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Herald of Holiness

CHURCH OF THE NAZARENE

DECEMBER 30, 1970

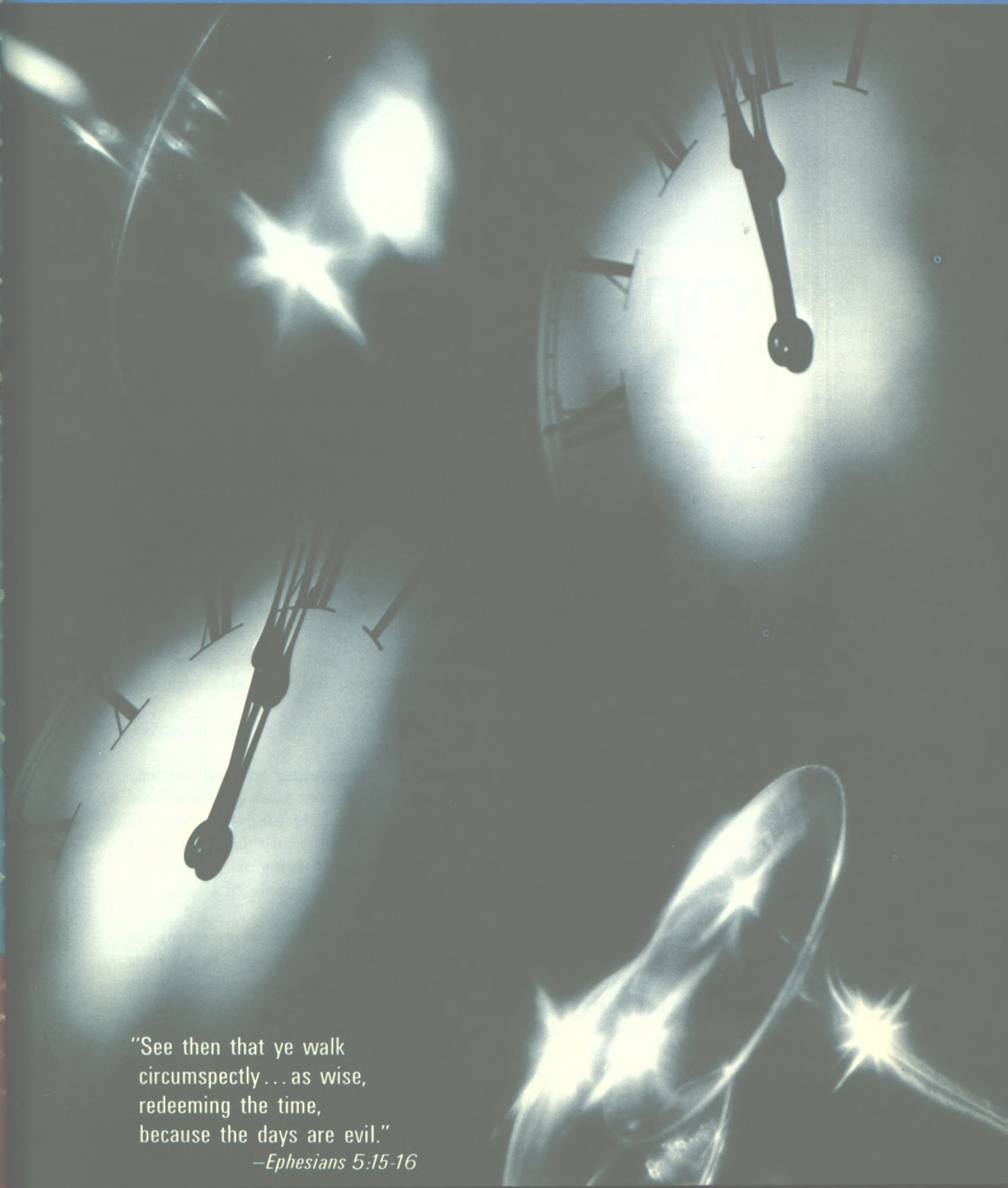
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BECAUSE OF RISING COSTS

(See page 3.)

Totally Committed, Completely Involved!

(See page 7.)



"See then that ye walk
circumspectly... as wise,
redeeming the time,
because the days are evil."
—Ephesians 5:15-16



General Superintendent Jenkins

ONE MORE YEAR

JESUS told of a man who owned a vineyard, and in one corner of his vineyard stood a fig tree. The owner came one day to the fig tree seeking fruit, and finding none, ordered, "Cut it down."

But the vinedresser interceded, saying, "Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down" (Luke 13:8-9).

The parable is a picture of God's ownership of each of us and His expectancy of our being fruitful in His service. The vinedresser is Christ, our Lord, pleading for an extension of time for the unfruitful child of God. Jesus knew that God's judgments are rooted in fairness and righteousness; and though they are always exercised in infinite patience, they are also sure and irrevocable.

As individuals, as members of the church, and as citizens of our countries, we have been permitted to launch out on a new year.

If God permits, we should live this year fully expecting spiritual victory and growth. God fully expects us to maintain the victory and power of the Holy Spirit, enabling us to be successful in building His kingdom here on earth. Next month we launch the denominational self-study in **CHURCH GROWTH** which should result in every Nazarene becoming a better personal soul winner, and in every local church winning new people to Christ and the church.

The year 1971 is before us! We must use the time and spend ourselves for Christ wisely, so that every day will count for Him and others. Regardless of circumstances, what we do during this new year is ours to decide. Under God, it can be our best year! □



BECAUSE OF RISING COSTS

Photo by Camerique

AS I unfolded and reread a recent letter from a well-known religious supply company, my attention was drawn to the sentence fragment, "Because of rising costs."

Our local church had placed an order for a certain number of much needed items. The letter was sent to inform us that we would now need to purchase a minimum quantity to insure delivery. The above reason was given as the cause for the change.

This sentence fragment is not new to us Americans. We hear it often in the news. We see it readily in the marked prices of our purchases. However, we should be on our guard that it does not become the reason for spiritual declension among our people.

We are living in a society where it is not uncommon for both husband and wife to be working, or else the husband is moonlighting at a second job.

For some homes, this type of living is not detrimental. For others, it can cause serious problems. The strain of constant toil coupled with inadequate rest leads to physical exhaustion and mental fatigue.

The next step, for some, is to abolish some activity to allow more time at home. It is at this point that spiritual declension begins to creep into the life. People begin to neglect the house of the Lord. Excuses may be varied for lack of attendance but they boil down to the same sentence fragment, "Because of rising costs." In other words, the cost of maintaining spiritual vitality is, for them, becoming a price that is progressively harder and harder to pay.

The Bible speaks freshly to this problem. It reminds us that maintaining our spiritual vitality and our hope of eternal life will cost us something.

In II Samuel 24:24, David as Israel's king was not satisfied with a religion that cost him nothing. He said, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing."

Contrary to popular opinion, the best things in life are not those things which are free for the taking or offered on silver platters. The best things in life are the things which cost us something. We have to dig for them, work for them, maybe even sweat for them. When these things are added to our possessions, they mean something to us.

A religion full of spiritual vitality is not handed to us in a neat, complete package. We have to dig for it, work for it, and maybe even sweat for it. But once it is possessed by us, no matter how high the cost may rise, we should be willing to pay any price to maintain it. It is the "pearl of great price" which Jesus mentioned in Matthew 13:46. It is that which men seek after and when they have found it are willing to sell all else to obtain it.

Jesus reminded us that there is a cost to discipleship. In Luke 14:28, He said, "For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?"

The rich young ruler of Mark 10:17-22 turned down a call to be one of Jesus' disciples because the price was too great to pay.

We can expect the cost of spiritual vitality to rise as life moves on toward our date with destiny at the coming of Jesus Christ. Our effectiveness as a church and as holiness people, in the decade of the seventies, will largely rest on our willingness to pay the rising cost for maintaining spiritual vitality.

Incidentally, regarding the letter, our church board decided that we wanted the articles and we would pay the price.

The only answer we can give when we are confronted with a rising cost of spiritual vitality is that we want it enough to pay the price.

No matter how high the cost may rise, is not eternal life with our Lord worth any price? □

Anti-Pollution DEVICES for MEN?



Photo by Kankakee Daily Journal

THE front-page picture and headline proclaimed the zero-pollution effectiveness of the college's new incinerator. But the news about the installation of similar devices in men through salvation (the story of the great revival) was buried deep inside the local newspaper.

This depicts the way our society compares different kinds of ecology. The ecology of the physical environment is more important than the ecology of the man who pollutes the environment. We must continue to do more lest we spoil the physical world. But the day has come when we should insist that the sinful condition of man needs as much attention.

David Seeley, director of the Public Education Association in New York, reviewing the character education emphasis of the 1966 Conference on Science, Philosophy, and Religion, wrote, "We may realize that installing anti-polluting mechanisms in people is perhaps more important even than installing them in furnaces." The thing we have been trying to do in our churches for more than 30 years may be front-page news someday!



That man needs such an anti-pollution device is very obvious. Political scientists see the corrupting tendencies of leadership. Charles Hickman Titus declares that he is faced constantly with the decision between "honesty with its humility and expediency with its bluff." C. Wright Mills writes that members of *The Power Elite* are the rich and the famous, not the pure and intelligent. The best qualified are not necessarily the leaders.

Francis Schaeffer has shown that a progression of ideas from philosophy to art to music to the general culture has had a tendency to make everyone feel dirty. Some modern group therapy techniques are for the purpose of reducing all to the same level by exposing their faults. Each one feels better because he sees everyone at his worst.

The earlier emphasis upon character in religious education eliminated the doctrine of sin. Now some theologians have gone to the opposite extreme and left man no hope because he is so desperately wicked.

But the Bible speaks to this issue continuously! It is the task of salvation to produce character that does not pollute or degrade.

The Psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee" (119:11).

One needs to store up as a treasure the Word of God to guard against pollution within himself. Two ways of life are contrasted in Psalms 1, and the righteous man meditates in the law of God.

This is the grand aim of spiritual anti-pollution devices: to sin not. The Word of God furnishes the sufficient and adequate motive to keep one from sinning. It tells of Jesus, who came to save and sanctify. It is "for this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8b). Hebrews 13:12 tells us Jesus died to sanctify the people.

The installation of an anti-polluting mechanism is in the crisis experiences of regeneration and entire sanctification. But hiding the Word in the heart is a continuous experience of walking in the light.

Having sincere devotion to the divine law helps enthrone it in the seat of the affections. Then one can say, "I love Thy law." Jesus made it emphatic that those who love Him are those who keep His commandments (John 14:21).

"The law of the Lord is perfect, converting the soul" (Psalms 19:7a), gives us some idea of the power of this device. The prayer of Jesus was to "sanctify them through thy truth, thy word is truth" (John 17:17). Then we may conclude that the Word of God is Truth and is a great Instrument in God's hand for His people's sanctification.

The Word reveals man's evil nature. It is a means to awaken the conscience and to call man to the best. It is able to do some things nothing else is able to do. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Hebrews 4:12).

To deter the Christians from being ungrateful for God's material blessing, the Word of God often used to be quoted before partaking of the meal and pronouncing the blessing. Paul's reference to the sanctifying power of the Word in I Timothy 4:4-5 was used to justify this practice.

Faith is a necessary part of salvation. Faith is encouraged by hearing, and "hearing [comes] by the word of God" (Romans 10:17).

Paul insists that fellowship and harmony should be on the holy level. Unity should be achieved by the highest common denominator rather than the lowest. The promises of God's indwelling and father-

hood urge us to cleanse ourselves from the filthiness of the flesh and spirit (II Corinthians 6:14-7:1).

Attention to the reading and studying of God's Word should be a most effective anti-pollution mechanism. It is a "light unto my pathway" and a "lamp unto my feet." Heeding and obeying it, we can build lives that can withstand all the polluting effects just as a house built upon a rock withstands the storms (Matthew 7:24-29). □



He Knows

Why should I care that the future is
curtained?

God's eye can see each event that
shall come.

Since He has been adequate up to this
moment,

This is my faith on the long journey
home:

That where it is perilous, He will give
courage;

And where it is dark, He will surely
give light;

When I must lift burdens, He'll be
there to strengthen;

When I meet the foe, He will lend
me His might.

No matter the circumstance I shall be
facing,

No matter the evils that fiercely
oppose,

How reassuring to trust in His wisdom
And answer my doubts with the two
words: "He knows"!

—Lois Blanchard Eades
Jackson, Tenn.



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"Hide It Under a Bushel?"

NO!"

THE children sang it with gusto, "Hide it under a bushel? No!" It is a song about the light of our Christian witness.

With enthusiasm the smiling lips went on, "I'm going to let it shine!" And they will—they must!

In the midst of moral haze and dark despair, the light of Christian influence needs to shine. Keep the light burning where you are!

One black, stormy night in the combat zone of the South Pacific, a squadron of fighter planes was returning to its airfield on a little island. The planes had been sent to intercept an enemy warship fleet. With the mission completed, night settled around them—200 miles from land. Being in a combat zone, there was no signal beam on the radio to direct them toward the home base.

Back at the field, the air controlmen were listening frantically on the earphones. The ground men decided to risk attack by enemy planes. A searchlight was pointed straight up toward the sky in the hopes that the pilots might be near. Over the earphones a conversation was picked up.

"Jim, do you know where we are?"

"Pull up, Pete, you're getting too low."

"Can you see the field lights anywhere?"

"We should be there by now."

"Let's start flying in a big circle."

"How much fuel have you got?"

Several minutes of silence passed. Tensions mounted by the minute. Suddenly, a happy voice came over the radio, "I see the light! We're saved! I see the light!"

There are many folk who were lost in sin who have been rescued because some Christian, famed or unknown, let Christ shine through! Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).

A child was taken to a cathedral. She was watching the sunshine playing through the stained-glass windows. Pointing to the characters etched in the dazzling glass, she turned to her mother and asked, "What are these people on the windows?"

"Why, they are saints," the mother replied.

Looking still at the beautiful windows, the child remarked, "Now I know what saints are. They are people who let the light shine through!"

God's saints are those faithful witnesses who have permitted Jesus to unveil himself to others through them. Someone has said, "Lamps do not talk, but they illuminate. Lighthouses make no noise, but they give light." A man's walk with Christ must be a living sermon. Don't "hide it under a bushel." Let the light shine through! □



DISCOVERY

CHRISTMAS POSTSCRIPT

The story is told about a young boy and his father who visited a village blacksmith. The father left a rake and hoe to be repaired. When he returned to pick up the utensils he wanted to pay for them but the smithy refused. The son heard the blacksmith say to his father, "Sid, can't you let a man do something *just to stretch his soul?*"

That is what Christmas should do for us. Expand us. Fill us with anticipation for the coming new year.

The story of Simeon and Anna is a happy postscript to the Christmas story. They were filled with anticipation, led by the Spirit. Joseph and Mary with their little Baby were one of many devout couples who obeyed the law of Moses to present Him to the Lord.

But Simeon knew who this special Child was, through the direction of the Spirit; and his many days of anticipation were fulfilled as he reached for the Baby, held Him in his arms, and prayed, "Lord, now lettest thou thy servant depart in peace."

Then Anna came in "that instant" and recognized the Messiah through the guidance of the Spirit and "gave thanks likewise unto the Lord." What perfect timing!

Life in the Spirit always allows for an expansion of the soul. These devout folk must have often stretched their souls as they kept peering for the Promised One. They had to keep hope and faith alive in their hearts or they might have missed the great culmination of their faith.

Let us walk into 1971 on tiptoe, expecting God to meet us, expecting people to seek and find Him, expecting to have His will in our choices and decisions, and expecting His kingdom to come, and His will to be done, expecting His to be "the kingdom, and the power, and the glory, for ever. Amen."

Life in the Spirit is life on tiptoes of expectancy.

IT scarcely seems possible yet! Four words from so illogical a source, and yet they have revolutionized our church and been a source of spiritual victory for many who had wandered in a spiritual wilderness for years!

I was watching the news, and reading the newspaper. Which means I was reading the newspaper and selecting subconsciously a few items from the evening newscast for direct attention.

Of course, I always mentally tune out the commercials. They were talking about some new program that was to premiere this fall. In telling about the characters to be portrayed they used these four words—I think. Some have told me since that this is not the way it was really said. All I know is that the Holy Spirit grabbed my attention away from the paper, and suggested I should write these four words down: **TOTALLY COMMITTED, COMPLETELY INVOLVED!**

Immediately I felt a tingle of excitement! Here was a spiritual law as real as the law of gravity! It must be preached! For here was the key to seeing people not only filled with the Spirit, sanctified wholly, but also to keeping them filled with the Spirit!

It was not hard to think of the scriptures that teach this very principle. Since I began thinking about it, they all seem to teach it! And a scripture we have used countless times is explicit: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy,

■ By Jack Jones

Urbana, Ill.

acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1-2).

Many people have come to an altar of prayer and made a **TOTAL COMMITMENT** to the Lord, and have been filled with the Spirit, cleansed, sanctified wholly. But not having been instructed, they do not see that, if one is **TOTALLY COMMITTED**, it means in a practical sense that he is **COMPLETELY INVOLVED**.

The experience of the Spirit was great on Sunday night, but when Monday passes and there has not been a complete involvement that day for the Lord, something of Sunday night's experience dies. The confidence that the Spirit truly has come wanes a little.

Tuesday an opportunity to invite someone to church alleviates the sense of frustration. But then Wednesday, Thursday, Friday, and Saturday pass with no involvement for Jesus. By Sunday the best testimony that can be given is, "I love the Lord and want to do more for Him."

But what a difference when Monday is a day of involvement for Jesus! Since we are involved for Him, He

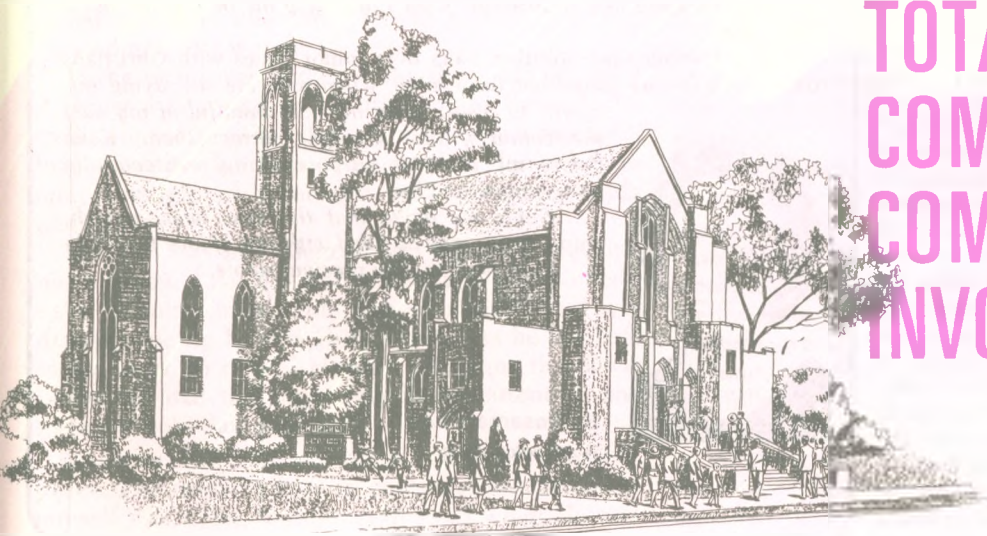
is our conversation, and opportunities to witness abound! And we rejoice in the memory of what happened at church last night! We find ourselves singing the songs in our hearts, and often they break through our lips! And the Presence grows, rather than wanes! We can hardly wait from one service to the next!

One young person said, "On Monday I look back to Sunday, and on Tuesday I look forward to Wednesday!" Even the choir practice was taken over by the Lord and shouts of victory were heard! One young lady interrupted at the end of a verse to say: "Would you believe the Lord just sanctified me?!"

And then there is Thursday. That is calling night. For nine years I have tried to get a "calling program" going! And for nine years I failed. Then our people got **TOTALLY COMMITTED** and **COMPLETELY INVOLVED!**

The Young Adult Fellowship spontaneously adopted the responsibility. Our youth president said, "I didn't have time before!" Since he decided to be **COMPLETELY INVOLVED** the Kingdom work comes first. No man can have two total commitments! Now the crowds come! And the reports of victory are absolutely thrilling.

Time after time the Holy Spirit has swept into our services as a mighty, refreshing Wind, and God has convicted sinners by His own presence. Many have sought and found victory! It is beginning to appear that the church will not need the services of a



**TOTALLY
COMMITTED
COMPLETELY
INVOLVED!**

preacher much longer! The testimonies of those whose faces fairly glow with the glory of God have smitten the unsaved, the backslider, and the unsanctified! Praise His name!

It is thrilling to see men who have been up-and-down Christians for years standing to give definite testimonies of the continuing victory they have found! One said: "Some of us men have been spiritual babies for years, and it is great to see us getting some maturity about us!"

Another came to the parsonage to report: "I have had five opportunities to witness at work this week!"

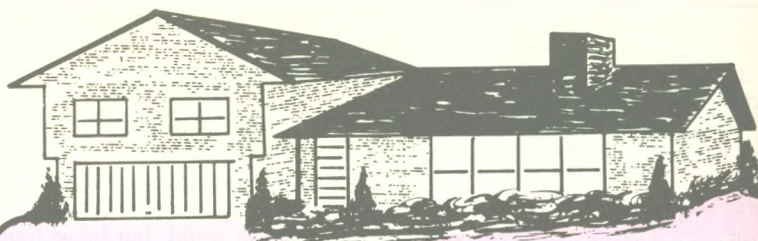
A lady who bowed at the altar last Sunday evening said: "I was beginning to think there was nothing to the experience of entire sanctification. I thought it must be just a personality type, for I had never seen a person before and after he was sanctified. All I knew who professed the experience had it before I met them. Now I see all these who are filled with the Spirit, and I knew them before. Such a difference! It is hard to imagine an experience with such joy and peace as these witness to. I must have this experience!"

And such a spirit of holy love as now exists among our people! It is just too great! The unity with which we now go about the Lord's business makes every board meeting seem like camp meeting! And the teachers' meetings are marked with a new concern for the salvation of the Sunday school pupils!

I truly believe I have seen the power and demonstration of the Lord in such a way that I would have to say, "This is that which was spoken by the prophet Joel."

As I write this my heart overflows with gratitude to God for letting me see and experience the outpouring of His Spirit. There are so many more experiences and blessings I would like to share. But if this sample will encourage us all to be **TOTALLY COMMITTED** and **COMPLETELY INVOLVED** it will not be necessary to read of someone else's experiences. □

Sin may be gross, like drunkenness and adultery and cruelty and hatred. Sin may also be subtle, like wanting our own way and slyly getting out to get it, in home or office or church. Sin is inflexibility and hating to change human plans, even when it is obvious God wants us to do it. Sin is the hesitation that holds us back from jumping into the stream, for fear of how far it may carry us.—*Samuel Shoemaker.*



Faith at Home

LOOKING BACK

Another year is going, going, gone—

Was this never-to-be-relived slice of time well-spent for my Lord?
Did I tithe it well for Him?

Was I a downer? "We can't do that!" "It hasn't worked before."
"Let's look at the obstacles." *Oh, I hope I wasn't one of those, Father. Search my heart.*

Did I use the shirker's threadbare excuses? "But I'm not qualified."
"You know how shy I am." "Haven't got time." "My nerves are bad."
Lord, help me spot the difference between the "easy outs" and legitimate, prayer-searched reasons for rejecting Your opportunities.

Did I talk a good game and then fail to go to bat myself? "We want to get behind this attendance campaign and push!" (But I'm too busy to call anyone this week.) "Let's offer rides to anyone needing them." (Those people are so far out of my way and I'm late every Sunday morning, as it is.) *Dear Jesus, someone is always watching, sifting, and weighing the material our souls are made of. Never let me be a hypocrite.*

Did I long for inspiring work, but overlook challenges at hand because I was too spiritually blind to see them—too lazy to accept them?
Help me see through Your eyes, Lord, and work in Your strength.

Was I a fair-weather Christian? So enthusiastic during revivals, so faithful when life was easy, but unreliable when the going got rough and my help was needed most? *Father, hold me steady in my commitment to Thee, through all the emotional storms in my life. Don't allow me to slip into the sea of spiritual bankruptcy.*

Did I forget at times that I receive benefit from the church in much the same measure as I contribute? *Dear Lord, help me be a giver, not a taker only.*

Did I waste time splitting hairs over minor issues with Christians whose beliefs vary somewhat from mine, when men are still dying unsaved? *O Jesus, make me ever mindful of my own shortcomings, that I might correct them. Keep before me the true purpose of my existence—to bring others to Thee.*

Guide me daily, that this new year, a fresh, empty page, may be filled with acts of love for Thee. I ask it all in Thy precious name. Amen.



By Rosemary Lee
Worthington, Ohio

This Was Not An Hour of Idleness

RECENTLY I sat in our little memory garden as the day gave place to evening. All about me nature was unfolding in her silent, wonderful way.

A refreshing coolness had replaced the torrid heat of the day. Peace and rest had replaced the hurry and worry of the day just gone. God seemed so very near in the riot of growing things about me.

As I sat there in quiet meditation, my mind went back to my childhood and the words of my father—one of the many admonitions given to his brood of nine children—something to the effect that idle time was the workshop of the devil.

I knew that my father, Christian that he was, never wanted one of his offspring even to approach this workshop's door. Both my parents always tried to impress their children with the value of time.

But I knew as I sat that night in our little garden that my father, had he been there, would not have called this time idle time. It was a time to reflect on God and His wonders.

As the moon rose higher in the sky, and I watched it throw a lacy pattern of silvery light through the trellis supporting the climbing rosebush, it framed a bright star in the deep, blue sky that climbed from one rectangle of moonlight to another in steady ascendancy.

No, this was not idleness; this was God teaching me a lesson. Like the star, drawn upward in obedience to some immutable law of nature, God was drawing me up by His Holy Spirit. "As he thinketh in his heart, so is he." He was telling me that I was becoming like that upon which my attention and gaze are held day after day.

It is true, there are no "stops" on time's one-way street. The traffic is kept in continual motion. Jesus himself was trying to impress this fact when He said that we must take up His cross daily. As we take up

Pen Points

THIS IS MY CHURCH

It is what I make it. If it is strong, unwavering, and a spiritual lighthouse, it is because I make it thus. If I pray for its leaders, support it with my tithes and offerings, work for it to win others, am faithful in my attendance at every service, support its program, and lift up my brethren, I will help to make it strong, helpful, and fearless in a world that needs a Saviour.

I will pray for my pastor and other leaders, that they may know God's leadership for my church. I will support its program, that I may extend its ministry to my community, my state, my nation, and to the whole world. I realize that my place is empty if I miss any of its services and this place no one else can fill.

I must never become weary at my task of working for my Saviour and my church, because the Bible says, "In due season we shall reap, if we faint not." I will encourage my brothers and sisters in Christ instead of being critical and faultfinding. By doing this I will help them become established in the love, promises, and work of the Lord.

In all that I do I must not forget to resist the devil, because he is always trying in every way possible to discourage and defeat my Father's kingdom.

Yes, this is my church. It will be what I make it. I am going to be faithful and work for it until I hear him say, "Well done, thou good and faithful servant . . . enter thou into the joy of thy lord."—Bob MADISON, *Nashville*.

His cross, He teaches us lessons along the way. As we walk this one-way street of life, we can squander or invest its moments, but we must remember that this street—TIME—moves its traffic in a single direction.

As I sit here tonight writing, the old clock seems to be telling me with each tick that whatever life brings tomorrow will depend to a great extent on what I have done with my time today. Pausing for a moment, my typewriter quiet, I say, "Thank You, God, for teaching us that, like this star climbing into the heavens, we must climb moment by moment, hour by hour, day by day, by taking up Your cross daily and following Thee."

No, this night was not "idle time" but time spent in climbing higher, remembering that as someone has said, "The moment we are born, we start to die," and that there is no turning back, no retracing, no recovery of precious minutes lost in idleness. □

Editorially Speaking

● By W. T. PURKISER

Making the Years Count

More important than counting the years is making the years count.

True, the years do count up. Age has its limitations and liabilities as well as its assets.

Keith Miller tells of a commercial photographer commissioned by an attractive young society woman to do an expensive portrait once every 10 years.

Everything went well until the lady was 50. She was very disappointed with the proofs and charged into the photographer's studio, dropping the proofs on his desk.

"This picture is not *nearly* as good as the one you made 10 years ago!" she said heatedly.

The photographer looked at the proofs, shook his head thoughtfully, and then nodded sadly.

"Well, Ma'am," he said, "I'm not the man I was 10 years ago."

Yet there is another side to the coin. Dr. Paul Tournier, the ever-wise Christian psychiatrist, wrote: "What is important for the aged is not what they are still able to do, nor yet what they have accumulated and cannot take with them. It is what they are." In the lines of Frances Ridley Havergal:

*Fear not the westering shadows,
O children of the Day!
For brighter still and brighter,
Shall be your homeward way.
Resplendent as the morning,
With fuller glow and power,
And clearer than the noonday,
Shall be your evening hour.*

BUT WE MUST make the years count if our years are to be worth counting and if we are to be the kind of people we ought and want to be.

Years, after all, are made up of months and weeks, of days and hours. We cannot save our years if we waste our hours.

The Apostle Paul wrote about the need for "redeeming the time, because the days are evil" (Ephesians 5:16). Time, unredeemed, tends to turn to evil. "It's not only later than you think—it's sooner than you suspect," said Arnold Glasow; and the night comes when no man can work.

Frederick W. Robertson of Brighton once preached a sermon entitled "The Irreparable Past and the Available Future." Rather than either

mourning over or glorying in the past, we need to make the most of the possibilities of the future.

The familiar couplet has it right:

*Only one life—'twill soon be past;
Only what's done for Christ will last.*

To make the years count, we must make the hours, the days, the weeks, and the months count. The road to futility as well as the road to hell is paved with good intentions.

Williams Warmath quotes the lines of an unnamed writer:

*"Tomorrow," he promised his conscience,
"Tomorrow I'll do as I should;
Tomorrow I'll think as I ought to;
Tomorrow I mean to be good;
Tomorrow I'll conquer the habits
That hold me from Heaven away!"
But ever his conscience repeated
One word—and one only—"Today!"*

*Tomorrow, tomorrow, tomorrow—
Thus day after day it went on;
Tomorrow, tomorrow, tomorrow—
Till youth like a vision was gone;
Till age and his passions had written
The message of fate on his brow
And forth from the shadows came Death
With the pitiless syllable—"Now."* □

On Living with Change

One thing is sure: as long as we live in the last third of the twentieth century, we must live with change. The "winds of change" have become a whirlwind in our times.

There are two badly mistaken ideas about change. One is that all change is progress. The other is that all change is compromise.

For multitudes today, whatever is new is accepted as true. An idea does not even have to make sense. If it is the latest, it is taken to be the best.

The irony of it all is that so much which is passed off as new is not new at all. As Kenneth Hamilton has said, "The Old Adam, every time he changes his clothes, tries to pass himself off as the type of the New Man."

Nowhere is this more often seen than in the religious realm. The "new" theology, the "new" Christianity, the "new" morality are essentially new only in their more sophisticated garb and in the numbers of people they fool with their pseudo-novelty.

So it is that old heresies appear as "new" truth. And they get a hearing, not because of their merits, but because we are so constantly exposed to them.

Certainly not all the winds of change blowing in the world today are from the breath of the Spirit of truth. Not all superhighways lead to the destination we seek. Some lead to disaster.

BUT NEITHER is all change compromise. Sometimes it is the result of comprehension.

One of the truly remarkable things about the Bible is its strong insistence that God reveals himself to man in the events of history as well as by the spoken word. For history is ongoing, and history is change.

In spite of the popular proverb, history never repeats itself. It always carries forward the old and familiar into the new and untried. "Ye have not passed this way heretofore" (Joshua 3:4), is forever being spoken to the child of God.

Many of us tend to resist change because change brings challenge to our comfortable ways. We feel easy with the familiar, with the tried and proven. But the call of God is to go forward.

Francis Schaeffer has given us some thoughtful words: "Mature Christians must summon the courage to distinguish, under the Holy Spirit, between unchangeable biblical truth and the things which have only become comfortable for us. Often one hears people speak of 'the simple Gospel only,' when in reality they do not really care enough for those outside the churches, or their own children for that matter, to be willing to face what preaching the simple Gospel may mean in a changing and complex situation."

We smile tolerantly at the resistance to change some of those before us have displayed. Hannah Whitall Smith, author of *The Christian's Secret of a Happy Life*, whose life spanned most of the nineteenth century, recalls that when railroads were first built they were considered a wicked tempting of Providence. When she bought her first sewing machine she kept it in the attic as a secret because her friends thought it was "such a sinful machine," "the offspring of Hell." And in her father's day, she said, suspenders to hold up men's trousers were believed to have been invented by Satan!

When the proposal was made to install streetlights in a New England town many years ago, the local paper gave four powerful objections. The first was a theological objection: Artificial illumination would interfere with the divine plan for the world which has ordained that it should be dark during the night hours.

The second was a medical objection: Emanations

from illuminating gas would be dangerous, and lighted streets would incline people to remain outdoors, thus tending to increase the number of colds.

The third objection was moral: The fear of darkness would vanish, and drunkenness and depravity would increase.

The final objection was "popular": If the streets were illuminated every night, such constant illumination would tend to rob festive occasions of their charm!

Before we laugh too much, we might take another look at some of our own adult reactions to changes in areas where there is no possible element of moral value.

THE ANSWER, so far as there is any, is neither a blind plunge into the ocean of change with no moral and spiritual restraints whatever, nor hard-fisted, reactionary resistance to real gains.

There are voices in the Church today that cry, "Get with it! Adapt your doctrines and standards to the modern mood, and 'swing with the tempo of today.'" There are others equally vocal who shout, "Back to the simple solutions of the past! What was good enough for Grandpa is good enough for me."

In the light of God's Word, both are surely wrong. Both are equally condemned in one of the greatest holiness texts in the New Testament: "Be not conformed to this world [where the Greek says, 'This aeon, this age']: but be ye transformed by the renewing of your mind" (Romans 12:2).

Most of us are familiar with J. B. Phillips' vivid translation of the first phrase of this text, "Don't let the world squeeze you into its own mold." What we may not have realized is that both verbs are in the present tense: "Do not continue to be conformed . . . but continue to be transformed by the renewing of your mind."

Here is what can save us from drying up with the reactionary and "blowing up" with the radical. It is in the constant renewing of our minds by God's Holy Spirit, the indwelling Teacher who leads into all truth.

While we must not change the truth of God into "another gospel," neither must we cling to the notion that the only way to understand the gospel is the way some of us have always understood it in the past. There are others ways to keep from throwing the baby out with the bath water than never changing the water.

May the Lord, who is the End as well as the Beginning, help us to realize that the very heritage we cherish came to us from those who were in their day real pioneers. They spoke in the context of their day. We shall fail to be worthy sons of our fathers if we are not equally adventurous, or if we fail to take our times as seriously as they took theirs.

In Charles Wesley's words, the calling we have to fulfill is "to serve the present age." May his prayer also be ours: "Oh, may it all my powers engage to do my Master's will." □



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.

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BILLINGS, HARLEY. (C) Box 485, Jackson, Mich. 49204; Blake, Raymond A. (R) 411 Lincoln St., Brush, Colo. 80723
BOGGS, W. E. (C) c/o NPH*: Bard, Calif., Jan. 12-17; Reseda, Calif., Jan. 18-25; Lodi, Calif. (1st), Jan. 27—Feb. 7
BOHI, JAMES T. (C) 1002 Hillcrest, R. 2, Bloomfield, Ia. 52537; S.W. Okla. Dist. Tour, Jan. 4-10; Bethany, Okla. (Calvary), Jan. 25-31
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BONE, LAWRENCE H. (C) 505 N. Stoneman Ave., #3, Alhambra, Calif. 91801; Medford, Ore. (Mt. Pitt), Jan. 3-10; Camarillo, Calif., Jan. 13-24; Watsonville, Calif., Jan. 25-31
BOWERS, ESTEL JOE & LUCILLE. (C) 701 N. Buchanan St., Little Rock, Ark. 72205
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BRADLEY, ERNEST. (C) 20 17th St., Lowell, Mass. 01850
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BROWN, CURTIS R. (C) 198 E. Munroe St., Bourbonnais, Ill. 60914
BROWN, ODELL A. (C) 1160 N. Sam Houston, San Benito, Tex. 78586
BROWN, ROGER N. (C) Box 724, Kankakee, Ill. 60901; Cedar Rapids, Ia. (1st), Jan. 3; Burlington, Ia. (1st), Jan. 3; Bend, Ind., Jan. 9-10; St. Louis, Mo. (Concerts), Jan. 15-17; Council Bluffs, Ia., Jan. 22-24; Kankakee, Ill. (1st), Jan. 25-31
BROWN, W. LAWSON. (C) Box 785, Bethany, Okla. 73008; Woodward, Okla. (1st), Jan. 6-10; Heavener, Okla. Jan. 14-24; West Frankfort, Ill. (1st), Jan. 28—Feb. 7

BUCKHANAN, C. D. (C) 312 Otis, Whitesboro, Tex. 76273
BYERS, CHARLES F. & MILDRED. (C) 1656 Valley St., N.W., Cedar Rapids, Ia. 52405
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CANTWELL, LUTHER. (C) c/o NPH*
CHAMBERLAIN, DOROTHY. (C) R. 1, Carmichaels, Pa. 15320; Sharon, Pa., Jan. 11-17; Magnolia, Ohio, Jan. 25-31
CHAPMAN, W. EMERSON. (C) c/o NPH*
CLARK, GENE. (C) 104 Waddell St., Findlay, Ohio 45840; Georgetown, Ohio (1st), Jan. 4-10; Bloomington, Ind. (Ellettsville), Jan. 11-17; New Philadelphia, Ohio (Indian Valley), Jan. 19-24; Hamilton, Ohio (1st), Jan. 25-31
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CLARK, HUGH S. (C) 602 S. Broadway, Georgetown, Ky. 40324
CLARK, RONALD E. (C) 604 Brantner Ln., Cincinnati, Ohio 45244
Cline, Jerry. (R) 312 W. Meade Ave., Bowling Green, Ky. 42101; South Shore, Ky., Jan. 4-10; Defiance, Ohio, Jan. 11-17; Covington, Ky. (Eastside), Jan. 18-24; Beechgrove, Ind., Jan. 25-31
COCHRAN, EUGENE W. (C) 6728 McCorkle Ave., St. Albans, W. Va. 25177
COLLINS, J. C. & OPAL. (C) Box 264, Morristown, Ind. 46161
COOK, LEON G. & MARIE. (C) c/o NPH*: North Vernon, Ind., Jan. 24-31
CORBETT, C. T. (C) ONG, Kankakee, Ill. 60901; Abilene, Tex. (Baker Heights), Jan. 24-31
COX, C. B. & JEWEL. (C) 707 Middle Dr., Woodruff Pl., Indianapolis, Ind. 46201; Columbus, Ohio (Ch. of Christ in Chr. U.), Jan. 10-17; Indianapolis, Ind. (1st), Jan. 20-24; Richmond, Ind. (1st), Jan. 28—Feb. 7
CRABTREE, J. C. (C) 3436 Cambridge, Springfield, Ohio 45503
CRANDALL, V. E. & MRS. (C) Indian Lake Naz. Camp, R. 2, Vicksburg, Mich. 49097; Niles, Mich. (Bertrand), Jan. 15-24
CREWS, HERMAN F. & MRS. (C) c/o NPH*: Dallas, Tex. (Woodland Park), Jan. 11-17
CRIDER, MARCELLUS & MARY. (C) R. 3, Box 27, Shelbyville, Ind. 46176
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CULBERTSON, NOLAN. (C) 4812 N. Donald, Bethany, Okla. 73008
DARNELL, H. E. (C) P.O. Box 929, Vivian, La. 71082; Florence, Ky., Jan. 1-10; Terre Haute, Ind. (New York Pilgrim), Jan. 14-24; Coshocton, Ohio, Jan. 25-31
DAVIS, LEO C. (C) 403 N. St., Bedford, Ind. 47421
DELONG, RUSSELL V. (C) c/o Owosso College, Owosso, Mich. 48867
DENNIS, DARRELL & BETTY. (C) c/o NPH*: Bloomington, Ind. (Annapolis), Jan. 5-10; Terre Haute, Ind. (Northside), Jan. 12-17; Montezuma, Ind., Jan. 19-24; Findlay, Ohio (Summit), Jan. 26-31
DENNIS, LASTON & RUTH. (C) 1733 E. Terr., Indianapolis, Ind. 46203
DISHON, MELVIN. (C) R. 9, Bowling Green, Ky. 42101
DIXON, GEORGE & CHARLOTTE. (C) Evangelists and Singers, c/o NPH*: Bellaire, Ohio, Jan. 5-10; Shadyside, Ohio, Jan. 12-17; Macon, Ga., Jan. 24-31
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DUNMIRE, RALPH & JOANN. (C) 202 Garwood Dr., Nashville, Tenn. 37211; Jackson, Miss. (Northside), Jan. 4-10; La Marque, Tex. (Gulf Freeway), Jan. 11-17; Galena Park, Tex., Jan. 18-24
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FILES, GLORIA; & ADAMS, DOROTHY. (C) 2031 Freema Ave., Bellmore, N.Y. 11710; Irwin, Pa. (1st), Jan. 5-11
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FISHER, WILLIAM. (C) c/o NPH*
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FREE, O. S. (C) #12 Caylor Ln., Little Rock, Ark. 72209
FREEMAN, MARY ANN. (C) Box 44, Ellisville, Ill. 61431; Canton, Ill., Jan. 11-18
FRENCH, W. L. (C) 1517 Pecan St., Hope, Ark. 71801
FRODGE, HAROLD C. (C) 708 Walker, Fairfield, Ill. 62837
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GLORYLANDERS (C) c/o Frank A. Cox, R. 2, Box 1870, Wilmington, Ohio 45177; Winchester, Ohio (Church of Christ in Chr. U.), Jan. 1-3; Chester, W. Va., Jan. 15-17; Cridersville, Ohio, Jan. 23-24
Gormans, The Singing (Charles & Ann). (R) 5125 Patterson Dr., Louisville, Ky. 40219; Danville, Ky. (Killion Mem.), Jan. 3; Shelbyville, Ky., Jan. 4-10
GRADY, DAVID. (C) c/o NPH*: N.W. Okla. Dist. (Ponca Zone Tour), Jan. 11-17; Severy, Kans. (1st), Jan. 18-24; Hugoton, Kans., Jan. 25-31
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GRAVATY, HAROLD F. (C) Box 427, Anna, Ill. 62906; New Orleans, La. (Central), Jan. 17-24; New Orleans, La. (West Bank), Jan. 24-31
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GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520; St. Louis, Mo. (Hol. Conv.), Jan. 4-8; Kalamazoo, Mich. (Un. Miss.), Jan. 11-17; Richmond, Ind. (St. Paul), Jan. 26-31
GREINER, GEORGE & KATHLEEN. (C) c/o NPH*: Portales, N.M., Jan. 10-17; Clarendon, Tex., Jan. 18-24; Louisville, Ky. (Southside), Jan. 31—Feb. 7
GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175
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HARRISON, J. MARVIN. (C) Box 13201, San Antonio, Tex. 78213
HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068; Titusville, Pa. (1st), Jan. 10-17; Union City, Pa., Jan. 11-17; Marysville, Ohio (1st), Jan. 19-24; Champaign, Ill. (Westside), Jan. 26-31
HAYES, A. F. (C) 2 E. Upper Terr., San Dimas, Calif. 91773
HESLEY, JIMMY & FERN. (C) c/o NPH*: Truth or Consequences, N.M., Jan. 3-10; Clovis, N.M. (1st), Jan. 17-24; Vici, Okla., Jan. 31—Feb. 7
HEGSTROM, H. E. (C) c/o NPH*: Centerville, Ia., Jan. 4-10; Mt. Pleasant, Ia., Jan. 11-17; Indianola, Ia., Jan. 20-31
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HERIFORD, RUSSELL W. (C) 1101 S. Islam St., Grove, Okla. 74344
HESTER, ROBERT L. (C) R. 2, Perryville, Ark. 72126
HIGGINS, CHARLES (CHUCK) E. (C) 2666 Megular Dr., Pasadena, Calif. 91107; Marysville, Calif. (Hallwood), Jan. 11-17; Monrovia, Calif. (1st), Jan. 24-31
HODGE, W. M. (C) R. 1, Box 278, Science Hill, Ky. 42553
HOECKLE, WESLEY W. (C) 642 Vaky St., Corpus Christi, Tex. 78404
HOLCOMB, T. E. (C) 9226 Montarrey, Houston, Tex. 77028; Galveston, Tex. (1st), Jan. 3-11; New Ellenton, S.C. (1st), Jan. 11-17; Myrtle Beach, S.C. (1st), Jan. 18-24; Nashville, Tenn. (Faith), Jan. 25-31
HOLLEY, C. D. (C) 529 Jessop St., Lansing, Mich. 48910; Portland, Mich., Jan. 4-10; Shawmut, Ala. (1st), Jan. 18-24; Cordova, Ala., Jan. 25-31
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HOOT EVANGELISTIC PARTY (G. W. & PEARL). (C) Box 745, Winona Lake, Ind. 46590
HOOT, W. W. (C) Box 438, Morgantown, W. Va. 26505; Wurtland, Ky., Jan. 22-31
HOOTS, BOB. (C) c/o NPH*: Dayton, Ohio (Wright View), Dec. 29—Jan. 3; Chattanooga, Tenn. (1st), Jan. 5-10; Tullahoma, Tenn. (1st), Jan. 12-17; Charleston, W. Va.

(C) Commissioned

(R) Registered

◆ Preacher & Song Evangelist

● Song Evangelist

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- (Valley Grove), Jan. 19-24; New Castle, Ind. (Broad St.), Jan. 26-31
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- HUFF, DEL, JR. (C)** 120 E. Chestnut, Glendale, Calif. 91205
- HUFF, PHIL W. (C)** 209 N. East St., Vanlue, Ohio 45890; West Portsmouth, Ohio, Jan. 4-10; Hartford City, Ind., Jan. 12-17; Chesapeake, Va. (1st), Jan. 19-24; Hurricane, W. Va., Jan. 26-31
- HUFFMAN, RAY. (C)** 1120 Beeher, Owosso, Mich. 48867; Clarksville, Mich. (Indale), Jan. 19-24
- HUGHES, HENRY B. (C)** c/o NPH*
- HUNDLEY, EDWARD J. (C)** 732 Drummond Ct., Columbus, Ohio 43214; Cincinnati, Ohio (Norwood), Jan. 3-10; Gallipolis, Ohio (1st), Jan. 17-24; McConneville, Ohio, Jan. 25-31
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- HYSONG, RALPH L. (C)** Mt. Vernon Nazarene College, Mt. Vernon, Ohio 43050; Ashland, Ky. (1st), Jan. 20-24
- IDE, GLEN, JR., EVANGELISTIC PARTY. (C)** R. 2, Vicksburg, Mich. 49097
- INGLAND, WILMA JEAN. (C)** 322 Meadow Ave., Charleroi, Pa. 15022; Cardington, Ohio, Jan. 8-17; Kutztown, Pa., Jan. 22-31
- IRICK, MRS. EMMA. (C)** Box 906, Lufkin, Tex. 75901
- ISEBELL, R. A. (C)** Drawer 408, Crowley, La. 70526
- ISENBERG, DONALD. (C)** Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914; Broken Arrow, Okla., Jan. 12-17
- JANTZ, CALVIN & MARJORIE. (C)** c/o NPH*: Baton Rouge, La. (Trinity), Jan. 4-10; Lake Charles, La. (College Park), Jan. 11-17; Phoenix, Ariz. (Deer Valley), Jan. 18-24; Phoenix, Ariz. (Westdale), Jan. 25-31
- JAYMES, RICHARD W. (C)** 321 E. High Ave., Bellefontaine, Ohio 43311
- JONES, CLAUDE W. (C)** R. 4, Box 42, Bel Air, Md. 21014; Columbia, S.C. (Evan. Meth.), Jan. 3-10; Ft. Lauderdale, Fla. (Faith), Jan. 12-17; Rockledge, Fla. (Cocoa), Jan. 18-24; Arcadia, Fla., Jan. 25-31
- JOYCE, DICK. (C)** Wilson Ave., Pasadena, Calif. 91104
- KEEL, CHARLES E. (C)** 1329 Brooke Ave., Cincinnati, Ohio 45230
- KELLY, ARTHUR E. (C)** 511 Dogwood St., Columbia, S.C. 29205; Bayminette, Ala., Dec. 30—Jan. 10
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- LANIER, JOHN H. (C)** Poplar St., Junction City, Ohio 43748; Marion, Ind. (Mem. Tab.), Jan. 6-17; Monroe, Ind. (Friends), Jan. 20-31
- LASSELL, RAY. (C)** R. 2, Box 55, Brownsburg, Ind. 46112; Warrington, Ind., Jan. 4-10; Indianapolis, Ind. (Mars Hill), Jan. 13-17; Ionia, Mich., Jan. 18-24; Cambridge City, Ind. (1st), Jan. 25-31
- LAW, DICK & LUCILLE. (C)** Preachers, Singers & Musicians, Box 8, Bethany, Okla. 73008; Oklahoma City, Okla. (May Ave.), Jan. 4-10; Goshen, Ohio, Jan. 12-17; Rising Sun, Ind., Jan. 18-24; Columbus, Ohio (Wilson), Jan. 25-31
- LAXSON, WALLY & GINGER. (C)** R. 3, Athens, Ala. 35611; Augusta, Ga. (1st), Jan. 5-10; Eau Gallie, Fla. (1st), Jan. 12-17; Pompano Beach, Fla. (1st), Jan. 18-24; Titusville, Fla. (1st), Jan. 26-31
- LEE, TED. (C)** c/o NPH*: Richmond, Ind. (St. Paul), Jan. 26-31
- LEICHTY QUARTET. (C)** 753 S. Wildwood, Kankakee, Ill. 60901; Sarasota, Fla. (1st), Jan. 11-17; St. Petersburg, Fla. (Open Bible Tab.), Jan. 20-24
- LEIH, JOHN. (C)** 40936 Mayberry, Hemet, Calif. 92343; Elnore, Calif., Jan. 6-10
- LESTER, FRED R. (C)** 1136 E. Grand Blvd., Corona, Calif. 91720; Glendale, Ariz., Jan. 13-24; Hawthorne, Calif., Jan. 25-31
- LIDDELL, P. L. (C)** 6231 N. Burkhardt, Howell, Mich. 48843; Dennison, Ohio (Zone), Jan. 25-31
- LIGHTNER, JOE. (C)** R. 11, Springfield, Mo. 65803
- LINDER, LLOYD P. (C)** 1121 Maple Row, Elkhart, Ind. 46514; Elkhart, Ind. (Northside), Jan. 31—Feb. 7
- LINEMAN, HAZEL FRALEY. (C)** 10 S. Third St., Bradford, Pa. 16701
- LIPKER, CHARLES H. (C)** R. 1, Alvada, Ohio 44802
- LIVINGSTON, J. W. (C)** c/o NPH*
- LIVINGSTON, JAMES H. (C)** Box 142, Potomac, Ill. 61865
- LONG, WILMER A. (C)** Fessenden, N.D. 58438
- LUSH, RON & MYRTLEBEL. (C)** c/o NPH*: San Pedro, Calif., Jan. 2-8; Redlands, Calif., Jan. 9-14; El Cajon, Calif., Jan. 16-20; Riverside, Calif. (1st), Jan. 23-27; Glendale, Calif., Jan. 28-31
- MACALLEN, LAWRENCE J. & MARY. (C)** Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035; East Point, Ga., Jan. 10-17; Old Hickory, Tenn., Jan. 19-24
- MACK, WILLIAM M. (C)** R. 2, Union City, Mich. 49094
- MacPherson, Walter S. (R)** 320 Emmans Rd., Box 289C, R. 1, Flanders, N.J. 07836
- MADISON, G. H. (C)** 6601 Meadowlawn Dr., Houston, Tex. 77023
- MANER, ROBERT E. (C)** 229 Wallace Rd., Nashville, Tenn. 37211; East Point, Ga., Jan. 10-17; Old Hickory, Tenn., Jan. 19-24
- MANLEY, STEPHEN. (C)** R. 3, Box 530, Muncie, Ind. 47302; Walbridge, Ohio, Jan. 4-10; Livonia, Mich. (Calvary Missionary), Jan. 13-24; Yorktown, Ind., Jan. 27—Feb. 7
- MARLIN, BEN F. (C)** Box 8425, Orlando, Fla. 32806; Ocala, Fla. (Silver Springs), Jan. 4-10; Miami, Fla. (South Miami Heights), Jan. 25-31
- MARTIN, PAUL. (C)** c/o NPH*: Concord, Calif. (1st), Jan. 4-10; Mansfield, Mo. (Hol. Conv.), Jan. 13-17; Oklahoma City, Okla. (Lakeview Park), Jan. 18-24; Lafayette, Ind. (1st), Jan. 25-31
- MASTERS, W. F. (C)** 275 Hatteras Court, Virginia Beach, Va. 23462
- MAY, VERNON D. & MRS. (C)** 2643 15th Ave. Ct., Greeley, Colo. 80631
- MAYO, CLIFFORD. (C)** 516 Madison, Lubbock, Tex. 79403; Lovington, N.M., Jan. 8-17
- McCLUNG, JAMES B. (C)** Rd. 1, Box 77B, Sugar Grove, Ohio 43155
- McCULLOUGH, FORREST. (C)** c/o NPH*: Augusta, Ga. (1st), Jan. 5-10; Eau Gallie, Fla., Jan. 12-17; Lakeland, Fla. (Crystal Lake), Jan. 19-24; Titusville, Fla. (1st), Jan. 26-31
- McDOWELL, DORIS. (C)** 1214 California Ave., Apt. 5, Santa Monica, Calif. 90403
- McGUFFEY, J. W. (C)** 1628 N. Central, Tyler, Tex. 75701
- McKINNEY, MRS. EVELYN M. (C)** 4488 S. Cedar Oak Dr., Lake Oswego, Ore. 97034
- McNUTT, PAUL. (C)** 215 W. 68th Terr., Kansas City, Mo. 64113
- McWHIRTER, G. STUART. (C)** c/o NPH*: Gardendale, Ala., Jan. 3-10; Lake Wells, Fla., Jan. 11-17; Pompano Beach, Fla., Jan. 18-24; Ft. Walton Beach, Fla., Jan. 26-31
- MEADOWS, NAOMI; & REASONER, ELEANOR. (C)** Box 312, Chrisman, Ill. 61924
- MEREDITH, DWIGHT & NORMA JEAN. (C)** c/o NPH*: Enid, Okla., Jan. 13-17; Stillwater, Okla., Jan. 20-24; Ponca City, Okla., Jan. 27-31
- MEWBUORN, O. V. (C)** 1001 65th St., S., St. Petersburg, Fla. 33707
- MEYER, VIRGIL G. (C)** 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46809
- MICKEY, BOB. (C)** 1501 Edison, La Junta, Colo. 81050
- MILLER, W. F. (C)** 521 Victoria Ave., Williamstown, W. Va. 26187
- MILLHUFF, CHARLES. (C)** c/o NPH*: Ferndale, Mich., Jan. 5-10; East Liverpool, Ohio (1st), Jan. 12-17; Bloomfield, Ia., Jan. 19-24; Pontiac, Mich. (City-wide Youth Crusade), Jan. 26-31
- MINGLEDORFF, O. C. (C)** R. 1, Douglas, Ga. 31533
- MONCK, JIM. (C)** 2581 Pohens Ave., N.W., Grand Rapids, Mich. 49504; Ferguson, Mo., Jan. 10-17; Hannibal, Mo. (1st), Jan. 19-24; St. Louis, Mo. (Lemay), Jan. 26-31
- MOORE, C. ROBERT. (C)** R. 3, Vevay, Ind. 47043
- MOORE, EUGENE. (C)** 8216 N.W. 36th Terr., Bethany, Okla. 73008
- MOOSHIAN, C. HELEN. (C)** R. 7, Box 44, Westminster, Md. 21157
- MORGAN, J. HERBERT & PANSY. (C)** 123 N. Gilbert, Danville, Ill. 61832
- MOULTON, M. KIMBER. (C)** c/o NPH*: Long Beach, Calif. (West), Jan. 3-10; Mesa, Ariz., Jan. 26-31
- MULLEN, DeVERNE. (C)** 67 Wilested, Newmarket, Ontario, Canada: Temple City, Calif., Jan. 3-10; Ventura, Calif., Jan. 18-24
- MYERS, DAVID J. & MRS. (C)** R. 1, Box 108-A, Logan, Ohio 43138; Marion, Ohio (Mark St. Wes.), Jan. 15-24
- NEFF, LARRY & PATRICIA. (C)** 625 N. Water St., Owosso, Mich. 48867
- NELSON, CHARLES ED. & NORMADENE. (C)** Box 241, Rogers, Ark. 72756
- NESSETH-HOPSON PARTY. (C)** c/o NPH*: Sand Springs, Okla. (1st), Jan. 24-31
- NEUSCHWANGER, ALBERT. (C)** 7121 Trimble Dr., Ft. Worth, Tex. 76134; Greenville, Tex. (Peniel), Jan. 4-10; Ft. Worth, Tex. (Polytechnic), Jan. 11-17; Denver, Colo. (Englewood), Jan. 18-24; Wichita Falls, Tex. (Univ. Park), Jan. 25-31
- NORRIS, ROY & LILLY ANNE. (C)** c/o NPH*
- NORTHROP, LLOYD E. (C)** 18300 S.W. Shaw #15, Aloha, Ore. 97005
- NORTON, JOE. (C)** Box 143, Hamlin, Tex. 79520; Levelland, Tex., Jan. 3-10; Seagraves, Tex., Jan. 24-31
- Overton, Wm. D. (R)** Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097; Flint, Mich. (Westgate), Jan. 4-10; Bel Air, Md., Jan. 20-24
- PARR, PAUL G., & THE SONGMASTERS. (C)** Box 855, Decatur, Ill. 62525; Effingham, Ill. (1st), Jan. 29-31
- PARROTT, A. L. (C)** 460 S. Breesee Ave., Bourbonnais, Ill. 60914
- PARSONS, FRED W. (C)** Box 414, 100 W. Main, Bloomfield, Ind. 47424
- PASSMORE EVANGELISTIC PARTY, THE A. A. (C)** c/o NPH*: Belpre, Ohio, Dec. 31—Jan. 10; Shelbyville, Tenn. (1st), Jan. 19-24; El Paso, Tex. (Valley), Jan. 29—Feb. 7
- PATTERSON, ALEX B. (C)** 33520 Marshall Rd., Abbotsford, B.C., Canada
- PENDLETON, JOHN PAUL. (C)** 1116 S.W. 72nd, Oklahoma City, Okla. 73139
- PHILLIPS, GENE E. (C)** 1102 Grand Ave., West Des Moines, Ia. 50265; Wichita, Kans. (Trinity), Jan. 3-10; Mason City, Ia., Jan. 18-24; New Lenox, Ill., Jan. 25-31
- PHILLIPS, ROBERT E. (C)** 1065 Warkentine, Kingsburg, Calif. 93631
- PICKERING FAMILY. (C)** c/o NPH*
- PIERCE, BOYCE & CATHERINE. (C)** R. 4, Danville, Ill. 61832; Pensacola, Fla. (Ensley), Jan. 11-17; Gainesville, Fla. (Trinity), Jan. 22-31
- PLUMMER, CHESTER D. (C)** 515 N. Chester Ave., Indianapolis, Ind. 46201
- POTTER, HAROLD J. (C)** Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706
- POTTER, LYLE & LOIS. (C)** Sunday School Evangelists, c/o NPH*: Indio, Calif., Jan. 17-20; Barstow, Calif., Jan. 24-27
- POWELL, CURTICE L. (C)** 3262 Crimson Rd., R. 4, Mansfield, Ohio 44903
- POWELL, FRANK. (C)** Box 72, University Park, Ia. 52595
- PRENTICE, CARL & ETHEL. (C)** Evangelist & Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008; Charleston, W. Va. (Campbell's Creek), Jan. 10-17; Dalton, Ga. (1st), Jan. 24-31
- PRICE, JOHN. (C)** c/o NPH*: North Pekin, Ill., Jan. 25-31
- PURTEE, NELLINDA. (C)** 10 S. Emerson, Denver, Colo. 80209
- QUALLS, PAUL M. (C)** 5441 Lake Jassamine Dr., Orlando, Fla. 32809; Norwood, Ohio (1st), Jan. 4-10
- RAKER, W. C. & MARY. (C)** Box 106, Lewistown, Ill. 61542
- RANEY, WENDELL R. (C)** 1236 N. 8th St., Clinton, Ind. 47842; Mitchell, Ind., Jan. 4-10; Cloverdale, Ind., Jan. 17-24; Winslow, Ind., Jan. 27-31
- RAYCROFT, R. N. (C)** c/o NPH*: Robin, Ont. (Robin Hol.), Jan. 5-17; Elmsdale, P.E.I., Jan. 19-31
- RICHARDSON, HAROLD S. (C)** R. 8, Box 437, Muncie, Ind. 47302
- ROBISON, ROBERT, & WIFE. (C)** Heaters, W. Va. 26627; Rodgers, Clyde B. (R) 505 Lester Ave., Nashville, Tenn. 37210; Sarasota, Fla., Jan. 20-31
- RUPP, JOHN G. (C)** 113 S. Beverly, Porterville, Calif. 93257; Sanner, Harold M. (R) c/o NPH*
- SCHERRER, L. J. (C)** 6875 Robin Dr., Chattanooga, Tenn. 37421
- SCHOONOVER, MODIE. (C)** 1508 Glenview, Adrian, Mich. 49221
- SERROTT, CLYDE. (C)** Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312; Roseau, Dominica, W.I., Dec. 28—Jan. 10; Orlando, Fla. (Pine Hills), Jan. 20-31
- SEXTON, ARNOLD (DOC) & GARNETT. (C)** 2809 S. 29th St., Ashland, Ky. 41011
- SHARPLES, J. J. & MRS. (C)** 41 James Ave., Yorkton, Saskatchewan, Canada: Davis, Calif., Jan. 17-24
- SHAYER, CHARLES (CHIC). (C)** 1211 Willow Dr., Olathe, Kans. 66061; Watertown, N.Y. (1st), Jan. 3-8; Lakeland, Fla. (Lakeside), Jan. 10-17; Nazarene Theological Seminary (visiting lecturer in evangelism), Jan. 21—Mar. 31
- SINGELL, TIMOTHY DEAN. (C)** 223 S. Union St., Gallion, Ohio 44833; Marseilles, Ill., Jan. 12-17; Pekin, Ill. (1st), Jan. 20-24; St. Bernice, Ind., Jan. 25-31
- SISK, IVAN. (C)** 4327 Moraga Ave., San Diego, Calif. 92117
- SLACK, DOUGLAS. (C)** R. 2, Vevay, Ind. 47043; Intercession City, Fla. (Camp), Jan. 7-17
- SMITH, CHARLES HASTINGS. (C)** Box 1463, Bartlesville, Okla. 74003; Orange, Tex., Jan. 26-31
- SMITH, OTTIS E., JR., & MARGUERITE. (C)** 60 Grant St., Tidoupe, Pa. 18351; Watervliet, N.Y. (Wes.), Jan. 5-10; Newport News, Va., Jan. 12-17; Portsmouth, Va., Jan. 19-24; Dover, Del., Jan. 26-31
- SMITH, PAUL R. (C)** 242 Chapman Ave., Spencer, W. Va. 25276
- SNELLENBERGER, L. B. (C)** 1920 E. University, #3, Tempe, Ariz. 85281
- SNOW, DONALD E. (C)** 53 Baylis, S.W., Grand Rapids, Mich. 49507
- SPARKS, ASA & MRS. (C)** 91 Lester Ave., Nashville, Tenn. 37210; Newtonsville, Ohio (1st), Jan. 31—Feb. 7
- STABLER, R. C. & MRS. (C)** R. 1, Tamaqua, Pa. 18252

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(R) Registered

◆ Preacher & Song Evangelist

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STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008; Beech Grove, Ind., Jan. 7-17; Terry, Miss. (Sanctified), Jan. 21-31

STALLINGS, OSCAR. (C) 2708 Stallings Ln., Jonesboro, Ark. 72401

STARNES, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915

STEELE, J. J. (C) Box 1, Coffeyville, Kans. 67337

STEWART, PAUL J. (C) Box 850, Jasper, Ala. 35501

♦**STOCKER, W. G.** (C) 1421 14th Ave., N.W., Rochester, Minn. 55901; Fergus Falls, Minn., Jan. 27—Feb. 7

STRACK, W. J. (C) 1420 Nebraska Ave., Palm Harbor, Fla. 33563

STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503; Chesapeake, Ohio (1st), Jan. 22-31

SWEARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914; Perry, Mich., Jan. 4-10; Perrysburg, Ohio (1st), Jan. 11-17; New Albany, Ind. (Eastside), Jan. 25-31

SWISHER, CONNIE L. (C) R. 2, Box 462, West Columbia, S.C. 29169

TALBERT, GEORGE H. (C) 409 N.E. 13th St., Abilene, Kans. 67410

TAYLOR, EMMETT E. (C) c/o NPH*: Post, Tex. (1st), Jan. 4-10

THOMAS, FRED. (C) c/o NPH*

THOMPSON, HAROLD C. (C) 650 E. Main, Blytheville, Ark. 72315

♦**TODD, CHESTER F. & MARJORIE.** (C) c/o NPH*

TOMPKINS, JOE LEE & MRS. (C) Box 297, McCrory, Ark. 72101; Clarksville, Ark., Jan. 3-10; Jonesboro, Ark. (Forest Home), Jan. 11-17; Tyler, Tex. (Grace), Jan. 19-24; Kilgore, Tex., Jan. 26-31

TOSTI, TONY. (C) Box 1643, Prescott, Ariz. 86301

TRIPP, HOWARD M. (C) c/o NPH*: Jackson, Miss. (Northside), Jan. 4-10; La Marque, Tex. (Gulf Freeway), Jan. 11-17; Galena Park, Tex., Jan. 18-24

♦**TRISSEL, PAUL D., & FAMILY.** (C) Box 1201, Leesburg, Fla. 32748

TURBYFILL, M. L. (C) 6812 N.W. 29th Terr., Bethany, Okla. 73008

♦**Underwood, G. F. & Mrs.** (R) Box 150, Shadylane Cir. Ct., Warren, Ohio 44483; Lansing, Mich. (City Mission), Dec. 29—Jan. 3

WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115

WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228

WALKER, LAWRENCE C. (C) c/o NPH*: Bellaire, Ohio, Jan. 5-10; Shadyside, Ohio, Jan. 12-17

WALKER, W. B. (C) 6700 N.W. 34th, Bethany, Okla. 73008

♦**WALLACE, J. C. & MRS.** (C) 2108 Bridlewood Dr., Louisville, Ky. 40299; Graham, N.C. (1st), Jan. 26-31

WALLS, LYNDON A. (C) 192 Woodcliff Dr., Columbus, Ohio 43213

♦**WARD, LLOYD & GERTRUDE.** (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901; Leesburg, Fla., Jan. 3-10; Laurel, Miss., Jan. 11-17; Hattiesburg, Miss., Jan. 19-24

WATSON, PAUL. (C) 311 N.W. Seventh St., Bentonville, Ark. 72712

♦**WELLS, KENNETH & LILY.** (C) Box 1043, Whitefish, Mont. 59937

♦**WEST FAMILY, THE SINGING.** (C) 910 Carlisle St., Colorado Springs, Colo. 80907; Braidwood, Ill., Dec. 31—Jan. 10; Sioux City, Ia., Jan. 15-24

Whipple, Leonard. (R) Full-time Lay Evangelist, 15 P-Via Castillo, Laguna Hills, Calif. 92653

♦**WHISLER, JOHN.** (C) 404 N. Francis, Carthage, Mo. 64836

WHITED, CURTIS. (C) 101 S. Chester, Olathe, Kans. 66061

♦**WHITTINGTON, C. C. & HELEN.** (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110

WILLIAMS, EARL C. (C) c/o NPH*: Oklahoma City, Okla. (Meridian Park), Jan. 14-24; Lafayette, Colo., Jan. 27—Feb. 7

♦**WILLIAMS, LAWRENCE.** (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008; McAlester, Okla. (1st), Jan. 29-31

WILSON, K. RAY. (C) R. 5, Box 19-B, Bloomington, Ind. 47401

WITHROW, CURTIS D. (C) 1724 N.E. 50th Ct., Pompano Beach, Fla. 33064

WOODWARD, GEORGE P. (C) 68 Bristol Ct., Hamilton, Ohio 45013; Bloomington, Calif. (1st), Jan. 8-17; Phoenix, Ariz. (Emmanuel), Jan. 22-31

♦**Woodruff, Elmer & Bonnie.** (R) P.O. Box 134, Cascade, Colo. 80809 (Entering full-time evangelism)

WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042

WYRICK, DENNIS E. (C) c/o NPH*: Wadsworth, Ohio, Jan. 3-10

♦**YOAKUM, BEATRICE.** (C) 309 W. Jackson, Medford, Ore. 97501

YOUNGER, I. F. (C) c/o NPH*

♦**ZIMMERLEE, DON & JUNE.** (C) 2060 S. Florissant Rd., Florissant, Mo. 63031; St. Augustine, Fla. (1st), Jan. 14-24; Brunswick, Ohio, Jan. 28—Feb. 7

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NEWS OF REVIVAL

THE WISCASSET, ME., CHURCH reported a recent revival with Evangelist and Mrs. G. Emery Pratt. The outreach brought a new awareness of the church to the community.

Good spiritual victories were won at the altar. Older members testified to spiritual refreshment. Rev. Dennis Hagelin is pastor. □

FROM THE BEGINNING OF THE CAMPAIGN, revival services at Bridgeton (N.J.) First Church were

marked by the presence of God. In the six special services, 63 people found spiritual help.

In spite of inclement weather, excellent crowds enjoyed the ministry of the "Musical Bertolets." They preached, played, and sang during the meeting.

Many new visitors were attracted to the services and a number of these knelt at the altar.

Months of concerted prayer through regular and special meetings preceded the revival. Rev. Paul S. Cook is pastor. □

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Beginning at the top the men are: Rev. Don Harrison, West Covena; Rev. Frank Tolson, Glendale Lake; Rev. Jack Hawthorne, Ridgecrest; Rev. Elbert Labenske, El Monte; Rev. Vernon Kutz, Baldwin Park; Rev. Darrell Rotz, Van Nuys; Rev. Gene Van Note, Camarillo; Rev. James Goss, Walnut Grove Avenue; Mr. Harold Bell, layman; Rev. Charles Muxworthy, Ventura, and district church schools board chairman; and Dr. Nees, district superintendent

LOS ANGELES MEN TOUR CENTRAL AMERICA

District Superintendent L. Guy Nees and Mr. Harold Bell, layman, accompanied nine pastors of the Los Angeles District on a recent tour of three mission fields in Central America.

The group spent 10 days in Panama, Costa Rica, and Guatemala, returning home November 21.

The pastors were divisional winners in a district-wide Sunday school contest held in October. During the month, Sunday school attendance moved from an average last year of 9,865 to an average of 12,300.

On the missionary tour the men conducted services in all three mission fields and visited with our missionaries there. □

Dr. E. STANLEY JONES GUEST AT OLIVET

Dr. E. Stanley Jones, world evangelist and missionary, spoke at Olivet Nazarene College, Kankakee, Ill., in a special series of chapel services. The 86-year-old evangelist spoke in evening services at College Church during the six-day preaching mission.



Jones

Dr. Jones is the author of 25 books, a world-renowned speaker, and is considered to be one of the greatest missionary figures of this day. □

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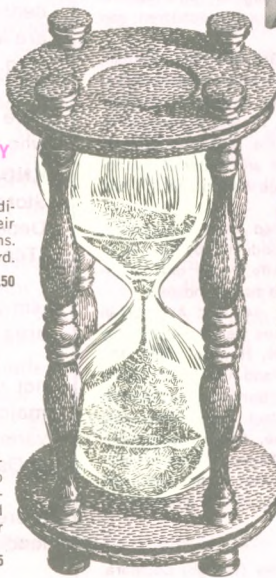


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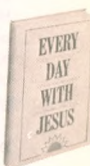


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VITAL STATISTICS

DEATHS

MRS. JOHN (CHRISTINE) KRUG, 76, died Oct. 14 at Ottawa, Ill. Funeral services were conducted by Revs. James Hazelwood, J. W. Silers, H. W. Morrow, and W. Hollis. Surviving are one daughter, Mary Jane Riddle; and two sons, Marshall and Russell.

MARSHALL R. KRUG, 51, died Nov. 11 in a farm accident near Ottawa, Ill. Funeral services were conducted by Revs. H. W. Morrow, J. Hazelwood, J. W. Silvers, C. Ide, W. Miracle, and E. Rice. He is survived by his wife, Vera; five daughters, Mrs. Jerry (Connie) Johnson, Rita, Marcia Jean, Susan, and Vicki; two sons, Douglas and William; one grandson; one sister; and one brother.

REV. CHARLES B. MYLANDER, 73, died Nov. 7 in Denver. Funeral services were conducted by Rev. M. Harold Daniels and Rev. Melvin Carpenter. Interment was in Fort Morgan, Colo. He is survived by his wife, Mae; three sons, Thomas J., Theodore R., and Charles B., Jr.; one daughter, Mrs. Helen M. Slonaker; four brothers; and three sisters.

MRS. BETTY JANE SPECK, 42, died Oct. 20 in St. Louis. Funeral services were conducted by Rev. J. Edward Ferguson. Interment was at Reynoldsburg, Ohio. She is survived by her husband, Herman; two daughters, Judy and Cindy; one son, Charles; her mother; one brother; and four sisters.

MRS. SIDNEY (IMOGENE) HALLETT, 90, died Nov. 16 in Santa Cruz, Calif. Funeral services were conducted by Rev. Donald R. Peterman. Surviving is her husband, Sid; one daughter, Mrs. Ladena Broecker; one son, Joe H.; four grandchildren; and seven great-grandchildren.

DEBBIE LYNN ROBERSON, four and one-half, died Aug. 7 after having open-heart surgery in Chicago. Funeral services were conducted by Rev. James Everett at Kankakee, Ill. She is survived by her parents, Lee and Connie; and one brother, Timothy; and her maternal and paternal grandparents, Mr. and Mrs. George Allison and Mr. and Mrs. Harvey Roberson.

HERBERT REEVES, 73, died July 7 in Louisville, Ky. Funeral services were conducted by Rev. W. E. Milby. He is survived by his wife, Peggy; one daughter, Mrs. Bonnie Estepp; and two grandsons.

SIM RICHARD HODGES, 94, died Aug. 20 in Quanah, Tex. Funeral services were conducted by Rev. J. D. Henson and Rev. Howard Smith. Mr. Hodges was a retired elder and had served as an evangelist for many years. Survivors include his wife, Bonnie; seven daughters, Sally Cobb, Ann Patterson, Fannie Bell Rose, Grace Bumgarner, Hallie Mae Farley, Minnie Senna, and Miss Elizabeth Kim; two sons, Rev. Robert J. and Jess; one half brother; 29 grandchildren; and 70 great-grandchildren.

BIRTHS

—to Anthony H. and Shirley (Waugh) Cuchiara, Del City, Okla., a boy, Anthony, Jr., Nov. 8.

—to Sp/4 and Mrs. Steven C. Woolson, Derby, Kans., a girl, Kimberly Jo, Nov. 12.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City 64131. V. H. Lewis, Chairman; George Coulter, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins, Eugene L. Stowe, Samuel Young.

Many of us are in a stew about the big questions of life in which we do not know the will of God, because we do not first go and clear up some other situation, where we know the will of God very well. We shall find that we can't seek the will of God in some areas, but only in all.—*Samuel Shoemaker.*

NEWS OF RELIGION

You Should Know About . . .

POLITICAL FIGURE ATTENDS PATRIOTIC SERVICE. Choirs at the Oskaloosa (Ia.) First Church of the Nazarene recently presented a Sunday night service of patriotic music. It was the second annual patriotic musical program directed by Keith Showalter, assistant pastor.

The program was put on by three choirs: the 30-voice adult choir, the 30-voice teen "Encounter" choir, and the 40-voice boys' and girls' choir.

A crowd of 560 people heard the production, which used a full slate of props and visual aids.

Special guests attending were Congressman and Mrs. John Kyl, Police Chief Lawrence Winn, and District Superintendent and Mrs. Forrest Whitlatch.

Congressman Kyl (Rep., Ia.) presented the church a beautiful American flag which has flown above the U.S. Capitol in Washington, D.C. This flag will fly daily on the new 30-foot flagpole on the church lawn.

Mr. Kyl spoke to the crowd for 10 minutes.

Church youth presented a plaque to the police chief pledging their support to law enforcement. Mr. Winn responded—"In 25 years of police work this is the first plaque I've ever received. It will hang in the main hallway of the police station."

Following the service, Congressman Kyl commented—"You fundamental churches are the only ones growing in this day and age. The big old-line denominations are giving the people what they don't want and the people are leaving. People are fed up with all this political activism and it leaves them cold. Your type church gives to people not only what they want but what they need." He went on to say, "I wish I could have had 20 of my colleagues here tonight. They believe like I do but they don't think there is anyone left who would go on record for God and country as you have tonight." □

KNOX DRUG, ALCOHOL COUNCIL HEAD TO TAKE PASTORATE. Phil Storey, director of the Knoxville, Tenn., Area Council on Alcoholism and Drug Dependence, Inc., has resigned to accept the pastorate of the Tullahoma (Tenn.) First Church of the Nazarene.

In addition, Storey and his wife, Anne, will set up a Council on Alcoholism to serve counties in that area of the state, as they did in the 16-county area around Knox County.

Since he and his wife came to Knoxville in November, 1969, they have not only set up the council and served 276 clients, but he has made 74 major speeches to an aggregate number of 10,000 persons in clubs and various civic organizations and has sponsored an alcoholic clinic each Friday at Oak Ridge.

Asked to give an example of how he went about helping an alcoholic, Storey gave one interesting example of a gimmick he used on one man—a leading businessman who had been an active alcoholic for about 15 years.

"I gave this gentleman a marble, a simple agate marble, the kind boys use in the game of marbles.

"I told him to carry it with him at all times, as it represented the man's problem, the compulsion of wanting to take a drink."

From time to time the man would come to see him and talk with him and he kept the marble.

Storey said he was in a restaurant one day having lunch with another gentleman when this particular man came into the restaurant.

"He held up the marble to me as he smiled and walked by," Storey said, "and I smiled back."

"What's he trying to prove," Storey's companion remarked, "that he has all his marbles?"

"That's true," Storey responded. "He certainly has all his marbles."

This man had lost quite a bit in his business, but what is important is that he has now regained his self-respect and has been able to maintain his family.

Phil and Anne Storey were honored with a farewell coffee at the office of the Knoxville Area Council on Alcoholism and Drug Dependence, Inc., on November 13.—*Knoxville Journal.* □

Music to make the heart sing!

Low Voice Solos

LOW VOICE SOLOS No. 1

Contains 30 sacred songs with resounding messages of hope and faith compiled by R. W. Springfield. Included are "Oh, What Love!", "Jesus Is Mighty," "I Know Who Holds Tomorrow," "It Took a Miracle."

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LOW VOICE SOLOS No. 2

This book includes selections such as, "He Will Not Fail Me Now," "A Miracle of Love," "He Giveth More Grace," "The Crystal Fountain" and 27 others.

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32 songs of deep devotion and praise, including "So Send I You," "He Became Poor," "Nearer, Still Nearer," "Sweeter Than Them All," "All Things in Jesus."

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32 challenging sacred numbers, which include "Near to the Heart of God," "The Garden of My Heart," "Down from His Glory," "He Knows Just What I Need."

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An interesting variety of songs from "I Want to Be like Jesus" and "O Perfect Love" to "Rocked in the Cradle of the Deep" and "Roll, Jordan Roll." Includes 30 complete numbers to choose from.

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LOW VOICE SOLOS No. 6

Floyd W. Hawkins compiled this group of 30 numbers and has included "Now I Belong to Jesus," "When God Speaks," "Hold to God's Unchanging Hand," "How Much I Owe."

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LOW VOICE SOLOS No. 7

These 32 numbers will add variety to your repertoire and contribute a meaningful spiritual message. Includes "Jesus Led Me All the Way," "He Will Keep," "He Is So Great," "Children of the Heavenly Father."

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The Answer Corner

Conducted by W. T. Purkiser, *Editor*

I have an acquaintance who says Jesus spoke in tongues on the Cross in Mark 15:34, and that the people at Pentecost didn't need tongues because they had a common language, Greek. How do you answer these things?

Eloi, Eloi, lama sabachthani (Mark 15:34—compare the slightly different form in Matthew 27:46) is a different language but in no sense an "unknown" tongue. It is Aramaic, the common language of Palestine in New Testament times.

The New Testament was written in Greek, and both Matthew and Mark quote Christ's "cry from the Cross" in Aramaic and then translate it into Greek. The English translations follow the same idea, giving both the Aramaic form and the English equivalent.

Other Aramaic terms are carried through into the New Testament: *Abba*, "father"; and *Maranatha*, "Our Lord comes" (I Corinthians 16:22).

It is probable that most of the crowd at Jerusalem in Acts 2 understood Greek. But for the majority of them, Greek was a second language.

The impression that the witnessing of the Christians made upon the crowds was not that the people were hearing an unknown tongue but that they were hearing "the wonderful works of God" (verse 11) in their own dialects—a list of which is given (verses 8-11).

In fact, what happened at Pentecost

was in a sense given for the very purpose of preventing, "unknown tongues." For if the Galilean people (verse 7) who made up that band had spoken their native Aramaic brogue (cf. Matthew 26:73), the effect would have been practically that of an unknown tongue to the cosmopolitan crowd in Jerusalem at Pentecost.

Your acquaintance certainly stretched a long way for that argument.

The only place there could possibly be any "unknown tongues" in the Bible—and here opinions of equally reputable students of the Scripture differ—is in I Corinthians 14.

But almost any candid reader of I Corinthians 1:11-13; 3:1-5; 5:1-6; 11:7-30, as well as chapter 14 itself, would admit that the Corinthian church at this time was the least spiritual group to whom Paul wrote.

I gladly accept any verified instance where a person speaks the Christian message in a language he has not learned as an authentic gift of the Spirit. But I cannot do the same for speech that has no human lingual counterpart.

Is it true that the Bible says man will become weaker and wiser in the last days?

"Wiser, weaker, and 'wickeder,'" is the way I used to hear it.

But it isn't in the Bible.

The last two may be true. But in any reasonable definition of "wiser," the first is debatable.

Daniel 12:4 says that in "the time of the end . . . many shall run to and

fro, and knowledge shall be increased."

There is no doubt about the "running to and fro," and the increase of knowledge. But there is a great difference between knowledge—information or facts—and wisdom, the ability to use knowledge rightly.

In Isaiah 4:1, "In that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach," does this refer to the time before the rapture, or during the tribulation, and does it refer to Israel only?

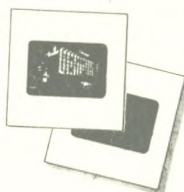
As Dr. Ross Price has pointed out in the *Beacon Bible Commentary*, this verse really belongs to the preceding chapter and has primary reference to the disaster that fell upon Israel in the

Babylonian captivity.

The whole of chapter 3 refers to "Jerusalem and . . . Judah," not to a future state of affairs related to the second coming of Christ.

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An architect's drawing of the Oak Lawn, Ill., Church of the Nazarene was chosen for the cover of widely circulated "Moody Monthly" for October, 1970, as an illustration of the need for the church in today's world to plan for the challenging decades ahead. Rev. George M. Gallo-way is the pastor.



Taft, Calif., church dedicated a new educational building on October 25. District Superintendent W. H. Deitz, Central California District, was the dedicatory speaker. The new unit is used as a preschool day nursery, "Tiny Tots Tech." It will also accommodate a Sunday school of 250. The building, valued at \$75,000, was built at a cost of \$58,000. Rev. Bob G. Mathis is in his sixth year as pastor.



The new Mountain Home (Ark.) Twin Lakes Church was dedicated by District Superintendent Boyd C. Hancock, North Arkansas District. Pictured is the sanctuary, which will accommodate 200. Sunday school classrooms and a nursery adjoined by a three-bedroom apartment complete the present plant. Rev. Harold Lake is pastor.

NEW "HERALD" SERIES TO BEGIN

This issue of the *Herald of Holiness* carries the last of a series of biweekly columns under the overall title "Discoveries," prepared by Pastor Earl G. Lee of Pasadena (Calif.) First Church, which has appeared throughout 1970.



Lee

Herald readers have appreciated Mr. Lee's incisive comments on practical aspects of the Christian life.

The 1971 series of similar articles will begin next week, authored by Pastor Darrell E. Luther, Lansing (Mich.) First Church.

Mr. Luther's column will be known as "Dimensions" and will deal with the varied topics important to Christian living in the last third of the twentieth century.

Similar series have been authored for the *Herald* by Dr. Leslie Parrott (1966), "Toward Abundant Living"; Dr. Paul T. Culbertson (1967), "Roads to a Radiant Life"; Rev. John S. Nofle (1968), "On Being a Whole Person"; and Professor Milo L. Arnold (1969), "So This Is Life." □



Luther

NAZARENES TO PASS HALF-MILLION GOAL

A forecast by officials in the Church of the Nazarene that the denomination will pass the half-million mark in world membership during 1971 has been based, in part, on gains in 1970.

The annual year-end review from world offices of the denomination in Kansas City showed world membership had climbed to 490,573 persons in 1970.

This was a net gain of 18,677 persons, or 3.8 percent increase, over a year ago.

Among other gains, per capita giving was a record \$221.35—\$8.09 more than a year ago.

Giving for all purposes totaled \$87,737,626—an increase of \$5,633,980 over 1969.

Sunday school enrollment reached 1,046,149 persons—another record total in churches in the United States and abroad.

Paced by three new colleges opened in 1967 and 1968, the 11 Nazarene institutions of higher learning had a

peak fall enrollment of 9,625 students—a gain of 670, or 7.8 percent, over 1969.

The denomination also reported that 10,150 of its young men had served in the armed forces in southeast Asia, and it counted 82 gold stars on the Vietnam War memorial roll.

The report showed a total of 6,287 churches at home and abroad and a total of 6,931 ordained ministers.

The Church of the Nazarene was organized in 1908. It holds to all the historic doctrines of the New Testament and has become the largest denomination in the United States that stands for scriptural holiness in the Wesleyan tradition.

Official general statistics will be published in the *Herald* next week.—N.I.S. □

INFANT DAUGHTER OF GEORGIA D.S. KILLED BY AUTO

Jacquelyn Beth Lee, infant daughter of Superintendent and Mrs. Jack Lee, Georgia District, was instantly killed on Friday, December 4. The child slipped away unnoticed from those who were looking after her and stepped into the path of an automobile.

The mishap occurred in Marietta, Ga. Jacquelyn would have been two years old in February.

Funeral services were conducted Monday, December 7, from the Ward Horis Funeral Home, Decatur, Ga. The interment was at the Dawn Memorial Gardens. Services were conducted by Rev. C. S. Cowles, Dr. Mark R. Moore, and Rev. B. D. Radebaugh.

She is survived by her parents, Rev. and Mrs. Jack H. Lee; three sisters, Dinah, Jennifer, and Rebecca, all of the home. □

PC COEDS SELECTED ROSE COURT PRINCESSES

Two Pasadena College coeds, Janet Hagemeyer and Paula Hubbard, both Nazarene pastors' daughters, have been chosen members of the famed Tournament of Roses Court. Five PC girls were in the last 26 semifinalists.

Four hundred and seventy-two girls from 17 high schools and colleges competed. A third princess, Debbie Gilmore, is a member of Pasadena (Calif.) First Church, and a high school senior planning to attend PC next year.

All three girls gave their testimonies in the college chapel to students, faculty, and 650 prospective students who were present for junior-senior day. The girls of the court were scheduled

to make 85 public appearances during December.

Tournament officials last year changed the requirements so Pasadena College girls could compete. Explained Mr. A. Lewis Shingler, a member of the Los Angeles First Nazarene Church and president of the Tournament of Roses, "The selection is based not merely on beauty alone but on wholesomeness, poise, speaking ability, temperament, ability to cooperate, and exemplification of the type of ladyhood anyone would be proud of from a daughter."

Janet's father, Rev. Paul E. Hagemeyer, is pastor of the Buena Park (Calif.) Cresence Avenue Church, Southern California District. Paula's father, Rev. Lloyd G. Hubbard, is pastor of the Corning, Calif., church, Sacramento District. Parents of each girl will participate in several of the holiday events.

The Tournament of Roses parade is expected to be witnessed by near 2 million in person and several million more on television. The PC Chamber Singers have been invited to sing at two of the major events honoring the Tournament Court.

Janet Hagemeyer's reaction to her selection was, "Being chosen a princess for the Tournament of Roses means many wonderful things to me. Throughout the stages of elimination I placed the contest in God's hands. I know I would not be on the court if I had to do it alone. I don't know how God is going to use me, but whatever His plans are, I am thankful to be an instrument of His will."

Paula Hubbard also explained how she feels about the first-time honor for PC coeds, "I feel very privileged to have been selected for this court and want to represent my school well by being a witness for Christ. I am looking forward to many challenging experiences."—*Pasadena College News Service*. □



Princesses Janet Hagemeyer and Paula Hubbard.

We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

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“By All Means...”

HEINZ'S 257 VARIETIES

MILLIONS have heard of Mr. Heinz, whose “57 varieties” of pickles have distinguished his name. He knew all about the proper mixture of brine and water, vinegar, or any spicy solution used to preserve or flavor food.

Mr. Heinz was a Christian, but one who had never learned the thrill of soul winning. After an evangelistic service a minister turned to him and said, “You are a Christian, but with all your energy why aren’t you up and at it for the Lord?”

This piercing question needled him. He went home in anger. That night, however, he could not sleep. So he arose, and at four o’clock in the morning he earnestly prayed to God to make him a true and zealous witness for his Master.

Shortly afterwards, at a meeting of bank

presidents, he turned to the man next to him and told him of the joy he knew as a born-again believer.

His friend looked at him in utter amazement and said, “I wondered many times why you never spoke to me about salvation if you really believed in Christ.” He later became the first convert of the “257—men of all varieties”—that Heinz eventually won to Christ.

The probing of the minister aroused him to action, and the joy of winning men to Christ thrilled his own soul.

Jesus, the perfect Example, used many methods in turning men from sin to righteousness. We must, too. “Variety is the spice of life.” It takes wisdom and skill to save men.

E. E. WORDSWORTH
Kirkland, Wash.

SAVE SOME”

1 Cor. 9:22

