

# herald

## OF HOLINESS

*Church of the Nazarene*

### ON CONSECRATION

Father, from this moment Thou shalt have all there is of me. I put myself and all that goes with me into Thy hands. I belong to Thee, and nothing that Thou dost require of me will I deny Thee. Thou shalt have the adoration of my whole heart. This heart shall throb for Thee. Thou shalt have my whole will. Thy will shall be my will. Thou shalt have this brain to think Thy thoughts after Thee, this tongue to speak Thy word, these hands to do Thy work, these feet to go on Thine errands. And if there is anything I have called my own that Thou wouldst have, it shall be Thine. Lord, Thou shalt have all there is of me. Lord, Thou hast all there is of me. Use me, I pray Thee, for Thy dear Son's sake. Amen.

—Rev. Edward Leigh Pell

(from the December 6, 1916, Herald of Holiness)

# Here It Comes

*General Superintendent Lewis*

The "tidal bore" would arrive at 1:46 p.m., stated the folder in my hand.

I stood there on the riverbank at Moncton, New Brunswick—watching, waiting. At exactly 1:46 we should see it, and we did. It was a crest of water, two or three feet high, coming up the river, turning the current backwards. It lapped the bank as it came by where we stood. It carried the great, awesome power of the sea in it.

It was mighty, silent, moving upstream, carrying debris in its frothy crest. We were quiet, impressed, and thoughtful. How mysterious, how powerful is the God of time and men!



*Here it comes!* December 31—January 1 at twelve o'clock midnight, plus one second, appearing out of eternity, moving across the earth with the time zones! It is the new year, 1967! A mighty tide indeed!

It picks us up in its sweeping current of minutes and moves us onward, still farther into time—events, decisions, action, living, dying?

There is no way to stand aside and let this year pass us by. We stand squarely in its path. We must partake of it. What shall we do with this year 1967?

*Let's keep it* related to the God who sends it, and who in 365 days will take it away.

*Let's live it* in His will, for His plans are geared to the movement of its days.

*Let's use it* to achieve those plans waiting for its coming and carry out those plans as God directs.

*Let's learn the lessons* it teaches to grow wiser in the knowledge of the "truth" that makes men free indeed.

*Let's travel* through it in the right direction, so that the days bring us closer to God.

*Let's ride its crest* to meet our destiny within the safety of His keeping power.

*Let's win* others to the joy of God's great salvation for them, so they too may travel with us towards the city of God.

# In Defense of Self-love

• By Garth Hyde

Great Falls, Montana

**S**elf-love, as it is generally called, has been grievously declaimed against, even by religious people, as a most pernicious and dreadful evil." So says Adam Clarke, the "prince of commentators."

"But," he continues, "they have not understood the subject on which they spoke." It is toward the misunderstanding of what we mean by "self-love" that this article is directed.

The Apostle Paul exclaimed, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

The apostle testified that the old "I," the sinful, selfish, carnal self, was crucified with Christ, while the new "I," the ego, the true self or personality, lives on in a more abundant life. In essence, Paul said of Christ, "He is the Soul of my soul."

Now it is the true self, released from the bondage of the old self-life, loved and regenerated by Jesus Christ, which we are to love.

The Scriptures are replete with instances of the excellency of this sort of self-love.

What is the criterion set down by Jesus by which we are to love our neighbor? Is it not in accordance to how much we love ourselves? "Thou shalt love thy neighbour as thyself" (Matthew 19:19). Is it not logical to conclude that the man who hates his neighbor hates his true self, and that the love of a fully sanctified man for his neighbor is the fulfillment of all the law and the prophets?

In this same vein, how are we

to treat our neighbor? Does not the golden rule affirm that we are to treat him just as well as we would like him to treat us? Shakespeare said, "To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man."

Jesus placed great emphasis upon the need for a true evaluation of self when He said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36)

Again hear the Apostle Paul warning every man "not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Romans 12:3). The apostle implies that each Christian ought to think highly of himself—but not *more* highly than he ought. No one enjoys being around a person who is always downgrading himself, and at the same time there is nothing more refreshing than to be in the presence of one who has a reasonable degree of self-confidence.

It was Paul who conceded that "no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church" (Ephesians 5:29). A man's love for his true self is comparable to our Lord's love for His Church.

Again Paul, in writing to his young pastor friend Timothy, assured him that if he would give heed to himself and to the doctrine, and continue in them, he would save both *himself* and them that would hear him (I Timothy 4:16). It would seem that the divine order would be: Save yourself first, then save others. Paul also expressed concern about himself, lest having

preached to others, he himself should be a castaway (I Corinthians 9:27).

But even before Christ and the apostle, in the words of the wise man, God was saying, "He that sinneth against me wrongeth his own soul" (Proverbs 8:36). But a little later the writer reverses the coin and reminds us that "the backslider in heart shall be filled with his own ways, and a good man shall be satisfied from himself" (Proverbs 14:14). A good man can indulge in the legitimate pleasures of a good conscience and a self that is rightly related to his God.

So away with the idea that a man who willingly pursues a course of sinful pleasures loves himself. The truth of the matter is, he "hates" himself, otherwise he would come to the light. Then he would find and love his true self.

**A**lso, we must do away with the idea that, since we are sanctified wholly and the old man is crucified, we must loathe ourselves till the day we die. On the contrary, we esteem properly that rare and beautiful personality with which our Creator has endowed us at our birth, and so much the more since it has been regenerated and sanctified and "renewed in knowledge after the image of him that created him" (Colossians 3:10).

"Therefore," concludes Adam Clarke, "he who is wholly governed by *self-love*, properly and Scripturally speaking, will devote his whole soul to God, and earnestly and constantly seek all his peace, happiness, and salvation in the enjoyment of God."

# New Year's Resolutions

• **By Roger M. Williams**  
Peoria, Ariz.

THE THRESHOLD OF A NEW year is a fitting occasion for renewed aspirations, renewed effort, and renewed resolve. We yearn to do better in the new year than we did in the one that has just closed. We take courage in the thought that the new year offers us new opportunities and gives us a new chance.

I try to make each new year a "land of Beginning Again." I try to profit by the mistakes, the failures, and the heartaches of the year that has just passed. I try to make each new year the best year of my life.

The new year is a time of reflection and evaluation . . . a time to take spiritual inventory. It is a time to set new goals . . . to make new resolves, or resolutions, or vows.

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THE BIBLE HAS MUCH to say about vows—about making them, about keeping them, and about breaking them. It is entirely fitting, therefore, that Christians take a spiritual inventory and make new vows or resolutions for the new year.

Earl Nightingale said, "The key to success is to have a goal and to keep it before you." Surely Christians need to have Christ-centered goals before them. Thomas Carlyle said, "A man without a purpose is

like a ship without a rudder." Certainly Christ expects His followers to set down certain purposes by which to guide their lives.

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BELOW ARE SOME resolutions for the Christian to use as guidelines as he begins another segment of the journey of life:

1. I will make 1967 a year of spiritual growth through a con-

## About the Cover . . . 50 Years Ago

The editors have received a smattering of kind comments about a couple of innovations they introduced in the last several months. One has been the selection of material from the *Herald of Holiness* which appeared close to the same day fifty years ago.

The other was the use of an inspirational comment by V. Raymond Edman on the August 10 cover.

For this issue, the two ideas have been wed.

But this is far from new, for Dr. Pell's quotation first appeared on the December 6, 1916, cover.

Yet, despite the "information explosion" since, his prayer is still pertinent, particularly as we look into a new year.

"The trouble with this generation," I heard someone say recently, "is that they haven't read the minutes of the last meeting."

—Managing Editor

sistent life of devotion and prayer. Saints don't just happen. They are the result of daily devotion.

2. I will study God's Word more diligently in 1967. I will read it daily and expect God to speak to me through it.

3. I will *plan* to make some personal sacrifice for Christ in 1967. I will *deny* myself.

4. I will seek for more fillings of the Holy Spirit. I cannot be static. I purpose to go forward "in the power of the Spirit."

5. I will constantly strive to make our family altar more meaningful to our family. I want my children to be so "brainwashed" with spiritual verities that they feel they are an integral part of life.

6. I will be a "thermostat" and not a "thermometer." I will raise the spiritual temperature of my church, and not just register it.

7. I will strive to manifest the love of Christ to *all* people. I will love even the unlovely, for that was how Christ loved me in the midst of my sins.

8. I will seek to be active in Christian service. I will pray daily for opportunities to serve Christ and others. I will not be just a spectator. I will assume some responsibility.

9. I will be careful of my influence. We all leave "footprints in the sands of time." Some of those around us follow them. God's Word says that none of us "liveth to himself, and no man dieth to himself." I want my influence to point those around me to Christ.

10. I will place my complete dependence for success in 1967 on the presence of God.

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MOSES SAID TO God, "If thy presence go not with me, carry us not up hence." He preferred to die where he was rather than to go one step without God. Let this be our prayer as we begin 1967. We must have His presence or failure will surely be the outcome.

# The Ethics of Holiness

• **By Dean Baldwin**  
Joplin District Superintendent

It was in the summer of 1939. "Uncle Buddy" Robinson was speaking in a rally one Sunday afternoon in Fort Smith, Arkansas. One statement he made stands out in my memory even today. Speaking on Christian ethics he said, "If we are to convince the world that the doctrine and experience of holiness are genuine, our lives must be as clean as a ribbon and as straight as a gun barrel."

The doctrine of holiness is clearly taught throughout the Word of God. The Psalmist said, "For ever, O Lord, thy word is settled in heaven" (119:89). Jesus said in Mark 13:31, "Heaven and earth shall pass away: but my words shall not pass away." So the doctrine of holiness is not only true in its nature, but it is eternal in its scope.

However, the world at large does not read the Word of God. Most people care very little what the Bible teaches concerning the doctrine of holiness. Therefore we make very little impact on our generation by trying to teach them the doctrine as such.

The experience of holiness has been received and enjoyed by people since the beginning of the Church on the Day of Pentecost. Many people have received and are enjoying it today throughout the Church and around the world. Yet the world pays little attention to what we enjoy or do not enjoy so far as a religious experience is concerned.

It will take more than a sound doctrine in our minds and a gen-

uine experience in our hearts if we are to reach the lost world of men and women about us today.

The ethics of holiness is where we make the point of vital contact with the world around us. It is in this area of our lives that we prove or disprove the doctrine and the experience of holiness to those about us.

If we project an image of holiness that is narrow, bigoted, harsh, and critical we will misrepresent the truth and drive people farther away from Christ. If we present a shallow, cheap, worldly image of holiness, we fail to properly present the genuine experience and again we do great harm to the kingdom of God.

On the other hand, when we firmly believe the Bible doctrine of second-blessing holiness, have the experience within our hearts, and live the life of holiness within the framework of a space-age society, then our witness will be clear and our message will be relevant to those about us.

When divine love fills the heart of a person within a world of hatred, when real joy fills the life of an individual in a world of sorrow, and genuine peace fills the heart and mind of someone in the midst of turmoil, those about will eventually see that there is a difference.

When we display long-suffering, gentleness, and kindness in a society that is seething in strife and impatience, it will stand out in all its beauty.

When we show ourselves to be

faithful, meek, and temperate in a world that has lost all self-control and thrown caution to the wind, we will point others to Him who is the embodiment of all these wonderful traits.

Life is made up of little things rather than large things. We live more in the ordinary routine than in the extraordinary. The fact that we do not hate or murder people bears little significance in the minds of those about us. Yet when we show forth in our lives the love of God toward all men by being friendly, understanding, and helpful in the everyday things of life, those that are without soon detect a spirit that is different from the world.

To refrain from cursing and swearing may not be noticed so readily, but to speak words of kindness and comfort to everyone will quickly reveal the Spirit of Christ within our hearts and lives.

To refrain from stealing what belongs to another has very little effect in proving the doctrine or experience of holiness. Yet when we are always honest, fair, and upright in our relationships, this will eventually get through to those with whom we deal.

We will be victorious soul winners when we guard closely our contact with God and watch this point of contact with those about us. Then we will be good witnesses to the glorious doctrine and wonderful experience of holiness.

# Long Life and 1967

• **By Glenn H. Asquith**

Editor of the BAPTIST LEADER

***"Without doubt, this concentrated effort to prolong life in the physical state—with an ultimate goal of permanent existence—raises some serious questions for Christians."***

**I**t is quite possible that the first immortal man is now living in our world!" Startled by these words of a speaker at an interdenominational meeting, the audience waited for the lecturer to explain that, of course, he did not mean "immortal" in the usual sense. But the scientist was quite in earnest. As he developed his theme, many of the listeners agreed as to the possibility of a human organism functioning forever.

The basis for the hope that man could escape death depended upon: new "wonder" drugs, plastic and metal substitute organs and arteries, controlled environment, established rhythms of activity and rest, chemical manipulation of emotions, individually tailored diets—and, most astounding of all, the plan for freezing a man or woman suffering from an incurable disease and keeping him or her in that suspended state until a cure for the ailment was discovered.

Is it likely that some child is among us who will profit by the accelerating progress of research and live forever? Is Methuselah soon to be classed among the "unfortunates" who died young? There is evidence that medical men are looking in this direction. Recently a statement was issued by the International Congress of Gerontology in a more conservative vein: Within fifteen or twenty years a life-span of 100 years will not be thought of as unusual at all.

Without doubt, this concentrated effort to prolong life in the physical state—with an ultimate goal of permanent existence—raises some serious questions for Christians. They may well ask, "What is life? What is the purpose of life? Is there authenticity to life dependent upon artificially controlled bodily functions? Is death a curse or a reward? What is everlasting life in the plan of God?" As a new year is dawning, these queries take on added significance.

On the very threshold of 1967 to inquire, "What is life?" brings to mind all the weary strugglings of philosophers who have grappled with this problem of defining something that cannot be defined.

We have a clue for our thinking found in the New Testament: "Life is more than . . ." Jesus pointed out to His disciples that life was more than the three essentials which we learned of in school: food, shelter, and clothing.

And yet, as we hang a new calendar on the wall,

we know well that many among us have not gone beyond the ancients in downgrading life until it is no more than the fuel that keeps the fire burning. "When do we eat?" is heard constantly. A pastor's wife was boasting that stores were eager to extend her credit when they heard where she lived—a "good address." And clothing is not to keep the sun or winter wind from injuring the body—it must "do something" for the wearer. Where is life in all of this?

If resolutions are not too old-fashioned, perhaps we could find profit in some sort of intention to reassess that precious gift from God which we call life. Granted that food, shelter, and clothing must be had, there is no reason to believe that the greater part of our time should be given to the search for ever greater perfection and luxury in these incidentals. Life is not made better by eating the choicest foods, living in suburban mansions, and wearing clothes designed by world-famous dressmakers or tailors.

Since life goes beyond the necessities which keep us breathing in and breathing out, what shall we do about it? We remember that Mary and Martha were singled out as examples of life direction. Martha was worried about the food and lodging for her guests, but Mary chose the better part. She endeavored to relate her life to the Source of life. Many have conjectured concerning that "better part," but it may have been simply a utilization of a rare opportunity to let life be fed by more than meat or drink.

What, then, can life be this year? If nothing more, life can be treasured as something far more precious than three meals a day, a roof over the head, and several changes of clothing. For some mysterious reason, the body is a vehicle for life, but life is not physical. Life can and should be a stewardship under God.

And this leads to the second question, "What is the purpose of life?" It is an awesome thing to look at the statistics for this country only and note how many who were alive at the beginning of 1966 are no longer with us. Why are we here to face the problems of war in Viet Nam, the increasing bitterness of racial strife, economic unrest, drug addiction, rebellion and immorality among our youth? What is the purpose of our life today?

By way of illustration, a young man was in a hospital some years ago, and his doctor said that he had

had an internal condition that would have caused death within twelve hours had not acute appendicitis called for an immediate operation which, in turn, disclosed the more serious condition. The patient's pastor called and heard the story. His reaction was vigorous and direct: "Young man, it is clear that God has something for you to do, and you had better find out what it is!" Since we are alive to usher in 1967, another resolution could be a determined effort to find out what God has for each of us to do separately or together in this world of turmoil.

So far we have been looking at some convictions prior to dealing with the possibility of extremely long life. There is no avoiding the achievements and hopes of medical science. As we view ourselves and our world today, what do we think of the authenticity of a life dependent upon the body's being kept going by artificial means? A walk through a nursing home or a geriatric ward of a hospital where aged people are undergoing the agonies of treatment and surgery in order to live three or five years longer will raise doubts that the efforts are worthwhile. Life and purpose must be closely related or breathing in and breathing out is meaningless.

A resolution to think deeply and critically of the implications of life artificially extended will be for the good of our souls. We may be called upon to decide how far to yield ourselves to treatment and how far to subject others to experimentation this year. A reexamination of the biblical statement of man's life as threescore years and ten, or fourscore years for the strong, may explain the kinks that are developing in the new discoveries.

We have learned that "germs" are developing immunity to the new wonder drugs, that the human body eventually rebels against the transplanted organs and repair parts, that side effects of treatment

and medication are becoming just as serious as the first illness.

We know, too, that unless our surplus population can be sent to the moon or other places in outer space, this world could not bear the increase of its inhabitants kept alive by scientific means. The other alternative would be to keep births down to the death rate. Who would prefer to live so long that a new life could not come into the world because of the space taken up?

Another angle to this knotty consideration leads to the next question on our list, "Is death a curse or a reward?" Offhand, it would seem that we think death to be a curse when we make such titanic efforts to push it back by days, weeks, years, decades, and possibly by centuries! A resolution to face the fact of death in the light of God's will may be the most rewarding pursuit of 1967. We may be able to see death as the prize of our having fulfilled the purpose of our lives, ushered into by "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

Our study of death, however, will show that death is good only when it comes after the purpose or part of the purpose of the life. Suicide brought about by violent means, or by the slower but nonetheless sure way of neglect of health rules, recklessness, dissipation, intemperance, or sinful living, defeats one's purpose and thwarts God's will.

What is everlasting life in the plan of God? We can say that it has nothing to do with physical longevity. It is a gift of God to everyone who relates his life to the life of God—"This is life eternal, that they might know . . . the only true God." A resolution in this way is that we seek to understand that life never ends with a heartbeat or a worn-out artery—life is unbeatable to a man or woman of faith.





Downtown Philadelphia traffic leaves weird streaks through the night, as auto fatality tolls continue to climb at year's end.

# Thou Shalt Not Kill

• **By James E. Adams**  
Chambersburg, Pa.

**B**uses in Washington, D.C., carried placards, designed by the National Safety Council, which said, "Thou Shalt Not Kill." On these placards the two tables of the law were pictured with the sixth commandment circled—followed by the words, "Drive Carefully." The message was and is good and timely.

However, many people complained, saying it is the fifth commandment, not the sixth, which says, "Thou shalt not kill." To these complainants the D.C. Transit System stated, "While the Catholics and Lutherans number the Commandments differently from the Hebrew and Protestant Churches (except Lutheran), all have the same wording throughout. The National Safety Council followed the most ancient from the books of the Hebrews with no thought of this difference detracting from the intent of the placard. They wanted to impress upon the mind of man the value of human life, and to point

out that God says, 'Thou shalt not kill,' and any driver who kills a person by deliberately violating safe driving practices is disobeying God."

People who drive cars while under the influence of liquor are deliberately violating safe driving practices. Most drinkers know that intoxicants reduce the speed and accuracy of perception; slow down reaction time; and diminish tensions, anxieties, and inhibitions. If they are responsible for accidents resulting in death, they have broken the law of God, and in His sight they are murderers. The courts of man may let these law-breakers off with comparatively light sentences, but they have yet to be judged before the bar of God.

A family wasn't even safe at home from a drunken driver. In Reseda, California, a car hurtled through the wall of a house where a family of three lay sleeping, killing the man, critically injuring his pregnant wife, and crushing the

crib but narrowly missing their two-year-old daughter. The driver, who emerged from the crash unhurt, failed to pass a sobriety test. Although he will suffer less in this life than the bereaved and injured wife and mother, he will stand before God as a murderer.

But for all of us to practice safe driving, the law must be more than something we have heard and read, more than an authority enforced by officers. Paul the apostle said in II Corinthians 3:3, "Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." We need to have the law written in our hearts, so that we have a sincere desire to obey the commandments which are "comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love



is the fulfilling of the law" (Romans 13:9-10).

Now the letter of the law tells us we should dim the lights of our cars when approaching another vehicle at night. Near Nogales, Arizona, nine people were killed in a head-on auto collision because of a light-dimming dispute. The driver of one of the cars involved failed to dim his lights. The other driver flicked his lights several times as a signal for the approaching car to dim his—and they crashed with both cars' lights on high beam. If either driver had possessed the law of love in his heart rather than contend for the letter of the law, nine people would have been spared.

The letter of the law tells us to have our cars inspected for safety. But an inspection sticker does not give us license to disregard things we know are unsafe between inspections. On the Baltimore-Washington Parkway a bus crashed into the rear of a slow-moving vehicle which displayed no taillights. Police said the car left a trail of flaming gasoline after the impact, and the bus also caught fire as it ran through the flames. The bus driver and a passenger pulled the seriously injured driver of the car from his flaming vehicle and extinguished both fires. With twenty-four passengers on the bus this could have been an extremely serious accident. The injured man would not have been driving if his car had not been inspected, but he still had no taillights. The law written in our hearts will cause us to check our cars frequently to be sure they are in safe condition.

**W**e could go on to mention that speed, weariness, and failure to be alert are unsafe driving practices. Any of them can cause us to break the law of God—to kill. Christians should obey the laws of the land as well as the law of God. We would indeed be conscience-stricken if we had an accident through outright disobedience to the laws of the land or through failure to have the law of God written in our hearts. May we never be guilty of breaking the commandment, "Thou shalt not kill." Remember, too, the life the lawbreaker destroys could be his own.

## Thoughts for the New Year



**I SHALL PASS THIS WAY** but once; any good thing therefore that I can do, or any kindness that I can show, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again.

. . . Anon.

**LET US ENDEAVOR** so to live that, when we come to die, even the undertaker will be sorry.

. . . Mark Twain



**I AM ONLY ONE, BUT I AM ONE.** I cannot do everything, but I can do something. What I can do, I ought to do. And what I ought to do, by God's grace, I will do.

. . . Anon.

**THERE IS NO SURPRISE** more magical than the surprise of being loved. It is God's finger on man's shoulder.

. . . Charles Morgan



**HELP ME, O LORD,** to learn the blessedness of silence.

# Editorially Speaking

● By W. T. PURKISER

## ALL THINGS NEW

There is a sense in which Christmas and New Year stand for two essential elements in all of life. Christmas, properly understood, represents the unchanging, eternal side of existence. The new year reminds us of the changing, moving, temporal aspect of life.

It is instructive to note how the old and the new intertwine on the pages of Scripture. There are the "old paths" to be followed, old treasures to be brought forth, an old commandment to be kept, and God's "counsels of old are faithfulness and truth."

Yet there are a new song, a new spirit; God declares "new things"; we have a new testament, a new covenant; we walk a new and living way, and journey toward a new heaven and a new earth led by One who declares, "Behold, I make all things new."

Both old and new are necessary. Without the old, we should have no roots and no sense of direction. Without the new, we should have no life and no growth.

The changing values of old and new bring out major differences in attitude. Some people are wedded to the old. They measure everything by the way it compares with the past. They may have escaped "hardening of the arteries," but they have succumbed to "hardening of the categories."

Their opposite numbers are equally devoted to the new. Nothing, they think, is as good as the latest. They easily become faddists, fanatically reaching for novelty—in dress, in automobiles, in styles of living, in theories and ideas.

The result is that the reactionaries lose touch with life and the radicals, like Gilbert Chesterton's horseman, mount up and ride rapidly off in all directions. The end of both is futility.

We must have both Christmas and New Year. Christmas anchors us to the historic incarnation of the Son of God. It reminds us of the "Alpha," the beginning of our salvation. New Year challenges us with the "Omega," the end toward which we move.

There is much in life today to make us aware of what New Year means. All about us are changing structures of social life. Great scientific advances have demanded new attitudes and adjustments.

THE ONLY THING THAT WILL SAVE the new year is the old gospel in the hearts and on the lips of people who dare to face the future with their hands in the hand of God, who makes all things new. This means guidance, and it means growth.

The Spirit seeks those willing to be led. But He can lead only those who are going somewhere. The late Samuel Shoemaker put it well:

"You can't guide a bicycle leaning against a wall—you can only guide a bicycle that is in motion. God cannot guide a person who always stands still, paralyzed by doubt and misgiving. Better step out and make a mistake, and really get in motion—then God can get at you to correct the mistake."

Guidance in the Christian life always results in growth. Too many churches are like hospitals with only a maternity ward. They are concerned about birth but not about growth. A speaker once announced the topic "Saving the Saved." It sounded like sheer redundancy until he explained that salvation means not only an initial decision but dedication to growth in grace.

Walter Cook tells of a deacon whose standard testimony used to be, "I may not be making much progress, but I'm in solid with the Lord." One spring day a fellow church member who often had listened to the deacon found him in his buggy mired up to the hubs in the mud. The other man couldn't resist the comment, "Well, Jonathan, you're not making much progress, but you're sure in solid." It would be more humorous if it weren't so true.

The true object of the Christian life is not "keeping up with the Joneses." As one man said, "They are apt to refinance and get out ahead of you anyway." The true object of the Christian life is following Jesus. Only this will save us from being so easily content with mediocrity.

May God save us from being spiritual tumbleweeds, driven by every wind that blows. May He also save us from becoming stagnant pools into which no fresh grace flows, and from which no life-giving water ever comes into parched lives about.

We live with the memory of Christmas. But we live in a new year under the guidance of One who makes "all things new."

## "NO HURRY"

There is a little story that has gone the rounds in a number of forms. It turned up the other day with a slightly different twist.

The tale relates a man's dream that he attended a meeting of the board of directors in hell. Satan had expressed concern that business was not increasing as fast as hoped. He asked for suggestions.

One demon volunteered to go back to earth and tell people that there is no heaven. His suggestion was pondered, and rejected. "We've tried that," Satan said. "It doesn't work."

Another offered to convince men that there is no hell. This also was considered. "That won't work either," the adversary said.

Then a clever demon in the back of the room rose and said, "If you'll let me go, I can fill this place. I won't tell people there is no heaven or no hell. I'll just tell them there is no hurry."

Whatever a dream may be worth, this one certainly expresses a prevailing attitude. And it pinpoints the source of the almost universal conception that life will go along pretty much unchanged—with tomorrow as good as today for the great issues of the spiritual life.

A prime target for the devil's most seductive lie is the person with whom the Holy Spirit is striving to gain entrance for the gospel. Very, very few, when clearly confronted with the claim of Christ on their lives, will reject it forthwith and outright. If the claim be not accepted, it is almost always on the basis of "Tomorrow, but not now."

A disciple of the Lord meets the same suggestion when, in terms of the illustration of the Old Testament, he stands on the east bank of Jordan and views the Promised Land of perfect love. There may be cherished ambitions or secret idols that whisper, "Let me live a little longer. Tomorrow, but not now."

If there be some who buy the falsehood, "There is no heaven to gain, no hell to shun," there are multitudes who are sold on the lie, "There is no hurry."

Nor is the sanctified Christian immune to the same temptation. The pressure of the temporal and the secular is always present. It is easy to drift into the habit of majoring in the minors with the intention later to put first things first.

The kingdom of God is not in danger of being denied as much as it is in danger of being crowded out. Life may be so filled with the innocent but nonessential that "the better part" simply goes by default.

God's great time-word is not "Tomorrow," or "Next week." It is "Now." "Now is the accepted time; behold, now is the day of salvation."

We can't be fooled with the ideas "There is no

heaven" and "There is no hell." Let's not be taken in with the idea "There is no hurry."

## THE HYMN OF THE MONTH

For the past three years, in cooperation with the Music Committee, the *Herald of Holiness* together with other periodicals of the church has featured the "Hymn of the Month."

For two years the hymn was a cover piece on the last Wednesday of the preceding month. This past year it has been featured on the inside of the paper.

For those who have found this a means of introducing the church to the best in Christian music, the program will be continued throughout 1967. The hymn plate itself will not be printed, but the list of hymns selected for the year is given below and should be clipped and kept.

Available arrangements for each of these hymns will be found in a Nazarene Publishing House advertisement, and may be ordered as before.

January, "Tell Me the Story of Jesus," No. 177\*  
February, "Hallelujah, Praise Jehovah!" No. 373

March, "In the Cross of Christ," No. 57  
April, "O Master, Let Me Walk with Thee," No. 10

May, "Guide Me, O Thou Great Jehovah," No. 374

June, "Come, Thou Almighty King," No. 121  
July, "Holiness unto the Lord," No. 199

August, "Truehearted, Wholehearted," No. 264  
September, "Lo! He Comes, with Clouds Descending," No. 95

October, "Hallelujah! Amen!" No. 398  
November, "Come, Ye Thankful People," No. 428

December, "Joy to the World," No. 447

\*Number in *Praise and Worship*.

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## HIS INTERRUPTIONS

By MILO L. ARNOLD

*Today I toiled from morn till setting sun,  
And in the gathered night saw nothing done.*

*My tools and hands were worn without success;  
Unfinished tasks but mocked my busyness.*

*I'd met old age, been greeted by a child,  
So oft lost time, by friendship's call beguiled.*

*I'd dried an urchin's tear and tried to understand  
The burdens of a man—and lend a hand.*

*Tonight, awfully, when I knelt to pray,  
I begged God's mercy for the fruitless day.*

*He whispered that the hours were in His hands;  
His interruptions were the day's real plans.*

**"Showers of Blessing"**  
Program Schedule

January 1—"Our Greatest Need for the New Year," by E. W. Martin  
January 8—"Loved, Loosed, Lifted," by E. W. Martin  
January 15—"Invitation to Live," by W. Shelburne Brown

KWNS	Pratt, Kans.	1290 kc.	9:35 a.m. Sunday
WPPA	Pottsville, Pa.	1360 kc.	9:00 a.m. Sunday
WLBE	Leesburg, Fla.	790 kc.	12:45 p.m. Sunday
KICM	Denver, Colo.		9:00 a.m. Sunday

**New Church Organizations**

**Beauty, Ky., Nov. 27.** Hollie Crisp, pastor.—D. S. Somerville, superintendent.  
**Auberry, Calif., Nov. 13.** James Bass, pastor.—W. H. Deitz, superintendent.  
**Bonham Northside, Tex., Oct. 2.** J. Ray Shoulder, pastor.—Paul H. Garrett, superintendent.  
**Wichita (Kan.) North Ash., Aug. 28.** Richard Brooks, pastor.—Ray Hance, superintendent.

**Moving Ministers**

Rev. **Lloyd Properi** from Watertown, N.Y., to Buffalo, N.Y.  
Rev. **Clarence Jennings** from Lamar, Colo., to Brighton, Colo.  
Rev. **James Deal** from Lakeland (Fla.) Crystal to Lake City, Fla.  
Rev. **Wayne Hysong** from evangelistic field to Leesburg, Fla.  
Rev. **Lyle W. Curtis** from Udall, Kan., to Salina (Kan.) Belmont.  
Rev. **Ralph Edwards** from Kansas City (Mo.) Southwood to Farmington, N.M.

Rev. **Earl Sprows** from evangelistic field to Albion, Mich.  
Rev. **Ford Boone** from Jackson (Miss.) First to Pensacola, Fla.  
Rev. **John R. Ferguson** from El Sobrante, Calif., to Cheyenne (Wyo.) First.  
Rev. **Herbert Steele** from Redwood City, Calif., to Kirkland, Wash.  
Rev. **Robert Wade** from Cheyenne, Okla., to Waco (Tex.) Central.  
Rev. **George M. Wilson** from Canby, Ore., to Sweet Home, Ore.  
Rev. **Bernard Colby** from Sacramento (Calif.) Cordova to Napa, Calif.  
Rev. **Charles L. Marker** from Buffalo, W.Va., to Len's Creek, W.Va.

**Deaths**

**MRS. MARY ELIZABETH WHITSETT**, ninety-three, a pioneer member of the Church of the Nazarene, died Oct. 21, in Tulsa, Okla. Rev. Ernest Armstrong and Rev. E. H. Sanders, superintendent of the Northeast Oklahoma District, conducted funeral services. She is survived by two sons, Jack and Charles; one daughter, Mrs. Clara Gray; five grandchildren; and ten great-grandchildren.

**LYLOYD E. KELLER**, fifty-four, died Sept. 15 in Monmouth, Ill., as a result of injuries received in an auto accident. Rev. Thomas Hill conducted funeral services. Survivors include his wife, Vauccell; a son, Kent; a daughter, Mrs. Henry Reichman; and four grandchildren.

**MRS. MATTIE MILLS**, eighty-seven, died Nov. 18 in a Meridian, Miss., hospital. Funeral services were conducted by her pastor, Rev. L. L. Mathis, Rev. S. D. Garrett, and John Moore. She is survived by her husband, C. W., two sisters, and two brothers.

**REV. GEORGE VOGT**, ninety-one, died Nov. 11 in Loveland, Colo. He ministered from 1923 to 1946 in Nebraska and Colorado Nazarene churches. Funeral services were conducted by his pastor, Rev. J. W. Lundy; Rev. E. L. Cornelison, Colorado District superintendent; Rev. Garfield Dixon; and Rev. Frank Stinnette.

**MRS. OCTAVIA C. DRUMMOND**, eighty-eight, died Nov. 19 in Shreveport, La. Funeral services were conducted by Rev. Leo Darnell and Rev. T. T. McCord, Louisiana District superintendent. She is

survived by her husband, Rev. William D. Drummond; three sons, Erby H., Orbie J., and Rev. Dardwell J.; two daughters, Mrs. Lyman H. Green and Mrs. Bennie Bonham; one sister; eleven grandchildren; and fourteen great-grandchildren.

**Announcements**

**RECOMMENDATIONS**

After serving for two years in the pastorate, Rev. N. J. Buongiorno, an Italian convert, is entering the evangelistic field and is already holding some good meetings. This well-educated young man makes a good appearance, preaches well, and is willing to call in the community. I am happy to recommend him to our pastors with the confidence that he will be a blessing. His address: 701 Pasadena Ave., Niagara Falls, New York 14304.—K. H. Pearsall, Superintendent of the Albany District.

**BORN**

—to Ed and LaNelle (Cowan) Stiles of Waynesburg, Pa., a daughter, Christi Lynn, on Nov. 16.  
—to Rev. Robert and Janice (Roth) Schroeder of Oberlin, Kan., a son, Robert August, Jr., on Oct. 15.  
—to Rev. and Mrs. Fred Meldau of Creston, Iowa, a son, Stephen Daniel, on Nov. 23.  
—to Charles L. and Karolyn (Freer) Johnson of Kent City, Mich., a son, Dean Edward, on Aug. 14.  
—to Fred and Barbara (Youngman) Sabelfield of Chicago, Ill., a daughter, Sharon Kay, on Nov. 4.  
—to Roger D. and Carol (Collins) Kennedy of Indianapolis, Ind., a son, Michael Todd, on Sept. 10.  
—to Mr. and Mrs. Donald N. Powell of Woodland, Calif., triplet daughters, Stephanie Catherine, Christine Lynnea, and Judith Noelle, in mid-November.

**ADOPTED**

—by Rev. and Mrs. Ben D. Lemaster of Fresno, Calif., a daughter, Monica Ann, who is five years old.

**SPECIAL PRAYER IS REQUESTED**

—by a lady in Oregon for a very special health problem.

**Directories**

**GENERAL SUPERINTENDENTS**

Office: 6401 The Paseo  
Kansas City, Missouri 64131  
**HUGH C. BENNER**, Chairman  
V. H. LEWIS, Vice-Chairman  
**GEORGE COULTER**, Secretary  
**HARDY C. POWERS**  
**G. B. WILLIAMSON**  
**SAMUEL YOUNG**



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

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

Allen, Jimmie (J. A.), c/o NPH<sup>o</sup>: Tulsa, Okla. (Trinity), Jan. 26—Feb. 5  
Battin, Buford, 3015 47th St., Lubbock, Tex. 79413: Lubbock, Tex. (Spanish), Jan. 1-8; Phoenix, Ariz. (Paradise), Jan. 18-29  
Bertolets, The Musical (Fred and Grace), 1349 Perkiomen Ave., Reading, Pa. 19602: Chester, Pa., Jan. 3-8; Salisbury, Md., Jan. 10-15; Cape May, N.J. (Rio Grande), Jan. 17-22; Glen Burnie, Md. (Marley Park), Jan. 25-29  
Bettcher, Roy A., 3212 Fourth Ave., Chattanooga, Tenn. 37407: Anna, Ill., Jan. 1-8; Nelsonville, Ohio (1st Pil.), Jan. 10-19; New Brighton, Pa. (1st), Jan. 20-29  
Beyer, Henry T., 4822 Mohican, Baton Rouge, La. 70805: Miami, Fla., Jan. 5-15; Pearl River, La., Jan. 23-29; Jackson, Miss., Jan. 30—Feb. 5  
●Bierce, Jack, Song Evangelist, c/o NPH<sup>o</sup>: Oklahoma City, Okla. (Trinity), Jan. 20-29  
Boggs, W. E., c/o NPH<sup>o</sup>: Oildale, Calif., Jan. 12-22; Oroville, Calif., Jan. 25—Feb. 5  
Bohannon, C. G. and Geraldine, c/o NPH<sup>o</sup>: Rising Sun, Ind., Jan. 9-15  
Bowman, Russell, 2719 Morse Rd., Columbus, Ohio 43224: Manchester, Ohio, Jan. 4-15; The Plains, Ohio, Jan. 18-29  
Brand, Willis H., and Wife, Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind. 46801: Huntington Beach, Calif., Jan. 5-15  
Brannon, George, 4105 N. Wheeler, Bethany, Okla.

73008: Winter Haven, Fla., Jan. 18-24  
●Braun, Gene, 176 Olivet St., Bourbonnais, Ill. 60914: St. Louis, Mo. (Lafayette), Jan. 30—Feb. 5  
●Brown, Curtis R., Song Evangelist, 315 S. Bisailon Ave., Bourbonnais, Ill. 60914: Taylorville, Ill., Jan. 6-15; Stonington, Ill., Jan. 16-22  
Brown, J. Russell, c/o NPH<sup>o</sup>: Pasco, Wash. (1st), Jan. 19-29  
Brown, W. Lawson, Box 785, Bethany, Okla. 73008: Lombard, Ill., Jan. 1-8; Holly, Colo., Jan. 15-22; Levelland, Tex., Jan. 26—Feb. 5  
Brunner, R. M., R. 1, Box 122, Birnamwood, Wis. 54414: Evansville, Ind. (Trinity), Jan. 19-29  
Buckley, Raymond, 202 Orchard Ln., Oak Harbor, Wash. 98277: Snohomish, Wash., Jan. 9-15; Olympia, Wash., Jan. 18-22; Washougal, Wash., Jan. 29—Feb. 5  
Burnem, Eddie and Ann, Box 1007, Ashland, Ky. 41101: Statesville, N.C., Jan. 2-8; Melbourne, Fla. (1st), Jan. 11-22; Lizella, Ga., Jan. 25—Feb. 5  
Carpenter, R. W., 800 S. 6th, Lamar, Colo. 81052: McCrory, Ark., Jan. 19-29  
Caudill, Virgil R., 1004 N. Washington, Owosso, Mich. 48867: Flint, Mich. (1st), Jan. 6-8; Munising, Mich. (Union), Jan. 15-22; Saginaw, Mich. (Union Youth), Jan. 29—Feb. 5  
Chalfant, Morris, 1420 Oak Ave., Danville, Ill. 61832: Amelia, Ohio, Jan. 3-8; St. John, Mich. (1st), Jan. 10-15; Hillsboro, Ohio (1st), Jan. 17-22  
Chamberlin, Dorothy, R. 1, Carmichaels, Pa. 15320: Pittsburg, Pa. (North Hills), Jan. 29—Feb. 5  
Clark, Gene, 104 Waddell St., Findlay, Ohio 45840: Chesapeake, Ohio, Jan. 1-8; Columbus, Ohio (Linden), Jan. 15-22; New Albany, Ind. (East Side), Jan. 23-29  
Clendenen, C. B., Sr., 272 Jack Oak Point Rd., St. Marys, Ohio 45885: Slate temporarily cancelled due to illness  
Cliff, Norvie O., c/o NPH<sup>o</sup>: Pittsburg, Calif., Jan. 1-8; San Diego, Calif. (Claremont), Jan. 11-22; El Cajon, Calif., Jan. 25—Feb. 5  
Cook, Leon G. and Marie, Evangelist and Singers, Box 64, Newport, Ky. 41072: Oberlin, Kans., Jan. 1-8; Clinton, Okla., Jan. 24-29; Kinslev, Kans., Jan. 31—Feb. 5  
Corbett, C. T., Box 215, O.N.C., Kankakee, Ill.

60901: Denver, Colo., Jan. 24-29; Lincoln, Neb., Jan. 30—Feb. 5  
Cox, C. B. and Jewel, R. 3, Salem, Ind. 47167: Toronto, Ont., Dec. 30—Jan. 8; Greenfield, Ind., Jan. 12-22; Paris, Ill. (1st), Jan. 23-29; De Kalb, Ill., Jan. 30—Feb. 5  
Cox, Curtis B., Aultz Trailer Ct., R. 5, Box 510F, Charleston, W.Va. 25312: Charleston, W.Va., Jan. 2-8; Chrisfield, Md. (Hol. Chr.), Jan. 13-22; Charleston, W.Va. (Tyler), Jan. 23-29; Roanoke, Va. (Shenandoah), Jan. 30—Feb. 5  
Crabtree, J. C., 1506 Amherst Rd., Springfield, Ohio 45504: California, month of January  
Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R. 2, Vicksburg, Mich. 49097: West Milton, Ohio, Jan. 25—Feb. 5  
Crevs, Herman F. and Mrs., c/o NPH<sup>o</sup>: San Angelo, Tex. (Trinity), Jan. 19-29  
Crider, Marcellus and Mary, Evangelist and Singers, R. 3, Shelbyville, Ind. 46176: Freetown, Ind., Jan. 12-22; Hagerstown, Ind., Jan. 26—Feb. 5  
Darnell, H. E., P.O. Box 929, Vivian, La. 71082: Hampton, Va., Jan. 5-15; Ft. Wayne, Ind. (West Main), Jan. 19-29  
Davis, Leo C., 403 N. St., Bedford, Ind. 47421: Brownstown, Ind., Jan. 25-29  
●Dennis, Darrell and Betty, Song Evangelists and Musicians, c/o NPH<sup>o</sup>: Cloverdale, Ind., Jan. 9-15  
Dennis, Gerald D., c/o NPH<sup>o</sup>: Cloverdale, Ind., Jan. 9-15  
Dixon, George and Charlotte, Evangelist and Singers, Box 573, Eastport, N.Y. 11941: Newcomerstown, Ohio (Scrip. Hol.), Jan. 1-8; West Point, Ohio, Jan. 17-22; Adrian, Mich., Jan. 27—Feb. 5  
Dobbins, C. H., Yoder, Ind. 46798: Huntington, Ind. (Faith Chapel), Jan. 25—Feb. 2  
Donaldson, W. R., c/o NPH<sup>o</sup>: Paden, Miss., Jan. 5-15  
●Dunmire, Ralph and Joann, Singers and Musicians, 202 Garwood Dr., Nashville, Tenn. 37211: Orlando, Fla. (Colonial), Jan. 3-8; Lansing, Mich. (city-wide), Jan. 15-22; Nashville, Tenn. (Bordenaux), Jan. 24-29  
Ellis, Robert L., 236 N. Parkway Drive, Anderson, Ind., Anderson Ind. (1st), Jan. 30—Feb. 5  
Elston, C. I., 4228 S. Center St., Howell, Mich. 48843: West Helena, Ark., Jan. 11-22; Iadab, Okla., Jan. 25—Feb. 5

<sup>o</sup>Registered; not commissioned. ●Indicates singers.  
<sup>o</sup>Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

Emmert, A. L. 2233 Nelson St., Indianapolis, Ind. 46203: Radcliff, Ky., Jan. 15-22

Emsley, Robert. Bible Expositor, c/o NPH\*: Lyons, Kans., Jan. 11-22; Mound City, Mo., Jan. 25—Feb. 5

Farlow, T. J. P.O. Box 533, Robertsedale, Ala. 36567: Tarrant, Ala., Jan. 16-22

Ferguson, Edward and Alma. R. 2, Box 183, Vicksburg, Mich. 49097: Claxton, Ga. (Trinity), Jan. 1-8; Eustis, Fla. (1st), Jan. 15-22; Kissimmee, Fla. (1st), Jan. 29—Feb. 5

Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y. 11710: Baltimore, Md., Jan. 1-8; College Park, Md., Jan. 10-15; Toms River, N.J., Jan. 22-29

Fisher, Wm. c/o NPH\*: Yuma, Ariz. (Grace), Jan. 1-8; Garden Grove, Calif., Jan. 15-22; Pomona, Calif. (1st), Jan. 29—Feb. 5

Fortner, Robert E. P.O. Box 322, Carmi, Ill. 62821: Akron, Ohio (East Liberty), Jan. 26-29; Effingham, Ill., Jan. 30—Feb. 5

Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH\*: Chester, Ga., Jan. 6-15

Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky. 41101: Bell Gardens, Calif., Jan. 9-15; Maywood, Calif., Jan. 22-29

Gamble, Albert L. and Mrs. 808 5th St., S.E., Puyallup, Wash. 98371: Billings, Mont., Jan. 22—Feb. 5

Gillespie, Sherman and Elsie. Song Evangelists, 203 E. Highland, Muncie, Ind. 47303: Muncie, Ind., Dec. 26—Jan. 1

Glorlander's Quartet. c/o Frank A. Cox, Route 2, Box 187C, Wilmington, Ohio 45177: Ripley, Ohio, Jan. 8; South Lebanon, Ohio, Jan. 11-15; Batavia, Ohio, Jan. 18-29

Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH\*: Gary, Ind., Jan. 8-15; Hammond, Ind., Jan. 17-22; Chicago Heights, Ill., Jan. 29—Feb. 5

Green, James and Rosemary. Singers and Musicians, P.O. Box 385, Canton, Ill. 61520: Cambridge, Ohio (1st), Jan. 3-8; Melrose, Mass., Jan. 11-15; Malden, Mass. (1st), Jan. 17-22; Clarksville, Tenn. (Union), Jan. 24-29; Des Moines, Iowa (1st), Jan. 30—Feb. 5

Grimm, George J. 136 East St., Sistersville, W.Va. 26175: Caro, Mich., Jan. 18-29

Grimshaw, Michael and Mrs.† c/o NPH\*: McMinnville, Ore. (1st), Jan. 3-8; Worthington, Ind., Jan. 12-15; Muncie, Ind. (Wheeling), Jan. 18-22; Decatur, Ill. (1st), Jan. 24-29; Mattoon, Ill. (1st), Jan. 30—Feb. 5

Guy, Marion O. R. 5, Muskogee, Okla. 74401: Wichita, Kans. (Westside), Jan. 25-29

Haden, Charles E. P.O. Box 245, Sacramento, Ky. 42372: Dayton, Ohio (Centerville), Jan. 1-8; Crossville, Tenn., Jan. 10-15; Waterford, Ohio, Jan. 22-29

Harrold, John W. 409 14th St., Rochelle, Ill. 61068: Canton, Ill., Jan. 5-15

Hoeckle, Wesley W. 642 Vaky St., Corpus Christi, Tex. 78404: Kingsville, Tex., Jan. 25—Feb. 5

Hood, Gene and Mrs. c/o NPH\*: Claremore, Okla., Jan. 9-15; McPherson, Kans., Jan. 23-29; Tulsa, Okla. (Central), Jan. 30—Feb. 5

Hoot, W. W. R. 9, Box 27, Morgantown, W.Va. 26505: McDonald, Pa., Jan. 1-8; Akron, Ohio (Cong. Evan.), Jan. 19-29

Hoots, Bob. c/o NPH\*: New Castle, Ind. (1st), Jan. 2-8; Chattanooga, Tenn. (Grace), Jan. 10-15; Louisville, Ky. (Southside), Jan. 22-29

Hubartt, Leonard G. R. 6, Huntington, Ind. 46750: Casa Grande, Ariz., Jan. 4-15; La Mesa, Calif., Jan. 18-29

Huff, Phil.† 12 Walnut St., Portland, Me. 04106: Windham, Me., Jan. 4-15; Warren, Ohio (Bolingdale), Jan. 22-29

Hutchinson, C. Neal. 2335 Stonehenge Rd., Bethlehem, Pa. 18018: Norwood, Mass., Jan. 15-22

Ide, Glen, Jr., Evangelistic Party. R. 2, Vicksburg, Mich. 49097: Anderson, Ind., Jan. 24-29

Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa. 15022: Lavelle, Pa., Jan. 6-15; Wilmington, Ohio, Jan. 20-29

Irick Mrs. Emma. P.O. Box 906, Lufkin, Tex. 75901: Anadarko, Okla., Jan. 8-15; Palacios, Tex., Jan. 22-29

Irwin, Ed. c/o NPH\*: Parkersburg, W.Va. (Southside), Jan. 2-8; Springfield, Ill. (Southside), Jan. 9-15; Fortville, Ind., Jan. 16-22; Murphysboro, Ill., Jan. 23-29; Roxana, Ill., Jan. 30—Feb. 5

Jackson, Kyra.† 1781 Davis St., Muskegon, Mich.: Bay City, Mich. (1st), Jan. 29—Feb. 5

Jantz, Calvin and Marjorie, and Carolyn. Evangelist, Singers, and Musicians, c/o NPH\*: Ft. Worth, Tex. (River Oaks), Jan. 2-8; Ashtabula, Ohio (1st), Jan. 10-15; Decatur, Ill. (Trinity), Jan. 16-22; Columbus, Ohio (Warren Ave.), Jan. 25-29; Princeton, Fla., Jan. 30—Feb. 5

Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio 43311: DeGraff, Ohio, Jan. 30—Feb. 5

Kelly, Don and Helen. 1237 Perrysville Ave., Danville, Ill. 61832: Greencastle, Ind., Jan. 20-22; Fairfield, Iowa, Jan. 25—Feb. 5

Killen, Allen R. Evangelist and Singer, 407 Campbells Creek Dr., Charleston, W.Va. 25306: Morgantown, W.Va., Jan. 2-8; Masontown, W.Va., Jan. 9-15; Maysville, Ky., Jan. 18-22; Charleston, W.Va. (Loudendale), Jan. 23-29; Charlotte, N.C. (Thomasboro), Jan. 30—Feb. 5

Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla. 73008: Eldon, Mo., Jan. 4-15

Lanier, John H. Poplar St., Junction City, Ohio 43748: Petroleum, Ind. (E.U.B.), Jan. 1-15; Ft. Wayne, Ind. (Riverside Park), Jan. 18-31

Law, Dick and Lucille. Preachers and Singers, c/o NPH\*: Pittsfield, Ill., Jan. 6-15; Moline, Ill., Jan. 18-29

Laxson, Wally and Ginger (Smith). R. 3, Athens, Ala. 35611: Pontiac, Mich. (1st), Jan. 10-15; Detroit, Mich. (Cal. United Miss.), Jan. 17-22; Indianapolis, Ind. (Southside), Jan. 23-29; Tulsa, Okla. (West), Jan. 31—Feb. 5

Leih, John. 40936 Mayberry, Hemet, Calif. 92343: Simi, Calif., Jan. 4-15; Temple City, Calif. (1st), Jan. 18-29

Lester, Fred R. 1136 E. Grand Blvd., Corona, Calif. 91720: McFarland, Calif., Jan. 8-15; Gridley, Calif., Jan. 22

Liddell, P. L. c/o NPH\*: State temporarily cancelled due to illness

Lipker, Charles H. R. 1, Alvada, Ohio 44802: Taylorville, Ill., Jan. 6-15; Stonington, Ill., Jan. 16-22

Lush, Ron. c/o NPH\*: Iowa Dist., Jan. 2-8; Dallas, Tex. (1st), Jan. 10-15; Huntsville, Ala., Jan. 16-22; Springfield, Ohio, Jan. 24-29; Houston, Tex. (city-wide), Jan. 31—Feb. 5

Marckel, Kenneth W. 135 Asbury Ave., Wilmore, Ky. 40390: Lakeview, Ohio (Indian Lake), Jan. 24-29

Marlin, Ben F.† P.O. Box 8502, Orlando, Fla. 32806: Ft. Myers, Fla., Jan. 22-29; Emory Gap, Tenn., Jan. 30—Feb. 5

Martin, Paul. c/o NPH\*: Nebr. Dist. Tour, Dec. 28—Jan. 8; Longview, Wash., Jan. 10-15; Kent, Wash. (Meridian), Jan. 16-22; Portland, Ore. (Area Youth Revival), Jan. 23-29; Golden, Colo., Jan. 30—Feb. 5

Mathis, I. C. c/o NPH\*: Georgia Dist., Jan. 22-29

May, Vernon D. and Mrs. c/o NPH\*: Sheridan, Wyo., Dec. 28—Jan. 8

Mayfield, Paul and Helen. c/o NPH\*: Williamsport, Pa. (Calvary), Jan. 1-8; Chesterfield, Ind., Jan. 11-22; Jackson, Mich. (Grace), Jan. 23-29

Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403: Gladewater, Tex., Jan. 2-8; McAllen, Tex., Jan. 15-22; Victoria, Tex., Jan. 23-29

McConnell, Frank.† Sunday School Evangelist, 3711 Beaver, Bethany, Okla. 73008: Oklahoma City, Okla. (Britton), Jan. 10-15

McCoy, Norman E. Song Evangelist, 1020 West 4th St., Anderson, Ind. 46016: Logan, W.Va., Jan. 2-8

McCollough, Forrest. c/o NPH\*: Atlanta, Ga. (city-wide), Dec. 28—Jan. 1; Frederick, Okla., Jan. 3-8; Muldrow, Okla., Jan. 9-15; Lake Charles, La. (College Park), Jan. 16-22; Huntington, W.Va. (Central), Jan. 24-29; Richmond, Ind. (St. Paul), Jan. 31—Feb. 5

McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif. 90403: Atwater, Calif., Jan. 25—Feb. 5

McGrady, Paul R.† 7900 N.W. 18th, Oklahoma City, Okla. 73127: S.W. Okla. Dist., Jan. 2-15; Oklahoma City, Okla. (Western Oaks), Jan. 29

McIntosh, John P. Knobel, Ark. 72435: Burns, Ore., Jan. 27—Feb. 5

McNutt, Paul. 215 West 68th Terr., Kansas City, Mo. 64113: Yuba City, Calif., Jan. 2-8; Southgate, Calif., Jan. 9-15; Carmichael, Calif., Jan. 16-22; Bakersfield, Calif., Jan. 23-29

McWhirter, G. Stuart. c/o NPH\*: Monterey Park, Calif., Jan. 1-8; Pasadena, Calif. (Altadena), Jan. 9-15; Hollydale, Calif., Jan. 16-22; Alhambra, Calif. (1st), Jan. 23-29; Glendale, Calif. (1st), Jan. 30—Feb. 5

Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924: Chrisman, Ill., Jan. 1-8; Metropolis, Ill., Jan. 24-29; Mahomet, Ill., Jan. 31—Feb. 5

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH\*: Emporia, Kans., Jan. 1-8; Argonia, Kans. (Pil. Hol.), Jan. 12-22; Mundelein, Ill., Jan. 24-29

Merryman, Paul.† c/o Trevecca Nazarene College, Nashville, Tenn. 37210: Clearfield, Pa., Dec. 30—Jan. 8; State College, Pa. (Bethel), Jan. 9-15; Mansfield, Ohio (1st), Jan. 16-22; Lancaster, Ky., Jan. 23-29

Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind. 46807: Ft. Wayne, Ind. (North Highland), Jan. 16-22

Mickey, Bob and Ida Mae. Evangelist and Singer, 1501 Edison, La Junta, Colo. 81050: Weatherford, Tex., Jan. 5-13; Burkburnett, Tex., Jan. 22-29

Miller, Nettie A. c/o NPH\*: Phoenix, Ariz. (Orangewood), Jan. 8-15; Long Beach, Calif. (Westside), Jan. 22-29

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va. 26187: Lake Wales, Fla., Jan. 18-29

Millhuff, Charles. c/o NPH\*: Kansas City, Mo. (Wornall Rd.), Jan. 2-8; Hampton, Va., Jan. 9-15; Niagara Falls, N.Y., Jan. 16-22; Kankakee, Ill. (College), Jan. 25-29; Nashville, Tenn. (1st), Jan. 31—Feb. 5

Monck, Jim and Sharon. Evangelist, Singers, Musicians, c/o NPH\*: Three Rivers, Mich., Jan. 2-8; Benton Harbor, Mich., Jan. 9-15; Rockton, Ill., Jan. 16-22; Bloomington, Ind. (1st), Jan. 23-29; New Albany, Ind. (1st), Jan. 30—Feb. 5

Moore, Franklin M. Box 302, Castle Rock, Colo. 80104: Duncan, Okla. (New Testament), Jan. 5-15; De Ridder, La., Jan. 19-29

Moulton, M. Kimber. c/o NPH\*: San Jose, Calif.

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## Leaders Find Places Of Service Overseas

Most Nazarene workers in overseas home mission areas are citizens of the country in which they are working. But North Americans serve in some of these capacities as pastors, district superintendents, and college instructors.

Some missionary societies send greetings to these workers and their families. A list of their birthdays may be secured from the Department of Home Missions on request. Included also are the names of pastors in Alaska and Hawaii.

Workers in these overseas home mission countries are:

**Australia**—Rev. E. E. Young, principal of Nazarene Bible College; Rev. Nelson G. Mink, instructor at Nazarene Bible College

**Bermuda**—Rev. James L. Collom, pastor

**Denmark**—Rev. Orville H. Kleven, district superintendent.

**New Zealand**—Rev. H. S. Palmquist, district superintendent.

**Samoa**—Rev. Jarrell W. Garsee, pastor and supervisor.

**South Africa**—Rev. Milton B. Parrish, district superintendent; Rev. Floyd Perkins, principal of Nazarene Bible College.

**Sweden**—Rev. H. E. Hegstrom, pastor.

**Switzerland**—Rev. John B. Nielson, principal, Nazarene Bible College; Rev. A. J. Finkbeiner, pastor and instructor at Nazarene Bible College.

**West Germany**—Rev. Jerald D. Johnson, district superintendent.

Miss Jeanine Van Beek, from the Netherlands, but who received her education at Australian Nazarene Bible College, Northwest Nazarene College, and Bethany Nazarene College, is now on the faculty at European Bible College in Switzerland.

## More Join "Pioneer Drive"

The following churches have participated as a group in the "Pioneer Fund" campaign to retire the debt on the new International Headquarters property acquired last March.

Church	Pastor
Monmouth (Ill.) First	Thomas Hill
Jackson (Miss.) First	Ford Boone
Dayton (Ohio) Knollwood	Wesley K. Poole
Hillsboro, Ore.	J. L. Van Arsdale
Passo, Wash.	Claire W. Kern
Chicago (Ill.) North Side	Jay E. Foster
Escondido (Calif.) First	Charles S. Ashley
Dayton (Ohio) Glen Road	Leonard J. Daws
Union, Mo.	Robert H. Gray
Virginia Beach, Va.	W. F. Masters
South Milwaukee, Wis.	J. G. Towriss
Olympia (Wash.) First <sup>†</sup>	Winston R. Ketchum
Nashville (Tenn.) First	I. B. Matthews
Mc Ewon (Tenn.) Pine Hill	H. Ray Dunning
Dover, Okla.	Herbert Ellis
Stanford (Conn.) First Spanish	Francis L. Lawson
Salisbury, N.C. <sup>‡</sup>	Robert Turner
Willcox, Ariz.	Perry R. Hoppa
Odessa (Tex.) Goider Avenue	C. Howard Wade
St. Augustine (Fla.) First <sup>†</sup>	Bill Dodd
Warren (Ohio) Bolindale	Lawrence Walker

<sup>†</sup>Registered; not commissioned. <sup>‡</sup>Indicates singers.  
<sup>‡</sup>Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

(Central), Jan. 4-15; North Hollywood, Calif., Jan. 16-22; Fresno, Calif. (Central), Jan. 23-29; Delano, Calif., Jan. 30—Feb. 5

● Mullen, DeVerne T. 67 Winstead, Newmarket, Ont., Canada: St. Louis, Mo., Jan. 2-6

Myers, David.† Route 1, Box 108-A, Logan, Ohio 43138: Defiance, Ohio (Pil. Hol.), Jan. 8; New Lexington, Ohio, Jan. 12-15; Wauseon, Ohio, Jan. 22-29

Nesseth-Hopson Party. c/o NPH<sup>‡</sup>: Oxnard, Calif., Jan. 1-8; Tulsa, Okla., Jan. 26—Feb. 5

Neuschwanger, Albert. 112 Salem Ct., Ft. Worth, Tex. 76134: Seattle, Wash. (Beacon Hill), Jan. 16-22; Everett, Wash. (1st), Jan. 23-29

Norris, Roy and Lilly Anne. Evangelist and Singers, c/o NPH<sup>‡</sup>: Bay City, Mich., Jan. 12-22; El Paso, Ill., Jan. 24-29

Norton, Joe. Box 143, Hamlin, Tex. 79520: Abilene, Tex. (Trinity), Jan. 16-22; Amarillo, Tex. (S. Ga.), Jan. 26—Feb. 5

Oakley, Jesse. Box 488, St. Cloud, Fla.: Jacksonville, Fla. (Mallory), Jan. 8-15; Orlando, Fla. (Union Park), Jan. 22-29

Oyler, Calvin B. c/o NPH<sup>‡</sup>: Galveston, Tex., Jan. 2-8; Elk City, Okla., Jan. 9-15; Jacksonville, Tex. (Mt. Hope), Jan. 17-22; Indianapolis, Ind. (Eagle Dale), Jan. 23-29; Indianapolis, Ind. (Central), Jan. 30—Feb. 5

Parrott, A. L. 460 S. Bresee, Bourbonnais, Ill. 60914: Minot, N.D., Jan. 4-15; Fairfield, Iowa, Jan. 25—Feb. 5

Passmore, Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH<sup>‡</sup>: New Castle, Pa. (1st), Jan. 8-15

Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill. 61833: Oneonta, Ala., Jan. 2-8; Waycross, Ga. (1st), Jan. 13-22; Savannah, Ga. (East Side), Jan. 27—Feb. 5

Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind. 46201: Clayton, Ind., Jan. 4-15; Nebo, Ill., Jan. 18-29

Potter, Lylo and Lois. Sunday School Evangelists, c/o NPH<sup>‡</sup>: Santa Ana, Calif. (1st), Jan. 8-12; West Covina, Calif., Jan. 15-18; Porterville, Calif. (1st), Jan. 22-25; Yucaipa, Calif., Jan. 29—Feb. 1

Prentice, Carl and Ethel. Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Oklahoma City, Okla. (Grand Blvd.), Dec. 30—Jan. 8; Tulsa, Okla. (Springdale), Jan. 13-22

● Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla. 32809: Allentown, Pa. (Lehigh Valley), Jan. 3-8; Charleston, W.Va. (Capitol View), Jan. 9-15

Riker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill. 61542: Lewistown, Ill., Jan. 1-8

Rothwell, Mel-Thomas.† 2108 Alexander, Bethany, Okla.: Mansfield, Mo. (Ozark Min. Meeting), Jan. 2-8; Duncan, Okla. (Oak Ave.), Jan. 27-29

Shackleford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio 43160: West Portsmouth, Ohio, Dec. 31—Jan. 15; Dayton, Ohio (West Aves), Jan. 16-22; Cincinnati, Ohio (Brighton), Jan. 25—Feb. 5

Sharples, J. J. and Wife.† Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.: Tacoma, Wash. (West Gate), Jan. 18-29

Shelton, Trueman and Ruthellen. c/o NPH<sup>‡</sup>: Anderson, Calif., Jan. 15-22; Lone Pine, Calif., Jan. 23-29

Sisk, Ivan. 4327 Moraga Ave., San Diego, Calif. 92117: Whittier, Calif. (Wes. Meth.), Jan. 1-4; Indio, Calif., Jan. 8-13; Concord, Calif., Jan. 15-22; Crescent City, Calif., Jan. 23-29

● Slark, D. F. Song Evangelist, R. 2, Vevay, Ind. 47043: Fairborn, Ohio, Dec. 30—Jan. 8

Smith, Charles Hastings. P.O. Box 1463, Bartlesville, Okla. 74003: El Paso, Tex. (1st), Jan. 1-8; Salinas, Calif. (1st), Jan. 9-15; Sacramento, Calif. (Northside), Jan. 19-29

Smith, Otis E., Jr. P.O. Box 1, Edinburg, Pa. 16116: Sharpsville, Pa., Dec. 31—Jan. 8; Nazareth, Pa., Jan. 9-15; Celina, Ohio, Jan. 16-22; Laurel, Del. Jan. 25—Feb. 5

Stabler, R. C. and Wife. R. 1, Tamaqua, Pa. 18252: Smithton, Pa., Jan. 4-15

Stafford, Daniel. Box 11, Bethany, Okla. 73008: Colorado Springs, Colo. (Ch. of God), Dec. 30—Jan. 8; Wister, Okla., Jan. 9-15; Cadde, Okla., Jan. 19-29

Stewart, Paul J. P.O. Box 850, Jasper, Ala. 35501: Fairborn, Ohio (Wrightview), Dec. 30—Jan. 8; Charleston, W.Va. (Capitol View), Jan. 9-15; Greensboro, N.C. (Pil. Hol.), Jan. 16-23; Shreveport, La. (1st), Jan. 23-29

Swarcangen, J. W. Olivet Nazarene College, Box 215, Kankakee, Ill. 60901: Cincinnati, Ohio (Lockland), Jan. 8-15; Oklahoma City, Okla. (Trinity), Jan. 23-29

Talbert, George H. 409 N.E. 13th St., Abilene, Kans. 67413: Lynn, Ind., Jan. 1-22

Taylor, Robert W. 2700 Farnleigh Ave., Dayton, Ohio 45420: Logan, W.Va., Jan. 2-8

Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind. 46514: Hamilton, Ohio (5th), Jan. 3-8; South Gate, Calif., Jan. 9-15; Carmichael, Calif. (La

Sierra), Jan. 16-22; Fullerton, Calif. (1st), Jan. 23-29; Junction City, Kans. (1st), Jan. 30—Feb. 5

Toone, L. E. 365 Burke St., Bourbonnais, Ill. 60914: Toledo, Ohio (Manhattan Blvd.), Jan. 8-15; Berea, Ohio, Jan. 18-29; Gibson City, Ill., Jan. 30—Feb. 5

Tripp, Howard M. c/o NPH<sup>‡</sup>: In Texas, Jan. 2-8; Long Beach, Miss., Jan. 9-15; Lakeland, Fla. (Crystal Lake), Jan. 16-22; McComb, Miss. (1st), Jan. 23-29

Wachtel, David K. P.O. Box E, Madison, Tenn. 37115: Richmond Hill, N.Y. Jan. 3-8

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla. 33901: Tullahoma, Tenn. (Brownington), Jan. 1-8; Nashville, Tenn. (Northside), Jan. 12-22; Searcy, Ark. (1st), Jan. 26—Feb. 5

Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark. 72712: Fontana, Calif., Jan. 18-29

Williams, B. Ivan. 536 E. Oliver St., Owosso, Mich. 48867: New Lothrop, Mich., Jan. 8-15; Leonard, Mich. (Brethren), Jan. 18-29

Willis, Harold J. c/o NPH<sup>‡</sup>: Paso Robles, Calif., Jan. 1-8

Winegarden, Robert. c/o NPH<sup>‡</sup>: Rising Sun, Ohio, Jan. 29—Feb. 5

Woodward, George P. 326 Dry Run Rd., Monongahela, Pa. 15063: Ravenswood, W.Va., Jan. 10-15; Lufkin, Tex. (1st), Jan. 20-29

Wyss, Leon. c/o NPH<sup>‡</sup>: Cisco, Tex., Jan. 2-8; Lubbock, Tex. (Monterey), Jan. 9-15; Odessa, Tex. (Central), Jan. 20-29

Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo. 63031: Lancaster, Ohio, Jan. 5-15; St. Louis, Mo. (Ferguson), Jan. 18-29

Zimmerman, W. E. Box 1114, Marion, Ohio 44302: Hilliards, Ohio, Jan. 1-8

## ... Of People and Places

Charles E. Moreland, a 1963 graduate of Nazarene Theological Seminary and Bethany Nazarene College, was activated recently into the U.S. Army chaplaincy corps. He completed, December 10, two months of training, and has now been assigned to the First Armored Division, Fort Hood, Texas. Prior to being called to active duty, Moreland was the pastor of the Craig, Missouri, church. He and his wife, the former Marilyn Page, have one daughter.



Moreland

General Superintendent George Coulter spoke recently at dedication services in Lebanon, Tennessee, which marked the completion of a nine-year building program at the church there. In addition to Dr. Coulter, East Tennessee District Superintendent Rev. Victor E. Gray, Mayor Charles D. Loyd of Lebanon, and Chamber of Commerce President Graydon Robinson spoke during the service. Pastor is Dewey J. Williams.

Eight students were selected among juniors and seniors at Trevecca Nazarene College to be honored as "Who's Who Among America's Colleges and Universities."

Named were: Keith Vennum, Nashville, Tenn.; Gary Streit, Winchester, Va.; Nancy Carter, Ashland, Ky.; Billie Jean Clive, Cayce, S.C.; Jim Hendershot, Charleston, W.Va.; Larry Knight, Nashville, Tenn.; Jan Milby, Greensburg, Ky.; and Ellen Webb, Atlanta, Ga.



There has been a good increase in new savings deposits for the General Church Loan Fund following the announcement in the September 21, 1966, issue of the **Herald of Holiness**. Over \$55,000 had come in by late in November. Each deposit is greatly appreciated.

The conditions requiring new deposits still exist. A district superintendent on the east coast writes, "We must have a building for this congregation. They have been meeting in a home. All of our usual banking sources have turned us down and said they are not even taking applications on a waiting-list basis" . . . . A pastor writes, "We have a wonderful opportunity to purchase a church and parsonage, but cannot get a loan from local banks." . . . . Another says, "We are desperately in need of more space, but the bank here has turned us down because of the tight money situation."

Your deposit now will help to make the difference between loss and growth for some of these churches. The General Church Loan Fund needs \$250,000 more in deposits now. Minimum deposit is \$100; minimum term, one year. Write today to the **Division of Church Extension of the Department of Home Missions**, 6401 The Paseo, Kansas City, Missouri 64131.

## Triplets Come as No Small Surprise

Expecting one, and considering the possibility of two, Mr. and Mrs. Donald N. Powell of Woodland, California, "had never dreamed of three."

But the triplets, born in mid-November, are no dream. Dr. Ernie Young, the Powells' pediatrician, described the girls as being "healthy as horses." They ranged in weight from three pounds fourteen ounces, to four pounds three ounces.

Powell is a high school journalism and remedial reading teacher. He and his wife, Gladys, a registered nurse, are members at the Woodland church.

They have one other child. Explaining the arrival of triplets to two-year-old Anne-Elizabeth was no small task. "I've tried to show her with dolls and numbers, but I'm afraid it's more than she can comprehend right now," Powell said.

And for that matter, her mother and father too! "I guess this is what you call having an instant family," Powell sighed.

## News of Revivals

Adrian, Mich.—Rev. and Mrs. Eddie Burnem served as evangelist and musician at First Church here recently. "Much good was accomplished," said Pastor W. O. Welton, "and a class of new members will be received in the near future."

St. Joseph, Mo.—Sixty-eight persons sought spiritual help during revival services at First Church here, following preaching by Rev. Mrs. Emma Irick, evangelist. Twelve persons were received into church membership, eleven of them by profession of faith, said Pastor Keith C. Taylor.

Caruthersville, Mo.—"At least sixty-four seekers and many wonderful victories" resulted from revival services here with Rev. Homer Leverett, evangelist.

St. Louis, Mo.—One person in his sixties for whom the church had prayed for more than thirty years was converted during a revival meeting at Golden Gate Church here. Rev. Emmett Taylor served as evangelist. The pastor is Rev. B. L. Worley.

### Correction

Rev. William M. Irwin, the eighty-two-year-old retired minister identified in the December 7 issue as living in Vancouver, Washington, lives instead at 2938 Dover Street, Longview, Washington.



INDIANA CHURCH DEDICATED—Dr. G. B. Williamson, general superintendent, and Dr. Paul C. Updike, Northeastern Indiana District superintendent, participated in dedication services September 18 of a new Fort Wayne, Indiana, church plant. Not only is the \$120,000 building new, and at a different location, but the name has been changed from Grasmere Heights to Trinity Church. The sanctuary, which seats 250 persons, was "crowded out" for dedication day, according to Pastor Ronald C. Bishop. Architect was Jim Keys, a Nazarene layman.

## Seminary President Fears for Secular Man

# GOD-IS-DEAD STIR FOGS CHRISTIANITY'S MEANING

**T**he God-is-dead controversy, stirred up by Thomas J. J. Altizer, an Emory University theology professor, has fogged the message of Christianity for a secular world, said Dr. Eugene L. Stowe, Nazarene Theological Seminary president.

Dr. Stowe told a reporter on a suburban Los Angeles newspaper recently that what Altizer means or why he was motivated is not clear. But the harm comes when the secular man takes the controversy as "a loss of faith" on the part of Christians.

The death-of-God theory "really is not theologically accepted by the rank and file of Protestantism or Catholicism," he said. "Regardless of the motivations of the author, it has served to put Christianity in a poor light and is not an official statement of the church.



Dr. Stowe

"My impression is that Altizer's view stems from a sense of failure to equate God with the contemporary scene."

What has been the effect on church congregations? Dr. Stowe said, "My lay contacts have indicated that it has stirred up some reaction with some new fervor for evangelism. I have noticed no negativism. There

"When you pin down Altizer literally, you come in with sort of half-answers in this. You can never come to grips with what the man means. I don't think it is taken seriously, in most Christian circles," Stowe said.

may even result in a little more crusading."

Had the death of God been proclaimed by an atheist or agnostic, Dr. Stowe said, he would be far less disturbed by the well-publicized conflict.

But Altizer is neither. He believes in a God-created world. This is as if "a member of the Supreme Court or Congress came out with a bland statement that human liberty and freedom were not of prime importance."

Some benefit, however, can be realized from the discussion, he said. "It does provide a basis for restatement of our personal beliefs."

The interview came during a week-long revival meeting at the Upland, California, church. Pastor is Rev. Bill Burch, and director of public relations is Walt Rieder, a layman.

## Chapel, Dispensary Serves Untouched Swaziland Area

By Howard Hamlin

Medical Superintendent  
Raleigh Fitkin Memorial Hospital

**LIKE STEAM** popping from under a kettle lid, excitement sputtered in the activity of the Raleigh Fitkin Memorial Hospital Saturday morning, October 29.

Esigcaweni chapel and dispensary were to be dedicated that afternoon.

The sheet cakes, buns, and cold drinks were loaded into a pickup. Stiffly starched, pert student nurses waited for me to finish with the outpatients, and drive them the thirty miles in the new Volkswagen combibus, a gift of UNICEF, to the center of the new Nazarene work in Swaziland.

Cars filled with missionaries, guests, and participants followed at intervals. Bright splotches of color along the bush trail were festival-clad Swazis as they headed for the new Bosca chapel.

**THE CROWD** was swelled by students from the Bible school at Stegi, and personnel from the mission station at Endingeni. When the count was in, 334 persons had jammed into the new chapel.

Bosca chapel was built by Dr. and Mrs. Gene Bosca of Detroit First Church in honor of their two sons, Mark Eugene and John Clayton.

Among guests was Frank Corbett, the European rancher who donated the acreage for the chapel, dispensary, and school.

Ribbons to the dispensary and



**AFRICAN DISPENSARY OPENED**—Two Swazi women pose as Missionary Maxine Hamlin cuts the ribbon to open the Esigcaweni dispensary in previously unevangelized corner of Swaziland.

chapel were cut by Irene Jester and Maxine Hamlin, the two missionaries responsible for founding the work in this primitive area.

**AT THE DISPENSARY**, named in memory of a Swazi official, the late Alexander Gibbs, it was Staff Nurse Edith Ntwane's first day on duty. The maternity beds with their attached cribs, the aseptic cleanliness of the treatment room, the shelves loaded with bright bottles of tonics, antibiotics, and injectables, all gave the impression of excellent medical practice in a most primitive surrounding.

Nurse Ntwane is qualified in both general nursing and midwifery. She recently returned from one year of

graduate public health studies in India. These credentials, plus a vibrant Christian character, make her ideal to help in developing Nazarene work in this unevangelized corner of Swaziland.

The beginning of this work was under a tree less than two years ago, further proof of the miracle which God has wrought.

**ONE OF THE** veteran missionaries exclaimed: "This is the finest start I have seen in any new venture for many years. Our prayer now is for a pastor's house and a school. Somewhere, somehow, God has these for us, I firmly believe."



## May Break Relations

CAPETOWN, So. Africa (EP)—Officials of the Dutch Reformed church of the Cape Province appeared unconcerned over reports that the Dutch Reformed church of Holland is considering breaking off relations with their denomination.

In October, the General Synod of the Dutch Reformed church of the Cape Province—largest of South Africa's five Dutch Reformed bodies—voted unanimous condemnation of the anti-segregationist Christian institution of southern Africa. Members of the church were banned from participation in the interdenominational, interracial institution.

Subsequently, word was received here that as a result of the action on the Institute, the parent Dutch Reformed church in Holland is seriously considering breaking off relations with the church here.

Rev. A. P. Treurnicht, synodical assessor for the Cape Province body, asserted that it would make little difference to his church if the church in Holland withdrew its recognition. The only effect, he said, might be more strained relations between church members.

## Says Bantus Back Policy

CAPETOWN, So. Africa (EP)—The lead article of a Dutch Reformed church magazine here declared that churchmen in Holland were "astounded" when told by a native African clergyman that three-fourths of all Bantus favor apartheid, the government's official racial separation policy. According to the article in *Kerkbode*, Mr. S. G. A. Sekanto's assertion that 75 percent of his fellow Bantus favor apartheid caused "beneficial confusion" among churchmen in Holland.



NORTHERN CALIFORNIA CHURCH DEDICATED—Dr. D. I. Vanderpool, general superintendent emeritus, preached recently the dedicatory sermon for the new \$105,000 Concord, California, church. The sanctuary, which seats 600 persons, forms one side of an enclosed garden area which also contains an outdoor baptistry. Pastor for the last twelve years has been Rev. James S. Shaw.

## Protestant Giving High

NEW YORK (EP)—Total church giving by members of forty-four U.S. and Canadian Protestant and Anglican denominations reached a record \$3,300,996,291 in the 1965 fiscal year, the National Council of Churches reported.

The N.C.C.'s Commission on Stewardship and Benevolence said the 1965 total in its annual "Statistics of Church Finances" represented the highest figure ever reported in the forty-five years since the compilation has been made.

Last year the commission reported that contributions to forty-one denominations totalled nearly \$3 billion in 1964.

## Segregated Policy Questioned

CHICAGO (EP)—The racially segregated structure of the Methodist church came to immediate attention as that denomination and the Evangelical United Brethren church opened

General Conference sessions here to consider merging.

Delegates to both conferences, which were held separately, received a revised "plan of union" that would prohibit organizational units of the proposed new church from excluding "any member or any constituent body of the church because of race."

At issue was whether local and regional segregation persisting in the South would be allowed to remain in the projected United Methodist church. The existing structure, created in the union of northern and southern branches of Methodism in 1939, has five jurisdictions based on territory and one based on race.

## Evangelism Conference Set

NEW YORK (EP)—The Christian and Missionary Alliance has scheduled a Leadership Conference on Evangelism for Atlanta, Georgia, November 28—December 1.

Rev. L. W. Rippert, home secretary of the Alliance, described the conference as a follow-through of the World Congress on Evangelism held in Berlin. "It has been designed primarily for the denomination's pastors to promote evangelism," Mr. Rippert said.

## New Guinea Breakthrough

UKRUMPA, New Guinea (EP)—The stirrings of a genuine people's movement toward Christianity in New Guinea has been reported by Norman Draper, tribal linguist of the Wycliffe Bible Translators. He said leaders from the Maprik tribe told him of a meeting which drew together 800 tribesmen from 3 villages to discuss their acceptance of a common goal to learn to read and write, and to learn of Jesus Christ. The villagers voted unanimously to cut off their ancestral worship and devote themselves to learning.



OHIO CHURCH DEDICATED—General Superintendent G. B. Williamson preached during the dedication October 23 of the Marysville, Ohio, church. Organized five years ago by Rev. Carl B. Clendenen, Jr., Northwestern Ohio District superintendent, the congregation recently voted to build the church at a cost of \$40,000. Pastor is Rev. Donald W. Hough.

## Nazarene Schoolman Hits Antiquated Book Policy

A Nazarene educator, in an effort to update textbooks used by children in a large U.S. city, finds his efforts stifled by a state commission which holds the purse strings to the purchase of classroom supplies.

Dr. Mervel Lunn, director of instructional media for the Oklahoma City public school system, said in an interview reported on page one of the *Oklahoma City Times*, that 70 percent of the books on the commission's approved list were published between 1931 and 1963. Most textbooks are written two years before they are published.

"If that is true," Lunn said, "none of these books contains any new facts discovered or ideas developed in the past five years."

School districts are penalized for using books not on the state-approved list. The commission has remained firm in its position.

However, the Oklahoma City system, on Lunn's recommendation, has purchased some books not on the list with district funds in order to insure a modern program.

Lunn is the son of Dr. and Mrs. M. S. Lunn. Dr. Lunn, the former Nazarene Publishing House manager, is now retired. Another of his sons, M. A. (Bud) Lunn, succeeded him as Publishing House manager in 1960.

## Thanks Offering Lags

As the Thanksgiving offering climbed close to a million dollars, it lagged \$57,000 behind the total received during a similar three-week period last year.

As of December 9, the General Treasurer's office reported \$868,707. This compares to \$926,222 a year before on the same date. The goal is \$1.85 million, compared to last year's \$1.7 million.

While the checks were slower coming in, isolated reports indicate record offerings.

Rev. L. W. Quinn, pastor at North Highlands, California, said Nazarenes there contributed "over \$1,400" compared to \$350 last year in the same offering.

At Kokomo (Ind.) First Church, Pastor G. W. Williams indicated the Thanksgiving offering reached an all-time high of \$3,500, comparing to a \$500 offering eight years ago.

Receipts as of December 9 in the denomination-wide Bible College offering had reached \$50,395.



CIRCLE OF CONCERN—Pastors from the Kansas City area and International Center employees sing a hymn as they watch flames consume part of the 54,434 requests for prayer following a week-long around-the-clock prayer vigil. The requests were burned with a promise to the senders.

## FAMILY CONCERN SHOWN IN 50,000 PRAYER REQUESTS

What do Nazarenes in Boston, Nashville, San Francisco, and Clearwater, Florida, have in common? Unconverted family members. And more than 50,000 Nazarenes expressed their concern in a denomination-wide emphasis which began in October, but has continued for nearly two months after the "loved ones" evangelism program was officially over.

The plan which had its beginning with the Department of Evangelism was for Nazarenes to send names of unconverted relatives to the department, noting whether the pastor in their city should call on the family, contact them by mail, or simply remember them in prayer.

Some churches followed the plan at International Center, and constructed prayer chests to hold requests.

How did the relatives respond? Reports still coming into the department, according to Dr. Edward Lawlor, evangelism secretary, indicate the kind of results he was hoping for. He cites some examples:

"I was introduced in the home November 1," said a California pastor. "She came out to a 10:00 a.m. meeting November 5; accepted Christ as Saviour."

A Florida pastor reported that he "visited and prayed with the contact sent to me on November 8. She seemed to pray through and was reclaimed. Promised she and her husband would attend church."

"I'm happy to report that two of my loved ones that I sent in their names for prayer have come back to the Lord," said a Tennessee Nazarene. "Thank you for your prayers."

A pastor in Ohio indicated the woman he called on "has been ill and is at present confined to her house trailer. She cried openly and asked God to forgive her for slipping away."

A Virginia pastor reported he "had a very successful visit. They have attended Sunday a.m. services twice in a row. Last Sunday, they asked to be enrolled in our Sunday school. We are very encouraged."

A Michigan pastor said he "called at the home October 31 to pray with her. She

prayed through at the altar on Sunday morning, November 6. Her husband is under much conviction. We will continue to pray for him."

The largest number of requests, 762, came from Nazarenes on the Central Ohio District. Requests were received from every domestic district.

## Knight to Oklahoma City

Among recent major pastoral changes, Rev. C. Marselle Knight, formerly at Wichita (Kan.) Linwood, to Oklahoma City First . . . Rev. J. V. Morsch, formerly at Pekin (Ill.) First, to Oklahoma City Lakeview Park . . . Rev. W. T. Dougharty, pastor at Harvey, Ill., to Trevecca Nazarene College as director of estate planning . . . Rev. D. W. Thaxton, from Davis Creek, W.Va., and formerly South Carolina District superintendent, to Birmingham First Church.

## Pastor, Wife Killed

A South Dakota pastor and his wife died from injuries suffered December 12 when their car struck a utility pole about 4:30 a.m. near Geneva, Nebraska. Mrs. Leota Schardein, about thirty-seven, died at the scene of the accident. Her husband, Rev. Charles W. Schardein, forty, died later in a Geneva hospital. The couple was en route to Hutchinson, Kansas.

Mr. Schardein was pastor at Sioux Falls, South Dakota, and served also as South Dakota district secretary and N.Y.P.S. president.

Funeral services were conducted December 15 in Sioux Falls. Interment was in Bethany, Oklahoma. Rev. Albert Loeber, district superintendent, was in charge of arrangements. Among survivors are the couple's five children, ages four to sixteen.

## Next Sunday's Lesson

# The Answer Corner

### "PLOW A STRAIGHT FURROW"

By A. Elwood Sanner

The Bible lessons for the year 1967 offer us all an inspiring opportunity to do some serious, rewarding Bible study. If the Scriptures are "the comprehensive equipment of the man of God," fitting him fully for "all branches of his work" (see II Timothy 3:17, J. B. Phillips), then serious, Spirit-filled study of the Bible is a great need of the Church. The alternatives are for our people to fall prey to the "unlearned and unstable" who twist the Scriptures (II Peter 3:16), the "peddlers" who handle God's Word deceitfully (II Corinthians 2:17; 4:2), and who do not plow "a straight furrow" in biblical interpretation (cf. II Timothy 2:15, NEB).

For nine of the twelve months we shall be living with that gracious person, Luke, whom Paul called the "beloved physician," and with his two-volume work, Luke—Acts. In the remaining three months, four of the minor prophets—Amos, Micah, Hosea, and Malachi—shall claim our attention. In addition to the Authorized Version, let everyone secure a good recent version of the Bible, copies of the Beacon Bible Commentary, (Vols. 5, 6, 7), and determine to experience the unbelievable reward of becoming a workman unashamed, "rightly dividing the word of truth."

#### Choosing Your First Loyalty

(January 1)

Scripture: Luke 3:1-4:15 (Printed: Luke 3:21-22; 4:1-13)  
Golden Text: Luke 4:8

Why did Jesus insist upon being baptized? How could Jesus experience real temptation if He was without sin? How can we gain strength from His victory when we are so frail?

The preparation of Jesus for His public ministry was a long one—about ten years to one! Let youth take note. No aspect of this preparation was more significant than His baptism and temptation. Luke's account of these key events is unique, especially in his reference to prayer and to the power of the Spirit.

#### The baptism of Jesus

The question why Jesus submitted to baptism is a compelling one. He had no condemnation for sin, and yet a stranger looking on would see Him as just one more repentant transgressor. Why the baptism?

For one thing, Jesus identified himself with human need. He was indeed "numbered with the transgressors"

Conducted by W. T. Purkiser, Editor

**Most of us, and Christians throughout the ages, obey Romans 13. Daniel did not. How do you explain this?**

You seem to have misunderstood the import of Romans 13:1-7, which is the passage relating to a Christian's attitude toward lawfully constituted governmental authority.

Paul states that the Christian renders civil obedience on three grounds: government is a divine institution; it is ordained of God to promote good and prevent evil; we are subject to law "for conscience sake."

However, if or when law conflicts with the clear commandments of God, then Acts 5:29 becomes the rule—"We ought to obey God rather than men."

Should "Caesar" claim divine honors, the Christian must refuse to give them—for then civil government (whether dictatorship or democracy) is going beyond

its God-given authority and claiming what is not its due.

As F. F. Bruce has commented, "But Christians will voice their 'No' to Caesar's unauthorized demands the more effectively if they have shown themselves ready to say 'Yes' to all his authorized demands."

Daniel's refusal to cease his daily prayers and his refusal to pray to the Babylonian king fall into the category of obeying God rather than the men who were making an illegitimate demand. Many German churchmen, for example, actually became martyrs and gave their lives rather than yield to the demands of Hitler's "Third Reich" for subservience of their consciences to the state.

**What is the actual meaning of the word "wrestle" in Ephesians 6:12?**

The Greek word means just "a wrestling," "a struggle or contest." As mortal enemies wrestle, struggle, or engage in a life-and-death contest, we are to contend against "principalities, against powers, against the rulers of the darkness of this world, against spiritual

wickedness in high places."

This is Paul's typical way of describing the devil and his kingdom of darkness. We must oppose the demonic in our world, whenever and wherever it appears, and with all the power at our command.

**In Luke 11:1 there is a reference to the prayer of John the Baptist. Is there any record of this actual prayer given anywhere?**

No. What the verse says is that Jesus' disciples came to Him with a request that He teach them to pray, "as John also taught his disciples." It is by no

means certain that this refers to a form of prayer or a sample prayer. But if it does, we have no trace of it.

(Isaiah 53:12). He wanted to "become involved."

Moreover, in His insistence upon baptism (cf. Matthew 3:14-15), Jesus committed himself to the Father's calling. The hour had come! The long preparation of thirty years (Luke 3:23) was over, and the brief ministry of perhaps three years was about to commence.

Something more, however: in the line of duty, and as He was praying, the approval of heaven fell upon Him and His mission. Here was the source of strength for the difficult task ahead—the fullness of the Holy Spirit (Luke 4:1).

#### The Temptation of Jesus

In baptism Jesus identified himself with human need, but during the bleak days of temptation Jesus experienced the anguish and reality of human need.

We dare not gloss over the reality

and force of these temptations. It is not the sinner only who experiences temptation, for it is not the *sinfulness* of an act which makes an appeal, but the advantage to be gained thereby. For this reason a stronger, keener mind may see and feel the thrust of temptation all the more.

The three temptations are often and properly considered separately, but in reality Satan comes with one primary appeal. *Why not take a shortcut?* Anyone who could turn stones into bread and flutter down from the Jerusalem sky could command in a stroke the allegiance of Israel, perhaps of all the nations.

No. Such a course would in effect be idolatry, the worship of Satan and his idea that the end justifies the means. Filled and led by the Spirit, Jesus proved that a man of God can maintain loyalty to the Father's will and experience fulfillment instead of frustration.

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