

herald OF HOLINESS

Church of the Nazarene

Our True North

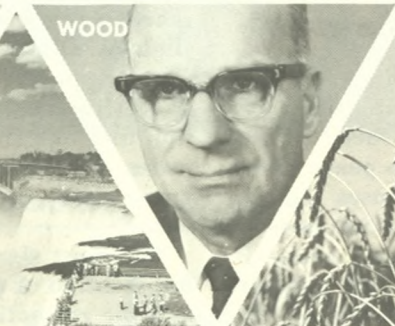
General Superintendent G. B. Williamson
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Canada's Birthday Party

Dorothy Thomson
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YEIDER



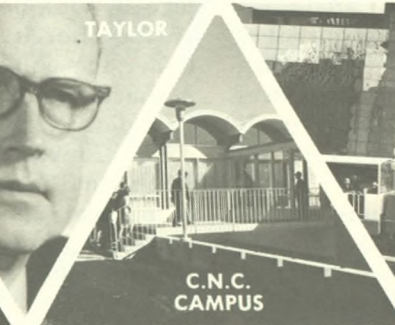
WOOD



AIRHART



TAYLOR



C.N.C.
CAMPUS



SMITH

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General
Superintendent
Williamson



"Our True North"

*O Canada! beneath thy shining skies
May stalwart sons and gentle maidens rise,
To keep thee steadfast thro'out the years
From East to Western sea,
Our own beloved native land!
Our True North, strong and free!*

The four-thousand-mile boundary between Canada and the United States of America is a convincing illustration of the fact that two great nations can live together in peace. Each has its flag, its laws, and its defenses. But on this miracle boundary there are no forts or military installations. Thousands cross in either direction every day without passport and with few questions asked. To many citizens south of the imaginary line, Canada is a sportsman's paradise, a wonderland for sight-seeing in the Canadian Rockies and for vacations in the quiet, restful Maritime Provinces. And, especially in the winter season, Canadians find more comfortable climates in the American southland.

Possession of one of the world's most famous natural wonders is shared by the neighbor countries. And it is notable that the American Falls of the Niagara can be viewed with greatest advantage only as one stands on Canadian soil.

A common basic language is a contributing factor to the cordial relations enjoyed by these expansive countries. They also share in the priceless values of identity of cultural and religious heritage. And both nations believe that constitutional democracy is the most satisfactory form of government.

Canada is looking into a future bright with promise. Its great and fertile prairies produce vast quantities of wheat and feed grains to help nourish earth's hungry people. Fruitful orchards and vineyards are found in British Columbia, the Maritime Provinces, and on the shores of Lake Ontario. Unexplored and undeveloped resources challenge the Canadian people to a great advance.

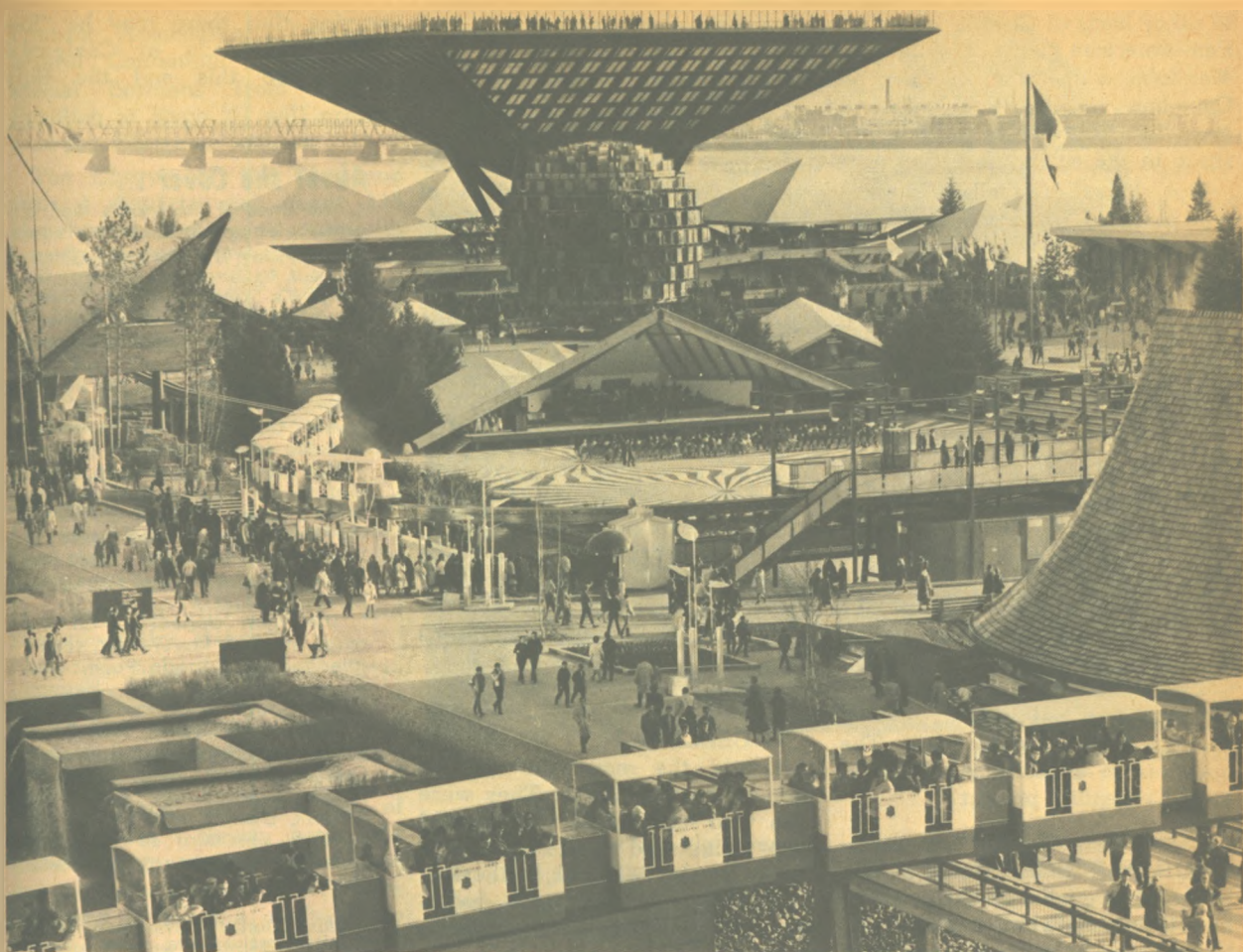
The ties between the Nazarenes in Canada and the United States are strong and unbreakable. The church in Canada has produced its own leaders from the early days. In the West, Thomas Bell and Charles E. Thomson set the pattern and the pace. In Ontario it was W. M. McGuire and Robert F. Woods. The first Nazarene church in the entire country was organized at Oxford, Nova Scotia, by Hiram F. Reynolds of Vermont, later chosen a general superintendent at Pilot Point, Texas, in 1908. A faithful layman named Ross Schurman proved himself to be a tower of strength to the new movement in his area.

The Church of the Nazarene in Canada in recent years has a record in per capita giving slightly above the denominational average. They support world missions generously. They have churches in all the provinces of the nation and one in Fort Smith, Northwest Territories, and one in Whitehorse, Yukon. They know there is much land ahead to be possessed.

The most significant development has been the creation of an all-Canada educational zone and the relocation of Canadian Nazarene College at Winnipeg, Manitoba, to train the youth of the church in all their country. C.N.C., under the able leadership of President A. E. Airhart, is the brightest star in the sky of Canadian Nazarenes.

The Church of the Nazarene in the United States and Canada is laced together so closely as to make separation all but impossible. The exchange of pastors, evangelists, district superintendents, college professors, and administrators has been going on so long that it is established practice. Missionaries of both countries labor side by side in many lands and men of Canada, well-qualified, occupy general offices of the international church.

On this occasion of Canada's centennial as a dominion of the British Commonwealth of nations let Nazarenes around the world salute the Maple Leaf Flag and shout, "Long live their gracious queen!"



Canadian Exhibit at Expo '67

A year of celebration, evaluation, dedication . . .

Canada's Birthday Party

• By Dorothy Thomson

Librarian, Canadian Nazarene College
Winnipeg, Manitoba

To be alive in Canada in 1967 is to be caught up in the biggest, longest, and costliest birthday party the world has ever seen. It will be a year of great *celebration*, a year of national *evaluation*, and, for the Christian, it should be a year for personal *dedication*.

There are spectacular nationwide celebrations. A fifteen-car Confederation train is making its way from Pacific to Atlantic coasts stopping in over eighty cities with exhibits which enable people literally to walk through the nation's history. Eight huge trailer caravans carry a similar display to regions not visited by the train.

Modern "voyagers" will participate in a 100-day canoe pageant along the 3,500-mile route of the explorers and fur traders from the heart of the Rockies in Alberta down to Montreal, Quebec. Thirteen mountain peaks in the newly named Centennial Range in the Yukon will be climbed and named for the first time by ardent Alpinists. An Armed Forces Military Tattoo will give pageants in period costumes depicting Canada's military history.

* * *

YOUTH GROUPS will be transported across the country by service clubs to learn how people

in other parts of Canada live. The Pan-American games in Winnipeg, Manitoba, will bring together on Canadian soil athletes from all over the western hemisphere to share in the celebration.

The climax of it all, of course, will be Expo '67—a world exhibition of the first category—the first to be held in the Americas. Built on man-made islands in the St. Lawrence River with French Canadian Montreal as a backdrop, the pavilions of over seventy nations will display the artistic and scientific achievements of "Man and His World."

In cities and towns across all ten provinces, Centennial projects will be opened—concert halls, planetaria, museums, libraries, parks, and many other public structures. Even on the individual level there are special things all the way from hooking a Centennial rug to walking across the country from coast to coast. The question on all sides is, "What is your Centennial project?"

OUR AMERICAN cousins may be wondering what all the celebration is about, when actually our history goes back much more than one hundred years.

On July 1, 1867, the British North America Act, passed by the British Parliament and signed by Queen Victoria, declared that on that day four separate colonies were officially united as the Dominion of Canada and set forth a constitution for the same. This

was preceded by series of talks and constitution building by the colonial leaders in Canada.

The first four provinces in the Confederation were Ontario, Quebec, Nova Scotia, and New Brunswick. The maritime regions of Prince Edward Island and Newfoundland did not join until later.

Two other colonies in the west, one on the Red River and the other away out on the Pacific Coast, seemed very far away in distance but were in the thoughts of the Fathers of Confederation. In fact, fears of this region being gobbled up by the tremendous American surge westward helped to spur them on to union. Rail links were formed and now the nation spans the continent with ten provinces which may still be increased as northern territories clamor for provincial status.

IN CELEBRATION we hail the past and the men who builded better than they knew. They were men who feared God and devised both name and motto from the words of the Psalmist, "He shall have *dominion* also *from sea to sea*, and from the river unto the ends of the earth."

This is also a year for *national evaluation*. Every phase of life is coming under scrutiny. There are endless debates on constitutional changes, cultural improvements, and new solutions to the long-standing friction between the two founding language groups, English and French.

Not the least of the national elements under evaluation is religion. Canada has its quota of "God is dead" theologians and clerical exponents of the "new morality." But while the so-called Church goes on debating issues, people are still manifesting a groping hunger for the Word of Life. From time to time we see dramatic illustrations of the fact that the answer to individual and collective needs is still to be found in Jesus Christ and His gospel.

CANADA HAS never had the kind of revival that has touched the United States in its history. Many concerned Christians are

praying that there may be "Revival in Canada in Centennial Year." To this end the Billy

About the Cover . . .

The lines of the maple leaf, a prime element in Canada's new flag, underwent some straightening out to form an emblem for Canada's one-hundredth birthday. The result to most Canadians was both symbolic and pleasing.

The symbolism is in the eleven equilateral triangles which represent Canada's ten provinces and the great Canadian North.

We asked the symbolic maple leaf to do double duty on this week's cover. While it represents the Dominion, it also helps us introduce Canadian Nazarene leaders, and other typical sights, including Expo '67.

The men appearing on the cover are Rev. Roy Yeider, superintendent of Canada Pacific and Alaska districts; Rev. Herman L. G. Smith, superintendent of Canada West District; Rev. Bruce Taylor, superintendent of Canada Central District; Rev. Robert F. Woods, superintendent of Canada Atlantic District; and Dr. Arnold Airhart, president of Canadian Nazarene College at Winnipeg, Manitoba.

Miss Dorothy Thomson is librarian, dean of women, and a teacher at Canadian Nazarene College.



That she has given her professional life to the development of the college comes somewhat naturally. Her father, Dr. Charles E. Thomson, saw the college as an important link in the development of the Church of the Nazarene in Canada, and was to a great extent responsible for holding the fledgling school together during many of the extremely difficult early years. Miss Thomson's interest in the college has mirrored her father's.

In meeting Miss Thomson, I sensed her deep loyalty to both her country and her church. She teaches an adult Sunday school class at the Fort Garry Church near the Winnipeg campus, and is deeply interested in Canadian history.

Now she has written an interesting piece, which surrounds this column, on what the Centennial means to her and her church. I am in enriching and enjoyable company just to be here.

—Managing Editor

Alberta's Lake Louise



Graham Association is planning several Centennial crusades. A special Sermons from Science Pavillion at Expo '67 will present a strong Christian witness.

The Church of the Nazarene with 4 districts and about 135 churches is seeking to make its contribution toward revival. Some building programs are under way for new churches. Special goals in soul winning and prayer have been set. District assemblies and camps, youth rallies and prayer retreats will have a special Centennial challenge. At the first all-Canada conference held at Canadian Nazarene College last October, Dr. G. B. Williamson set the tone for advance as he challenged the Canadian church to "lengthen thy cords, and strengthen thy stakes."

For the fully committed Christian in Canada in 1967 there is a need for *personal dedication*. Never has the nation so desperately needed citizens of integrity to take a stand on the side of righteousness. Never have the leaders of government so needed our prayerful concern. Never have we faced so great a challenge to every type of evangelistic endeavor.

• • •

WHAT IS my personal share in Centennial year? I stood under a cold, wintry sky in the little western city where I grew up and watched the first local ceremony. Skating champions sped around the great ice oval bearing Centennial banners and torches with which they lighted a great bonfire. Stirring national music came over a loudspeaker. I must confess that some tears mingled with the snow on my face as I thought of all the heritage that my country has given to me. I want to feel all the thrill of this "once in a lifetime" year and learn all I can about our history.



U.S. Pavilion at Montreal

Later, in the watch-night service I knelt at the altar of one of our older churches and mingled my prayers with those of some of the old saints whose lives had made a difference in my childhood and youth. As the church bells rang in Centennial year I had to make some personal evaluations and some vows.

• • •

THEN ON New Year's morning as I heard a little, golden-haired friend singing in her childish voice—

"Happy birthday, dear Canada;

Happy birthday to you . . ."

I thought of our responsibilities to her and her majority generation. We must work harder in our Sunday schools to bring in the boys and girls. We must give more answers to our questing youth in the N.Y.P.S., and give

them the "cause" they seek for life "commitment." We must draw more of them to preparation in Canadian Nazarene College for the tasks of manning our churches, opening new home missions, and working in lay evangelism across this land, until we see the revival we seek and the answer to the prayer of Hymnist Albert Durrant Watson, who wrote:

*Lord of the lands, beneath
Thy bending skies,*

*On field and flood, where'er
our banner flies,*

*Thy people lift their hearts
to Thee,*

Their grateful voices raise:

*May our Dominion ever be
A temple to Thy praise.*

*The will alone let all en-
throned;*

*Lord of the lands, make Can-
ada Thine own.*

Sanctification as a crisis experience does not mean that we have arrived spiritually. In fact that notion needs to be scotched permanently.

How's Your Health?

• **By Jim Bond**

Nampa, Idaho

Pastor, there is no doubt in my mind that God can rescue a soul that has skidded on the slimy slopes of sin to its very depths—He did that for me! I have no doubt that God can cleanse a self-inclined heart until one can love God supremely and his fellows as he ought—He also did that for me! I know that God can keep us from the clutches of sin—I can testify to this as well!

“But please tell me, what is God’s design for the man who has experienced the glory of the crises moments but since then everything has turned gray? I have done no sin. I have been a faithful church member. I have tried to be a good Christian, but now my relationship with God has degenerated into dull habit.

“For months I could testify with certainty about my experience, but lately the fog of uncertainty has clouded my heart. Spiritual victory is so nebulous that I am plagued constantly with questions—even doubts. Frankly, I don’t know where I stand with the Lord. I’m afraid to testify to full salvation for fear of being presumptuous. I’m afraid not to for fear

of being lost. I have prayed, but can’t seem to get any answer. Pastor, can you help me?”

This man’s plight is representative of other people who have happy memories of having been saved and sanctified, but their best days spiritually are referred to in the past tense. Further, his testimony brings into focus a very subtle danger—a danger peculiar to any church that emphasizes the crisis experiences.



precisely stated, the danger is to stress the crisis aspect of holiness to the neglect of the process of maturation. This is not to say that there should be more or less stress on either process or crisis. It is to say that there should be a proper balance between the two.

Invariably, when the word “sanctification” is used in holiness circles, it is taken to be a reference to the crisis aspect. This note must be struck, and with clarity, if one is ever to know victory in the

“inward parts.” But this single note does not produce in the soul the harmony of a lasting, satisfying experience.

Arthur Zepp in his little book, *Progress After Entire Sanctification*, reminds us: “The fact remains, brethren, that much of our work is lost because of a lack of definite teaching, preaching, and literature on progress after sanctification. The holiness movement for the past forty years has dealt ably with the *how into* sanctification, but the *how after* has not received so much attention. At the present time a crisis is on us and there is great need for rational preaching on advancement in holiness.”

These words are relevant though written near the turn of the century. More recently, J. Paul Taylor has written: “The church has suffered incalculable loss because so many of her members have regarded the Canaan rest as the terminus of a journey, instead of the opening of a new realm challenging to endless exploration.”

Sanctification as a crisis experience does not mean that we

have arrived spiritually. In fact that notion needs to be scotched permanently. We never finally arrive spiritually. Man was made for growth. It is the very law of his being. To disregard this law is to violate the nature of man's being. To violate this law spiritually is to be left unfulfilled.

Sanctification as a crisis experience is related to growth in that it removes all inner hindrances to growth. The inclination of the heart toward sin must be seen as a disease. Disease as a death element retards growth. Sanctification as a crisis experience is a perfect cure for the diseased heart, resulting in sound moral health and wholeness.

But one must give attention to habits of good spiritual health if he is to flourish spiritually. To be healthy is one thing; to maintain health is something else. Spiritual soundness does not happen automatically. It occurs as one gives the proper attention to the known pattern of spiritual healthiness. Here are four suggestions:

1. Relax in the Lord. Fevered strain might win for you a nod of approval from the activists of our day but it will hinder rather than help your spiritual health. "It is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:13).

2. Resist constant introspection. You do not have to keep your hand constantly on your own spiritual pulse, examining your state of health. The healthy are involved in administering aid to the sick. This is a sure sign of virility.

3. Rest in the authority of God's Word. Here is reality! In a matter of such magnitude as our eternal salvation, we need not depend on something as treacherous as our feeling. Our assurance is the eternal Word of God, which declares: "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6).

4. Respond promptly to the inner Voice. Obedience is the single most important factor in maintaining spiritual wholeness. A constant daily walk in full obedience to God's will is a guarantee of continued good health.

Here's to your good health!

Spiritual Marvels

IN THIS electronic age, we have become accustomed to conveniences that would have seemed miraculous to our ancestors.

We walk through doors without opening them—an electronic eye opens them as we approach.

Planes guided by instruments soar through the air.

Numerous machines have simplified tedious office procedures until we acclaim them marvels.

These and countless more have added comfort to our lives.

* * *

HOWEVER, in the realm of the spiritual, we are not as quick to recognize the "marvels" that are afforded the Christian.

One marvel described is in Psalms 32:7-8—"I will guide thee with mine eye." Is not this above comparison with any electronic device? If we read the surrounding verses, we see the wonderful comforts in the spiritual life that are ours.

First, the Bible says, "I will instruct thee and teach thee in the way which thou shalt go" (v. 8). In these days of stress and hurry, it is a blessing to know that God can and does lead His children both in small and in great decisions.

* * *

ANOTHER spiritual marvel is the preservation from trouble. It is a mistaken idea that trouble does not come to the Christian. God does not always remove trouble, but preserves us from it by His enabling grace. Verse seven tells us, "Thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." I like to think that among the "preserving ingredients" are the songs of deliverance which God originates within us.

Have you not been encouraged to press on, even when the battle was the strongest, through a song that was made real to you? These songs of deliverance are not always literal songs, but are the sweet and precious promises of God's Word that come to sustain us.

* * *

IT IS wonderful to know that we can come through the trouble with our spirits still victorious because we have been preserved through the encouragement of the Holy Spirit.

This chapter closes with, "Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart." Surely the marvels that come to the Christian are more worthy of our acclaim than mere human devices.

● **By Nota McCall**
Texas City, Texas

Every decision for right against wrong
that is made today
has been influenced by Paul's testimony

Communicating Awareness

• By H. M. von Stein
Medford, Oregon

*I determined not to know any
thing . . . (I Corinthians 2:2).*

The man who began an extraordinary declaration with these words knew a great deal. One of the most broadly educated of his time, he stood high in one of the most powerful groups among his people and moved in the mainstream of current events. He was trusted to carry out policies.

Yet he quit his job and turned actively against the officials who had called him comrade when he could not convince them they were wrong.

Recently another man, with the unlikely name of Fred Friendly, did the same thing from similar motivation. Mr. Friendly was chief of CBS News and a pivotal figure in electronic journalism. Because he did not approve and could not control what his company was doing, he resigned. In a book he has written he begins with this quote by E. E. White:

"I believe television is going to be the test of the modern world, and that . . . we shall discover either a new and unbearable disturbance of the general peace or a saving radiance in the sky. We shall stand or fall by television . . . of that I am quite sure."

Paul, writing centuries before, grasped the same truth realized by Mr. Friendly for our day: nothing is more vital than communication. Nothing!

The personal foundation of Mr. Friendly's convictions concerning what is good or bad are not relevant here. Mr. Friendly does

not say a light shone upon him above the light of the sun from heaven, and a voice spoke in tones plainly audible to those around him. Yet every decision for right against wrong that is made today has been influenced by Paul's testimony concerning his conversion on the road to Damascus. This is because it has been a part of the vital work of salvation heralded down through history, permeating all our civilization.

Paul knew a great deal that was not useful to him after the Truth was revealed. He wrote of "forgetting," yet his writings show plainly that there was much he had not forgotten. As long as he lived he would remember the innocent people he persecuted because they persistently dared to confess the name of Jesus. Still he admonished others to forget "those things which are behind."

But herein lies a vital distinction: what Paul meant was that he no longer allowed the awareness of the past to get in his way. He could never, actually, forget Stephen, nor did he desire to. But the knowledge, the awareness of having done wrong must be left behind under the blood of the Man of Galilee, who died on a cross for that purpose.

So Paul said, "I determined not to know any thing among you, save Jesus Christ, and him crucified." This awareness, the immediacy, the present tense of this knowledge blotted out the aching horror of the wrong things Paul had done.

Awareness is the product of communication.

Each of us communicates in

several quite definite languages.

The first, in which we testify most plainly to people to whom we may never speak, is in our appearance.

Isaac Beshevis Singer, son and grandson of Jewish rabbis, wrote recently in *Harper's Magazine* that people seldom realize how a style of dress, of hair, and of every kind of external nonconformity represents a sort of language, albeit frequently vague and unintelligible. So far no one has compiled a dictionary of these languages, but they are forms of expression. Long hair, beards, and moustaches express meanings that short hair and clean-shaven faces do not. Languages themselves would have no significance if objects did not possess a speech of their own!

We seem to be compelled to fashion our appearance to express our personal awareness.

Then we speak our awareness in words. There is the flippancy which reflects the TV comedy. People come to work in the morning full of awareness and desire to discuss last night's program. "Did you see . . . ?" Anyone who does not watch TV has no frame of reference.

The language of conduct which Christians like to say is "louder than words" is directly represented through our association—our withdrawal or our commitment to the people among whom we move. If we love people as nearly as we can the way Jesus did, everyone becomes aware of it.

The soul-murdering impact of TV is in covering, in glossing over the truth that man is not at home in this world, that life is a breath, and that the purpose of life is not in feeling good or even doing good.

Paul said, "I bear *in my body* the marks of the Lord Jesus." This was no figure of speech. Paul's body was white with scars. He was aware of his surroundings in contrast to the home he was headed for and the invigorating atmosphere of unending, glorious life which his spirit breathed while his body waited in chains for the change of worlds.

We are all invited to share and communicate Paul's awareness.

KNOWING

THE WIDENING GAP

DOING

The distance between knowing and doing must be narrowed if we are to have a good effect on society.

• *By C. Neil Strait*
Uniontown, Ohio

BISHOP HAZEN G. WERNER, in his recent book, *The Bible and the Family*, said, "There is gap between the convictions in our minds and their grip upon our lives. Faith and practice fail to mesh."

One could hardly improve upon Werner's summary of the contemporary scene. That there are convictions deep-seated in our minds no one would deny. But to hold that these beliefs have gripped our lives in an either/or response to life is open to question. Yes, "Faith and practice fail to mesh."

Convictions are all about us. They are held by the people who see the church compromising when it has no Sunday evening church, yet who never attend evening worship themselves.

Convictions are seen in the people who cry "liberal" when the prayer meeting service is dropped, but who never attend prayer meeting themselves.

Convictions are seen in the people who decry the moral deterioration about them, but who never know what their children read, where they go, nor what they do.

Convictions are seen in the people who shout loud and long about the political wasteland, but never put forth the effort to vote themselves.

Convictions are seen in the people who feel strongly that the church should do a lot of things, but who themselves never turn a hand—or a heart—to help do them.

Convictions are seen in the people who lament the gross inconsistencies about them, but whose actions are never quite consistent with their own beliefs.

Convictions are seen in the people who condemn the one who challenges the Bible as the

Word of God, but who themselves never turn to it for study and meditation.

Convictions are seen in the people who rant against the idea of no prayer in the schools, but who themselves allow little or no time for prayer in the home—or in their individual lives.

Yes, convictions abound all about us. They are firm and deeply entrenched. But the gap between convictions in our minds and their grip upon our hearts is often wide. "Faith and practice fail to mesh."

Perhaps this is why a Georgia politician so stunned the nation when he elected not to run for a third term in Congress. Georgia law requires politicians to support all the candidates on their party's ticket. But Charles Weltner could not conscientiously support one of the men on his ticket.

Weltner said of his decision not to run and of the man he opposed: "His entire public career is directly contrary to my deepest convictions and beliefs. And while I cannot violate my oath, neither can I violate my principles."

Somehow the contemporary world was not ready for this kind of brave, bold action. It has become accustomed to people voicing convictions and then doing very little about them. But here was one case where faith and practice got together—and it made headlines across the nation.

We cannot but believe that the gap between convictions in the mind and their grip upon the heart will either close and faith and practice be more nearly one, or we are in for more chaos as individuals and as a nation.

Our time is no time for anemic Christians. It is indeed a time for bold ventures of faith to grip our hearts.

Editorially Speaking

• By W. T. PURKISER

Free but Not Independent

This is a good time to recall that, while Christ makes us free, He never makes us independent. Some people are forever confusing the two. They believe that freedom means independence, and that independence is freedom. Nothing could be further from the truth.

Freedom is more priceless to man than life itself. The supreme irony of history may well turn out to be the fate of millions who sought freedom in the promises of Communism, only to find a bondage more bitter and chains more confining than any since the days of private slaveholding.

It is reported that there is a legendary character in Moscow named Rabinovitch who is the subject of hundreds of stories that circulate cautiously among the people behind the iron curtain. In one of these stories, Rabinovitch leaves Moscow for a trip through Europe. He sends back postcards from the successive cities he visits: "Greetings from a free Warsaw"; "Greetings from a free Prague"; "Greetings from a free Budapest." Finally he reaches Paris, outside the iron curtain, and the last card comes: "Greetings from a free Rabinovitch."

No one can foresee clearly the political future of the world. But if Jesus tarries, we must pray and work to the end that once again the walls of tyranny will crumble, and earth will be no longer half free and half enslaved.

More important and more wonderful even than political freedom is the freedom of the soul. Goethe said, "None are more hopelessly enslaved than those who falsely believe they are free." That chains are invisible, and prison walls unseen, does not mean they are less real. The most bitter bondage is that which is self-imposed, the result of sin and selfishness.

While God's claim to our lives, as the claim of the Creator and Source of all, is an absolute and final claim, it is a claim made within the circle of the freedom He has given us and which He guarantees. Our response must be wholly free. Yet this free response to the claim of Christ upon us, while it makes us His servants, is yet the path to perfect freedom.

TRUE, ALL CHRISTIANS do not seem to experience the freedom of Christ. Their lives are

restricted and cramped, and they think of Christian obedience as limiting and hemming them in.

The answer to this problem is found in the wise words of Hannah Whitall Smith in *The Christian's Secret of a Happy Life*: "It is a fact beyond question that there are two kinds of Christian experience, one of which is an experience of bondage, and the other an experience of liberty.

"In the first case the soul is controlled by a stern sense of duty, and obeys the law of God, either from fear of punishment or from expectation of wages. In the other case the controlling power is an inward life principle that works out, by the force of its own motions or instincts, the will of the Divine Life-giver, without fear of punishment or hope of reward. In the first case the Christian is a servant, and works for hire; in the second he is a son, and works for love."

The Spirit of the Lord is the Spirit of liberty. Oswald Chambers reminded us that "God who made the birds never made bird-cages; it is men who make bird-cages, and after a while we become cramped and can do nothing but chirp and stand on one leg. When we get out into God's great free life, we discover that that is the way God means us to live 'the glorious liberty of the children of God.'"

But freedom never makes us independent. This is the constant witness of the Bible. Paul, who wrote of being "free from sin" with its wages in death, also spoke of becoming "servants to God," whose gift is "eternal life through Jesus Christ our Lord" (Romans 6:22-23). Our sufficiency, our fitness or adequacy, is not of ourselves. It is of God (II Corinthians 3:5).

It is through dependence on the Spirit of freedom that our liberty in Christ is perfected. Our freedom reaches its fulfillment in resting on the sufficiency and strength of God. However good self-sufficiency may be in some areas of life, it is fatal in the Christian life. The self-sufficient Christian is soon the defeated Christian.

Let us thank God on Dominion and Independence Day for the truth that makes us free but not independent, that links us to the unfailing Source of liberty in the Spirit.

A Helmet, Not a Nightcap

Salvation is described in the Bible as a helmet. It is not, as Vance Havner remarked, a nightcap!

The call to repentance and to holiness is a battle cry, not a lullaby.

It would be a new day for the Church if any substantial number of its members could catch—or be captured by—this truth. God has not invited us to a picnic. He has enlisted us in an army.

Service with the military involves some risks the civilian doesn't ordinarily face. One is not at liberty to "do as he pleases" when he wears a uniform. He is under orders.

There is no escaping this facet of the Christian life. We have been more concerned about its privileges than we have about its responsibilities. We have coveted the victor's crown without being willing to fight the battle.

A soldier can never afford to forget the purpose of his campaign. If he fights the wrong foe or mistakes his real enemy, he is far more a liability to the cause than an asset.

We have not always agreed with Dr. George Buttrick in his theological views. But there is no denying the relevance of this paragraph from one of his latest books:

"Million-dollar downtown cathedrals or suburban structures with educational wings rivalling the ramps of an airport, do not atone for failure to visit the prisoner, to tend the sick . . . and to make a home for all homeless folk. The church has veered away from the Path. It has become 'conformed to the world.' It has aped business to seek success through multiplied bricks and multiplied members. It has sought to impress the world. But God is not impressed, and a true member is not a name on a church roll: he is an arm of the Body of Christ. The church has forgotten the vocation of witness in the world, the witness which spells accepted pain."

Another has remarked that some expensive churches remind him of million-dollar launching pads erected to send up firecrackers!

THERE IS GOOD REASON to wonder if it is not true, as Karl Barth has charged, that the Visible Church is "compromising with the Devil, to whom no ally is dearer than a church, so absorbed in caring for her good reputation and clean garments, that she keeps eternal silence, is eternally meditating, eternally discussing, eternally neutral; a church so troubled about the transcendence of the Kingdom of God—a thing which isn't really so easy to menace!—that she has become a dumb dog. This is just the thing that must not take place—must not take place today."

We may learn from those with whom we do not agree. A church wedded to the spirit of the day, as we are reminded, will be a widow tomorrow.

Wearing the helmet does not necessarily mean that the individual soldier of the Lord must win a bronze star in order to count for something. For every man decorated for conspicuous gallantry there are hundreds who serve in obscure but important spots.

We may be encouraged by the truth of the words John Wesley wrote, "God is so great, that He communicates greatness to the least thing that is done for His service."

If it takes courage to serve in great tasks, it takes as much or more to serve in obscurity, unnoticed by any except the Supreme Commander.

*'Tis harder to give one's life on weary days
and hopeless,*

And be ready to give again, again—

Than to give it in a moment, gloriously.

This is the need of our day: a helmet, not a nightcap; a battle cry, not a lullaby; a conquering army, not a comfortable picnic. "Thou therefore endure hardness, as a good soldier of Jesus Christ."

Some Choice Selections

Some of the finest hymns and spiritual songs in the repertoire of the Church are among the selections for "The Hymn of the Month" during the last six months of 1967.

The selection for July is a universal favorite among holiness people: "Holiness unto the Lord," by Mrs. C. H. Morris, who has given us the words and music of so many singable songs.

Frances Ridley Havergal's "Truehearted, Wholehearted" is the selection for August. The September hymn concerns a vital but neglected truth of the Christian faith, the return of Christ. It is "Lo! He Comes, with Clouds Descending," by J. Cennick.

A beautiful hymn of devotion, "Hallelujah! Amen!" by Henrietta E. Blair, is the October number. A famous New Testament scholar wrote the seasonal selection for November: "Come, Ye Thankful People," by Henry Alford.

One of the best and most meaningful of the Christmas carols is "Joy to the World," by Isaac Watts, the December selection.

This *Herald* (and the last *Herald* of each month) carries a special box giving information about available orchestrations or vocal arrangements of "The Hymn of the Month."

If your local congregational music program seems to have fallen into the rut of singing the same dozen or twenty songs out of the 497 available in *Praise and Worship*, the Nazarene hymnal, why not make a feature of "The Hymn of the Month" throughout the balance of the year?



PHOTO BY AUTHENTICATED NEWS

INDEPENDENCE HALL, Philadelphia, where 180 years ago the U.S. constitution was drawn.

The Bill of Rights . . .

A Lesson in History

● **By J. Eugene White**
Managing Editor of Church & State

The lessons of history must be hard to learn. One of these lessons, learned so well by our forefathers that it actually resulted in the Bill of Rights, is that of the double peril in allowing the government to be used by the churches in religious enterprises or allowing the churches to be used by the government in political endeavors.

It was a hard lesson. Church and state had been united under the Roman emperor Constantine in 325, and nowhere on earth were they separated until 1663. In Providence, Rhode Island, that year a Baptist preacher named Roger Williams established a colony as a refuge for all who were persecuted for their religious beliefs.

Seeing that it took almost thirteen and one-half

centuries of persecution, bloodshed, imprisonment, banishment, death at the burning stake, and other means of forcing conformity upon the "free" consciences of men, we would think that freedom-loving Americans would take care to avoid any joining of forces between the two powers.

But some today have forgotten the hard lessons of history; they have forgotten the reason for adopting the document which we honor this year on its 175th anniversary. Although the pages of some history books are yellow and crumbling with age, many of them are not worn with much reading. They are the books which tell of inhumane cruelties of the Spanish Inquisition, the massacre of the Huguenots of France, the slaughter of the Waldenses of north

Italy, the hanging and jailing of Catholics in Ireland, the whipping of Quakers, the banishing of Baptists by Puritans in Massachusetts, and thousands of massacres committed in the name of religion.

When the time came for the building of a new nation in a new world, wise men were determined that their descendants should never suffer the indignities they had suffered. They were determined that civil authorities remain silent concerning the private affairs of men's consciences; and they intended also that religious leaders exercise no coercive power in the realm of politics.

In order to achieve this end the new nation's Constitution was amended by ten articles soon after it was adopted. These ten amendments guarantee the personal liberties of every American, and the body of the amendments have come to be called the Bill of Rights. Furnishing the foundation for all other liberty guaranties is the promise of religious liberty. The First Amendment begins: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ."

To read about it on paper makes it sound easy—this guaranty of freedoms. But this great prize was the result of far more than a mere legislative procedure. It was the result of struggle and sacrifice and often bloodshed for more than a hundred years in this country. And even with the adoption of the Bill of Rights more than forty years passed (from 1791 when the first ten amendments were adopted to 1833 when Massachusetts gave up its establishment) before the final disestablishment of churches was realized.

The separation of church and state which we have today is the result of a miracle which has happened at no other time and in no other country since the dawn of human history. And Americans today face the danger of losing by default that which our forefathers paid for with imprisonment, persecution, and bloodshed.

The dangers we face are the very ones the founders of this republic sought to avoid: that the government, in seeking to achieve secular ends, will be allowed to use religion and the churches as a means to achieve them—and that churches, in seeking to achieve spiritual ends, will be allowed to use the government. Ruled out by this restriction are prescribed prayers, required Bible readings, and other religious exercises as a legal part of the public school program.

This restriction in no way infringes on the freedom of religion; it actually

is the guaranty of this freedom. Nothing the Supreme Court has said about religion in public schools can rightly be interpreted as prohibiting religious practices. The Court's opinions in this area have been based on the Establishment Clause of the First Amendment ("Congress shall make no law respecting an establishment of religion . . .") and have been against the control of religion by the state. It has never said that pupils may not pray or read the Bible in public schools. But it has said that pupils may not be *required* or subject to even slight pressure to engage in such practices, either regularly or sporadically.

Someone will object that the majority should rule. If this objection should prevail, brief religious exercises then would become a part of every school day most places. In this case the majority not only would practice their religion but would force that unwilling minority to conform to these practices and to participate in them. It was for circumstances like this that the first ten amendments were attached to our Constitution 175 years ago. Justice Jackson, in a 1943 Supreme Court decision, said: "The very purpose of a Bill of Rights was to withdraw certain subjects from the vicissitudes of political controversy, to place them beyond the reach of majorities and officials and to establish them as legal principles to be applied by the courts. One's right to . . . freedom of worship . . . and other fundamental rights may not be submitted to vote; they depend on the outcome of no elec-

tion." The Bill of Rights is for the protection of the rights of the minority. Those in the majority may do as they wish in matters of religion, but so may those in the minority.

Thomas Jefferson once said, "When a religion is good . . . it will support itself, and when it cannot support itself and God does not care to support it so that professors are obliged to call for help of the civil power it is the sign . . . of its being a bad one."

He was right! Christianity is slandered by the doctrine that government aid is necessary for its survival. If the religion to which we are committed is not vital enough to survive without the aid of civil authorities, then we waste our time in propagating it and in practicing it. The Bible, which most Protestants accept as the supreme Authority in matters of faith, declares that the gospel of Jesus Christ "is the power of God . . ." Most Protestants believe also that the power of God is the greatest power in all the universe. Therefore any mixing it with other powers, even that as mighty as the United States Government's, serves only to dilute it and not to add to its strength.

No wonder our forefathers placed religious liberty at the head of all other liberties. They were men who loved their churches and were devoted to good government. They saw that the stronger the restraints which keep churches and governments separate, the better it would be for both.

WASHINGTON Square, Philadelphia

PHOTO BY HAROLD M. LAMBERT STUDIOS





EVANGELISTS' SLATES
Compiled by
Visual Art Department

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

Allee, G. Franklin. 1208 Skyline, Moses Lake, Wash. 98837
 Allen, Jimmie (J. A.) c/o NPH*
 Armstrong, Ernest † c/o NPH*
 ●Bailey, Clarence and Thelma. Song Evangelists, 1197 W. Arch St., Portland, Ind. 47371; Wren, Ohio (Camp), July 5-16
 Barton, Grant M. 301 Lincoln Ave., Bedford, Ind. 47421
 Battin, Buford. 3015 47th St., Lubbock, Tex. 79413; Ramah, N.M. (Navajo Camp), July 9-16
 Belew, P. P. and Mrs. 1610 Oak St., Danville, Ill. 61832
 Bender Evangelistic Party, James U. P.O. Box 8635, Tampa, Fla. 33604; Ladoga, Ind., June 25—July 9; Port St. Joe, Fla., July 13-23; Andalusia, Ala. (Providence), July 27—Aug. 6
 Bertolotti, The Musical (Fred and Grace). c/o NPH*
 Betscher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn. 37407
 Beyer, Henry T. 4822 Mohican, Baton Rouge, La. 70805; Jackson, Miss., July 10-16
 ●Bierce, Jack. Song Evangelist, c/o NPH*
 Bishop, Joe. 1515 S. Jensen, El Reno, Okla.
 Blythe, Ellis G. c/o NPH*
 Boggs, W. E. c/o NPH*
 Bohannon, C. G. and Geraldine. c/o NPH*: Bloomfield, Mo. (1st), July 10-16
 ●Bohi, James T. Singer, 1002 Hillcrest, R. 2, Bloomfield, Iowa 52537; Long Beach, Calif., July 3-9; Wash. Pac. Dist. Camp, July 10-16; Georgia Dist. Camp, July 21-28
 Bolling, C. Glenn. c/o NPH*
 Bowman, Russell. 129 Tulane Rd., Columbus, Ohio 43202
 Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind. 46801
 Brannon, George. 4105 N. Wheeler, Bethany, Okla. 73008
 ●Braun, Gene. c/o NPH*: Riverside, Calif. (Arlington), July 2-9; McConnellsburg, Pa. (Pleasant Ridge Camp), July 14-23; N.W. Ind. Camp, July 25-30
 Brockmuller, C. W. 555 Greenleaf Ave., Nampa, Ida. 83651
 Brooks, Richard † 205 N. Washington, Kankakee, Ill. 60901; New Albany, Ind. (1st), July 16-23
 ●Brown, Curtis R. Song Evangelist, 315 S. Bisailion Ave., Bourbonnais, Ill. 60914; Chicago Central Camp, July 2-9; Randolph Co. Hol. Camp, July 17-30
 Brown, J. Russell. c/o NPH*
 Brown, W. Lawson. Box 785, Bethany Okla. 73008; Oelwein, Iowa, June 29—July 9
 Brunner, R. M. R. 1, Box 122, Birnamwood, Wis. 54414
 Burnem, Eddie and Ann. Box 1007, Ashland, Ky. 43101; Dayton, Ohio (Daytonview), June 28—July 2; Sardinia, Ohio, July 21-23
 Cargill, A. L. and Myra. R. 1, Box 181-A, Cedarvale, Colo. 81413
 ●Carmickle, James and Juanita. Singers and Musicians, 4023 Mesa Ave., Sarasota, Fla. 33581
 Carpenter, R. W. 800 S. 6th, Lamar, Colo. 81052; Colo. Dist., July 10-16
 Casey, H. A. and Helen. Evangelist, Singers, Musicians, c/o NPH*
 Caudill, Virgil R. 1004 N. Washington, Owosso, Mich. 48867
 Chalfant, Morris. 1420 Oak Ave., Danville, Ill. 61832; St. Louis, Mo. (Tent Crusade), July 7-16; McComb, Miss., July 17-23
 Clark, Gene. 104 Wadwell St., Findlay, Ohio 45840; Polk, Ohio (Rowsburg), July 3-9; Greencastle, Ind., July 10-16; Central Ohio Camp, July 21-30; Columbus, Ohio (Whitehall), July 31—Aug. 6
 Clendenen, C. B., Sr. 272 Jack Oak Point Rd., St. Marys, Ohio 45885
 Clift, Norvie C. c/o NPH*: Ore. Pac. Camp, July 23-30
 Cochran, E. W. 8103 Columbus Rd., N.E., Louisville, Ohio 44641; Akron Dist. Boys' Camp, July 10-16

Cole, George O. 413 E. Ohio Ave., Sebring, Ohio 44672
 Compton, Clyde D. 162 Croydon Lane, El Cajon, Calif. 92020; Arcata, Calif. (1st), July 23-30
 Condon, Robert. Evangelist and Singer, c/o NPH*
 Cook, Leon G. and Marie. Evangelist and Singers, c/o NPH*: Virginia Dist. Camp, July 7-16
 Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va. 22207
 Corbett, C. T. O.N.C., Kankakee, Ill. 60901; McCrory, Ark., July 23-30
 Cox, C. B. and Jewel. R. 3, Salem, Ind. 47167; Kannapolis, N.C. (Wesley Camp), July 13-23; Pefferlaw, Ont., Camp, July 28—Aug. 7
 Cox, Curtis B. Aultz Trailer Ct., R. 5, Box 510F, Charleston, W.Va. 25312; Marydel, Md. (Morris Mem. Camp), June 30—July 9
 Crabtree, J. C. 3436 Cambridge, Springfield, Ohio 45503; Fern Park, Fla., July 3-9
 Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R. 2, Vicksburg, Mich. 49097
 Crews, Herman F. & Mrs. Evangelist, Singers, Musician, c/o NPH*: California, Ky. (Carthage Hol. Camp), July 28—Aug. 6
 Crider, Marcellus and Mary. Evangelist and Singers, R. 3, Shelbyville, Ind. 46176
 Crutcher, Estelle 1466 E. Mountain St., Pasadena, Calif. 91104
 Darnell, H. E. P.O. Box 929, Vivian, La. 71082; Eppers, Pa. (Hol. Gospel Mission Camp), July 7-16; Fairborn, Ohio (Tri-State Hol. Camp), July 20-30
 Davis, Leo C. 403 N. St., Bedford, Ind. 47421; Beebe, Ark. (Camp), July 28—Aug. 6
 Davis, Ray. Rt. 9, Box 655, Tulsa, Okla. 74107
 DeLong, Russell V. 121 Siobhan, Tampa, Fla. 33162; Long Beach, Calif. (Indoor Camp), July 3-9
 ●Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*: Richmond, Ind. (Wayne Co. Camp), July 4-16
 Dennis, Gerald D. c/o NPH*
 Dennis, Laston and Ruth. Evangelist and Singer. c/o NPH*
 Dixon, George & Charlotte. Evangelists and Singers, Box 573, Eastport, N.Y. 11941; Shamrock, Tex., July 7-16; Freeport, L.I., N.Y. (Interden. Camp), July 26—Aug. 6
 Dobbins, C. H. Yoder, Ind. 46798
 Donaldson, W. R. c/o NPH*: Quanah, Tex., July 30—Aug. 6
 ●Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville, Tenn. 37211; Saratoga Springs, N.Y. (Free Meth. Camp), June 29—July 9; Franklin, Tenn. (1st), July 17-23; Shelbyville, Ill. (Camp), July 28—Aug. 6
 T. P. Dunn. 318 E. Seventh St., Hastings, Neb. 68901
 Eastman, H. T. and Verla May. Preacher and Singers, 2005 E. 11th, Pueblo, Colo. 81001; Colo. Dist., month of July
 Ellis, Robert L. 236 N. Parkway Dr., Anderson, Ind. 46014
 Elston, C. L. 4228 S. Center St., Howell, Mich. 48843
 Emsley, Robert. Bible Expositor, c/o NPH*
 Ensey, Lee H. 26392 E. Highland Ave., Space 40, Highland, Calif. 92346
 Ferguson, Edward & Alma. R. 2, Box 183, Vicksburg, Mich. 49097; Jerusalem, Jordan; Rome, Italy; and Frankfurt, Germany, month of July
 Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Belmore, N.Y. 11710; Racine, Wis. (Taylor Ave), June 26—July 7; Eureka, Ill., July 10-21
 Finger, Maurice & Naomi. 122 Charlotte Rd., Lincolnton, N.C. 28092
 Fisher, Wm. c/o NPH*: In the Caribbean, months of July and August
 Fitch, James S. 3389 Mimosa Dr., Nashville, Tenn. 37211
 Florence, Ernest E. 202 E. Pine St., Robinson, Ill. 62454
 Ford, James & Ruth. Preacher, Singer, and Children's Worker, R. 8, Box 677, Indianapolis, Ind. 46231
 Ford, Norman K. Box 329, Smithton, Pa. 15479; Entering full-time Sept. 1
 Fortner, Robert E. P.O. Box 322, Carmi, Ill. 62821
 Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH*: Endwell, N.Y. (Lily Lake Camp), July 27—Aug. 6
 Fox, Stewart P. and Ruth G. Evangelist and Singers, R. 2, Box 221, Leesburg, Va. 22075
 Frodge, Harold C. Box 186, Marshall, Ill. 62441; Kingston, Ill. (Chapel), July 2-9; Bushnell, Ill., July 14-23; Alaska, Mo., July 24-30
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky. 41101
 Gamble, Albert L. & Mrs. 808 5th St., S.E., Puyallup, Wash. 98371
 Gardner, George. c/o NPH*
 Geeding, Wilma. Fletcher, Mo. 63030

Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.
 ●Gillespie, Sherman and Elsie. Song Evangelists, 203 E. Highland, Muncie, Ind. 47303
 Gilliam, Harold P. Route 1, Box 69D, Moscow, Ida. 83843
 ●GlorylanderS Quartet. c/o Frank A. Cox, Route 2, Box 187C, Wilmington, Ohio 45177; Fountain City, Ind. (New Garden Friends), July 16
 Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH*: Fia Dist. Camp, July 24-30
 Gravat, Harold F. Box 427, Anna, Ill. 62906
 ●Green, James and Rosemary. Singers and Musicians, P.O. Box 385, Canton, Ill. 61520; Maine Dist. Camp, July 10-16; Ore. Pac. Dist. Camp, July 23-30
 Greiner, George & Kathleen. Preacher and Singer, 3120 Pennsylvania, Colorado Springs, Colo. 80907
 Grimm, George J. 136 East St., Sistersville, W.Va. 26175
 Grimshaw, Michael & Mrs. † c/o NPH*: N.W. Ill. Dist. Camp, June 30—July 9
 Guy, Marion O. R. 5, Muskogee, Okla. 74401
 Haden, Charles E. P.O. Box 245, Sacramento, Ky. 42372; McMinnville, Tenn., July 5-15; Portland, Tenn., July 23-30
 Hall, Orville and Nan. Evangelist & Singers, Route 1, New Castile, Ind. 47362
 Harding, Mrs. Maridel. Box 195, Hastings, Neb. 68901
 Harrold, John W. 409 14th St., Rochelle, Ill. 61068; De Kalb, Ill. (Boys' Camp), July 10-14
 Heasley, Jimmy & Fern. † c/o NPH: Tatum, N.M., July 2-9
 Heriford, Russell W. R. 1, Inola, Okla. 74036
 Higgins, Charles A. 1402 Routz Rd., Las Cruces, N.M. 88001
 Hoackle, Wesley W. 642 Vaky St., Corpus Christi, Tex. 78404
 Hood, Gene. c/o NPH*: Beech Grove, Ark., July 23-30
 Hoet Evangelistic Party (G. W. & Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind. 46590
 Hlythe, W. W. R. 9, Box 27, Morgantown, W.Va. 26505
 Hoots, Bob. c/o NPH*: Monterey, Tenn. (1st), July 9-16
 Hubartt, Leonard G. R. 6, Huntington, Ind. 46750
 Huff, Phil. † 12 Walnut St., South Portland, Me. 04106; Freeport, N.Y. (Freeport Camp), July 26—Aug. 6
 Hutchinson, C. Neal. 2335 Stonehenge Rd., Bethlehem, Pa. 18018
 Hysong, Ralph L. R. 22, Delmont, Pa. 15626; Freeport, L.I. (Camp), July 26—Aug. 6
 Ide, Glen, Jr., Evangelistic Party. R. 2, Vicksburg, Mich. 49097
 Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa. 15022
 Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex. 75901; Altus, Okla., July 23-30
 Irwin, Ed. c/o NPH*: Ill. Dist. Camp, July 24-30
 Isbell, R. A. P.O. Drawer 408, Crowley, La. 70526; Accona, Tex., July 14-23
 Isenberg, Don. Chalk Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
 Jantz, Calvin and Marjorie, and Carolyn. Evangelist, Singers, and Musicians, c/o NPH*: Tilden, Ill. (Camp), July 13-23; Springfield, Mo. (Pil. Hol. Camp), July 24-30
 Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio 43311
 Jones, A. K. 315 Harmon Ave., Danville, Ill. 61832; Mexico, Mo., July 26—Aug. 6
 Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md. 21014; Kissimmee, Fla. (1st), July 26—Aug. 6
 Kelly, Arthur E. 511 Dogwood St., Columbia, S.C. 29205; Houlika, Miss. (Pearson's Chapel), July 5-16; Grand Saline, Tex., July 19-30
 Killen, Allen R. Evangelist & Singer, 407 Campbell's Creek Dr., Charleston, W.Va. 25306; Saldula, Va. (Beulah Camp), July 23-30
 Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla. 73008; N.W. Okla. District Assem., July 26-28
 Land, Herbert. 933 E. Kentucky, Pampa, Tex. 79065
 Langford, J. V. 4908 N. College, Bethany, Okla. 73008
 Lanier, John H. Poplar St., Junction City, Ohio 43748; Keystone, Ind. (Camp), July 9-23; Pomeroy, Ohio (Independent), July 26—Aug. 6
 Law, Dick and Lucille. Preachers and Singers, c/o NPH*: Roachdale, Ind., July 12-23; Marion, Ind., July 24-30
 ●Laxson, Wally and Ginger (Smith). R. 3, Athens, Ala. 35611; Louisiana Dist., July 3-9; East Tennessee Dist., July 20-30
 Lee, Ted R. † c/o NPH*: Muncie, Ind. (East Side Comm.), July 28—Aug. 6
 Leih, John. 40936 Mayberry, Hemet, Calif. 92343
 Leonard, James C. and Florice. Evangelist and Children's Worker, Box 12, Marion, Ohio 43302

- Lester, Fred R. 1136 E. Grand Blvd., Corona, Calif. 91720
- Leverett Brothers, Preacher and Singers, R. 4, Lamar, Mo. 64759
- Liddell, P. L. c/o NPH*
- Lineman, Hazel Fraley 10 S. Third St., Bradford, Pa. 16701
- Lipker, Charles H. R. 1, Alvada, Ohio 44802
- Littrell, Dick. c/o NPH*: N.M. Dist. Youth Camp, July 17-21; Waco, Tex. (1st), July 23-26
- Livingston, James H. Box 142, Potomac, Ill. 61865
- Long, Wilmer A. Box 295, Goodrich, N.D. 58444
- Lush, Ron c/o NPH*: Alabama Dist. Camp, July 3-9; Mich. Dist. (Indian Lake Camp), July 14-23; Ill. Dist., July 24-30
- MacAllen, L. J. and Mary. Artist-Evangelist, 4180 W. Rambler Ave., Elyria, Ohio 44035
- Mack, William M. R. 1, Sherwood, Mich. 49089
- Mansfield, Howard. 1318 Leadville, Boise, Ida. 83702
- Marckel, Kenneth W. 135 Asbury Ave., Wilmore, Ky. 40390
- Marlin, Ben F.† P.O. Box 8502, Orlando, Fla. 32806; Georgia Dist. Camp, July 21-28
- Martin, Paul. c/o NPH*: Riverside, Calif. (Arlington), June 30—July 9; N.E. Ind. Institute, July 17-21; Carmi, Ill. July 21-23; Ill. Dist. Camp, July 24-30; N.M. Dist. Camp, July 31—Aug. 6
- Mathews, L. B.† 804 McCann St., Nashville, Tennessee 37206; Nashville, Tenn., July 16-23
- Mathis, J. C. c/o NPH*: Anchorage, Alaska, July 21—Aug. 25
- May, Vernon D. & Mrs. c/o NPH*
- Mayfield, Paul and Helen. c/o NPH*
- Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403; Garrison, Tex. (Free Meth.), July 7-14; Shelbyville, Ill. (Shelby Co. Camp), July 29—Aug. 6
- McConnell, Frank† Sunday School Evangelist, 3711 Beaver, Bethany, Okla. 73008; Godfrey, Ill. (Hillicrest), July 4-9
- McCoy, Norman E. Song Evangelist, 1020 West 4th St., Anderson, Ind. 46016
- McCullough, Forrest. c/o NPH*: Dover, Tenn. (Long Creek), July 4-9; Forest City, Ark., July 11-16; Georgia Dist. Camp, July 21-28; Jayess, Miss. (Sartinsville Camp), July 29—Aug. 5
- McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif. 90403
- McGrady, Paul R.† 7900 N.W. 18th, Oklahoma City, Okla. 73127; N.W. Ind. Camp, July 25-30
- McGuffey, J. W. 1628 Central, Tyler, Tex. 75701
- McNutt, Paul. 215 West 68th Terr., Kansas City, Mo. 64113; Mc. Dist. Camp, July 17-23; New Market, Ont. (Cedar Dale Camp), July 28—Aug. 7
- McWhirter, G. Stuart. c/o NPH*
- Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924
- Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH*: Harper, Kans. (U. Miss.), June 28—July 9; McComb, Miss., July 17-23
- Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind. 46807
- Mickey, Bob and Ida Mae. Evangelist and Singer, 1501 Edison, La Junta, Colo. 81050; Barnsdall, Okla., July 20-30
- Miller, Leila Dell. c/o NPH*
- Miller, Nettie A. c/o NPH*
- Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa. 19606
- Miller, W. F. 521 Victoria Ave., Williamstown, W.Va. 26187
- Millhuff, Charles. c/o NPH*: N.W. Ill. Dist. Camp, June 30—July 9; Sylvia, Kans. (Pleasant Hill), July 11-16; S.E. Okla. Youth Inst., July 17-21; Artesia, Calif. (Tent Crusade), July 23-30; Kans. Dist. Camp, July 31—Aug. 6
- Monck, Jim & Sharon. Evangelist, Singers, Musician, c/o NPH*: Columbus, Wis., July 3-9; Wis. Dist. Boys' & Girls' Camp, July 10-14; N.W. Ill. Dist. Jr. High Camp, July 24-28; Roseville, Ill. July 28-30
- Moore, Eugene W. 8216 N.W. 36th Terr., Bethany, Okla.
- Moore, Franklin M. Box 302, Castle Rock, Colo. 80104; Florida Dist., July 6-16; Columbus, Ind. (Walker Chapel), July 20-30
- Moulton M. Kimber, c/o NPH*: Covina, Calif., July 10-16; Ore. Dist. Camp, July 23-30
- Mounts, Paul E. c/o NPH*
- Mullen, DeVerne.† 67 Wilstead Newmarket, Ont., Canada: Ont., Can. (Clarksburg Camp), July 14-23
- Nelson, Charles Ed and Normadene. Evangelist and Singers, c/o NPH*: Jackson, Miss. (Grace), July 17-23
- Nesseth-Hopson Party. c/o NPH*: Lynn, Ind., July 2; Flint, Mich. (West), July 16; Otisville, Mich. (Richfield), July 23; Rich, Mich. (Hol. Miss Camp), July 28—Aug. 4
- Neuschwanger, Albert. 7121 Trimble Dr., Ft. Worth, Tex. 76134; Brownfield, Tex., July 16-23; Petersburg, Tex., July 24-30
- Norris, Roy and Lilly Arne. Evangelist and Singers, c/o NPH*
- Northrup, Lloyd E. 1173 Aileron, La Puente, Calif. 91744
- Norton, Joe. Box 143, Hamlin, Tex. 79520; Floydada, Tex., July 6-16; Arlington, Tex., July 20-30
- Oakley, Jesse & Mrs. Box 488, St. Cloud, Fla. 32769; West Union, Ill. (1st), July 30—Aug. 6
- Oyler, Calvin B. Evangelist and Song Evangelist, c/o NPH*: Gould, Okla. (Brownlow), July 24-30
- Parrott, A. L. 460 S. Bresee, Bourbonnais, Ill. 60914
- Passmore Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH*: Columbus, Ind. (Tri-County Camp), July 6-16; Miami, Fla. (North), July 25-30
- Paul, Charles L. Song Evangelist, c/o NPH* Picking Musicalaires, The. Evangelist and Musicians, 4042 Linden St., Allentown, Pa. 18104
- Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill. 61833; S.C. Dist. Camp, July 3-9; Fithian, Ill., July 28—Aug. 6
- Pipkin, Sylvia M. P.O. Box 322, Killbuck, Ohio 44637
- Pittenger, Twyla. R. 1, Shelby, Ohio 44875
- Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind. 46201; Columbus, Ind. (Tri-County Camp), July 6-16; Nebo, Ind. (E.U.B.), July 19-30
- Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH*
- Potter, Orville S. Route 2, Box 2278, Auburn, Calif. 95603
- Powell, Curtice L. Preacher and Singer, 33 Reba Ave., Mansfield, Ohio 44907
- Prentice, Carl and Ethel. Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008; Steele, Ala., July 9-16; Oklahoma City, Okla. (South Highland Tent Meeting), July 21-30
- Purkhisier, H. G. 308 E. Hadley, Aurora, Mo. 65605
- Qualis, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla. 32809; Sebring, Ohio, July 20-31
- Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill. 61542; Bath, Ill., July 2-9
- Richards, Larry and Phyllis (Coulter).† Singers and Musicians, 1735 Dawson St., Indianapolis, Ind. 46203
- Robison, Robert, and Wife. Evangelist and Singers, Heaters, W.Va. 26627
- Rodgers, Clyde B.† 505 Lester Ave., Nashville, Tenn. 37210; Columbia, Tenn., July 24-30
- Reddel, Bernice L. 423 E. Maple St., Boonville, Ind. 47601
- Rothwell, Mel-Thomas† 2108 Alexander, Bethany, Okla. 73008; New Eng. Dist. Camp, June 30—July 9; Maine Dist. Camp, July 10-16; Quincy, Mass. (Douglas Camp), July 21-30
- Rupp, John C. c/o NPH*
- Schoenover, Modie. 1508 Glenview, Adrian, Mich. 49221
- Schriber, George R. and Mrs. 8642 Cherry Lane, Alto Loma, Calif. 91701
- Schackelford, H. W. & Mrs. 614 W. Market St., Washington, C.H., Ohio 43160; Akron, Ohio (Bettes), July 26-30
- Shaver, Charles ("Chick"). c/o NPH*: Entering full-time Sept 4
- Shelton, Trueman & Ruthellen. c/o NPH*
- Showalter, Keith & Pat. c/o NPH*: St. Johns, Mich. (Tent Crusade), June 30—July 9
- Sisk, Ivan. 4327 Moraga Ave., San Diego, Calif. 92117; N.D. Dist. (Youth Camps), July 14-21;

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●Slack, D. F. Song Evangelist, R. 2, Vevay, Ind. 47043. Slate cancelled due to illness

Slater, Glenn and Vera 320 S. 22nd St., Independence, Kans. 67301

Slater, Hugh L. c/o NPH*

Smith, Charles Hastings P.O. Box 1463, Bartlesville, Okla. 74003: Wash. Pac. Dist. Camp, July 9-16; Mo. Dist. Camp, July 17-23; Ore. Pac. Camp, July 24-30

Smith, Ottis E., Jr. P.O. Box 1, Edinburg, Pa. 76116: Albany Dist. Camp, July 1-9

South, J. W. & Mrs.. 2943 Jewett St., Highland, Ind. 46322

Stabler, R. C., and Wife. R. 1, Tamaqua, Pa. 18252. Slate cancelled due to illness

Stafford, Daniel. Box 11, Bethany, Okla. 73008: Springfield, Ill. (Camp), June 27—July 9; Saraland, Ala., July 20-30; Birmingham, Ala., July 31—Aug. 6

Steele, J. J. P.O. Box 1, Coffeyville, Kans. 67337

●Sterling, Wilma. 101 New Alex. Rd., Brilliant, Ohio 43913

Stewart, Paul J. P.O. Box 850, Jasper, Ala. 35501: Virginia Dist. Camp, July 7-16; N.M. Camp, July 31—Aug. 6

Strack, W. J. Box 112, Jefferson, Ohio 44047

Strickland, Richard L. 4723 Cullen Ave., Springfield, Ohio 45503

Swearingen, J. W. Olivet Nazarene College, Box 215, Kankakee, Ill. 60901

Talbert George H. 311 N. Cedar, Abilene, Kans. 67410: Fortville, Ind., July 9

Taylor, Emmett E. c/o NPH*: Nederland, Tex., July 6-16; Jacksonville, Tex., July 25-30

Taylor, Robert W. 2700 Farleigh Ave., Dayton, Ohio 45420: Evangelistic Tour, Brazil, South America, month of July

Thomas, Fred 177 Marshall Blvd., Elkhart, Ind. 46514: N.W. Ill. Dist. Camp, June 30—July 9; E. Tenn. Dist. Camp, July 28—Aug. 6

Thomas, Henry C. 4911 24th St., Lubbock, Tex. 79407

Thompson, Wm. & Mrs. 1915 W. New York St., Indianapolis, Ind. 46222

Toone, L. E. 365 Burke St., Bourbonnais, Ill. 60914

Transue, C. F. R. 1, Poplar Bluff, Mo. 63901

Tripp, Howard M. c/o NPH*: Doyle, Tenn., July 3-9; Jackson, Miss (Skyway Hills), July 24-30

Trissel, Paul D., and Family Evangelist and Singers, Box 1201, Leesburg, Fla. 32748: Kaleva, Mich. (Wes Meth.), July 4-9

Underwood, G. F., and Wife. Preachers and Singers, Box 420N, R. 4, Cortland, Ohio 44410: Brunswick, Mo., July 16-30

Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida 83651

Vaughn, Roy M.† 104 Monticello, New Port Richey, Fla. 33552: St. Petersburg, Fla., July 30

Wachtel, David K. P.O. Box E, Madison, Tenn. 37115

Walker, W. B. c/o NPH*

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla. 33901

Watson, Loyt. 609 W. Normal, Springfield, Mo. 65804: Wellington, Tex., July 28—Aug. 6

Watson, Paul 311 N.W. Seventh St., Bentonville, Ark. 72712: West Memphis, Ark., July 14-23

Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont. 59937

Whipple, Leonard. Lay Evangelist, 15 P-Via Castilla, Laguna Hills, Calif. 92653: Can West Dist. Tour, June 22—July 9

●Whisler, John F. 404 N. Francis, Carthage, Mo. 64836

White, W. T. 116 E. Keith St., Norman, Okla. 73069: Central Ohio Dist. Camp, July 19-30

Wilkinson Trio.† 1104 Pennsylvania St., Columbus, Ind. 47201: Columbus, Ind. (1st), July 16-23; Danville, Ill., July 24-30

Williams, B. Ivan 536 E. Oliver St., Owosso, Mich. 48867: Eastern Ohio Pil. Hol. Camp, July 28—Aug. 6

Williams, Earl C. c/o NPH*

Willis, Harold J. & Mae. Preachers, Singers, and Children's Worker, c/o NPH*

Withrow, Curtis D. 1005 Priory Pl., McLean, Va. 22101

Woodward, George P. 326 Dry Run Rd., Monongahela, Pa. 15063

Wyss, Leon. c/o NPH*: Denver City, Tex., July 9-16; N. Ark. Dist. Camp, July 17-21; Lubbock, Tex. (Parkway), July 25-30

Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo. 63031: Bloomfield, Mo. (Rose of Sharon Camp), June 29—July 9; San Antonio, Tex. (E. Terrell Hills), July 21-30

Zimmerman, W. E. Box 1114, Marion, Ohio 44302: Central Ohio Dist. Camp, July 21-30



CALIFORNIA CHURCH DEDICATED—General Superintendent Samuel Young preached the dedicatory sermon on the occasion of the completion of the \$170,000 Sacramento (California) Trinity Church. Rev. Kenneth Vogt, superintendent of the Sacramento District, also took part in the ceremony. Rev. Daniel H. Penn is pastor.

Announcements RECOMMENDATIONS

Miss Marjorie Stockdale is available for vacation Bible school work during the summer months. Miss Stockdale attended Trevecca Nazarene College and the Nazarene Theological Seminary, and is a licensed minister on the Alabama District. She has had several years of experience as a teacher in public schools as well as directing vacation Bible schools. I am happy to recommend her. Her address: 1706 East Strong Street, Pensacola, Florida. —Reford L. Chaney, Superintendent of Alabama District.

BORN

—to Dr. and Mrs. James Herrick of Chico, California, a daughter, Marya Grace, May 9.

SPECIAL PRAYER IS REQUESTED

—by a Christian lady in Kansas that the Lord will remove all desire for smoking and drinking from her husband, and for a decision in the home.

District Assembly Information

CHICAGO CENTRAL, July 6-7, College Church, Olivet at Breese, Bourbonnais, Illinois. Pastor Forrest Nash. General Superintendent Coulter. (N.W.M.S. convention, July 5; N.Y.P.S. convention, July 4.)

WEST VIRGINIA, July 6-7, District Campground, Rt. 1, Box 417, Somersville, West Virginia. Pastor William Dawson. General Superintendent Young. (N.W.M.S. convention, July 3; N.Y.P.S. convention, July 5; Sunday school convention, July 4.)

Directories

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North Dakota	June 29-30
Eastern Michigan	July 12-13
Central Ohio	July 19-21
Illinois	July 26-28
Dallas	Aug. 10-11
Northwestern Illinois	Aug. 17-18
Tennessee	Aug. 23-24
South Arkansas	Sept. 6-7

GEORGE COULTER:

Chicago Central	July 6-7
Michigan	July 12-14
Eastern Kentucky	July 19-20
Akron	Aug. 3-4
Southwest Indiana	Aug. 10-11
Northwest Indiana	Aug. 17-18
Gulf Central	Sept. 14-15

V. H. LEWIS:

Northwestern Ohio	July 12-13
Pittsburgh	July 20-21
Northwest Oklahoma	July 26-27
Virginia	Aug. 9-10
South Carolina	Aug. 17-18
North Arkansas	Aug. 23-24

New York	Sept. 8-9
North Carolina	Sept. 13-14

HARDY C. POWERS:

Oregon Pacific	July 19-21
Northern California	July 26-27
Wisconsin	Aug. 10-11
Louisiana	Aug. 16-17
Houston	Aug. 23-24
Georgia	Sept. 7-8
Joplin	Sept. 13-14

G. B. WILLIAMSON:

Albany	June 29-30
Colorado	July 12-14
Kentucky	July 20-21
East Tennessee	July 27-28
Missouri	Aug. 8-9
Minnesota	Aug. 17-18
Kansas City	Aug. 23-24
Southwest Oklahoma	Sept. 7-8

SAMUEL YOUNG:

Northeastern Indiana	June 28-29
West Virginia	July 6-8
Southwestern Ohio	July 12-13
Kansas	Aug. 2-4
Iowa	Aug. 9-11
Indianapolis	Aug. 23-24
Southeast Oklahoma	Sept. 6-7

MOVING MINISTERS

(From the office of the General Secretary)

Rev. Donald Schlough from Pilot Rock, Oregon, to South Milwaukee, Wisconsin.
Rev. Lee M. Bates from Mount Vernon and Point Township, Indiana, to Odon, Indiana.

Rev. Troy Martin, student, to Levelland, Texas.

Rev. Roy Archer from Lubbock (Texas) Calvary to Dalhart, Texas.

Rev. Jerry Appleby, student, to Lubbock (Texas) Calvary.

Rev. H. H. Hooker from Hartselle, Alabama, into retirement.

Rev. A. S. Milliken from Motherwell, Scotland, to Carlisle, England.

Rev. Vearle A. Fisher from Kimberly, Idaho, to Boise (Idaho) Euclid Avenue.

Rev. Charles S. Miller from La Grande, Oregon, to Kimberly, Idaho.

Rev. Wayne Ware from McCune, Kansas, to Garnett, Kansas.

Rev. Leon Jennings from Dodge City, Kansas, to Springfield (Missouri) First.

Rev. Marvin Hartzler from Clairemont, California, to Redondo Beach, California.

Rev. Walter Speece from Congo, West Virginia, to Monaca, Pennsylvania.

†Registered; not commissioned. ●Indicates singers.
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Rev. Philip Shomo from Albertville, Alabama, to Fortville, Indiana.

Rev. William L. Robertson from Bisbee, Arizona, to Marsing, Idaho.

Rev. Wayne Young from Buckeye, Alabama, to El Paso (Texas) First as associate pastor.

Rev. Bert Collins from Owen Sound, Ontario, to Oxford, Nova Scotia.

Rev. Albert E. and Pauline Miller from Fulton, Ohio, to Syracuse, Ohio.

Rev. Russell Stanley from Rochester (Michigan) Auburn Road to Mt. Morris, Michigan.

Rev. T. C. Riddle from Mt. Morris, Michigan, to Elmwood, Michigan.

Rev. Alvin Richard from Temperance, Michigan, to Rochester (Michigan) Auburn Road.

Rev. James Palmer from Indianapolis (Indiana) Central to Martinsville (Indiana) First.

Rev. Paul Handlon from Laurel, Indiana, to Andersonville, Indiana.

Rev. Rex Douglas from Council Bluffs (Iowa) Community to Des Moines (Iowa) Highland Park.

Rev. Ronald Wesley from Mayfield, Kentucky, to Hamilton (Ohio) Tuley Road.

Rev. D. Edward Cramer from Strong, Maine, to Caribou, Maine.

Rev. Harry T. Stanley from Sturgis, Michigan, to Bay City (Michigan) First.

Rev. James C. Whitener from Greensboro (North Carolina) Rolling Roads to Durham, North Carolina.

Rev. Eva M. Clark from Lisbon, North Dakota, to Ft. Clark, North Dakota.

CORRECTION: The *Herald of Holiness* of May 10 reported that Rev. Leo Steinger was the new pastor of Chicago (Illinois) Oak Lawn. This is incorrect. Rev. George M. Galloway continues as pastor. The June 7 issue reported that Rev. G. Ray McDonald was the new pastor of Houston (Texas) Irving. Rev. W. Byron Strange is instead the new pastor. The May 3 issue reported that Rev. Fred C. Conk moved to Ogallala, Nebraska. He is still the pastor at Gothenburg, Nebraska.

News of Revival . . .

600 SEEK SPIRITUAL HELP

Dr. Edward Lawlor, secretary to the Department of Evangelism, told students and townspeople at Kankakee (Illinois) College Church that "we must stand for something so we don't fall for everything."

His messages to audiences averaging 900 persons were delivered during a week-long spring revival at Olivet Nazarene College.

Approximately six-hundred persons sought spiritual help during the revival, according to Dr. Forrest Nash, pastor.

Gary Moore, music director at Kansas City First Church and a well-known baritone soloist, directed the revival music program.

"There have been a good number joining on profession of faith" since the revival, Dr. Nash said.

"Trevecca Nazarene College enjoyed one of the most successful revivals in recent years in spite of the fact that services were limited to five morning chapel services," Dr. Charles L. Childers, dean of instruction, said.

Rev. Don Irwin, pastor at Nashville

Grace Church, was the evangelist. His messages were clear and practical, but almost completely without pressure. "A hundred or more were at the altar," Childers said.

NORTH LITTLE ROCK, Arkansas—More than fifty persons found spiritual help at First Church here during a recent revival with Dr. Eugene Stowe, president of Nazarene Theological Seminary. Director of music was Darrel W. Gash and the pastor is Rev. Wayne T. Gash.

WINSLOW, Arizona—Evangelist Robert Niedermeyer preached during an eight-day revival meeting at the Nazarene Indian mission here, resulting in members signing pledges to tithe their income, attend regular services, and give support to the church program. Rev. Owen J. Smith is pastor.

HIGHLAND SPRINGS, Virginia—Fifteen persons among the thirty-five who received spiritual help during a recent revival here joined the church by profession of faith May 14, according to Pastor Leonard A. Ketcherside.

Evangelist E. E. Lewis spoke during the revival to an audience which averaged seventy-six in nightly attendance.

SHAFTER, California—Rev. Bob Lindley, pastor at Fort Worth, Texas, preached during revival services held recently at First Church here. Many persons found spiritual help during the revival, according to Rev. R. F. Lindley, father of the evangelist.

COLUMBUS, Indiana—During a ten-day revival meeting at First Church here, 101 persons found spiritual help following the preaching of Evangelist J. Russell Brown. Song evangelist was John Whisler. Average attendance was 180 persons, said Pastor Garland Johnson.

HAMMONDSVILLE, Ohio—"Twenty-five definite victories" were part of the good result of a revival meeting here with Evangelist Richard Strickland, according to Mrs. Lena Tice, pastor. James Leedy served as song evangelist.

YANKTON, South Dakota—Thirty-two persons found spiritual help here during "one of the best revivals" the church has had, according to Pastor Lloyd Hankins. Evangelist was Rev. Wilmer A. Long.

PLYMOUTH, Indiana—Evangelist Wilma Geeding was evangelist here at a revival meeting which resulted in more than twenty persons finding spiritual victory, according to Pastor J. L. Longnecker.

CARMI, Illinois—Rev. Ben Marlin, who served as evangelist during a revival meeting here, preached evangelistically on the last Sunday morning of the meeting, which resulted in a large number of persons seeking spiritual help. Rev. Roy F. Yates is pastor.

LANCASTER, California—Many new converts were won to the Lord, according to Pastor Bob Shearer of Westside Church here, during a revival with Evangelists Dowie and Helen Swarth.

MARIETTA, Georgia—Evangelist Orville S. Potter directed "spiritual life clinics" during morning services at the church here and encouraged sixty-two persons to pray thirty minutes a day for a recent revival. The result, according to Lee Wyse, a layman, was that "there were altar ser-

vices in which some were reclaimed, some sanctified, and some who had been on the fringes for years were saved." Pastor is Rev. Bob Radebaugh.

RAY, North Dakota—Dr. Whitecomb Harding, Nebraska District superintendent, preached during revival services here recently, which resulted "in a number seeking and finding spiritual victory," according to Pastor B. L. Thompson.

MARSHALL, Missouri—Evangelist and Mrs. Carl H. Kruse closed recently a successful revival meeting at the church here. Forty-two persons sought spiritual help, according to Pastor Ben E. Hill.

RECORD HAWAII GIVING

Rev. W. Lee Gann, superintendent of the Hawaii District, reported to delegates attending the fifteenth assembly that individual giving had reached a new high, 11 percent of which went to world evangelism.


Dr. George Coulter, general superintendent, presided over sessions held April 27-28 in Honolulu.

Mr. Gann, who has completed the second year of a three-year term, outlined plans for the establishment of two day-care centers. One is presently in operation. The district is also negotiating for property for a new church at Maile.

District church school membership reached a new record, 1,408, and is near the district "March to a Million" goal.

Jerry Dahlquist, a layman, was newly elected to the district advisory board, and Rev. Bill Goodman was elected N.Y.P.S. president.

Delegates to the 1968 General Assembly will be Rev. W. Lee Gann and Rev. William W. Sever (ministerial); Harold D. Litsey, Jr., and Eddie K. Laikupu (lay).



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MIDEAST MISSIONARIES SAFE

Eight Nazarene missionaries in the Middle East have come through the Arab-Israeli war unharmed.

Jordan Field Superintendent Berge Najarian, who remained after his wife and children were evacuated to Germany, was unharmed in spite of the fact that some heavy fighting took place in old Jerusalem, where the missionary home is located.

In Israel, Rev. and Mrs. Alex Wachtel cabled that they are safe. Mr. Wachtel's three-word tongue-in-cheek cablegram read, "Unhurt, unafraid, underpaid."

In Lebanon Rev. and Mrs. Don DePasquale were reported safe. Their co-workers, Rev. and Mrs. Ivan Lathrop, Jr., and Rev. and Mrs. Oliver Karker, were evacuated to Germany.

Prof. R. L. Lunsford, acting director of the Middle East Nazarene school in Beirut, was out of the country when the uprisings occurred and was advised not to return. He has since come to the U.S.

ANOTHER VIETNAM VICTIM

A twenty-three-year-old member of Atwater (California) First Church died May 19 in the crash of an army helicopter in Vietnam. He became the second Nazarene known to have been killed in action there.

Funeral services for Cpl. Raymond Tighe, son of Mr. and Mrs. Harry O. Tighe, were conducted May 29. Rev. M. B. Rayborn, the Atwater pastor, and Rev. Andrew Hayes officiated.

Tighe was crew chief of a helicopter which crashed on its return from a combat assault mission. He had been in Vietnam eight months, and had four months to go in his tour of duty.

His mother is N.W.M.S. president in the Atwater church, and his father is a member of the board of trustees.

Other survivors include a brother and a sister.



Tighe

WIENECKE TO V.B.S. POST

Rev. J. Melton Wienecke, a pastor in Kentucky and North Carolina for fifteen years, becomes director of Aldersgate vacation Bible school curriculum July 1.

He succeeds Miss Mary Latham, director since 1949, who will become full-time director of audiovisuals.

A graduate of Olivet Nazarene College and Nazarene Theological Seminary, Mr. Wienecke has served churches in Irvine, Kentucky, and Asheville, North Carolina. He has been at Asheville since 1957.

As district V.B.S. director on the Eastern Kentucky District, and boys' and girls' camp director, he has maintained a special interest in graphic arts and in crafts. He is currently chairman of the North Carolina District church school board.

Mrs. Evelyn Wienecke will serve part-time in the development of nursery and kindergarten V.B.S. curriculum.

FORECLOSES ON PROPERTY

The Canadian Nazarene College board of governors has reluctantly authorized a legal foreclosure action against the purchasers and developers of the former campus at Red Deer, Alberta.

Warner Holdings, Ltd., purchaser of the property, had defaulted previously, and at that time committed themselves to foreclosure if it should default again within a twelve-month period.

Since the sale of the Red Deed property, the college

has occupied a new \$1 million campus in Winnipeg, Manitoba.

The board of governors is now studying the possibility of reselling the former campus.

NEWS OF RELIGION

You Should Know About . . .

CONFLICT over aid to parochial and private schools has arisen in New York.

The governing body of public education has appealed to the state constitutional convention to relax somewhat the state constitution's stringent ban against aid to church-related schools.

By a 10-to-5 vote, the Board of Regents approved a provision which would request public school systems to lend textbooks in nonreligious subjects to pupils attending private and church-related schools.

And in a 4-3 decision by New York state's highest court, it held that giving textbooks in non-religious subjects would not be violating the state constitution, nor the First Amendment to the United States Constitution.

The issue boils down to whether public schools would be helping the child who goes to the private school, or would be helping to maintain the school by helping the child.

Opposition to giving aid to church schools is weakening, although those in New York state who believe that such aid violates separation of church and state declared their determination to carry the case to the Supreme Court.

THE COMMON NOTION that most people never encounter the criminal-justice system is fading in the light of a recent National Crime Commission statistical study.

A documented study pointed out the strong possibility that at least 60 percent of all white boys living in cities and 90 percent of Negro urban youths may be arrested for non-traffic offenses sometime in their lives, probably within the next twenty years if the present trend continues.

A NEW BOOK of sermons by Congressman-Clergyman Adam Clayton Powell was found by a reviewer to owe an unacknowledged debt to other clergymen who have preached and published before him.

David Poling, reviewing the Powell book, *Keep the Faith, Baby!* for *Saturday Review*, cited nineteen examples in which Powell's words closely paralleled long-published works of Dr. George A. Buttrick and the late Halford Luccock.

CONGRESSMAN POWELL'S long-play record, which carries the same title as his book, has also had its problems. "Adam left me high and dry, said Jerry Blaine, president of Jubilee Records. Blaine had advanced Powell \$32,000 to pay a defamation judgment, but the record flopped, and Blaine, who planned on making a million, was left holding the bag. "I thought I was smart," Blaine said, "but Adam was smarter."

THE SUNDAY TIMES, a weekly Christian newspaper incorporating the *Sunday School Times*, published since 1859, has been purchased by Union Gospel Press of Cleveland, Ohio, according to trustees of The Sunday School Times Foundation in Philadelphia, Pennsylvania.

Earlier, Kenneth N. Taylor, president of Tyndale House in Wheaton, Illinois, had expected his offer to buy the *Times* would be accepted. But on May 25 negotiation between Union Gospel Press and the *Times* was completed. The *Times* ceased publication with the May 27 edition.

Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

THE CHURCH REACHES OUT

(July 2)

Scripture: Acts 13 (Printed: Acts 13: 1-3, 42-49)

Golden Text: Mark 16:15

What were the essential ingredients in this westward mission of the young Church?

Synopsis: From the new center of the growing Christian Church—Antioch of Syria—the world missionary enterprise truly began. Motivated by the Holy Spirit, supported by a prayerful church, and implemented by dauntless and able missionaries, the first outward thrust of the gospel reached as far as Antioch in Pisidia. The seal of it all was a fruitful harvest among the Gentiles.

The sending Antioch

Coincidentally, the “first missionary journey” of Paul began in one Antioch and reached westward to another. The first sent the gospel message; the second received it.

The sending church had several appealing qualities. It was cosmopolitan. Men from north Africa, the island of Cyprus, as well as the nearby regions of Syria and Cilicia, made up its fellowship. One member had known close association with Herod Antipas. It was a *praying* church. To pray in the Spirit is to touch the living God. This was also a *sharing* church. They had already gathered funds to relieve a famine in Judea. Now, in response to the voice of the Spirit, they sent Barnabas and Saul, their choicest leaders, across salt water to strange lands.

The receiving Antioch

Completing their work in Cyprus, Paul and Barnabas came to Asia Minor and pressed inland to Antioch of Pisidia. They found an open door in the local synagogue. In Acts 13: 16-41, Luke has recorded a sermon which must have been typical of Paul's missionary preaching. It is worthy of careful study.

Those to whom Paul and Barnabas ministered were first a *listening congregation*. As Paul rehearsed Israel's history and linked it with Jesus, they followed him closely. They soon became a *divided people*, however, as the Gentiles flocked to hear and as the Jews resisted the message. This led to the establishment of a *radiant church*, when the Gentiles, as Isaiah prophesied, embraced the gospel and published the Word of the Lord.

Conducted by W. T. Purkiser, *Editor*

Now that some of the tobacco companies are going into food processing and sell a variety of legitimate products, what are we to do as Christians? Should we buy these products to help speed up the diversification of the tobacco companies into the food industry, or should we boycott them in order not to bolster the tobacco industry?

If I found a food product I knew was prepared by a subsidiary of a tobacco company on the shelf of the market, I would buy an alternate brand.

On the other hand, I do not plan to make an extensive study of the diversification of business interests by the tobacco industry in order to avoid buying something a miniscule part of the profit from which might go to some corporation whose original and first interest was marketing tobacco.

I am trying to apply the principle Paul expounded in dealing with the problem of meat that had been first offered to idols and then taken out on the market and sold: “If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake”

(I Corinthians 10:27-28).

I do not take this to be the blessing of ignorance, but wise counsel against getting into bondage about many minor matters that really may not bulk very large in the whole of life. Romans 14 is still the best exposition of how to deal with such problems.

In other words, I approve the logic of the argument against supporting an industry whose effects are detrimental in human life, but would drop a warning against getting bound up too tight with incidental involvements with what might turn out to be evil.

We would need literally to “go out of the world” in the sense in which Paul said we could not (I Corinthians 5:10) to avoid the presence of evil entirely. Even paying taxes involves support for farm subsidies to tobacco growers. As much as we detest the whole business, we are still bound to pay taxes (Romans 13:6-7).

Is faith from God or of man?

It isn't either/or. It is both/and.

A field of wheat is both the gift of God and the work of man.

The capacity to believe and the divine Object of our faith are the gifts of God. Believing is our response to

God's offer or His truth.

Believing is not in any sense a “meritorious work.” That is, it does not earn the right to what is given by God. But it does accept the gift, and the gift cannot be had in any other way.

I would like to know why most of the churches in our area do not use song evangelists in their meetings. I believe the song evangelists are called by God to sing. I know we can afford to call them, and they add much to the revival services.

Probably in most cases it is a false economy that prevails in the local church. But as you suggest, the added help in the services may more than make up for the additional cost.

Sometimes, also, the problem lies in the area of working out dates for two workers, each of whom has an independent slate of meetings. The answer here, obviously, lies in working well in

advance of the date proposed. While last-minute arrangements may sometimes be possible, in most cases revivals have to be slated well in advance.

Contact your favorite evangelists—both preachers and singers—long before the time for the meeting. Then focus much prayer and personal work on the chosen time, and expect God to honor the preaching of His Word.

What do you think of inviting and paying a group of singers who practically take over the service with their talking and hillbilly music, and before they leave light up their cigarettes on the church lawn?

I'm against it.

Your church board probably was “taken in” on this occasion.

Dr. Olive Winchester used to say, if a man fools you once, it's his fault. If he does it twice, it's yours.

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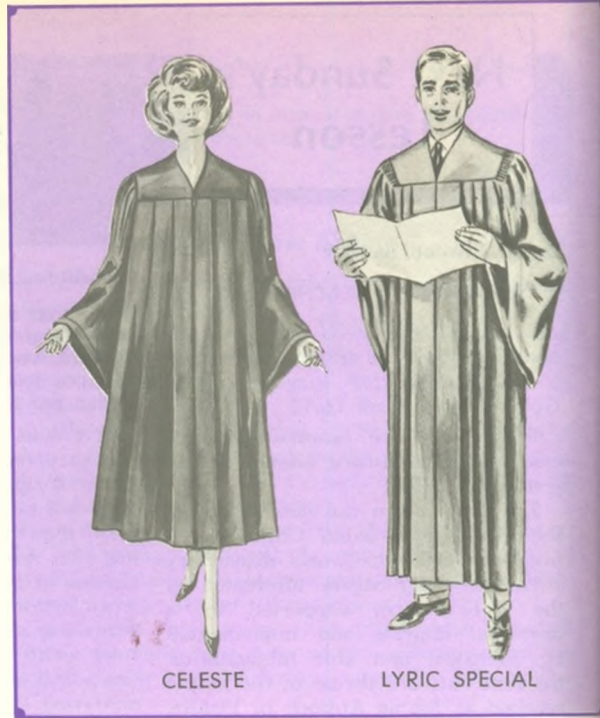
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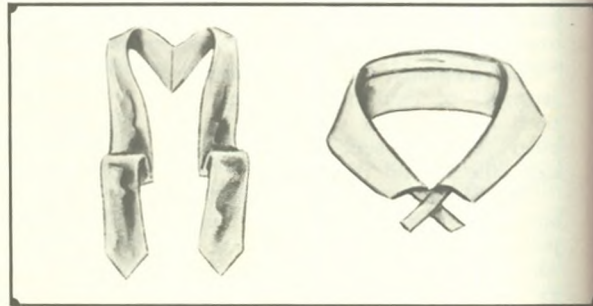
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Medium	38-40
Large	42-44
Extra Large	46-up

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5'5"-5'8"
5'9"-6'2"
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