an-chor holds with-in the vale.
When all a-round my soul gives way, He then is all my Hope and Stay.
Dressed in His right-eous-ness a-lone, Fault-less to stand be-fore the throne.

REFRAIN

On Christ, the sol-id Rock, I stand; All oth-er ground is

sink-ing sand. All oth-er ground is sink-ing sand.

THE SOLID ROCK . . . hymn of faith and assurance, is perhaps the greatest of the 100 hymns written by Rev. Edward Mote, 1797-1874, Baptist minister of Horsham, England. First published in a leaflet in 1834 by the author, this text, with our musical setting, "Solid Rock," by William B. Bradbury, 1816-68, was included in his "Devotional Hymn and Tune Book" in 1864. This was the only Baptist hymnbook published during the Civil War.

—Floyd W. Hawkins, Music Editor

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. 64143.

The summer season of the year often finds many commissioned evangelists unable to slate meetings. The policy of the *Herald of Holiness* is to print only the names of those evangelists who have meetings slated for the period covered by a given printing. Those interested in contacting any evangelists whose names do not appear below should refer to the official directory issued by the Department of Evangelism and mailed to each pastor, or write to the Visual Art Department, Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

- Bailey, Clarence and Thelma. Song Evangelists, 1197 W. Arch St., Portland, Ind. 47371: Normal, Ill. (Camp), Aug. 18-28
- Battin, Buford. 3015 47th St., Lubbock, Tex. 79413: Clarendon, Tex., Aug. 5-14; Beaver, Okla., Aug. 17-28
- Bender Evangelistic Party, James U. P.O. Box 8635, Tampa 4, Fla.: Athens, Mich. (Indian Camp), July 28—Aug. 7; Little Rock, Ark. (Sheridan Park), Aug. 25—Sept. 4
- Bertoletti, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.: Roanoke, Va. Villa Heights), Aug. 26—Sept. 4
- Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.: Columbus, Ga. (Sanctified Ch. of Christ), Aug. 5-14; Chariton, Iowa, Aug. 22-28; Freeport, Ill., Aug. 29—Sept. 4
- Bierce, Jack. Song Evangelist, c/o NPH*: New Carlisle, Ohio (Ohio Conf. Camp), Aug. 4-14; Dayton, Ohio (Alpha), Aug. 29—Sept. 4
- Bishop, Joe. 1515 S. Jensen, El Reno, Okla.: Memphis, Tenn. (1st), Aug. 26-28; Glasgow, Ky., Aug. 29—Sept. 4
- Blythe, Ellis G. c/o NPH*: E. Mich. Dist., Aug. 8-12
- Bohi, James. Singer, 1002 Hillcrest, R. 2, Bloomfield, Iowa 52537: N.W. Ind. Camp, Aug. 1-7; Ark. Dist. Camp, Aug. 7-14; Old Hickory, Tenn., Aug. 15-21; Int. Lay. Conf. on Evangelism, Aug. 23-28; St. Louis, Mo. (Overland), Aug. 29—Sept. 4
- Bradley, Ernest R. 20 17th St., Lowell, Mass. 01850: Deputation Tour for the Bible Study League of America, Inc., month of August
- Brannon, George. 4105 N. Wheeler, Bethany, Okla.: Greensboro, Ind., Aug. 31—Sept. 11
- Braun, Gene. f. 176 Olivet St., Bourbonnais, Ill.: Henryetta, Okla., Aug. 22-28
- Brown, Curtis R. Song Evangelist, 315 S. Bisailion Ave., Bourbonnais, Ill. 60914: E. Kentucky Camp, Aug. 15-21; Rio Grande, N.J. (Erma Camp), Aug. 25—Sept. 5
- Burnem, Eddie and Ann. Box 1007, Ashland, Ky. 41101: Gordonsville, Tenn., July 27—Aug. 7; Shreveport, La. (1st), Aug. 10-21; Fairfax, Ala. (1st), Aug. 24—Sept. 4
- Carpenter, R. W. 800 S. 6th, Lamar, Colo. 81052: El Paso, Tex. (Emmanuel), Aug. 11-21; Van Horn, Tex., Aug. 24—Sept. 4
- Casey, H. A. and Helen. Evangelist, Singers, Musicians, c/o NPH*: Dale, Ind., Aug. 4-14; Oakman, Ala. (Grace Chapel), Aug. 18-28; Sumter, S.C. (Ashwood), Aug. 31—Sept. 11
- Chalfant, Morris. 1420 Oak Ave., Danville, Ill.: Pasadena, Tex. (1st), Aug. 7-14; Cincinnati, Ohio (United Tent Crusade), Aug. 24—Sept. 4
- Clark, Gene. 1054 Waddell St., Findlay, Ohio: Seymour, Ind. (1st), July 31—Aug. 7; Dunkirk, Ohio (Camp Meeting), Aug. 11-21; Londonville, Ohio, Aug. 28—Sept. 4
- Clift, Norvie O. f. c/o NPH*: Madera, Calif., Aug. 21-28
- Condon, Robert. Evangelist and Singer, c/o NPH*: Nevada-Utah Dist. Camp, July 31—Aug. 7; Yosemite National Park (Chaplain), Aug. 18-25; Los Angeles Dist. Camp, Aug. 28—Sept. 4
- Cook, Leon G. and Marie. Evangelist and Singers, Box 64, Newport, Ky.: Winston Salem, N.C. (Forest Hills), Aug. 2-7; Sylacauga, Ala. (1st), Aug. 16-21; Altus, Okla., Aug. 25—Sept. 4

- Cox, C. B. and Jewel. 216 W. Los Angeles Dr., Vista, Calif. 92083: Lanett, Ala., Aug. 3-14; Olivet, Ill. (Camp), Aug. 18-28
- Cox, Curtis B. Aultz Trailer Court, Rt. 5, Box 510F, Charleston, W.Va.: Salisbury, Md. (Hol. Chris.), Aug. 12-21; Millington, Md. (Hol. Chris. Camp), Aug. 26—Sept. 5
- Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio: N.W. Ind. Camp, Aug. 2-7; Old Hickory, Tenn. (Indoor Camp), Aug. 16-21; Henryetta, Okla. (Indoor Camp), Aug. 23-28
- Cravens, Rupert. f. 823 N. Kramer Ave., Lawrenceburg, Tenn.: Kingsport, Tenn., Aug. 1-16
- Darnell, H. E. P.O. Box 929, Vivian, La.: Washington C.H., Ohio, Aug. 1-10; Indianapolis Dist. Camp, Aug. 12-21
- Davis, Ray. c/o NPH*: Tulsa, Okla. (Ch. of God), Aug. 31—Sept. 11
- DeLong, Russell V. 121 Siobhan, Tampa, Fla. 33162: In Europe, August and September
- Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*: Wren, Ohio (Camp), July 27—Aug. 7; Newburg, Ind. (Chandler Camp), Aug. 8-14; Monroe, Ind. (Bobo Camp), Aug. 17-28
- Dennis, Garnald D. c/o NPH*: Wren, Ohio (Camp), July 27—Aug. 7; Scottsburg, Ind. (Jefferson County Camp), Aug. 24—Sept. 4
- Dixon, George and Charlotte. Evangelists and Singers, Leier Trailer Park, Eastport, N.Y.: Shamrock, Tex., Aug. 7-14; Peru, Ind. (1st), Aug. 25—Sept. 4
- Donaldson, W. R. c/o NPH*: Caddo, Okla. (1st), Aug. 21-28
- Duncan, W. Ray. Waverly, Ohio 45690: Sciotoville, Ohio, Aug. 7, 14, and 21; Charleston, W.Va., Aug. 26-28
- Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.: Springfield, Ill. (Sherman Camp), Aug. 18-28; Iola, Kans. (1st), Aug. 29—Sept. 4
- Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.: Kansas Dist. Assem. and Camp, July 31—Aug. 7
- Emsley, Robert. Bible Expositor, 432 Eden St., Buffalo, N.Y. 14220: In England, month of August
- Esterline, John W. P.O. Box 668, Reedley, Calif.: Shaver Lake, Calif. (Tamarack Camp), through Aug. 20
- Ferguson, Edward and Alma. Route 2, Vicksburg, Mich.: Temperance, Mich., Aug. 14-21; West Grove, Pa., Aug. 28—Sept. 4
- Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y.: Wash.-Phila. Dist. Camp, Aug. 5-14
- Fisher, C. Wm. c/o NPH*: In Europe, July and Aug., with meetings in London, Copenhagen, Stockholm, Berlin, and Kaiserslautern, Germany
- Fleshman, C. E. 139 S. Park Ave., Cape Girardeau, Mo. 63701: Lodge, Ill. (Wade Camp), July 29—Aug. 7
- Florence, Ernest E. 202 E. Pine St., Robinson, Ill.: Harrison, Ohio, Aug. 31—Sept. 11
- Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH*: Ono, Pa. (Camp), Aug. 5-14; Barrett, W.Va., Aug. 19-28
- Frodge, Harold C. Box 186, Marshall, Ill.: Stone Bluff, Ind., Aug. 18-28
- Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky. 41101: Pleasantville, N.J. (Pine Grove Camp), Aug. 11-22
- Gardner, George. c/o NPH*: Buena Park, Calif., Aug. 7-14
- Geeding, Wilma. Fletcher, Mo.: Milwaukee, Wis. (95th St.), Aug. 21-28
- Glorylander's Quartet. c/o Frank A. Cox, Route 2, Box 187C, Wilmington, Ohio: Knollwood, Ohio (Ch. of God), Aug. 13-14
- Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH*: Vicksburg, Mich. (Indian Lake Camp), month of August
- Green, James and Rosemary. Singers and Musicians, P.O. Box 227, Canton, Ill. 61520: N.E. Ind. Dist. Camp, Aug. 7-14; Salt Lake City, Utah (1st), Aug. 29—Sept. 4
- Greenbaum, David L. f. Evangelist, Artist, and Puppeteer, 716 W. Chillicothe, Bellefontaine, Ohio 43311: Johnstown, Pa. (Scalp Level), Aug. 8-21; Battle Creek, Mich., Aug. 22-28
- Haden, Charles E. P.O. Box 245, Sacramento, Ky.: Ky. Dist. Assem., Aug. 10-12; Cincinnati, Ohio (Brighton), Aug. 21-28
- Harrold, John W. 409 14th St., Rochelle, Ill.: Jasper, Ala., Aug. 7-14; Marshfield, Wis., Aug. 21-28
- Hoecle, Wesley W. 642 Vaky St., Corpus Christi, Tex.: Corpus Christi, Tex. (Trinity), Aug. 17-28; Beaumont, Tex., Aug. 31—Sept. 11
- Hood, Gene and Mrs. c/o NPH*: Petersburg, Tex., Aug. 1-7; Tulsa, Okla. (Valley View), Aug. 8-24; Gainesville, Tex. (Prairie Point), Aug. 26—Sept. 4
- Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind.: Blissfield, Mich. (Ogden Camp), Aug. 4-14

"Showers of Blessing" Program Schedule

**July 31—"Our Wonderful Christ,"
by Fletcher C. Spruce**
**August 7—"Your Appointments
with God," by Fletcher C.
Spruce**
**August 14—"Are You a Spirit-
filled Christian?" by Fletcher
C. Spruce**

NEW "SHOWERS OF BLESSING" STATIONS:			
WELB	Elba, Ala.	1350 kc.	2:00 p.m. Sunday
WERM-FM	Wapakoneta, Ohio	92.1 meg.	9:00 a.m. Sunday
WYNS	Leighton, Pa.	1150 kc.	7:30 a.m. Sunday
KART	Jerome, Ida.	1400 kc.	9:00 a.m. Sunday

- Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va.: Timberville, Va., Aug. 14-21; Oakland, Md., Aug. 25—Sept. 4
- Hoots, Bob. c/o NPH*: Akron Dist. N.Y.P.S. Institute, Aug. 15-19
- Ide, Glen, Jr., Evangelistic Party. R.R. 2, Vicksburg, Mich.: Muskegon, Mich. (Eastwood, V.B.S.), Aug. 7-14
- Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex. 75902: Mansfield, Mo., Aug. 7-14; Carrollton, Mo., Aug. 15-21
- Jantz, Calvin and Marjorie, and Carolyn. Evangelist, Singers and Musicians, c/o NPH*: Akron Dist. Camp, July 29—Aug. 7; Springfield, Ill. (Camp and Youth Camp), Aug. 8-19; Olivet, Ill. (Camp), Aug. 18-28; Dixon, Ill., Aug. 29—Sept. 4
- Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.: Johnson, Vt. (Ithel Falls Camp), Aug. 3-14
- Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.: Beaufort, S.C., Aug. 3-14; Oklahoma City, Okla., Aug. 21-28
- Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla. 73008: Ullyses, Kans., Aug. 31—Sept. 11
- Langford, J. V. 701 N. First, Henryetta, Okla.: Horatio, Ark., July 27—Aug. 7
- Law, Dick and Lucille. Preachers and Singers, c/o NPH*: Bedford, Ky. (Calis Grove Camp), Aug. 5-14; Cimarron, Kans., Aug. 24—Sept. 4
- Lush, Ron. c/o NPH*: Ariz. Dist. Camp, Aug. 5-14; Hawaii Dist. Camp, Aug. 22-28
- Martin, Paul. c/o NPH*: Nazarene Ambassador Tour: Chile, Aug. 2-7; Peru, Aug. 9-21; Haiti, Aug. 24-28; Wichita Falls, Tex., Aug. 30—Sept. 4
- Mathis, I. C. c/o NPH*: Yorktown Heights, N.Y., Aug. 26—Sept. 4
- Mayfield, Paul and Helen. c/o NPH*: Oakwood, Ill., Aug. 17-28
- Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403: Spur, Tex. (City-wide), July 28; Eckerty, Ind. (Camp), Aug. 11-21
- McCullough, Forrest. c/o NPH*: S.W. Okla. Dist. Camp, Aug. 5-14; Bobo, Ind. (Camp), Aug. 17-28; Burlington, Iowa (Flint Hills), Aug. 30—Sept. 4
- McGrady, Paul R. f. 7900 N.W. 18th, Oklahoma City, Okla.: Kans. Dist. Camp, Aug. 1-7; Pineville, La., Aug. 8-12; Biloxi, Miss., Aug. 15-19; Marietta, Ga., Aug. 22-28
- McIntosh, John P. Knobel, Ark. 72435: Heter Springs, Ark., Aug. 12-21
- McNutt, Paul. 215 West 68th Terr., Kansas City, Mo. 64113: Madison, Wis., Aug. 1-7; West Chester, Ohio, Aug. 22-28
- McWhirter, G. Stuart. c/o NPH*: Many, La. (ft. Jessop Camp), Aug. 1-7; Ramsey, Ind. (Harrison County Camp), Aug. 18-28
- Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924: Wis. Dist. Children's Camp, Aug. 1-7; Iowa Dist. Children's Camp, Aug. 8-14; Cory, Ind., Aug. 24—Sept. 4
- Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH*: Greensboro, N.C. (Northside), Aug. 7-14; Wichita, Kans. (State Hol. Camp), Aug. 18-28
- Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.: Sweetwater, Tex., 5-14; San Angelo, Tex. (Trinity), Aug. 18-28

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

Miller, Leila Dell. c/o NPH*: Bradford, Pa., Aug. 18-28

Miller, Nettie A. c/o NPH*: Henderson, Nev., Aug. 31—Sept. 11

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.: Vienna, W.Va., Aug. 14-21

Milhuff, Charles. c/o NPH*: Rocky Mt. Dist. Youth Camp, Aug. 1-5; Great Bend, Kans. (1st), Aug. 8-14; Hutchinson, Kans. (Peniel), Aug. 15-21; Kansas City Dist. Assem., Aug. 22-25

Monck, Jim and Sharon. Evangelist, Singers, Musician, c/o NPH*: Rockford, Ohio, Aug. 1-7; Arcola, Ill., Aug. 8-14; Anderson, Ind. (Indian Meadow), Aug. 22-28; Cedar Rapids, Iowa (Oaklawn), Aug. 31—Sept. 4

Moore, Franklin M. Box 302, Castle Rock, Colo. 80104: Indianapolis Dist. Assem., Aug. 17-18; Edinburg, Ind., Aug. 21-28

Moulton, M. Kimber. c/o NPH*: Los Angeles Dist. Camp, Aug. 28—Sept. 4

Mullen, DeVerne.† 67 Wilstead, Newmarket, Ont., Canada: Portsmouth, R.I. (Camp), Aug. 5-14; New Bedford, Mass. (Smith Mills Camp), Aug. 19-28

Nesseth-Hopson Party. c/o NPH*: Flint, Mich. (Hol. Miss. Camp), July 29—Aug. 7; Sarcoux, Mo., Aug. 12-21; Webb City, Mo., Aug. 25—Sept. 4

Neuschwanger, Albert. 112 Salem Ct., Ft. Worth, Tex. 76134: Totan, Tex., Aug. 1-7; Abilene, Tex. (Baker Heights), Aug. 8-14; Lubbock, Tex. (Parkway), Aug. 22-28; Perryton, Tex., Aug. 31—Sept. 11

Norris, Roy and Lilly Anne. Evangelist and Singers, c/o NPH*: Manville, Ill. (Manville Camp), month of August

Norton, Joe. Box 143, Hamlin, Tex. 79520: Fairfax, Okla., Aug. 21-28

Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla.: West Union, Ill., July 31—Aug. 7; Hillsboro, Tenn. (Camp Meeting), Aug. 13-28

Oyler, Calvin B. c/o NPH*: Milton, Ky. (Callis Grove Camp), Aug. 5-14

Parrott, A. L. 460 S. Bresse, Bourbonnais, Ill.: Pond Creek, Okla., Aug. 16-21

Passmore, Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH*: Carthage, Ky. (Camp), July 29—Aug. 7; St. Paul, Minn. (North), Aug. 12-14; Minn. Dist. Camp, Aug. 15-21; Mansfield, Ohio (1st), Aug. 23-28; El Paso, Ill., Aug. 30—Sept. 4

Paul, Charles L. Song Evangelist, c/o NPH*: Kans. Dist. Camp. Aug. 1-7; Bloomfield, Iowa (1st), Aug. 15-21; Cincinnati, Ohio (City-wide), Aug. 24—Sept. 4

Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.: Danville, Ill. (Cedar Grove), Aug. 5-14; Gas City, Ind., Aug. 19-28

Pittenger, Twyla. Shelby, Ohio: Chambersburg, Pa., Aug. 5-7

Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind. 46201: Cedarville, Ohio, Aug. 24—Sept. 4

Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH*: Riverside, Calif., Aug. 21-24; Vista, Calif., Aug. 28-30

Prentice, Carl and Ethel. Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Ruston, La. (Hudson Camp), Aug. 4-14; Farmington, Ark., Aug. 19-28

Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla.: Summersville, Ky. (Camp), Aug. 15-28; Oskaloosa, Iowa (Vennard College), Aug. 29—Sept. 5

Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill.: Ill. Dist., July 31—Aug. 21; Tenn. and Ala. Dist., Aug. 24—Sept. 4

Rodgers, Clyde B.† 505 Lester Ave., Nashville, Tenn. 37210: Dover, N.J. (Long Island Camp), July 27—Aug. 7

Roedel, Bernice L. 423 E. Maple St., Boonville, Ind. 47601: Staunton, Ind. (Seelyville), Aug. 1-14

Rose, W. W. 200 Phifer St., Monroe, N.C. 28110: Wren, Ga., Aug. 1-7; Hortense, Ga. (Waynesville), Aug. 10-21

Rothwell, Mel-Thomas.† 2108 Alexander, Bethany, Okla.: Akron Dist. Camp, Aug. 5-14; New Bedford, Mass. (Smith Mills Camp), Aug. 19-28

Schoonover, Modie. 1508 Glenview, Adrian, Mich.: Gaylord, Mich., Aug. 22-28

Sears, L. Wayne. c/o NPH*: Letona, Ark. (Pickens Chapel), July 27—Aug. 7; Glen Rose, Tex. (Camp Arrowhead), Aug. 8-12; E. Brewton, Ala. (1st), Aug. 21-28

Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio: Hamilton, Ohio (5th Church), Aug. 31—Sept. 11

Showalter, Keith and Pat. Box 1160 O.N.C., Kankakee, Ill.: Southern Ill. Dist. Camp, Aug. 5-14; Cincinnati, Ohio (City-wide), Aug. 26—Sept. 4

Sisk, Ivan. 4327 Morage Ave., San Diego, Calif. 92117: Elkhart, Ind. (United Missionary Camp), Aug. 4-14

Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.: Orleans, Ind. (Pil. Hol. Camp), July 29—Aug. 7; Freeport, Ill., Aug. 29—Sept. 4

Smith, Charles Hastings. P.O. Box 1463, Bartlesville, Okla. 74003; Vilonia, Ark., Aug. 7-14; Birmingham, Ala. (1st), Aug. 21-28; Independence, Kans. (1st), Aug. 29—Sept. 4

Smith, Otis E., Jr. P.O. Box 1, Edinburg, Pa.: Rochester, Ind., Aug. 11-22; Kendallville, Ind., Aug. 22-28

Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.: Phenix City, Ala., Aug. 18-28

Stafford, Daniel. Box 11, Bethany, Okla.: Albany, Ind. (Delaware County Camp), Aug. 4-14; West Des Moines, Iowa (Tabor Camp), Aug. 22-28

Stewart, Paul J. P.O. Box 850, Jasper, Ala.: Akron Dist. Camp, Aug. 6-14; E. Ky. Dist. Camp, Aug. 15-21; Lancaster, Ky. (1st), Aug. 22-28

Tarvin, E. C. California, Ky.: Walton, W.Va., Aug. 17-28

Taylor, Emmett E. c/o NPH*: Atchinson, Kans., Aug. 5-14; Dewey, Okla., Aug. 15-21; Sand Springs, Okla., Aug. 22-29; Malden, Mo., Aug. 30—Sept. 4

Taylor, Robert W. 2700 Farnleigh Ave., Dayton, Ohio 45420. Neb. Dist., month of Aug.; Hillsboro, Ohio, Aug. 29—Sept. 4

Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.: New Mex. Dist. Camp, Aug. 1-7; Lebanon, Ohio, Aug. 29—Sept. 4

Toms, M. Fred. Box 567, Kissimmee, Fla.: Valdosta, Ga. (1st), Aug. 3-14; Miami, Fla. (Calvary), Aug. 24—Sept. 4

Tripp, Howard M. c/o NPH*: Willow Springs, Mo., Aug. 15-21; Dover, Tenn. (Long Creek), Aug. 29—Sept. 4

Trissel, Paul D., and Family. Evangelist and Singers, Box 1201, Leesburg, Fla.: Mason, Mich., Aug. 30—Sept. 4

Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.: Waynesboro, Miss. (Frost Bridge Camp), July 29—Aug. 7; Princeton, Ind. (Oakland City Camp), Aug. 18-28

Walker, W. B. c/o NPH*: Greensboro, N.C., Aug. 7-14

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla. 33901: Prescott, Ark., Aug. 18-28

Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass.: Swanton, Ohio (Calvary Hol. Camp), Aug. 4-14

Wilkinson Trio.† 1104 Pennsylvania St., Columbus, Ind. 47201: Columbus, Ind., Aug. 28—Sept. 4

Winegarden, Robert. c/o NPH*: Somerton, Ariz. (Cocoph Ind. Mission), Aug. 31—Sept. 11

Woodward, George P. 326 Dry Run Rd., Monongahela, Pa. 15063: Jefferson, Pa., Aug. 26—Sept. 4

Wyss, Leon. c/o NPH*: Wheeler, Tex., Aug. 1-7; Pasadena, Tex. (Red Bluff), Aug. 9-14; Jonesboro, Ark., Aug. 16-21; Dumas, Tex., Aug. 23-28

Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo. 63031: Macon, Ga., Aug. 4-14; Auburn, Ill., Aug. 17-28

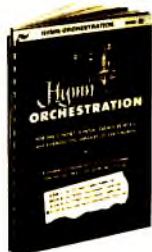
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CHAPLAIN GORDON V. WOODS (right) is congratulated by Tennessee Governor Frank Clement on Woods's selection for the Doctor of Divinity degree.

Woods Cited for Service To Prison Chaplaincy

Tennessee Governor Frank Clement recently recognized State Prison Chaplain Gordon Woods for his service to the state, and Emmanuel Bible College conferred an honorary Doctor of Divinity degree on the Nashville pastor.

During a special service, June 5, Dr. Ted Martin, pastor of Nashville First Church, preached the afternoon sermon to prison inmates, and Dr. Edward Schade conferred the degree on Woods. The governor later called Woods to his office to extend personal appreciation.

When Dr. Woods took the temporary job at the Tennessee State Prison in 1960, chapel attendance averaged thirty-five inmates, according to Commissioner of Correction, Harry S. Avery. "Religious services were held in the prison dining room, the auditorium, or any other available place," the commissioner said.

After the development of new facilities, the Chaplain's Hour now draws an average of 200 inmates from the prison population of 1,800 persons. Bible correspondence courses are given, with study being held two nights a week.

In addition to being a prison chaplain and pastoring Nashville Trinity Church, Dr. Woods is chaplain of the Tennessee Highway Patrol.

Bible College President To Colorado Springs

Dr. and Mrs. Charles H. Strickland and their family moved from Kansas City to Colorado Springs, July 8, where Dr. Strickland will supervise the developing campus and program of the Nazarene Bible College.

The Stricklands have been in Kansas City since January. Dr. Strickland maintained an office in the General Board Building.

The temporary college office will be near the new college site in the Colorado city. The mail address for the college is Box C, Colorado Springs, Colorado 80901.

Trevecca Summer Progress

Extensive remodelling of existing buildings and construction of two new dormitories to house a total of 204 additional students is adding to the summer activity on the campus of Trevecca Nazarene College, Nashville, Tenn.

The Administration Building is being renovated and expanded, the older dormitories are undergoing renovation, and a new communication system is being installed.

A record 212 students enrolled for the summer quarter, which began June 6 and will end August 26.

Dr. Harding Convalescing

Dr. Whitcomb Harding, hospitalized in Kansas City following a heart attack May 27 while attending a Zone B junior college board meeting, was released from the hospital July 4, and is recuperating at the home of Dr. and Mrs. Jarrette Aycock, parents of Mrs. Harding. He will remain an outpatient of the heart specialist for an additional brief period.

Ministerial members of the district advisory board are caring for the business of the Nebraska District, which Dr. Harding serves as superintendent, during his temporary absence.

Pastor Cited by Athlete

Rev. James Shaw, pastor of the Concord, Calif., church, was recently cited in an appreciation dinner by his church on the completion of a building program, which was made particularly significant by the participation of Tom Harmon, an outstanding athlete and later widely known sports announcer. Pastor Shaw and Harmon attended the same high school and were close friends.

Harmon said in a letter which was read during the dinner: "I am sure the folks of his new sanctuary feel as I do, that he is a very special person. . . . I would gather that Jim has scored more than a few touchdowns himself."

The Nazarene Evangelistic Ambassadors and their co-ordinators left from Denver's Stapleton International airport Monday, July 11, for a seven-week, Latin-American evangelistic assignment.

The group had been in briefing sessions the foregoing week at Denver First Church and appeared briefly before the International Institute at Estes Park, Colorado.

RELIGION IN THE NEWS

Cigarette Manufacturers Will Halt Radio Advertising

London (EP)—Britain's government has asked major cigarette manufacturers to further reduce their advertising.

Consequently, radio ads will be dropped by the manufacturers as contracts run out, and newspaper and poster advertising will be curtailed sharply. Cigarette advertising on television ended some ten months ago through government-manufacturers agreement.

Cigarette companies also will cut back the number of free samples distributed in England.

In most instances manufacturers have turned to gift coupons when mass media advertising is curtailed.

Adventists Warned to Shun Secularization of Schools

Detroit (EP)—Some twenty thousand delegates and visitors attending the fiftieth quadrennial World Conference of Seventh-day Adventists here were cautioned by their retiring president to guard against the trend toward secularization of church-sponsored educational institutions.

Dr. Reuben R. Figuhr of Washington, D.C., who completed twelve years in the world presidency, emphasized the "tragic course followed by certain other institutions also founded with high expectations by sincere Christian bodies.

"The worldwide pull is powerful," he declared. "It proves disastrous to those who begin to yield to it. We cannot believe that the enemy will succeed in subverting Seventh-day Adventists. . . ."

For the first time it its history the 100-year-old S.D.A. church included in its manual the concept of full racial equality. The new section is headed: "No Wall of Partition."

The delegates elected as world president Rev. Robert H. Pierson, fifty-five-year-old head of the S.D.A. Trans-Africa Division since 1958.

Key Words

in
Next Sunday's Lesson

By RALPH EARLE

How Shall I Use the Lord's Day?

Exodus 20:8-11; Nehemiah 13:15-17;
Luke 6:6-11 (July 31)

● **Synagogue** (Luke 6:6). This is simply a transliteration of the Greek word *synagoge*. It comes from the verb *synago*, which means "gather together." So *synagoge* means "a gathering together." It was used for the gathering in of the harvest or a collection of money. Then it came to be used for an assembling of people, and finally for the assembly itself. But just as we use the word "church" for both a congregation and a building, so did the Jews use "synagogue." The early Christians discarded *synagoge*—used for a Christian church only once in the New Testament (James 2:2)—in favor of *ecclesia*.

● **Watched** (v. 7)—The compound verb *paratereo* is a strong term. Literally it means "watch narrowly, observe closely." Here the context indicates that it means "watch insidiously," with an evil purpose. Furthermore, the verb is in the imperfect tense, which signifies continuous action. So the correct translation is, "They were watching Him closely," or, "They were eyeing Him narrowly." Wycliffe, in the first English translation of the Bible (1382), caught the picture vividly when he said that "the scribis and farisies aspiden hym"; that is, they were spying on Him. They wanted to catch Him in a trap.

● **Heal**—The verb is *therapeuo*, from which we get "therapy" and "therapeutics." Originally it meant "serve" or "be a servant." The Greeks used it for serving a god, and it occurs in this sense in Acts 17:25. Then it came to mean "care for" or "wait upon." From this it was only a step to the idea of a physician treating a patient. So it finally signified "heal" or "cure."

The history of words is interesting. The earliest use of the word "doctor" in English was entirely for a teacher or professor. But today it popularly means a physician or surgeon. So in Greek *therapeuo* first meant simply to serve in a general way, then to treat patients medically.

● **Madness** (v. 11)—This word, *anoias*, literally means "without understanding" (a, negative, with *noos*, "mind"). So its general sense is "folly" or "foolishness" (see II Timothy 3:9, the only other place in NT where the term is used). But here that folly was expressed in violent rage.

The Answer Corner

Conducted by W. T. PURKISER, Editor

I accepted the Lord years ago, but went back into sin. Then later I wanted to come back to the Lord but found in Hebrews 6:4-6 that it is impossible to be renewed. Therefore I do not have the assurance of my salvation although I try to live a Christian life as best I can, hoping that the Lord has accepted me. Some preach that the Spirit will leave you if you don't accept Christ right now. Of course, I do know the Word says His Spirit will not always strive with man. But it also says, Whosoever "cometh to me I will in no wise cast out," and, "If we confess our sins, he is faithful and just to forgive us our sins."

You are not far from the kingdom of God.

The desire to be a Christian is the surest possible evidence that the Holy Spirit is dealing with you. Had He left you, you would have absolutely no interest whatsoever in the things of the Lord.

In the light of Psalms 51:11-17; Isaiah 55:6-7; Luke 15:11-24; and I John 2:1-2—as well as those scriptures you have found and quoted—it is very clear that Hebrews 6:4-6 does not refer to what we would ordinarily call backsliding.

What do you think about the short skirts women are wearing?

I think present style trends are definitely beyond the limits of modesty. They seem to me both unbecoming and immodest.

With all the changes of style and fashion, there are three basic biblical principles that never change. They are stated in both New Testament references quoted in our *Manual*, I Timothy 2:9-10

In a Bible study discussion, our minister stated, "There are different degrees in sin and punishment." I have always believed that sin is sin, and a judgment of hell is one and the same. Please elaborate on this.

Actually, you are both right.

Jesus said, "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:47-48).

It is also stated that the final judgment of a man's life will be "according to his works" (Matthew 16:27; cf. Hosea 12:2; Romans 2:6; II Timothy 4:14; Revelation 20:12-13).

The minimum of eternal punishment is banishment from the light and life of God in hell. This is the same for all the rebellious and unrepentant. But beyond that minimum, there is every indication that there are degrees of punishment depending on light (includ-

ing but to a final and total apostasy—turning away from Christ and His gospel completely, as the only means of salvation).

"To fall away" could well be translated "to become an apostate." An apostate renounces his faith in Christianity, and therefore could not repent and come back. But this you have not done.

You have every right to claim the mercy of God and to receive the assurance of pardoning grace. Do not stop short until your faith overcomes.

and I Peter 3:3-4. They are modesty, simplicity, and economy.

If men and women who profess the name of Christ would consistently govern not only their dress but all of life by these three principles, this world would be a much more wholesome place in which to live.

ing conscience) and the works done in the flesh.

By the same token, there is indication that there are degrees of reward in heaven. The minimum—and what a glorious minimum it is!—is the eternal presence of the Saviour in heaven. But some degrees beyond the minimum are certainly hinted at in I Corinthians 15:41, and implied in the appearance of the saints before the judgment seat of Christ (II Corinthians 5:10).

In fact, it is possible that this is precisely the purpose of the final judgment—not to assign destiny to heaven or hell, but to determine the degree of reward or punishment in the light of God's perfect justice. We pass the judgment of destiny upon ourselves (Acts 13:46). The judgment of God will be a judgment of works, "whether it be good or bad" (II Corinthians 5:10; Revelation 20:11-15).

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