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W. T. Purkiser (Editor)

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Herald of Holiness

CHURCH OF THE NAZARENE

November 26, 1969

Thanksgiving 1969



THANKSGIVING AT PLYMOUTH PLANTATION, by Fletcher Spruce
The Cell Movement—Creative or Cancerous? by Richard S. Taylor
"I'M SO GLAD," by Margaret Hannay



General Superintendent Samuel Young

GIFT OR GIVER?

THE devoted mother is a bit vexed when her children seem to love her mostly for her “cakes and pies.” Similarly, the hard-working father is disappointed when he returns from a long, arduous journey to detect that his family’s rejoicing centers more on his gifts from the faraway places than on his return. But what of God himself? Do we measure Him by His bounties and fail to detect His own unchanging moral character? James wrote clearly of God’s basic, dependable goodness: “Every beneficent gift and every perfect present is from above; it descends from the Father of lights, with whom no variation occurs, nor shadow cast by turning” (1:17).* ❀

Thank God for food to eat, for clothes to wear, for the shelter of home, for a measure of health and strength, and for life itself. But more than that, thank God for love and a measure of peace, and for those who have sacrificed self to make these possible. But what about it when some of these are missing or are in meager supply? Then we need to return to the insight that “the reward of God is God himself.”

Even when we contemplate the greatest gift of all—what Paul called the “unspeakable gift”—because it is priceless—perhaps we should ponder longer on the love that gave God’s Son. Also, here is the key to the

burdens and sorrows that oppress us when we are torn by life’s inequities and mysteries. Paul’s word fairly sings its clarity and emphasis: “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” (Romans 8:32)

True thanksgiving must be to the triune God himself, for until we bless His name, praise has not yet arisen in our hearts. The unthankful and the unholy are more than “country cousins”; they belong to the same family.

Let Thanksgiving day be found in our hearts more than once a year. It is more than a North American holiday; it is truly Christian. The Psalmist cried out long ago: “O magnify the Lord with me, and let us exalt his name together” (34:3). Let Christians gather in family groups and in church groups. Let nations bow and praise His name. “Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name” (Psalms 100:4).

John Wesley concluded a prayer of thanksgiving on one occasion with this petition: “Oh, let the sense of all Thy blessings have this effect upon me—to make me daily more diligent in devoting myself, all I am, and all I have to Thy glory.” Our hearts say “Amen!”

*The Berkeley Version.

THANKSGIVING

at Plymouth Plantation



PHOTO BY LOUIS C. WILLIAMS

TWO years ago our family had the memorable experience of spending Thanksgiving day at Plymouth, Mass.—a delight we had anticipated for years.

After a leisurely breakfast at our home in Quincy, we arrived at the traditional church in time for the morning worship, and found the sanctuary filled to capacity in spite of a steady rain.

It was easy to let our minds wander backward about 350 years to that memorable day when there were no stately arches and stained-glass windows as the Pilgrims first worshiped.

We waited for the annual reenactment of the Pilgrims' march to church with typical dress, guns, and lurking Indians as described by the artist. But the event was cancelled because of the heavy downpour—a disappointment seldom allowed here.

So we spent a while in another nearby church open to tourists because of its abundance of early American historical treasures, and talked with those whose ancestors had always lived in this immediate area. (My own banker friend in Quincy is Mr. John Alden, a direct descendant.)

Since we had previously visited Plymouth Rock, the "Mayflower," the burial grounds and monuments, we made our way to the famous

Plymouth Plantation, now authentically restored near the edge of the historic community. And what a thrill to spend Thanksgiving Day in this historic setting where it all started!

Plymouth Plantation takes in several acres enclosed by the typical log and board wall for protection from arrows and animals. On a knoll in the center of the enclosure is the meetinghouse and fortress building.

In the room on the ground floor are life-sized wax figures of our Pilgrim fathers in the act of worship as it was done the first Thanksgiving. Their Pilgrim dress, their split-log "benches," their heating apparatus, and everything else they possessed were complete to the minutest detail.

The room above the worship area was a fortress where the guards kept watch for the red man's raids during the long sermons.

Two rows of houses with a common between them stretched from the fortress on the knoll to the farthest corner of the compound. Each home had a different floor plan and roof. Most of them had the large living room which also served as a dining room, kitchen, and bedroom, warmed by the mammoth fireplace where the cooking was done.

Usually there was a ladder leading to a guest bedroom above in the attic—and often there was

a lean-to room for another bed, tools, pantry, etc.

Besides the homes of the Pilgrims there were also reproduced their first primitive sawmill, an early schoolhouse, and other essential buildings.

Each home was actually marked by familiar names such as "Captain John Smith" and "John Alden." And each home was an authentic reproduction of the one first erected here three and one-half centuries ago.

In each home there were men, women, and children dressed in the garb of the Pilgrims. They had fires going in the giant fireplaces and were actually cooking the same foods which were cooked and eaten here the first winter:

codfish, turkey, deer, Indian pudding, cornmeal, and other delicacies of the day. Always we accepted their gracious invitation to sample the food. Priscilla Alden must have been a good cook according to some of the food we ate!

Perhaps the most thrilling moment came at the climax of our visit when we approached the open-air reproduction of the artist's familiar picture of the first Thanksgiving table—loaded with wild turkey, breads, corn, fruit, pumpkins, and all the other delicacies and delights.

Nearby was a fresh-killed deer hanging by his feet from a pole suspended between two forked posts. One could imagine that there were friendly Indians min-

gling and eating with grateful Pilgrims. We stood with other guests with hats in hand and heads bowed, thankful for all that is ours.

By midafternoon we had visited a museum or so near Plymouth Centre, recalling more memories of school-book accounts of that first Thanksgiving.

But we were tired of looking—and hungry for food—and the time for our own Thanksgiving dinner reservation had come. So we entered a quaint little Cape Cod house not far from Plymouth Rock that has been a famous restaurant for more than a century, and sat down to cranberry juice, turkey, and all the trimmings.

And we offered our thanks through moistened eyes—truly grateful for our heritage. □

Thanksgiving and Our Courage

ST. PAUL, a prisoner because of his loyalty to Christ, was en route to Rome to stand trial before the highest tribunal of the empire. The prison ship, after stormy sailing, landed at a point, Appii Forum. Paul was met by some fellow Christians who had been informed of his arrival. Of this meeting the Scripture records, "Whom when Paul saw, he thanked God, and took courage."

The apostle thanked God for at least three things:

1. For Christian friends
2. For the fact that the gospel was effective for Romans as well as Jews and Greeks (for it had spanned mountains and leaped ocean barriers to get to Rome)
3. For confidence in God in the midst of an uncertain future

Herein is the essential relationship between being thankful and being courageous. The things for which Christ's followers are really thankful are always in some way related to God's eternal and spiritual aspects of revelation—those aspects understood only by faith.

In our day I can open my eyes to behold much for which I am thankful, and in my thanks I take courage, for I know these things are the redemptive gifts of God—through Christ Jesus.

Be of good cheer, thank God, and take courage! □

Forrest W. Nash
Bourbonnais, Ill.



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Cover photo, H. Armstrong Roberts

• **By Margaret Hannay**
Victoria, British Columbia, Canada

I'm so glad that I have the ability to be thankful, that God so created me that I have within my soul the desire to give thanks unto God.

I'm so glad that we have a day set aside for special thanksgiving, but I'm also glad that my thanksgiving can be momentary and spontaneous in any circumstance every day.

I'm so glad that we have churches and Sunday schools. To me they provide a pathway to the Cross and show forth the love of God for sinners. They are an altar of decision and a guideline to walk in the light.

I'm so glad for church fellowship, for the opportunity to work together in unbiased unity for God. To me a church is also an everlasting monument to God and His eternal plea, "Come unto me."

I'm so glad that I'm a parent. I thank God for my children—from the very moment I knew He had entrusted me with a tiny soul to raise for His glory to that moment when He calls that child home again to live eternally with Him.

I'm glad for the time in between that God gave

me the blessing of seeing my children grow, first physically, then spiritually, and in knowledge through their faith in Jesus Christ.

I'm so glad for work—the one tangible evidence I have to show for the use I have made of my talents. The lifetime opportunity I have to make use of and show results from God's precious gifts to me—my talents, be they small or great.

I'm so glad I enjoy my work—not only the challenge to do my job well, but the awareness that I am where God would have me be. He opens doors to be of service in ways, and at times, that if I fail Him *now*, that opportunity may never come again.

I'm thankful for criticism, for it can keep me humble and can open the way for new trends of thought and a consideration of the value of varied opinions.

I'm so glad for pastors and Christian friends. How well God knows I need them, for encouragement, counsel, prayer, or just to enjoy!

I'm glad they shine forth for God in all they do and say, and I'm so thankful they inspired me to be one with them in Christ. □

PHOTO BY H. ARMSTRONG ROBERTS



"I'm So Glad"

Pen Points

I Am Thankful . . .

For *contentment* in the simple things of life, without worrying about the "Joneses"—and the *discontent* that drives to higher planes, and keeps me in "process of revision."

For the enriching interchange of *companionship*—and the priceless treasure of *solitude*.

For the *comfort* of life's bounties—and the *discomfort* that demands my sharing with the needy, unloved, and lost about me.

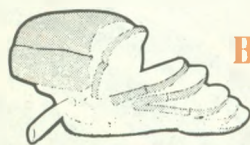
For *laughter*, the medicine of the merry heart—and *tears*, that melt and mellow and make me nearer kin to a pain-ridden world.

For the *receiving* of God's gracious gifts, and those of friends—and the joy of that "more blessed" *giving*, of both means and self.

For the *calmness* of life's plateaus and sunshine—and the *struggles* wherein are to be found strength, grace, and victory.

And for this much space to tell you about it!—GEORGIA ANDERSON, Kansas City. □

Others Need



THE BREAD OF LIFE

1969
THANKSGIVING OFFERING
for World Evangelism

NO DARKNESS AT ALL

TRAVELING the mountains at night, especially by moonlight, is the next thing to an experience in another world. Familiar trails appear as strange ways wending in uncertain directions. The use of a flashlight has the disadvantage of complete commitment once it is employed, and batteries soon die. Forest trails in the high country are not the plain, smooth paths familiar to tourists, and have a way of fading out just when you need them most.

Altogether it would seem best to stay out of the mountains at night. But if you are a forest fireman or packer—if you *do* anything in the mountains—sooner or later you will be caught in the dark. This is no disgrace, but how you conduct yourself is the mark of your woodsmanship. Ignorance of what to do can spell injury or death. Like the man of whom Jesus spoke, "He that walketh in darkness knoweth not whither he goeth."

The man traveling the wilderness ignorantly at night has darkness both within and without, for ignorance is darkness.

It would also seem that many Christians, in order to stay safe,

never *do* much. The darkness in the lives of those around them outside the church is frightening.

If we *do* much in the kingdom of God, sooner or later we will find ourselves in a dark place. Not in the spiritual darkness which is separation from God the Holy Spirit, but surrounded on every side by the pressures Satan knows how to bring to bear.

What do you do?

It is not always easy to know exactly what to do out on the mountains at night. Pat answers do not always apply. Perhaps you must get home. People are worried and your presence may be needed critically.

One thing is sure—under no circumstances must you allow yourself to submit to fear. The biblical "fear not" is as practical on the mountain as it is in church. He who fears is in danger. God is hindered from helping the fearful, for fear defeats faith and trust.

I have often followed an especially difficult piece of trail in the

BREAD

We live in a world that hungers . . . for bread to sustain physical life.

We live in a world that hungers . . . for the Bread of Life, which we can give.

Nazarenes have declared a war on poverty . . .

Missionaries, ministers, and laymen labor around the clock around the world to give the Bread of Life to those who hunger.

dark by looking up and feeling with my feet. This requires faith that there is a trail.

You have to believe God *has* a way for you before you have any chance of finding it.

Looking up at night is reassuring. Although clouds may cover the sky and hide the stars, light shines through. And it is astonishing how much better you can see from the periphery of your vision.

Just so faith reveals the way you could never find, staring analytically at the intellectual darkness of your problem.

Neither is there advantage in staying out in the open. The experienced mountain traveler is dis-

mayed when his trail leads into a broad, open mountain glade. Invariably the trail will be obliterated by cattle and game and only a miracle will lead to the timber at exactly the right spot beyond the open.

Such an open is like prosperity in life. Assurance and security seem certain. We can see our way clear. What could be better!

Every one of us is better off groping for his way, holding to the hand of God by faith that there is a way and he will find it—because He said He will withhold from us no good thing.

Poverty is hardly a blessing, yet those who have known it are able

to recall good times in the bad times not to be compared with those of the good times of financial prosperity. Many a wife will say, "We were happy when we were poor."

The Apostle John says there is no need ever to walk in darkness. He explains that darkness is separation from the Light. He tells us Jesus is the Light. Jesus is not far off beyond clouds of superstition and stifling dogma, but nearer than your right hand.

That is why this age we live in is so wonderful. God is accessible, to you and to me.

And in Him there is no darkness at all. None! □

The Monopoly of Smallness

THE smaller a person is, the more room he needs for himself. This is not true by arithmetic but by fact. The smaller persons are as individuals, the less room there is for other people to work around them. Ten large men fill an elevator more than 12 small men, but three small persons in a church can crowd it more than 20 persons of more ample moral and social stature.

Small persons like to monopolize situations lest other people become competitors for their spot in the limelight. They hold other people at a distance lest some choice personal domain might be invaded.

Small persons feel insecure and afraid. They feel that every person of larger personality stature is a threat. They prefer to succeed alone rather than share success with others. To do this they must keep their projects small enough that they can encompass them entirely. Two small persons can find it utterly impossible to work together in a project which would provide good opportunity for 20 more ample persons.

The small person prefers to sing a solo rather than to be a member of the choir. Small persons quickly call attention to the mistakes made by others, especially if the other person is in some

way a competitor. Small persons like to stand in the spotlight and dress themselves in any available glory. They like to be given big things to do, and may work themselves nearly to death doing it themselves rather than organizing a crew which could do it more easily and more effectively.

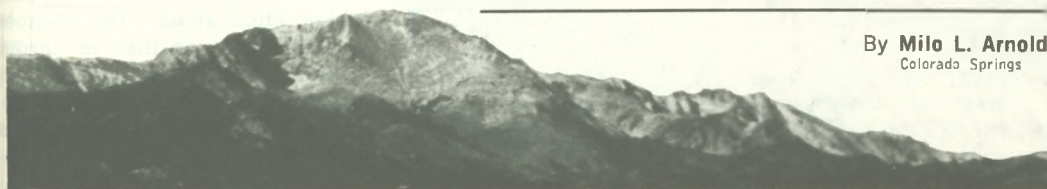
Small persons like to be martyrs in order that people may see them being heroic. They work valiantly so long as they get credit for it. They often talk about how they are left alone to do the hard work. They find it difficult to make room for helpers. They are inwardly disappointed to see able people appear on the scene, and discourage allowing others to get experience in their positions. They are often highly efficient in their work so long as they are able to work alone and in plain sight.

Small-souled persons are contentious, jealous, and defensive. They take up all the room they can get and continually irritate all who work in their environment.

A farmer found his cattle barn was too small for his multiplying herd of small, long-horned cattle. He disposed of them and bought a larger herd of larger cattle without horns. His barn was ample for them. Stunted people incline to grow long horns. Sometimes one gets in a church and keeps it pretty much to himself for years and years.

SO THIS IS LIFE

By **Milo L. Arnold**
Colorado Springs



THE CELL MOVEMENT—

Creative or Cancerous?

A SECOND-generation Nazarene writes to her parents that she has come into new blessing and with it new freedom through a small cell group. Especially did she find emancipation from a lot of handed-down “don’ts” through studying the books of a recent popular writer.

Since there was no one in the group with enough spiritual maturity to sort out the sense from the nonsense, they apparently swallowed it all. Naturally the result was equally a mixture of good and bad. On the plus side it does seem, her parents report, that she has taken hold of God in a new way and has swung out into Christian service with new verve.

Without any doubt many who are loyally in the church are trying doggedly to follow a way for which they have little heart. The restrictions seem stuffy and repressive, while the privileges do not excite them. No bell of authenticity rings within.

In this state, it is not the least surprising that “negatives” should be burdensome. Some people are as enslaved by the law as any ancient Israelite, and in their struggle to keep their “religion” by keeping the rules they are as legalistic as any Pharisee. The Pharisee didn’t enjoy his religion, either.

It is a delight to see these young adults suddenly break into song. Somewhere they discover Jesus in His beauty, and begin to open their inner selves to Him. Frequently these days this is being brought about in small groups, meeting in close fellowship for prayer and study.

Actually, of course, many of these spiritual misfits, who have had more of a cultural religion than a personal faith, are just coming into a valid experience of regeneration. In a few cases the breakthrough may be into entire sanctification. In the process, they are discovering that reality is in Christ, not in certain externals which they had always imagined to be the essence of true religion. Understandably, they now feel like people just out of prison.

This is all to the good, provided these excited discoverers don’t throw out the wheat with the chaff. The daughter who wrote to her parents, for instance, said among other things that she was beginning to see that “always going to church” wasn’t as important as she had been brought up to believe.

In a way we can sympathize with her. A lot of people need to learn that a vital Christian life is far more than simply going to church. But the pendulum is swinging from one error to its op-

posite when the church begins to be discounted as superfluous baggage.

As incalculably helpful as the cell group may be, it is—and has always been—a fertile seedbed for tares. This was true with the early Quakers, and also with the German Pietists. The theological term for a particularly hardy “tare” is antinomianism—that grace dispenses with law.

Contributing to this strange susceptibility to lawlessness is a distorted view of Spirit-guidance, which so exaggerates the importance of the individual that he considers himself independent of all other guidelines or bonds, including those of the church.

This is individualism gone wild. It is in religion what anarchy is in society. When these twin “tares” are permitted to take root, they choke out the values of the cell movement, and as a result what often starts well ends in moral and spiritual disaster.

Finding God in a new way in a close-knit fellowship is a wonderful adventure. It can also be a heady experience. The more intimate the group becomes, and the “deeper” in spiritual matters it believes itself to have gone, the headier it can be.

Under the intoxication of feeling divinely favored these people become an easy prey for all sorts of delusions. The group becomes exclusive, then smug. Its members see themselves as the “in” group. In their intimate “confessions,” and artificial, pump-primed “honesty,” they develop a morbid pleasure in self-exposure.

Reserves may be broken down

NEXT WEEK...

Annual BOOK ISSUE

too completely, with a possibility that either a violent rupture or a swift erosion of elementary morality will be the consequence. This, too, of course, will be in the name of religious freedom. Such was the history of some of the "perfectionist" (not Wesleyan) groups of the nineteenth century. Fervor degenerates into fever, and spirituality gradually and subtly slips into carnality.

It must be reemphasized that the danger implicit all along is the infatuating fallacy that because Christian experience is more than rule-keeping, it is beyond rule-keeping; that because the center of gravity has shifted from law to love, the law need no longer be observed.

This is an old illusion, and keeps bobbing up in odd forms and places. Always in its wake are fanaticisms and irregularities, if not rebellions and immoralities.

Hence the small-group movement which should be to the church a much-needed blood transfusion can so easily, if not guided by a strong hand and sound sense, become a destructive leech. Or, to use a different figure, the "cell" can prove cancerous instead of creative.

John Wesley got the most out of his class meetings and minimized the hazard by building in from the start a strong discipline. Care should be taken in the selection of leaders, the balancing of personnel, and perhaps regrouping when a cell begins to show signs of becoming too ingrown.

Let's not fight the cell movement. We should rather try to foster it for the spiritual growth of our people. But let us be on guard against its perils, especially in some of the more dangerous forms being popularized today. So-called "sensitivity training," for instance, under a carnal leader can be the devil's highroad straight to the pigsty.

Maybe we can beat the devil "to the draw" by healthy cell groups, led by truly Spirit-filled people. But to be healthy they must not be independent of the church—certainly not anti-church—but organically within the church, under the wise and sympathetic guidance of godly pastors. □

GUARDIAN of Your Soul


THE CITY stood unmovable. Its walls pierced the skyline with a daring challenge. Old Ephesus could not be conquered. The enemy soldiers camped outside of its walls, waiting and watching for an opportunity to enter the city. It was fortified so well that not even doors, gates, or windows could be seen.

Day after day, hour after hour, the sentry marched back and forth across the top wall carrying out his duty at the place of watch. Enemy soldiers kept keen eyes on the city. Then one day it happened. A careless sentry dropped his helmet over the side of the wall and it fell to the ground below. How could he regain it?

The enemy watched and soon the answer came. The thoughtless sentry walked down a stairway which previously had blended so well against the wall that it had gone unnoticed by the observing enemy. The method of conquering Ephesus had been revealed. That night the enemy marched up the stairway, over the wall, and into the city, taking it captive before the people could defend themselves.

Likewise the Christian stands as the guardian of his soul. The enemy is constantly looking for one careless move or thoughtless action which he can use in his attempt to overthrow the follower of God. The careless attitude, the wrong spirit, the hastily spoken word, the look toward the world, the lack of prayer, or the failure to read His Word all place the Christian in a dangerous position and give the enemy a stronger grip in his methods of attack.

As a soldier of Jesus Christ, you cannot afford to let down your guard for one moment. You must "watch and pray, that ye enter not into temptation" (Matthew 26:41). You must be a careful guardian of your soul. □



To All Pastors and Treasurers

Your cooperation in sending funds as early as possible in the **THANKSGIVING** offerings has been of great assistance to the General Treasurer's office.

Your usual prompt attention in this offering will be appreciated.

Send to **DR. JOHN STOCKTON, Treasurer**
6401 The Paseo
Kansas City, Mo. 64131

Editorially Speaking

By W. T. PURKISER

For Granted or with Gratitude?

William E. Sangster used to say that there are two classes of people: those who take things for granted, and those who take things with gratitude.

All of us are "takers." We receive much more than we are able to give. We come into this world with nothing but a bundle of possibilities. We live on borrowed time, dependent on an environment we do not create, recipients of a multitude of favors we can never fully repay.

The differences between us are not really in whether or not we take. The differences lie in whether we take for granted or receive with gratitude the "good and perfect" gifts that come to us so freely from "the Father of lights, with whom is no variableness, neither shadow of turning."

To be sure, there is the "self-made man"—that horrible example of "do it yourself" craftsmanship. But the nature of the product is usually quite sufficient to discredit the process.

Gratitude is more than frosting on the cake. It is a very essential part of a complete life.

One minister tells of a psychologist with whom he talked about patients suffering from mental and emotional diseases. Whatever the percentage may really be, the doctor stated that half the people sufficiently disturbed to require hospital care "are there because they never learned the art of being thankful."

Actually, "gratitude" and "grace" both come from the same Latin word. The table blessing we say before we eat may be called either "thanks" or "grace."

But the connection between gratitude and grace goes deeper than the source of the English words. Gratitude is an expression of grace, and its lack reveals a lack of grace in the soul.

Dwight Moody told of a convert who said, "Before I was saved, I lived on Grumbling Street. When I was converted, I moved to Thanksgiving Avenue." By this test, one would have to say that some church people are really not yet completely converted!

Gratitude serves us in another way. As the late Samuel Shoemaker remarked, "The best offset to human pride is always gratefulness. It is

better to seek gratefulness than humility; for real gratitude will bring humility with it."

To "take things for granted" is to receive life's blessings with the assumption that they are ours by some sort of natural right. We get them because we deserve them.

But to take things with gratitude is to recognize that they come to us beyond our deserving them as evidences of our Heavenly Father's favor.

This is the real use of Thanksgiving Day. It is a reminder that not only once a year but every day we should take things with gratitude and not for granted. □

Four Keys

A young Christian businessman wrote about four keys most important in his life. They are his house key, his office key, his car key, and his heart's key. Each of these keys, he found, had to be included in his consecration.

The house key stands for the home and family. In times when there is so much to disrupt home and family life, it is all the more necessary to keep the house key consecrated.

Whether we like it or not, much of modern life is oriented around the individual rather than the family. Business, school, social activities are geared to individuals and their capabilities, needs, and interests, rather than to families.

Even the church sometimes follows the same pattern. Its age-level programs are well-designed to strengthen individuals but divide families. Children, youth, and adults may be kept busy with meetings and activities throughout the week until they hardly have time enough together in the home to get to know the other members of their families.

A consecrated house key means that Christ is the Head of the house in reality as well as in sentiment. He is the silent Listener to every conversation. He is the unseen Guest at every meal.

The tragic story of many homes today can be written in the words of Martha and Mary when Jesus came to Bethany four days after the death of Lazarus: "If thou hadst been here . . ." How

different it all would have been if He had been there!

As Sybil Armes put it, "*If thou hadst been here to teach us the fine art of forgiveness, our home need not have disintegrated.*" *'If thou hadst been here to quicken our understanding and enlarge our patience, we should not have failed.'* *'If thou hadst been here to strengthen us in our sorrow, we should not have gone to pieces.'* Indeed, one wonders if that poignant phrase should not be nailed upon the lintels and door posts of every home that has failed—*'If thou hadst been here.'*"

THEN THERE IS the office key. This stands for the area of vocation, of participation in the work of the world. One's breadwinning skills must be consecrated along with other areas of his life.

No kind of honorable work is too humble or too menial to be blessed of God. From early teens until He was 30, Jesus followed the trade of carpenter in the little Galilean village of Nazareth.

Someone has remarked that an archangel would be just as happy sweeping streets as he would be lighting stars, if such were his Master's will.

There is something basically immoral about our modern reluctance to work and work hard for what we have. Whatever the defense that may be made in particular instances, in principle "featherbedding" is morally wrong.

The Christian workingman's attitude toward his job is an important part of his total witness. An honest day's work for a fair day's wage is not only good economics; it is basic Christianity as well.

A Christian may never do less than his best and still fully deserve the Name he bears. In fact, a Christian owes it to himself and to his fellow workers to be just a little bit better than others because he is a Christian.

THE CAR KEY could stand for several things. Automobiles and travel have become very much a basic part of our recreation and of our service even beyond their place of necessary transportation.

Recreation of the right kind is essential to full life for the Christian as well as for other people. The qualification is, naturally, "of the right kind." Recreation can become "wreck-reation" if it is of the wrong kind.

But the consecrated car key will be used for more than recreation. It will find use in service for the Lord and His Church.

There are errands of mercy and compassion to be run, people to be transported to the house of God, deeds to be done beyond the call of duty. Consecrated car keys will always be in demand.

THE HEART'S KEY is most important of all. The young man who wrote about his four keys said of it, "It is not mine at all; it is given to the Lord."

The heart's key represents the very inner core of personal reality. It is in some ways the hardest to give, and when it is really surrendered to God everything else goes with it.

Some people seem to have less difficulty consecrating their homes, their vocations, and their recreation and service to the Lord than they do their own wills. Self struggles to stay in the center. It insists on occupying the throne that belongs to Christ alone.

It may be granted that there is a necessary self-concern which is part of our natures as God designed them. But self is safe only when it is surrendered, renewed, and restored to take a servant's place.

As unsundered, unrenewed self is the source of unending misery. Charles Kingsley long ago wrote, "If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose."

The choice is not really "self or no self." "No self" would be an utter nonentity. The choice is a carnal self or a sanctified self.

The carnal self, even in a religious person, is still on the throne. It is still at the center. It still says as Peter to Jesus, "We have forsaken all, and followed thee; what shall we have therefore?" But this gives the case away. Self is still at the center, asking, "What's in it for me?"

The sanctified self, however, is not on the throne. It is not at the center. It is on its knees, and Christ is on the throne. That makes all the difference.

So there are keys, the keys to all of life, to be given to Christ. They are safe only in His possession. When He becomes the Keeper of the keys, we can live as we were meant to live in the good, acceptable, and perfect will of God. □

Holiness is the natural impartation of the *En Christo* concept of the New Testament. That the holiness of God is ever active in relation to man's observance was suggested by Paul in Philippians 2:13 when he wrote, "For it is God which worketh in you both to will and to do of his good pleasure."—*Selected*.

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.

Adams, Wesley. (R) Box 543, Gaylord, Kans. 67638: Goodland, Kans., Dec. 14-21
ALLEE, G. FRANKLIN. (C) 1208 S. Skyline, Moses Lake, Wash. 98837
ALLEN, JIMMIE (J. A.). (C) Box 559, Chandler, Okla. 74834
Andrews, George. (R) c/o NPH*
ARMSTRONG, CHARLES R. (C) Box 117, Lake Panasoffkee, Fla. 33538
ARMSTRONG, ERNEST. (C) c/o NPH*: Higgins, Tex., Nov. 30—Dec. 7
AUGSBURY, A. C. (C) 17650 Navajo Trail, Chemeketa Park, Los Gatos, Calif. 95030
BAILEY, CLARENCE & THELMA. (C) 1197 W. Arch St., Portland, Ind. 47371: Swayzee, Ind., Dec. 1-7
BAILEY, CLAYTON D. (C) 298 Turrill Ave., Lapeer, Mich. 48446: Bethel, Ohio, Nov. 28—Dec. 7; West Milton, Ohio, Dec. 8-14
BAILEY, JAMES. (C) Brookdale Heights, Box 14, Camden, Del. 19934
BARR, JAMES S. (C) 340 W. William St., Decatur, Ill. 62522
BARTON, GRANT M. (C) 301 Lincoln Ave., Bedford, Ind. 47421
BASS, MARTIN V. (C) Box 130, 15 Ray Rd., Shelby, Ohio 44875
BATTIN, BUFORD. (C) 3015 47th St., Lubbock, Tex. 79413: Kimberly, Idaho, Dec. 3-14
BEALS, PRESCOTT L. (C) 717 E. Alder St., Walla Walla, Wash. 99362: World Tour, Dec. 1—June, 1970
BEESON, F. H. (C) 501 E. Live Oak, Arcadia, Calif. 91006
BENDER EVANGELISTIC PARTY, JAMES U. (C) P.O. Box 8635, Tampa, Fla. 33604: Excel, Ala., Nov. 27—Dec. 7
BERRY, DWIGHT D. (C) R. 1, Box 52, Liberty Center, Ind. 46766
BERTOULETS, THE MUSICAL (FRED & GRACE). (C) c/o NPH*
BETTSCHER, ROY. (C) 3212 Fourth Ave., Chattanooga, Tenn. 37407: Clermont, Ind., Nov. 28—Dec. 7
BIERCE, JACK. (C) Box 148, Yeoman, Ind. 47996
BISHOP, JOE. (C) 1515 S. Jensen, El Reno, Okla. 73036
BOGGS, W. E. (C) c/o NPH*: Anderson, Ind., Dec. 1-7; Port Arthur, Tex. (Grace), Dec. 9-14
BOHANNON, C. G. & GERALDINE. (C) c/o NPH*
BOHI, JAMES T. (C) 1002 Hillcrest, R. 2, Bloomfield, Ia. 52537: Cedar Rapids, Ia. (1st), Dec. 1-7; Princeton, Fla., Dec. 8-14
BOLLING, C. GLENN. (C) c/o NPH*
BOND, GARY C. (C) R. 1, Muckport, Ill. 60441
BONE, LAWRENCE H. (C) 505 N. Stoneman Ave. No. 3, Alhambra, Calif. 91801: Tracy, Calif., Nov. 30—Dec. 7; Terra Bella, Calif. Dec. 8-14
BOWERS, ESTEL JOE & LUCILLE. 701 N. Buchanan St., Little Rock, Ark. 72205
BOWMAN, RUSSELL. (C) 129 E. Tulane Rd., Columbus, Ohio 43202: Sugar Tree Ridge, Ohio (Wes. Comm. Chapel), Nov. 30—Dec. 7; Ravenswood, W. Va., Dec. 10-14
BRADLEY, ERNEST. (C) 20 17th St., Lowell, Mass. 01850
BRAND, WILLIS H. & MARGARET. (C) Box 332, Ft. Wayne, Ind. 46801
BRANNON, GEORGE. (C) 4105 N. Wheeler, Bethany, Okla. 73008
BRAUN, GENE. (C) c/o NPH*: Taylorville, Ill. (1st), Dec. 1-7
BROCKMUELLER, C. W. & ESTHER. (C) 555 Greenleaf Ave., Nampa, Idaho 83651
BROOKS, RICHARD. (C) 780 Armour Rd., Bourbonnais, Ill. 60914
BROWN, CURTIS R. (C) 198 E. Munroe St., Bourbonnais, Ill. 60914
BROWN, GARY & LINDA. (C) Lynn Gardens, R. 4, Kankakee, Ill. 60901: Columbus, Ind. (United (Meth.)), Nov. 28—Dec. 7
Brown, Odel A. (R) c/o NPH*: La Junta, Colo., Dec. 7-14
BROWN, W. LAWSON. (C) Box 785, Bethany, 60901
BROWN, W. LAWSON. (C) Box 785, Bethany, Okla. 73008: Harmon, Okla. (1st), Dec. 4-14; Fritch, Tex. (1st), Dec. 15-21

◆ **BURNEM, EDDIE & ANN.** (C) Box 1007, Ashland, Ky. 41101: Columbus, Ohio (Beechwood), Nov. 26—Dec. 7; Harrison, Ohio, Dec. 9-14
BYERS, CHARLES F. & MILDRED. (C) 1656 Valley St., N.W., Cedar Rapids, Ia. 52405
CAMPBELL, DAVID C. (C) R. 4, Union City, Ind. 47390
CAMPBELL, IRA L. (C) 3915 N. Glade Ave., Bethany, Okla. 73008
CANTWELL, LUTHER. (C) c/o NPH*
CARGILL, A. L. & MYRTA. (C) R. 1, Box 181-A, Cedaredge, Colo. 81413
CARLETON, J. D. (C) c/o NPH*
CASEY, H. A. & HELEN. (C) c/o NPH*
CHAMBERLAIN, DOROTHY. (C) R. 1, Carmichaels, Pa. 15320: Corry, Pa., Nov. 30—Dec. 7
CHAPMAN, W. EMERSON & LOIS A. (C) c/o NPH*
CLARK, GENE. (C) 104 Waddell St., Findlay, Ohio 45840: Belpre, Ohio, Dec. 1-7; Columbus, Ohio (Berwick), Dec. 8-14; Mansfield, Ohio (McPherson), Dec. 15-21; Lebanon, Ohio, Dec. 28—Jan. 4
CLARK, HAROLD L. (C) 607 S. Monroe St., Montpelier, Ohio 43543
CLARK, HUGH S. (C) 602 S. Broadway, Georgetown, Ky. 40324
CLENNEN, C. B., SR. (C) 272 Jack Oak Point Rd., St. Marys, Ohio 45885
CLIFT, NORVIE D. (C) c/o NPH*: Cheney, Wash., Dec. 1-7; Issaquah, Wash., Dec. 8-14
COCHRAN, EUGENE W. (C) 6728 McCorkle Ave., St. Albans, W. Va. 25177
COOK, LEON G. & MARIE. (C) c/o NPH*
COOPER, MARVIN S. (C) 1514 N. Wakefield, Arlington, Va. 22207
CORBETT, C. T. (C) ONC, Kankakee, Ill. 60901
COX, C. B. & JEWEL. (C) R. 3, Salem, Ind. 47167: Stockton, Calif., Nov. 28—Dec. 7; Marysville, Calif., Dec. 8-14
CRABTREE, J. C. (C) 3436 Cambridge, Springfield, Ohio 45503
CRANDALL, V. E. & MRS. (C) Indian Lake Naz. Camp, R. 2, Vicksburg, Mich. 49097
CREWS, HERMAN F. & MRS. (C) c/o NPH*: Larned, Kans., Dec. 1-7; Tupelo, Miss., Dec. 9-14
CRIDER, MARCELLUS & MARY. (C) R. 3, Box 27, Shelbyville, Ind. 46176
CRUTCHER, ESTELLE. (C) 1466 E. Mountain St., Pasadena, Calif. 91104
CULBERTSON, NOLAN. (C) c/o NPH*
DARNELL, H. E. (C) P.O. Box 929, Vivian, La. 71082: Akron, Ohio (Kenmore Wes. Meth.), Nov. 27—Dec. 7; Indianapolis, Ind., Dec. 11-21
DAVIS, LEO C. (C) 403 N St., Bedford, Ind. 47421
DeLONG, RUSSELL V. (C) 121 Siobhan, Tampa, Fla. 33162
DENNIS, DARRELL & BETTY. (C) c/o NPH*: English, Ind. (Wes.), Nov. 28—Dec. 7
DENNIS, GARNALD D. (C) c/o NPH*
DENNIS, LASTON & RUTH. (C) c/o NPH*
DISHON, MELVIN. (C) R. 2, Bowling Green, Ky. 42101
DIXON, GEORGE & CHARLOTTE. (C) Evangelists and Singers, c/o NPH*: Kelloggsville, Ohio, Dec. 7-14
DONALDSON, W. R. (C) c/o NPH*: Skiatook, Okla. (1st), Nov. 30—Dec. 7
DONOHUE, DONAL & BERTHA A. (C) c/o NPH*
DUNMIRE, RALPH & JOAN. (C) 202 Garwood Dr., Nashville, Tenn. 37211: Galnesville, Fla. (Trinity), Dec. 1-7; S. Miami Heights, Fla., Dec. 8-14; Nashville, Tenn. (Westside), Dec. 19-21
DUNN, T. P. (C) 318 E. Seventh St., Hastings, Neb. 68901
EASTMAN, H. T. & VERLA MAY. (C) 2005 E. 11th, Pueblo, Colo. 81001
EDWARDS, E. H. (C) 506 Dena Dr., Newbury Park, Calif. 91320: Jackson, Calif. (Mother Lode), Dec. 3
EDWARDS, L. T., SR. (C) 1132 Ash, Cottage Grove, Ore. 97424: Grants Pass, Ore., Dec. 7-14
EDWARDS, LOU. (C) 16 E. Southgate, Ft. Thomas, Ky. 41075
ELLIS, ROBERT L. (C) 5130 Linden Ln., Anderson, Ind. 46011
EMSLEY, ROBERT. (C) Bible Expositor, c/o NPH*: Flint, Mich. (Central), Dec. 1-7
EVERLETH, LEE. (C) 612 8th St., Marietta, Ohio 45750
FAGAN, HARRY L. (C) R. 1, Box 93, Carmichaels, Pa. 15320
FELTER, JASON H. & LOIS. (C) c/o NPH*: Carlisle, Pa. (Hol. Chr.), Nov. 28—Dec. 7; Upland, Ind. (1st), Dec. 8-14
FERGUSON, EDWARD & ALMA. (C) R. 2, Box 183, Vicksburg, Mich. 49097
FILES, GLORIA; & ADAMS, DOROTHY. (C) 2031 Freeman Ave., Bellmore, N.Y. 11710: Washington, D.C., Nov. 30—Dec. 7; Bedford, Pa., Dec. 9-14
FINGER, MAURICE & NAOMI. (C) 122 Charlotte Rd., Lincolnton, N.C. 28092: Greenville, Tenn. (1st), Nov. 28—Dec. 7

◆ **FISHER, WILLIAM.** (C) c/o NPH*: Houston, Tex. (Spring Branch), Dec. 2-7
FITCH, JAMES S. (C) 460 Elysian Fields Rd., Nashville, Tenn. 37211
FLEMING, GERALD. (C) 1714 N. Winfield, Indianapolis, Ind. 46222
FLORENCE, ERNEST E. (C) 202 E. Pine St., Robinson, Ill. 62454: Marion, Ill., Nov. 26—Dec. 7; Cumberland, Ky., Dec. 10-21
FORD, NORMAN K. (C) Box 46, Scottsdale, Pa. 15683: Scottsdale, Pa., Dec. 14-21
FRENCH, W. L. (C) 1517 Pecan St., Hope, Ark. 71801
FRODGE, HAROLD C. (C) 708 Walker, Fairfield, Ill. 62837
FUGETT, C. B. (C) 4311 Blackburn Ave., Ashland, Ky. 41101
German, C. Dale. (R) c/o NPH* (Entering full-time Jan. 1)
GIBSON, CHARLES A. (C) 192 Olivet St., Bourbonnais, Ill. 60914
GILLESPIE, SHERMAN & ELSIE. (C) 203 E. Highland, Muncie, Ind. 47303: Gaston, Ind., Dec. 1-7
GLORYLANDERS QUARTET. (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177
GOLDEN, C. GLENN, JR., TRIO. (C) Box 19133, Oklahoma City, Okla. 73118
GRADY, DAVID. (C) 3404 N. Wilburn, Bethany, Okla. 73008
GRAVAT, HAROLD F. (C) Box 427, Anna, Ill. 62906
GRAY, JOSEPH & RUTH. (C) Evangelist & Children's Worker, 2015 62nd St., Lubbock, Tex. 79412
GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520: Fairfield, Me., Dec. 2-7; Augusta, Me. (1st), Dec. 9-14
GREINER, GEORGE & KATHLEEN. (C) c/o NPH*: Viborg, S.D., Nov. 26—Dec. 7; Lisbon, N.D., Dec. 8-14
GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175
GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*: Prospect, Ore., Nov. 30—Dec. 7; Bend, Ore., Dec. 8-14
GUY, MARION O. (C) R. 5, Muskogee, Okla. 74401
HAMILTON, JACK & WILMA. (C) 532 W. Cherokee, Springfield, Mo. 65804: Neosho, Mo., Dec. 1-7; Erie, Kans., Dec. 8-14
HARRISON, CHARLIE. (C) 521 E. 14th St., Box 575, Seymour, Ind. 47274
HARRISON, J. MARVIN. (C) Box 13029, San Antonio, Tex. 78201
HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068: Warren, Ind., Dec. 28—Jan. 4
HAYES, A. F. (C) 2 E. Upper Terr., San Dimas, Calif. 91773: Prineville, Ore., Nov. 26—Dec. 7
HEASLEY, JIMMY & FERN. (C) c/o NPH*
HEGSTROM, H. E. (C) c/o NPH*: Muldrow, Okla., Nov. 27—Dec. 7
HENDERSON, DEE. (C) Box 201, Islamorada, Fla. 33036
HERIFORD, RUSSELL W. (C) R. 2, Box 203, Claremore, Okla. 74017
HICKS, A. M. (C) 10209 Cliff Cr., Tampa, Fla. 33612
HIGGINS, CHARLES (CHUCK) E. (C) 2666 Megaur Dr., Pasadena, Calif. 91107: San Jacinto, Calif., Dec. 1-7
HISSOM, EARL G., JR. (C) Box 544, Charleston, W. Va. 25322
HODGE, W. M. (C) R. 1, Box 278, Science Hill, Ky. 42553
HOECKLE, WESLEY W. (C) 642 Vaky St., Corpus Christi, Tex. 78404: Pierre, S.D., Nov. 30—Dec. 7
HOLCOMB, T. E. (C) 9226 Monterrey, Houston, Tex. 77028: Ainsworth, Neb. (1st), Dec. 3-14
HOOD, GENE. (C) c/o NPH*: Mexico, Mo., Dec. 1-7; Bernie, Mo., Dec. 8-14
HOOT EVANGELISTIC PARTY (G. W. & PEARL). (C) Box 745, Winona Lake, Ind. 46590
HOOT, W. W. (C) Box 438, Morgantown, W. Va. 26505: Smithton, Pa. (1st), Nov. 28—Dec. 7; Zelenople, Pa., Dec. 8-14
HOOTS, BOB. (C) c/o NPH*: S. Charleston, W. Va., Dec. 1-7
HOUESHELL, MISS L. M. (C) Box 121, Crystal Beach, Fla. 33523
HUBARTT, LEONARD G. (C) R. 6, Huntington, Ind. 46750: Tecumseh, Mich., Nov. 26—Dec. 7
HUFF, DEL, JR. (C) Box 186, Upland, Calif. 91786
HUFF, PHIL W. (C) 209 N. East St., Vanlue, Ohio 45890: Benton, Ky., Dec. 2-7; Dawson, Minn., Dec. 10-21; Fostoria, Ohio (Ridge Chapel), Dec. 29—Jan. 4
HUNDLEY, EDWARD J. (C) 732 Drummond Ct., Columbus, Ohio 43214: Mechanicsburg, Ohio (Ch. of Christ in Chr. Union), Dec. 3-14
HUTCHINSON, C. NEAL. (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018
HYSON, RALPH L. (C) R. 22, Delmont, Pa. 15626
INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Preacher & Song Evangelist ● Song Evangelist

Charleroi, Pa. 15022: Fulton, Ohio, Nov. 28—Dec. 7

IRICK, MRS. EMMA. (C) Box 906, Lufkin, Tex. 75901

ISBELL, R. A. (C) Drawer 408, Crowley, La. 70526: Wichita, Kans. (Grace), Nov. 28—Dec. 7

ISENBERG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914: Monmouth, Ill., Dec. 2-7

✦**JANTZ, CALVIN & MARJORIE.** (C) c/o NPH*: Georgetown, Ill., Dec. 1-7; Celina, Ohio (1st), Dec. 8-14; Jonesboro, Ill. (1st United Meth.), Dec. 15-21; Carl Junction, Mo., Dec. 29—Jan. 4

JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43311: Continental, Ohio (Free Meth.), Dec. 10-21

Jeffries, A. J. (R) 1100 Las Palmas, Sacramento, Calif. 95815: Visalia, Calif., Nov. 30—Dec. 7; Gresham, Ore., Dec. 21—Jan. 11

JENSEN, MARK. (C) 6352 N.E. Caulfield St., West Linn, Ore. 97068

JONES, CLAUDE W. (C) R. 3, Box 42, Bel Air, Md. 21014: Stockdale, Pa., Dec. 2-7; Erma, N.J., Dec. 9-14

Joyce, Richard. (R) 30 S. Wilson Ave., Pasadena, Calif. 91104 (Entering full-time evangelism)

KEEL, CHARLES E. (C) 1329 Brooks Ave., Cincinnati, Ohio 45230

KELLY, ARTHUR E. (C) 511 Dogwood St., Columbia, S.C. 29205: Frankfort, Ky., Dec. 1-7

✦**KEMPER, M. W. & HAZEL S.** (C) Evangelist & Singer, 4560 Larkwood St., Eugene, Ore. 97405

KEYS, CLIFFORD E. (C) 60 Lester Ave., Apt. 1007, Nashville, Tenn. 37210

✦**KILLEN, ALLEN R.** (C) c/o NPH*: Decatur, Ga., Dec. 2-7; Selingsgrove, Pa., Dec. 29—Jan. 4

KLINGER, ORVILLE G. (C) R. 3, Box 115, Reading, Pa. 19606

Kohser, Harold L. (R) 206 S. Aurora St., Easton, Md. 21601 (Entering full-time evangelism)

✦**KRUSE, CARL H., & WIFE.** (C) 4503 N. Redmond, Bethany, Okla. 73008

LAMAR, C. M. (C) R. 1, Maquoketa, Ia. 52060

LAND, HERBERT. (C) 933 E. Kentucky, Pampa, Tex. 79065

LANGFORD, J. V. (C) 4908 N. College, Bethany, Okla. 73008

LAMIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748: Swazey, Ind., Nov. 26—Dec. 7; Boonsboro, Md. (Com.), Dec. 10-20

LASSELL, RAY. (C) c/o NPH*: Robinson, Ill. (Wes.), Dec. 1-7; Weatherford, Tex., Dec. 9-14; Mahaffey, Pa. (God's Miss.), Dec. 29—Jan. 4

✦**LAW, DICK & LUCILLE.** (C) Preachers, Singers & Musicians, Box 8, Bethany, Okla. 73008: Hugoton, Kans., Dec. 1-7; Temple, Tex. (Grace), Dec. 15-21

✦**LAXSON, WALLY & GINGER.** (C) R. 3, Athens, Ala. 35611: S. Charleston, W. Va. (1st), Dec. 2-7

LEE, TED. (C) c/o NPH*

LEIH, JOHN. (C) 40936 Mayberry, Hemet, Calif. 92343: Los Angeles, Calif. (Eagle Rock), Nov. 30—Dec. 7

✦**LEONARD, JAMES R.** (C) c/o NPH*

LESTER, FRED R. (C) 1136 E. Grand Blvd., Corona, Calif. 91720

✦**LEVERETT BROTHERS.** (C) R. 4, Lamar, Mo. 64759

LIDDELL, P. L. (C) 6231 N. Burkhardt Rd., Howell, Mich. 48843

LIGHTNER, JOE. (C) R. 11, Springfield, Mo. 65803

✦**LINDER, LLOYD P.** (C) 1121 Maple Row, Elkhardt, Ind. 46514

LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701

LIPKER, CHARLES H. (C) R. 1, Alvada, Ohio 44802

LITTELL, DICK. (C) 12707 Groveside, La Mirada, Calif. 90638: Merced, Calif. (1st), Nov. 30—Dec. 7

✦**LITTELL, V. H. & MRS.** (C) c/o NPH*

LIVINGSTON, J. W. (C) c/o NPH*

LIVINGSTON, JAMES H. (C) Box 142, Potomac, Ill. 61865

LONG, ROBERT E. (C) 5660 Alice Ave., Apt. 204, Oxon Hill, Md. 20021

LONG, WILMER A. (C) Fessenden, N.D. 58438

✦**LUSH, RON.** (C) c/o NPH*

MACALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035

MACK, WILLIAM M. (C) R. 2, Union City, Mich. 49094

MADISON, G. H. (C) Science Hill, Ky. 42553

MANER, ROBERT E. (C) 229 Wallace Rd., Nashville, Tenn. 37211

MANLEY, STEPHEN. (C) 212 E. 9th, Marion, Ind. 46952: Decatur, Ind., Nov. 28—Dec. 7

MARLIN, BEN F. (C) Box 8425, Orlando, Fla. 32806

MARTIN, PAUL. (C) c/o NPH*: Roseburg, Ore. (1st), Dec. 1-7; Everett, Wash., Dec. 8-14;

Bellevue, Wash. (Lake Hills), Dec. 15-21; Neb. Dist. Tour, Dec. 27—Jan. 4

MAY, VERNON D. & MRS. (C) 2643 15th Ave. Ct., Greeley, Colo. 80631: Apple Valley, Calif., Dec. 3-14

MAYBURY, BYRON H. (C) 11531 Forest Hills Dr., Tampa, Fla. 33612

✦**MAYFIELD, PAUL & HELEN.** (C) c/o NPH*: Grafton, W. Va. (Parkview), Dec. 3-14

MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403: Denver City, Tex. (1st), Nov. 30—Dec. 7

●**McCOY, NORMAN E.** (C) 1020 W. 4th St., Anderson, Ind. 46016

McCULLOUGH, FORREST. (C) c/o NPH*: Bossier City, La. (1st), Dec. 1-7; Birmingham, Ala. (West End), Dec. 9-14; Jasper, Tenn., Dec. 16-21; Hannibal, Mo., Dec. 30—Jan. 4

McDOWELL, DORIS. (C) 948 Fifth St., Apt. J, Santa Monica, Calif. 90403: Henderson, Nev. (Teen Retreat), Dec. 5-7

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*: Ropesville, Tex., Dec. 1-7; Malden, Mo., Dec. 8-14

MEADOWS, NAOMI & REASONER, ELEANOR. (C) Box 312, Chrisman, Ill. 61924: Crothersville, Ind., Dec. 1-7

●**MEREDITH, DWIGHT & NORMA JEAN.** (C) c/o NPH*: Bedford, Ia. (Un. Miss.), Dec. 1-7; St. Joseph, Mo. (Ch. of Brethren), Dec. 17-21

MERRELL, RICHARD L. (C) Children's Evangelist, 403 W. Ninth Ave., Flint, Mich. 48503: Rochester, Mich., Dec. 1-7

✦**MERRYMAN, PAUL & MRS.** (C) c/o NPH*

MEWBUORN, D. V. (C) 1001 65th St., St. Petersburg, Fla. 33707

MEYER, VIRGIL G. (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807

✦**MICKEY, BOB & IDA MAE.** (C) 1501 Edison, La Junta, Colo. 81050: Livingston, Mont., Nov. 28—Dec. 7; Laurel, Mont., Dec. 8-14

MILLER, NETTIE A. (C) c/o NPH*

MILLER, W. F. (C) 521 Victoria Ave., Williams-town, W. Va. 26187

MILLHUFF, CHARLES. (C) c/o NPH*: Cedar Rapids, Ia. (1st), Nov. 30—Dec. 7; Grandview, Mo., Dec. 8-14

MINGLEDORFF, D. C. (C) R. 1, Douglas, Ga. 31533

✦**MONCK, JIM.** (C) 2561 Pohens Ave., N. W., Grand Rapids, Mich. 49504: Taylorsville, Ill. (1st), Dec. 1-7; Coopersdale, Ohio, Dec. 9-14; Boyne City, Mich., Dec. 16-21; St. Petersburg, Pa., Dec. 31—Jan. 4

MOORE, FRANKLIN M. (C) Box 302, Castle Rock, Colo. 80104

MOOSHIAN, C. HELEN. (C) 18 Bellevue St., Lawrence, Mass. 01841

MORGAN, J. HERBERT & PANSY. (C) 123 N. Gilbert, Danville, Ill. 61832

MOULTON, M. KIMBER. (C) c/o NPH*: San Luis Obispo, Calif. (1st), Nov. 30—Dec. 7; Lancaster, Calif. (1st), Dec. 8-14

●**MULLEN, DEVERNE.** (C) 67 Wilstead, Newmarket, Ontario, Canada: Preston, Ont., Dec. 2-7; Windsor, Ont., Dec. 9-14

✦**MYERS, DAVID J. & MRS.** (C) R. 1, Box 108-A, Logan, Ohio 43138: W. Lafayette, Ohio, Nov. 30—Dec. 7

✦**NELSON, CHARLES ED. & NORMADENE.** (C) Box 241, Rogers, Ark. 72756

✦**NESSETH-HOPSON PARTY.** (C) c/o NPH*: Redway, Calif., Nov. 28—Dec. 7; N. Calif. Dist., Dec. 12—Jan. 1

NEUSCHWANGER, ALBERT. (C) 7121 Trimble Dr., Ft. Worth, Tex. 76134: Ivanhoe, Calif. (1st), Dec. 1-7; Spring Valley, Calif. (1st), Dec. 15-21

✦**NORRIS, ROY & LILLY ANNE.** (C) c/o NPH*: Veedersburg, Ind., Nov. 27—Dec. 7

NORTHROP, LLOYD E. (C) 18300 S.W. Shaw, No. 15, Aloha, Ore. 97005

NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520: Temple, Tex. (1st), Nov. 30—Dec. 7

●**PARR, PAUL G.** (C) 1245 E. William, Box 855, Decatur, Ill. 62525

PARROTT, A. L. (C) 460 S. Bresee, Bourbonnais, Ill. 60914: Wichita, Kans. (Park City), Nov. 28—Dec. 7

✦**PASSMORE EVANGELISTIC PARTY, THE A. A.** (C) c/o NPH*: Augustaville, Pa. (Wes.), Dec. 5-7; California, Pa., Dec. 9-14

PATTERSON, ALEX B. (C) 33520 Marshall Rd., Abbotsford, B.C., Canada

✦**PAUL, CHARLES.** (C) c/o NPH*

PECK, W. A. (C) c/o Trevecca Nazarene College, Nashville, Tenn. 37210

✦**PICKERING MUSICALAIRES, THE.** (C) c/o NPH*: Concert Tour, Midwest & Gulf States, Nov. 26—Dec. 14

✦**PIERCE, BOYCE & CATHERINE.** (C) R. 4, Dan-

ville, Ill. 61832: Crawfordsville, Ind. (Bethel), Nov. 28—Dec. 7

PITTINGER, TWYLA. (C) R. 1, Shelby, Ohio 44875

PLUMMER, CHESTER D. (C) 515 N. Chester Ave., Indianapolis, Ind. 46201: Pittsfield, Ill., Nov. 30—Dec. 7

POTTER, HAROLD J. (C) Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706: St. Louis, Mich., Dec. 4-7

✦**POTTER, LYLE & LOIS.** (C) Sunday School Evangelists, c/o NPH*: Huntington Park, Calif., Nov. 30—Dec. 3

✦**POWELL, CURTICE L.** (C) 33 Reba Ave., Mansfield, Ohio 44907: Upper Sandusky, Ohio, Dec. 3-14

PRENTICE, CARL & ETHEL. (C) Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Lonoke, Ark., Dec. 7-14

✦**PRICE, JOHN.** (C) c/o NPH*: Vilonia, Ark., Dec. 1-7

PULLUM, OSCAR L. (C) 1601 Monroe Ave., Evansville, Ind. 47714

PURKHISER, H. G. (C) 308 E. Hadley, Aurora, Mo. 65605

●**QUALLS, PAUL M.** (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809

✦**RAKER, W. C. & MARY.** (C) Box 106, Lewistown, Ill. 61542: Assumption, Ill., Dec. 1-7; Hutchinson, Kans. (Sal. Army), Dec. 10-20

RAYCROFT, R. N. (C) c/o NPH*

RICKEY, NORMAN V. (C) c/o NPH*

✦**ROBISON, ROBERT & WIFE.** (C) Heaters, W. Va. 26627

Rodgers, Clyde B. (R) 505 Lester Ave., Nashville, Tenn. 37210: Laingsburg, Mich., Nov. 30—Dec. 7

Rodgers, J. A. "Jimmie." (R) 695 N. Market St., E. Palestine, Ohio 44413: Rising Sun, Ind., Dec. 8-14

ROEDEL, BERNICE L. (C) 423 E. Maple St., Boonville, Ind. 61832

ROUND, RALPH B. (C) Dubois R., Riverton, Wyo. 82501

RUPP, JOHN G. (C) 113 S. Beverly, Porterville, Calif. 93257: Visalia, Calif. (Farmersville), Nov. 30—Dec. 7; Los Angeles, Calif. (North), Dec. 8-21

SCHERRER, L. J. (C) 6875 Robin Dr., Chattanooga, Tenn. 37421

SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221

SCHRIEBER, GEORGE R. & MRS. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701

SCHULTZ, RYAL G. (C) R. 6, Box 277A, El Dorado, Ark. 71730: Farmer City, Ill. Nov. 28—Dec. 7

●**SCHURMAN, RALPH.** (C) 1329 Manchester Ave., Columbus, Ohio 43211

✦**SHARPLES, J. J. & MRS.** (C) 41 James Ave., Yorkton, Saskatchewan, Canada

SHAWER, CHARLES (CHIC). (C) 1211 Willow Dr., Olathe, Kans. 66061: San Pedro, Calif., Dec. 1-7; Walnut Creek, Calif., Dec. 8-14; Severy, Kans., Dec. 29—Jan. 4

SHERIDAN, WILLIAM Q. (C) R. 2, Box 182, Rising Fawn, Ga. 30738

✦**SHERWOOD, RAYMOND & MILDRED.** (C) Box 510, Fallon, Nev. 89406

SINGELL, TIMOTHY DEAN. (C) 223 S. Union St., Galion, Ohio 44833: Dolton, Ill., Dec. 1-7

SINGLETARY, E. J. (C) 1643 McDowell Rd., Jackson, Miss. 39204

SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117

●**SLACK, DOUGLAS.** (C) R. 2, Vevay, Ind. 47043: Clermont, Ind., Nov. 28—Dec. 7; Greenville, Ohio, Dec. 29—Jan. 4

SLATER, HUGH L. (C) c/o NPH*

SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003: Carthage, Mo., Dec. 1-7; Port Arthur, Tex. (1st), Dec. 9-14

✦**SMITH, OTTIS E., JR., & MARGUERITE.** (C) 60 Grant St., Tidouette, Pa. 16351: Sublette, Kans., Dec. 2-7; Rapid City, S.D., Dec. 8-14; Security, Colo., Dec. 15-21

SMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25276

SNELLENBERGER, L. B. (C) 1153 W. Elna Rae, Tempe, Ariz. 85281

SNOW, DONALD E. (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507

SOMMER, CLARENCE. (C) 7805 Nazarene Ave., Louisville, Ohio 44641

SPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210: Nashville, Tenn. (College Hill), Nov. 30—Dec. 7; Wilmington, N.C., Dec. 9-14

●**SPEER, CHRISTINA.** (C) 12615 Paula Rd., Taylor, Mich. 48180

✦**STABLER, R. C. & MRS.** (C) R. 1, Tamaqua, Pa. 18252

STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008: Muncie, Ind. (Indoor Camp), Dec. 28—Jan. 4

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

(C) Commissioned (R) Registered ✦Preacher & Song Evangelist ●Song Evangelist
*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141

STEELE, J. J. (C) Box 1, Coffeyville, Kans. 67337: Burlington, Kans., Dec. 1-7
 STEPHENS, KENNETH. (C) c/o NPH*
 STEWART, PAUL J. (C) 1015 E. Sumner Ave., Indianapolis, Ind. 46227
 ♦STOCKER, W. G. (C) 1421 14 Ave., N.W., Rochester, Minn. 55901: Fessenden, N.D., Nov. 26—Dec. 7; Corvuso, Minn., Dec. 8-14
 STRACK, W. J. (C) 1420 Nebraska Ave., Palm Harbor, Fla. 33563
 STREET, DAVID. (C) Box 221, Saunemin, Ill. 61769
 STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503: Pinellas Park, Fla. (1st), Dec. 2-7
 SWEARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914: St. Charles, Ill., Dec. 1-7
 TALBERT, GEORGE H. (C) 409 N.E. 13th St., Abilene, Kans. 67410
 TAYLOR, EMMETT E. (C) c/o NPH*
 TAYLOR, ROBERT. (C) 512 Marian, Normal, Ill. 61761
 THOMAS, FRED. (C) 177 Marshall Blvd., Elkhart, Ind. 46514: Paris, Pa., Dec. 1-7
 THOMPSON, HAROLD C. (C) 650 E. Main Blytheville, Ark. 72315
 TOONE, L. E. (C) c/o NPH*
 TOSTI, TONY. (C) Box 1643, Prescott, Ariz. 86301
 TRIPP, HOWARD M. (C) c/o NPH*: Houston, Tex. (Oak Glen), Nov. 30—Dec. 7
 ♦TRISSEL, PAUL D., & FAMILY. (C) Box 1201, Leesburg, Fla. 32748

TURBYFILL, M. L. (C) 6812 N.W. 29th Terr., Bethany, Okla. 73008: Knowles, Okla., Nov. 28—Dec. 7
 ♦Underwood, G. F. & Mrs. (R) 2070 Clermont, N.E., Warren, Ohio 44483
 VAN SLYKE, D. C. (C) 508 16th Ave., S., Nampa, Idaho 83651
 WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115: Wadsworth, Ohio, Nov. 30—Dec. 7
 WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228
 WALKER, LAWRENCE C. (C) c/o NPH*
 WALKER, W. B. (C) 6700 N.W. 34th, Bethany, Okla. 73008
 ♦WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
 WALLS, LYNDON A. (C) 414 Oberly Ave., Box 414, Carroll, Ohio 43112
 ♦WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901: Reynoldsburg, Ohio, Dec. 3-14; N. Jackson, Ohio, Dec. 15-21; Woodbury, Ga. (Harmony), Dec. 26—Jan. 2
 WATSON, PAUL. (C) 311 N.W. Seventh St., Bentonville, Ark. 72712: Lamar, Mo., Nov. 30—Dec. 7
 ♦WELLS, KENNETH & LILY. (C) Box 1043, Whitefish, Mont. 59937: Sumner, Mich., Nov. 30—Dec. 7
 ♦WEST FAMILY, THE SINGING. (C) 26 Corn Hollow Rd., Succasunna, N.J. 07876: Presque Isle, Me. (Wes.), Nov. 26—Dec. 7; St. John, N.B., Dec. 9-14; Felicity, Ohio, Dec. 28—Jan. 4
 WHIPPLE, LEONARD. (R) Lay Evangelist, 15 P-Via

Castillo, Laguna Hills, Calif. 92653: Memphis, Tenn. (city-wide), Dec. 7-14
 ♦WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836
 WHITED, CURTIS. (C) 101 S. Chester, Olathe, Kans. 66061
 WILLIAMS, CLIVE. (C) 12560 Haster St., Sp. 35, Garden Grove, Calif. 92640: Hermosa Beach, Calif., Nov. 30—Dec. 7
 WILLIAMS, EARL C. (C) c/o NPH*
 ♦WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
 WILLIS, HAROLD J. (C) c/o NPH*
 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
 WITHROW, JAMES. (C) 13511 Ethel Ave., Chesapeake, W. Va. 25315
 WOODWARD, GEORGE P. (C) 68 Bristol Ct., Hamilton, Ohio 45013: Sumter, S.C. (1st), Dec. 2-7; Charleston, W. Va. (Calvary), Dec. 9-14
 WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042: Guatemala City, Dec. 1-5; British Honduras, Dec. 6-20
 ♦YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501
 ♦ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031: Hoisington, Kans., Nov. 17—Dec. 7
 ZIMMERMAN, W. E. (C) Box 1114, Marion, Ohio 44302: Wellington, Ohio, Nov. 30—Dec. 7

The Book Corner

GOING ON SEVENTEEN

By Mary Field Boggs. Kansas City, Mo.: Beacon Hill Press of Kansas City. 155 pages, cloth, \$2.95.

A worthy addition to the growing fiction line of the Nazarene Publishing House is *Going on Seventeen*, which is just off the press. As the title implies, it is in the teen area, and the lead character is a girl, but oldsters and fellows would enjoy reading it too.

The story could be subtitled "Always Three Goals," for the plot is built around the idea that vivacious, attractive Beth Patton always had three goals set for herself—reach one, replace it with another. Her current three are to get an old car to restore, to attend youth camp, and to have a date with Rodney O'Brien.

Grandma's old Plymouth comes into her possession and the camp turns out to be a church-sponsored affair instead of the expected baton twirlers' camp. But the third goal presents some complications around which the conflicts in the story are built.

Rodney has lots of money but he is very short on scruples and Beth nearly gets swept off her feet, with clandestine dating and all, before Rod is finally shown up for what he really is.

Having an ill but gentle and understanding father and an ambitious, so-

cialite mother (who chafes under recent family financial reverses) all serves to add to the tensions and compound the problems.

Many are the unexpected twists along the trail, but ultimately, as Dr. Wayne Dehoney comments in his "foreword" to the book, Beth discovers that the end of life is to be found not so much in the achieving of a personal goal as in a commitment to and a relationship with Christ. "Beth's pilgrimage through common, everyday experiences to arrive at this end of spiritual maturity is a wholesome and refreshing story."

Altogether, it is an enjoyable book to read. It has a "moral" and a strong spiritual tone but it is neither pious, syrupy, nor fortuitous.

The author, a lifelong worker with youth, is a scion of the famous Field family which gave to the world the poet Eugene Field, the merchant Marshall Field, and the engineer-inventor Cyrus Field. She authored our 1963 novel, *Wheel Chair Triumph*.—J. FRED PARKER.

NEW NAZARENE CHURCHES FORMED

Dr. R. W. Hurn, executive secretary of the Department of Home Missions and Church Extension, has announced the recent organization of the following new local Churches of the Nazarene. They are listed by districts in alphabetical order:

DALLAS, Mt. Enterprise, Tex.; H. T. Shearer, pastor; Paul H. Garrett, district superintendent.

EASTERN KENTUCKY, Ashland Plaza, Ky.; George Riggs, pastor; D. S. Somerville, district superintendent.

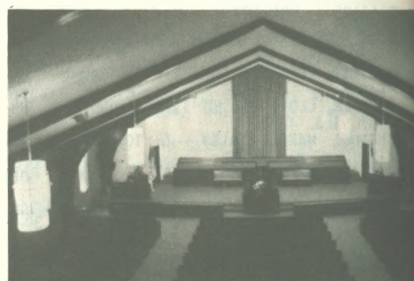
HOUSTON, Port Arthur Central, Tex.; Charles Jones, pastor; W. Raymond McClung, district superintendent.

NORTHWESTERN ILLINOIS, Morrison, Ill.; Mrs. Chester Poole, pastor; Floyd Pounds, district superintendent.

OREGON PACIFIC, Eagle Point, Ore.; Jerry Hunter, pastor; W. D. McGraw, district superintendent.

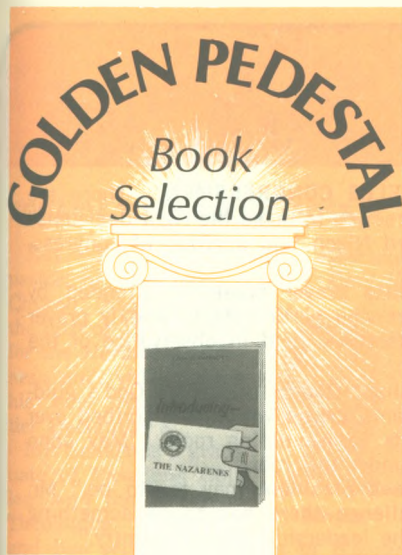
SOUTH ARKANSAS, Nix Chapel, Horatio, Ark.; Cessel Nix, pastor; Thomas Hermon, district superintendent.

VIRGINIA, Woodstock, Va.; David Dooley, pastor; Gene Fuller, district superintendent. □



THE AUBURN, Wash., church was dedicated by General Superintendent Orville W. Jenkins before a congregation of 350. The church was organized in 1944 and averages 224 in present attendance. The building was completed at a cost of \$162,000, and seats 550 with overflow and balcony. Half of the total projected educational facility was also completed and dedicated, with the balance of the construction scheduled for next year. Rev. Gene Delbridge is pastor of this rapidly growing congregation.

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INTRODUCING— THE NAZARENES

By Leslie Parrott

This could be just what you have been wishing for: a booklet telling briefly what the Church of the Nazarene is. So many things go to make up a denomination: history briefly sketched from beginnings to the present; what we believe, teach, and preach—in other words, a summary of Nazarene doctrine; something about our organization, general, district, and local church polity; a glimpse at our church services, type of preaching, our stress on evangelism, our singing; our missionary outreach, which now extends into more than 50 areas of the world; our expanding educational program with eight colleges, two junior colleges, a graduate seminary, and a Bible college; something about our standards of conduct; and a few statistics showing our growth in various fields of activity.

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Pro: Personal Soul Winning

After reading "The Case for the Organized Church," by J. J. Steele, in the October 15 issue of the *Herald*, I feel obligated to point out that what every church desperately needs is more personal soul winning, especially on the part of laymen.

While some of the errors of independent, disorganized soul winning mentioned in the article are valid, we must be very careful not to throw any cold water on so small a fire as we now have in this area of personal evangelism.

BERNARD F. McARDELE
New Hampshire

P.S.: By way of explanation, I am a layman deeply involved in church work, that is, church treasurer for four years, Sunday school teacher three years, but also much concerned about the lack of personal soul winning that I see in the Nazarene churches I'm familiar with. I have been a member of the Nashua, N.H., Church of the Nazarene for five years. □

Con: Comfort in Church

Wednesday night at the beginning of prayer meeting the pastor's wife remarked how cold it was in church. We checked the thermometer and found it to be 65°.

I remarked that I had been in church when the inside temperature was -28°.

I then recalled reading of unheated churches on foreign fields and the thought came to me, Why don't we, in the Church of the Nazarene, go without heat in our sanctuaries for a month and place the utility savings in world missions.

I'm sure it wouldn't be too hard to wear long johns, coats, blankets to

the services. What a testimony to the world that we are willing to do a real sacrifice for others!

VICTOR KINGWELL
California

MOVING MINISTERS

J. B. Rose from Chester, W. Va., to Columbiana, Ohio.

Glen W. Scheiarn from Oklahoma City Grand Boulevard to Ada (Okla.) Arlington.

Herb Spain from Trevecca Nazarene College to Jackson (Miss.) Magnolia Heights. Duane Springer from Fargo, N.D., to Beloit, Wis.

William E. Varian from field of evangelism to Kankakee (Ill.) First.

J. G. Wells from Lima (Ohio) First to Science Hill, Ky.

Frank L. Wills from Nashville, Ga., to Grand Bay, Ala.

Gary Wilson from Tell City, Ind., to Cleveland (Ohio) Bethel.

Marvin H. Carlson from Lawson (Mo.) Canaan Hill to Springfield (Mo.) Grace.

James V. Cook, minister of music, from Columbus (Ohio) First to Seymour (Ind.) First.

Henry P. Cooper from Rockledge (Fla.) Cocoa to Gainesville (Fla.) First.

Adrian R. Crandall from Sheldon, Ill., to Danville (Ill.) Cedar Grove.

William Crouch from Ellis, La., to Laurel, Miss.

Earl E. Denney from Avon Park, Fla., to Tampa (Fla.) Sulphur Springs.

George J. Douglas from Jamestown,



Mailed to all
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 side.
 Dempsey A. George from Vilonia, Ark.,
 to Palisade, Colo.
 Donald W. Hough from Marysville,
 Ohio, to St. Louis Grace.
 Charles E. Jensen from Atoka, Okla.,
 to Sallisaw, Okla.
 Marcellus Long to Brunswick, Mo.
 E. Lewis McLean from Easton, Mass., to
 St. Albans, Vt.
 James Norcross from Rocky Ford, Colo.,
 to Karval, Colo.
 Tillie P. Phipps from Walterboro, S.C.,
 to Saraland (Ala.) Prichard.

VITAL STATISTICS

DEATHS

CLARENCE E. MERWIN, 59, died Oct. 4 in La Junta, Colo. Funeral services were conducted by Rev. Corbie Grimes and Rev. Marvin Jagger. He is survived by his wife, Darline; three sons, Roger, Kenneth, and Dwight; two daughters, Mrs. LaRue Hare and Mrs. Sue Ann Pearsall; and eight grandchildren.

CLAYDUS BURTON, 65, died Sept. 10 in Canada while on a fishing trip. Funeral services were conducted in Milwaukee, Wis., by Dr. D. J. Gibson and Rev. E. W. Pannier; and in Jasper, Ala., by Rev. E. W. Pannier. He is survived by his wife, Rubye, and brothers and sisters.

MRS. VERA McCURDY, 72, consecrated deaconess, died Oct. 9 in Kelowna, British Columbia, Canada. Funeral services were conducted by Rev. C. E. Rawson. She is survived by her husband, Louis, one brother, and two sisters.

HOYT LEE SMITH, 58, died Aug. 5 in Oak Ridge, Tenn. Funeral services were conducted by Rev. R. E. Tarter. Survivors include his wife, Maggie Lee; one son, Sherrill; four daughters, Mrs. Mona Bond, Mrs. Norma Jean Harrison, Mrs. Hilda Detweiler, and Mrs. Charlene Halliwas; eight grandchildren; and his mother.

WENDEL WAYNE SHARPTON, 36, died Oct. 3 in an auto crash along with his only daughter, TAMI, six, near Bartlesville, Okla. Funeral services were conducted by Rev. E. Keith Bottles and Rev. W. B. Livingston. Interment was in Dewey, Okla. Surviving is the wife and mother, Iola.

CLARENCE E. COCHRAN, 67, died Sept. 19 in Pearl River, La. Funeral services were conducted by Rev. Bill Jordan. Surviving are his wife, Jessie, three daughters, one brother, and four sisters.

BIRTHS

—to Rev. Robert W. and Gayle (Massey) Smith, Bisbee, Ariz., a girl, Karissa Gay, Oct. 20.

—to Mr. and Mrs. G. Thomas Wilson, Ojai, Calif., a girl, Kimberly Beth, Oct. 3.

—to Douglas and Marie Brookman, Frankfort, Ky., twin girls, Pamela Catherine and Patricia Arlene, Oct. 18.

—to Capt. David and Linda (Nelson) McClung, Tucson, Ariz., a boy, Dennis David, Oct. 19.

—to Johnny and Judy (Dawson) Rayburn, Oklahoma City, a boy, Joel Dawson, Sept. 6.

MARRIAGES

Miss Sue Ann Merwin and Al/C Dennis Ray Pearsall, at La Junta, Colo., July 20.

ANNOUNCEMENTS

RECOMMENDATIONS

C. Dale and Emmalyn German are entering the field of song evangelism in January, 1970. They both sing and Mrs. German is a skilled accompanist. The Germans may be reached by mail at Box 527, Kansas City, Mo. 64141.

Rev. William Overton, Rte. 2, New Jersey Avenue, Sewell, N.J. 08080, is entering the field of evangelism. He is a chalk artist of unusual ability and a preacher. He and his wife have their own trailer for travel.—James E. Hunton, Philadelphia district superintendent.

EVANGELISTS' OPEN DATES

George H. Talbert, 409 N.E. 13, Abilene, Kans. 67410, (phone: CO 3-2090) has open dates in January and all the month of February.

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.

NEWS OF RELIGION

You Should Know About . . .

NEED GOD'S GUIDANCE, NIXON TELLS CONGRESSMEN. "There are times when we need help beyond ourselves to make the right decisions" on national policy, President Richard Nixon told a group of congressmen last month in Washington, D.C.

The occasion was a White House prayer breakfast attended by some 80 representatives and senators who participate in weekly prayer meetings at the capital. The breakfast was held in observance of the National Day of Prayer.

Mr. Nixon led his guests in a silent Quaker prayer for God's guidance. Afterward he quoted John Adams' prayer which is inscribed over the marble mantelpiece of the White House dining room: "May none but honest and wise men ever rule under this roof."

"No matter how honest or wise a president may try to be," Mr. Nixon said, "at times of great challenge there has to be something more than honesty and wisdom in the leadership of this country."

Evangelist Billy Graham, the president's friend and houseguest, told the congressmen that Americans must turn to God to find the "capability for mutual love and tolerance" required to keep the United States from tearing "itself apart in its current dissensions." □

RELIGIOUS AGENCIES SUBMIT BRIEFS ON TAX EXEMPTION TO COURT. Protestant, Catholic, and Jewish organizations have filed friend-of-the-court briefs with the U.S. Supreme Court arguing in support of tax exemption for church and synagogue property used for religious purposes.

The case was initiated by Frederick Walz, a New York lawyer. Owner of a vacant lot on Staten Island valued at \$100 and taxed at \$5.24 per year, he contends that his taxes are more than they otherwise would be because church property is exempted from taxation.

Rejected by the New York State Court of Appeals and lower courts, the case has been accepted on appeal by the Supreme Court, which dismissed similar challenges in 1956 and 1961.

"Mr. Walz goes to the heart of the matter by arguing that houses of worship themselves should not be exempt from taxation," said Rev. Dean Kelley, an official of the National Council of Churches, which filed one of the *amicus curiae* briefs.

While Mr. Walz contends that tax exemption violates the First and Fourteenth Amendments to the Constitution, the NCC contends the First Amendment's guarantee of the free exercise of religion "forbids taxation by the Federal or state governments of houses of worship or of other religious property used exclusively for religious purposes." □

POLIO TAKES HEAVY TOLL OF AUCA LIFE. At least 15 Auca Indians have died from an epidemic of polio now sweeping through the ancient tribe in Ecuador.

The disease first struck an Auca early in September, according to spokesmen for Wycliffe Bible Translators working among them. The carrier was part of one of the "downriver" groups that have come out during the past year from Tiwaeno, the location of Translator Rachel Saint.

Polio has occurred during the past year in other jungle tribes. Most of the cases have been discovered in the new groups that have joined the Christians at Tiwaeno. These have had the least opportunity to build resistance to such diseases and do not yet fully understand the benefits of modern medicine. Some have refused to take remedies offered. □

CANADA, VATICAN ESTABLISH DIPLOMATIC TIES. The Vatican and the Dominion of Canada have established diplomatic relations, according to an announcement in Ottawa recently by Prime Minister Pierre Elliott Trudeau.

He said the two governments had begun talks last January which led to the recent decision to exchange envoys at the ambassadorial level.

Canada will be the sixty-ninth state to set up a diplomatic mission in the seat of the Roman Catholic church. □

Late News

SCHARN TO "HERALD" POST

Rev. John M. Scharn, associate pastor of Pasadena (Calif.) Central Church, has accepted the post of office editor for the *Herald of Holiness* and will assume his new responsibilities December 8.

Mr. Scharn is a graduate of Pasadena College and the Nazarene Theological Seminary, and has served pastorates in Kansas and California.

The Scharns and their three children are moving to Kansas City early in December. □



Scharn

BROADCASTS IN SPAIN CANCELLED

The World Missions Department has received word that the Spanish government has forbidden all gospel programs, including "La Hora Nazarena," to be aired over radio stations in Spain.

Prayer is requested in this matter. □

GOVERNOR CALLS DRUG CONFERENCE

At the suggestion of Rev. Andrew G. Hanners, the Nazarene minister who is executive director of the Oregon Council on Alcohol Problems,

Oregon Governor Tom McCall invited denominational leaders of the state to a conference on new methods of dealing with growing problems of drug addiction.

Mr. Hanners' suggestion was that a positive approach, emphasizing the joy and happiness of the Christian commitment, the sense of well-being that comes from right living, be explored in presenting the facts about the use of drugs.

The conference was held November 25 at the Statehouse in Oregon with approximately 45 in attendance. Among those invited were Dr. W. D. McGraw, superintendent of the Oregon Pacific District; Rev. Grady Cantrell, superintendent of the Idaho-Oregon District; and Rev. Raymond Kratzer, superintendent of the Northwest District. □

OF PEOPLE AND PLACES

EVANGELIST BOB MICKEY narrowly escaped serious injury when his auto collided with a railroad locomotive after a 40-foot skid on rain-slickened pavement. Damage to the automobile amounted to \$700, but Mr. Mickey was able to continue to the Fairview, Okla., church, where he was scheduled for revival services. □

FAMILIES OF NAZARENE service and government personnel on the island of Guam have organized an active missionary society under the guidance of Mrs. Geneva Silvernail, a graduate of Trevecca Nazarene College, and fifth-grade teacher who resides in Talofofo, Guam, with her husband, Keith, and son, David. Mrs. Marion Wilhite was elected president.



TEN OF 14 Samoans recently received as members of the church in American Samoa on profession of faith. Overseas Home Missionary Jerry Appleby reports an outstanding youth camp, and spiritual progress throughout the Samoan community. A total of 17 Samoans were recently baptized, including those reported above as joining the church.

Mrs. Wilhite is the wife of a Guam-based serviceman. □

MR. AND MRS. ROSCOE ISBELL, charter members of the church in Walbridge, Ohio, celebrated their sixty-fifth wedding anniversary October 19. Mr. Isbell is 87 years old, and his wife, Ada, is 84. The couple still attend all services of the church including Thursday noon prayer and fasting service. Rev. Walter W. Smith, pastor, presented a bouquet of flowers on behalf of the church in an expression of love and appreciation. □

MORATORIUM DAY provided an occasion for Nazarene students and faculty members on the campus of Oklahoma State University at Stillwater, Okla., to place emphasis on a personal relationship with God as the basis for true peace. Under the leadership of Pastor Danny Steele of the University Church of the Nazarene, discussion groups were organized and panels presented in order to make other students at Oklahoma State University aware of a personal Christ who can bring peace to the heart of man. □

PASTOR STANLEY McELRATH turns the first shovel of dirt in ground-breaking exercises for the relocation of Tempe, Ariz., First Church. Pictured, left to right, are Tempe Vice-Mayor William LoPiano; Architect Glenn McCollum; Mr. McElrath; Rev. Crawford Vanderpool, representing the Arizona district advisory board; Paul Madden, construction project supervisor; and H. C. Clow, chairman of the local church's board of trustees.



NEWS OF REVIVAL

BOISE CITY (OKLA.) First Church has experienced revival with Rev. Earl Williams as the evangelist, according to a report by Pastor Brance E. Moyer. In spite of adverse weather conditions, attendance was good and a total of 37 persons sought the Lord at the altar. □

REV. J. J. STEELE was the evangelist for one of the best revivals in recent years in the Caruthersville, Mo., church, according to Pastor Steward M. Reed. Seven new members, five by profession of faith, were received at the close of the meeting. □

Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

GOD'S LAW REAFFIRMED

(November 30)

Scripture: Nehemiah 8-9 (Printed: Nehemiah 8:1-3, 8-12)

Golden Text: Psalms 119:34

The remnant was not content merely to dwell again in Jerusalem and worship again in the Temple. They needed to hear and obey the law of God if national life was to be secure and national destiny be fulfilled.

1. The law reaffirmed (Nehemiah 8)

The worship of the Early Church was patterned after that of the synagogue, and this had its precedent in Ezra's great street service.

Central to that worship, and to ours, was the reading and exposition of God's Word. "They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (8:8).

For seven days the Bible-centered worship continued, punctuated by the joyful praises of the people (8:6, 10, 17).

God wants His redeemed people to understand and follow His Word! To this end He ordains a ministry and commands a worship.

2. The covenant renewed (Nehemiah 9)

The history of Israel is rehearsed in condensed form, from the call of Abraham to the return of the exiles. Two themes are interwoven throughout the solemn recital, God's faithfulness and Israel's disobedience and rebellion.

Because God is "ready to pardon, gracious and merciful, slow to anger, and of great kindness" (9:17, 28, 31), the backslidden nation is not consumed but preserved. The pattern is sin, repentance, and forgiveness.

The people confess that God is just and they have been wicked. Now they pledge anew their obedience and service to Him. The covenant is renewed, and God's work continues.

Let us learn again that God's love is the remedy for man's sin, and that grateful service is man's proper response to saving grace. And let us learn again to find our help, guidance, and security in the Word of God. □

Conducted by W. T. Purkiser, Editor

Do you think that a person who does not belong to the church and does not believe in missions nor in paying tithes should teach a Nazarene Sunday school class?

While church membership, tithing, and a vision for missions do not of themselves automatically qualify a person as a Sunday school teacher, this combination of deficiencies wouldn't seem to offer much promise either.

If a Sunday school teacher in his teaching expresses his belief that Judas Iscariot was never converted, does this mean he believes and teaches eternal security?

Not necessarily. He could conceivably have other considerations in mind.

The eternal security brethren do, of course, have some difficulty with Judas. They either have to say that he was never truly converted or that "his own place" (Acts 1:25) to which Judas went after his suicide was heaven.

Actually, I have heard different ones

of them say both of these things. The two alternatives, obviously, cancel out each other.

There seems to me no valid reason to differentiate between Judas and the other disciples until the time of Judas' final decision to betray the Lord. Judas is a clear example of what is meant by the statement of Hebrews 10:28-29.

Was the wine used during Bible times an alcoholic or nonalcoholic wine? Was it capable of making people drunk? What is wrong with a Christian drinking a little alcoholic beverage as long as he does not get drunk?

The term "wine" in both Old and New Testaments included both fermented and non-fermented grape or fruit juice. The many injunctions in the Bible against drunkenness would indicate that the fermented form was capable of making people drunk then as it is now.

The entire force of the Scripture teaching about wine and strong drink is in the direction of total abstinence.

When you consider that one out of every five persons who begins to drink becomes a problem drinker, and a third of the problem drinkers become total

alcoholics, ordinary good sense and the data of sociology combine with the Scriptures to make complete abstinence the only reasonable Christian stance with regard to alcoholic beverages of all sorts.

Modern knowledge of the effects of alcoholic drink in physical health, social consequences, and the mayhem on our highways should convince anyone that what "biteth like a serpent, and stingeth like an adder" (Proverbs 23:29-35) is better to be left completely alone.

I want to ask you a question which I have been puzzled about for years. The Bible says, "Thou shalt not lie." However, sometimes it seems like one can't always tell the truth. For instance, if a friend comes in and says, "How do you like my new dress?" and she's all excited about it, and you wouldn't want to say you don't like it and hurt her feelings. I think there are many instances where Christians don't say what they are really thinking. Is this lying?

Ethical philosophers have argued over this question for centuries.

There are those who interpret lying as any misstatement of fact whatsoever.

Others think of lying as communication with the purpose of deceiving and harming another. In this case, the words could be literally true, but since the speaker knows the other will interpret his words differently, his intended purpose is to mislead.

Perhaps we have to try to steer somewhere between the two.

We all know that it is possible to lie with a half-truth and to say things that may be verbally correct yet understood in an entirely different sense by those who hear them.

While every person of integrity is committed to the truth, he can't always tell it all except under oath in court—nor does he need to.

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FINLAND, FAITH, AND FINANCES

Spring, 1969. School was out for the summer for Olavi Vesalainen, a Finnish student at European Nazarene Bible College in Busingen, near Schaffhausen, Switzerland.

His heart told him to go home to Finland for a summer of evangelism and witnessing for Christ. But his pocketbook told him he had better get a job and earn some money or he could forget about returning to college.

Olavi prayed. What would God have him do? God and Olavi's heart won out. He would return to Finland for a summer of faith evangelism and trust God to somehow meet his financial needs.

Door after door was providentially opened to him, enabling him to preach 50 times, distribute and sell Christian literature, and witness to many people in their homes. The Lord escorted this young man of faith across Finland east and west, and north as far as Lapland, sharing the good news of salvation.

Fall, 1969. School began for Olavi Vesalainen, a Finnish student at European Nazarene Bible College in Busingen, near Schaffhausen, Switzerland.

But not before he had produced enough money from his summer of faith evangelism to pay his account in cash!

—GEORGE L. SMITH
Stanton, Calif.

SAVE SOME"

1 Cor. 9:22

