

November 30, 1966

herald

OF HOLINESS

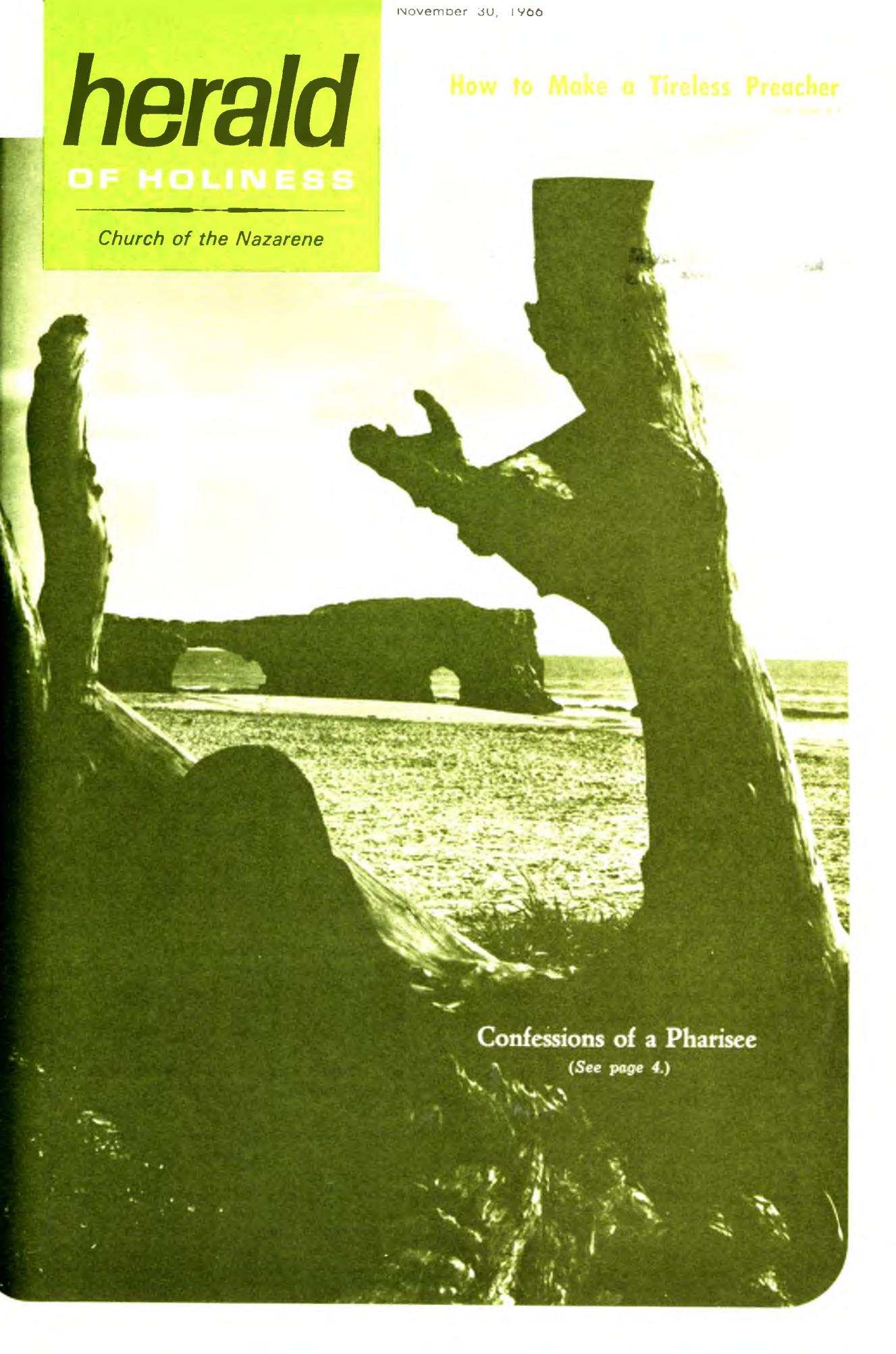
Church of the Nazarene

How to Make a Tireless Preacher

(See page 8.)

Confessions of a Pharisee

(See page 4.)



PEACE!



General Superintendent Lewis

As sin continues its devastation among the nations and the restless people of the world fret and rush to and fro, this word becomes rare indeed in its reality to mankind.

The world we live in has closed in on us until the trouble once so far away intrudes on our lives and disturbs our thoughts. The sounds of strife come to our ears through news media. This is truly a troubled hour, a harassed world, and ours an uneasy land.

Peace—so say the leaders of nations—is what they desire and strive for. Now we spend the billions in our struggle for this seemingly elusive and priceless element.

It is here, however. It can be found. Peace is where God placed it. When we come to think about it—everything in this world is where God placed it. The mountains, they are still there. The sea, it is there. These are not moved. God put them there. It is good to know that, when we turn to look where the mountain was yesterday or last year, it is still there.

Peace—where is it? Without doubt it is waiting where God said it is. It certainly cannot be found where God said it is not. “There is no peace, saith my God, to the wicked” (Isaiah 57:21). So the wicked shall find no peace in the evil. They may want peace. They may even search for it. They may even claim to have it. But peace will never be there.

The wicked can drug their senses. They may lie down in troubled slumber, but peace, never!

Peace—“My peace I give unto you,” spoke the Saviour (John 14:27). It is His gift to the one who seeks Him and becomes His follower. So, then, only the Christian has peace—and, oh, what peace!

Internal, God-given, it lives in the redeemed soul. Here is peace, wonderful peace.

The world could not give it. It cannot take it away.

Peace is healing for the wounded heart.

Peace is music to the soul.

Peace is beauty, true beauty, in the life of the Christian.

Peace is quiet in a noisy society.

Peace is rest to the laborer.

Peace is God’s grace moving, encouraging, strengthening the soul of the one who serves Him.

It is indispensable to the soul. Without it nations, civilization, man cannot endure. It is so fundamental, so essential, that without it life is doomed to destruction.

Oh, how wonderful, how precious, how enjoyable are the privileges of the Christian!

Keep us in Thy peace, O God. And guide us as we strive to reach the struggling masses and the fretful individuals who so desperately need Thy peace.

Don't Throw Out The Baby With the Bath

Even though they will make mistakes, the young must have freedom to try their own wings.

• **By Leroy H. Reedy**
Bourbonnais, Ill.

A mother was nagging her small son unmercifully about his table manners. Finally the boy cried out in tears, "Mother, you always tell me when I do wrong. Won't you *please* tell me when I do *right*?"

Parents may nag their children constantly about their table manners, lack of courtesy, laziness, or childish blunders until the children form what psychologists call an unpleasant "general impression." It is only natural to avoid the unpleasant, the painful. The child soon reaches the conclusion. Mother doesn't love me; I'm just a nuisance; I'm in her way; I'll run away; I'll kill myself and then she'll be sorry!

Later in the teen years the child may rush into an unwise and hasty marriage to get out of the unhappy situation and may "jump out of the frying pan into the fire." The teen-age girl may deliberately "get herself into trouble" in order to hurt her mother. A boy may pull a holdup or drive a car in such a manner that he has an accident, either killing or crippling himself and others as well, resulting in weeks, months, or even years of mental agony and physical pain.



The parents are trying to say to the child: I love you; I care a great deal about what happens to you. I want you to be happy, virtuous, well-educated, and successful. I want you to be honest, God-fearing, and industrious. But unfortunately this does not come through to the child.

In the J. B. Phillips translation of the New Testament, Paul said in Ephesians 6: 4, "Fathers, don't overcorrect your children or make it difficult for them to obey the commandment. Bring them up with Christian teaching in Christian discipline."* The King James Version reads, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." I am not pleading for soft indulgence! I am pleading for discipline administered with *love*!

Too often we go to extremes. We either *overcorrect* or *under-correct* our children. Either extreme is dangerous.

I was called in on a case once in which a sixteen-year-old boy had started to run away from home. The father saw him leaving and gave chase. The father chased the son across a large cornfield, finally catching up with him and giving him a

severe beating. I tried to reason with the father and show him that he was too harsh. He replied, "I'll show that boy who's boss, if it's the last thing I do." He may show the boy who's boss, but he will lose the boy. He may well "throw out the baby with the bathwater."

Eli, the priest in the old Tabernacle, was condemned by God with these words, "For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not" (1 Samuel 3:13).

Overcorrection smotheres a child and hinders seriously his normal growth and development. It may retard or almost kill his initiative. Character is built only when voluntary choices are made which prove to be right and wholesome.

God has given us a wonderful illustration of proper parental supervision in the bird family.

When little birds are first hatched they are absolutely helpless, just as babies are. They have to be protected, fed, and warmed by the parents. As the fledglings grow, they begin to learn to shift for themselves. They soon leave the nest and fly away. They are very young and inexperienced. Their parents know that there is a snake on the ground and a hawk in the sky waiting to devour these little ones. But the young must have some freedom to try their own wings. They will make mistakes. Some, unfortunately, will be lost to the hawks and the snakes. Some, however, will survive and live to raise families of their own.

I believe that if we rear our children properly with Christian love and consistent discipline we have a right to claim God's promise, "Train up a child in the way he should go; and when he is old, he will not depart from it" (Proverbs 22:6).

*From THE NEW TESTAMENT IN MODERN ENGLISH, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

"I probably formed my idea of what a Christian is by watching other people's behavior more than by sensing their inner commitments."

Confessions

It about did me in the day I saw the horrid truth: there is a strong strain of the ancient Pharisees in me—as surely as if I had sprouted from their family tree. As much as it embarrasses me to admit it, I must confess that I often seem to stand nearly in a line of direct descent from the Pharisees than from my Lord.

I do not mean to suggest that my parents before me were Pharisees; I doubt that they were. Nor the pillars in my church; I hope not. Let me outline my confessions:

I confess that I tend to judge "religion" by outward and usually by material appearances.

It troubles me to admit it, especially when Jesus forbade judging anybody by external evidences. But it seems so urgent: I have to have some way to tell who the Christians and the non-Christians are in the world. I know Jesus told me to look at their fruits—but that takes a lot of waiting, maybe years. Fruits are long-range results, and I think I need to know now. Hard as I try, it is not easy to obey Christ on this issue.

I confess, also, that I probably formed my idea of what a Christian is by watching other people's behavior more than by sensing their inner commitments.

No doubt all children growing up in church do the same. Long before they know that there is anything internal about one's relationship with Christ, they can see the external effects of that relationship. So they mimic what they see—and turn into infant Pharisees. No wonder someone said, "Religious homes tend to produce Pharisees, and pagan children make good Christians." My own children are probably, at this moment, imitating Christian behavior—externals—without seeing the internal dimension of their parents' faith.

I confess that it is easy to lapse into mechanical religious activities.

Volume 55, Number 41, NOVEMBER 30, 1966; Whole Number 2849. HERALD OF HOLINESS; W. T. Purkiser, Editor in Chief; Elden Rawlings, Managing Editor; Bill Lakey, Staff Artist. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, Hugh C. Benner, V. H. Lewis, George Coulter, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Opinions expressed in signed articles are those of the authors and do not necessarily represent the official position of the Church of the Nazarene. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price, \$3.00 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Printed in U.S.A. PHOTO CREDITS: Cover, Harold M. Lambert, Philadelphia, Pa.; page 3, Dave Lawlor; page 7, A. Devaney, Inc., New York, N.Y.

of a "Pharisee"

• By Donald M. Joy

Executive Editor, Free Methodist Sunday School Literature

ty instead of spontaneously pouring out my life for the love of Christ.

Perhaps no one else has this problem: I do. My "religious duties" list isn't as long as your arm, but I am pretty particular about my own code of behavior. Now and then I find myself whining, *I mustn't do that because it's not consistent with my standards, or, People would lose faith in me,* when instead, I should be saying, *I gladly abstain as a testimony of my love for Christ and my respect for all He represents!* Or I push myself along to witness to someone with, *You've got to speak to someone today about Christ, old boy, or you're going to dry up and blow away.* But Jesus would rather my heart would bleed: *How can I get to Jim before he destroys himself and misses Life?* I lapse so easily from dynamic Christianity to mechanical Pharisaism—into doing the right things for the wrong reasons! Pray for me.

I confess that I tend to want to impose my personal standards upon new converts and all other Christians.

I forget too easily that my deep convictions have been arrived at under the patient light of the Holy Spirit—who could surely lead others also to well-reasoned faith and full-flowered discipleship. And I am dogged by the persistent temptation to think that if I can only get others to conform to my own Christian code I have won them to Christ. But He reminds me I may have made them, instead, twofold more the children of hell.

I confess that I tend to "grandstand," to parade my piety and my virtues.

Satan snipes at me almost daily with the slings and arrows of the "pride of life." As I throw myself into vigorous Christian service he whispers from my shoulder, "How do people think you're doing?" or, worse: "You've bowled them over;

you're tremendous." Even when I am speaking to a friend to lead him to Christ, Satan has crawled inside my own cranium with the impudent question, "Does he think you're pretty great? How are you doing, old boy?" He snags me into consciously cultivating humility so he can turn it into evil pride. In short, he seems determined to make me a thoroughgoing Pharisee. But I pray God to keep me Christian.

There are, no doubt, other confessions I could make. I shudder at the thoughts of being a spiritual descendant of the Pharisees. Jesus said that such false faces would stand in line behind heathen shysters and immoral wretches at the gates of His kingdom. Whether He meant that in the rank order of their rottenness the Pharisees were the worst, or only that the hopeless derelicts would be more appropriately desperate to enter in, I don't know.

What further complicates things for me is that Jesus not only seemed to tolerate such undesirable and to make them the heroes of His stories, He plainly went out of His way to engage them in conversations and to associate with them. The Pharisees, naturally, didn't hesitate to torpedo Him for such associations, but they wouldn't find much fault with my well-chosen "kosher" friends. I wonder whether I'm courageous enough to follow Jesus' example and His commission.

In my weak moments I comfort myself by remembering that Pharisees were pretty decent people. There was not much crime among them; they were theologically as sound as a dollar; they preserved the faith. Pharisees have always distinguished themselves as conservative, respectable, clean; not a bad crowd to cast your lot with.

Odd thing! The Pharisees put Jesus on a cross. So did I.

"Be Ye Therefore Perfect"

• **By Ross Hayslip**

Tucson, Ariz.

Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48), said Jesus. At first sight it is a commandment so completely impossible that many have come to regard it as an idealistic exhortation devoid of all reality. Perhaps there is some reality in it, they say, but it is meant only for a few—a special group of saints—and not for the rank and file.

On the other hand it is the command of Him who walked with men, therefore it must be capable of attainment.

We are wrong in trying to persuade ourselves that it is possible to please God with some lower standard of life. There is no doubt that it is such an attitude which is largely responsible for so much of the substandard Christianity we encounter in the Church today. Far too many are content with the valley when God has called us to the mountains.

What does Christ mean by this commandment for perfection? We are not enjoined to the perfection of the Godhead; that is forever impossible to creatures, for God's perfection consists in that which, once and for all, differentiates Him from His creatures. To be perfect with the perfection of God himself would mean for man to become divine, to possess, precisely as God does, all His attributes—to be as God is.

What Christ here enjoins is that, as God is perfect in His unique manner, so must we be perfect in ours.

There are different kinds of perfection, and each kind of being has its own perfection. For instance, it is foolish to say that a lily is more perfect than a butterfly. The perfection of a rose is different from that of an orange; a nightingale's song has a different kind of perfection from that of the "Sixth Symphony."

A perfect being is one that fulfills perfectly the purpose for which it was created. That is true of all created things from the highest to the lowest. Since each exists for some purpose, it is more or less perfect according to the degree in which it fulfills that purpose.

Since man was made for no other purpose than to walk with God in this life and be eternally united with Him in heaven, it is in that and that alone that our perfection is to consist.

The desire for perfection is a desire for God. Our growth in perfection is a growth in love. One great Christian once truthfully said, "All our perfection consists in a state of love and an entire conformity with the Divine Will."

As we seek to put on the mind of Christ let us remember the words of Dr. W. E. Sangster, "The Way is open for all. Holiness is not a monopoly of the cloisters or of one branch of Christendom. The energies of the Holy Spirit are available to everyone who will seek Him."

"I Just Keep Sweepin'"

The floor at the terminal gathered an abundance of litter almost as fast as the old man finished sweeping.

• **By Kathryn Blackburn Peck**
Kansas City, Mo.



Judging from the lines on his face and the pronounced sag of his slight shoulders, he must have been in his late seventies. He was pushing a brush broom across the floor of the waiting room of a large union station, and the thing that caught my attention was the seeming futility of his task.

Hundreds of people were coming and going—to and from the train gates, to the drinking fountains, the vending machines, the ticket counters, and the lunchroom. Candy and gum wrappers, partly smoked cigarettes, drinking straws, crumpled paper cups, newspapers, and discarded timetables seemed to appear on the floor by magic.

No sooner would the little cleaning man sweep one section and move to another spot than, looking back over his shoulder, he would see in the newly cleaned space more litter dropped by careless hands. My housewifely instinct mounted indignantly. How can well-dressed, decent-looking people be so slovenly and inconsiderate? I asked myself, feeling sympathy for the tired old man with the broom.

When next he came near the bench where I was sitting I said,

"You must find it discouraging to clean all day, going over the same places again and again. I imagine you must feel that your work is all wasted."

He straightened himself momentarily, and his faded blue eyes twinkled as he replied, "Well, Ma'am, it used to fret me no end. When I swept a floor in those days I thought it ought to *stay* swept. But I learned that frettin' about what can't be helped don't pay. Now I don't let the public rile me none. They keep a-droppin' things and I just keep a-sweepin'; and if I can't keep ahead of 'em, at least I keep tellin' myself things around here would be a sight worse if it wasn't for me and my broom."

Discover the lesson of the wise old cleaning man!

In our relationships with other human beings we must do what we can each day to make our small corner of the world a better place. Our little day of life is all the time we shall have to make whatever impressions we are going to make upon the world.

In disbelief we may say, "Who am I to hope that my influence could possibly change anything for the better?"

But this is false modesty. We

are God's creations and He has a purpose and a plan for each of us. Unless we leave some impression for good, we shall disappoint our Creator and deny our reason for being.

True, uprisings, riotings, and wars around the world will continue. Faultfinding and misunderstandings will go on around us. Some of our neighbors will die in their sins in spite of all we can do.

But we are to clean what little we can just where we are today! God does not expect us to do the impossible but He has given us a job to do, and He has the right to expect us to do our best with the abilities we possess.

We must constantly be about with our brooms, trying to bring spiritual order out of human chaos. We must not let the carelessness of others defeat us. If we do our best, yet see few visible results, we must feel no rage and bring no railing accusation against our fellowmen.

The little old cleaning man has taught me a new philosophy and a new prayer: *God, help me to just keep a-sweepin'. Maybe things would be a sight worse around this place if it were not for me and my broom!*

Ever wonder why your pastor is always on the run?

TEN TIPS

For the Making of A Tireless Pastor

• **By Tom Barnard**
Bethany, Okla.

"You are not doing it most helpfully; you are wearing out yourself and the people as well. The work is too exacting for you; you cannot handle it alone. Now listen to me; I have counsel for you, and God be with you. You represent the people before God and bring the cases to God. You make clear to them the rules and the laws; you show them the way to behave and what they ought to do. Now search for able men among all the people, men who revere God and are honest, men who despise unfair profits, and appoint them leaders of thousands, of hundreds, of fifties and of tens. Let them regularly administer justice for the people and only when there is an extremely difficult case, let them bring it to you but for ordinary affairs let them judge. It will make it easier for you and they will share with you the responsibility" (Exodus 18:17-22, *Berkeley**).

On the eve of the arrival of our new pastor I read these words of Jethro to Moses. I asked myself, If it is true that my pastor cannot "perform it alone," how can I help to make him more effective? The following self-disciplines are the answers to my question.

1) **BY FAITHFUL ATTENDANCE AT ALL SERVICES.** Just as a housewife prepares more carefully for company than for the family, so a preacher preaches more dynamically to a full house on Sunday and Wednesday than he does to just "the family." It is not a matter of pride. It is a matter of challenge.

2) **BY ASSUMING MY SHARE OF THE FINANCIAL BURDEN OF THE CHURCH.** If my pastor is not overly burdened with budgets, he will be freed to help people become disciplined at something besides tithing.

3) **BY HONORING HIM IN THE POSITION HE HOLDS.** He is not my employee. He is my pastor. There is a difference! One is a servant of man; the other, a servant of God. And however great he may or may not be in the pulpit, I must honor him as God's man.

4) **BY MAKING HIM FEEL NEEDED AND WANTED.** And not for what he can do for me, either. Just making him feel wanted, period! He

will double his efforts, for he—like me and my family—is human too. I know I cannot spoil him, but I will try.

5) **BY PUTTING INTO WRITING MY PERSONAL REQUESTS.** I will determine to *write* all requests for favors, referrals, suggestions, and visits. He will not be so likely to overlook a written request.

6) **BY RESPECTING HIS ON-DUTY HOURS.** I am sure he will make his office hours public. When he does, I will respect him and be considerate of the time he spends in preparing sermons, counseling the needy, and giving guidance to the administration of the church. I will particularly help protect his "critical times"—fifteen minutes before each service and ten minutes following—by not bothering him with routine matters or personal requests. He will be preparing himself before services, and dealing with seekers or greeting visitors after services. I will honor these times.

7) **BY BEING CONSIDERATE OF HIS OFF-DUTY HOURS.** While the church needs him, his own family needs him too. I will help by encouraging him to spend as much time with his family as he can. I will not invade his "home hours" with matters that can be resolved through the office. And I will remember that the parsonage is *his* home, and not mine, even though the church provides it for him. Therefore I will not expect to take advantage of the home, unless invited.

8) **BY NOT EXPECTING EXCESSIVE ATTENTION FOR MYSELF OR FOR MY INTERESTS, EXCEPT IN TIMES OF NEED OR EMERGENCY.** This will be a difficult discipline for me to hold to, but I will try. I am sure my pastor will be patient with me at this point.

9) **BY PRAYING EARNESTLY FOR HIM DAILY.** This is not a trite discipline. Prayer does change things. God *will* supply my pastor with greater strength for the greater tasks, but I must do my part. I must pray.

10) **BY KEEPING HIM INFORMED.** He will need my help to keep abreast of people who are sick, in hospitals, in need, discouraged, or new. No preacher can pastor a congregation the size of ours without the help of many others. Moses couldn't do it. Neither can *our* Moses.

Summed up, **MY PASTOR WILL BE THE KIND OF MAN I CAUSE HIM TO BECOME.** If I have short vision, I will limit his. If I am negative, he will be affected. But if I am farsighted, with enthusiastic vision, he will become that way too. On this eve of my new pastor's arrival, I pledge to be the kind of person he will enjoy pastoring. Then, with God's help, we will see great things done in Jesus' name.

*From **THE BERKELEY VERSION IN MODERN ENGLISH.** Used by permission from Zondervan Publishing House.



An Up-to-date Road Map

• **By David L. Fletcher**
Bethany, Oklahoma

Many times as we travel we find it necessary to stop along the way and ask for directions. It is reassuring to follow those given by someone who knows what he is talking about.

We appreciate advice from one who knows and understands the problems we face, one can tell us what to do, because he has experienced the same dilemma and has discovered a workable solution. We can share with a friend like this the innermost conflicts which grieve our hearts from time to time. Or, if more joyous occasions should brighten our lives, we look forward to the opportunity of rejoicing with our sympathetic confidant. He has known the same

joys and sorrows we feel; thus he is able to rejoice with us when we can rejoice, and weep when we must weep.

We have just such a Friend in Jesus, who knows the way of life, all the way. He led the life of a poor carpenter. He owned very little. He chose many of His disciples and other friends from the working class. His influence was phenomenal, yet He lived a life of loneliness and poverty. He too was a Man of sorrows, acquainted with grief.

He knows the problems we face, because He faced the same ones during His years on earth: temptation, hunger, persecution, disappointment, betrayal. He faced them all, yet remained victorious.

And because He was victorious, we may also, even in this present generation, be more than conquerors through Him.

He goes before us and reassures us with His declaration: "I am the way, the truth, and the life" (John 14:6). And we trust Him, because we believe that His words are true.

He knows the way through every dark trial of life, through every valley of decision, every shadow of disappointment. He knows the hidden meaning of our tears. And yet He can lead us as well to the mountaintops of blessing which make the journey worth every hardship.

He beckons. Follow Him, and He will lead you all the way home!

Editorially Speaking

● By W. T. PURKISER

The Erosion of Moral Values

Concern for the moral and spiritual values of our day is not all confined to the Church and its leaders. The Research Institute of America recently released a study of the attitudes of company presidents toward their responsibilities and their problems.

One challenging conclusion came out of the study. The majority of these business executives describe the decline of moral and spiritual values as the most serious problem confronting the nation and their respective businesses.

Approximately 63 percent of the 1,000 top men included in the Institute survey commented on the erosion of moral values in our country today. The widespread lack of honesty, common decency, courtesy, and moral standards in general is having a damaging effect on business as well as on community life.

Commenting on the current scene, the Institute report said, "A small minority often sets the pace. They grab the spotlight, create new fads in clothes, language and values. Their style acquires a glamour.

"No one maintains that business alone is responsible for the erosion of values, or that business alone has the solution. But business does have a responsibility not to 'market' the fads, or act as a kind of 'Typhoid Mary' in spreading the 'cool' values."

These are words well spoken. We cannot stand aloof from the problems of our times. We need to constitute a minority of another sort, a creative minority "marching to the beat of distant drums."

This can be in our day if we will but live by the dynamic of that heroic minority in New Testament times who "turned the world upside down." Salt is never a large mass in relation to the bulk of the whole. But unless it has lost its savor, it seasons and preserves.

Unless the erosion of moral values be checked, our civilization will collapse as surely as did the civilizations of ancient Assyria, Babylonia, Greece, and Rome. When the foundation is washed away, the structure can but fall.

Our part in turning the tide of selfishness and sin that is threatening our national life is both to develop immunity to the destructive and immoral

fads of these times and to vote, work, and speak for the sound moral values that establish a nation.

ABOVE ALL, WE MUST GUARD against the subtle infection of spirit that comes even to the Christian community when evil abounds in the world. The Church is not without problems in these areas.

In part, such infection begins with the loss of a capacity for moral indignation in the face of stark violation of moral law. Alexander Pope in his famous *Essay on Man* described what happens:

*Vice is a monster of so frightful mien,
As to be hated needs but to be seen:
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.*

The general laxity in standards of conduct between the sexes, the sex preoccupation of these times, the common discussion of a "new morality" as if long-honored ideals of chastity and virtue no longer held—all combine to take their deadly toll.

We faithfully warn our youth of the dangers of the dance, for example. But what about the indiscriminate heavy petting in the parked car?

We wave the red flag before the immorality and suggestiveness of the movies. But what about the pulp-paper "literature" and the slick-paper pornography that may be every bit as—if not even more—damaging to moral ideals than the silver screen?

Nor do adults escape. The growing prevalence of divorce without clear biblical grounds in nominally Christian circles is a matter for alarm. That divorce has its victims as well as its culprits is indeed true. Yet the easy willingness to cast aside the most binding covenant that can be made between human beings is not a matter for complacency either inside or outside the Church.

Scrupulous honesty and common courtesy are also virtues not only commended by the general moral sense of mankind but commanded by the Word of God. "Provide things honest in the sight of all men" (Romans 12:17) and "Be courteous: not rendering evil for evil, or railing for railing" (I Peter 3:8-9) are directives as clear as "Remember the sabbath day" and "Thou shalt not kill."

Much more could be said. It is enough, perhaps, to summarize with the observation that, unless we do our part to check the erosion of moral values

It might be well to point out that "the gentle Lord, so meek and mild" is not nearly so accurate and descriptive of the character of God as the words of Martin Luther's hymn:

**A mighty Fortress is our God,
A Bulwark never failing;
Our Helper He, amid the flood
Of mortal ills prevailing.**

without and within, there are "breakers ahead" and disaster certain and soon.

The Challenge of the City

One of the most remarkable features of our day is the rapid growth of the city. All over the world, more and more people are being concentrated into less and less space.

The trend is increasing its pace rather than slacking off. Great masses of people are steadily moving from country to town, from town to city, from city to metropolis, and now to what is being called the "megalopolis."

The bare figures are startling. At the beginning of the nineteenth century, the United States, for example, was 95 percent rural. At the beginning of the twentieth century, 65 percent of the people were still country dwellers.

In the first fifty years of this century, however, the percentage has switched from 65 percent rural to 65 percent city dwellers. By 1960, 70 percent of all Americans were city dwellers. Our cities are now growing at the rate of 700,000 people per year.

There is every reason to believe that the predictions now being made will soon become fact. In the very near future, the vast majority of the population of the United States will be concentrated in twenty-two great metropolitan regions.

Population experts now talk about a continuous expanse of urban communities from Buffalo to Chicago, from San Francisco to San Diego, and in a coastal crescent from Miami to Houston.

These developments pose a serious challenge to the Church. The modern city has become the greatest mission field on earth.

It is a mission field with certain built-in difficulties. We are faced today with what has been called "the secular city." If by "secular" is meant, not where God is excluded, but where God is ignored, then secular it is.

The mind of the city is vastly different from the mind of the small town or country area. City dwellers usually have no "neighbors," although 3,000 people may live in one square block of high-

rise apartments and 200,000 may live in one square mile of tenements and slums. The associations of city dwellers are far more apt to be professional and occupational than geographical.

Nor does the population of the city have the uniformity of racial, cultural, and religious background usually found in rural areas. The very diversity of its teeming masses makes more difficult the meeting of their aching spiritual needs.

BUT DIFFICULTIES OR NO, the city is the mission field of today and tomorrow. The Church can neglect it only at the cost of the betrayal of its own mission.

We have generally had our easiest success in the homogenous environment of the small town and the suburb. Yet the church that is true to its Lord's commission will go where the people are. And the people are, more and more, in the great cities.

In a sense, this is just going back where Christianity started. If we have experienced what Gibson Winters called "The Suburban Captivity of the Church," then it is time for a return from the "exile."

Thumb through your New Testament and note the place names attached to the letters in it: Rome, Corinth, Ephesus, Philippi, Colosse, Thessalonica—cities all. And reflect that even the witness to all the world was to begin in Jerusalem. As Robert Lee has said, "The Bible opens with a garden and closes with a city. Note that both the garden and the city are locales for the expression of God's will."

That there are tremendous practical problems involved in ministry to the masses in the city is quite obvious. There is no frustration greater than that of the pastor who wrote:

"I am now pastor of an all-white church in a community which is one-third Latin-American and one-third colored. The church voted that it would not move to an all-white community and that it would not attempt a ministry to the other two-thirds of the community." Then he underscored the words, "If it will not move and it will not minister, then I see no hope."

Many of our congregations are faced with heartbreaking decisions. Let us pray that they may have the wisdom and courage to make those decisions in harmony with "the high calling of God in Christ Jesus." We may have to decide whether our first task is to save the church or to "serve the present age."

The city is our mission field. The city is our challenge. And the city may well be either our burial place or our place of a new birth. We dare not define dedication to Christ in what has been described as "a systematic withdrawal from the life of the community." We must rise to meet the issues of our day.

VIRGIN ISLANDS

Rev. Lyle Prescott; furlough; 1515 Wesley Ave., Pasadena, Calif.

PHILIPPINES

Rev. John Pattee, furlough, c/o 1640 Bridgen Road, Pasadena, Calif.

Rev. Charles Tryon, furlough; 6710 N.W. 30th Terrace, Bethany, Okla.

REPUBLIC OF SOUTH AFRICA

Transfer Oliver Karker to Lebanon.

Miss Irma Koffel, listed on furlough—is not going to furlough. Address: P.O. Box 199, Carolina, Transvaal, Republic of South Africa.

Rev. Kenneth Rogers, Box 15, Acornhoek, E. Transvaal, Republic of South Africa

Rev. Joseph Penn, P.O. Box 57, Unified, Transvaal, Republic of South Africa

SWAZILAND

Miss Dorothy Bevill, P.O. Box 14, Manzini, Swaziland, South Africa

Miss Martha W. Clifton, furlough; 106 No. Duke St., Hummelstown, Penn. 17036

Rev. Arthur Evans, P/B Endingeni Mission, Pigg's Peak, Swaziland, South Africa

Miss Juanita Gardner, P/B Endingeni Mission, Pigg's Peak, Swaziland, South Africa

Rev. Paul Hetrick, P.O. Box 14, Manzini, Swaziland, South Africa

Dr. Samuel Hynd, furlough; 6227 Forest St., Kansas City, Mo.

Rev. G. H. Pope, c/o P.O. Box 4, Maphiveni, Swaziland, South Africa

Omit Rev. and Mrs. Thomas Riley. They will not be going to Swaziland until mid-1967.

RECOMMENDATIONS

Rev. Ernest Armstrong is entering the field of full-time evangelism. He has served the Tulsa (Okla.) Central Church for over ten years. We would recommend him to our pastors and churches.—E. H. Sanders, Superintendent of Northeast Oklahoma District.

Rev. Kyra Jackson has entered the evangelistic field after serving several years as a pastor on our district. He is both a good preacher and a gifted singer and musician. I recommend him and believe he will do a splendid work in this field of service. His address: 2027 Waalkes St., Muskegon, Mich. 49444.—Fred J. Hawk, Superintendent of Michigan District.

BORN

—to Scott and Evelyn Williams of Amarillo, Tex., a son, Eric Todd, on Oct. 16.

—to Eugene A. and Sarah Jo (Langley) Lewis of Conway, Ark., a daughter, Tina Kay, on Oct. 17.

—to Thomas N. and Janet (Brewer) Duncan of Huntington, W.Va., a son, Thomas Alan, on Aug. 29.

—to Rev. J. Rendal and Esther Russell of Guymon, Okla., a daughter Cecelia Kavleen on Oct. 11.

SPECIAL PRAYER IS REQUESTED

—by a lady in California for an unsaved neighbor and neighborhood problems.

—by a lady in Nebraska for her family and loved ones that God may have His way in their lives.

New Church Organizations Reported

Range Cities Church, Virginia, Minn., Sept. 11. Carl Koons, pastor. Norman W. Bloom, district superintendent.

Gallup, N.M., Sept. 17. Charles Ice, pastor. Harold W. Morris, district superintendent.

Susanville, Calif., Sept. 25. Iral W. Dickey, pastor. Murray J. Pallett, district superintendent.

Mt. Summit Church, Barberton, Ohio, Sept. 25. Harold Bughman, pastor. C. D. Taylor, district superintendent.

Deaths

MRS. O. E. HAGEMEIER, seventy-four, died Oct. 19, in Zillah, Wash. Rev. G. D. Craker conducted funeral services. She is survived by three sons, four daughters, twenty-nine grandchildren, and twenty-two great-grandchildren.

WILLIAM BRYANT LOGAN, eighty-three, died Oct. 13, in Norman, Okla. Rev. J. Ray Shadowens conducted funeral services. Mr. Logan is survived by his wife, Doris; and two daughters, Mrs. Manon Zurline and Mrs. Montez Brinkley.

TAMARA K. TAYLOR, year-old daughter of Mr. and Mrs. Stanley Taylor, Nashville, Tenn., died Sept. 22, of spinal meningitis. In addition to her parents, the child is survived by two sisters; paternal grandparents, Rev. and Mrs. John Taylor; and maternal grandparents, Mr. and Mrs. Ben McBryant.

EDGAR B. WOFFORD, sixty-one, died July 15 of a heart attack at his home near Arch, N.M. Rev. Wildon McLean and Rev. John Maybury officiated at funeral services. He is survived by his wife, Rosa; one son, Dale; one daughter, Elda Lynn; and five grandchildren.

ANDREW JACKSON WILLIAMS, eighty-five, died Sept. 30 in Ontario, Calif. Funeral services were conducted by his pastor, Rev. Paul E. Simpson.

W. L. "ROY" JACKSON, JR., forty-five, died Oct. 19 in Summerville, S.C. Funeral services were conducted by his pastor, Rev. John R. Maurice. He is survived by his wife, Bessie, his mother, three brothers, and one sister.

Directories

GENERAL SUPERINTENDENTS

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

December 4—"Star Sighting or Star Fighting," by E. W. Martin
December 11—"The World's Greatest Book," by E. W. Martin
December 18—"This Man Jesus," by E. W. Martin

KDAC	Fort Bragg, California	
	1230 kc.	8:15 a.m. Sunday
WJIC	Salem, New Jersey	
	1510 kc.	8:15 a.m. Sunday
KFH	Wichita, Kansas	
	1330 kc.	6:45 a.m. Sunday
KFH-FM	Wichita, Kansas	
	97.9 meq.	6:45 a.m. Sunday

Announcements

MISSIONARY ADDRESS CHANGES

KOREA:

Rev. and Mrs. Eldon Cornett, Church of the Nazarene Mission, I.P.O. Box 1327, Seoul, Korea.

Rev. and Mrs. Paul Stubbs, Church of the Nazarene Mission, I.P.O. Box 1327, Seoul, Korea.

OKINAWA:

Rev. Doyle Shepherd, 1529 Oxford St., Pasadena, Calif. 91104

LEBANON

Omit Dr. Hugh Rae. The Raes were unable to go to Lebanon because of illness.

Add: Mr. and Mrs. Oliver Karker, P.O. Box 2328, Beirut, Lebanon

Rev. Donald Reed, on furlough; 3 Hooper Street, Athens, Ohio

MOZAMBIQUE

Rev. Robert Perry; P.O. Box 3, Stegi, Swaziland, So. Africa

Miss Lorraine Schultz, on furlough; c/o Mrs. Oren Vail, 1004 Elder St., Nampa, Ida.

NICARAGUA

Rev. Russell Birchard, Jinotega, Depto. de Jinotega, Nicaragua, Central America

Miss Neva Flood, furlough; 1691 Beverly Drive, Pasadena, Calif.

Rev. Marshall Griffith, furlough; 1425 So. Sherman Denver, Colo. 80219

PANAMA

Rev. Charles Fountain, P.O. Box 2097, Balboa, Canal Zone

PERU

Rev. Howard Conrad, furlough, 309 Mission Road, Glendale, Calif.

PUERTO RICO

Rev. Harry Zurcher, 1220 Arnau Igarravides, Ext. Club Manor, Rio Piedras, Puerto Rico 00924

EVANGELISTS' SLATES
 Compiled by
 Visual Art
 Department

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

- Allee, G. Franklin. 1208 S. Skyline, Moses Lake, Wash. 98837; Pasco, Wash., Nov. 27—Dec. 4. Union Gap, Wash., Dec. 5-11
- Allen, Jimmie (J. A.). c/o NPH*: Ft. Worth, Tex., Nov. 27—Dec. 4
- Barton, Grant M. 301 Lincoln Ave., Bedford, Ind. 47421; Longview, Tex. (1st), Dec. 2-11
- Battin, Buford. 3015 47th St., Lubbock, Tex. 79413; Manzanola, Colo., Nov. 27—Dec. 4
- Bender Evangelistic Party. James U. P.O. Box 8635, Tampa 4, Fla.; Grand Ridge, Fla. (Wes. Meth.), Nov. 20—Dec. 4
- Bertolotti, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.; Pennsville, N.J., Nov. 27—Dec. 4
- Betcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.; Pineville, La., Nov. 28—Dec. 4
- Boggs, W. E. c/o NPH*: Tallahassee, Fla. (1st),

- Nov. 30—Dec. 11
- Bohannon, C. G. and Geraldine. Box 2, Bloomington, Ind.; Orleans, Ind., Nov. 30—Dec. 11
- Bohi, James. Singer, 1002 Hillcrest, R. 2, Bloomfield, Iowa 52537; Chicago, Ill., Nov. 29—Dec. 4; York, Neb., Dec. 6-11; Louisville, Ky. (Broadway), Dec. 16-18
- Bolling, C. Glenn. c/o NPH*: Swainsboro, Ga., Nov. 30—Dec. 11
- Bowman, Russell. 2719 Morse Rd., Columbus, Ohio; Tampa, Fla., Nov. 23—Dec. 4; McConnellsville, Ohio, Dec. 7-18
- Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind.; Newcomerstown, Ohio, Nov. 25—Dec. 4
- Brannon, George. 4105 N. Wheeler, Bethany, Okla.; Hudson, Ind., Nov. 23—Dec. 4; Shattuck, Okla., Dec. 7-18
- Braun, Gene. 176 Olivet St., Bourbonnais, Ill.; Portage, Ind., Nov. 29—Dec. 4; Princeton, Ind. (1st), Dec. 5-11; Zanesville, Ohio (Northside), Dec. 26—Jan. 1
- Brown, J. Russell. c/o NPH*: St. Helens, Ore. (1st), Dec. 1-11; Parma, Ida., Dec. 13-18
- Brown, W. Lawson. Box 785, Bethany, Okla.; Carnegie, Okla., Nov. 25—Dec. 4; Gothenburg, Neb., Dec. 5-11
- Brunner, R. M. Rt. 1, Box 122, Birnamwood, Wis. 54414; Sheboygan, Wis., Dec. 1-11
- Buckley, Raymond.† 202 Orchard Lane, Oak Harbor, Wash. 98277; San Leandro, Calif., Nov. 27—Dec. 4; Tacoma Wash. (Lakewood), Dec. 5-11; Carson, Wash., Dec. 12-18; Lake Oswego, Ore., Dec. 26—Jan. 1
- Buongiorno, D. J. 8509 Krull Parkway, Niagara Falls, N.Y.; Carthage, N.Y., Nov. 30—Dec. 11
- Burnem, Eddie and Ann. Box 1007, Ashland, Ky. 41101; Shirley, Ind., Nov. 30—Dec. 11

- Carpenter, R. W. 800 S. 6th, Lamar, Colo. 81052; Higgins, Tex., Dec. 1-11; Mountainview, N.M., Dec. 12-18
- Casey, H. A. and Helen. Evangelist, Singers, Musicians, c/o NPH*: Denver, Colo. (Arvada), Nov. 27—Dec. 4
- Chalfant, Morris. 1420 Oak Ave., Danville, Ill.; Roxana, Ill., Nov. 28—Dec. 4
- Clark, Gene. 104 Waddell St., Findlay, Ohio; Chillicothe, Ohio (Westside), Dec. 1-11; Terre Haute, Ind. (Lighthouse Mission), Dec. 13-18
- Ciendenen, C. B., Sr. 272 Jack Oak Point Rd., St. Marys, Ohio: Slate temporarily cancelled due to illness
- Cliff, Norvie O. c/o NPH*: Live Oak, Calif., Dec. 5-18
- Cole, George O. 413 E. Ohio Ave., Sebring, Ohio; Gettysburg, Pa., Dec. 4-11
- Condon, Robert. Evangelist and Singer, c/o NPH*: Downey, Calif. (1st), Nov. 27—Dec. 4
- Cook, Leon G. & Marie. Evangelist & Singers, Box 64, Newport, Ky.; Greenville, Ohio, Nov. 29—Dec. 4
- Corbett, C. T. Box 215, O.N.C., Kankakee, Ill.; Goldendale, Calif., Nov. 28—Dec. 4; Libby, Mont., Dec. 5-11
- Cox, C. B. and Jewel. Route 3, Salem, Ind.; Midwest City, Okla., Nov. 27—Dec. 4; Watonga, Okla., Dec. 5-11; Cherokee, Okla., Dec. 12-18
- Cox, Curtis B. Aultz Trailer Court, Rt. 5, Box 510F, Charleston, W.Va.; Sligo, Pa., Nov. 28—Dec. 4; Covington, Va., Dec. 9-18
- Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio: Florida Dist., Dec. 1-18
- Crews, Herman F. and Mrs. c/o NPH*: Burr Oak, Kans., Nov. 25—Dec. 4; Iola, Kans. Dec. 5-11
- Crider, Marcellus and Mary. Evangelist and Sing-

†Registered; not commissioned. ●Indicates singers. *Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

- ers, Route 3, Shelbyville, Ind.: Greenfield, Ind. (1st), Nov. 24—Dec. 4; West Baden Springs, Ind. (Spring Valley), Dec. 5-11
- Darnell, H. E. P.O. Box 929, Vivian, La.: Lewisville, Ind., Nov. 28—Dec. 4; Baskin, La., Dec. 8-18
- Davis, Leo C. 403 N. St., Bedford, Ind. 47421: Cayuga, Ind., Nov. 25—Dec. 4; Bedford, Ind. (Davis, Mem.), Dec. 5-11
- Davis, Ray. c/o NPH*: Eldorado, Okla., Nov. 27—Dec. 4
- Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*: Williamsburg, Ind., Nov. 25—Dec. 4
- Dennis, Garnald D. c/o NPH*: Williamsburg, Ind., Nov. 24—Dec. 4
- Dixon, George and Charlotte. Evangelists and Singers, Leier Trailer Park, Eastport, N.Y.: Succasunna, N.J., Nov. 29—Dec. 5
- Donaldson, W. R. c/o NPH*: Memphis, Tenn. (E. Frayser), Dec. 4-11
- Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.: Bixoi, Miss., Nov. 28—Dec. 4; Hollywood, Fla., Dec. 6-11; Winter Haven, Fla. (1st), Dec. 12-18
- Dunn, T. P. 318 E. 7th St., Hastings, Neb. 68901: York, Neb., Dec. 6-11
- Elston, C. L. 4228 S. Center, Howell, Mich. 48843: Bethesda, Ohio, Nov. 30—Dec. 11
- Emley, Robert. Bible Expositor, 432 Eden St., Buffalo, N.Y. 14220: Brainerd, Minn., Nov. 27—Dec. 4; Great Falls, Mont., Dec. 7-18
- Ferguson, Edward and Alma. Route 2, Vicksburg, Mich.: Bellevue, Ohio (1st), Nov. 28—Dec. 4
- Fies, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y.: Selmsgrove, Pa., Nov. 27—Dec. 4
- Fisher, C. Wm. c/o NPH*: Dallas, Tex. (Central), Nov. 30—Dec. 11
- Fisher, Tom.t 4801 S. Fern Creek, Orlando, Fla. 32806: St. Petersburg, Fla. (Lealman), Nov. 30—Dec. 11
- Fleahman, C. E. 139 S. Park Ave., Cape Girardeau, Mo. 63701: Moberly, Mo., Nov. 25—Dec. 4
- Florence, Ernest E. 202 E. Pine St., Robinson, Ill.: Londonderry, Ohio (Meth.), Nov. 30—Dec. 11
- Fortner, Robert E. P.O. Box 322, Carmi, Ill. 62821: Eureka, Ill., Nov. 27—Dec. 4
- Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH*: Fenton, Del. (Cedar Grove P.H.C.), Nov. 25—Dec. 4
- Frodge, Harold C. Box 186, Marshall, Ill.: Ridge Farm, Ill., Nov. 23—Dec. 4; Bushnell, Ill., Dec. 11-18
- Frye, John C. Box 37, Dansville, Mich. 48819: Chillicothe, Ohio, Nov. 21—Dec. 4
- Fugatt, C. B. 4311 Blackburn Ave., Ashland, Ky. 41101: Warren, Ohio (Bolindale), Dec. 1-4
- Gamble, Albert L. and Mrs. 808 5th St. S.E., Puyallup, Wash.: Benedict, N.D., Nov. 23—Dec. 4
- Gardner, George. c/o NPH*: Scottsdale, Ariz., Nov. 28—Dec. 4
- GlorylanderS Quartet. c/o Frank A. Cox, Route 2, Box 187C, Wilmington, Ohio: New Lexington, Ohio, Nov. 25—Dec. 4; Atwater, Ohio, Dec. 10-11
- Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH*: LaFayette, Ind. (1st), Nov. 29—Dec. 4; Hammond, Ind. (Woodlawn), Dec. 6-11
- Gravat, Harold F. Box 427, Anna, Ill.: Angola, Ind., Nov. 27—Dec. 4
- Green, James and Rosemary. Singers and Musicians, P.O. Box 385, Canton, Ill. 61520: Portland, Me. (1st), Nov. 29—Dec. 4; Bath, Me., Dec. 5-11
- Greenbaum, David L.t Evangelist, Artist, and Puppeteer, 716 W. Chillicothe, Bellefontaine, Ohio 43311: Manistee, Mich., Nov. 25—Dec. 4
- Greiner, George and Kathleen. 3120 Pennsylvania, Colorado Springs, Colo. 80907: Holyoke, Colo., Nov. 27—Dec. 4
- Grimm, George J. 136 East St., Sistersville, W.Va.: Ironton, Ohio (Coal Grove), Nov. 27—Dec. 4
- Grimshaw, Michael.t c/o NPH*: Springfield, Ore., Dec. 4-11; Oak Ridge, Ore., Dec. 12-18
- Haden, Charles E. P.O. Box 245, Sacramento, Ky.: Gordonville, Tenn., Dec. 5-11
- Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.: Richland, Wash., Nov. 27—Dec. 4
- Harrold, John W. 409 14th St., Rochelle, Ill.: Payne, Ohio, Dec. 2-11
- Hoackle, Wesley W. 642 Vaky St., Corpus Christi, Tex.: Raymondville, Tex. (1st), Dec. 4-11
- Hood, Gene and Mrs. c/o NPH*: Ft. Worth, Tex., Nov. 27—Dec. 4; Le Mars, Iowa, Dec. 5-11
- Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind.: Wellston, Ohio (1st), Nov. 25—Dec. 4
- Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va.: Meadville, Pa., Dec. 1-11
- Hoots, Bob. c/o NPH*: Monterey, Tenn., Nov. 29—Dec. 4; Alto, Mich., Dec. 6-11
- Hubartt, Leonard G. Rt. 6, Huntington, Ind.: Berne, Ind., Nov. 25—Dec. 4
- Huff, Phil.t 12 Walnut St., South Portland, Me.: Oakland, Me., Nov. 29—Dec. 4; Lisbon Falls, Me., Dec. 5-11
- Hutchinson, C. Neal. 2335 Stonehenge Rd., Bethlehem, Pa. 18018: Bethlehem, Pa., Nov. 24—Dec. 4
- Hysong, Ralph L.t Route 22, Delmont, Pa.: Scottsdale, Pa., Nov. 27—Dec. 4; New Castle, Pa. (Eastside), Dec. 11-18
- Ide, Glen, Jr., Evangelistic Party. R.R. 2, Vicksburg, Mich.: Kokomo, Ind. (Northside), Nov. 29—Dec. 4; Cadillac, Mich., Dec. 28—Jan. 4
- Inglad, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.: California, Pa., Nov. 25—Dec. 4
- Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex. 75902: Vicksburg, Mich. (Chapman Mem.), Nov. 27—Dec. 4; Lima, Ohio (Grand Ave.), Dec. 5-11
- Irwin, Ed. c/o NPH*: Champaign, Ill., Nov. 23—Dec. 4; Fairmount, Ill., Dec. 5-11; Indianapolis, Ind. (University Park), Dec. 12-18
- Isbell, R. A. Box 957, Crowley, La.: Lufkin, Tex. (Bethel), Nov. 25—Dec. 4; Oklahoma City, Okla. (Meridian Park), Dec. 5-11
- Jantz, Calvin and Marjorie, and Carolyn. Evangelist, Singers, and Musicians, c/o NPH*: Havana, Ill., Nov. 28—Dec. 4; Alexandria, La. (1st), Dec. 5-11; Baton Rouge, La., Dec. 12-18
- Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio: Rochelle, Ill., Nov. 23—Dec. 4
- Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.: Malden, Mass., Nov. 23—Dec. 4; Nashua, N.H., Dec. 5-11
- Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.: Greenville, Tex., Nov. 30—Dec. 11; West Lake, La., Dec. 12-18
- Killen, Allen R. Evangelist and Singer, 407 Campbells Creek Dr., Charleston, W.Va.: Bedford, Ohio, Dec. 4-11
- Kruse, Carl H., and Wife. Evangelist and Singer,

- 4503 N. Redmond, Bethany, Okla. 73008: Cope-town, Ont., Nov. 23—Dec. 4; St. Charles, Ill., Dec. 7-18
- Langford, J. V. 4908 N. College, Bethany, Okla.: Clovis, N.M., Nov. 30—Dec. 11
- Lanier, John H. Poplar St., Junction City, Ohio: Mt. Lene, Md. (U.B.), Nov. 30—Dec. 11
- Law, Dirk and Lucille. Preachers and Singers, c/o NPH*: Mackey Ind., Nov. 30—Dec. 11; Redkey, Ind., Dec. 12-18
- Laxson, Wally and Ginger (Smith). Route 3, Athens, Ala. 35611: Circleville, Ohio (1st), Dec. 5-11
- Leih, John. 40936 Mayberry, Hemet, Calif. 92343: Highland, Calif., Nov. 30—Dec. 11
- Liddell, P. L. c/o NPH*: Ypsilanti, Mich., Nov. 29—Dec. 4; Taylor, Mich., Dec. 5-11
- Lipker, Charles H. Route 1, Alvada, Ohio 44802: Berkley, Mich., Nov. 29—Dec. 4; Lakewood, Ohio, Dec. 6-11
- Littrell, Richard.t 12707 S. Groveside Ave., La-Mirada, Calif.: Anaheim, Calif. (West), Nov. 27—Dec. 4
- Lush, Ron. c/o NPH*: Phoenix, Ariz. (Deer Valley), Nov. 28—Dec. 4; Phoenix, Ariz. (Westdale), Dec. 5-11; Tempe, Ariz., Dec. 12-18
- Mansfield, Howard. 1019 N. 10th St., Boise, Ida. 83702: Arvin, Calif., Nov. 27—Dec. 4
- Marlin, Ben F.t P.O. Box 8502, Orlando, Fla. 32806: Florida Dist. Home Missions Tour, Nov. 27—Dec. 18; Leesburg, Fla., Dec. 28—Jan. 8
- Martin, Paul. c/o NPH*: Merced, Calif., Nov. 28—Dec. 4; Eugene, Ore. (1st), Dec. 8-18; Nebraska Dist. Tour, Dec. 28—Jan. 8
- Mathis, I. C. c/o NPH*: McAlester, Okla. (1st), Nov. 27—Dec. 4
- May, Vernon D. and Mrs. c/o NPH*: Sheridan, Wyo., Dec. 28—Jan. 8

DECEMBER

Hymn of the Month

While Shepherds Watched Their Flocks

NAHUM TATE

GEORGE F. HANDEL

1. While shepherds watched their flocks by night, All seated on the ground, The an-gel
 2. "Fear not," said he; for mighty dread had seized their troubled mind. "Glad tid-ings
 3. To you, in David's town, this day is born, of Da-vid's line, The Sav-iour,
 4. "The heav'nly Babe you there shall find To hu-man view dis-played, All mean-ly
 5. "All glo-ry be to God on high, And to the earth be peace. Good-will hence-

of the Lord came down, And glo-ry shone a-round, And glo-ry shone a-round.
 of great joy I bring To you and all man-kind, To you and all man-kind.
 who in Christ the Lord; And this shall be the sign, And this shall be the sign:
 wrapped in swathing bands, And in a man-ger laid, And in a man-ger laid."
 forth from heav'n to men Be-gin and nev-er cease, Be-gin and nev-er cease!"

WHILE SHEPHERDS WATCHED THEIR FLOCKS . . . hymn of the Nativity, is from the pen of Nahum Tate (1652-1715), son of an Irish clergyman, who became poet laureate of England under King William III. His name is associated with that of Dr. Nicholas Brady in the publishing of the famous Tate and Brady "New Version" psalmody. This Christmas hymn first appeared in a supplement of the "New Version." The hymn tune, "Christmas," is an arrangement from George Frederick Handel.

—Floyd W. Hawkins, Music Editor

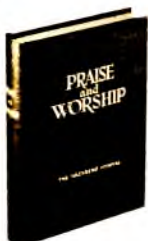
tRegistered; not commissioned. ●Indicates singers.
 *Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

Mayfield, Paul and Helen. c/o NPH*: Elmwood, Ind., Dec. 2-11
 Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403; Tonkawa, Okla., Nov. 27—Dec. 4; Wheeler, Tex., Dec. 7-11
 McCullough, Forrest. c/o NPH*: Martinsville, Ind. (1st), Nov. 29—Dec. 4; Cambridge City, Ind., Dec. 6-11; Montgomery, Ala. (1st), Dec. 13-18; Atlanta, Ga. (City-wide), Dec. 28—Jan. 1
 McIntosh, John P. Knobel, Ark. 72435: Corona, Calif. (1st), Nov. 25—Dec. 4
 ●McNutt, Paul. 215 West 68th Terr., Kansas City, Mo. 64113; Peoria, Ill., Nov. 28—Dec. 4; South Dakota Dist., Dec. 5-11; Liberty, Mo., Dec. 12-18
 McWhirter, G. Stuart. c/o NPH*: Overland Park, Kans. (Antioch), Nov. 28—Dec. 4; Olathe, Kans., Dec. 5-11
 Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924; Watseka, Ill., Nov. 27—Dec. 4; Edgewood, Ill., Dec. 9-11
 ●Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH*: Ft. Lauderdale, Fla. (Faith), Dec. 4-11
 Merryman, Paul.† c/o Trevecca Nazarene College, Nashville, Tenn.; Elkton, Ky., Nov. 29—Dec. 4; Nashville, Tenn. (Morris Hill), Dec. 5-14
 Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind.; Columbia City, Ind., Nov. 23—Dec. 4
 Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.: Colorado Springs, Colo. (East Side), Nov. 27—Dec. 4; Seibert, Colo., Dec. 7-18
 Miller, Leila Dell. c/o NPH*: Derby, Kans., Nov. 30—Dec. 11
 Miller, Nettie A. c/o NPH*: Slate temporarily cancelled due to illness
 ●Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa.: Bethlehem, Pa., Nov. 25—Dec. 4
 Millhuff, Charles. c/o NPH*: Chicago, Ill. (Emerald), Nov. 27—Dec. 4; Princeton, Ind. (1st), Dec. 5-11; Louisville, Ky. (Broadway), Dec. 16-18
 Monck, Jim and Sharon. Evangelist, Singers, Musician, c/o NPH*: Chicago, Ill., Nov. 27—Dec. 4; Rushville, Ill., Dec. 5-11; Cadillac, Mich. (Cherry Grove), Dec. 12-18; Norwood, Ohio, Dec. 27—Jan. 1
 Moore, Franklin M. Box 302, Castle Rock, Colo. 80104; Winchester, Ind. (Union Mission), Nov.

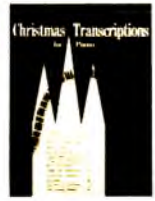
24—Dec. 4
 Morgan, J. Herbert and Pansy S. Evangelists and Singers, c/o NPH*: Marshall, Tex. (1st), Dec. 5-11
 Moulton, M. Kimber. c/o NPH*: Santa Cruz, Calif. (1st), Nov. 28—Dec. 4; San Mateo, Calif., Dec. 5-11
 Myers, David.† Route 1, Box 108-A, Logan, Ohio 43138; Lockbourne, Ohio (Duvalls), Nov. 27—Dec. 4; Grafton, Ohio (North Eaton), Dec. 8-11; Dresden, Ohio, Dec. 28—Jan. 1
 Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark. 72756; Warsaw, Mo., Nov. 30—Dec. 11
 Ness, L.H. Hopson Party. c/o NPH*: Central Calif. Dist., Dec. 1-25
 Neuschwanger, Albert. 112 Salem Ct., Ft. Worth, Tex. 76134; Hutchinson, Kans. (1st), Nov. 30—Dec. 11
 Norris, Roy and Lilly Anne. Evangelist and Singers, c/o NPH*: Ypsilanti, Mich., Nov. 27—Dec. 4
 Northrup, Lloyd E. 1173 Aileron, La Puente, Calif. 91744; Carson, Wash., Nov. 28—Dec. 4; Newberg, Ore., Dec. 4-11
 Norton, Joe. Box 143, Hamlin, Tex. 79520: Coleman, Tex., Nov. 28—Dec. 4; Dallas, Tex. (Lake June), Dec. 8-18
 Oyler, Calvin B. c/o NPH*: Chanute, Kans., Nov. 28—Dec. 4
 Parrott, A. L. 460 S. Bresee, Bourbonnais, Ill.; Ottawa, Ill. (South Side), Nov. 23—Dec. 4
 Passmore, Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH*: Van Wert, Ohio, Nov. 29—Dec. 4; New Kensington, Pa., Dec. 6-11
 ●Paul, Charles L. Song Evangelist, c/o NPH*: Spiceland, Ind., Nov. 24—Dec. 4; Cincinnati, Ohio, Dec. 5-11
 Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.; Arenzville, Ill., Nov. 25—Dec. 4; Lincoln, Ill., Dec. 5-11
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind. 46201; Dexter, Mo., Nov. 30—Dec. 11
 Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH*: Lynnwood, Calif. (1st), Nov. 30—Dec. 4; Alhambra, Calif. (1st), Dec. 7-11
 Potter, Orville S. Route 2, Box 2278, Auburn, Calif.; Tracy, Calif., Nov. 23—Dec. 4
 Prentice, Carl and Ethel. Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla.

73008; Greenbriar, Ark. (Pleasant Hill), Nov. 25—Dec. 4; Greenville, Miss. (1st), Dec. 9-18
 Purkiser, H. G. 308 E. Hadley, Aurora, Mo.: South Point, Ohio, Nov. 24—Dec. 4
 ●Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla.: Cleveland, Ohio (Garfield Heights), Nov. 27—Dec. 4; Shreveport, La. (Werner Park), Dec. 12-18
 Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill.: Murphysboro, Ill., Nov. 27—Dec. 4
 Rodgers, Clyde B.† 505 Lester Ave., Nashville, Tenn. 37210; Freedom, N.Y., Nov. 24—Dec. 4
 Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio: Ridgeville, Ind., Nov. 29—Dec. 11
 Sharples, J. J., and Wife.† Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.: Trenton, N.S., Nov. 23—Dec. 4
 ●Showalter, Keith and Pat. Box 1160, O.N.C., Kankakee, Ill.: Cincinnati, Ohio, Dec. 2-4; Indianapolis, Ind. (Southside), Dec. 18; Lockland, Ohio, Dec. 7—Jan. 1
 Sisk, Ivan. 4327 Morage Ave., San Diego, Calif. 92117; Valley Center, Calif., Nov. 29—Dec. 4; Banning, Calif. (1st), Dec. 5-11
 ●Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.: Ridgefarm, Ill., Nov. 23—Dec. 4; Fairborn, Ohio, Dec. 30—Jan. 8
 Slater, Hugh L. c/o NPH*: Waltersburg, Pa., Nov. 24—Dec. 4
 Smith, Charles Hastings. P.O. Box 1463, Bartlesville, Okla. 74003; Homestead, Fla., Nov. 28—Dec. 4; Miami, Fla. (South Heights), Dec. 12-18
 Smith, Otis E., Jr. P.O. Box 1, Edinburg, Pa.: Easton, Pa., Nov. 30—Dec. 4; Schuylkill Haven, Pa., Dec. 5-11; Lisbon, N.Y. (Wes. Meth), Dec. 12-18
 South, J. W. and Mrs.† 2943 Jewett St., Highland, Ind.; Veedersburg, Ind., Nov. 24—Dec. 4
 Stabler, R. C., and Wife. R.F.D. 1, Tamaqua, Pa.: Mercer, Pa., Nov. 30—Dec. 11
 Stafford, Daniel, Box 11, Bethany, Okla.: Spiceland, Ind., Nov. 24—Dec. 4; Decatur, Tex. (Prairie Point), Dec. 8-18
 Steele, J. J. P.O. Box 1, Coffeyville, Kans.: Hemet, Calif., Nov. 27—Dec. 4
 Stewart, Paul J. P.O. Box 850, Jasper, Ala.: Tonawanda, N.Y. (1st), Nov. 29—Dec. 4; Shreveport, La. (Werner Park), Dec. 5-11
 Strahm, Loran. 732 Kingston Ave., Grove City, Ohio 43123; New Lexington, Ohio, Nov. 25—Dec. 4
 Swaerengen, J. W. Olivet Nazarene College, Box 215, Kankakee, Ill.; Knoxville, Iowa, Dec. 1-11
 Taylor, Emmett E. c/o NPH*: Alamogordo, N.M., Nov. 29—Dec. 4; Wilcox, Ariz., Dec. 6-11
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.: Peoria, Ill. (1st), Nov. 28—Dec. 4
 Toone, E. 365 Burke St., Bourbonnais, Ill.: Placentia, Calif., Nov. 30—Dec. 4; Anaheim, Calif. (1st), Dec. 4-11
 Toms, M. Fred. Box 567, Kissimmee, Fla.: Ft. Lauderdale, Fla., Dec. 4-11
 Tripp, Howard M. c/o NPH*: Biloxi, Miss., Nov. 28—Dec. 4; Jackson, Miss. (Grace), Dec. 5-11; Port Arthur, Tex. (Central), Dec. 14-18
 Trissel, Paul D., and Family. Evangelist and Singers, Box 1201, Leesburg, Fla.: Cocoa, Fla. (1st), Nov. 29—Dec. 4
 Underwood, G. F., and Wife. Preachers and Singers, Box 320M, Rt. 4, Cortland, Ohio 44410; Pioneer, Ohio, Nov. 30—Dec. 11
 Van Slyke, D. C. 508 16th Ave., South, Nampa, Ida. 83651; Vale, Ore., Nov. 30—Dec. 11
 Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.: Warren, Ohio, Dec. 6-11
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla. 33901; Dolton, Ill., Nov. 24—Dec. 4; Marion, Ill., Dec. 7-18
 Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark. 72712; Pittsburg, Kans., Nov. 25—Dec. 4
 Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont.: Billings, Mont. (1st), Dec. 1-11
 White, W. T. 116 E. Keith St., Norman, Okla. 73069; Kellogg, Ida., Nov. 27—Dec. 4
 Williams, B. Ivan. 536 E. Oliver St., Owosso, Mich. 48867; Grand Ledge, Mich., Dec. 1-11
 Williams, Earl C. c/o NPH*: Eureka Springs, Ark., Nov. 25—Dec. 5
 Willis, Harold J. c/o NPH*: Oregon, Mo., Nov. 27—Dec. 4; Superior, Neb., Dec. 8-18
 Winegarden, Robert. c/o NPH*: Francisco, Ind., Nov. 30—Dec. 11
 Withrow Curtis D. 1005 Priory Pl., McLean, Va. 22101; Butler, N.J., Nov. 27—Dec. 4
 Woodward, George P. 326 Dry Run Rd., Monongahela, Pa. 15063; Sandwich, Ill., Dec. 2-11
 Wyss, Leon. c/o NPH*: Ft. Worth, Tex. (Glen Park), Nov. 25—Dec. 4; Anderson, Mo., Dec. 5-11; St. Joseph, Mo. (Northside), Dec. 13-18
 Zimmerman, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo. 63031; Glenwood Springs, Colo. (1st), Dec. 1-11
 Zimmerman, W. E. Box 1114, Marion, Ohio: Lebanon, Ohio, Dec. 4-11

Let this meaningful song enrich the music program of your church during the month of DECEMBER



Hymn of the month



WHILE SHEPHERDS WATCHED THEIR FLOCKS

Sing it, play it from these publications . . .

For CONGREGATION

PRAISE AND WORSHIP Hymnal
 See November 2 *Herald of Holiness* for current prices. Price increase effective January 1, 1967.

For PIANO

CHRISTMAS TRANSCRIPTIONS FOR PIANO
 Includes twelve solo arrangements, by Wilma Jackson Auld, of the most popular Christmas carols \$1.25

Prices slightly higher outside the continental United States

Order NOW for This Special DECEMBER Feature

NAZARENE PUBLISHING HOUSE

Pasadena KANSAS CITY Toronto

PRO

Letters to the Editor

CON

Pro: Herald

I have been meaning to write you to express my appreciation for your excellent editorials, but when the special issue of the *Herald* came, I was completely overjoyed with the contents, and your editorial on the back cover.

It is of such high quality that I am proud to give it to my friends; as a matter of fact, I left one with the waitress in the coffee shop where I always eat lunch. . . .

MRS. CLYDE MOORE
Texas

I wish to express my appreciation for the *Herald of Holiness*. I have been a subscriber for years and have always liked the *Herald*, but it gets better with the years and I have particularly enjoyed it under your guidance; an attractive cover and added features that add to the interest and in no way detract from the spirituality. I look at the cover, scan through the paper noting the titles of the different articles, but begin reading at the back; that is, generally, the "Answer Corner," Dr. Earle's "Key Words," items of interest, etc. Then more leisurely I read the rest of the paper.

J. A. HENLEY
Peru

Pro: Herald Content

. . . I feel that too many people writing about the "new look" are missing the whole point. No matter how the publication looks, it is the contents that are to be of spiritual help, guidance, and information to the reader.

Thank you for allowing me to express my views.

LON R. AUSTIN
U.S. Navy

. . . I have been a Nazarene for many years and have had this magazine in our home a long time. The story of salvation and holiness is ever new and attractive when presented in a way that everyone can comprehend. I have especially enjoyed the last issue. Keep up the good work!!

ESTHER D. SHARPE

Con: Herald Content

. . . I feel that the *Herald of Holiness* lacks something . . . a comment, "If you read one, you have read them all, just like a Western." Then there is the comment, "Eighty percent of the people that receive the *Herald* do not read it."

I know that sales have gone up, but probably because of such extensive, high-pressured drives and because of loyalty by church members and friends. District recognition and personal recognition works in the Nazarene status. . . . The volume of sales does not reflect the effectiveness of the material published.

I am really concerned about the effect that the *Herald* has if it doesn't speak to problems of the church . . . Many people "look at" the *Herald* and I ask, "What is wrong with them discovering that Nazarenes 'are against going to the theater?'" . . . Maybe it's time to find a new appeal that will be attractive to those that would like some new reading material that would shed "strong light." . . .

BILL GOODMAN
Hawaii

Pro: "Gloria"

Someone wrote recently and classed the "Gloria" feature as "junk." I would like to take this opportunity to give another viewpoint of "Gloria." While it holds no particular interest for me as an adult, I have a six-year-old boy who delights in it and eagerly searches every *Herald* for it. He always wants me to help him read it. He is just learning to read and the words and pictures are just right for him, and I personally am grateful for even the smallest thread to help tie my son to the church and Christian ideals. We read the Bible to him, see that he's in all the church services, etc., but the world around him in play and school, along the streets, and in the stores, has so much bad influence that I welcome everything that helps my youngster in Christian principles.

We cannot have too much in this line for our children, so tell the writer to keep up the good work. It's wonderful to have something in our church magazine for the little

ones, as they like to feel it's "their" magazine too.

MRS. JUNE RUSSELL
Missouri

Con: Divorce

Easy divorce laws tend to encourage and favor those who would do wrong, and leave them without restraint. Present practices of courts encourage divorce and exalt present self-rights without regard to future results. . . .

Can it be possible that such state schools as reform schools are peopled mostly from divorced and unprincipled homes? How about our jails and penitentiaries? Do divorced homes furnish most of their inmates, while unstable homes furnish the rest? Home standards and practices inevitably send individuals up or down, almost without exception.

Will parents take time to consider and think, then deny themselves a little more, or even deny themselves to the point of much sacrifice? This, in order to save their children from the possibility of a doomed and dismal, abnormal future, with all the sure handicaps and disadvantages? Lack of united encouragement of a happy home causes dropouts. Self-denial and discipline now will certainly pay manyfold later for both parents and children, in every way. . . .

L. E. STOVER
Oklahoma

Pro: Social Concern

We wish to express our appreciation for your editorial "Holiness and the Whole of Life," which appeared in the July 27 issue of the *Herald of Holiness*. The editorial presents what we believe is an adequate and responsible position concerning the church and social concern. We agree that the church should admit to the existence of social needs and act to correct them, but that such action must stem from individuals who experience that continuing personal encounter with Christ.

Further, we desire to express appreciation for the occasional articles written by Milo L. Arnold. His articles are interestingly written and relate to where we live.

MR. AND MRS. RICHARD DEMOTT
Michigan



PASTOR James Goins (inset) and members at the Tuscaloosa (Ala.) Cottondale Church celebrated the completion of a new sanctuary in 1962.

Pastor's Vision Sparked Change in Alabama Church

● **By Reeford L. Chaney**
Superintendent, Alabama District

Twenty-seven years ago, Rev. James W. Goins began his career as a minister at the newly organized Tuscaloosa (Ala.) Cottondale Church. Nearly three decades later, he is still there.

Goins did not have the advantage of formal ministerial training. Called to preach at the age of thirty, he, with his family's help, dug out the Cottondale Church. He started with seventeen members and no salary.

Supporting himself with an income as foreman at the Gulf States Paper Company, he gave all his spare time toward building up the new church. After about five years the church was able to pay \$20.00 a week salary, and even after nineteen years the church was paying only \$30.00 a week. Pastor Goins continued to work at the paper mill.

Then, on February 17, 1957, he made an important decision—he quit his job, where he was earning from \$100 to \$150 a week as foreman, and gave his full time to the church. It was a decision that required courage and faith for a family of seven children!

The small church responded to the challenge and doubled the pastor's salary to \$60.00 per week. It was necessary for the pastor to draw from modest savings in order to make ends meet.

The task of changing a church that had been part-time for nearly twenty years to one with a full program of responsibility and outreach was not an easy one. But Pastor Goins had come to the conclusion that it was not a new pastor they needed, but a

new outlook and vision along with the renewed dedication of the pastor to full-time service.

Things began to happen. Attendance picked up. Money started coming in. The congregation became alive suddenly to their potential. A building program was set in motion.

In 1962 a lovely new church building was dedicated by General Superintendent Hardy C. Powers. The need for trained workers was recognized and Mrs. Goins, wife of the pastor, became one of the first two Sunday school teachers on the Alabama District to receive the certified award.

The Sunday school superintendent, Mr. Don Cork, was the first in the denomination to become a registered superintendent. Out of twelve teachers, all but one are registered.

The pastor's salary? Mr. Goins is now receiving \$105 a week from the church. A reasonable amount from a church with 74 members and Sunday school average of 100. The pastor, after 27 years, has learned to manage with much or little.

But his greatest compensation for nearly three decades of devoted ministry at Cottondale is the fact that all of the children have been saved to the church, including the families of those married.

Brother Goins has a record of the longest tenure of any pastor on the Alabama District. The congregation voted unanimously last spring to extend the call another four years. Our hats off to a dedicated pastor who trusted God and proved that "it can be done."

Toronto Project Launched

Many of the nearly seven hundred persons who attended ground-breaking festivities recently for Toronto's new St. Clair Church hope to worship Easter Sunday in the completed church plant.

According to Pastor Dexter Westhafer the new structure, which will seat 700 persons in its sanctuary and 500 in Sunday school rooms, should be ready to serve the new area of Downsview by Easter.

The project, which will cost \$400,000, was helped along by the sale of the former property for \$180,000, among the highest prices ever received for a local Nazarene church property.

El Paso Church to Build

Members of the El Paso (Tex.) First Church launched recently an ambitious \$300,000 building program in the geographical center of the city, which calls for the use of an entire city block.

Rev. Harold W. Morris, New Mexico District superintendent, who pastored the church for twenty-three years; Dr. Judson Williams, El Paso mayor; and Rev. Fred Fike, pastor, participated in ground-breaking ceremonies.

The church has an average Sunday school attendance of 340, and operates 3 church-owned busses. The El Paso area is part of the New Mexico District.

Hanners to Oregon Post

Rev. Andrew G. Hanners, who has served since 1954 as director of education of the California Council on Alcohol Problems, was named recently as interim executive director of a parallel organization in Oregon.

A Nazarene elder, Hanners has served churches in the West, and has been actively involved in alcohol education in recent years. His is the author of two books: *What's All This Fuss About Drinking?* and *Alert Your Conscience*.

California Church Dedicated

Dr. Nicholas Hull, superintendent of the Southern California District, spoke recently on the occasion of the dedication of Vista (Calif.) First Church. The membership, now at 90, is enjoying the new building, which encloses 9,300 square feet, according to Pastor John A. Payton.

Plan Golden Wedding Fete

Mr. and Mrs. D. L. Locke, Winter Park, Florida, will celebrate, December 9, their fiftieth wedding anniversary at the home of one of their two sons, in Indianapolis. The Lockes, who have been members of the Church of the Nazarene for more than fifty years, have also one daughter.

More Join "Pioneer Drive"

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

Church

Louisville (Ky.) Okalona
 Mexico, Mo.
 Portage, Pa.*
 Carlsbad (N.M.) First
 Britt (Iowa) Zion
 Richmond (Va.) First
 Syracuse (N.Y.) Immanuel
 Oakridge, Ore.
 Georgetown, Ill.
 Pasadena (Calif.) First
 Mt. Blanchard, Ohio*
 Franklin (Ohio) First
 Huntington (Ind.) First
 Little Rock (Ark.) Rose Hill
 Riviera Beach (Fla.) Faith
 Masontown, W.Va.
 Weirton, W.Va.
 Apache Junction, Ariz.
 Yakima (Wash.) West Valley
 Charlotte (N.C.) Thomasboro
 Meade, Kan.*
 College Park, Md.
 Rock Island (Ill.) First
 Belle Vernon, Pa.
 St. Paris, Ohio
 Bonifay, Fla.
 Stratton, Ohio
 Hull, Ill.
 McAlester, Okla.
 Hutchinson (Kan.) First*
 Rochester (N.Y.) Calvary
 Fostoria, Ohio
 Wapakoneta, Ohio
 Lake Charles, La.
 Tulsa (Okla.) West
 Denver (Colo.) Eastside
 Louisville (Ky.)
 Jeffersonville Grace
 Minot (N.D.) Southside
 Baton Rouge (La.) First
 Granite City (Ill.) First
 Eureka (Calif.) First*
 Barstow (Calif.) First*
 Kansas City (Mo.) St. Paul's*
 Burnham, Pa.
 Columbiana, Ohio
 Nicholasville, Ky.
 Bourbonnais (Ill.) College
 Sandusky, Ohio
 Pittsfield, Ill.
 Endicott, N.Y.*
 Calgary, Alberta, North Hill
 Milwaukee (Wis.) Hampton*
 Cincinnati (Ohio) Chatham
 Sardinia, Ohio
 Grand Rapids (Mich.)
 Clyde Park
 Tucson (Ariz.) Northside
 Fulton, N.Y.
 Lufkin (Tex.) First
 Grove City, Pa.
 Shreveport (La.) Queensborough
 Pasadena (Tex.) First*
 Trenton, Ohio
 Spokane (Wash.) Bethel
 Chula Vista, Calif.
 New Cumberland (W.Va.) Congo
 Des Moines (Iowa) East Side
 Angola, Ind.
 Clovis (N.M.) First*
 Greenville (Tex.) First
 Anderson (Ind.) First

Pastor

Edward F. Redmon
 Victor R. Clark
 Karl Kaminske
 Thomas A. McClain
 Ted Henderson
 H. G. Compton
 William G. Ardrey
 L. Dow Wright
 Herschel K. Burton
 Earl G. Lee
 W. M. Hodge
 Kenneth J. Grandy
 Charles L. Rodda
 James W. Daniel
 C. J. Meeks
 Forest F. Harvey
 John W. May
 Cecil Burns
 Ellis G. Cox
 R. J. Andress
 Harold McKellips
 G. Thomas Spiker
 Donald E. Taylor
 Garnett Ackincklose
 Clifford J. Womacks
 Robert B. Marley
 S. W. Bender
 Harold Holliday
 Thomas F. Gilham
 W. A. Strong

D. E. Clay

Philip J. Eigsti
 Jessie T. Lummis
 J. Louis Emmert
 Jack O. Bowman

R. O. Godby

Chester Fredrickson
 Robert L. Spinks
 George H. D. Reader
 Boyd R. Kifer
 Wayman F. Davis
 Howard R. Borgeson
 Robert L. Kern

Lea Wigginton

Forrest W. Nash
 Ronald Axtell
 Cecil H. Carroll
 Jay Patton
 W. H. Griffin
 C. W. Weagley
 Victor R. Hoffman
 William Applegate

Keith St. John

Richard A. Gilster
 Frank L. Heberle
 Donald K. Ballard
 W. Gordon Graves
 H. M. Foster
 Robert G. Womack
 A. M. Wilson
 Arthur E. Mottram
 Frank C. Watkins
 Walter Speece
 Gene C. Phillips
 Alva B. Kelly
 Ira E. Fowler
 Charles C. McMinn
 John C. Wine

Wasco, Calif.
 Vancouver (Wash.) Hillcrest
 Newport, Ore.
 Cincinnati (Ohio) Chase Avenue
 Columbus (Ind.) Calvary
 Urbana (Ohio) First

*Junior Department project.

Leonard C. Johnson
 P. J. Bartram
 G. W. Henriksen
 Wm. H. Bridges
 Paul S. Miller
 Lester L. Meyer

Pressman Cited for Service

J. D. Poe, pressman at the Nazarene Publishing House for twenty-five years, was cited recently for his service by Manager M. A. (Bud) Lunn during a meeting of 275 publishing house employees.



J. D. Poe

Poe, who operates a lithographic press, was presented a gold wristwatch to commemorate the occasion.

The employees saw two films, both of which related to products they had helped produce. The films reviewed book and music publishing programs.

Lunn also stressed the importance of economies in the meeting.

Launch Stewardship Drive

Pastor Clark Lewis and the stewardship chairman, Don French, have challenged the Kent (Wash.) Meridian Church in a campaign which is hoped to reduce property indebtedness. A poster contest among church teen-agers, some of which are being displayed in store windows, two out-of-town speakers, and a new emphasis on Christian giving and sacrifice are hoped to give the membership of the five-year-old church a refreshed idea of Christian stewardship.

Indiana Church Dedicated

Dr. Remiss Rehfeldt, superintendent of the Indianapolis District, preached the dedicatory sermon recently at the Spiceland, Ind., church. The congregation, organized less than three years before, tackled an ambitious building program which includes, along with educational facilities, a sanctuary which seats 225 persons. Rev. William Selvidge, pastor since the church's organization, has now accepted a new charge at Monticello, Ind.

Erie Addition Dedicated

Dr. R. I. Goslaw, superintendent of the Pittsburgh District, preached the dedicatory sermon for the new Sunday school annex and choir loft, recently, at Erie (Pa.) First Church. Pastor Mayne Minich said the addition provides space for 450 Sunday school scholars. Enrollment is currently 550.

MONEY FOR "A RAINY DAY" AND FOR THE LORD'S WORK

A Life Loan Plan Is The Answer!



Now you can make a deposit for the work of the church and also save for your "rainy day." The Life Loan Plan is the answer for those who would like to give money from their estate for the work of the Kingdom, but are reluctant because they may need it later for an emergency.

1. What is the Life Loan Plan?

The Life Loan Plan enables you to deposit funds with the General Board of the Church of the Nazarene and you have the option of withdrawal of principal or leaving it as a lasting donation.

2. What rate of interest do I receive?

Current agreements are written at five percent (5%), payable in quarterly, semi-annual, or annual installments.

3. Can I name a survivor as beneficiary?

Yes, the Life Loan Plan Agreement may be written on one life or on two lives on a joint and survivorship basis with the survivor receiving the same rate of interest and having the same withdrawal privileges.

4. May I withdraw the principal for an emergency?

Yes, a portion or all of your life loan funds may be withdrawn upon written notice by you or by your survivor.

5. What happens to any funds not withdrawn during my lifetime?

Any amount not withdrawn during your lifetime (or that of your survivor) becomes the permanent possession of the general church for the phase of its work specified in the agreement. The Life Loan can thus be both an investment and a donation.

6. How do I arrange for a Life Loan?

It is very simple. Send your check (\$100 minimum) and a Life Loan Agreement will be prepared. Additional amounts may be added at any time. Write for an application form or make your check to the General Treasurer. A contract will be prepared and returned to you.

Clip and Mail

Jonathan T. Gassett, Executive Secretary
 Wills, Annuities, and Special Gifts
 Church of the Nazarene
 6401 The Paseo
 Kansas City, Missouri 64131

— Please send me an application form for a Life Loan Plan.

— Enclosed is my check for \$_____ for a Life Loan Plan.

Name _____

Address _____

— Check here if you wish information about:

Life Annuity Plan _____

Life Income Plan _____

Writing a Will _____

PASTORS: The Thanksgiving Offering checks are coming in. Is the check from YOUR church among them? Please remind your treasurer to send it to:

Dr. John Stockton, Treasurer
6401 The Paseo
Kansas City, Missouri 64131



Revival Stirs Bethany Church, Student Body

An estimated fifteen hundred persons, many of them students at Bethany Nazarene College, made their decision to follow Christ in stepping toward the Bethany First Church altar during an annual fall revival, November 6-13.

The church, which seats 1,650 persons, was filled for every service to hear Evangelist Russell V. DeLong.

For the closing Sunday night service, in addition to the more than capacity sanctuary crowd, 380 viewed the service on closed-circuit television and 52 listened to it on the public-address system. A hundred other persons were turned away.

Two services were held on both Sunday mornings of the crusade. DeLong spoke also to the college student body during morning chapel services. In the final chapel service, about one-third of the students indicated they were being spiritually led into some aspect of full-time Christian service.

An all-night prayer service, attended by nearly a thousand persons, preceded the revival. A recently published church brochure and a copy of the special edition of the *Herald of Holiness* were distributed to the more than 5,000 homes in Bethany prior to the revival.

The results were reassuring. "How can we ever forget the service on Friday night," said Pastor Harold Daniels, "when hundreds were on their feet, shouting and praising the Lord for victory, while hundreds of others were making their way to the altar of prayer!"

The student council president, Mike Miller, testified in the closing service that he believed the entire student body was moved to commit themselves to the will of the Lord for their lives.

Evangelist DeLong said, "I can realize now why you need this new church building to seat 3,000 to 4,000 people. This church will be an evangelistic landmark in evangelical Christianity." Plans for a \$3.5 million building program (see October 19 issue) were announced recently.

Ewell Named to Key Post On Bible College Staff

Dr. Cecil D. Ewell, pastor at Chicago First Church, has resigned to accept the position of vice-president in charge of finance of Nazarene Bible College at Colorado Springs, Colorado, according to President Charles H. Strickland.

Dr. Ewell will assume the responsibility January 1.

In other developments:

- The opening of the school has

Parish "Peace Corps" Sets Community Service

By the Evangelical Press

A Church of the Nazarene pastor in Arlington, Texas, has launched his own parish "Peace Corps" with an initial membership of fifteen youths who have accepted the challenge to "go out and reach people where they are" in community service.

Rev. Ralph West, pastor at First Church, also set up a code for the youths to follow, gives them a weekly hour of training, and places each member on a three-month probationary period.

Corps members, who have red blazers with distinctive emblems, follow these rules:

1. All members must sit in the first three rows of the sanctuary during services.

2. All members must attend all services. If a member must miss, he must report his absence in advance.

3. All members must attend and actively participate in Saturday visitation for prospective members.

4. Members must spend two weeks in Christian service during summer vacations.

5. Daily Bible reading and prayer must be maintained.

Mr. West observed that some parents told him the rules were "too stiff," but parish youths "have met the challenge."

been set for September 26, 1967.

- Tuition, to be based on a quarterly system, has been set at \$85.00, or \$255.00 for a three-quarter session. The addition of a summer quarter is being considered.

- Construction is scheduled to begin in March on three buildings, plus housing units for single and married students. The three buildings are planned to be: an administration unit, including a library; an academic building with classrooms and faculty offices; and a food service building, also planned to house a printshop, post office, and other student services.

Seattle Pastor Recovering

Rev. Mark Smith, pastor at Seattle (Wash.) Central Church, is recovering in Swedish Hospital in Seattle from a heart attack, complicated by pneumonia. Shortly after he contracted pneumonia, the hospital listed him as being in serious condition, but he has since improved.

Benner, Coulter Depart For Foreign Engagements

General Superintendents Hugh C. Benner and George Coulter left Kansas City in early November for foreign administration and speaking assignments.

Dr. Benner was to spend the remainder of November in Peru, visiting church work there.

Dr. Coulter was to speak in London at a European Nazarene evangelistic conference which drew delegates from Germany, Italy, and the British Isles. Also on the London program were Paul Skiles, N.Y.P.S. executive secretary; and Dr. Edward Lawlor, evangelism secretary. Rev. Jerry Johnson, Middle European District superintendent, was also on the program.

Dr. Coulter also spoke at the Nazarene Servicemen's Retreat at Berchtesgaden, Germany, November 14-18.

Floods Devastate Italy

Recent floods in Italy were no responsible for any deaths among Nazarene congregations, but heavy property damage and "indescribable devastation" were reported by Rev. Paul Wire, superintendent of Italia work.

Nazarene churches suffering damage are located in Florence and Sarzana. The Wires reside in Florence.

Washington Pastor Dies

Rev. Edgar A. Kincaid, pastor at Kelso, Washington, died November 8 from a heart attack. He was forty-six years old.

The funeral message was delivered, November 12, by General Superintendent Hardy C. Powers. Services were held in the Kelso church.

The pastor is survived by his wife, Jo; one son, Bob, of the home; and one daughter, Barbara, a student at Northwest Nazarene College.

Bruce Deisenroth III

J. Bruce Deisenroth, longtime business manager at Pasadena College and member of the General Board from 1940 to 1957, lies seriously ill in the Marlinda Convalescent Hospital, Pasadena, California.

Deisenroth, who was operated on more than a year ago for a brain tumor, has never fully recovered.

Mrs. P. H. Lunn Dies

Mrs. Emma Lunn, seventy-nine, wife of a former longtime Nazarene Publishing House executive, P. H. Lunn, died November 14 in Kansas City. Funeral services were conducted November 17 by Dr. C. William Ellwanger, pastor at Kansas City First Church. Her husband is the only survivor.

Key Words

in
Next Sunday's Lesson

By Ralph Earle

GOD'S PROMISE OF THE MESSIAH

Isaiah 9:6-7; 11:1-9 (December 4)

● **Wonderful Counsellor**—The prophet Isaiah, putting the telescope of prophecy to his eye, looked down across seven centuries and glimpsed the coming Messiah. He described Him by four striking titles (9:6).

The first is Wonderful Counsellor (*pene yaats*). These words were uttered in days of confusion and darkness, between the fall of the northern Kingdom of Israel (722 B.C.) and that of the southern Kingdom of Judah (586 B.C.).

Today we live between the horror of two world wars and the fear of Armageddon. What we need, as did Israel of old, is the Wonderful Counsellor, to show us the way out of our confusion and dread.

● **Mighty God**—"God" is *el*, "mighty" is *gibbor*. We need One who is not only Wonderful Counsellor, telling us what to do, but also Mighty God, enabling us to do it. For man's greatest problem is sin. This calls for more than a great teacher, a wise counsellor. It demands a divine Saviour. And that is what Christ is—the Mighty God, mighty to save and strong to deliver.

● **Everlasting Father**—This is literally "Father of Eternity." The word for Father is *ab*; that for "everlasting" is *ad*. Christ is the eternal Son of God. At the same time there is a sense in which He is the Father of all who trust in Him. For He looks over His own with fatherly care.

To almost every human being there comes the sad day when one loses his father by death. But Christ will never be taken away from those who obediently keep on trusting Him. He is the Everlasting Father who is always with His own.

● **Prince of Peace**—"Prince" is *sar*; "peace" is *shalom*. This title takes on poignant significance in these days of hot wars and cold wars. Harvard historians said that the first quarter of the twentieth century was the bloodiest period of all human history. But what about the second quarter? And what will the record be for the third quarter?

There will be no peace on earth until men accept the Prince of Peace. Meanwhile we can have perfect personal peace through the conscious presence of the Prince of Peace in our hearts. His presence is peace.

The Answer Corner

Conducted by W. T. Purkiser, Editor

We have been told that Barabbas, mentioned in Matthew 27:15-22, was also named Jesus. It was explained that this is the reason verses 16 and 22 are written the way they are. Could we have your opinion on this, based on biblical history?

What you have been told is based on the fact that a number of ancient Greek manuscripts give Matthew 27:16 as, "And they had then a notable prisoner, called Jesus Barabbas," or, "Jesus, the son of Abba or Abbiah."

Actually, Jesus was the human name of our Lord. It is the Greek form of "Joshua," a Hebrew name that means "the Lord is salvation." There were others in the New Testament named Jesus (Colossians 4:11, "Jesus, which is called Justus"; and the father of Elymas, Acts 13:6-8—"Bar" means "son of.") Twice the KJV translates "Jesus" when the context indicates Joshua of the Old Testament (Acts 7:45; Hebrews 4:8).

This is probably the reason why the Gospels always identify Jesus our Saviour as "Jesus of Nazareth," or "Jesus which is called Christ," as in Matthew

27:22.

Adam Clarke, venerable commentator of the holiness movement, believed as you have been told, that the name of Pilate's prisoner was Jesus Barabbas, or "Joshua, the son of Abba or Abbiah," or literally, "son of a father." He thinks some early Christian copyists dropped the name Jesus from references to Barabbas because they "were unwilling that a murderer should, in the same verse, be honoured with the name of the Redeemer of the world."

I can't see how we can settle this with any degree of certainty. It does add a dramatic touch to the scene before Pilate when we reflect that the decision of the people was between "Jesus, son of a father" and "Jesus, Son of the Father." It also gives point to Pilate's careful distinction, "Jesus which is called Christ" or Messiah.

What do you think of a Sunday school teacher who attends only Sunday morning services and has no concern for Sunday night services, prayer meetings, and revival services? He does not tithe, although he has a good income.

Assuming that your judgment is correct and the reason for nonattendance at church services other than Sunday morning is unconcern, I would not think such a man would be a very effective teacher.

Whatever the level of income, I believe everyone should have faith enough to tithe, trusting God to help make the nine-tenths remaining go farther than he could make all ten-tenths go by himself.

Teaching is more than talking. Someone wrote the lines:

We may talk but never teach

Until we practice what we preach.

Will you pardon me a friendly word of suggestion? It is always risky to judge the motives and character of others on

the basis of external observations. In all probability, you would have no way of being certain the brother in question does not tithe. And failure to participate in a normal manner in the full life of the congregation may be due to some causes other than unconcern.

I have taken to heart personally some lines from a poet unknown to me that I learned years ago:

*Judge not: the workings of his heart
and of his brain*

Thou canst not see.

*What seems to thy dim eyes a stain
May only be*

*A scar brought home from some
well-won field*

*Where thou wouldst only faint and
yield.*

Why is there so little mention made these days of real repentance? Also, so little mention of Holy Ghost conviction?

Perhaps we move in different circles. I hear a great deal about real repentance in our evangelistic services. We may not talk quite as much about Holy Ghost conviction, but we depend on it and pray for it.

Perhaps the problem is terminology. A preacher may say, "You must repent"; or he may say, "You must turn from your sins and selfishness and seek the Saviour." In either case, I would say

he is preaching repentance. If there are non-church people present, the latter could get to them a little better since many people today, both inside and outside the church, think of repentance as an emotion or a feeling. In the Bible it is an act, a choice.

And whether or not the preaching "connects" in an effective way would depend on the measure of the Holy Spirit's presence in conviction.

**CARE, EVEN AS
THEY CARED**



Give in Love and Gratitude
**ANNUAL CHRISTMAS LOVE OFFERING
FOR MINISTERIAL BENEVOLENCE**

— *applies on local N.M.B.F. budget* —