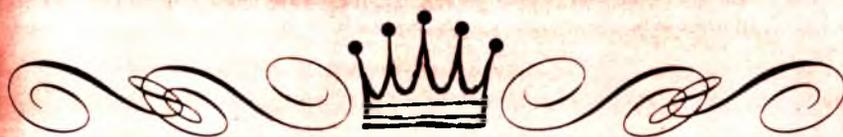


Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene

Youth Week
January 31 to
February 7, 1965



Oh, Worship the King

ROBERT GRANT

J. MICHAEL HAYDN



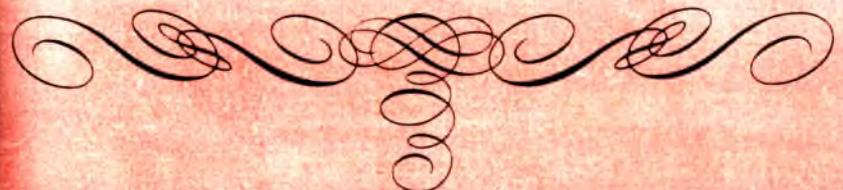
1. Oh, wor - ship the King, all glo - rious a - bove, And grate - ful - ly
2. Oh, tell of His might, and sing of His grace, Whose robe is the
3. Thy boun - ti - ful care, what tongue can re - cite? It breathes in the
4. Frail chil - dren of dust, and fee - ble as frail, In Thee do we



sing His won - der - ful love: Our Shield and De - fend - er, the
light, whose can - o - py space. His char - iots of wrath the deep
air; it shines in the light. It streams from the hills; it de -
trust, nor find Thee to fail. Thy mer - cies how ten - der! how



An - cient of Days, Pa - vil - ioned in splen - dor, and gird - ed with praise.
thun - der - clouds form, And dark is His path on the wings of the storm.
sends to the plain, And sweet - ly dis - tills in the dew and the rain.
firm to the end! Our Mak - er, De - fend - er, Re - deemer, and Friend!



Hymn of the Month
February, 1965

“SEEKETH NOT HER OWN”

SELF-INTEREST is the major manifestation of selfishness, which, in turn, is the taproot of carnality. Ambition that has self-interest as its source is not compatible with scriptural holiness.

The heart of man is so devious that such ambition usually is rationalized as the sincere desire to make the greatest possible contribution to God and the church. The work of God, so such fallacious reasoning proceeds, should not be denied such superior talent, and thus any means are justified by which so desirable an end might be attained.

But spiritually, this is a pernicious and deadly attitude. In the Church of Jesus Christ, the promotion of such ambitions, if allowed to prevail, will develop clever, humanistic lead-



*General
Superintendent
Benner*

ership rather than a leadership committed to the guidance of the Holy Spirit and to seeking first the will of God.

The church, existing as it does in this world and involving human beings, always is subject to peril at this point. This means that the church should be sensitive and alert to such

developments and should deal with them appropriately.

Whether on the local, district, or general level, whenever there are indications that overtly or covertly any individual is seeking position or is laying plans whereby some personal interest is to be served in or through the church, the church will do well to see to it that no such desires or ambitions are realized. In relation to representative gatherings where leadership choices are to be made, no individual, group, or section ever is justified, in the light of scriptural holiness, in promoting contacts, plans, or schemes by which support is secured and pledged relative to any position.

Political maneuvering will sound the death knell for any spiritual movement. If heart holiness means anything, it means full cleansing from all that is self-seeking in plan or act or desire. The sanctified heart will have no interest in personal preferment, and should maintain such holy integrity that he will not allow himself to be used or involved in supporting the ambition of anyone else.

Therefore, let all Nazarenes purpose to pray and serve together in the spirit of humility, meekness, and unselfishness, using every means to frustrate selfish ambition, determined always to seek and follow the promised guidance of the Holy Spirit. Nothing less will be pleasing to God. Surely, divine love “seeketh not her own.”



The SIGNPOST of Salvation

By **CLAYTON BONAR**
Pastor, First Church, Pocatello, Idaho

TRAVELING through the Ozarks in the fall of the year can be a most enjoyable experience. Winding roads, like black satin ribbons, seem to thread their way through rolling mountains and the ever-present

thick groves of trees that spread as far as the eye can see. It is a thoroughly relaxing trip to take. This area has not been hindered, it seems, by modern civilization yet.

It could easily be called the land of the hand-painted signs, for commercial advertisements have given way to hand-scrawled signs calling for the attention of the traveler. They are just as effective in stopping the tourist as any expensive sign, however, and little roadside stores are constantly full of people making purchases of curios and gifts for friends back home.

America is a land of billboards, neon lights, and signposts of a thousand descriptions. Highway signs are a constant companion to the traveler. Everyone is sign-conscious. Advertising companies will readily give positive evidence of this.

The Church of Jesus Christ has put up on the highway of life a very attractive and compelling signpost. "And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin" (John 19:19-20).

Signs tell people where they are. *The Cross gave a penetrating witness to the ways of sin.* It meant a hideous death, but it was a common death for crimi-

nals. The two thieves on either side of Christ gave testimony of this fact. One thinks of the crowd that came to see Jesus crucified, but there was a crowd at every crucifixion. Many were there out of plain curiosity. Some were undoubtedly acquaintances of one or other of the thieves. It was such a common method of death!

Yet there was a very uncommon motive in the death of Christ. This curious, sadistic crowd, filled with a Satanic satisfaction in watching this crucifixion, did not realize at the time just what measure God was taking in the placing of His own Son on a rugged cross. It must have been a sturdy cross, for there was such strain and pain placed upon it—the sins of mankind. Yes. The Cross gave a very clear picture of man in his present state. It showed him just where he was standing in his relationship to an almighty God.

The Cross, like a road sign, also shows the way men may go. *It gives a promising witness to the way of salvation.*

To approach the Cross and its Sin Bearer in true perspective, one must realize that Christ had complete command of the situation from start to finish. As the world might have said it, ". . . they took Jesus, and led him away" (John 19:16). But Christ said, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:17-18). The soldiers came to the garden to take Jesus, but He picked the time, the place, and the situation. He had command.

Those who stand and scoff are at the crossroads of life. They stand before the mute testimony of Christ, who said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

Dr. Harold Ockenga, pastor of Park Street Church in Boston, has said: "The cross made possible the Church of Jesus Christ. From Calvary, came the birth, the growth and the witness of the Church. Christ loved the Church and washed it with His own blood. He constituted it His body. The conquest and victory of the Church are due to the presentation of the Truth of Calvary."

There is within great peace because there is One who cared for me, One who paid the adequate price for all my sin. One who showed His love by the shedding of His blood on Calvary, One who lives and loves within.

The Cross in and of itself would not be significant; but that the Son of God hung there for all the sins of mankind makes it more important than reading the morning newspaper, more urgent than winning a space race, more impressive than all man's inventions, more significant, surely, than all the idols men would rather worship.

In the Cross are found eternal destiny, eternal peace, eternal hope, eternal life—all the things man really wants. This is God's "signpost of salvation."



THIS Younger GENERATION

By *Evangelist*
C. T. CORBETT

MUCH has been said about juvenile delinquency and the breakdown of the younger generation. Granted we have ample material for such on every hand. However, much of this is given in the derogatory vein which leaves one cold and unredemptive. In recent days I've seen the reverse, and that is why I write these lines.

During the fortieth anniversary of a certain church I was asked to come and serve them a week in a revival anniversary campaign. Almost a generation back I had served that church as their district superintendent. Many times I had visited this parish and always enjoyed their fellowship and blessings.

Only a few of the pioneers of this church were present in the celebration. It seemed to me that a whole new generation had taken over the leadership of the church. They served as board members, department heads, and the like. I found them alive to all interests of our Zion, local, district, general, college, and the work of evangelism, as tithers and holiness promoters. They seemed much younger than the leaders I had known.

In the local cemetery the pastor pointed out twenty-seven gravestones of people I was acquainted with. They carried on in the heat of the battle when I knew them. But in the church worshipped the second, third, and in a few cases the fourth generation of the children of these pioneers.

The congregational singing was the same—perhaps at times it was better. The special singing of this younger generation was very uplifting. I could feel the unction move in as they prayed for me while I preached. The seekers came from all walks of life: younger, older, and “brand-new ones” too. The altar work was good and solid; *they prayed 'em through*. Then their faces lighted with joy as the young pastor received nine new members into the church. Best of all, the fellowship after the benediction was of the true heavenly order.

Yes, I saw a younger generation in action for God and holiness. It was so refreshing, I pass this happy finding on to you, stating it can be done. We can

pass the living torch of full salvation from generation to generation. They blessed my heart, greatly so. Praise God for the younger generation of the Church of the Nazarene.

God Has a Plan

By CHARLES M. ELAM

*God has a plan for all my life;
He wants to lead through storm and strife.
He promises His grace divine;
His providence today is mine.*

*God has a plan, the Scriptures state;
I must with this cooperate.
Halfheartedness will not suffice
When I behold His sacrifice.*

*God has a plan, with challenge strong;
He calls me from the worldly throng
To give to Him my very best—
Then I'm prepared, whate'er the test.*

*God has a plan; He holds the key
Which brings me Blood-bought victory.
He reigns supremely on the throne;
The firmament His power has shown.*

*God has a plan—'tis mine today;
I must be true or lose the way.
Souls must be won through witness clear;
The day of days is drawing near.*

*God has a plan; 'tis all-complete.
I will not with this e'er compete.
His plan for me today I'll heed;
His sovereign grace is all I need.*

The Cover . . .

“OH, WORSHIP THE KING” . . . a “model hymn of worship,” is one of several hymns by the Cambridge-educated Scotsman, Sir Robert Grant (1785-1838). Rooted in the 104th psalm, this anthem of praise has become accepted and sung by choirs and congregations of all creeds. Although Grant was a member of parliament and governor of Bombay, he is best known today for “Oh, Worship the King.” The hymn tune is “Lyons,” by Johann Michael Haydn, brother of the famous Franz Joseph Haydn.—Floyd W. Hawkins, Music Editor.

Volume 53, Number 49 JANUARY 27, 1965 Whole Number 2753
HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor; Dave Lawlor, Art Director. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, Hugh C. Benner, V. H. Lewis, George Coulter, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price, \$2.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P. O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including “ZIP” code, as well as the old address, and enclose a label from a recent copy. Printed in U.S.A.

PHOTO CREDIT: Cover, A. Devaney, Inc., N.Y.

*Peace I leave with you, my peace I give unto you:
not as the world giveth, give I unto you (John 14:27).*

Peace

WHAT and WHERE?

By DOYLE E. ELLIS, Pastor, Clinton, Iowa

PEACE is one of the most sought-after, most elusive, and yet most misunderstood of all conditions.

There are different kinds of peace, as illustrated by the fact that we may live in peaceful surroundings and yet know only turmoil and unrest within. On the other hand, we might find ourselves in the midst of conflict and bloodshed, but know an inner quietness and unspeakable peace in the heart.

Many centuries ago Isaiah revealed the source of real peace when he wrote: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah 26:3). Unbelievers cannot receive this peace, for it is the work of the Holy Spirit that proceeds from a saving faith in the Son of God.

Real peace is indivisibly linked with the redemptive work of Christ and cannot be experienced apart from that work.

The world wants to enjoy the pleasures of sin without inconvenience or interruption, and so the kind of "peace" for which the world asks is merely a time of suspended hostilities.

We hear much from politicians of "a just and durable peace." They have dangled this bait before a gullible public until most fail to realize that real peace is a state of existence conferred by God on His terms and consistent with His conditions.

Real peace is an enigma to the world and foolishness to the unregenerate. It is beyond the understanding of all but His own.

This peace means complete surrender to the "Prince of Peace," the One who alone has the power to confer peace.

One totally committed to God truly believes that all things work together for good for the Christian. Hearts at peace believe that "by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist" (Colossians 1:16-17).

Given a complete faith, the knowledge of sins forgiven, and the indwelling Holy Spirit, why should we not have peace?

However, peace is not an end in itself. Rather, it naturally and surely follows a right relationship with God and can be found in no other way.

Look to the world of man and find confusion;

look to God and find in Him all the answers for the restless soul.

*Peace! peace! wonderful peace,
Coming down from the Father above!
Sweep over my spirit forever, I pray,
In fathomless billows of love.*

—W. D. CORNELL

Seminary Sunday—February 14

NAZARENE THEOLOGICAL SEMINARY



AN alarming shortage of ministers is developing throughout the country. Some denominations cannot supply their own pulpits from their own group.

Such a situation means eventual spiritual decay and death. It must not happen in the Church of the

Nazarene!

Every local church and every Nazarene college must be a recruitment center where young people may receive a divine call!

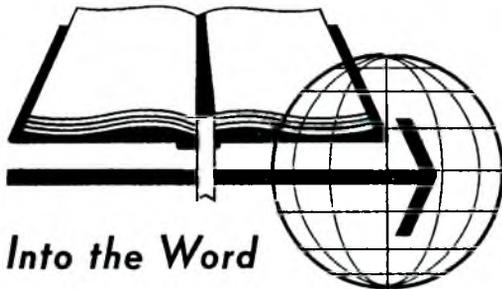
The church expects the Nazarene Theological Seminary to train and equip our young ministers with the knowledge and spiritual dynamics to serve. Adequate facilities must be provided to perform this vital function.

An offering from every Nazarene on Seminary Sunday, February 14, will do two things. First, it will help to provide needed library facilities. Second, it will help to guarantee that vital flow of ministers into the stream of the church which will mean stability and growth for the future.

By GEORGE COULTER

YOUTH WEEK

January 31 to February 7, 1965



Into the Word

...on to the world



PAUL SKILES
General
Secretary

WE'VE REALLY got a world on our hands. A frightened, frightening world. A dangerous rebel. God gave it a wonderful start. Sin has all but finished it off. Yet He says in no uncertain terms to those who follow Him: "Look, there it is—My world. It needs you to remind it of Me. Change it. Win it back. Make a difference—because of Me and what I mean to you. And be sure to take My Word with you when you go. You'll need it. Your own is not enough."

And so the N.Y.P.S. is calling, first, for a renewed emphasis upon the Bible as our Guide for life. Intensive study of its truths must not be postponed. Persistent, personal pursuit of God's will as revealed to us in His Word is imperative.

But this going "Into the Word" is not the end. Not at all. In fact, it's just the beginning. For we are compelled to move on to our shattered world with the good news of God's love.

Here our word is so inadequate but His so indispensable! His Word is full of faith for a world full of fear, full of strength for a world full of sadness, full of grace for a world full of guilt. It's all there. It's there for us and for those who wait for us to bring it.

So now, not in our own strength, but "in the power of the Spirit," we go—"Into the Word . . . On to the World."

—Paul Skiles
N.Y.P.S. Executive Secretary

On to the World . . .



STEPHEN WARD
Council
member-at-large

THE WORLD OF EDUCATION

IN II TIMOTHY 3:16 we find that the Word of God "is profitable for doctrine, for reproof, for correction, for instruction . . ." The Word has something to say to every circumstance of life.

The area of education is no exception—be it personal friendships, classroom situations, or student government.

In our personal friendships the "Witness of the Word" must be present. Certainly our friends will be wisely chosen. Some of these may be unchristian. Therefore the Word must witness to these friends through us. Surely this would be a challenge for us to first go "into the Word" so that it may become a part of us. Then we in turn can go "on to the world" to allow the Word to witness to our friends.

The "Witness of the Word" must be present in our classroom situations. When other pupils are practicing things that we as Christians cannot do, we have the Word as a witness for our stand. If the evolutionary theory of man's existence should be presented, we have the "Witness of the Word" as to man's real origin. If the opportunity presents itself, we can let the whole class know what the Word declares. It is possible that the "Witness of the Word" could be given by preparing a theme on a religious subject.

In the area of student government the "Witness of the Word" may be present. When we as Christians cannot go along with all the activities of the school, we should not withdraw ourselves from student government. Recently a student meeting was held to determine whether or not there would be dancing at a certain school function. A young lady rose to her feet and kindly, but boldly, told all the students and teachers present that dancing was out so far as she was concerned and why it was. Foolish,

you say? No! For when the vote was taken and the results tallied, it was found that the students had voted down the dancing! We do not say that when we take our stand we will have the success of this young lady, but there will be that "Witness of the Word" . . . even in student government.

Here are lines that summarize the "Witness of the Word":

Know it in the head;

Stow it in the heart;

Show it in the life;

Sow it in the world.

—STEPHEN WARD

N.Y.P.S. Council member-at-large



On to the World . . .



WAYNE BROWN
Council
member-at-large

THE WORLD OF CHURCHMANSHIP

IN THIS salvation-starved society, we need a witness of the Word in churchmanship.

Because of the power-packed prayers of the loyal saints, for the last two thousand years, the Holy Spirit has guided the Church, blessed her, and made her an instrument for the salvation of sin-sick souls. The Church that Christ himself ordained should demand our most disciplined loyalty. Our most ambitious reserves of energy should be called into service for the Lord through His Church.

As Christians, in a world which demands proof for almost everything, we cannot afford to be anything but loyal to the church. There is no possible way that we can truly be called Christians yet be unconcerned with the mightiest force of God—His Church.

The church's advancement demands true loyalty of her members in every aspect of her program. "Like a mighty army moves the Church of God," only when we as her constituents persevere toward the predominant goal. Perseverance toward that goal demands unity and not division, faithfulness and not undependability, reliability and not inconsistency.

How loyal are you to your church? A good witness of the Word is expressed through loyalty. Suppose that every Nazarene, young and old alike, would let God use His tithe the way He wanted to. Imagine every budget up-to-date, every pastor decently paid, and every financial need taken care of.

Picture in your mind's eye every church member knocking on doors, making calls for Sunday school and church. Listen imaginatively to a majority of the church membership praying in agony for the lost individuals outside the church. Then we can get an idea of what wholehearted loyalty is about. Then we will witness in our church a surge forward "like a mighty army." Then we will bear a witness to the Word in loyalty.

It makes little difference how loyal we are to the church, or how well we participate in her activities, if we—each one—do not have a personal relationship with God. That personal communion between us and God, that "friendship with Jesus, fellowship divine," that relationship as friend with Friend makes each task in the church more enjoyable.

In II Chronicles 29:11 we read, "My sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him . . ."

Participation is more spontaneous and loyalty is more wholehearted when we are in close contact with our Father through our personal communion.

—WAYNE BROWN

N.Y.P.S. Council member-at-large



On to the World . . .



JOHN HANCOCK
General
N.Y.P.S. president

"GO YE into all the world, and preach the gospel to every creature." . . . "Teach all nations . . . to observe all things whatsoever I have commanded you" . . . "Tarry ye . . . until ye be endued with power from on high." . . . "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the

utmost part of the earth." . . . "And, lo, I am with you always."

The Living Word has spoken. Christ handed to youth the blazing torch of evangelism and commanded them to light a sin-darkened world with the glorious news that men everywhere could become the redeemed sons of God.

Centuries have jetted past. Man has been thrust into a new age. As Youth Week, '65, dawns, N.Y.P.S. International looks upon a world still crying for fulfillment of the Great Commission. Evangelism's torch still is entrusted to youthful hands. Those hands also grip a powerful Weapon—the written Word of God. Effectual use of that Weapon

requires that it become a part of us.

As we go into the Word, God speaks to us through the Prophet Joel:

"I will pour out my spirit upon all flesh; and your *sons* and your *daughters* shall prophesy . . . your *young men* shall see visions. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered" (Joel 2:28, 32).

Pentecost came! Filled with the Holy Ghost, youthful disciples—most of them between seventeen and forty—issued a living proclamation of prophecy fulfilled when Peter declared, "This is that" (Acts 2:16).

Those Spirit-filled young people saturated their part of the world with God's message of full salvation. Scattered by opposition and persecution (Acts 8:1), these "inspired amateurs" marched off the map, and "mightily grew the word of God and prevailed" (Acts 19:20).

Christ chose young men and women, armed them with the Word, commissioned and empowered them for world evangelism. Without youth, the task is impossible. That is why the Apostle Paul wrote Timothy: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Timothy 4:12).

This became the motto of Nazarene young people, who have always responded to the call of evangelism.

In the Word, Paul admonished young Timothy: "Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee . . . Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Timothy 4:13-16).

In the mirror of the Word one examines himself to see if he "be in the faith." The Psalmist wrote: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psalms 119:9). Paul exhorted Timothy: "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (II Timothy 2:22).

We find ourselves when we consistently, faithfully, prayerfully go into the Word—God's Guidebook for personal experience.

The Word equips us for the task. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:16-17).

World evangelism begins with the Word. Again Paul wrote: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15). The Word—carried, studied, memorized, shared—transmits to others the message of God, our

Saviour, "who will have all men to be saved, and to come unto the knowledge of the truth" (I Timothy 2:4).

No wonder John Wesley cried: "O give me that Book. At any price, give me the Book of God. Here is knowledge enough for me. Let me be a man of one book."

Youth Week, '65 . . . N.Y.P.S. is ready! We know why we are here—to evangelize others. "The object of the society shall be to bring others to Christ," reads our constitution. "Into the Word" we go because the Scriptures "are able to make thee wise unto salvation" (II Timothy 3:15).

We know where we must go—"Into the Word . . . On to the World"!

And we know how—"In the Power of the Spirit."

—JOHN HANCOCK

General N.Y.P.S. President



A Nazarene Ambassador reports:



FLETCHER TINK
Council
member-at-large
and Nazarene
Ambassador

"I WENT TO MINISTER . . .

*and found myself
ministered unto"*

SOME MAY SAY I'm prejudiced; and maybe I am. Others may nod sympathetically in my direction and excuse me as being merely easily impressed, somewhat emotional, and quite unrestrained. And yet as I look upon a world of experiences behind me, my heart throbs with the excitement of the greatest responsibility and challenge of my life—that of being a Nazarene Evangelistic Ambassador.

I try to approach the topic calmly, objectively, and with the cool, critical evaluation that I've been taught must attend all inner feelings. Yet a mention is made of this past summer and, prompted by a succession of reminiscences, even this conservative New Englander can barely stifle a "Hallelujah!"

Mexico, Guatemala, and Trinidad are now part of me, a part I can neither forget nor ignore. For their roads I have trod, their customs I have seen, their people I have met. I have watched their mules lazily traversing their mountains, their machines pounding out their products, their farmers toiling in the morning sun. The hollow echo of the steel band sings its passionate song in a tone that makes the blood pulsate in my veins, calling me back to memories that have revolutionized my life, to ex-

periences that have unfolded a new significance and purpose in life.

For I went to minister and found myself ministered unto. From church to church I journeyed, hoping that somehow the Lord would use me to bless others; but over and over again, a prayer of a pastor or the testimony of a national would so elevate me out of my own self that I felt I was the recipient of the spiritual lessons they taught me. To see the dedication of the local pastors and congregations united in the one purpose of winning relatives, neighbors, and friends to the new life that they themselves had found in Christ was a challenge that shook the foundations of the comfortable religion I had so enjoyed.

The values of material possessions and social prominence could only fade from their prime positions in my life when I saw a limbless man enthused over the greatness of God in his own life, or a weeping mother watching her child's coffin lowered into its grave and yet singing the Spanish version of "When the Roll Is Called up Yonder I'll Be There" with a faith so much simpler, yet more profound, than my own.

This past summer, however, was not merely a series of unforgettable lessons strung end on end; it was my opportunity for complete dedication and involvement in a program I was willing to give my life for. I cannot boast the experience of facing insurmountable dangers or frightening events, but the vision of a crashing plane or an anti-American demonstration always seemed a potential conclusion to our journey.

I became so caught up in the fervor of the task that the Church of the Nazarene had assigned me to that I lost what reserve I may have had, and witnessing became my prime motivator. To somehow communicate God's love to those around me seemed the most important thing for my life. I had seen the power of God's gospel in the lives of old and young alike and was convinced that here was the hope of my generation, of the world I have to live with.

Yes, the Ambassadors' program was dramatic. The results of the mass evangelism in the countries we visited will probably never be fully recorded; the changes in fourteen college students may never be calculated. As we stood before the General Convention of the Nazarene Young People's Society and wept our way through the new quadrennial theme song, we realized that we had an entire denomination supporting us with its finances, interest, and prayers.

Some have said that the Nazarene Evangelistic Ambassadors' program caught the imagination of the members of the Church of the Nazarene as no other denomination-wide endeavor had done before. And yet the glory is not rightfully ours. We were the fortunate representatives of a divine strategy begun some two thousand years ago on the words of its Initiator, Jesus Christ, who sounded

forth His command, "Go ye into all the world, and preach the gospel to every creature."

Our Lord's command was not directed exclusively to fourteen Ambassadors, or to five hundred Nazarene missionaries, or to the theologians, but to all who claimed Him as Saviour of their lives. We, as Christians, are obligated to bring the gospel within hearing of all men; not to sit complacently in our own familiar corner of the world and hope that some inquisitive soul might possibly inquire about the hope that lieth within us.

Oh, the blessings that God will eventually bestow upon the many ambassadors in every country and throughout all ages! There is the Christian sales clerk who testifies to a customer, the teen-ager who witnesses to a fellow high school student, the housewife who consistently exemplifies Christ to her family—these and many others like them can stand and sing with the greatest of the Christians:

*Into the Word and on to the world,
This be our banner proudly unfurled;
Let all our strength 'gainst the foe be hurled.
Go in the pow'r of the Spirit.
Into the Word, His workmen to be;
On to the world that Christ men may see,
Telling the truth that from sin sets free!
Take the Word to the world today.**

—FLETCHER TINK

*N.Y.P.S. Council member-at-large
and Nazarene Evangelistic Ambassador*

© 1964, Lillenas Publishing Company.

God Reigns!

*Still there reigns a mighty God
Of wisdom, love, and might.
He has not cast His world aside
Or left it in the night.
The earth is His, with man and beast,
And His all-sovereign right.*

*No tyrant's prate or clank of steel
Or burst of atom power
Can touch His throne or stay His hand
Or call the final hour.*

*Atheist tyrants come and go;
Their empires with them fall.
The heart that anchors fast in Him
Rides safe above it all!*

By JEAN LEATHERS PHILLIPS

EDITORIALS

By W. T. PURKISER

What Men Do with Religion

Someone has noted that in New Testament times the Pharisees externalized religion, the scribes professionalized it, the Sadducees secularized it, and the Zealots nationalized it. One might add the fact that Jesus vitalized it, and made it real and powerful.

The facts are that men still do with religion pretty much what they did in the days when the Gospels were being written. Only the names have changed to give an appearance of innocence.

The Pharisees are not dead. They do not now wear phylacteries on their foreheads and arms, nor do they pray standing in the street corners. But they still make man's relationship to God primarily a matter of keeping certain rules and laws—most of which they make up themselves. They still congratulate themselves that they are not as other men are, and take inordinate pride in their "piety" and "righteousness."

It is not coincidence that, of all the classes of people with whom He dealt, Jesus had the most to say about the Pharisees. This was not only because they became His chief opponents. It was because they came so close to the truth and had so much that was good and right about their views that the error became that much more dangerous.

"Pure religion and undefiled" does not suffer nearly as much from the attacks of outsiders as from the betrayal of its essential spirit by those who come close to it in many ways. No one is fooled by a clumsy imitation or a poorly made counterfeit. The most dangerous deception lies in that which is almost perfect in its execution, but which is still bogus and fraud.

The remedy for phariseism is not revolt against rule and reaction against the principle of law. The remedy is a righteousness which exceeds that of the scribes and Pharisees because it starts with the deep motive springs of the heart. Christian ethics cannot be hung on like ornaments on a Christmas tree. Christian conduct must come from within like the fruit that expresses the kind of life within.

IF THE Pharisees externalized religion, the scribes professionalized it. These were the men who made their living from the teaching of the law. Many of them were also Pharisees, although they were

set apart as a class. They filled a necessary place in the religious life of the day. The problem was, they became abstract and impersonal technicians of the law who would rather win an argument than win a soul, and who would rather be right than compassionate.

Let one point be clear: We may be "professional" in our standards of performance—without becoming "professionalized." We should do the work of the Lord with the same diligent application with which other professions are carried on. To be a scribe at all was to follow a profession. To become professionalized is to follow that profession without heart and soul, to become a hireling rather than a shepherd.

Jesus defined the difference between a hireling and a shepherd in no uncertain terms. The hireling makes no identification with the sheep under his care. They are numbers to be counted. Their chief value is their fleece. He may even forget that one can shear sheep many times, but skin them only once. And when the wolf comes, the hireling takes off.

The shepherd, on the other hand, even knows his sheep by name. He counts them, but only to be sure that all are accounted for. He does not drive them, but leads them into green pastures and beside still waters. And "when the chips are down," he gives his life rather than betray his calling.

THE SADDUCEES neither externalized religion nor professionalized it. They secularized it. That is, they tended to bring it down to the level of the worldly life of the day. While they started out as a party of reform, they soon succumbed to the pressures of their culture.

It is not easy to counteract the influences that create Sadducees. We are always faced with Langdon Gilkey's problem, "How the Church Can Minister to the World Without Losing Itself." If the Pharisees held themselves too rigidly aloof from the culture of their times, the Sadducees too easily came to terms with it.

It is a truism that to serve our present age we must live in it. We cannot serve our own generation by the will of God if we insist on living in the 1890's. But neither can we serve the needs of the world today if we lose our roots in the reality that is timeless.

Every church has a field and a force. Its field is the area of influence in which it carries on its

work in the community. Its force is the dynamic with which it meets the demands of the day.

This means that for the church there are two roads to failure. One is to lose its field, to lose contact with the community. This is one very real way to save its life while losing it. The other road to failure is to lose the force so essential to any sort of redemptive influence. Then the salt loses its savor, and the church so blends with its environment as to become part of it.

THE ZEALOTS nationalized their religion. They identified God with the kind of government they desired to see. Religion really became for them a cloak under which to carry on activity which was essentially political.

And the Zealots are with us still. Theirs is a social gospel in reverse. They object, and rightly, to a liberal social gospel which would enlist the church in the cause of purely social reform. In its stead, they would enlist the church in the cause of purely social reaction. And the two things come out at exactly the same place. The gospel becomes a means to an end.

It matters little whether you try Christ before Pilate or before Herod. In either case, someone or something else is on the throne which He alone should have.

AGAINST PHARISEE, scribe, Sadducee, and Zealot stands Jesus Christ, the incarnate Son of God. He still asks as in the days of His flesh, "Will ye also go away?" He still calls us to a spiritual experience which is neither external, professionalized, secular, nor nationalized. He still speaks of the Cross and the Upper Room as the road to reality in the things of God.

Jesus vitalized religion. He drove it back to its springs in the heart in order that it might issue forth in healing streams in the life. He is "the way, the truth, and the life."

Vitality in religion is more than correct creed, fine feeling, or aggressive action. It is the life-giving power and presence of the Holy Spirit. There may be water in the boiler; the pistons and wheels may be in order; but until there is a flame in the fire-box, the engine is dead and lifeless.

Vance Havner tells of a dear brother in a prayer meeting who prayed with zeal almost as great as his mixture of figures: "Lord, if there should be a spark of fire in this meeting, please water that spark!" The spark that should be fanned to a mighty flame is smothered in a flood of sentimentality.

William Barclay said it well: "And the drabness of life, and the inadequacy of life, and the futility of life, and the earthboundness of life, which characterizes so many of us, all come from the failure to submit to that baptism of the Spirit which Christ alone can give."

May we avoid the errors of Pharisee, scribe, Sadducee, and Zealot, and follow the example of the Saviour. Our great need in times like these is the reality and life which come alone from the Spirit, whom He gives to those who ask Him.

Youth Week: Examples, Not Excuses

A youthful correspondent sends a magazine clipping entitled "Recognize Anything Familiar?" The lead paragraph is a startling one: "Youth is disintegrating. The youngsters of the land have a disrespect for their elders and a contempt for authority in every form. Vandalism is rife, and crime of all kinds is rampant among our young people. The nation is in peril."

The only thing is, these words were not written in the middle of the twentieth century by a school principal or police chief in urban America. They were penned two thousand years *before* Christ by an Egyptian priest surveying the condition of his own day.

"We are not *all* bad actors," my young friend pens on the margin. Thank God, this is true. The delinquents and the rebels make the headlines, but the thousands of fine, clean young people who are the constructive leaders of today and tomorrow are scarcely ever mentioned.

It is true, as has been said, we do live in peculiar times with powerful temptations—"Beatles and beer, rock and roll, and sex and sin." But the challenge only makes the contest so much the more worthwhile.

Those of us who have passed the time of life which can be described as "youth" need to remember that young people have more need of models than of critics. The truth is, younger and older people need each other. Paul needs Timothy no less than Timothy needs Paul.

A keen observer has observed that "the older generation almost invariably assumes that youth presents a problem of wildness to be tamed and forgets that age, on the other hand, presents a tameness to be disturbed." And in one of his descriptive essays F. W. Boreham writes: "Youth is like a balloon without a car: it requires ballast and balance. Age is like a car without a balloon: it is heavy and hugs the ground."

Let us make this a time for appreciation and prayer for our young people. Above all, let us do nothing which will loosen their hold on the faith we profess. May we give them examples, not excuses.

THE "HERALD" IS PLEASED to present material for Youth Week prepared by Rev. Richard Neiderhiser, director of Young Adult Fellowship for the general N.Y.P.S.

Based on the quadrennial N.Y.P.S. theme, "Into the Word . . . On to the World," the emphasis is presented by General Secretary Paul Skiles, Council

Teen-age Members-at-large Stephen Ward and Wayne Brown, General N.Y.P.S. President John Hancock, and Nazarene Evangelistic Ambassador Fletcher Tink.

Youth Week activities are an important part of the church calendar for most of our local churches. We trust Youth Week, 1965, will be an inspiration and challenge to young people everywhere.

THE CHURCH AT WORK

WORLD MISSIONS

E. S. PHILLIPS, *Secretary*

Hirado Outreach

By LEONARD E. SULLIVAN
Nazarene layman



Hirado is a small Japanese town on the northeast coast of Hirado Shima. Hirado Shima is a small island off the northwest coast of Kyushu, the southernmost island of Japan. This small island is a place of opportunities unlimited for our Lord and Saviour. There is one evangelical church, a Church of the Nazarene, plus seven Catholic churches, and hundreds of idols on the entire island.

Japan has absolute religious freedom, provided by the Constitution. They have three principal forms of religion: Shintoism with thirteen sects, Buddhism with thirteen sects, and Christianity.

How are we trying to reach the people of Hirado? We have a church on the island, but in addition to this we have found a wide and fruitful field through English classes. The average Japanese student is anxious to learn the English language well. It is required in many well-paying jobs in Japan. Nazarene servicemen and missionaries have capitalized on this interest, by offering free conversational English classes, held in a

Christian Evangelical church, with the stipulation that they teach, study, and preach the Bible along with the conversational English.

This avenue of reaching the people of Japan is proving fruitful. Not only are students attending, but a number of classes are made up of doctors, lawyers, teachers, and common laborers.

In the picture is a class of old and young enthusiasts, taught by Leonard E. Sullivan, an American serviceman in Japan. Two of the girls in this class helped with the summer Bible school.

In the front row, left, of the picture is Rev. K. Isozaki, pastor of the Hirado Church of the Nazarene. Mr. and Mrs. Leonard E. Sullivan are in the back row at the right.

Pray for this unique avenue of service, that God will use our Nazarene servicemen to win many Japanese souls to Christ.

Moving Missionaries

Rev. and Mrs. John Cochran now receive their mail at Donato Alvarez 884, Buenos Aires, Argentina, South America.

Rev. and Mrs. Ivan Lathrop, new missionaries, have arrived in Amman, Jordan. Their address is: P.O. Box 416, Amman, Jordan.

Rev. and Mrs. Thomas Lowry are on furlough from Malawi, Africa. Their address is c/o Mr. Frank Butler, P.O. Box 315, Westfield, Indiana.

Rev. and Mrs. Don Scarlett have returned to Capetown. Their address is P.O. Box 20, Athlone, Cape Province, Republic of South Africa.

Some Facts and Figures About the Land of the Rising Sun

By HUBERT HELLING, *Japan Area* . . . A bit smaller than Montana
People . . . More than half that of the U.S.A.—100,000,000
Density . . . 600 per square mile
Tokyo . . . 25,000 per square mile
Volcanos . . . 600 (60 active)
Earthquakes . . . Four every day
Land . . . One acre out of seven arable
Nazarenes . . . 4,000
National workers . . . 135
Churches . . . 53
Churches self-supporting . . . 35
Outstations . . . 95
Missionaries . . . (including Okinawa)
 23

New Tribesmen in Bible School

We were happy to have two boys from the Cubulco Achi tribe enroll in our Rabinal-Achi Indian Bible School this past year. They are the first two from this tribe to come to our school. We need more workers in the Indian dialects. There is a great future for this school.—DARRILL SPOON, *Guatemala*.

Church of the Year

Twin Butte

A little over a year ago we set up goals for our churches on the North American Indian District. These were:

1. To make the evangelistic honor roll
2. To show a 10 percent increase in average Sunday school attendance
3. To have a star missionary society
4. To have an organized N.Y.P.S. with regular meetings
5. To have all budgets paid in full
6. To pay at least \$65.00 a month toward the pastor's salary

Twin Butte Mission with Rev. and Mrs. Shook as pastors, achieved all of the goals. The district saluted them as the "Church of the Year."

Winterhaven reached five of the goals, winning congratulations also.

SERVICEMEN'S COMMISSION

PAUL SKILES, *Director*

MEET OUR CHAPLAINS

LCDR LeRoy A. Bevan

One of life's greatest birthrights is the heritage of a Christian home. Into such an environment in the city of Bridgeport, Connecticut, L. A. Bevan was born into a home where God, the Bible, and the church were given top priority. At the age of sixteen he made a definite decision to accept Christ as his Saviour.

During World War II years, he moved to Grand Rapids, Michigan, for employment in a defense industry. There he met and married Lucille Zylstra. Following enlistment in the U.S. Navy, he came into contact with the Church of the Nazarene, in Southern California. His commitment to full-time Christian ministry was made in Long Beach First Church.

After discharge from military service he enrolled in Pasadena College. He graduated with honors in 1950; then attended Nazarene Theological Seminary, graduating in 1953. During his pastorate in San Luis Obispo, California, following many months of sincere heart-



searching, he accepted a commission in the Chaplain Corps, U.S. Navy.

Following chaplain's school, he was assigned to Seattle, Washington. Further duty stations have been Key West, Florida, with a squadron of LST ships home-ported in San Diego, then reassigned to Japan, to a U.S. Marine Corps battalion in San Diego, and his present assignment is with the U.S.S. "Lexington." He has been chosen for a year of graduate study, beginning in the fall of 1965, one of eight Protestant naval chaplains chosen for this specialized training in the field of pastoral counseling.

Chaplain and Mrs. Bevan have three children, Shirley, John Wesley, and Jim. They are living in Pensacola, Florida, which is the home port of the aircraft carrier U.S.S. "Lexington," his present assignment.

Moral Disarmament

Thinking Americans everywhere are appalled and disturbed about the internal conditions that prevail in our nation today. In connection with the hopeful "military disarmament" that has always been a national dream for international politics, there seems to be a moral disarmament toward a "free morality" that is prevailing in our American scene.

Youthful anarchy, unrestricted sexual adventures, weird and gruesome type movies and TV programs are warping the minds of American youth. Crimes and lawlessness flourish. It seems like our beloved land is sick with a loss of its sense of mission, forgotten its divine guidance of the formative years of our history, with present society all but ignoring God on a national scale. On the recent New Year's Eve many of our cities were faced with a schedule of wild parties with immoderateness and drunken revelry heard far into the night. It appears that America is seeking an

amending binge of pleasure and a moral spruce of irresponsibility.

Jesus had something to say about this problem when He stated: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." The wise person is the one who takes the time, energy, and discipline to build his house of life on the firm Foundation, the Rock, Christ Jesus, our Lord.

In order to rescue our heritage as a Christian nation from its present chaos, we must take definite steps to implement the shift back to the sturdy foundation of the Divine Rock, to arrest the social drift of moral disarmament in favor of spiritual solidarity and moral integrity.

As any Christian person, this chaplain has a master motive for his life, with every effort, every favor, every involvement with men and their dependents, to present the claims of Jesus Christ. Some individuals have wondered why the chaplain in "Lexington" maintains certain programs, pursues various interests, and seems to be involved in many facets of the lives of the sailors aboard the ship. The answer is simply to have the opportunity to share the wonder of the message of salvation. The price of this type of involvement is extremely high—in terms of time, energy, burden, concern, and interest, but the dividends are also very rewarding because the personnel are brought into the best type of atmosphere to hear the message of Christ.

The only answer that anyone can devise in "times like these" to combat moral disarmament is to point people toward Christ, as the foundational Rock for the person, the family, the community, the navy, and the nation.

Without this overpowering motivation, any type of work in this world would be a complete frustration, and boredom of the highest order. But with the compelling power of this eternal flame, life with Christ is a sacred trust, a blessed stewardship, and a rewarding adventure that becomes more wonderful each day.

CHAPLAIN LEROY A. BIVAN
United States Navy

DISTRICT ACTIVITIES

Fifteenth Annual Assembly South African (European) District

Potchefstroom, Transvaal, Republic of South Africa, was the place for our annual assembly, which convened on November 3 in the Town Hall.

Dr. C. H. Strickland presided over the opening Communion service, attended by eighty delegates, and others, with God's Spirit manifestly present.

Dr. Strickland presented his fifteenth report as district superintendent: in-

dicative of growth and unity, as follows: 2 new churches, 5 churches on the Evangelistic Honor Roll, 13 earning "10 percent" missionary giving certificates; church membership now 841, with N.Y. P.S. showing an increase of 40 percent, and the N.W.M.S. over 20 percent in membership. Total giving was \$83,462, and Sunday school enrollment reached a record of 2,163.

In the conventions, Rev. L. J. Kriel retired after seven years of anointed and sacrificial service as district N.Y.P.S. president, and Mrs. G. H. Alexander was reelected as district N.W.M.S. president.

A special gift was presented to Dr. Kenneth Armstrong, acting principal of Nazarene Bible College, on behalf of all South African Nazarenes, to whom he had endeared himself by his splendid service.

Seekers each evening gave evidence of God's anointing on the stirring messages of Dr. Armstrong, Rev. S. Theron, and Rev. J. MacLachlan.—DAVID P. WHITE-LAW, Reporter.

New Church Organizations Reported

Sterling, Kansas, November 24, 1961. Rev. Curtis Whited, pastor. Belmont Blvd. Church, Salina, Kansas, December 6, 1964. Rev. Larry Hindmind, pastor.—Ray Hance, district superintendent.

East Tawas Church, Tawas City, Michigan, December 6, 1964. Rev. C. H. Sighons, pastor.—Fred J. Hawk, district superintendent.

St. Omer and Brownsburg, Indiana, since the district assembly (Indianapolis District).—Remiss Rehfeldt, district superintendent.

THE LOCAL CHURCHES

Evangelist John W. Harrold writes: "God has blessed in a marvelous way during the past year, and given many souls at the altar. It has been a real pleasure to work with some of our finest pastors and laymen. I give God praise for physical health and spiritual blessings. I love God and the church. Write me at my new address, 409 Fourteenth Street, Rochelle, Illinois."

NASHUA, NEW HAMPSHIRE—Recently our church experienced a fine ten-day revival with Evangelist R. O. Johnston and Singer Jack Cove. There was good attendance in each service, and the Lord blessed the ministry of Brother Johnston, giving seekers at the altar and a gracious manifestation of His Spirit. Our people have been helped and our vision enlarged.—RICHARD M. HOVER, Pastor.

ROCHESTER, NEW YORK—Evangelist Doris McDowell recently closed a fine revival in Trinity Church with sixty seekers. The average attendance was 133 in each service. The many calls made brought new people into the services, and cottage prayer meetings were conducted with a chain of prayer each day from 6:00 a.m. until 6:00 p.m. Our Sunday school average attendance was 226 for November, and we are now in the midst of building a three-story educational unit costing sixty thousand dollars. Organized in 1958, Trinity

Church now has 180 members, and took in more than forty thousand dollars last year. Rev. Morris Wilson, who has pastored in Rochester for twenty-three years, started this new church in 1958. We give God praise for His blessings.—*Reporter.*

Rev. Joseph T. Darity of Columbus, Ohio, died December 1, as a result of a heart attack. He was a member of the Central Ohio District, and was serving as pastor of the West Broad Church in Columbus.

KENDALVILLE, INDIANA—Recently our church closed a fine revival with Rev. and Mrs. Laston Dennis as the special workers. It was one of the best revivals the church has had. Several people were saved and sanctified, and others drawn closer to the Lord. We thank God for the victories at the altar of prayer, and the good spirit that prevails.—CLINTON WICKHAM, *Pastor.*

Sunday school Evangelists Lyle and Lois Potter report: "Another year in abundant travels in the service of the Lord and the church has come to a close—24,000 miles in Sunday school conventions, tours, and revivals. We toured 3 districts, worked in 7 conventions, held 5 revivals, and did conference and clinic work in 46 churches. Best of all, the blessed Holy Spirit moved in power in church after church. This is our thirty-second year in the ministry and our fifteenth in Sunday school field work. Truly our church is on the 'March to a Million,' and we are thrilled to have a little part in helping to make this goal a reality."

ROME, NEW YORK—Rev. Lawrence J. McAllen and wife were the workers in a successful revival in this home mission church, closing November 8. Many new contacts were made, as well as some lasting decisions for Christ. Finances came in as the result of faith and consecration. Rome is a city of fifty-one thousand population, near the Griffiss Air Force Base, and at present we are conducting our services in a Presbyterian church, sharing time with the congregation. Please pray for this work, and if you have friends at the base, contact our pastor, Rev. Paul Andrews, who will be glad to look them up.—*Reporter.*

Evangelists James and Ruth Ford report: "We have worked in six revival meetings since reentering the field last September, and have enjoyed working with pastors and people at Centerville, Indiana; Montrose, Iowa; Roseville, Illinois; Bicknell, Indiana; Scottdale, Pennsylvania; and at Concordia, Kansas. We give God praise for all the open doors. We are now slating for 1965 and '66 and have some open dates. We carry the full program of preaching, singing, and children's work, and will go anywhere the Lord may lead, for freewill offerings. Write us, Route 8, Box 677, Indianapolis, Indiana 46231."

RUSTON, LOUISIANA—Our church has been on the upgrade since the coming of Rev. and Mrs. O. F. Zachary as our pastors. The church has made gains

along all lines, and there is a good revival spirit in our Sunday evening services. Recently we enjoyed a good, ten-day revival with Rev. and Mrs. Carl Prentice as the special workers. God's presence was real, and there were a good number of seekers at the altar.—MRS. C. L. PLUNKETT, *Secretary.*

Rev. and Mrs. L. J. Scherrer celebrated their fiftieth wedding anniversary on November 26, 1964. They are still active in the ministry, serving as pastors of the church in Bristol, Tennessee. A beautiful reception, planned by their church, was attended by many members and personal friends. Rev. and Mrs. C. Marshall Bowes, daughter and son-in-law from Spencer, Indiana, were present at the reception.

Rev. Dennis C. Stout died December 16, 1964. He was a retired Nazarene elder, member of the Oregon Pacific District. He is survived by his wife, of the home address, 9004 N. Oswego Avenue, Portland, Oregon.

THE BIBLE LESSON

By BRIAN L. FARMER

Topic for January 31:

The Great Invitation

SCRIPTURE: Matthew 11-12 (Printed: Matthew 11:20-30)

GOLDEN TEXT: *Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls* (Matthew 11:28-29).

Some sayings sound too good to be true. (The advertisement men are adept at them.) They are the proposals offering pretty effects without sound underlying causes. But this saying of Jesus has the ring of truth about it. The offer of rest from labor and respite from life's heavy loads is to those who learn His discipline of gentleness and lowliness of heart. To know the rest of Christ, we must accept the yoke of Christ.

This surely has something to teach us about the art of relaxation, for contrary to what many of us think, the rest Jesus speaks of is not the reward of inactivity or indiscipline, but of unselfish living. It is not the fact of our *doing*, but what we are doing and why we are doing it which is often so wearying and wearing on our nerves. Let us forsake the go-getting, goal-gaining frenzy for a loving, human service—a veritable rest unto our souls.

I read of a surgeon the other day who early in his career achieved great distinction. Honors were awarded him by those in high places. His finest commendation, however, he said, came from an old charwoman who went to him for treatment. "He treated me," she said, "just as though I were a duchess."

We have all heard the person who expected royal attention. "Waiter," he snarls, "take this plate back at once. It's stone-cold." You know, there is a gracious way even to make a complaint. Let our concern be not to receive but to offer royal service at all times and

to all persons. This would be to learn of Him who is meek and lowly in heart.

It has been ten years now since I last set eyes on a dear old lady who, in my student days, invited some college friends and myself to her home for supper one evening each week. The table fairly groaned with fine Scottish fare. Had the Queen been her guest she could have done no more. She is probably unaware of it, but what a blessing her hospitality proved to be! She is not a wealthy person, so to offer this kindness—which never was reported in a church meeting—she accepted His yoke of sacrifice. She learned of Him and, because His promise never fails, she found rest unto her soul. I am sure.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Announcements

NOTICE

I am pleased to announce that Rev. Dale Martin, pastor on our district, is entering the field of evangelism as of February 1. God has used Brother Martin as singer, preacher, and youth worker on the district. He plans to conduct children's services where requested, and can serve as singer, or singer and preacher, in revival services. Contact him—2943 Adams Street, Ashland, Kentucky.—Carl B. Glendene, Superintendent of Northwestern Ohio District.

BORN

—to Lacy and Reba Jenkins of Wickes, Arkansas, a son, James Olliver, on December 22, 1964.

—to John David and Pat (Reynolds) Hewitt of Crowley, Louisiana, a son, John Dee, on November 14, 1964.

SPECIAL PRAYER IS REQUESTED

by a Nazarene lady in a nursing home in Missouri (an earnest Christian for many years) that if it is God's will she may be healed to be able to return to the care of her diabetic sister.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo

Kansas City, Missouri 64131

HARDY C. POWERS

G. B. WILLIAMSON

SAMUEL YOUNG

HUGH C. BENNER

V. H. LEWIS

GEORGE COULTER



Albright, J. C. 24 Pleasant St., Oak Side Trailer Park, Zephyrhills, Fla. 33599

Allen, Arthur L. 51 E. Main St., Yarmouth, Me. 04096

Allen, Jimmie (J. A.). c/o NPH*: Prague, Okla., Feb. 18-28

● Ashby, Kenneth and Geneva. 6249 Hardegan Rd., Indianapolis, Ind.

Aycock, Jarrette and Dell. Preacher and Singer, c/o NPH*: Seattle, Wash. (Central), Feb. 2-7; Kirkland, Wash. (1st), Feb. 9-14; Ridgefield, Wash., Feb. 19-28

● Bailey, Clarence and Thelma. Song Evangelists, 1197 W. Arch St., Portland, Ind.

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

Battin, Buford. 3015 47th St., Lubbock, Tex. 79413; Channelview, Tex., Jan. 27—Feb. 7;

Rockdale, Tex., Feb. 8-14; Gladewater, Tex., Feb. 15-21; Wellington, Tex., Feb. 24—Mar. 7

Beaty, B. K. 705 Chaney, Taylorville, Ill.

Bender Evangelistic Party, James U. P. O. Box 8635, Tampa 4, Fla.; Jacksonville, Fla. (Faith), Jan. 31—Feb. 14; Bonifay, Fla., Feb. 17-28

● Indicates Singers.

*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

Bennet, R. Lee. 339 N. Second St., Scottsburg, Ind.

Bertoletti, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.: Brunswick, Ga., Feb. 2-7; Thomasville, Ga., Feb. 10-14; Augusta, Ga. (1st), Feb. 17-21; Greensboro, N.C. (Friends), Feb. 23-28

Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.: Corydon, Ind., Jan. 29—Feb. 7; Rushville, Ind., Feb. 8-14; College Corner, Ohio, Feb. 22-28

Bierce, Jack. Song Evangelist c/o NPH*

Bishop, G. Preston. 1542 Picardy Circle, Clearwater, Fla.: Concord, Calif., Jan. 31—Feb. 10; Hillsboro, Ore., Feb. 11-21

Bishop, Joe. 1515 S. Jensen, El Reno, Okla.

Blithe, Ellis G. c/o NPH*: Yuma, Ariz. (Grace), Feb. 7-14; Somerton, Ariz. (1st), Feb. 19-28

Boeggs, W. E. c/o NPH*: San Benito, Tex., Jan. 31—Feb. 7; Portland, Ore. (St. John's), Feb. 10-16; Gladstone, Ore., Feb. 17-28

Bohi, James. Singer, 307 S. Pine, Bloomfield, Iowa: Bradenton, Fla., Feb. 1-7; St. Petersburg, Fla. (1st), Feb. 15-21; Orlando, Fla. (Central), Feb. 22-28

Bowman, Russell. 129 Tibet Rd., Columbus, Ohio: Mansfield, Ohio (1st), Feb. 2-7; Sandusky, Mich., Feb. 17-28

Bradley, Ernest R. 20 17th St., Lowell, Mass.

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

Brannon, George. 4105 N. Wheeler, Bethany, Okla.: Elizabethton, Tenn. (1st), Jan. 27—Feb. 7; Rock Hill, S.C. (West Main), Feb. 10-21; Macon, Ga., Feb. 24—Mar. 7

Bridgewater, R. E. 116 Wolfe Ave., Colorado Springs, Colo.

Brockmueller, W. H. 555 Greenleaf Ave., Nampa, Ida.: Othello, Wash., Feb. 17-28

Brown, Curtis R. Song Evangelist, 8731 South Beverly Ave., Chicago, Ill. 60620: Mt. Gilead, Ohio, Feb. 12-21; Dayton, Ohio (Parkview), Feb. 26—Mar. 7

Brown, J. Russell. c/o NPH*: Lawton, Okla. (Lawton Heights), Feb. 4-14

Brown, W. Lawson. Box 785, Bethany, Okla.: Palisade, Colo., Jan. 27—Feb. 7; Bettendorf, Iowa, Feb. 11-21; Grants Pass, Ore., Feb. 25—Mar. 7

Brunner, R. M. 1226 East 14th St., Marshfield, Wis. 54449

Burnem, Eddie and Ann. Box 1007, Ashland, Ky.: Pineville, La., Jan. 27—Feb. 7; Iberia, Mo., Feb. 10-21; Mt. Vernon, Ill. (1st), Feb. 24—Mar. 7

Buttles, Robert F. c/o NPH*

Callihan, Jim and Evelyn. Singers and Musicians, Box 83, Fairborn, Ohio

Campbell, David Carson. Box 177, Redkey, Ind. 47373

Cargill, A. L. and Myrta. Route 1, Box 181-A, Cedaredge, Colo.

Carmickle, James and Juanita. Singers and Musicians, c/o NPH*: Franklin, Ohio, Feb. 26—Mar. 7

Carpenter, R. W. 111 N. 5th, Lamar, Colo.: Pueblo, Colo. (Fairmount), Feb. 24—Mar. 7

Carter, E. L. Bluford, Ill.

Casey, H. A. and Helen. Preacher and Singers, c/o NPH*: Pahokee, Fla., Jan. 27—Feb. 7; McAlester, Okla., Feb. 10-21; Tucumcari, N.M. (1st), Feb. 24—Mar. 7

Casto, Clyde C. 4121 Dayton St., Sacramento, Calif.: Fairfield, Calif., Feb. 17-28

Caudill, Virgil R. Route 3, Troy Rd., Springfield, Ohio: Grand Ledge, Mich., Feb. 1-7

Chalfant, Morris. 1420 Oak Ave., Danville, Ill.: Kokomo, Ind. (1st), Feb. 8-14; Three Rivers, Mich., Feb. 15-21; Mattoon, Ill., Feb. 22-28

Clark, Gene. 104 Waddell St., Findlay, Ohio: Westerville, Ohio, Feb. 4-14; Chesapeake, Ohio, Feb. 18-28

Clark, William E. 4628 Payton Ave., Indianapolis, Ind.: Indianapolis, Ind. (Ritter), Jan. 31—Feb. 7

Cochran, Richard H. 102 Cora, Dexter, Mo.

Cole, George O. 413 E. Ohio Ave., Sebring, Ohio: Albion, Pa., Feb. 3-7

Condon, Robert. c/o NPH*: Los Angeles, Calif. (West Chester), Feb. 3-7; Redway, Calif., Feb. 9-14; Fremont, Calif., Feb. 16-21

Cook, Charles T. 521 N. Plum St., Albany, Ind.

Cock, Leon G. and Marie. Evangelist and Singers, Box 64, Newport, Ky.: Savannah, Ga. (Central), Feb. 21-28

Cooper, Marvin S. 1514 N. Wakefield St., Arlington 7. Va.

Corbett, C. T. P.O. Box 215, Kankakee, Ill.: West Sacramento, Calif., Jan. 27—Feb. 7; Colusa, Calif., Feb. 8-14; Yreka, Calif., Feb. 15-21; Lone Pine, Calif., Feb. 23-28

Cox, C. B. 1322 N. First Ave., Upland, Calif.: Boise, Ida. (1st), Feb. 4-14; Nyssa, Ore., Feb. 18-28

Cox, Curtis B. Aultz Trailer Court, Rt. 5, Box 510F, Charleston, W.Va.: Wytheville, Va. (Mission), Jan. 29—Feb. 7; Martinsburg, W.Va., Feb. 10-21; Paden City, W.Va., Feb. 24—Mar. 7

Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio: Jacksonville, Fla. (Central), Feb. 8-14; St. Petersburg, Fla. (1st), Feb. 15-21; Orlando, Fla. (Central), Feb. 22-28

Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R.R. 2, Vicksburg, Mich.: Swartz Creek, Mich., Feb. 3-14; Worth, Ill., Feb. 17-28

Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.

Crieter, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.: Rockville, Ind., Jan. 28—Feb. 7; Greenfield, Ind. (1st), Feb. 11-21; Petersburg, Ind., Feb. 25—Mar. 7

Dale, R. L. 802 Upper 11th St., Vincennes, Ind.

Darnell, H. E. P.O. Box 929, Vivian, La.: Jackson, Miss., Jan. 29—Feb. 7; Palmetto, Fla. (Victory Camp), Feb. 11-21; Selma, Ala., Feb. 22-28

Darnell, Leo and Pauline. c/o NPH*: Shelbyville, Ind., Jan. 31—Feb. 7; West Frankfort, Ill., Feb. 11-21; Ocala, Fla., Feb. 28—Mar. 7



"SHOWERS OF BLESSING" Program Schedule

January 31—"A Great Sermon by an Outstanding Layman," by Russell V. DeLong

February 7—"Two Doors—Two Knocks—Two Openings," by Russell V. DeLong

February 14—"It's All or Nothing," by Russell V. DeLong



Davis, C. W. and Florence. 1337 Hillcrest, Colorado Springs, Colo.

Davis, Ray. c/o NPH*: Shamrock, Tex., Feb. 18-28

DeLong, Russell V. 121 Siobhan, Tampa, Fla.

Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*: Greensfork, Ind., Feb. 5-14; Winslow, Ind., Feb. 18-28

Dennis, Gerald D. c/o NPH*: Greensfork, Ind., Feb. 5-14; Winslow, Ind., Feb. 18-28

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

DePasquale, James. 1593 Loma Vista, Pasadena, Calif.: Cupertino, Calif., Feb. 17-21

Dickerson, Harry W. 1200 W. Eight Mile Rd., Ferndale, Mich. 48220: Ft. Lauderdale, Fla., Feb. 21-28

Dixon, George and Charlotte. Evangelists and Singers, 33 Clark St., Patchogue, N.Y.

Dobbins, C. H. Yoder, Ind.

Duncan, W. Ray. Waverly, Ohio: Marysville, Ohio (1st), Feb. 24-28

Dunham, L. J. 512 W. Cruger, Eureka, Ill. 61530: Roseville, Ill., Feb. 24—Mar. 7

Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.: Utica, Ohio, Feb. 2-7; Rutland, Ohio (Meigs Area Indoor Camp), Feb. 8-12; Columbia, Miss., Feb. 15-21; Clarksdale, Miss., Feb. 22-28

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

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

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

Elliott, Keith and Leanna. Singers and Musicians, 6726 S. Washington, Lansing, Mich.

Emrick, C. Ross and Dorothy. Evangelist and Musician, 3012 Nicolette Pl., Bay City, Mich.

Emsley, Robert. Bible Expositor, 432 Eden St., Buffalo, N.Y. 14220: Riverton, Wyo. (Sunnyside), Feb. 3-14; Albuquerque, N.M. (Montgomery Heights), Feb. 16-21; Oildale, Calif. (1st), Feb. 24—Mar. 7

Ensey, Lee H. 2094 "F" St., San Bernardino, Calif.: Anaheim, Calif. (1st), Jan. 31—Feb. 7; Nampa, Ida. (Franklin Rd.), Feb. 10-21

Estep, Alva O. and Gladys. Preacher and Singers, Box 7, Losantville, Ind.

Esterline, John W. P.O. Box 668, Reedley, Calif.: Holtville, Calif., Jan. 27—Feb. 7; Corcoran, Calif., Feb. 10-21; Porterville, Calif. (Woodville), Feb. 24—Mar. 7

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

Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichaels, Pa. 15320

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

Ferguson, Edward and Aima. Route 2, Vicksburg, Mich.: Winter Park, Fla., Jan. 31—Feb. 7; Eustis, Fla., Feb. 14-21; Griffin, Ga., Feb. 28—Mar. 7

Files, Gloria, and Adams Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y.: Wakefield, R.I., Jan. 31—Feb. 7; Rumford, R.I., Feb. 9-14; Camden, N.J., Feb. 28—Mar. 7

Finger, Maurice and Naomi. 122 Charlotte Rd., Lincoln, N.C.

Finkbeiner, A. J. c/o NPH*: In Germany

Firestone, Orville. 736 E. 43rd St. North, Tulsa 6, Okla.: Osseo, Mich. (Bird Lake Wes. Meth.), Jan. 28—Feb. 7; Wichita, Kans. (Rolling Hills), Feb. 11-21; Tulsa, Okla. (Springdale), Feb. 25—Mar. 7

Fisher, C. Wm. c/o NPH*: San Diego, Calif. (1st), Jan. 31—Feb. 7; Bakersfield, Calif. (1st), Feb. 10-21; Salem, Ore. (1st), Feb. 28—Mar. 7

Fisher, Richard L. 459 1/2 S. Third St., Frankfort, Ind. 46041: Rockport, Ind. Jan. 31—Feb. 7

Fitch, James S. 2610 Sheridan Dr., Norwood, Ohio 45212

Fleshman, C. E. 139 S. Park Ave., Cape Girardeau, Mo. 63701

Florence, Ernest E. 202 E. Pine St., Robinson, Ill.: Bunola, Pa., Feb. 7-14; Oakwood, Ill., Feb. 17-28

Ford, James and Ruth. Preacher, Singer, and Children's Worker, c/o Homer N. Shaw, R.R. B, Box 677, Indianapolis 31, Ind.

Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH*: Bainbridge, Ga., Feb. 12-21; Brunswick, Ga. (Bethel), Feb. 25—Mar. 7

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

French, W. L. Route 1, Emmett, Ark.: San Antonio, Tex. (Deilver), Feb. 1-7; Waco, Tex. (Trinity Heights), Feb. 8-14; Sinton, Tex., Feb. 15-21; De Ridder, La. (1st), Feb. 25—Mar. 7

Froge, Harold C. 201 N-6, Marshall, Ill.: Washington, Ill. (Edgewater Terr.), Feb. 3-14; Hammond, Ind., Feb. 17-28

Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.: Blythe, Calif. (1st), Feb. 7-14; Whittier, Calif. (South), Feb. 21-28

Gamble, Albert L. 808 5th St., Puyallup, Wash.: Kalispell, Mont., Feb. 3-14; Whitefish, Mont., Feb. 17-28

Geeding, W. W. and Wilma. Preachers and Chalk Artist, Fletcher, Mo.: Costa Mesa, Calif., Jan. 28—Feb. 7; Sutherlin, Ore., Feb. 11-21; Berkeley, Calif. (1st), Feb. 25—March 7

Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.: Lancaster, Ohio, Feb. 3-14; Dayton, Ohio (Glenn Road), Feb. 21-28

Gillespie, Sherman and Elsie. Song Evangelists, 1614 N. Rector, Muncie, Ind.

Gilliam, Harold P. Box 25, Juliaetta, Ida.

Gilmour, A. Alan. 921 N. Main St., Jamestown, N.Y.

Glaze, Harold. 2015 Orange St., North Little Rock, Ark.: Abilene, Tex. (Trinity), Jan. 27—Feb. 7; Payette, Ida. (1st), Feb. 24—Mar. 7

Glorymanders Quartet. c/o Frank A. Cox, Route 2, Willingboro, Ohio: Fairborn, Ohio (Baptist), Feb. 2; Hamden, Ohio, Feb. 5-7

Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.

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

Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH*: Oceanside, Calif., Jan. 31—Feb. 7; Maywood, Calif., Feb. 12-21; Truth or Consequences, N.M., Feb. 23-28

Green, James and Rosemary. Singers and Musicians, P.O. Box 227, Canton, Ill.: Pineville, N.C., Feb. 2-7; Ft. Wayne, Ind. (Fairfield), Feb. 12-21; East Liverpool, Ohio (City-wide), Feb. 23-28

Guy, Marion O. Route 5, Muskogee, Okla.: Tulsa, Okla. (1st), Feb. 28—Mar. 7

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

Hall, Orville and Nan. Evangelist and Singers, c/o NPH*: New Castle, Ind., Feb. 1-7

Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.: Mobile, Ala. (1st), Feb. 3-14; Moundsville, W.Va., Feb. 18-28

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

Harrison, J. Marvin. Box 23254, San Antonio, Tex. 78223

Harrod, John W. 409 14th St., Rochelle, Ill.: Marshall, Ill., Feb. 3-14; Middletown, Ind., Feb. 17-28

Hart, H. J. 310 E. Bank St., Iowa Park, Tex.

Hayes, Thomas. c/o NPH*

Herford, Russell W. R. L. Inola, Okla.

Hess, Weaver W. 19614 69th Pl. W., Apt. 2, Lynnwood, Wash. 98036: Oak Harbor, Wash., Feb. 5-7

Hicks, A. M. 10209 Cliff Circle, Tampa, Fla. 33612: West Columbia, S.C., Feb. 1-7; Gainesville, Fla. (Trinity), Feb. 11-21

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

Hodge, W. M. Science Hill, Ky.

Hodgson, R. E. Box 696, Snettett, Tex.

Hoelck, Wesley W. P.O. Box 3338, Corpus Christi, Tex.: San Antonio, Tex. (East Terrill Hills), Feb. 12-21

Holtzclaw, Paul M. 306 S. Jefferson, Robinson, Ill.

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

Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va.

Hoots, Bob. Columbia, Ky.

Howard, A. S. and Mrs. 4108 Ann Arbor, Oklahoma City 22, Okla.

- Hubbatt, Leonard G. 615 Whitelock St., Huntington, Ind.: Fort Wayne, Ind. (North Highland), Feb. 1-7; Nampa, Ida. (Fairview), Feb. 10-21; Meridian, Ida., Feb. 24—Mar. 7
- Humble, James W. c/o NPH* Hutchinson, C. Neal. 2335 Stonehenge Rd., Bethlehem, Pa. 18018
- Ide, Glen, Jr., Evangelistic Party. R.R. 2, Vicksburg, Mich.: Winter Haven, Fla., Feb. 1-7; Huntington, Ind., Feb. 11-21; Ludington, Mich., Feb. 25—Mar. 7
- Inglad, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.: Newton Falls, Ohio, Feb. 4-14; Cincinnati, Ohio (Chase Ave.), Feb. 18-28
- Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex.: Wichita, Kans. (Eureka Gardens), Jan. 31—Feb. 7; Independence, Mo. (Fairmount), Feb. 11-21; Ada, Okla. (Midwest), Feb. 22-24
- Irwin, James S. Fulling Mill Rd., Villas, N.J.: Pittsburgh, Pa. (Lincoln Place), Feb. 3-7
- Isenberg, Don. Chalk Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill.: Peterboro, Ont., Feb. 2-7; Toronto, Ont. (Grace), Feb. 9-14; Brampton, Ont., Feb. 16-21; Trenton, Ont., Feb. 23-28
- Jantz, Calvin and Marjorie, and Carolyn. Singers and Musicians, c/o NPH*: Princeton, Fla., Feb. 1-7; Sanford, Fla., Feb. 8-14; Ft. Lauderdale, Fla. (Indoor Camp), Feb. 21-28
- Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio
- Johnson, A. G. c/o NPH*: Buffalo, Okla., Jan. 31—Feb. 7
- Johnston, Lester. 11510 S. Union, Chicago 28, Ill. Jones, A. K. 315 Harmon Ave., Danville, Ill.
- Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.: Glassboro, N.J. (Pittman), Feb. 3-14; Wallingford, Conn. (Rio Grande), Feb. 16-21; Harrisburg, Pa., Feb. 23-28
- Keel, Charles. 1329 Brooke Ave., Cincinnati 30, Ohio
- Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.: Newport News, Va., Feb. 10-21; Fargo, Ga. (Evangelistic Church), Feb. 26—Mar. 7
- Kerr, Edith. Blountsville, Ind.
- Knight, George M. 118 Hughes Ave., Oildale, Calif.
- Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla.: Tulsa, Okla. (Trinity), Feb. 10-21; Gaylord, Kans., Feb. 24—Mar. 7
- Lang, Herbert. c/o NPH*
- Langford, J. V. 701 N. First, Henryetta, Okla.: Raton, N.M., Feb. 10-21; Caldwell, Ida. (1st), Feb. 24—Mar. 7
- Lanier, John H. Poplar St., Junction City, Ohio: Huntington, Ind. (Christian New Light), Feb. 3-14; Montpelier, Ind., Feb. 17-28
- Law, Dick and Lucille. Preachers and Singers, c/o NPH*: Kinston, N.C., Feb. 4-14; Charlotte, N.C. (Pflaz), Feb. 15-21; Newtonville, Ohio, Feb. 24—Mar. 7
- Laxson, Wally and Ginger (Smith). Route 3, Athens, Ala.: Mason City, Iowa (1st), Feb. 7-14; Des Moines, Iowa (Eastside), Feb. 15-21; Fort Dodge, Iowa (1st), Feb. 23-28
- Leichty Quartet, The (Elvin, Marge, Dianne, and Don). Evangelist and Singers, c/o NPH*
- Leih, John. 40936 Mayberry, Hemet, Calif.: Temple City, Calif., Feb. 3-14; Lancaster, Calif., Feb. 17-28
- Leonard, James C. Box 12, Marion, Ohio
- Lester, Fred R. 1136 East Grand Blvd., Corona, Calif.
- Leverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.
- Lewis, Ellis. 3804 Redmond, Bethany, Okla.
- Lewis, Ralph L. c/o Asbury Theological Seminary, Wilmore, Ky.
- Liddell, P. L. c/o NPH*: Saginaw, Mich. (Zone-wide Youth Crusade), Jan. 31—Feb. 7
- Lineman, Hazel Fraley. 10 S. Third St., Bradford, Pa.
- Lipker, Charles H. Route 1, Alvada, Ohio: Mt. Gilead, Ohio, Feb. 12-21; Franklin, Ohio (1st), Feb. 26—Mar. 7
- Livingston, James H. Box 142, Potomac, Ill.
- Lyons, James H. University Heights, 1121 Northern Court, De Kaib, Ill. 60115
- MacAllen, L. J. and Mary. Artist-Evangelist, 119 Rambler Ave., Elyria, Ohio: Waterloo, Iowa, Feb. 3-14; Washington, Iowa, Feb. 17-28
- Mansfield, Howard. 1110 N. 6th St., Boise, Ida. 83702
- Martin, Paul. c/o NPH*: Kansas City District (Zone Youth Crusade), Feb. 4-7; Independence, Mo., Feb. 7-10; Fresno, Calif. (1st), Feb. 14-21; Van Nuys, Calif. (1st), Feb. 22-28
- Martin, Vern. Rt. 1, Box 118, Caldwell, Ida.: Delano, Calif., Feb. 17-28
- May, Vernon D. and Mrs. c/o NPH*: Billings, Mont. (Trinity), Jan. 27—Feb. 7; Laurel, Mont., Feb. 10-21; Woodland, Calif., Feb. 24—Mar. 7
- Mayfield, Paul and Helen. c/o NPH*: Lansing, Mich. (Central), Jan. 27—Feb. 7; Mackey, Ind., Feb. 10-21; Yorktown, Ind., Feb. 24—Mar. 7
- Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403; Artesia, N.M. (1st), Jan. 29—Feb. 7; Amarillo, Tex. (San Jacinto), Feb. 19-28
- McCoy, Norman E. Song Evangelist, 1318 East 28th, Anderson, Ind.
- McCullough, Forrest. c/o NPH*: North Vernon, Ind., Feb. 1-7; Altus, Okla., Feb. 10-14; Elk City, Okla., Feb. 15-21; Sayre, Okla., Feb. 22-28
- McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif.: Taft, Calif., Feb. 3-14
- McKinney, Evelyn M. 4488 S. Cedar Oak Dr., Lake Oswego, Ore.
- McMillan, Wilsie L. 140 Walnut St., Circleville, Ohio: Grove City, Ohio, Feb. 2-7; Lewisburg, Pa., Feb. 10-21; Annapolis, Md., Feb. 24—Mar. 7
- McNaught, J. Austin. Rt. 2, Box 501, Clackamas, Ore.
- McWhirter, G. Stuart. 202 Stewart St., Cordova, Ala.
- Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924; Assumption, Ill., Feb. 3-14; Farmer City, Ill., Feb. 17-28
- Meighen, J. M., and Family. Preacher and Musicians, 2122 Goshen Pike, Millford, Ohio
- Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH*: Jonesboro, Ark. (1st), Feb. 8-14; Kansas City, Mo. (Southwood), Feb. 17-28
- Meyer, Virgil C. 3112 Willow Oak Dr., Ft. Wayne, Ind.: Olivet, Ill., Feb. 3-14; Alexandria, Ind., Feb. 17-28
- Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.: Torrington, Wyo., Jan. 28—Feb. 7; Eureka, Calif. (Samoa North), Feb. 11-21; Brisbane, Calif., Feb. 24—Mar. 7
- Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.: Rossville, Tex., Feb. 3-14; Lovington, N.M. (1st), Feb. 17-28
- Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.: Dayton, Ohio (Maryland Ave.), Feb. 3-14; Las Vegas, Nev. (1st), Feb. 17-28
- Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa.
- Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
- Millhoff, Chuck. c/o NPH*: Jacksonville, Fla. (Normandy), Feb. 1-7; Gainesville, Fla. (University Ave.), Feb. 8-14; Oakland, Calif. (1st), Feb. 21-23
- Mingledorff, O. C. R.F.D. 3, Douglas, Ga. 31533
- Monck, Jim and Sharon. Evangelist, Singers, Musician, c/o Olivet Nazarene College, Box 351, Kankakee, Ill.: Cape Girardeau, Mo., Feb. 6-7; Wabash, Ind., Feb. 13-14; Harvey, Ill., Feb. 15-21; Lansing, Mich. (Northside), Feb. 27-28
- Moore, Franklin M. Box 302, Castle Rock, Colo.: Terre Haute, Ind. (Cent. Pil. Hol.), Jan. 27—Feb. 7; Fort Wayne, Ind. (W. Main), Feb. 10-21; Martinsville, Ind. (Trinity), Feb. 24—Mar. 7
- Morgan, J. Herbert and Pansy S. Evangelists and Singers, 319 Franklin St., Danville, Ill. 61833
- Moulton, M. Kimber. c/o NPH*: Auburn, Calif., Feb. 1-7; Sacramento, Calif., Feb. 10-21; Palo Alto, Calif., Feb. 24—Mar. 7
- Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
- Myers, David. Route 1, Box 108-A, Logan, Ohio 43138
- Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark.
- Nesseth-Hopson Party. c/o NPH*: Miami, Okla., Feb. 11-21; Winfield, Kans., Feb. 24—Mar. 7
- Noland, Reine. 191 Sierra Madre Blvd., Sierra Madre, Calif.
- Norris, Roy and Lilly Anne. Evangelist and Singers, c/o NPH*: Delaware, Ohio, Feb. 1-7; Columbus, Ohio (Obetz), Feb. 10-21; Uhrichsville, Ohio (Rush Community), Feb. 25—Mar. 7
- Norton, Joe. Box 143, Hamlin, Tex.: Hobbs, N.M., Feb. 4-14; Mt. Pleasant, Tex., Feb. 18-28
- Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla.
- Osborne, O. L. 619 E. Tenn. St., Evansville, Ind.
- Palmer, "Bob." 494 E. Perry St., Tiffin, Ohio 44883
- Parrott, A. L. 403 S. Main, Bourbonnais, Ill.: Detroit, Mich. (Shiloh), Feb. 19-28
- Passmore Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH*: Moultrie, Ga. (1st), Jan. 29—Feb. 7; Moultrie, Ga. (Crestwood), Feb. 8-14; Barnesville, Ga., Feb. 16-21; Miami, Fla. (North Side), Feb. 26—Mar. 7
- Pattin, Martin L. 6723 Lakeside Dr., Fort Worth, Tex.
- Pauf, Charles L. Song Evangelist, Route 5, Cookeville, Tenn.
- Phillips, W. D. 5924 Barbanna Lane, Dayton, Ohio 45415; Vandalia, Ohio, Jan. 28—Feb. 7; Durant, Mich., Feb. 14-21; Owosso, Mich., Feb. 22-28
- Pickering Musicalaires, The. Evangelist and Musicians, 41st and Linden Sts., Allentown, Pa.: Bridgeton, N.J., Feb. 4-7; Dover, Dela. (Delmarva Zone, Youth Week), Feb. 9-15; Easton, Md., Feb. 16-21; Alexandria, Va. (Pil. Hol.), Feb. 23-28
- Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.: Sheffield, Ala. (1st), Jan. 28—Feb. 7; Tuscaloosa, Ala. (Holten Heights), Feb. 11-21; Langley, S.C. (Calvary), Feb. 25—Mar. 7
- Pipkin, Sylvia M. P.O. Box 322, Killbuck, Ohio
- Pittenger, Twyla. Shelby, Ohio: Craigsville, Va., Feb. 1-7
- Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind.: Gainesville, Fla. (Indoor Camp), Jan. 31—Feb. 7; Hoopston, Ill. (1st), Feb. 10-21; Pittsfield, Ill., Feb. 24—Mar. 7
- Potter, Lyfe and Lois. Sunday School Evangelists, c/o NPH*: Dinuba, Calif., Jan. 31—Feb. 2; Porterville, Calif., Feb. 7-10; Visalia, Calif., Feb. 14-16; Clovis, Calif., Feb. 18-21; Fresno, Calif. (Central), Feb. 21-24; Fresno, Calif. (1st), Feb. 28—Mar. 2
- Powell, Charles and Mrs. Box 66, Brooksville, Fla.: Louisville, Ga. (1st), Feb. 1-7; Merigold, Miss. (Sunflower), Feb. 8-14
- Powell, Curtice LeRoy. Route 2, Newark, Ohio's Prentice, Carl and Ethel. Evangelist and Children's Worker, 6900 N.W. 43rd St., Bethany, Okla.: Hartness, Ga., Feb. 1-7; Albany, Ga., Feb. 8-14; Dublin, Ga. (Graham Mem.), Feb. 15-21; Norman, Okla. (Grace), Feb. 25—Mar. 7
- Prouse, Willard G. 3 Bay St., R.D. 4, Mechanicsburg, Pa.
- Pullum, Oscar L. 1601 Monroe Ave., Evansville, Ind.
- Purkhisner, H. G. 308 E. Hadley, Aurora, Mo.
- Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla.: Somerset, Ky. (1st), Feb. 2-7; Akron, Ohio (Arlington), Feb. 9-14
- Rahrer, H. J. R.R. 1, Box 292A, Camby, Ind. 46113
- Rains, Harold L. Box 299, Caddo, Okla.: Pittsburg, Tex., Feb. 1-7; Cleveland, Tex., Feb. 25—Mar. 7
- Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill.: Phoenix, Ariz. (Emmanuel), Feb. 4-14
- Rees, Orville W. 5440 Rosslyn Ave., Indianapolis Ind. 46220
- Richards, Larry and Phyllis (Couiter). Singers and Musicians, 1430 Fletcher Ave., Indianapolis, Ind.
- Robison, Robert, and Wife. Evangelist and Singers, Heaters, W.Va.
- Roddy, Frank. 1648 Horlacher, Dayton, Ohio 45420; Rockford, Ohio, Feb. 3-14; Dayton, Ohio, Feb. 17-28
- Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.: Cortland, Ohio, Jan. 27—Feb. 7; Spring Valley, N.Y., Feb. 10-21; Glasgow, Ky., Feb. 24—Mar. 7
- Rodgers, J. A. (Jimmy). 695 N. Market St., East Palestine, Ohio
- Roedel, Bernice L. 423 E. Maple St., Noonville, Ind.
- Rose, W. W. 200 Phifer St., Monroe, N.C. 28110; Jackson, Ala., Jan. 27—Feb. 7; Keysville, Ga. (Wrens), Feb. 8-14
- Rothwell, Mel-Thomas. 4701 N. Donald, Bethany, Okla.: Allentown, Pa., Feb. 8-12
- Rust, Everett F. 420 Sherman, Alva, Okla.
- Schoonover, Modie. 1508 Glenview, Adrian, Mich.
- Schriber, George R. and Mrs. 5949 Forestdale, Glendora, Calif.
- Sciscoe, Ora W. 731 West Howe, Bloomington, Ind.
- Scott, Carmen A. 111 E. Curtis St., P.O. Box 455, Stryker, Ohio
- Sears, L. Wayne. c/o NPH*: Carlsbad, N.M. (Church St.), Feb. 11-21; Roswell, N.M. (1st), Feb. 28—Mar. 7
- Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio: Mt. Sterling, Ky., Feb. 1-7; McArthur, Ohio, Feb. 8-14; Easton, Ohio, Feb. 17-28
- Sharp, Albert and Acena. 8926 Arlington Ave., Riverside, Calif.
- Sharples, J. J., and Wife. Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.: Vancouver, B.C. (Grandview), Feb. 3-14; Port Alberni, B.C., Feb. 17-28
- Shea, Albert J. c/o NPH*
- Snowalter, Keith. Route 1, Selma, Ind.
- Sisk, Ivan. 4327 Morage Ave., San Diego 17, Calif.: Watsonville, Calif., Feb. 7-14; San Jose, Calif., Feb. 15-21
- Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.: Corydon, Ind., Jan. 29—Feb. 7
- Slater, Glenn. 320 S. 22nd St., Independence, Kans.
- Slater, Hugh L. c/o NPH*
- Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio
- Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
- Smith, Ernest D. Strong. Maine
- Smith, Ottis E., Jr. Route 1, Edinburg, Pa.: Quincy, Mass. (Granite), Feb. 1-7; Dover, N.J. (1st), Feb. 11-21; Arlington, Va. (1st), Feb. 25—Mar. 7
- Smith, Paul R. 305 Central Ave., Spencer, W.Va.
- Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.: Portsmouth, Va. (1st), Jan. 31—Feb. 7; Nashville, Tenn. (Morris Hill), Feb. 9-14; Nashville, Tenn. (Trinity), Feb. 16-21; Wheelersburg, Ohio, Feb. 24—Mar. 7
- Sprows, Earl L. 1317 Lakeview Ave., Battle Creek, Mich.: Midland, Mich., Feb. 2-7
- Stabler, R. C., and Wife. R.F.D. 1, Tamaqua, Pa.: Fostoria, Ohio (U.B.), Feb. 17-28

*Indicates Singers

the Answer corner

Conducted by W. T. PURKISER, Editor

Why do some pastors preach love and sacrifice, but are so concerned that their worldly possessions of dress and furniture be the best taste and so perfectly correlated that they would even exchange a gift from the congregation that was not exactly what they had in mind, though it was appropriate?

I'm afraid I can't sit on the judgment seat in regard to what seems to you to be an inconsistency. I have always hesitated about trying to take the mote (splinter) out of my brother's eye, lest I be found to have a beam (plank) in my own.

I only know that "the best taste" is not necessarily extravagance. I have seen people extravagantly and expensively dressed whose whole attire was in poor taste. I have seen homes which were furnished at great cost with little or no taste at all. On the other hand, I have seen those whose dress and furniture were in perfect taste, yet still conservative in cost.

A friend of mine told me of going to buy a suit. The salesman presented him

with a number of selections, which finally sorted down to just two. One was cheap, the other more expensive. My friend, a holiness preacher, was strongly attracted to the more economical buy. But he paused when the salesman said, "You should remember that within a year this cheap suit will be ready for the ragbag. But a year from now, the better suit will still look like new."

As to the gift, I would personally want the recipient to feel free to exchange it for something more suitable. After all, he has to live with it. It might have been appropriate, and still not have been in "the best taste." This is a pretty good place to apply the golden rule, don't you think?

Please explain the meaning of Matthew 7:6, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

First, as to the form of the saying, Adam Clarke points out that there is here a familiar literary transposition in which the last statement "turn again and rend you" refers to the dogs. The saying might thus be read: "Give not that which is holy unto the dogs, lest they turn again and rend you; neither cast ye your pearls before swine, lest they trample them under their feet."

Clarke himself thought that the meaning was to avoid giving holy ordinances, such as the Lord's Supper, to sinful and irreverent people. John Wesley viewed it as a caution against talking of "the deep things of God" to "those whom you know to be wallowing in sin; neither declare the great things God hath done for your soul to the profane, furious, persecuting wretches. Talk not of perfection, for instance, to the former; nor of your own experience to the latter. But our Lord does in no

wise forbid us to reprove, as occasion is, both the one and the other" (*Explanatory Notes*).

I like the statement and quotation given by Dr. Ralph Earle in the *Beacon Bible Commentary*, Vol. VI, p. 88: "Most commentators interpret this verse as a warning against sharing rich spiritual truths with unworthy listeners. Jones, however, objects that this does not fit in with the context, nor does it represent the mind of Christ. So he offers this alternative interpretation: 'That we are not to take the holy thing of personality that is being perfected, and give it to the dogs of desire, nor take the pearl of our spiritual life and cast it before the swine of our lower appetites, lest they trample that holy thing in the mire, and turn and rend the most precious thing we have, namely, our spiritual life.'"

What is the meaning of Hebrews 11:39-40: "These all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect"?

The clue is the fact that "the promise" is singular, not plural. It is not the promises in general which are in view here, but the great promise of all promises—the promise of salvation through the incarnation, death, and resurrection of the Son of God. It was to this promise the whole of the Old Testa-

ment looked forward.

The promise will not be finally fulfilled until the consummation of all things, when all the redeemed of all ages and of all races and climes and tongues are gathered in praise about God's rainbow-circled throne (Revelation 7:9-17).

- Stafford, Daniel, Box 11, Bethany, Okla.: El Reno, Okla. (1st), Feb. 1-7; Lacona, Iowa, Feb. 11-21; Comanche, Okla., Feb. 25—Mar. 7
- Stanford, A. 82 Wilson Ave., Apt. 12, Kitchener, Ont., Can.
- Steele, J. J. P.O. Box 1, Coffeyville, Kans.: Fort Scott, Kans., Feb. 7-14
- Steininger, Dwight F. Chalk Artist-Evangelist, c/o Gen. Del., Nashville, Ind.: Little Rock, Ark. (Breesel), Feb. 7-14; Monteca, Calif., Feb. 24—Mar. 7
- Stephens, Ken. c/o NPH*
- Stewart, Paul J. P.O. Box 850, Jasper, Ala.: Fall River, Kans., Jan. 31—Feb. 7; Conneaut, Ohio, Feb. 9-14; Rossville, Ga. (1st), Feb. 15-21; Dothan, Ala., Feb. 22-28
- Strack, W. J. Box 112, Jefferson, Ohio: Warren, Pa., Feb. 17-28
- Strahm, Loran. 732 Kingston Ave., Grove City, Ohio 43123
- Sturtevant, L. R. 652 2nd Ave. E., Twin Falls, Ida.
- Swarth, D. and Helen. Evangelists and Music, 1207 Dominion Ave., Pasadena, Calif. 91104
- Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.: Douglas, Ga., Feb. 5-14; Statesville, N.C., Feb. 17-28
- Tarvin, E. C. California, Ky.
- Taylor, Emmett E. c/o NPH*: N. Kansas City, Mo. (Dundee Hills), Feb. 7-14; Mt. Vernon, Ind., Feb. 15-21; Gallipolis, Ohio, Feb. 26—Mar. 7
- Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20, Ohio
- Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.: Plymouth, Mich. (1st), Feb. 3-14; Ashland, Ky. (1st), Feb. 17-28
- Thomas, Henry C. Box 104, Dimmitt, Tex.
- Thompson, Harold C. 650 E. Main St., Blytheville, Ark.
- Toone, L. E. 365 Burke St., Bourbonnais, Ill.: Goshen, Ind., Feb. 2-7; Elkhart, Ind. (Grace), Feb. 9-14; Farmland, Ind., Feb. 17-21; Chicago Heights, Ill. (1st), Feb. 25—Mar. 7
- Transue, C. F. Route 1, Poplar Bluff, Mo.: Hialeah, Fla., Feb. 8-14
- Trissel, Paul D., and Family. Evangelist and Singers, 341 Emmett St., Battle Creek, Mich.
- Turpel, John W. R.R. 2, Minesing, Ont., Can.
- Underwood, G. F., and Wife. Preachers and Singers, Box 433, North Jackson, Ohio
- Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida.: Lebanon, Ore. (Free Meth.), Feb. 28—Mar. 10
- Vascoe, David J. 701 N. 12th St., Duncan, Okla.
- Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.
- Wagner, Larry R. Song Evangelist, Box 2095, Bethany, Okla. 73008
- Walker, W. B. c/o NPH*: Corpus Christi, Tex. (Trinity), Feb. 7-14; Abilene, Tex. (1st), Feb. 21-28
- Wallin, Henry B. 1414 N. Hill Ave., Pasadena, Calif.
- Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Fort Myers, Fla.: Sumter, S.C., Jan. 28—Feb. 7; Nashville, Tenn. (Radnor), Feb. 11-21; Louisville, Ky. (Farmdale), Feb. 25—Mar. 7
- Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass.: Terre Haute, Ind. (Zone Indoor Camp), Feb. 1-7; Hialeah, Fla., Feb. 8-14; New Bedford, Mass. (Portuguese), Feb. 22-28
- Watson, H. T. 4003 Lightfoot Mill Rd., Chattanooga, Tenn.: Wilmington, N.C. (1st), Feb. 8-14
- Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark.: Greenbrier, Ark., Feb. 21-28
- Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont.: Lewiston, Ida. (Orchards), Feb. 25—Mar. 7
- White, W. T. 6401 N.W. 34th St., Bethany, Okla.: Ripley, Ohio, Feb. 3-14; Tomahawk, Ky., Feb. 17-28
- Wilhelm, T. A. Route 1, De Soto, Mo.
- Williams, Earl C. c/o NPH*: Sterling, Kans., Feb. 10-21; Buhl, Ida., Feb. 28—Mar. 14
- Williams, Eileen. Song Evangelist, 9061 Cincinnati-Columbus Rd., West Chester, Ohio
- Willis, Harold and Mae. c/o NPH*: Vallejo, Calif., Jan. 28—Feb. 7; Grass Valley, Calif., Feb. 11-21; Alameda, Calif., Feb. 25—Mar. 7
- Willison, Otto R. 2910 N. College, Bethany, Okla.: Ironton, Mo., Feb. 3-14; Sioux Falls, S.D., Feb. 17-28
- Winegarden, Robert. c/o NPH*: Albuquerque, N.M. (1st Indian), Jan. 31—Feb. 7
- Woodward, George P. 326 Dry Run Rd., Monongahela, Pa.: Toronto, Ohio (1st), Jan. 29—Feb. 7; Monroe, Mich. (1st Pil. Hol.), Feb. 12-21; Newcomerstown, Ohio (1st), Feb. 26—Mar. 7
- Wys, Leon. c/o NPH*: York, Neb. (1st), Feb. 7-14; Odessa, Tex. (Central), Feb. 21-28
- Yaakum, Mrs. Beatrice. Song Evangelist, 309 W. Jackson Blvd., Medford, Ore.
- Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo.: Calimesa, Calif., Feb. 3-14; Johnson, Kans. (Bethel), Feb. 25—Mar. 7
- Zimmerman, W. E. Box 1114, Marlon, Ohio

*Indicates Singers.
*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

Sincere Thanks

Many thanks to all who gave in the Thanksgiving Offering. The present total received amounts to \$1,460,203 (as of January 6, 1965). Checks continue to arrive daily at Headquarters. This could prove to be the best offering for world missions through the General Budget in the history of our church. Some churches that did not excel in this offering have given regular tithes to the General Budget each month throughout the year. The faithful support of our people everywhere is deeply appreciated. We are sure that the General Board will spend the monies received wisely and fairly, for the needs around the world continue to increase with each forward step we take.

—SAMUEL YOUNG
For the Board
of General Superintendents

Mrs. W. D. McGraw Hospitalized

Mrs. W. D. McGraw, wife of the superintendent of the Oregon Pacific District, was hospitalized in Denver, Colorado, early this month with a detached retina in one eye.

The McGraws were en route to Kansas City, stopping in Denver with Rev. and Mrs. Neil Wiseman, their son-in-law and daughter.

James Snow to Seminary Board

Rev. James R. Snow, pastor of First Church, Oklahoma City, Oklahoma, was appointed by the Board of General Superintendents as a member of the Board of Trustees of Nazarene Theological Seminary, filling the vacancy left by the resignation of Dr. Orville W. Jenkins.

The Seminary Board met January 11 and 12. A dinner meeting with the faculty and staff was held Monday night, January 11.

New Attendance Record in West Germany

The Department of Home Missions reports a letter just received from Superintendent Jerald Johnson of West Germany:

"We have gone well over 500 in attendance last Sunday [December 20] for the first time for the West Germany District. Praise the Lord!

"Some of the bright spots: Kaiserslautern with fifty-two present; Hanau with forty-nine; Kassel is moving ahead, as are Berlin and Frankfurt."

Music Commission Reorganizes

Dr. Leslie Parrott, Portland, Oregon, is chairman, and Dr. R. T. Williams, Pasadena, California, secretary, of the Nazarene Music Commission following its recent meeting at Pasadena.

Paul Skiles, general N.Y.P.S. secretary, was named to the commission to fill the vacancy caused by the death of Dr. Roy Stevens, Kansas City, former chairman.

Other members are M. A. (Bud) Lunn, Kansas City, and Rev. Wendell Wellman, Los Angeles. Dr. Hugh C. Benner, general superintendent, is sponsor.—N.I.S.

Olivet College Expands

Between fifty-five and sixty students attended weekly Saturday classes at the Fort Wayne, Indiana, Extension College branch of Olivet Nazarene College, Kankakee, Illinois, during the fall semester, which closed December 5.

Classes met in the Fairfield Avenue Church of the Nazarene, Fort Wayne is on the Northeastern Indiana District, of which Dr. Paul Updike is the district superintendent.—N.I.S.

Wesleyan Festival, Feb. 26-28

Dr. Norman R. Oke and his congregation in the First Church of the Nazarene, Washington, D.C., will hold a Wesleyan Festival featuring holiness preaching, February 26-28.

The principal speakers will be Dr. Hugh C. Benner, Kansas City, Missouri, chairman of the Board of General Superintendents; and Dr. Kenneth E. Geiger, Elkhart, Indiana, general superintendent of the United Missionary church and president of the National Holiness Association.—N.I.S.



Holiness Publishers Meet

WINONA LAKE, INDIANA—Twenty-six church executives, representing six churches sharing the evangelical Wesleyan-Arminian tradition, met here recently to explore the possibilities of a joint program of publishing, principally in the vast field of Sunday school curriculum.

The meeting of Nazarene, Evangelical Methodist, Free Methodist, Pilgrim Holiness, United Missionary, and Wesleyan Methodist executives occurred in response to an invitation by the Free Methodist church through its publisher, Dr. Lloyd H. Knox.

Dr. Knox had prepared a working paper which had been circulated before the meeting. It was entitled "Preliminary Proposals to the Joint Denominational Exploratory Committee on a United Publishing Program."

While none of the executives present was able to make decisions or commitments regarding the publishing program

of his church, the conference was charged with expectancy. Among the executives were representatives from the highest offices—bishops and general superintendents—of each of the churches.

The exploratory conference ended after there was unanimous agreement that a second meeting be held February 16 and 17 in Indianapolis, at which each denomination's publisher, executive editor, and chief executive related to publishing study feasible steps to be taken toward consolidating the publication ministries of the six churches whose total constituency approaches one million.

Survey Reveals Religious Affiliations of the Eighty-ninth Congress

WASHINGTON, D.C. (EP)—A survey of legislators in the new Eighty-ninth Congress disclosed that there will be 404 Protestants, 108 Roman Catholics, 17 Jews, and 6 members who list no religious affiliation. Catholics outnumber members of any other church.

With 94 members of the House of Representatives and 14 of the Senate, Catholics are followed in numbers by Methodists, who total 94—70 in the House and 24 in the Senate.

Numeric leadership in both houses of the Eighty-eighth Congress was held by the Methodists, with a total of 102. Catholics were second with 99.

Among the 401 Protestants in the two houses of the coming Congress—of whom 2 senators and 13 representatives listed their affiliation as "Protestant" without church designation—other denominations leading in numbers are:

Presbyterian, 76; Episcopal, 70; Baptist, 55; United Church of Christ, 24; Lutheran, 16; Unitarian Universalist, 12; and Disciples of Christ (President Johnson's denomination), 10.

Methodists, leading all other Protestant groups in both chambers, are followed closely in the House by Presbyterians, 65; Episcopalians, 56; and Baptists, 43.

In the Senate, Episcopalians tie for second place with Catholics, with 14 members. There are 12 Baptists and 11 Presbyterians.

Of the Jewish legislators, 15 are in the House of Representatives and 2 are in the Senate. The total was an increase of 6 over the Eighty-eighth Congress.

Other denominations represented in the new Congress are: Church of Jesus Christ of Latter-day Saints (Mormon), 9; Churches of Christ, 6; Christian Scientist, 3; Society of Friends (Quaker) and the Evangelical Free church, 2 each; and 1 each from the Apostolic Christian, Brethren in Christ, Christian Reformed, Cumberland Presbyterian, Reorganized Church of Jesus Christ of Latter-day Saints, Mission Covenant, Reformed Seventh-Day Baptist, and Schwenkfelder churches.



A New Start in Life

UNDER the hand of God, Abraham started anew in Canaan after leaving his lifelong home in Ur of the Chaldees. Joseph was forced to start again in Egypt after being sold into slavery. Daniel, the young prophet, experienced a new beginning in a land where his people had been taken captive. Peter made a new start following that dark night when he denied his Lord. John Mark, after turning back from the company of Paul's first missionary journey, tried again and succeeded as a writer-missionary. Saul of Tarsus changed courses just outside of Damascus.

These all died in God's Hall of Fame. They were faithful to the end. They received their reward. A new year is before us. A new start is in order.—Forrest W. Nash, Pastor, College Church, Kankakee, Illinois.

A Little Boy's Sermon

DURING THE SUMMER of 1960 my two young grandsons came for a visit of a few weeks at "Grandma's house." After they had gone to bed the first night, David Ray, then six years of age, asked quite unexpectedly, "Grandma, isn't it about time for Jesus to come?" I answered him in simple language that he could understand.

Thinking quietly for a moment, and gesturing with his hands, he said, "If all the people in this town would pray of an evening and of a morning"—then hesitating as if he didn't know what to say, he finished with, "and at the middle of the noon . . ."

I asked him who told him all that. He replied very solemnly, "Jesus just now told me."

No more was said, but I remembered those words long afterward. Prayer—three times a day! It is the usual custom, we know, for Christians to pray in the morning and in the evening. Would it not make a great volume of prayer if more Christians would devote five minutes, or ten minutes, "at the middle of the noon" to prayer for revival in our churches, and in all lands? We never pray too much and prayer hurts no one. Many are helped by prayer, we know.

David and Daniel were two men who believed in and practiced prayer three times a day, and profitably. David said, "Evening, and morning,

and at noon, will I pray, and cry aloud; and he shall hear my voice" (Psalms 55:17). Daniel, disregarding the king's decree, "went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Daniel 6:10).

"Is there one so great who doesn't need prayer?
Is there one so small who couldn't a burden share?"

Give us, O Lord, the strength to bear
The burden for souls lost everywhere."

Let us pray, for the night is dark and too many
are outside!—AUDREY WRIGHT, Ironton, Missouri.

Grasping at Straws



IT IS COMMONLY SAID that a drowning person will grasp at a straw. How tragic the situation when one has to face peril with a wild grasping for whatever is at hand!

Today, as I seek God's will in a contemplated change in life's course, my mind drifts back over past experiences and comes up with this: Don't grasp at straws; do not look in the Word for a specific promise or guiding passage. Just read devotionally and let God point out that which is needed—like that October Sunday in 1944 on the front lines in France.

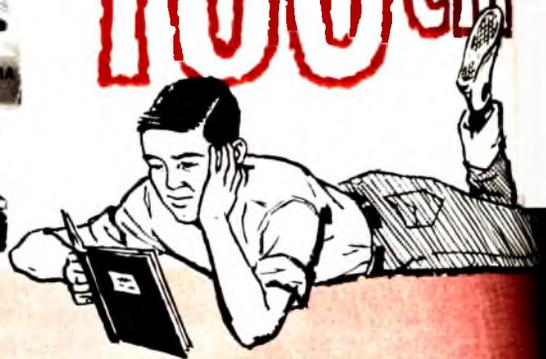
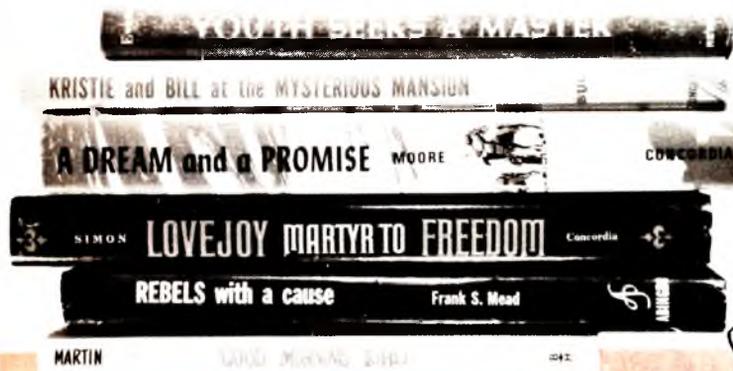
I had been in combat more than 120 days, and was weary in mind and body. I was dirty (no bath in over six weeks due to heavy fighting). I felt driven and near the breaking point. Then on a Sunday the clouds broke and let the sun add its warmth and brightness to a quiet day.

After cleaning my rifle I took out my New Testament (with Psalms) and began reading through the Psalms. I was looking for nothing special, just soaking in some of the goodness from these eternal springs, when I came to Psalms 33:10. Although not seeking it, the last part of the verse stopped me—as though God himself said it—"He maketh the devices of the people of none effect."

When I read on to the end of the psalm, the last verse hit me. Here was the condition of the promise, "Let thy mercy, O Lord, be upon us, according as we hope in thee." This promise was fulfilled, as I came through the war virtually unscathed.

Then my mind reviewed the times since, when on occasion I pointedly and purposely sought guidance from God's Word when I desperately needed it. I would take a promise and hold it, only to find it slipping through my fingers. Then—discouragement, failure, and a bad decision—all because I was grasping at straws instead of calmly depending on the great Lifeguard and allowing Him to buoy me up and give me direction.—G. EDWARD BEERS, Seattle, Washington.

READING for **YOUTH**



Take time to read

Youth Seeks a Master

By LOUIS H. EVANS

Dr. Evans, a longtime friend of youth, speaks with sincerity and understanding of the restlessness that grips young people today. He is aware of their needs and presents the *only* answer to their searching—*Christ, the Master of all*. 126 pages, cloth.

\$2.75

Lovejoy, Martyr to Freedom

By PAUL SIMON

The fascinating account of a man who died early in life fighting for a principle too important to yield. It's an example of the influence of just one man on history, a challenge for us today to take a stand on the issues we know are right. 150 pages, cloth.

\$3.00

Mysterious Mansion

By MARGARET BULL

Kristie and Bill's dream comes true when Uncle Alf invites them to spend the summer with him at a huge house. Even though they find themselves in the middle of a first-class mystery, it leads to a whole new life and a religious application. 86 pages, cloth.

\$1.95

Rebels with a Cause

By FRANK S. MEAD

Eleven stories that are not at all conventional, nor are the characters. Each tells of men and women who have had a definite role in building God's kingdom but in their own "different" way. Here you'll discover unusual, little-known facts about Christian history. 160 pages, cloth.

\$2.75

A Dream and a Promise

By DORAINE MOORE

A dramatic retelling of the Bible story of Joseph and his brothers seen through the eyes of Tola. As this sixteen-year-old shepherd boy struggles toward manhood, exciting adventure and crushing reality all have a part in teaching many lessons of life and faith. 151 pages, cloth.

\$2.95

Good Morning, Lord

By PAUL MARTIN

Sixty devotional chats for teens by one who knows how to analyze teen-agers' problems and come up with believable solutions. You, like thousands already have, will learn how GOOD MORNING, LORD helps to start your day off on the right foot. 64 pages, cloth.

\$1.25

ORDER TODAY!

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141

Washington at Bresee, Pasadena, California 91104

IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario