

# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*

A large, dark, textured book cover, likely a Bible, is shown resting on a globe. The words "HOLY BIBLE" are printed in white, bold, capital letters on the upper part of the cover. The globe shows the continents of North and South America. The background is a light, textured surface with a large, faint cross visible in the upper right corner.

**HOLY BIBLE**

**THE WHOLE WORD FOR THE WHOLE WORLD**

*Universal Bible Sunday, December 8*

*December 4, 1963*

# “All Scripture”- “God-breathed”

AMONG the last recorded words of the Apostle Paul is found this tribute to the Word of God: “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works” (II Timothy 3:16-17).

These words reflect not only the inspiration of God but also the mature judgment of a superlative Christian character. Here Paul declares two major truths: first, the divine quality of the Scriptures; and secondly, their practical uses.

“All scripture is given by inspiration of God.” “God-breathed” is the literal meaning of this phrase. Peter, writing with regard to the particular field of prophecy in the Scriptures, declares, “No prophecy of the scripture is of any private interpretation,” or more literally, “No prophecy of the scripture springs



*General  
Superintendent  
Benner*

from private disclosure.” And he continues, “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (II Peter 1:20-21).

The Bible, the Word of God, then, is

not the result of human wisdom or cleverness, but has its origin in the mind of God and comes to us “God-breathed,” and through the instrumentality of “holy men of God . . . moved by the Holy Ghost.” And remember, Paul says, “All scripture.” In his concept there is no place for any type of criticism that would reject portions of the Word.

But it is not enough to recognize the divine inspiration of scripture. If the truth of God is to be meaningful and effective, it must find a practical application in our lives. We must be “doers of the word, and not hearers only.” We must be willing to accept it and search it, not only “for doctrine,” but also “for reproof, for correction, for instruction in righteousness.” In this Book of Books is found not only the way to God, but also the way to spiritual strength, enrichment, guidance, and righteousness.

Thus, with Charles Wesley, we would sing:

*Come, Holy Ghost, our hearts inspire;  
Let us Thine influence prove;  
Source of the old prophetic fire;  
Fountain of life and love.*

*Come, Holy Ghost—for moved by  
Thee  
The prophets wrote and spoke.  
Unlock the truth, thyself the Key;  
Unseal the sacred Book.*

*God, through himself, we then shall  
know,  
If Thou within us shine;  
And sound, with all the saints below,  
The depths of love divine.*

# Jesus PRAYED FOR YOU

By IVAN A. BEALS, Pastor, Benton, Illinois

YES, Jesus really prayed for you and me! Although we seem fully aware that Christ died for sinners, it seldom occurs to us that our Lord actually prayed on our behalf. His prayer is being answered in us, even though we are centuries removed from His earthly ministry. Frequent reference is made to Mother's prayers, and to the prayers of friends and loved ones, as manifesting a continuing influence for good. However let us consider the manner in which Jesus cared and prayed, even for His people today.

You ask, "When did Jesus pray for me?" We should easily recall the sacred occasion. It was during the evening before His crucifixion, while meeting with His disciples for the Last Supper, in observance of the Passover Feast. There, in a borrowed room, Jesus presented the emblems of His broken body and shed blood, signifying His new testament offering for sin and uncleanness. As the disciples realized the approaching gloom of the Master's death, everything seemed hopeless—until Jesus prayed.

His high priestly prayer is recorded in the Gospel of John, chapter 17. Our Lord's petition to the Father is a joy and a challenge to consider. Every word, every sentence is full of love and concern for His own, and the statement of verse 20 drives it all home to us today. Jesus said: "Neither pray for these alone, but for them also which shall believe on me through their word." He thus applies the spiritual influence of His prayer to all who would ever believe on His name. This means that Jesus prayed for you and me, and for all who will ever accept Him as their Saviour.

Again, you may ask, "If Jesus prayed for me, what did He pray?" There are at least three aspects of our lives which vitally concerned the Master, and His prayer was thus fashioned.

First, in verse 13, Christ prayed that His joy might be fulfilled in us. When we consider what constituted the joy of our Lord, we readily understand the aim of His prayer. It seems obvious that the spring of Christ's joy was His complete obedience to the Father. The Word declares that He always did that which pleased the Father (cf. John 3:29). Thus Jesus prayed that we might come to know the joy of complete obedience to our Heavenly Father.

Secondly, Christ prayed that all of His followers might be kept from the evil (cf. John 17:15). Those who believe that it is impossible for a Christian to be kept free from sin have certainly disregarded the power of the Master's prayer. To be kept from evil must surely mean deliverance from the evil nature of sin within us, as well as victory over the evil temptations of the world about us. There can be no doubt that our Lord prayed for a people separated from the world of sin, who would be united to the Father through Him. Neither does He leave us ignorant as to how this holy unity is to be accomplished.

The crucial point of Jesus' prayer is, "Sanctify them." He prayed, "Sanctify them through thy truth: thy word is truth" (v. 17). This is the means whereby believers might indeed qualify for the fullness of His joy, by the obedience of the truth. Also it is evident that, if one be kept from the evil, then he must be sanctified. Here is the real issue of what our Lord prayed on behalf of all His followers. We must be made holy through divine power, so that we might experience joy in obedience, and so that we might be truly kept from the evil.

However, you might ask, "Was Jesus' prayer ever answered?" It is evident that Christ paved the way for the answer by His own blood sacrifice. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12). Some fifty days following our Lord's crucifixion and death for sin, the scripture declares, "And when the day of Pentecost was fully come, . . . they were all filled with the Holy Ghost" (cf. Acts 2:1-4). This was the sanctifying experience of the 120 who obeyed divine truth and tarried.

But Jesus also prayed for you and me. The truth of God remains unchanging, and the holy purpose of the Son applies to us as well as to His contemporary disciples. In I John 1:7, we read, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Any believer who will tarry in the light of truth will also receive the Holy Spirit in sanctifying power. Just as of old, there will occur an instantaneous, cleansing baptism—in answer to the Master's prayer.

A decisive question faces each of us individually: "Has Jesus' prayer been answered in my own heart and life?" His prayer eliminates all our excuses for sinful lives and evil hearts. His will and purpose require that all followers should be cleansed

and freed from the dominion of sin, and made holy in the Father's sight. The fountain lies open to you, and the Spirit of truth still leads into all truth. Thus may Christ's prayer be fulfilled in each of our lives!

# Not a Shibboleth But the Heart of Christianity

*First Church, Grand Rapids, Michigan*

THERE ARE THOSE who think of the doctrine of entire sanctification as extraneous to orthodox Christianity, and the people who hold to this doctrine as extremists. The truth is that holiness is the heart of Christianity.

For instance, where could you find more significant passages in the Bible than John 14; 15; 16; and 17—the Master's last words to His followers? As you read these chapters thoughtfully you are impressed with the fact that there is a central theme—the importance of the Holy Spirit in the lives of Christians to enable them to carry out the will and purpose of Jesus.

If you were seeking for the divine pattern for the Church—the "original"—where would you look for it? Is not the Acts of the Apostles the answer? This book starts out with Pentecost, the day when those early Christians received the Holy Spirit in His fullness, and continues with the record of what happened to them and what happened to the world as a consequence. It closes abruptly with the words, "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence" (28:31). It has been suggested that this abrupt closing indicates that God never meant it to end but to continue until Jesus comes.

The Church is made up of a group of people who work together voluntarily. How could you bring this about any more effectively than to have them completely dedicated to the same Hero, Jesus Christ, for time and eternity? And what practical way is there to keep a spirit of unity among human beings with all their strange quirks and idiosyncrasies? Could there be any better way than to remove carnality, the spirit of self-centeredness, and substitute in its place the fruit of the Spirit (Galatians 5:22-23)?

If you started out to make a heaven you might first think of changing disagreeable things and relationships, but soon you would have to face the fact that to have a heaven your most important ingredient would be the kind of people who would be there. People need to be changed deeply and

fundamentally in order to be fit neighbors in heaven. Actions spring from motives; thus any gospel that does not reach deep enough to cleanse the heart motives does not reach deep enough to culminate in a heaven.

The Church of Jesus Christ has no law but love, no dynamic but dedication to Christ, no power but purity, no authority but truth, no penalty except loss of fellowship, and no strength except its total dependence upon the divine. Yet it has done more to change the world than all other influences combined. It has lifted whole nations to a new level of civilization and morality. Jesus Christ, through the lives of His followers, has lifted ancient gates of empires from their hinges, and turned the streams of history into new channels. Devotion to Christ has been so strong that thousands have died as martyrs rather than deny Him.

No, holiness is not a *shibboleth*, a password that can be learned by the members of a party or a sect. It cannot be identified with any outward symbol or legalistic pattern. It goes infinitely deeper. Holiness is a stream that flows from the bleeding heart on Calvary.

## The Cover . . .

**Universal Bible Sunday offers a particular challenge this year, with the race for the minds of men now going on around the world. Your Bible Society deserves your support. Bibles can stay when missionaries have been compelled to leave. Bibles can go where men cannot. Our task is to bring the whole word to the whole world that all may hear in their own tongues the wonderful works of God.**

Volume 22, Number 41      DECEMBER 4, 1963      Whole Number 2693  
HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor; Dave Lawlor, Art Director. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. J. Vanderpool, Hugh C. Benner, V. H. Lewis, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price, \$2.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy.      Printed in U.S.A.

PHOTO CREDIT: Cover, Inspiration! Photo Service

# The Bible Is Enough!

by  
KATHERINE  
BEVIS



MOST CHRISTIANS have subscribed heartily to the statement that "the Bible is the sole rule and guide of faith." The Bible has withstood and will continue to withstand all that the critics have said and may say. The resurgence of critical examination of the Scriptures should cause us no real concern. These present-day critics come up with no new approach. They spin their wheels in re-statements of the heresies of the ages and despite their frantic preachments the *Word still stands*. "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35).

The final test is not in the book-lined study of the critic. The final test is in the arena of the world. The theory that Adam was a symbol, a myth of oral tradition, does not greatly move a man who has a troubled soul. But the truth, "For as in Adam all die, even so in Christ shall all be made alive" (I Corinthians 15:22), provides the ground of saving faith, a rescue from the pits of hell.

## *The Bible is enough!*

When John Todd was six years old, both his parents died. The children were parceled out among the relatives. John was sent to a kind-hearted aunt who lived ten miles away.

John Todd became a minister and one day he received a letter from his aunt. She told him that she had an incurable disease and death was imminent. In distress she wrote John to see if he could give her any help in her need.

This is his reply:

"It is now thirty-five years since I, a little boy of six, was left quite alone in the world. You sent me the word that you would give me a home and be a kind mother to me.

"I have never forgotten the day when I made that long journey of ten miles from my home to your home. I still remember the tears of anxiety, perched on your horse and clinging tight to your saddle. Night came. The darkness deepened and I was afraid. Finally, we rode into a clearing and

there I saw your friendly candle in the window.

"I remember you waiting at the door and that you put your arms around me. You lifted me, a tired and bewildered little boy, down from the horse. There was a bright fire on the hearth, a warm supper on your stove. After supper you took me to my room, heard me say my prayers, and sat beside me until I fell asleep.

"Someday, God will send for you to take you to a new home. Don't fear the summons, the strange journey, the messenger of death. At the end of the road you will find a welcome and love. You will be safe in God's care and keeping. God can be trusted to be as kind to you as you were to me so many years ago."

When we can trust God like this, then there is no sorrow, however great and devastating it may seem, that can defeat or destroy us, for it is He alone who can dispel the gloom of our hearts and chase all the dark shadows away.

*Behind the dim unknown,  
Standeth God within the shadow  
Keeping watch above His own.*

Whatever may befall us, be assured that God, "the God of all comfort" (II Corinthians 1:3), will be standing at our side, not to pamper and coddle us, but to infuse us with the courage and strength we need to conquer our grief and to meet our sorrow.

Our God is a great God, and the Bible is enough!

# We Must Have a Revival NOW!

By Evangelist MORRIS CHAFFANT

A SHORT WHILE before Dr. J. B. Chapman passed away, he said, "We have reached the place where one man plays a handsaw and another gives a 'life story' gathering big crowds and we call that a revival. No, that is not a revival; that is a farce. Tears, sweat, and blood are the price of a revival, and some of us are not willing to pay the price."

A certain pastor wrote his presiding officer, asking him to come and hold a "Quiet Day." The presiding officer declined saying, "Your church doesn't need a 'Quiet Day'; it needs an earthquake." This could be said of many denominations, and multiplied other churches, and also hundreds of thousands of individuals.

We are praying for a spiritual awakening. It

is heard on every hand: "Lord, send an awakening." Let this prayer be examined in the secret chamber of the soul. Are we ready to pay God's price for an awakening? Are we willing to be stripped of all but God in order to bring in the awakening?

It is apparent that our mechanical comforts have made us indulgent and spiritually flabby. Our concern for the well-being of the physical man has well-nigh obscured sainthood. We love effortless gratification. We demand ease. We are too flabby for a moral fight. The note of sharp urgency, of desperation, for the most part is gone from our praying. We are so enslaved to the clock that we have no time for strong crying and importunate praying.

In the ranks of our beloved Zion we have the name of power—holiness; but the power is absent. We go through the motions of leading a great orchestra, but there is no gladsome music and song. We decry the unspiritual drift, but continue mouthing our prayers, "God, I thank thee, that I am not as other men," while our altars remain barren and the multitudes tramp by our doors to

the places of amusement and to the doors of the cults.

There are those who affirm that we have been too narrow, that we should soften the message and lower the standards and thus appeal to people who are now alienated by our message and method. This much is certain—church history affirms it—whenever a movement begins to adapt itself to worldly practices and customs, it is soon absorbed by the world. We can measure our spiritual decay and defeat by our adaptation to the world.

Our trouble lies in our unwillingness to follow God's recipe for spiritual recovery and revival. We are too easy on ourselves. We are not ready to get on our knees and come clean with God. In short, we are not willing to "break up [y]our fallow ground," sow the seed of truth, and then let the great Lord of harvest "rain righteousness" upon us. We need seriously, from the top to the bottom, to face up to Hosea's message.

Too long we as holiness people have been content just to hang on, spiritually. Perhaps we yield to the temptation to gloss over our shortcomings, to refuse actually to face ourselves honestly. "Search me, O God, and know my heart," was the cry of David as he approached God in prayer. He followed that prayer with the bold invitation to the Lord, "Try me, and know my thoughts: and see if there be any wicked way in me" (Psalms 139: 23-24). David laid bare his soul in God's presence. This is what is meant by self-searching.

Genuine soul searching by God's people will always be followed by repentance and restitution. This repentance must begin in the house of God, at the very altars of the house of God. We may sing our psalms, pay our tithes, boast of our freedom from worldly practices and customs, sleep soundly, and commend ourselves that we are not like other men. But when we look into the clear eyes of the Christ and He asks what we did with our opportunities, we will be speechless.

Let us quit glossing over our prayerlessness, criticism, self-will, covetousness, envyings, backbitings, jealousies, gossip, and loveless lip service, and name them for what they are called in God's Word—"wicked ways." It might be hard on our theology to call these awful hindrances by such a name; but the sooner we learn that holiness is more than a doctrine, the sooner we will dig down and come up with the real thing. We need a revival of repentance—a godly sorrow for our coldness, for our fruitlessness, for our self-righteousness. Too long we have been concerned about the externals of the life of the Christian and far too little concerned with the lostness of the lost, the despair of the godless, the shame of sin. We need to repent lest the Heavenly Bridegroom come and remove our candlestick.

Following the path of repentance must come a

## Which Way Will You Look?

By RUBY M. FRANKLIN

*The earth-look bids us question, "Why?"*

*Of things that crowd our way.*

*The high-look bids us, "Trust the Lord:*

*He sees beyond today."*

*The earth-look bids us, "Aim for heights*

*Of fame, and fortune too."*

*The high-look bids us, "Reach for God:*

*Your faith in Him renew."*

*The earth-look shows our neighbors' faults,*

*In all they do and say.*

*The high-look shows the love of God,*

*And bids us oft to pray.*

*The earth-look? Let's not look that way,*

*Where disappointments grow.*

*The high-look? Yes, let's look to God,*

*His full atonement know.*

*Friend, if you look to things of time,*

*They'll only rust, decay.*

*But if you'll look to God above,*

*He'll keep you all the way.*

WHICH WAY WILL YOU LOOK?

thorough, complete, and unreserved dedication. Entire surrender to Christ and His truth is the price of revival. "Choose you this day whom ye will serve"; "Ye cannot serve God and mammon" (Joshua 24:15; Matthew 6:24).

We have tried about everything to improve conditions in our beloved Zion. Our only hope is a Heaven-sent, Holy Ghost revival. We have learned we cannot scare people into the Kingdom. We cannot educate people into an experience with God. We cannot talk them into conversion with God. Men must be brought to decisions; and before that can happen, the Church must make

some decisions of her own. We must decide that our only hope as a church to survive as a spiritual force if Jesus tarries is a revival, and be willing to pay whatever price is necessary to attain it. "What shall it profit a man [or a church], if he shall gain the whole world, and lose his own soul?" (Mark 8:36)

God's Word in all ages has been plain: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7). We must have a revival—now!

Remember . . .

## Holy Day or Holiday?

By CHESTER PIKE, Pastor, Monticello, Kentucky

REMEMBER—this word is a warning sign for God's people against drifting away from or losing sight of the instructions which He is about to give.

Six days in the Christian's week may be spent in "secular" pursuits—earning a living and tending to the business affairs which are so much a part of our modern lives. These six days belong to the Lord, and there is a sacredness to the Christian's activities throughout each day.

God has nonetheless designated one day to be holy in a special sense when He said, "Remember the sabbath day, to keep it holy . . . the seventh day is the sabbath of the Lord thy God" (Exodus 20:8-10). It is a day peculiarly the Lord's for one particular purpose.

People miss the main object of this commandment when they look on the Sabbath as simply a day of rest. It is to be a day of rest, because God said, "In it thou shalt not do any work." However, this is for the purpose of reaching a more important goal—every seventh day especially set aside for the nurture of the soul and other spiritual activities.

God might simply have instructed His people to take care that adequate time be given *some* time each week for worship and other spiritual exercise, but He knows the tendency of man to allow the secular to choke and crowd out the spiritual. He therefore named one day a holy day and warned against infringement on it as a result of "the care of this world, and the deceitfulness of riches" (Matthew 13:22).

Moreover, there is a very close connection between church attendance and the keeping of the Christian Sabbath. Sunday is God's day, and the church is God's work. The average church has

services Sunday morning and Sunday night. There are few good excuses for Christians missing either of these. Some people follow a line of work which must be performed on Sunday, and some others are providentially hindered by sickness or other nearly impossible situations. With these exceptions, the only thing that will justify God's people for being absent from God's house on God's day is an opportunity—occurring rarely, if ever—to do something more to the glory of God than attending church.

Every Christian should indeed put forth a reasonable effort to attend midweek prayer service, because he loves God and loves his church. More however is involved in one's responsibility to the Sunday services, because of the fourth commandment, which says, "Remember the sabbath day, to keep it holy."

Sunday work does not seem to be as great a threat to Sabbath observance in our day as travel, visiting, recreation, and the other things our *Manual* refers to as "holiday diversions." Though we grant the necessity for some traveling and visiting on Sunday, Christians can usually find a place of worship somewhere during hours for church services.

Christians who are kept from church either by people visiting them or by people whom they are visiting do not fully meet God's requirements for Sabbath observance and give a poor testimony to those relatives or friends with whom they are visiting. Sunday recreation, even when it does not hinder church attendance, tends to relegate worship and intercession to the secondary level. Any activity which lessens a sense of God's presence and overshadows the spiritual exercises of the day, in

or out of the church, should be avoided on the Sabbath.

Skimming through the Gospels might give one the idea that Jesus advocated no such strict observance of the Sabbath. In fact Jesus did deplore the legalistic interpretations and traditions with which the scribes and Pharisees had circumscribed this fourth commandment. They missed its spirit entirely, as they had most of the other commandments. Yet Jesus was a strict Adherent to God's original purpose for the commandment, and we read in Luke 4:16, "And . . . as his custom was, he went into the synagogue on the sabbath day."

Twentieth-century life is terribly crowded. Many of the activities which people consider a necessary part of their lives cannot be crowded in during the week; therefore they are done on Sunday. God's cause suffers, and people grow lean in their souls because they permit worldly pressures to smother their sense of the sacredness of the Sabbath. In every age and area, God's purpose for the fourth commandment has remained the same. Lest we forget—"Remember the sabbath day, to keep it holy."

## CHRISTIAN VOCATION SERIES

# The Power of a Consistent Life

By J. WESLEY MIERAS



Mr. J. Wesley Mieras is the son of Rev. and Mrs. E. E. Mieras, who have long served in the ministry of the Church of the Nazarene. He is a graduate of Pasadena College, the U.S.C. Law School, and has been a practicing attorney in Los Angeles for fifteen years. Mr. Mieras is an active layman in Pasadena First Church, a member of the General Board, secretary of the trustees of Pasadena College, and president of the college Alumni Association. He and his wife, Joan, have two teen-age daughters: Barbara, seventeen; and Tina, fourteen.

An attractive young couple walked from the paneled courtroom. They had just completed a preliminary hearing at which a judge of the Superior Court had taken the first steps in terminating their marriage of three years.

Their short marriage had commenced with the promise of a Christian home. The young husband had a promising position of employment with unlimited future opportunities before him. A lovely, curly-headed, blond infant daughter entered their

home a few months prior to their domestic disaster.

But Sundays had found them at the recreation centers of the Pacific Southwest. Evenings found them following the path of glittering lights and gay music. The church had been shut out of their lives and their home. Their early days of devotion had long been forgotten. Violations of the laws of their state had commenced with minor infringements until not only was their home broken, but the young mother had committed misdemeanors and her husband had become involved in the degrading activities of the users of narcotics. His infringements of the law constituted felonies.

As this young couple stepped from this courtroom on a bright, sunny morning, a detective walked alongside the young husband while a police matron took the young mother into custody, and a tearful grandmother took their young infant to her home. As an attorney involved in this picture, I searched for an answer to the questions haunting me: How could this happen to two young people who had once attended Sunday school and church regularly? Where did we let this young couple get away from the church? What can I do as a Christian attorney to help this young couple pick up the broken threads and mend their wayward lives before their infant daughter becomes so psychologically and morally twisted that she follows in their crooked paths?

What an opportunity God gives us as His human agents to accept such challenges in our daily experiences and go beyond the call of professional duty in striving to help these young people find the way back to their church, their forsaken Lord, and a life of usefulness!

The phrase "God uses men" has frequently been used, but it cannot be overemphasized when we deal in human personalities and the complex problems of human relations. It is a privilege to accept the responsibilities of Christian service and counseling that are encountered on an almost daily schedule. The challenge to the Christian attorney is ever increasing: for we have opportunities to be of service not only in legal, economic, and procedural matters, but in the broadening areas of emotional, moral, and spiritual problems.

In the everyday professional activities in which I find myself, I am continually speaking with attorneys, judges, court clerks, and attachés as well as those who may also be involved in the problems of those whom we serve as clients. These include doctors, accountants, police and enforcement officers who may be witnesses or may have become involved in the cases which we are negotiating or preparing for court trial. Here the responsibility of serving as a Christian layman under times of stress or heavy pressure is ever present. Here is the opportunity to witness for our Lord by precept and example in keeping with the old adage. "What you



are speaks so loud I can't hear a thing you say." What a privilege it is to have Someone greater than we are upon whom we can call and in whom we can place our trust when the load becomes heavy.

It is indeed thrilling when unexpectedly one of our business associates expresses his appreciation to us for the position for which we stand. Recently I was attending a luncheon with one of the attorneys of my office who has spent many years in active service in the constant struggle against the evils of alcohol. One of the men sitting at the table with us began chiding him for his outspoken stand for prohibition. Almost with one accord the several other attorneys also seated at the same table joined in the conversation and supported us in expressing their disapproval of the drinking driver, the problems of alcohol in the home, and the many crimes of violence in which alcohol is involved in some degree.

Within a matter of minutes the tenor of the entire discussion had turned to one of appreciation for the church and its strong stand on these great moral issues of our day. The satisfaction and thrill received from seizing upon this opportunity to witness for my Lord and my church were rewarding climax to an otherwise routine occasion and resulted in a stronger covenant on my part to more courageously speak out in the professional groups with whom I am associated.

Consistency is a significant factor in the living witness of Christian example in this modern-day profession. The chain of days of exemplary conduct, attitudes, and expressions can be broken and its value of influence be completely lost and destroyed by one careless act, comment, or attitude in a tired or despondent moment of courtroom tension. Too frequently we seek to justify and rationalize and excuse as simply being human or by the fact that "no one is perfect." Such rationalizations, however, will not pass the careful observation or scrutiny of those among whom we work in this life

## Vindicated

*" 'Tis here you have failed!  
Back there, you did so;  
All useless to strive  
God's sanction to know."*

*So spoke the archangel,  
Sworn foe to all good—  
Hark! Gilead's Balm:  
"She hath done what she could."*

By **GENEVA L. BOTTEMILLER**

of daily challenge.

Let us all strive to fulfill His commission in every way consistently and devotedly in the fields of human endeavor in which we each may serve. It is my privilege to serve Him in this area into which I feel God has guided, and my daily prayer is that I may consistently do more for Christian service in the legal profession of this day.

# "The WORLD UPSIDE DOWN"

By **JAMES BROWNING**

Overland Park, Kansas

ENLISTMENT in the band of those who "turned the world upside down" (Acts 17:6) is still open. Some folks may consider such a method of world evangelism too radical. "Look," they plead, "at the soreheads and confusion which result. Try something quieter. Save us from the fluster and flurry."

But the truth is, if we as Christians don't turn the world upside down for Christ, the Communists will for Khrushchev. We may not have long to decide which it will be.

Regardless of cobalts or coexistence, the need of the Church remains the same—workers who will employ spiritual muscles in evangelism. These workers must be regenerated and thoroughly sanctified. This alone is their source of power, and is the power they supremely desire to share with the prisoners of sin.

Acceptance in the ranks is not conditioned on one's ability to perform headstands, either physical or spiritual. Besides causing dizziness, the world view obtained will be an upside-down optical de-

lusion. No external manipulation will accomplish the task. Remember, an internal, personal heart change is the qualification.

The Apostle Paul, a ringleader of the world-upsetters, received his commission as follows. He first presented himself "a living sacrifice, holy, acceptable unto God" (Romans 12:1), convinced that this was only reasonable. This sacrifice was accepted. Then, and not before, he was "transformed by the renewing of . . . [his] mind." In the strength of the gift of the Spirit himself, Paul became general of the forces who "prove" or work out God's will. When we are similarly changed, we place ourselves in position as pry bars with which God may overturn the world for righteousness.

Commencement on our lifelong term of service requires an understanding of the message to be delivered. Our message appears upside down to the world because we place God on top and material concerns on the bottom. But the gospel demands more than a readjustment of our scale of priorities. In fact, the world rarely desires any fixed measure near while transacting most of its business. Instead, the stretch sock of relative values expands to fit most situations.

We also should understand that this new concept of living demands a willing allegiance to "another king" (Acts 17:7), that is, Christ Jesus. This commitment, once made and constantly reaffirmed, makes void the decrees of Caesar, Khrushchev, or

communism. Christ becomes supreme—our All in All.

Achievement in the line of battle may bring surprises as well as successes. When Christians begin rightly upsetting the world, they need not expect a welcoming committee. When Paul and his companions entered Thessalonica's city limits preaching, the resulting uproar was not an expression of the citizens' esteem! Likewise, while the people realized that the band had "come hither also" (Acts 17:6), they were speaking about them, not to them!

Few people feel comfortable upside down. Sinners, therefore, will not be comfortable in the presence of thoroughly righteous men generating the power of God. Men must be convicted of sin by the Holy Ghost. They must seek and receive pardon; be reborn of God. Then Christians ought carefully and clearly to point out that the heritage of the regenerated is the privilege of inner cleansing, in the second definite work of grace. These are the ultimate results we will seek as enlistees. This is the motive with which we ought to unite in action with the "sect of the Nazarenes" (Acts 24:5).

Then come, volunteers. Step forward and enlist! Receive the qualifying inoculations: forgiveness of sins, cleansing of the sin principle. Then to the task—turn the world upside down—stand it on its head! Finally, leave the welcoming committee to the Lord at the Marriage Supper of the Lamb.

---

# PRAYER Changes People!

By CLAYTON BONAR

THE SAGES of the ages prayed for and planned a better world in which to live. They were a stabilizing force in every troubled time. And we can be sure that in our own day God is seeking out those who will pray.

Spiritual mountains have been moved through prayer. Circumstances have been changed because of prayer. But one truth of the matter has been overlooked. It is not "things" that have been changed so much as it is "persons."

We pray for a better world. God changes *our personal world*. We beseech God to remove temptation. He arms us with the power to remove ourselves from it. We ask God to change things when He wills to change us.

This is evident in the New Testament. While the disciples were bickering about the restoration of a physical kingdom, Jesus was inaugurating a spiritual one within (Acts 1:6-8). Peter went so far as to curse during the hour of testing. Later he tarried in prayer, and was filled with the Holy Spirit. John was also a nervous novice at Christian living. He later found himself transformed—a channel for the power of God.

One may see these two men going into the Temple at the hour of prayer when they meet an emaciated cripple (Acts 3:1-16). Instead of the customary *handout*, they give him a Christian *hand-up* to God in healing power. God does not want things—He wants the hearts of men.

Prayer is not a futile formality. It has a formula for intimate success—the willingness to be changed. No man can communicate with the Father, from the depth of the soul, without coming a little closer to Him. The result of this is that we desire to be closer to God and to be more like Him, filled with His Spirit.

# EDITORIALS

By W. T. PURKISER

## Battle of the Books

We are engaged around the world in a battle of the books. It is no dress parade or mock conflict. It is a struggle for the minds of men. The supreme irony of human history could well be the fact that Christian missionaries have taught new nations to read, while Communist agents have given them what they are reading.

For there are evil books as well as good books. Every blessing we enjoy can be corrupted into a curse when sin lays hold of it. The mind may be poisoned as well as profited by what it reads. Really, how one-sided is our concern for pure food and clean water if we allow our minds and hearts to become the dumping ground for all that is vile and impure.

In the vast flood of reading matter pouring from the presses of the world, the Bible has a special place and a unique significance. It is the Touchstone, the Measuring Stick, by which the truth or falsehood of all other books must be judged. It is the Standard of Measurement which comes, not from the calculations of men, but from the hand of God.

FOR THIS REASON, if for no other, Bible Sunday and the work of the Bible societies takes on a new urgency. Unless the pace of the publication and distribution of the Word of God is stepped up to approximate at least the growth in world population, disaster is at the door.

But the battle of the books is not entirely fought on foreign soil. We have it with us at home as well. There are millions who venerate the Bible, who would never think of being without it in their homes, but who never read it. It is one thing to have the Word of God in your home. It is quite another to have it in your hand, your head, and your heart.

The facts are, there is no strength of Christian conviction, no depth of Christian character, no growth in Christian saintliness without long sessions with the Scriptures. As one so well put it, "Bathe your soul in the Word of God. It will wash the dust from your eyes."

## Trying the Spirits

Christians have always been cautioned to test the impressions that come to them in order to dis-

tinguish those that come from God and those that are of the enemy. John warns, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1).

This is not as easy to do as it is to talk about. We are influenced not only by suggestions from God and from the devil, but also by inclinations from our own desires. It is always easier to believe that the Lord wants us to do something if that something happens to be in line with our human interests.

Satan takes advantage of the conscientious whenever possible by accusing them of sin when there is really no basis for condemnation. On the other hand, the Holy Spirit reproves sin and helps us with our infirmities. Dr. J. B. Chapman once wrote:

"The devil accuses, the Holy Spirit convicts. Accusation brings heaviness, conviction brings darkness, and sometimes it is difficult to discern between the two. But we think one of the simplest distinctions is found in the fact that by accusation the devil brings one into a 'blind alley' from which he refuses to show any way of escape, while by conviction the Holy Spirit brings to repentance, confession, restitution and victory. If your spirit is troubled and in all sincerity you cannot discover anything you can possibly do to bring relief, it is the devil after you. But if your spirit is troubled and by careful examination you are convinced that you should do or undo something which is humanly possible and in keeping with the Holy Bible, it is the Holy Spirit who is after you."

Another point that often has been made is that the devil is always in a hurry. His whole approach is, "Do it now," "Don't wait to pray or seek counsel, but plunge right into it immediately." The Holy Spirit, on the other hand, is never late but never in a hurry. If there is a sincere question involved in the leading, He gives time for prayer, for consideration, and for consulting the Bible and spiritual friends.

Let us never forget the importance of trying the spirits, lest we become prey to our adversary or be unduly swayed by our own whims. Let us also be sensitive to the voice of the Spirit, for as has been said, what our age needs is not guided missiles but guided men.

## The Hymn of the Month

Thomas Carlyle is reported to have said, "Let me make a nation's songs, and I care not who makes its laws." Coleridge claimed that Luther did as much for the Reformation by the hymns he wrote as by his translation of the Bible into the German language.

T. Crichton Mitchell, who has made an intensive personal study of the hymnody of the Wesleys, has truly pointed out, "The hymns people sing are at least as important as the sermons they hear." It has been stated of the Wesleyan revival that, where one person was won by the preaching, ten were won by the singing.

Music has always played a large part in the spiritual life. While there are individual exceptions, no doubt, it is generally true that the measure of spiritual vitality in any congregation is the spirit of its singing.

Throughout 1964, the *Herald of Holiness* in cooperation with the other periodicals of the church will present a "hymn of the month." The purpose is to help our churches become more familiar with some of the better but lesser known hymns of our Christian faith.

We all tend to become creatures of habit, and this is true in our choice of music as well as in other areas of life. The average congregation uses only a fraction of the hymns and gospel songs avail-

able to it, and thereby becomes the poorer both musically and devotionally.

The featured hymns for the year are all to be found in the *Praise and Worship* hymnal. Orchestration and choir arrangements are also available for each. A reproduction of the hymn will appear on the cover of the *Herald* for the last issue of each preceding month except January, when the hymn will be presented in the issue of January 1.

The selections for the year are as follows:

January—"O Zion, Haste"

February—"O God, Our Help in Ages Past"

March—"Christ, the Lord, Is Risen Today"

April—"Crown Him with Many Crowns"

May—"Holy Ghost, with Light Divine"

June—"Meditation" ("O Thou in Whose Presence")

July—"O Jesus, I Have Promised"

August—"Jesus, the Very Thought of Thee"

September—"Lead On, O King Eternal"

October—"A Mighty Fortress Is Our God"

November—"For the Beauty of the Earth"

December—"Oh, Come, All Ye Faithful"

"Express your joy in singing among yourselves psalms and hymns and spiritual songs, making music in your hearts for the ears of God!" (Ephesians 5:19, Phillips\*)

\*From THE NEW TESTAMENT IN MODERN ENGLISH, © J. B. Phillips 1953. Used by permission of The Macmillan Company.

## THE CHURCH AT WORK

### THE N.Y.P.S.

PAUL SKILLES, Secretary

### An Open Letter

General N.Y.P.S. Office  
Kansas City, Missouri

DEAR FRIENDS:

When Christ said, "Thy word is truth," He gave the immovable touchstone by which all other claims are measured.

The unfinished task of the Church is to enable all men everywhere to hear and read the redemptive words of God in their own tongue. The Bible may go where men cannot go, and may stay when men are forced to leave. Effective evangelism in these days must use the written "Word of Truth" to make known the living "Word of Truth."

In offering men God's Word, we share with them the saving power which alone can redeem lives from destruction.

Last year the American Bible Society helped do just that when it circulated 31,509,821 copies of the Scriptures in



more than 100 countries—its largest annual circulation in its 147-year history. The British and Canadian societies have topped all circulation records this past year too.

With the publication of at least one book of the Bible in 1,202 languages, the written Word, potentially at least, can now reach 97 per cent of the world's population. There are 228 languages which have received entire Bibles and

285 languages which possess New Testaments—the greatest accomplishment in interlanguage communication the world has known.

Former President Dwight D. Eisenhower summarized it when he wrote to the American Bible Society, "You have put the Word of God at the doorposts of the world."

On Sunday, December 8, 1963, we in the Church of the Nazarene plan to receive an offering for this great cause.

The project is sponsored by N.Y.P.S., but with the entire church participating. Send your offering to Dr. John Stockton, General Treasurer, 6401 The Paseo.

### FREE

Additional copies of the Youth Week poster and brochure are available in any quantity from:

General N.Y.P.S. Office  
6401 The Paseo  
Kansas City, Missouri 64131

Kansas City, Missouri 64131 (unless otherwise directed by district N.Y.P.S. leaders). Do not send it directly to A.B.S. offices.

Last year was the best in our history, when 82 per cent of the churches joined in giving over \$30,000; 28 districts registered 100 per cent participation. There is no reason to do less, and urgent reason to do more.

Sincerely,  
PAUL SKILLS

## DISTRICT ACTIVITIES

### North Dakota

#### Christian Workers' Convention

The North Dakota Christian Workers' Convention was held in Fargo, with all but nine pastors present; also many laymen were able to attend. Pastor D. J. McGilvra and his fine people served as excellent hosts.

The convention opened on Monday evening, October 21, with District Superintendent Harry F. Taplin in charge.

Ten helpful papers were presented by district pastors on the theme of the convention, "Conserving Our Work." A panel discussion was held at the close of each session.

Dr. George Coulter, executive secretary of the Department of Foreign Missions, was the special speaker, and his scriptural and instructive messages were greatly appreciated by pastors and laymen.

A wonderful spirit of fellowship prevailed throughout the convention, climaxing on Wednesday afternoon with a closed meeting for pastors and wives.—HERBERT KELLERLING, *Reporter*.

## THE LOCAL CHURCHES

Evangelist Leonard G. Hubart writes: "I will be in Pompano Beach, Florida, January 22 to February 2. I would like to slate two meetings between Florida and Indiana, January 8 to 19, and February 5 to 16. Write me, Route 1, Huntington, Indiana."

Dear Pastor:

Please get in touch with your church treasurer and see if he has any funds that should be mailed in for the Thanksgiving Offering.

Send them to:

John Stockton  
General Treasurer  
6401 The Paseo  
Kansas City, Missouri  
64131

Rev. Harold Limer, pastor of First Church of the Nazarene, Elizabethton, Tennessee, was recently elected president of the Carter County Ministerial Association, composed of more than thirty member churches. It is the first time a Nazarene pastor has been elected to this position.

Evangelist Hugh Slater writes that he has some good dates open in January and February which he will be glad to slate with any pastor desiring his services. He also has a few open dates for the spring. Write him, c/o Nazarene Publishing House, Box 527, Kansas City, Missouri 64141.

Miami, Florida—South Miami Heights Church recently enjoyed a wonderful revival, with Rev. E. Wayne Elliott as "God's man of the week." The Lord blessed and used his wonderful messages, resulting in fifteen new converts added to the Kingdom. The spirit of the revival continues in our midst, and we give God praise.—A. W. ("Toby") WILLIAMS, *Pastor*.

Pastor Thomas W. Thomas writes: "Recently we arrived in Nova Scotia to assume the pastorates of the Bass River and Lyuro congregations. For the last three summers we have been serving at the Campground Church in Pefferlaw, Ontario. Since coming from South Africa we have learned to love and appreciate the Nazarenes in Canada, and God is richly blessing our soul."

Fort Clark, North Dakota—This church was organized July 22, 1922, with eighteen charter members; today the church has a strong membership with five of the original charter members left. One of the charter members is Andrew Alderin, who has been church treasurer continually since the church organization. During these forty-one years, twenty pastors have served the church, each a devoted servant of God. During the depression years the going was hard, but "Faithful Andrew" (as he is known) handled all funds wisely and made many sacrifices himself for the work of God. The church holds Brother Andrew in high esteem for his faithful service. Many improvements have been made, and this church is a monument to the grace of God and a faithful people.—W. A. CUNNINGHAM, *Pastor*.

Evangelist Sattell Moore writes that he has left the field to accept the pastorate of the church in Caribou, Maine. He would be glad to hear from anyone having friends stationed on or in the area of the Loving Air Force Base, Limestone, Maine. Write him, 268 Sweden Street, Caribou, Maine.

Pastor J. Rex Eaton of Kewanee, Illinois, writes that he has accepted a call to pastor First Church in Gainesville, Florida.

**Tithing is a fellowship with God in the work of His kingdom, entered into by faith in His promises and obedience to His will.**

## "SHOWERS of BLESSING"

### Program Schedule

December 8—"That They Might Live," by L. Guy Nees

December 15—"To Save Sinners," by L. Guy Nees

December 22—"Christmas—the Story of Divine Love," by L. Guy Nees

Rev. and Mrs. C. C. Rinebarger of Pine Crest Nazarene Camp, Fredericktown, Missouri, will celebrate their fiftieth anniversary on Saturday, December 28, 7:00 to 11:00 p.m., with a ceremony at the Overland Church of the Nazarene, followed by a reception at the Lions Hall, 2358 Lackland Road, Overland, Missouri. The ceremony and reception is being given by their children—Mrs. Ruth Singleton and Mrs. Paul Wood of Overland; Mrs. Dwight Schurman of Everett, Washington; William, of Dallas, Texas; and James, of Bourbonnais, Illinois. Their friends are invited. Rev. and Mrs. Rinebarger have been preachers and singers in the Church of the Nazarene for the past fifty years. Their address for the winter months is: 2536a Woodson Road, c/o Mrs. Ruth Singleton, Overland 11, Missouri.

South Pittsburg, Tennessee—Recently we enjoyed one of the best revivals this church has had in years. Under the leadership of Pastor H. T. Watson, the people had been praying and were ready for revival. God used Rev. Hilton Gillespie, our evangelist, to bless and stir the hearts of the people in the services night after night. Many souls prayed through to victory, at the church and some in their homes.—CHARLES W. CAGLE, *Secretary*.

Evangelist Glenn Slater writes: "God has been blessing in the field, and we have enjoyed our labors with our good pastors and people. Souls have prayed through to victory, and some have been healed by the touch of God. I have some open time in January and February and will be glad to go as the Lord may lead. Write me, 320 South 22nd, Independence, Kansas."

## THE BIBLE LESSON

THE BIBLE LESSON

Topic for December 8:

### Whom the Lord Commends

SCRIPTURE: II Corinthians 10-13 (Printed: II Corinthians 10:7-18)

GOLDEN TEXT: *For not he that commendeth himself is approved, but whom the Lord commendeth* (II Corinthians 10:18).

There are some things which are not evil in themselves, but when they are employed to excess they become the source of evil. Overindulgence in a good thing may be positively harmful.

For instance, it is quite natural to offer compliments on another's ability or accomplishments. Behind this practice is the legitimate pride which one feels in someone who is worthy. When such recognition is withheld, much of the incentive for work is lost and much of the inspiration which lightens the loads of life is forfeited. If evil comes of it, selfish excess of hypocritical insincerity is the cause.

Sometimes one is constrained to speak of his own accomplishments and this is acceptable when done in moderation. Often it is the only way that others learn what they want or need to know about a man. The attitude with which it is done is all-important. There are times, however, when one must boast of himself in self-defense. This was St. Paul's situation in today's Sunday school lesson. Critics had been degrading him while they boasted of themselves. Doubtless Paul would have let the matter take its course and run itself out had it not been that the gospel was involved.

But when a man impugned the gospel of Christ in Paul's hearing, something was sure to happen. He reminded his critics that their over-boasting was hollow because they had no objective standard of comparison—they could only compare themselves with themselves. If one chooses a low enough object for comparison, he can make himself appear quite important. At best, Paul's critics were boasting only in themselves.

Then Paul did a little boasting himself. He reminded those who were trying to cast him in poor light that his labors among them were worthy of commendation; he had not taken credit for what others had done, and he had labored and boasted of his labors in their behalf and for the glory of God. His critics might say that he was "blowing his own horn," whereas he had the witness in his own heart that God was pleased with him.

A fine line of distinction separates legitimate self-commendation from boasting which is excessive, repulsive, and harmful. None whatsoever is justified unless, at the same time, the subject of such adulation has the commendation of the Lord. St. Paul was self-conscious, and perhaps even somewhat regretful that he had allowed himself to engage in competitive boasting; but he did try to keep it within reasonable limits (vv. 8, 15). One is always safe when he follows Paul's final advice on the matter, "He that glorieth, let him glory in the Lord" (v. 17).

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

## SUNDAY SCHOOL ATTENDANCE REPORT

	July August 1962	July August 1963	Increase
Group 1 (16,000-8,000)	12,795	13,877	
S. California	8,643	8,909	266
S.W. Ohio	7,728	7,831	103
Kansas	8,647	8,730	83

Michigan	8,833	8,895	62
Central Ohio	14,638	14,686	48
Oregon Pacific	7,458	7,485	27
Florida	9,987	9,931	-56
Indianapolis	9,389	9,311	-78
Akron	11,599	11,499	-100
West Virginia	11,133	10,641	-492
S.W. Indiana	10,022	9,469	-553
N.E. Indiana	10,715	10,098	-617
*Eastern Michigan	9,601	9,601	
*Los Angeles	10,460	10,460	
*Pittsburgh	8,406	8,406	
N. California		5,909	
Cal. California	14,461	4,924	635
Sacramento		4,263	
Group 2 (8,000-5,500)			215
Missouri	6,800	7,015	215
N.W. Oklahoma	5,630	5,818	188
N.W. Ohio	5,595	5,718	123
Colorado	6,712	6,858	146
Tennessee	7,573	7,691	118
Chicago Central	6,051	6,613	562
N.W. Indiana	5,661	5,772	111
S.W. Oklahoma	5,461	5,520	59
Northwest	6,558	6,608	50
Wash. Pacific	6,453	6,495	42
Abilene	6,065	6,092	27
N.W. Illinois	5,404	5,412	8
Georgia	5,925	5,920	-5
Iowa	6,339	6,279	-60
Philadelphia	5,499	5,374	-125
Alabama	7,727	7,517	-210
Idaho-Oregon	6,389	5,920	-469
*Kentucky	5,561	5,561	
*Washington	5,399	5,399	
Group 3 (5,500-3,000)			152
Maine	3,264	3,416	152
South A-Kansas	3,661	3,750	89
Virginia	3,761	3,760	-1
Eastern Kentucky	4,921	4,966	45
Canada West	4,679	4,710	31
Arizona	3,046	3,075	29
East Tennessee	5,491	5,519	28
New Mexico	3,451	3,475	24
North Arkansas	3,570	3,590	20
Joplin	4,362	4,371	9
Albany	3,777	3,779	2
South Carolina	4,403	4,395	-8
Kansas City	5,410	5,387	-23
N.E. Oklahoma	4,112	4,080	-32
San Antonio	3,456	3,415	-41
Houston	3,658	3,584	-74
Dallas	4,645	4,551	-94
North Carolina	3,736	3,543	-193
New England	4,150	3,951	-199
Louisiana	3,137	2,864	-273
*S.F. Oklahoma	3,587	3,587	
Group 4 (3,000-0)			731
Br. Isles North	1,489	2,220	731
Nebraska	2,644	2,989	345
Australia	883	993	110
Nevada-Utah	979	1,057	78
N. Amer. Indian	1,265	1,332	67
Rocky Mountain	2,294	2,378	84
South Dakota	704	738	34
Br. Isles South	2,522	2,553	31
Canada Atlantic	1,127	1,156	29
New York	2,067	2,091	24
Mississippi	2,998	2,989	-9
North Dakota	1,459	1,449	-10
Hawaii	787	765	-22
Wisconsin	2,440	2,395	-45
Minnesota	2,092	2,045	-47
Alaska	836	769	-67
Canada Central	2,642	2,511	-131
*Canada Pacific	1,116	1,116	
*Gulf Central	552	552	
Totals	406,765	408,205	Gain 1,440

\*Districts not reporting for third quarter, 1963. Figure used is same as reported for third quarter, 1962.

K. S. RICE,  
Executive Secretary

## Announcements

### WEDDING BELLS

Miss Mary Alice Canen and Mr. Dale Madley, both of Kansas City, Missouri, were united in marriage on October 11 at St. Paul's Church of the Nazarene in Kansas City, with the pastor, Rev. Howard R. Borgeson, officiating.

### BORN

—to Professor and Mrs. Dene Simpson of Northwest Nazarene College, Nampa, Idaho, a daughter, Lunetta Yvonne, on October 31.

—to Rev. N. James and Jan (White) Hamilton of Phillipsburg, Kansas, a daughter, Jennifer Elaine, on October 24.

—to Bobby and Janice (Kirkus) Fowler of Belle Chasse, Louisiana, a daughter, Valerie Dell, on October 13.

—to Rev. Talmadge and Genell (Crawford) Johnson of Elk City, Oklahoma, a son, Jeffrey Thomas, on October 13.

—to Carl and Norma (Phillips) Childs of Portland, Oregon, a daughter, Debra Lynn, on October 9.

### SPECIAL PRAYER IS REQUESTED

by a Christian reader in Michigan, in the hospital for X-rays, suffering a great deal of pain, that if it is God's will she may be restored to health;

by a Christian lady in Ohio for healing of cancer, and the salvation of husband and family;

by a Nazarene lady in Indiana that she may have steady work; that two ladies, troublemakers, may not return to work; for a special silent request.

## Directories

### BOARD OF GENERAL SUPERINTENDENTS

Office 6401 The Paseo  
Kansas City, Missouri 64131

SAMUEL YOUNG, Chairman

HUGH C. BENNER, Vice-chairman

V. H. LEWIS, Secretary

HARDY C. POWERS

G. B. WILLIAMSON

D. I. VANDERPOOL

state direct  
Publishing  
Dept., Box  
64142

## Preachers:

### A to C

- Abla, Glen W. c/o Publishing House\*
- Albright, J. C. 592 Lincoln Ave., Saugus, Mass.
- Allen, Arthur L. 51 E. Main St., Yarmouth, Me.
- Allen, Jimmie (J.A.) c/o Publishing House\*  
Fritch, Tex. .... Dec. 3-8
- Applegate, Nellie T. 742 Elysian Ave., Toledo 7,  
Ohio
- Aycock, Jarrette and Dell. Preacher and Singer,  
c/o Publishing House\*
- Barton, Grant M. 301 Lincoln Ave., Bedford, Ind.  
Danville, Ill. (Oaklawn) .... Nov. 27—Dec. 8
- Battin, Buford. 3015 47th St., Lubbock, Tex.  
Denver City, Tex. .... Dec. 1-8
- Beaty, B. K. 705 Cheney, Taylorville, Ill.
- Bebout, R. E. 1873 Channel Drive, Ventura, Calif.
- Bender Evangelistic Party, James U. P.O. Box 8635,  
Tampa 4, Fla.
- Bennett, R. Lee. 339 N. Second St., Scottsburg,  
Ind.
- Bertolets, The Musical (Fred and Grace). 1349  
Perkiomen Ave., Reading, Pa.
- Laurel, Del. .... Dec. 1-8
- Bettcher, Roy A. 3212 Fourth Ave., Chattanooga,  
Tenn.
- Burlington, Iowa (Second) .... Nov. 29—Dec. 8
- Bishop, G. Preston. 1542 Picardy Circle, Columbus,  
Westfield, Ind. (Big Springs Meth.) Dec. 4-15
- Bishop, Joe. 1515 S. Jensen, El Reno, Okla.
- Pearl River, La. .... Dec. 2-8
- Houston, Tex. (Irvington) .... Dec. 11-15
- Blythe, Ellis G. c/o Publishing House\*
- Jacksonville, Fla. (Northside) .... Dec. 1-8
- Jacksonville, Fla. (Forest Hills) .... Dec. 10-15
- Buggs, W. E. c/o Publishing House\*  
Selma, Calif. .... Nov. 27—Dec. 8
- Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
- Bowman, Russell. 2719 Morse Road, Columbus,  
Ohio
- Malta, Ohio (Mission) .... Nov. 27—Dec. 8
- Dunbar, W.Va. (Galliger Paint Creek) .... Dec. 10-15
- Bowsher, O. W. 146 Losee Cygnet, Ohio
- Bradley, Earnest R. 20 17th St., Lowell, Mass.
- Brand Willis H., and Wife. Evangelist and Musicians,  
P.O. Box 332, Fort Wayne, Ind.
- Franklin, Pa. (E.U.B.) .... Dec. 5-15
- Brannon, George. 4105 N. Wheeler, Bethany, Okla.
- Bradgewater, R. E. and Dorothy. 116 Wolfe Ave.,  
Colorado Springs, Colo.

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

Brown, J. Russell. c/o Publishing House\* Sandpoint, Idaho ..... Dec. 5-15  
 Brown, W. Lawson. Box 785, Bethany, Okla. Baxter Springs, Kans. (Pleasant View) ..... Dec. 9-15  
 Browning, John R. 606 Dingess St., Logan, W.Va. Burnem, Eddie and Ann. Box 1007, Ashland, Ky. Morristown, Ind. .... Dec. 4-15  
 Campbell, David Carson. Box 177, Redkey, Ind. 47373  
 Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.  
 Cargill, Porter T. 6905 N.W. 41st, Bethany, Okla. Carter, E. L. Bluford, Ill.  
 Casey, H. A. and Helen. Preacher and Singers, c/o Publishing House\*  
 Caudill, Virgil R. Route 3, Troy Rd., Springfield, Ohio  
 Goshen, Ohio ..... Nov. 28—Dec. 8  
 Chalfant, Morris. 1420 Oak Ave., Danville, Ill. Dallas, Tex. (First) ..... Dec. 2-8  
 Worth, Ill. .... Dec. 10-15  
 Chapman, C. L. 415 S. Mill St., Olney, Ill. Chapman, W. Emerson. c/o Publishing House\*  
 Chatfield, C. C. and Flora N. Evangelists and Singers, c/o Publishing House\*  
 Clark, Eddie. Route 1, Colona, Ill.  
 Clark, Gene. 104 Waddell St., Findlay, Ohio Rockville, Ind. .... Dec. 4-15  
 Terre Haute, Ind. (Lighthouse Mission) ..... Dec. 16-22  
 Cochran, Richard H. 102 Cora, Dexter, Mo. Cole, George O. 413 E. Ohio Ave., Sebring, Ohio Condon, Robert. c/o Publishing House\*  
 Columbus, Ohio (Beechwood) ..... Nov. 27—Dec. 8  
 Cook, Charles T. 433 Plum St., Albany, Ind. Cooper, Marvin S. 1514 N. Wakefield St., Arlington 7, Va.  
 Corbett, C. T. P.O. Box 215, Kankakee, Ill. Bloomfield, Iowa ..... Nov. 27—Dec. 8  
 Milton, Iowa ..... Dec. 9-15  
 Cox, C. B. 1322 N. First Ave., Upland, Calif. Ft. Worth, Tex. (First) ..... Nov. 29—Dec. 8  
 Perryton, Tex. .... Dec. 9-15  
 Cox, Curtis B. Aultz Trailer Court, Rt. 5, Box 510, Charleston, W.Va. (Tyler Heights) ..... Nov. 27—Dec. 8  
 Charleston, W.Va. (Southeast) ..... Dec. 31—Jan. 5  
 Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio  
 San Antonio, Tex. (Deilview) ..... Dec. 3-8  
 Tecumseh, Mich. .... Dec. 9-15  
 Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R.R. 2, Vicksburg, Mich.  
 Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.  
 Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.  
 Oden, Ind. .... Nov. 28—Dec. 8  
 Crum, Opal. 1780 Richmond Rd., Columbus 23, Ohio

## D to F

Darnell, H. E. P.O. Box 929, Vivian, La. Zanesville, Ohio (Westleyan) ..... Nov. 28—Dec. 8  
 Nevada, Ohio ..... Dec. 12-22  
 Darnell, Leo and Pauline. 1524 Laurel Dr., Columbus, Ind.  
 Omaha, Ill. .... Nov. 28—Dec. 8  
 Davis, C. W. and Florence. 1337 Hillcrest, Colorado Springs, Colo.  
 Davis, Ray. c/o Publishing House\*  
 Oklahoma City, Okla. (Pleasant Valley) ..... Nov. 29—Dec. 8  
 Atlantic, Iowa ..... Dec. 11-22  
 Dayhoff, I. E. Missionary-Evangelist, 2310 East 9th Ave., University Park, Iowa  
 DeLong, Russell V. 19236 Gulf Blvd., Indian Rocks, Fla.  
 Plainview, Texas ..... Dec. 1-8  
 Dennis, Gernald D. c/o Publishing House\*  
 Nashville, Tenn. (Blakemore) ..... Dec. 2-8  
 Joelton, Tenn. .... Dec. 9-15  
 Dennis, Laston and Ruth. Evangelist and Singer, c/o Publishing House\*  
 Worthington, Ind. .... Nov. 27—Dec. 8  
 Dewey, Merrill E. 12053 Chesterdale Rd., Cincinnati, Ohio  
 Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla.  
 Dobbins, C. H. Yoder, Ind.  
 Duncan, W. Ray. Waverly, Ohio  
 Dunham, L. J. 512 W. Cruger, Eureka, Ill. 61530  
 Scottsdale, Pa. .... Dec. 1-8  
 Dunn, T. P. 318 E. Seventh St., Hastings, Neb.  
 Pomona, Calif. .... Nov. 27—Dec. 8  
 Easley, Gordon W. c/o Nazarene Camp, Anadarko, Okla.  
 Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.  
 Edwards, E. H. c/o Rev. Don L. Farrand, 2920 Emerson St., Palo Alto, Calif.  
 Spokane, Wash. (Bethel) ..... Dec. 1-8  
 Edwards, L. T., and Wife. 1132 Ash St., Cottage Grove, Ore.

Enrick, C. Ross and Dorothy. Evangelist and Musician. 3012 Niccolet Place, Bay City, Mich. Millington, Mich. .... Dec. 1-8  
 Emsley, Robert. Bible Expositor, 432 Eden St., Buffalo, N.Y. 14220  
 Auburn, Wash. .... Dec. 4-15  
 Ensey, Lee H. 2094 "F" St., San Bernardino, Calif. La Mesa, Calif. (Spring Valley) ..... Nov. 27—Dec. 8  
 Erickson, A. Wm. (Billy). 994 Gwynn Drive, Nashville 6, Tenn.  
 Lynchburg, Va. .... Nov. 29—Dec. 8  
 Ashland City, Tenn. .... Dec. 9-15  
 Estep, Alva O. and Gladys. Preacher and Singers, Box 7, Losantville, Ind.  
 Carbon, Ind. (First) ..... Dec. 4-15  
 Esterline, John W. P.O. Box 565, Reedley, Calif. Eudaley, O. W. 603 S. Second, Marlow, Okla.  
 Farris, J. W. 2904 Hillside Ave., Springfield, Ohio Casey, Ill. .... Dec. 5-15  
 Felter, Harry J., and Wife. Box 87, Leesburg, N.J. Ferguson, Edward and Alma. c/o Publishing House\*  
 Colona, Ill. .... Nov. 27—Dec. 8  
 Fightmaster, Wm. F. 2663 Blackhawk Rd., Dayton 20, Ohio  
 Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y. Gouverneur, N.Y. (First) ..... Dec. 8-15  
 Finger, Joseph. 6515 Calypso Drive, Orlando, Fla. Finger, Maurice and Naomi. 122 Charlotte Road, Lincolnton, N.C.  
 Finkbeiner, A. J. c/o Publishing House\*  
 Brookings, Ore. .... Nov. 27—Dec. 8  
 Firestone, Orville. 736 E. 43rd St. North, Tulsa 6, Okla.  
 Montpelier, Ohio ..... Nov. 28—Dec. 8  
 Fisher, C. Wm. c/o Publishing House\*  
 Odessa, Texas (First) ..... Dec. 3-8  
 Tucson, Ariz. (Palmdale) ..... Dec. 10-15  
 Fitch, George L. 124 Elder St., Nampa, Idaho Fitch, James S. 4105 Floral Ave., Norwood 12, Ohio Fitz, R. G. 215 Chestnut, Nampa, Ida.  
 Fleshman, C. E. 139 S. Park Ave., Cape Girardeau, Mo.  
 Carrollton, Mo. .... Dec. 1-8  
 Vernon, Ill. .... Dec. 12-22  
 Florence, Ernest E. 408 W. Railroad, Robinson, Ill. Williamsburg, Ohio (First) ..... Dec. 4-15  
 Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o Trevecca Nazarene College, Nashville 10, Tenn.  
 Felton, Del. (Pil. Hol.) ..... Nov. 28—Dec. 8  
 Fox Stewart P. and Ruth G. Evangelist and Singers, R.D. 2, Box 221, Leesburg, Va.  
 French, W. L. Route 1, Emmett Ark.  
 Duncan, Okla. .... Nov. 29—Dec. 8  
 Frodge, Harold C. 201 N-6, Marshall Ill.  
 Florian, La. (Cenchræ) ..... Dec. 4-15  
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky. Burlington N.C. .... Nov. 27—Dec. 8

## G and H

Gaines, George A. 2862 La Loma Place, Hillside Manor, Riverside, Calif.  
 Gamble, Albert L. and Mrs. 2958 S. Davidson, Wichita, Kans.  
 Garvin, H. B. 5920 S.W. 14th St., Plantation Isles, Ft. Lauderdale, Fla.  
 Gawthorp, Loy A. Box 37, Mansfield, Ill.  
 Geeding, W. W. and Wilma. Preachers and Chalk Artist, Fletcher, Mo.  
 Gibson, Charles A. 192 Olivet St., Baurhonnais, Ill. Gilliam, Harold P. Box 25, Julietta, Idaho  
 Dayton, Wash. .... Dec. 1-8  
 Gilmour, A. Alan. 309 Spring St., Jamestown, N.Y. Gleason, J. M., and Wife. Preacher and Singers, 931 N. Mueller, Bethany, Okla.  
 Goodall, Haven and Gladys. 22330 Lanark St., Canoga Park, Calif.  
 Gordon, Maurice F. 2417 "C" St., Selma, Calif. Graham, Napoleon B. P.O. Box 385, Tracy, Calif. Grass Valley, Calif. (First) ..... Dec. 1-8  
 Griffin, Clarence A. 5829 North 64th Drive, Glendale, Ariz.  
 Grim, Alden D. 10601 N. May, Oklahoma City, Okla.  
 Guy, Marion O. Route 5, Muskogee, Okla.  
 Haden, Charles E. P.O. Box 245, Sacramento, Ky. Tullahoma, Tenn. (Mt. Vernon) ..... Dec. 1-8  
 Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.  
 Lufkin, Tex. .... Nov. 30—Dec. 8  
 Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.  
 Harley, C. H. Burbank, Ohio  
 Doylestown, Ohio (Creston) ..... Nov. 27—Dec. 8  
 Harrison, Raymond W. 2401 W. Luke Ave., Phoenix, Ariz.  
 Phoenix, Ariz. (Sunnyslope) ..... Dec. 1-8  
 Harold, John W. Box 291, Redkey, Ind.  
 Geneva, Ind. .... Dec. 4-15  
 Hayes Thomas. c/o Publishing House\*  
 Hegstrom, H. E. P.O. Box 8, University Park, Iowa Heriford, Russell W. Rt. 1, Inola, Okla.  
 Cisco, Tex. .... Dec. 4-15  
 Hess, Weaver W. 38831 Ninth St. East, Palm-dale, Calif.

Hicks, A. M. 336 Norway Ave., Huntington, W.Va. Charleston, W.Va. (Seth) ..... Dec. 5-15  
 Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.  
 Hodgson, Robert E. 6709 N.W. 34th, Box 555, Bethany, Okla.  
 Hoeckle, Wesley W. P.O. Box 3338, Corpus Christi, Tex.  
 Hokada, James T. Route 1, Parkview, Grafton, W.Va.  
 Holtzclaw, Paul M. 306 S. Jefferson, Robinson, Ill. Hoot, G. W. and Pearl. Evangelist and Musicians, Box 745, Winona Lake, Ind.  
 Syracuse, Ind. .... Dec. 1-8  
 Lapeer, Mich. .... Dec. 9-15  
 Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va. Masontown, W.Va. .... Dec. 9-15  
 Hoots, Bob. Columbia, Ky.  
 Pollock, La. (Pil. Hol.) ..... Nov. 27—Dec. 8  
 Jamestown, Ky. (E.U.B.) ..... Dec. 9-15  
 House, John W. 1719 W. 19th St., North Little Rock, Ark.  
 Howard, A. S. and Mrs. 4108 Ann Arbor, Oklahoma City 22, Okla.  
 Hubartt, Leonard G. Route 4, Huntington, Ind. Humble, James W. c/o Publishing House\*  
 Hutchinson, C. Neal. 933 Linden St., Bethlehem, Pa.

## I to L

Ide, Glen, Jr., Evangelistic Party. 246 W. River St., Bourbonnais, Ill.  
 Ossian, Ind. .... Dec. 1-8  
 Ingland, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.  
 Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex. El Dorado, Kans. (First) ..... Nov. 27—Dec. 8  
 Isenbren, Don. Chalk Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill.  
 Greenfield, Ind. .... Nov. 27—Dec. 8  
 James, Melvin R. 771 Esther St., N.W., Warren, Ohio  
 Jaymes, Richard W. 424 E. Sandusky, Bellefontaine, Ohio  
 Johnson, A. G. c/o Publishing House\*  
 Johnston, Lester. 11510 S. Union, Chicago 28, Ill. Jones, A. K. 315 Harmon Ave., Danville, Ill.  
 Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md. Duxbury, Mass. .... Dec. 3-8  
 Justice, Eugene S. P.O. Box 586, Ashland, Ky.  
 Keel, Charles. 1329 Brooke Ave., Cincinnati 30, Ohio  
 Keith, Donald R. c/o Publishing House\*  
 Hamden, Conn. .... Dec. 5-15  
 Kelly, Arthur E. 511 Dogwood St., Columbia, S.C. Winchester, Tenn. .... Dec. 4-15  
 Knight, George M. 118 Hughes Ave., Olddale, Calif. Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla.  
 St. Louis, Mo. (Bellefontaine) ..... Dec. 8-15  
 Langford, J. V. 701 N. First, Henryetta, Okla.  
 Manteca, Calif. .... Dec. 2-11  
 Lanier, John H. Poplar Street, Junction City, Ohio  
 Lanterman, R. S. Box 2013, R.R. 2, Red Deer, Alta, Canada  
 Law, Dick and Lucille. Preachers and Singers, c/o Publishing House\*  
 Cedarville, Ohio ..... Nov. 27—Dec. 8  
 Aroma Park, Ill. .... Dec. 9-15  
 Leichty Quartet, The (Elvin, Marge, Dianne, and Don). Evangelist and Singers, c/o Publishing House\*  
 Leih, John. 25319 Terry Lane, Hemet, Calif.  
 Leonard, James C. 223 Jefferson St., Marion, Ohio  
 Warsaw, Ohio ..... Dec. 4-15  
 Lester, Fred R. 1136 East Grand Blvd., Corona, Calif.  
 Leverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.  
 Lewis, Ellis. 3804 Redmond, Bethany, Okla.  
 Lewis, Ralph L. c/o Asbury Theological Seminary, Wilmore, Ky.  
 Lidell, P. L. c/o Publishing House\*  
 Ottumwa, Iowa ..... Nov. 27—Dec. 8  
 Lineman, Hazel Fraley. 10 S. Third St., Bradford, Pa.  
 Lipker, Charles H. Route 1, Alvada, Ohio  
 Louisville, Ky. (South Side) ..... Nov. 28—Dec. 8  
 Lyons, James H. P.O. Box 1311, Joliet, Ill.

## M

MacAllen, I. J. and Mary. Artist-Evangelist, 119 Rambler Ave., Elyria, Ohio  
 Mt. Pleasant, Mich. .... Nov. 27—Dec. 8  
 Mack, William. Rt. 1, Sherwood, Mich.  
 Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.  
 Martin, Paul. c/o Publishing House\*  
 Sunnyside, Calif. .... Nov. 27—Dec. 8  
 Somerton, Ariz. .... Dec. 9-15  
 Martin, Vern. Rt. 1, Box 118, Caldwell, Ida.  
 May, Vernon D. & Mrs. c/o Publishing House\*  
 Kearney, Neb. .... Nov. 27—Dec. 8  
 Peniel, Colo. .... Dec. 11-15

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

Mayo, Clifford. 510 E. Mariboro, Lubbock, Tex.  
Elkhart, Kans. . . . . Nov. 29—Dec. 8

McCullough, Forrest. c/o Publishing House<sup>2</sup>  
Oklahoma City, Okla. (Pennsylvania Ave.)  
 . . . . . Nov. 28—Dec. 8

Knoxville, Tenn. . . . . Dec. 10-15

McDonald, Ray. 5958 Southwind, Houston, Tex.

McDowell, Doris M. 948 Fifth St., Apt. 1,  
Santa Monica, Calif.  
Cottage Grove, Ore. . . . . Nov. 27—Dec. 8  
Carson City, Nev. . . . . Dec. 9-15

McFarland, C. L. Box 245, Michigantown, Ind.

McMahon, Louis O. c/o Publishing House<sup>6</sup>  
Duarte, Calif. . . . . Nov. 29—Dec. 8

McMillan, Wilsie L. 140 Walnut St., Circleville,  
Ohio  
South Zanesville, Ohio (Southside)  
 . . . . . Nov. 27—Dec. 8

McNaught, J. Austin. Rt. 2, Box 501, Clackamas,  
Ore.  
Caldwell, Idaho (Canyon Hill). . . . . Dec. 1-8

McWhirter, G. Stuart. 202 Stewart St., Cordova,  
Ala.  
Tucson, Ariz. (First). . . . . Nov. 27—Dec. 8

Meadows, A. G. 204 S. 93rd St., Tolleson, Ariz.

Meadows, Naomi; and Reasoner, Eleanor. Preachers  
and Singers, Box 312, Christian, Ill. 61924  
Mansfield, Ohio (Rescue Mission). . . . . Dec. 4-15

Meighen, J. M., and Family. Preacher and Musi-  
cians, 2122 Goshen Pike, Milford, Ohio

Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne,  
Ind.  
Muncie, Ind. . . . . Nov. 27—Dec. 8

Ligonier, Ind. . . . . Dec. 9-15

Mickey, Bob and Ida Mae. Evangelist and Singer,  
309 Cimarron Ave., La Junta, Colo.  
Oakley, Kans. . . . . Dec. 4-15

Miller, A. E. and Pauline. Preachers and Chalk  
Artist, 307 S. Delaware St., Mt. Gilead, Ohio  
Central City, Ky. . . . . Nov. 26—Dec. 8

Miller, Leila Dell. c/o Trevecca Nazarene College,  
Nashville 10, Tenn.  
Greenfield, Ind. (First). . . . . Nov. 27—Dec. 8

Three Rivers, Mich. . . . . Dec. 9-15

Miller, Nettie A. c/o Trevecca Nazarene College,  
Nashville 10, Tenn.  
Alva, Okla. . . . . Nov. 28—Dec. 8

Ada, Okla. . . . . Dec. 9-15

Miller, W. F. 521 Victoria Ave., Williamstown,  
W.Va.  
Millhuff, Charles. c/o Publishing House<sup>2</sup>  
Kansas City, Mo. (Linden). . . . . Dec. 8-15

Galesburg, Ill. . . . . Dec. 31—Jan. 5

Moore, Ernest, Jr. 718 Saipan Place, San Antonio,  
Tex.  
Moore, Franklin M. Box 302, Castle Rock, Colo.

Moran, J. Herbert and Pansy S. Evangelists and  
Singers, 319 Franklin St., Danville, Ill. 61833

Moulton, M. Kimbor. c/o Publishing House<sup>6</sup>  
Beaverton, Ore. . . . . Dec. 1-8

Mounds, Dewey and Wavolena. Evangelists and  
Singers, 123rd St. and Ridgeland Ave., Worth, Ill.

Murphy, B. W. 2952 Fourth Ave., Huntington 2,  
W.Va.

Myers, J. T. 502 Lafayette St., Danville, Ill.

**N to R**

Reff, Nettie. Box 6, Manteca, Calif.

Nelson, Charles Ed. and Normadene. Evangelist and  
Singers, P.O. Box 241, Rogers, Ark.  
Harrison, Ark. . . . . Nov. 27—Dec. 8

Neseth-Hopson Party. c/o Publishing House<sup>9</sup>  
Falmouth, Mich. . . . . Dec. 1-8

Okemos, Mich. . . . . Dec. 13-22

Noggles, James R. 717 Kimbal Ave., Grand Junc-  
tion, Colo.

Norris, Roy and Lily Anne. Evangelist and Sing-  
ers, c/o Publishing House<sup>2</sup>  
Union City, Ind. . . . . Nov. 27—Dec. 8

Geneva, Ohio. . . . . Dec. 31—Jan. 5

Norsworthy, Archie N. 4507 N. Mueller, Bethany,  
Okla.

Norton, Joe. Box 143, Hamlin, Tex.  
Big Spring, Tex. . . . . Nov. 29—Dec. 8

Lyndhe, Tex. (Lanasco). . . . . Dec. 12-22

Butter, C. S. P.O. Box 40, Parkersburg, W.Va.  
Oakley, Jesse & Mrs. Box 488, St. Cloud, Fla.  
North Tampa, Fla. . . . . Dec. 1-8

Osborne, O. L. 619 E. Tenn. St., Evansville, Ind.

Osen, G. Frederick. 820 Manitou Blvd., Colorado  
Springs, Colo.  
Palmer, "Bob." 102 Memore Tiffin, Ohio

Harrott, A. L. 403 S. Main, Bourbonnais, Ill.  
Sylvia, Kans. . . . . Nov. 27—Dec. 8

Firstmore Evangelistic Party, The A. A. Evangelist  
and Singers, c/o Publishing House<sup>2</sup>  
Greenwood, Ind. (Pit.). . . . . Dec. 13-22

Camden, N.J. . . . . Dec. 27—Jan. 5

Pattan, Martin L. Route 11, Box 54, Fort Worth,  
Tex.

Patterson, A. B. Box 568, Abbotsford, B.C., Can-  
ada

Patterson, Elmer J. c/o Rev. C. M. Howe, 1004  
E. Laurel St., Mishawaka, Ind. 46544

Pestana, George C. 3 Swan Court, Walnut Creek,  
Calif.

Peters, Joseph W. P.O. Box 22, Virden, Ill.

Phillips, Miss Lottie. c/o Trevecca Nazarene Col-  
lege, Nashville 10, Tenn.

Phillips, W. D. 465 Westcombe Ave., Flint 3,  
Mich.  
Goshen, Ind. (First). . . . . Dec. 4-15

Pickering Musicalaires, The. Evangelist and Musi-  
cians, 41st and Linden Sts., Allentown, Pa.  
Newark, Del. . . . . Dec. 1-8

Temple, Pa. . . . . Dec. 11-15

Pierce, Boyce and Catherine. Evangelist and Sing-  
ers, 505 W. Columbia Ave., Danville, Ill.  
Greensburg, Ky. . . . . Nov. 28—Dec. 8

Pittenger, Twyla. Shelby, Ohio  
Fl. Wayne, Ind. . . . . Dec. 4-15

Plummer, Chester D. 515 N. Chester Ave., In-  
dianapolis, Ind.  
Pierre, S.D. . . . . Dec. 4-15

Kurtz, Ind. . . . . Dec. 29—Jan. 5

Posey, Lewis A. 122 Palmer St., Albemarle, N.C.

Potter, Lyle and Lois. Sunday School Evangelists,  
c/o Publishing House<sup>6</sup>

Prentice, Carl and Ethel. Evangelist and Children's  
Worker, 6900 N.W. 43rd St., Bethany, Okla.  
Mangum, Okla. . . . . Dec. 5-15

New Orleans, La. . . . . Dec. 29—Jan. 5

Prouse, Willard G. 3 Bay St., R.D. 4, Mechanics-  
burg, Pa.

Purkiser, H. G. 308 1. Hadley, Aurora, Mo.  
Aurora, Mo. . . . . Dec. 4-15

Quinn, L. W. Sunday School Evangelist, 3702  
Manchester, Colorado Springs, Colo.

Raker, W. C. and Mary. Evangelist and Singers,  
Box 106, Lewistown, Ill.  
Bath, Ill. . . . . Dec. 4-15

Rehfeldt, Remiss R. Hilda, Mo.  
Grand Junction, Colo. . . . . Nov. 29—Dec. 8

Robbins, James. 1817 "F" St., Bedford, Ind.  
Muscatine, Iowa. . . . . Nov. 27—Dec. 8

Bath, Ill. . . . . Dec. 30—Jan. 5

Robison, Robert, and Wife. Evangelist and Singers,  
Heaters, W.Va.

Rodgers, Clyde B. 505 Lester Ave., Nashville 10,  
Tenn.  
Sumner, Mich. . . . . Dec. 1-8

Rodgers, J. A. (Jimmy), 695 N. Market St., East  
Palestine, Ohio  
Warren, Ohio. . . . . Nov. 28—Dec. 8

Roedel, Bernice L. 423 E. Maple St., Boonville,  
Ind.  
San Antonio, Tex. (Latin Mission). . . . . Dec. 1-15

Rothwell, Mel-Thomas. 4701 N. Donald Ave.,  
Bethany, Okla.  
Burlington, N.C. (Union). . . . . Dec. 29—Jan. 5

Rowan, Ellen. c/o Publishing House<sup>3</sup>

Rurt, Everett F. 420 Sherman, Alva, Okla.

**S and T**

Schoonover, Modie. 156 E. Albert, Adrian, Mich.  
Waldron, Mich. (Wes. Meth.). . . . . Dec. 1-8

Scisco, Ora W. 731 West Howe, Bloomington, Ind.

Scott, Carmen A. 111 F. Curtis St., P.O. Box  
455, Stryker, Ohio

Sears, L. Wayne. 905 S. Lahoma, Norman, Okla.  
Higgins, Tex. . . . . Dec. 9-15

Sellick, R. T. Box 22, Oxford, N.S. Canada

Strong, Me. . . . . Dec. 1-8

Selz, Joseph W. 627 Juniper St., Walla Walla,  
Wash.

Shackelford, H. W. 614 W. Market St., Wash-  
ington C.H., Ohio

Sharp, L. D. 1026 Dayton St., Wichita, Kans.

Sharples, J. J., and Wife. Evangelist and Singers,  
41 James Ave., Yorkton, Sask., Canada

Shea, Albert J. 4245 Forest Ave., Cincinnati 12,  
Ohio  
Cincinnati, Ohio (Saylor Park). . . . . Dec. 8-15

Shmo, Philip and Miriam. Preachers and Singers,  
c/o Trevecca Nazarene College, Nashville 10,  
Tenn.

Silk, Ivan. Box 17022, San Diego, Calif.

Slater, Glenn. 320 S. 22nd St., Independence,  
Kans.

Slater, Hugh L. c/o Nazarene Publishing House<sup>2</sup>  
Greenville, Tenn. . . . . Nov. 28—Dec. 8

Smith, Billy and Helen. Evangelist and Singers,  
816 McKinley Ave., Cambridge, Ohio

Smith, Charles Hastings. P.O. Box 778, Bartlesville,  
Okla.

Smith, Ernest D. Strong, Maine

Smith, Otis E., Jr. Route 1, Edinburg, Pa.  
Confluence, Pa. . . . . Dec. 5-15

Smith, Paul R. 305 Central Ave., Spencer, W.Va.

South, J. W. and Mrs. 743 King St., Gary, Ind.  
Monroe, Wis. (First). . . . . Dec. 5-15

Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.  
Ashland, Ohio. . . . . Dec. 3-8

Carthage, Tenn. . . . . Dec. 10-15

Sprows, Earl L. 1317 Lakeview Ave., Battle  
Creek, Mich.  
New Lothrop, Mich. . . . . Dec. 1-8

Spurlock, William E. P.O. Box 1184, Okeechobee,  
Fla.

Stabler, R. C., and Wife. R.F.D. 1, Tamaqua, Pa.  
Greenville, Pa. . . . . Nov. 27—Dec. 8

Stafford, Daniel. Box 11, Bethany, Okla.  
Mohawk, Ind. . . . . Nov. 28—Dec. 8

East Peoria, Ill. (Creve Coeur). . . . . Dec. 12-22

Stallings, Oscar. 2708 Stallings Lane, Jonesboro,  
Ark.

Steele, J. J. P.O. Box 1, Coffeyville, Kans.

Steele, J. O. Rte. 1, Box 206B, Mulberry, Fla.

Steininger, Dwight F. Chalk Artist-Evangelist, c/o  
Gen. Del., Nashville, Ind.

Stewart, Paul J. P.O. Box 850, Jasper, Ala.

Strack, W. J. Box 112, Jefferson, Ohio

Carthage, N.Y. . . . . Nov. 27—Dec. 8

Strain, Loran. 732 Kingston Ave., Grove City,  
Ohio  
Coal Run, Ohio . . . . . Dec. 8-15

Sturtevant, L. R. Box 535, Connell, Wash.

Swisher, Ralph and Connie. Preachers and Musi-  
cians, 722 Heyward St., Columbia, S.C.

Tarvin, E. C. California, Ky.

Taylor, Emmett E. c/o Publishing House<sup>9</sup>  
Davenport, Okla. . . . . Nov. 29—Dec. 8

Harrah, Okla. . . . . Dec. 9-15

Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20,  
Ohio  
Fort Madison, Iowa . . . . . Dec. 2-8

Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.

Ashtabula, Ohio (First). . . . . Dec. 1-8

Litchfield, Minn. . . . . Dec. 15-22

Thomas, Henry C. Box 104, Dimmitt, Tex.  
Bridgeport, Tex. . . . . Dec. 1-8

Thomas, James W. Box 143, Gravette, Ark.

Tranue, C. F. Route 1, Poplar Bluff, Mo.

Trissel, Paul D., and Family. Evangelist and Sing-  
ers, 341 Emmett St., Battle Creek, Mich.

Tucker, L. M. 417 Long St., Cambridge, Ohio

Turpel, John W. Route 2, Minesing, Ontario, Can-  
ada  
St. Albans, Vt. . . . . Dec. 1-8

**U to Z**

Underwood, G. F., and Wife. Preachers and Sing-  
ers, Box 433, North Jackson, Ohio

Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida.  
Wilder, Idaho (Free Meth.). . . . . Nov. 24—Dec. 4

Vascoe, David J. 701 N. 12th St., Duncan, Okla.

Wachtel, David K. 1025 Berwick Trail, Madison,  
Tenn.

Wagner, Betty. 1006 E. Oak, Griffith, Ind., c/o  
Robert Cole

Walker, W. B. c/o Publishing House<sup>8</sup>

Wallin, Henry B. 1414 N. Hill Ave., Pasadena,  
Calif.

Ward, Lloyd and Gertrude. Preacher and Chalk  
Artist. Crystal Arcade, 2710-C Fowler St., Ft.  
Myers, Fla.  
Fremont, Ohio. . . . . Dec. 3-15

Watson, C. R. Sealy, Tex.

Watson, Paul. 311 N.W. Seventh St., Benton-  
ville, Ark.

Wesks, James A. 7641 Gwonywn Dr., Cincinnati 36,  
Ohio

Wells, Kenneth and Lily. Evangelist and Singers,  
Box 1043, Whitefish, Mont.  
Willow Creek, Calif. . . . . Dec. 4-15

White, W. T. 116 E. Keith, Norman, Okla.  
Pasadena, Tex. . . . . Dec. 6-15

Whitley, C. M., and Wife. Preacher and Singer,  
c/o Publishing House<sup>2</sup>

Williams, Earl C. c/o Publishing House<sup>9</sup>  
Reno, Nev. (Home Gardens). . . . . Dec. 4-15

Williams, Lillian, 327 W. Broadway, Sparta, Tenn.

Willison, Otto R. 2910 N. College, Bethany, Okla.  
Frederick, Okla. . . . . Nov. 29—Dec. 8

Dallas, Tex. (North). . . . . Dec. 9-15

Wilson, Matthew V. Route 2, Vicksburg, Mich.

Winegardner, Robert. c/o Publishing House<sup>2</sup>  
Pana, Ill. . . . . Dec. 1-8

Wolfe, E. D. c/o Publishing House<sup>9</sup>

Woodward, Daniel E. P.O. Box 853, Portsmouth,  
Ohio  
Waterloo, Ohio. . . . . Dec. 30—Jan. 6

Woodward, George P. 326 Dry Run Road, Monog-  
ahela, Pa.  
Elizabeth, Pa. (Prim. Meth.). . . . . Nov. 29—Dec. 6

New Lexington, Ohio (Free Meth.). . . . . Dec. 13-22

Woolman, J. L. c/o Publishing House<sup>9</sup>

Worcester, Gerald. 11629 E. 164th St., Norwalk,  
Calif.

Wright, Fred D. Route 1, Hometown, Ind.

Wyss, Leon. c/o Publishing House<sup>2</sup>  
Grandview, Mo. . . . . Dec. 8-15

Zimmerler, Don and June. Preacher and Singer,  
7060 S. Florissant Rd., Florissant, Mo.

**Singers:**

Ashby, Kenneth and Geneva. Singers and Musi-  
cians, 1254 E. Thompson Rd., Indianapolis 27,  
Ind.

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

Baldrige, Willis and Velma (DeBoard). Song  
Evangelists, 2122 N. Main, Pueblo, Colo.

Barbara C. Bishop, H. Box 227, Kansas City,  
Mo. 64141



Bierce, Jack. Song Evangelist, c/o Publishing House\*

Bohi, James. Singer, 307 S. Pine, Bloomfield, Iowa  
Independence, Kans. (Interdenom., City-wide) Dec. 2-8  
Beatrice, Neb. Dec. 10-15

Brown, Curtis R. Song Evangelist, 449 Bresee Ave., Bourbonnais, Ill.  
Oklahoma City, Okla. (Pennsylvania Ave.) Nov. 27—Dec. 8

Callihan, Jim and Evelyn. Singers and Musicians, 2752 Old Yellow Springs Rd., Fairborn, Ohio

Carmickle, James and Juanita. Singers and Musicians, 4023 Mesa Ave., Sarasota, Fla.

Coulter, Phyllis. Song Evangelist, 1430 Fletcher Ave., Indianapolis, Ind.

Crider, Jim and Janet. Singers and Musicians, Box 157, Shirley, Ind.  
Mohawk, Ind. Nov. 27—Dec. 6

Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o Publishing House\*  
Nashville, Tenn. (Blakemore) Dec. 2-8

Dumire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.  
Hattiesburg, Miss. (Bethel) Dec. 4-8  
Joelton, Tenn. Dec. 9-15

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

Ford, A. F. and Mrs. Song Evangelists, 647 W. Lincoln St., Cane, Mich.

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

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

Granger, Marjorie. Song Evangelist, 3634 Blaine Ave., St. Louis 10, Mo.

Green, James and Rosemary. Singers and Musicians, 1201 Bower Court, New Castle, Ind.  
Muncie, Ind. Dec. 1-8

Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.

Hostetler, Robert L. Song Evangelist, 1017 E. Firmin, Kokomo, Ind.

Jantz, Calvin and Marjorie, and Carolyn. Singers and Musicians, c/o Publishing House\*  
Monmouth, Ill. Dec. 2-3  
Smithfield, Ill. Dec. 9-15

Kelly, Don and Helen (Greenlee). Song Evangelists, 1237 Perryville Ave., c/o D 26, Danville, Ill.

McCoy, Norman E. Song Evangelist, 1318 East 28th, Anderson, Ind.  
Patrickburg, Ind. (Meth.) Dec. 1-3

McNutt, Paul W. Song Evangelist, c/o Publishing House\*  
Pierre, S.D. Dec. 4-15

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o Publishing House\*  
La Junta, Colo. Nov. 28—Dec. 8

Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa.

Mitchells, The Musical (Lloyd and Ardie). Song Evangelists and Musicians, R.D. 1, Summersville, Pa.

Mund, Fred A. Song Evangelist, 10101 Coburn Lands Drive, St. Louis 37, Mo.

Osburn, Orfan. Blind Song Evangelist, 2206 Oregon Ave., Orlando, Fla.

Paul, Charles L. Song Evangelist, Route 5, Cookeville, Tenn.  
New Castle, Ind. (Southside) Dec. 27—Jan. 5

Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla.  
Akron Ohio (Arlington) Dec. 31—Jan. 5  
Huntington, W.Va. (Walnut Hills)

Richards, Larry. Song Evangelist, P.O. Box 6, Martinsville, Ind.

Rushing, Dee and Bernadene. Singers and Musicians, 293 W. El Segundo Blvd., Hawthorne, Calif.

Sanford, Mrs. Ruth. Song Evangelist, 9533 Lewis & Clark Blvd., St. Louis 36, Mo.

Schultz, Walter C. Song Evangelist, 707 South Chipman, Owosso, Mich.

Sharp, Albert J. and Mrs. 3484 Spruce, Riverside, Calif.

Sigler, Ray. Song Evangelist, 4001 Kings Highway, Dayton 6, Ohio

Stack, D. F. Song Evangelist, Route 2, Vevey, Ind.  
Beauford, Ind. Dec. 29—Jan. 5

Wagner, Larry R. Song Evangelist, 2651 Airdale Dr., Greenville, Miss.

Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass.  
Detroit, Mich. (Bethel) Nov. 29—Dec. 8

Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.

Wilkinson Trio (Lloyd M., Wife, and Daughter, Margaret). Song Evangelists, 1104 Penn St., Columbus, Ind.

Williams, Eileen. Song Evangelist, 9061 Cincinnati-Columbus Rd., West Chester, Ohio

Yoakum, Mrs. Beatrice. Song Evangelist, 309 W. Jackson Blvd., Medford, Ore.



Conducted by W. T. PURKISER, Editor

**Is it right to keep back part of the budgets are paid, to let it apply on the next year's budgets?**

No. It is in the Thanksgiving and Easter offerings that we have the opportunity for inspirational giving. Budgets should be the floor, not the ceiling, and whatever is given in these two

**Thanksgiving and Easter offerings if special offerings for world evangelism should be sent to the General Treasurer immediately. This is what the people expect who give, and their money should be handled as a trust.**

**Did Jesus shed His blood on the Cross to give us the Holy Spirit, or was it possible to receive the Holy Spirit only after Jesus had gone away?**

This is almost a distinction without a difference. While the Holy Spirit has been in the world since creation, and the Spirit of the Lord or Spirit of God is often spoken of in the Old Testament, John 7:39 says, "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified." a phrase that in the New Testament usually refers to the death and resurrection of Christ.

**to give us the Holy Spirit, or was it after Jesus had gone away?**

away, the Comforter will not come into you; but if I depart, I will send him unto you" (John 16:7). Actually, the atonement included in its purpose the provision of the sanctifying fullness of the Holy Spirit (Ephesians 5:25-27; Hebrews 13:12) as well as the justification of sinners (John 3:16; Romans 5:9). Yet this sanctifying fullness was not given to the entire Church until Christ ascended to the right hand of God (Acts 2:33).

However, the statement of the Lord to His disciples was, "It is expedient for you that I go away: for if I go not

It has been well said: "Christ was God's gift to the world, as the Holy Spirit is Christ's gift to the Church."

**If Jacob was converted at Bethel while fleeing from Esau, shouldn't his scheming have stopped? Can a Christian or sinner either one strike a bargain with God, as Jacob tried to do with his "if" and "then"? Jacob did not seem to have any continuing presence of peace after he awoke from his dream at Luz. Does God usually leave a newborn Christian in this state? If Jacob was saved while he dreamed, could he have lost out in his sleep the next night? What did Jacob receive at Peniel that he did not receive at Bethel?**

These are some of the questions which came to light in the study of the Bible lessons on Jacob. They are not easy, largely because none of us has ever lived before the dispensation of grace and the death and resurrection of the Lord Jesus Christ.

will be with me, and will keep me in this way that I go, and will give me bread . . . then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (Genesis 28:20-22), to be any more than the promise you or I might make, "If Thou wilt help me, I will serve Thee."

First, I would point out that Bethel (Luz) was the first occasion where God appeared to Jacob personally (Genesis 35:3, 7; 48:3), and afterward He "was with me in the way which I went," as Jacob says.

As to Peniel, where twenty years later Jacob wrestled with the angel of the Lord, I think this well symbolizes the Christian's second work of grace, or entire sanctification. However, it seems to me important to say, with regard to the saints of the Old Testament, that they did not experience the full scope of redemptive grace because in this sense "the Holy Ghost was not yet given: because that Jesus was not yet glorified" (John 7:39). "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Hebrews 11:39-40). Personally, I take these words quite seriously, although some of my friends do not seem to do so.

Second, the dream in which God extended to Jacob the covenant He had made with Abraham and Isaac was no ordinary dream such as you or I might have from overeating. Dreams, in Old Testament times, were sometimes used as God's way of getting through to men with His revelation (cf. Genesis 20:3; 37:5-8; Numbers 12:6; and many others).

Third, it is a mistake to read the ethics of New Testament times back into the dealings of God with men who lived before Christ. And I have known some professing Christians who seemed to be as good at "scheming" as Jacob was with Laban.

I would not take the vow "If God

\*Nashville Publishing House, Box 527, Nashville, Tenn. 37201



### Good News!

A Scotsman long ago composed a hymn that characterizes the message of the Church, and is congruent with the purpose of this page:

*Where'er we meet, you always say,  
What's the news? What's the news?  
Say, what's the order of the day?  
Oh! I have got good news to tell,  
My Saviour hath done all things well,  
And triumphed over death and hell,  
That's the news! That's the news!*

### New Churches Organized

A recent telegram to General Superintendent Powers from Rev. Kenneth Pearsall, Albany District superintendent, noted that three new churches had been organized in October, and four in the last seven months.

### Germans Give Liberally

German churches were among the first to report their Thanksgiving offering, a liberal \$850. The West German District held their offering at the end of September, the time of year Thanksgiving is celebrated in Germany. The three American congregations in West Germany took their offering November 24, which will also be counted toward the West German District total.

### New Evangelism Text Due Soon

A comprehensive, readable history of evangelism, authored by Dr. Mendell Taylor, is nearing final stages according to a report by the commission which has been working for two years on the fourth volume in the "Exploring" series. The book starts with the European awakening, sparked by Arminius, Luther, and Wesley. It follows through early day revivals on this continent. In the twentieth century, interest in revival has been largely confined to evangelical Christianity, of which the Church of the Nazarene is an important part. The commission is headed by Dr. John Cotner, Olivet Nazarene College; and vice-chairman is Dr. Roy H. Cantrell, Bethany Nazarene College. Commission members are Dr. S. T. Ludwig, general secretary; Rev. C. William Ellwanger, pastor, Kansas City First Church; Dr. Edward Lawlor, evangelism secretary; Dr. William Greathouse, Trevecca Nazarene College president; Dr. Mendell Taylor, Nazarene Theological Seminary dean; and Dr. Harold Daniels, Illinois District superintendent.

### Music Institute Draws 1,200

The final in a series of music institutes sponsored by the Nazarene Publishing House and the Music Commission was held recently in Orlando, Florida, with

a closing festival held in Municipal Auditorium which attracted more than 1,200 persons from the Orlando area. Institutes have now been held on each educational zone, a project started in 1958.

Dr. Roy Stevens, Minnesota District superintendent, was institute coordinator; and Dr. John Knight, Florida District superintendent, was in charge of arrangements.



### Eisenhower College Coming

A new liberal arts college with Presbyterian roots is taking shape on a 300-acre site at Seneca Falls, New York. It will be named Eisenhower College in honor of the former U.S. president, a Presbyterian. The college, expected to open in 1965, has already been endorsed by the Geneva Lyons Presbytery and will eventually seek affiliation with the United Presbyterian Synod of New York. (WRN)

### Conference in South Africa Cites Rise in Divorce Rate

JOHANNESBURG. (EP)—South Africa's first national conference on the problems of divorce was attended here by leaders in religion, law, medicine, and social welfare.

A report presented at the sessions for discussion said the number of divorces in South Africa was growing at an "alarming" pace. It said the country's white population had one of the highest divorce rates in the world.

### Federal Judge Claims Teachers May Read Bible, Lead Prayers

STATESVILLE, N.C. (EP)—U.S. District Judge Johnson J. Hayes, of North Wilkesboro, N.C., said here that public school teachers may, if they wish, read portions of the Bible to their classes or lead students in reciting the Lord's Prayer.

He claimed that the recent ruling of the U.S. Supreme Court prohibits government from *requiring* religious exercises in public schools, but does not prohibit the *voluntary* free exercise of religion in those schools.

### New Headquarters Planned for ABS

NEW YORK (EP)—A site near New York's Lincoln Center has been purchased by the American Bible Society for a new world headquarters. It will replace the Park Avenue offices used since 1936.

Three other offices in various parts of the city also will be consolidated in the new Bible house, the erection of which is contingent on a World Opportunity drive planned by the society.

The new home will be the ABS's fifth headquarters since it was founded

in 1816. Supported by major Protestant denominations and individuals, the society distributes more than 30,000,000 Bibles and Scripture portions around the world annually.

The ABS maintains the only library in this country devoted to one book—the Bible. Its collection, largest in the Western Hemisphere, contains some 22,000 copies of the Scriptures in 110 languages and dialects, as well as books about the Bible.

### Magazine Says Biblical Principles Ban Cigarettes

WASHINGTON, D.C. (EP)—Habitual use of cigarettes is incompatible with Biblical principle, says the magazine *Christianity Today*.

Because of mounting medical evidence linking it with lung cancer, the cigarette habit "has moved from an optional indulgence to a question of the stewardship of the body," the interdenominational Protestant journal asserts in an editorial.

*Christianity Today* urged more concern for the current epidemic of lung cancer.

"When areas stricken by natural disaster need aid or when our imagination is captured by the plight of miners trapped underground, we are capable of showing 'reverence for life,'" the magazine said. "Yet at the same time we continue strangely apathetic to much needless suffering and loss of life right on our doorstep."

### Says Churches Losing Ground to Schools in Community Influence

PHILADELPHIA (EP)—Churches have lost ground to public schools in their influence on the community and society in general, a prominent Lutheran educator told a conference of admission counselors at Lutheran Church in America colleges and universities.

"Public schools," declared Dr. E. Theodore Bachmann of New York, "have probably done more than any other institution to unify a diversified people and to provide a common denominator for a democratic and responsible society."

Although churches "have also had a part in creating responsible citizens," he said, they have lost a great deal of authority they once had.

"There was a time when churches exerted a strong, even determinative influence in creating an orderly and law-abiding neighborhood or community," observed Dr. Bachmann, executive secretary of the ICA's Board of College Education and Church Vocations.

"But today, things have changed. Amid the competitive forces of our society the churches seem to be neither forceful nor authoritative. In their self-exhortation to become involved in contemporary society, are the churches perhaps coming too late?" he asked.



**T**here is a Book that through the strife  
Of earth has shown the way of life,  
And marked so plain the open door  
To ways of peace forevermore.

*The Book has stood the test of years—  
Has quelled a thousand human fears:  
The Book has given joy for tears,  
God's precious Word—the Bible!*

This Book, with words of matchless grace,  
Unveils to men the Saviour's face;  
It tells of Him who bled and died  
That our soul-needs may be supplied.

This Book, God's holy Word so true,  
Has guided men and nations through  
The darkest moments ever known.  
The way of hope, the Book has shown.

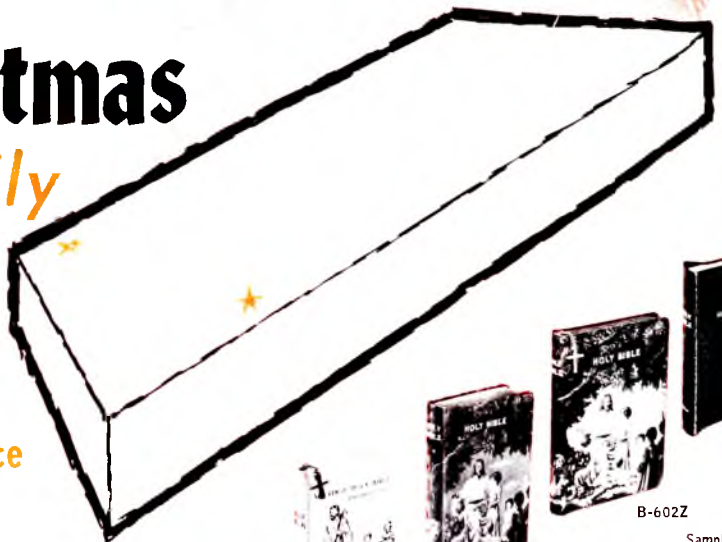
The Book, though threatened ages long,  
Still stands majestic'ly so strong;  
Its voice in every clime is heard.  
The Book of Books—God's Holy Word!

# THE BOOK

By **FLOYD W. HAWKINS**



Make this a  
**Bible Christmas**  
 for your family  
 and friends



**Marked  
 Chain-Reference  
 Bible**

A most unusual,  
 all-purpose, study Bible

Features passages referring to *Holy Spirit* marked in GREEN, *Salvation* in RED, *Temporal Blessings* in ORANGE, and *Prophecy* in BLUE. All marked references are indexed by subject.

Page headings . . . chapter summaries . . . date lines . . . 60,000 center-column chain references . . . "How to Use" section . . . pronunciation guide . . . 52 pages of Reader's Aid . . . 5,500 Questions and Answers . . . Parallel Quotations . . . Where to Find . . . 390-Page Encyclopedia-Concordance . . . 16 pages of full-color maps.

Printed on fine, white India paper with genuine leather, nonoverlapping binding, gold edges, ribbon marker, 1,600 pages. Size 5 1/2" x 8 1/4", only 1 1/4" thick. Boxed.

B-701	INTRODUCTORY OFFER	\$18.95
	After December 31, 1963	\$19.95
B-700	Leatherette binding	INTRODUCTORY OFFER
	After December 31, 1963	\$14.95

Thumb index, \$2.00 extra. Order by B-701T or B-700T

Sample of Print **AFTER** these things Jē'sus went <sup>a</sup>over the sea of Gal'i-lee, which <sup>is</sup> the sea of Ti-bē'ri-as. <sup>1</sup> Matt. 1:18. <sup>2</sup> Mark 6:1. <sup>3</sup> Luke 9:1.

**De Luxe Sealskin Bible**

Bound for a lifetime of use. Offers just about everything a person would want . . . compactness . . . readable print . . . center-column reference . . . 160-page concordance . . . 64-page study helps . . . pronunciation key . . . semi-overlapping covers . . . leather lining . . . gold edges . . . Micropake Super-India paper . . . full-color maps with index . . . page marker. 1,625 pages. Size 4 11/16 x 7 x 3/4". Boxed.



B-2447X	SEALSKIN—the finest of bindings	\$27.50
Other popular bindings		
B-2400XRL	Genuine morocco, words of Christ in red	\$11.95
B-2430X	WHITE genuine leather, gold-filigree edges	\$ 9.95
B-950X	Persian morocco, Fabrikoid-lined	\$ 9.50
B-700X	Genuine leather, paper-lined	\$ 7.95

Jē-hōl'-ā-chīn<sup>1</sup> was eigh-  
 tēars old when he began to  
 and he reigned in Jeru-  
 s<sup>2</sup> Jer. 24:1

Sample of Print

B-681ZW

B-603

B-602Z

Sample of Print

**CHAPTER 5**

**AND** seeing the multitudes, he  
 A<sup>1</sup> up into a mountain: and  
 he was set, his disciples came  
 him:

**Baby-Child-Youth Bibles**

Hard-wearing Leathertex . . . Indo-text paper . . . gold-stamped . . . presentation page . . . family register . . . pronunciation helps . . . page headings . . . full-color illustrations . . . 1,056 pages. Size 4 1/4" x 6 7/16" x 13/16". Boxed.

**Baby's First Bible**

B-681ZW	Birth and health records, child's prayer and song, hand and foot print page. WHITE with zipper.	\$5.95
B-681ZP	Same as B-681ZW in PINK	\$5.95
B-681ZB	Same as B-681ZW in BLUE	\$5.95

**Children's Rainbow Bible**

B-603	Nonoverlapping, full-color painting on cover, decorated end pages, 5 Memory Gems, blue edges. May be cleaned with damp cloth.	\$2.75
B-602Z	Same as B-603 with zipper and cross pull-chain.	\$3.75

**Young Folk's Bible**

B-674	Nonoverlapping cover, red edges	\$2.95
B-656Z	Same as B-674 with zipper	\$3.75
B-654Z	WHITE with zipper	\$4.01

For many other Bibles and New Testaments, see the November 13 *Herald of Holiness* or our *Master Buying Guide*.

Prices slightly higher in Canada

**Make Your Selection TODAY!**

**NAZARENE PUBLISHING HOUSE**

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141  
 Washington at Breeze, Pasadena, California 91104  
 IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario