

Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene



Oh, Come, All Ye Faithful

TR. BY FREDERICK OAKELEY

WADE'S CANTUS DIVERSI

1. Oh, come, all ye faith-ful, joy-ful and tri-um-phant. Oh,
2. — Sing, choirs of an-gels, sing in ex-ul-ta-tion. Oh.
3. — Yea, Lord, we greet Thee, born this hap-py morn-ing. O

come ye, oh, come ye to Beth-le-hem. Come and be-
sing, all ye bright hosts of heav'n a-bove. Glo-ry to
Je-sus, to Thee be all glo-ry giv'n: Word of the

REFRAIN

hold Him, born the King of an-gels. come
God, all glo-ry in the high-est! Oh, come, let us a-dore Him. Oh.
Fa-ther, now in flesh ap-pear-ing.

come, let us a-dore Him. Oh, come, let us a-dore Him, Christ the Lord.



"Forget Not
All His Benefits"
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Hymn of the Month
December, 1964

THANKSGIVING to the Eternal God

SINCE God's mercies endure forever, man's thanksgiving should be continual. The eternal God calls forth perpetual praise.

The atheist and the materialist find no cause for returning thanks. They seem to believe—if there is a God—by searching the universe they can locate Him. Failing to discover the God of their imagination, they conclude there is no God. They say that science has corroded the ancient certainties. The spiritual, eternal, personal God proclaimed by Moses and the prophets and revealed in Jesus Christ cannot be seen by aid of telescope or microscope. He is not one whose habitation can be found by a man in orbit in outer space.

He is a God of holiness, love, goodness, mercy, truth, and justice. To men of faith who love Him and keep His commandments He is a knowledgeable God. Those who deny His existence are blinded. Their rebel wills have led them in unrighteousness. Their beliefs come out of moral and spiritual darkness which they love because their deeds are evil. They ascribe the origin of man to natural causes, and they see the grave his final destiny. Their freedom is license for indulgence. This

aimless, undisciplined, thankless victim of his environment never looks up to give thanks. It would be mockery to him.

To men of faith, such as those pilgrims to this and to a better country, thanksgiving is a spontaneous overflow of gratitude to the God who is from everlasting to everlasting.

The Psalmist sang: "O give thanks unto the Lord; for he is good: for his mercy endureth for ever. . . . To him that by wisdom made the heavens: . . . and hath redeemed us from our enemies: . . . who giveth food to all flesh:

*General
Superintendent
Williamson*



. . . O give thanks unto the God of heaven" (Psalms 136).

For God's uncorrupted goodness, His unquestioned wisdom, His unfrayed mercy, His uncorroded judgment, His unfailing providence, let us give thanks!

O eternal God, we ascribe to Thee everlasting praise!

The Glory—Our Defense

By W. A. TOLBERT, Pastor, Ellington Church, Caro, Michigan

For upon all the glory shall be a defence (Isaiah 4:5).

IN ALL AGES the strength of the Church has been the result of her glory. When the glow of God was upon her, she was a mighty force of holiness and righteousness.

Henry Hume said, "Men are guided less by conscience than by glory." It is the glory of the presence and power of God that turns men from sin to righteousness. It is by this glory that saints are made strong for the conflicts of life.

Dr. P. F. Bresee often said, "Keep the glory down, brethren; keep the glory down." He knew that the glory of the church was her defense. The glory of the church is a defense against:

Worldliness

This is a word that has been manhandled and manipulated until it has fallen into ill repute. Yet it is a word with which we must deal today.

Worldliness cannot be defined as any one act, one practice, one course, or even one set of standards. Worldliness is, in its greatest scope and application, anything that would cool one's love for God. It is anything that one might put ahead of God in his life.

With this definition in mind, we can see that undue desire for place, power, popularity, and perhaps even possessions, is worldly.

.....

THE VEIL

*How kind, how wonderfully kind is God,
Who curtains all the future from our sight!
If we could see the joy-illumined road,
The uplands and the meadows flower-bright
That we shall know a while, how could we bear
The present with its gray and burdening care?
If we could glimpse the plains of suffering,
The sorrow-darkened valleys we shall know,
Then gladness-lighted hours that shine and sing
Within the now would lose their radiant glow.
Oh, let us offer thanks that in His wise
Compassion, understanding well how frail
We are, God hangs before our human eyes
A silent and impenetrable veil!*

By GRACE V. WATKINS

It is true, we must guard against a worldly appearance in dress and behavior, but to think that worldliness consists in this alone is to miss the true scope of worldliness. The glory of God upon us, however, is a safeguard against worldliness in any form.

Fanaticism

There are two extremes: liberalism and fanaticism. One is as dangerous and destructive as the other. Our need is to stay in the middle of the road, avoiding either extreme. We need not lean in either direction. We can dress modestly and sensibly, participate in the proper forms of recreation and entertainment, and enjoy a wholesome fellowship. We can show to the world that the "kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17).

Shallowness

Shallow and superficial worship is not possible when the glory of God rests upon us. The preaching and the praying, the singing and the testifying take on a deeper significance when they are accompanied by God's manifest glory. Only this glory will touch the heart of the artificial and superficial worshipper. The effect will be similar to that produced by the shine on Moses' face when he came down from the mount. Moses "wist not that . . . his face shone." Those looking upon him, however, were aware of the fact.

Defeat and Despair

The glory is a tonic to the discouraged soul. Many come to the place of worship needing a new glimpse of God. Some come needing a new touch of God upon their souls. Such needs are freely and fully met—

And heav'n comes down our souls to greet.

While glory crowns the mercy seat.

It is only by the refreshing showers and the manifest glory of God that victory is assured. Many go down in defeat and despair because of the lack of the manifestation of God's glory upon us.

The glory is our defense against anything that might serve to weaken us. It is our defense against all the forces which militate against us. As Dr. Bresee said, "Keep the glory down, brethren; keep the glory down." It is our defense!

Abiding Above

FEAR

By BETTY JEAN MOCK

"FEARFUL"—the word fairly leaped from the page! Here, in God's own Word, was a clear statement that *the fearful* would all have their place in the "lake which burneth with fire and brimstone" (Revelation 21:8). While there were other inhabitants of that dreadful abode, "the fearful" led all the rest.

Surely, if God gives such prominence to the sin of fearfulness, He actually intends His children to live above fear.

This passage does not imply that we should have *no* fear at all. It is simply that we must not be *full* of fear. Indeed, there is a certain type of fear that is the "beginning of wisdom"—the fear of the Lord (Psalms 111:10). God has assured His people that He will put His fear in their hearts, that they might not depart from Him (Jeremiah 32:40).

When we stay close to our precious Lord and come into the radiant experience of joy in His strength, we lose sight of our earthly fears. As we abide in His presence, in whom only is fullness of joy, we can exult with Paul that, regardless of circumstances, we are safe in His love (Romans 8:35-39).

Jesus has promised all who love and serve Him, "I will *never* leave thee, nor forsake thee" (Hebrews 13:5). Regardless of human circumstances—whether facing ungodliness or enduring problems of pain, distress, excessive toil, tension, financial problems—facing fears or doubts of any nature whatsoever—there is *no* situation that the Christian must endure *alone*.

Christ will meet the situation with us in the full joy of His presence. Yet we must remember that our Redeemer, when He took our sins upon himself on the tree was, for a time, bereft of the comforting sense of His Father's presence as He cried, "My God, my God, why hast thou forsaken me?" (Matthew 27:46)

No follower of Christ, however, need ever face suffering alone. We know that our Lord has promised to abide with us and He will see us through. As we turn trustfully to Him we experience such a peace and joy that we can boldly say, "The Lord is my helper, and I will not fear what man shall do unto me" (Hebrews 13:6).

We cannot, however, deny the fact that these *are* fearful times for those who fail to place their trust

in God. Tremendous social and political upheavals are taking place. Battles are being waged for the minds and wills of men.

This very day in which we live we take cognizance of prophetic notes: earthquakes in many places and, perpetually, wars and rumors of war. Nations are uniting in power structures, and among the churches the structure is that of ecumenicity. Since 1948, renewed Israel has welcomed expatriates scattered for centuries. We observe these signs of fulfilled prophecy with gladness. God is able to work through the affairs of men—through the righteous and the ungodly—to bring about His plan for this earth.

Therefore we must not quail as we observe much godlessness all around us. Surely this is one more sign of Christ's imminent return with power and great glory. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God" (II Timothy 3:1-4).

If we ourselves would be holy in an unholy world, if we would find release from perils, pain, doubt, and fears, we must abide in Him. When we envelop ourselves in the uplifting presence of the blessed Holy Spirit, the joy of the Lord is ours. We then abide above fear and can rejoice that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Timothy 1:7).

The Cover . . .

"OH, COME, ALL YE FAITHFUL" (*Adeste Fidelis*) . . . *Eighteenth-century Hymn of the Nativity, by John Francis Wade, is known to us by the translation of Rev. Frederick Oakeley, English minister. After writing the song in 1751, the author included a copy with some manuscripts he had made for the English Roman Catholic College in Lisbon. In 1785 a copy was sent to the Portuguese Chapel in London. Thus it was introduced to England and to the world and became known as the "Portuguese Hymn."*—Floyd W. Hawkins, Music Editor.

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God of the Golden Grain

By JACK M. SCHARN

*'Tis harvesttime; the wheat is grown.
The seed is blessed that man has sown.*

*Man reaps the ripened harvest's yield.
God must have walked through ev'ry field.*

*For, far as human eyes behold,
God tinged the waving wheat with gold.*

The Law of Levity

By T. G. JONES
Pastor, Burlington, Vermont

THERE IS a principle which operates in the lives and hearts of men which might well be termed the "Law of Levity." It stands in direct contrast to the law of gravity in stating that "what cannot be kept down *must* go up." The existence of this law is half-humorously seen in the ruthlessness of personal ambitions in the world of great corporations.

This law is especially applicable in the area of spiritual things as well. What despises the lowlands and will not abide there must rise to nobler and grander heights. He whose treasure is in the skies of God will find his heart there also.

Those ears which have heard the eternal harps, those eyes which have seen the hills of that sweet and blessed country can never again be content with the "mist and must" of our earthly horizons. No, there is a shining pathway that grows brighter and brighter unto God's perfect day for those who refuse to stagnate or go back. Thus we sing—

*I heard God's voice commanding,
"Go up, the land possess," . . .**

Christian voices raised in the jubilant aspirations of sacred song have long declared they are pressing on to "higher ground." Loftier revelations of God's

love and mercy! Daily increase of devotion and consecration to Him who is the God of the eternal hills! The eyes lifted up to Him who is the Help of the helpless. What cannot stay down *must* go up!

Jesus recognized that this force was active in the world when He said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6).

It often has been said, and rightly so, that no person ever will receive any particular blessing from God who feels that he can "get along" without it. No one ever was born again who thought it unnecessary. No one ever was sanctified wholly who thought it merely an accessory to Christian living. God is found only at the point of desperation.

In the vicissitudes of our daily lives there are ample opportunities to test the law of levity. When we experience the words of the spiritual, "Nobody knows the trouble I've seen," we are down. When we go on (and amend our first thought) to sing, "Nobody knows but Jesus," we cannot stay down. By the time we get to the "Glory, hallelujah!" part, we are up!

The oratory of the Apostle Paul soared when he thought of the law of levity in his own life. "We are troubled on every side," he wrote, "yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (II Corinthians 4:8-9).

The God who exalts valleys, brings down mountains, and makes twisted ways straight for climbing feet of the "pilgrims of the upward trail" beckons to us now, and calls in love, "Come up higher."

The path ahead is hard-packed with the tread of the saints of every generation, and luminous with the still warm press of the Saviour's touch.

And how sweetly Jesus whispers:

*"Take the cross; thou need'st not fear,
For I've trod the way before thee,
And the glory lingers near."*

Faith is always preceded by knowledge, and always rests firmly upon facts. Any other that pretends to be faith is only a superstition. Any belief that does not rest upon facts is as likely to be false as true. And a faith that is founded on nothing is itself a no-thing. Knowledge lies at the base of all intelligent action. What are some of the facts which to us are matters of knowledge, upon which rests our faith? God is. There is no result without cause. We know of Jesus Christ. We know that He is the divine Saviour of men. We know of immortality. . . . We know of the resurrection. We know that the blood of Jesus Christ cleanseth from sin.—Selected.



THE AVERAGE annual income of some mainland Chinese has been estimated at \$16.91. And we are told that the poorest people in the world are those of the Pintibu tribe, who live (or merely exist) in northern Australia and who eat rats and drink water from soak holes.

Millions are dying in many lands from malnutrition. Millions are trying to eke out a mere existence in very primitive ways. Luxuries are totally unknown, and the necessary comforts of life are denied them. Extreme poverty with its attendant diseases, pestilences, fevers, aches, and pains cause premature deaths and bitter distress.

It is well to ask ourselves today if we are truly thankful to almighty God for His benefits toward us. "Ingratitude! thou marble-hearted fiend," said one. Ingratitude is oblivious of benefits, insensible to God's goodness and mercies. A plaque hanging on the wall in our living room reads: "I had no shoes and complained, until I met a man who had no feet."

Which street are you living on—Grumbling Street or Thanksgiving Street? Don't forget, there is plenty of room on Thanksgiving Street, and your health would be better and your heart happier if you moved there.

*When thou hast truly thanked thy God
For every blessing sent,
But little time will then remain
For murmur or lament.*

Stonewall Jackson was asked what was meant by the expression "instant in prayer." His reply is interesting and exemplary: "I have so fixed the habit in my own mind that I never raise a glass of water to my lips without a moment's asking of God's blessing. I never seal a letter without a brief sending of my thoughts heavenward. The habit has become almost as fixed as breathing."

Jeremy Taylor well said, "Every man can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on the altar." The psalmist said, "Evening, and morning, and at noon, will I pray" (Psalms 55:17).

We are definitely commanded to be thankful. "Offer unto God thanksgiving" (Psalms 50:14). Christ set an example. Before He performed the miracle of feeding the multitude, He gave thanks. The heavenly hosts engage in thanksgiving. All heaven rejoices and resounds with the praises of God.

In private worship and devotion we should render praise and thanksgiving to our God. Daniel did. "Now when Daniel knew that the writing was signed [forbidding prayer on penalty of being thrown into the lions' den], he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his

"Forget Not All His Benefits"

Psalms 103:2

By E. E. WORDSWORTH
Retired Nazarene Elder, Redmond, Washington

God, as he did aforetime" (Daniel 6:10). He well knew what was designed, and we knew whom he faithfully served, so he "gave thanks before his God." Too many come to God like beggars, asking, asking, asking, but lacking in praise. Begin your prayers with more gratitude.

Furthermore, in our public worship we must express praise and thanksgiving. "I will give thee thanks in the great congregation: I will praise thee among much people" (Psalms 35:18). "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee" (Isaiah 12:6). Clarke remarks: "Not only the Jewish people—but also members of the Church of Christ—cry out and shout, and proclaim the greatness of her Redeemer."

Are we not in danger of losing our "Amens," "Hallelujahs," shouts of praises, and holy freedom of worship because of too much ritualism and formality? Dr. Bresee had "The Glory Barn" in the early days of our church. While we detest any sort of fleshliness and extremism, we must never lose the divine anointing, blessing, and power that characterize Spirit-filled religion. Let us worship with our intellects, wills, and emotions.

Why not on this Thanksgiving Day take a little time for prayer, praise, and heartfelt expression of gratitude to God for His many benefits? Gather around the piano and sing the praises of God. Accompany your singing with prayer and joyous thanksgiving. Let us be grateful and "forget not all his benefits."

*Praise God, from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heav'nly host;
Praise Father, Son, and Holy Ghost.*

"Let every thing that hath breath praise the Lord. Praise ye the Lord" (Psalms 150:6).

**WE
thank
thee***



*We thank Thee, Lord, for blessings without number:
For work to do, and strength with which to toil;
For busy days, and nights of peaceful slumber,
The golden harvest wrested from the soil.*

*We thank Thee for the valleys and the mountains;
For rain and sunshine, and for winds that blow;
For fruitful tree and vine; for sparkling fountains;
For flowers that Thy love has caused to grow.*

*We thank Thee for the heav'nward-pointing spires
Of friendly churches over all the earth,
Where preachers preach Thy Word, and where the choirs
Still sing the message of a Savior's birth.*

*We thank Thee for the homes where prayers are spoken,
Where little children laugh, and love abounds;
For sympathy of friends when hearts are broken;
For Love Unspeakable that heals sin's wounds.*

*For these, and countless other mercies given,
Our prayers of gratitude we humbly raise.
For all life's good, and for our hope of heaven,
We thank Thee, Lord, and voice our hymns of praise!*

*By Kathryn Blackburn Peck, in "Golden Windows"; used by permission.

A RADICAL Change

By JOHN M. MAY
Pastor, Weirton, West Virginia

RADICAL CHANGE has always characterized the work of God in the soul. The new birth is a radical change. This is no less true of sanctification as a crisis experience.

Though a number of theories have been advanced as the method of God in solving the problem of inherited sin, only a radical change will truly solve the problem. The Bible solution is demonstrated in Acts 2, "And suddenly . . . they were all filled with the Holy Ghost" (vv. 2-4). This is the crisis to which Jesus pointed and for which He died.

The promise of prophecy was attested to by Peter

on the Day of Pentecost: "But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh" (Acts 2:16-17).

Pentecost was also the fulfillment of the promise of Christ, "I will not leave you comfortless" (John 14:18). The marginal reference here is deeply satisfying and full of hope. The word given for comfortless is "orphans." Knowing He could not stay with His people physically, He promised them another Comforter.

This promise is fulfilled in the Holy Spirit out-poured on the Day of Pentecost. It is personified in the coming of the Spirit to the hearts of believers in sanctifying power.

There must be a preparation for the coming of the Holy Spirit. Jesus made it plain that His disciples should tarry for the enduement with power from on high. Tarrying is necessary today!

Tarrying is necessary until all is on the altar. Tarrying is necessary until the mind is cleared of any reservations. Tarrying is necessary until we get people, as well as things, on the altar.

Tarrying is necessary until seeking becomes serious business, a serious transaction with God. Tarrying is necessary until the chaff is blown away and the floor purged.

Tarrying is necessary until there comes a feeling

of desperation. J. Paul Taylor wrote in *Holiness: The Finished Foundation*, "We shall be filled with the fullness of righteousness as soon as we hunger and thirst for it until we can wait no longer."

Tarrying is necessary for total obedience. Tarrying is necessary until we are completely emptied of all that stands in the way. Sanctification is not like making a purchase at a quick sale. Little depth means a shaky and insecure position.

It was also necessary for the disciples to be united, "all with one accord in one place." It is just as necessary today! One cannot be sanctified and be at variance with his neighbor. One cannot be sanctified while holding a grudge. One cannot be sanctified while office seeking. One cannot be sanctified while being intolerant and prejudiced. One cannot be sanctified until he is willing to be at one with God and with man. One cannot be sanctified while being bitter and unforgiving.

Obedience was demanded then, as it is now. Jesus said, "Tarry," and this is what they did for ten days. We cannot always understand the will of God, but we can obey the will of God.

We cannot get sanctified demanding our own way or method. It must be His way. We cannot get sanctified with mental reservations. We cannot get sanctified with preconceived notions. We cannot get sanctified without complete surrender and consecration.

When the conditions were met, the promise was fulfilled. *Suddenly* the pieces all fell into place. *Suddenly* there came a change of atmosphere. *Suddenly* God, the Holy Spirit was there.

Suddenly the fire fell. *Suddenly* they heard from

heaven. *Suddenly* there came a transformation. *Suddenly* theory was turned into reality.

Suddenly every corner of the house was filled with the sound of heaven. *Suddenly* each person was fire baptized. *Suddenly* they were all filled with the Holy Ghost.

A drastic change was the result of the fulfilled promise. As the proof is in the performance, look at the radical change in those who experienced the miracle in the Upper Room. They were filled with power. They no longer feared man, and came out of hiding. They were no longer "secret" Christians. Their tongues were loosed in praise and testimony. They became successful evangelists. They gave God the glory. They began to think of others. The people believed in them. They continued in one accord.

What happened to the people in the Upper Room can happen to honest believers today. It is happening! In the Salvation Army's *War Cry* some time ago there appeared the story of the sanctification of an early evangelist. While listening to his wife read the story of Pentecost one day, he exclaimed,

"They were not real men, Janie, were they?"

"Yes, they were real men," she replied.

"What? Men like me?"

"Yes, men like you, Jack."

He was very quiet and disappeared. Later he returned radiant, having received the Holy Spirit. When asked how it happened, he told how he had knelt in the woods praying over and over again, "You did it for them, Lord; now do it for me!"

The Adornment



of the Soul

By **KENNETH T. JEWELL**

Pastor, North Vernon, Indiana

IN HIS BOOK, *The Music of Pentecost*, Dr. J. Paul Taylor tells the story of a successful evangelist on a preaching assignment in a southern state who visited one of the most magnificent caves to be found in the world. Repeatedly he expressed his disappointment at what he saw by the light of a candle he was holding until his light began to flicker and he wished to leave.

The guide, however, unwound a long spool of

ribbon and touched the end of it with the evangelist's candle. Instantly there flashed along the cave a light the brilliancy of which one could hardly describe. The ribbon of magnesium so illuminated the stalagmites and stalactites that one would need to be a poet to describe the wonders and the glories of that cavern as it flashed with light and beauty.

So, only the light of divine illumination can reveal the inner beauty of the heart that has been made rich toward God, purified by the refining fires of the Spirit, and adorned by the graces of true Christian holiness.

No external adornment, however rare, can substitute for this inner beauty. It is precious in the eyes of God and so graces the inner person that it gives charm and radiance to the entire life.

Holiness is the rare endowment which enables a man to fulfill the divine requirement of doing justly, loving mercy, and walking humbly with his God. It gives one wisdom to place himself in a right relationship to his fellowman and frees him of the camouflage of pride and self-assertion with which many people try to cover up their weaknesses.

Holiness is the rich adornment of a sanctified

spirit that has been delivered from littleness, touchiness, and an infatuated self. As Dr. J. B. Phillips renders I Peter 3:3-4 in his translation, such a person is not "dependent on an elaborate coiffure, or on the wearing of jewelry or fine clothes, but on the inner personality—the unfading loveliness of a calm and gentle spirit, a thing very precious in the eyes of God."* Neither wealth nor the wares of this world can compare with the soul that is so enriched.

Like the tree that adorns itself with leaves or the silkworm which enshrouds itself in a covering

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

of its own weaving, so the soul of the sanctified man ever adorns itself with the royal and glorious adornment of Christ crowned within. This interior clothing of the soul ever increases in beauty and loveliness as the soul yields all its faculties and powers to a life of spirituality and holy living.

With such an inner beauty the most uncomely of faces is enhanced and the coarsest of features are made gentle and attractive. This inner adornment becometh the people of God and fits a man standing in the holy place to "worship the Lord in the beauty of holiness" (I Chronicles 16:29).

It is with this adornment that the Bible exhorts each one of us to adorn our lives,

WHAT IS CPR?

By ROBERT L. OWEN, Director of Publicity, LeTourneau College, Longview, Texas

THE INITIALS "CPR" stand for a term that could well be one of the most important in any church's collective vocabulary: *Church Public Relations*. Its right use can spell success for a local church. Its wrong use can easily spell defeat.

Its right use can cause a church's membership to increase and its Sunday school to grow. Its wrong use can cause a church's membership to dwindle and its Sunday school to wane.

Defined, the term simply means: "The art of presenting Jesus Christ to the world in the most effective manner."

The term covers a multitude of relationships. It includes the way the pastor dresses and conducts himself. It includes the "image" the church property portrays to the passing public.

But mostly it refers to the way the church's members live their religion from day to day.

Good CPR is warm and friendly. It is sweet and attractive.

Poor CPR is harsh and cold. It is disagreeable and repelling.

Recently Bill Smith (not his real name) said to me: "I'm very concerned about Elaine. [A neighbor of his and a secretary in the office where both work.] Though I've prayed for her and invited her to church several times, she never has come. She keeps saying she will, but she hasn't yet."

"Do you know why not?" I asked.

"No, I don't."

A few days later Elaine mentioned Bill to me. As she talked, it was quickly apparent to me why she had never attended Bill's church.

"My husband and I don't have any use for him," she said. "We try to be friendly with the Smiths, but we'll never go to their church."

"Why?" I asked.

"Some time back Bill reported us to the police for a very minor thing. If he had come to us we would have corrected it. But he didn't do that. He humiliated us by calling the police. He doesn't know that we know he's the one who called them, and he acts as though nothing happened. That's why we won't visit his church."

... an example of poor CPR.

Sometimes neighbors of a church's members are good prospects for a pastoral call. Sometimes the opposite is true.

There was Ted's case. Ted had told me he'd been working on his neighbor and asked me to visit him. So I did. The man was profane, but seemed to appreciate the call. He did most of the talking. When I got a word in edgewise and invited him to church, he said, "I don't go much for church or Christians. I've seen too many that weren't what they were 'cracked up to be.' But Ted's different. If ever I go to church again, it'll be to his. And if ever I get religion, I want the kind he's got. It's real!"

A church member like Ted will reinforce what the pastor has said, over and over again, wherever he goes. One like Bill can tear down the church's efforts and negate his pastor's words.

The great apostle must have had CPR in mind when he wrote, "I . . . beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love: endeavoring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:1-3).

May God help us to be assets to the work of our Lord.

EDITORIALS

By W. T. PURKISER

The Meaning of Thanksgiving

Someone has defined Thanksgiving as "our annual time for saying grace at the table of eternal goodness." Just as some people neglect to say grace before their meals, so some have forgotten the meaning of thanksgiving.

The little story is told of an old farmer who came to town one day to buy supplies. In the restaurant to eat his lunch, he bowed his head and thanked God for his food. Two young "smart alecks" nearby thought to embarrass the old man:

"Hey, Farmer, does everybody do that out your way?" one asked.

The farmer looked at him quietly.

"No, Son," he said. "The pigs don't."

It is good to remember that "think" and "thank" come from the same root. We need only to think in order to be thankful.

YET INGRATITUDE is one of the most common sins of our time. The canny Scot, George Macdonald, the circumstances of whose life were anything but easy, noted the curious contradiction in the lives of so many:

"The careless soul receives the Father's gifts as if it were a way things had of dropping into his hand . . . yet is he ever complaining, as if someone were accountable for the checks which meet him at every turn. For the good that comes to him, he gives no thanks—who is there to thank? At the disappointments that befall him he grumbles—there must be someone to blame!"

Ingratitude is apt to be one of the marks of the carnal Christian. The inability to feel and express gratitude shuts off blessings God would otherwise freely give. As Dwight H. Small writes:

"If one seriously ponders it, how base a sin is ingratitude toward God! How can God lavish His blessing and power upon the heart that is so dominated by self as to be incapable of reciprocating with proper gratitude? Grave indeed is the sin of ingratitude which withholds the blessing of God from oneself and from others."

When George Washington issued the first Thanksgiving Proclamation, he said: "It is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection." This is a good summary of the duty of all nations today.

We can all be thankful for what we acquire, and

thankful for what we avoid. We can be thankful for what we experience, and thankful for what we escape. We can be thankful for what we have, and thankful for the blows which do not come.

BUT LET US NOT make the mistake of tying our thanksgiving to material blessings alone. The annual fall observance of Thanksgiving did not begin in the midst of luxury and ease. It began with the gratitude of a hardy Pilgrim band who had come to hew out new homes in a wilderness and who lived—fifty of them—in eleven small houses along a village street.

The basis of a true spirit of thanksgiving is not material at all, but spiritual. It is based on the love and mercy of God, on the joy of the Lord, on forgiveness of sins and cleanness of heart. It grows out of freedom from corroding care, and the peace of God which keeps our hearts and minds through Christ Jesus.

No portion of our Bible is more full of expressions of praise and thanksgiving than the Psalms. Yet these sparkling anthems of praise were written by men who suffered bitter persecution, who risked and at times lost all they had, who lived in a little kingdom constantly skirting the edge of disaster, and whose standard of living would make the poorest of our day seem almost like millionaires in comparison. Still they offered "the sacrifice of thanksgiving" from full hearts.

What shame it is then to us if we do less! To us has been given God's unspeakable gift, and He who has not withheld His own Son but delivered Him up for us all has certainly with Him also freely given us all things (Romans 8:32).

Let us then be thankful and make sure that in appropriate ways we say "grace at the table of eternal goodness."

Adversities Become Advances

Someone has commented on the familiar story of Joseph in the Old Testament, "All Joseph's adversities were advances." I'm sure Joseph didn't see it at the moment, although he may have trusted it would be true.

It would be hard to see any advance in being snatched from a loving father's home and sold into slavery in a distant land. It would be hard to see any advance in the false accusations of a perfidious wife and the jealous suspicion of her powerful husband.

Prison and the callous forgetfulness of a fellow

prisoner would not ordinarily be listed on the asset side of the ledger of life. Up to a point, Joseph's whole life was a series of temporary gains followed by greater setbacks.

An ordinary person could easily have become embittered and cynical under such a circumstance. But Joseph had learned to trust the God of Abraham, Isaac, and Jacob, and to put conviction ahead of convenience and principle before profit.

When at last the turn came and the pattern became plain, Joseph told his fearful brothers whose jealousy had started the whole chain of consequences, "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Genesis 50:20).

In fact, each of the series of adversities was an important step in the advance to which God was bringing His servant. While God did not purpose the sins of others which were Joseph's adversities, He did permit them and He did weave them into the overall pattern.

GOD HAS A WAY of reversing failure when faith takes hold. Kenneth Miller tells of his acquaintance with a little Italian mission in New Jersey whose work was abandoned after a few years of struggle because one of the sponsors decided it was a waste of money.

Yet Mr. Miller testified that some years later he met a colporteur distributing gospel tracts and Bibles among the Italians in a Colorado mining town. The worker said he had been converted in that little mission in northern New Jersey.

Again in Rochester, New York, Mr. Miller found an officer in the Italian Protestant church who told him he got his start in the Christian life by reading a tract someone had given him in a mining town in Colorado.

Still later, visiting some of the little Protestant congregations in Italy, Miller talked with one of the leaders who spoke English. The man told him that he had been saved through the efforts of a particularly zealous church officer in a Protestant Italian church in Rochester, New York, during the ten years he had lived in the States.

Mr. Miller comments, and so appropriately: "What a glorious failure that little mission in New Jersey proved to be!"

The glories of the life of faith are many. But not the least of them is the power God gives to turn stumbling blocks into steppingstones, and to make all our adversities become advances.

General Apathy

The largest army in the world, they say, is commanded by General Apathy. No more inept leader ever existed. He has never won a battle. He has lost every contest he ever has been pushed into. He surrenders to every foe, and the war goes by default to whatever force happens to come by.

You will see the influence of General Apathy in political life. He smiles benignly when scandal and graft are swept under the rug. He encourages the saints to sit in their ivory towers, as John Dewey said, while the busy sinners run the world. He is too careless to register, and too unconcerned even to vote.

But it is in the church that General Apathy does his worst. He would never condone antagonism. Opposition, he knows, may have the effect of stimulating effort and stiffening endeavor. He is content to pursue his own pitiful little ends while a lost world staggers on toward the edge of the precipice.

THE GENERAL'S great example in all this is a Roman official named Gallio. We meet him in Acts 18:12. Not much is said about him there, although history makes it appear that he was not such a bad fellow. He was the brother of Seneca, the great Roman philosopher. He refused to fall in with a scheme to muzzle the Apostle Paul. He did nothing when the self-appointed enemies of the gospel were attacked. The whole story seemed to be summed up in the well-known words, "Gallio cared for none of those things" (v. 17).

There were no doubt many things for which Gallio cared. He cared for his education, for his position, for his prestige, for his family, for his life. But when it came to the great issues of life and death in the gospel, his record is written in seven short words, "Gallio cared for none of those things."

It would not be so bad if his tribe were dead. But it is very much alive and its representatives are everywhere. Something must be done, and done soon, to replace General Apathy with General Concern. Neither fear nor despair will provide strength for the struggle we are in. It will take personal involvement, willingness to bear the burdens and heat of the day, if General Apathy is to be defeated and truth and right are to be victorious.

"There's only one man on the job where I work who has a glow on his face," the young father said as the pastor dealt with him. Thank God, the young man found some other folks with glowing faces at church. Since the first statement, he's found the Lord himself—and now his face glows. That's what people need today—a sign, a proof that Christianity is the real thing. We need the spiritual glow, the sign of holy lives, the proof of answered prayer, the evidence of perfect love. . . . Is there a sign in your life that your Christianity is real?
—Charles Shaver.

THE CHURCH AT WORK

FOREIGN MISSIONS

E. S. PHILLIPS, Secretary

Thanksgiving Offering, Peru

By ROBERT L. GRAY, Peru

You will be interested to know about the fine service we had this last Sunday, October 4, here in Lima. We had our regular *Accion de Gracias* (Thanksgiving) offering and program. It was a fine service with special music and choir numbers. I guess I appreciated it because it was the first service I have been in for four weeks due to the hepatitis. The offering is about S/. 4,000.00 soles, which we thought was good. The Sunday school attendance was 185. This is not a record for attendance or for special offerings. The offering amounts to about \$150.00. However, when it is considered that probably nobody makes \$4.00 a day and most receive from \$2.00 to \$3.00 a day, it means quite a bit. I feel some of the folks at home could take a lesson from our nationals. Many, I am sure, give two or three days' wages. God is certainly blessing these fine people.

Prescott Beals, Recovering

Rev. Prescott Beals, retired Nazarene missionary, suffered a heart attack September 30, and was in the hospital for two weeks. He made good progress, and the doctor is most optimistic of a good recovery, with care.

His pastor reports that Brother Beals has a wonderful attitude about his illness—his life is radiant; his testimony is victorious. Brother Beals is most appreciative of the many cards, flowers, and prayers of his friends.

Thank You, U.S.A.!

The Pope family want to express their deep appreciation to all the dear Nazarenes who have entertained us in their homes, and to our wonderful pastors who have not stinted in time or effort in taking us to our meetings and in making long journeys to save us the inconvenience of bus travel to get from one point to another, and to the loved ones in Bethany, Oklahoma. To one and all, we say a very big "Thank you, and God bless you." You dear ones have made our stay in the U.S.A. a time of wonderful blessing, and as we go back home to Africa, we are carrying with us memories which will never fade. We thank you from the bottom of our hearts for all that you have done for us, and you are sending us back wonderfully

encouraged by all that we have seen and heard while we have been among you. So we say, "Good-bye for the present. Please continue to pray for us. We are your missionaries in Africa."

GLADYS, MURIEL and
GEORGE HENRY POPE

News Notes

By DON OWENS, Korea

Brother Cornett is now the director of the Bible Training School. Under his leadership, the school is making splendid progress, with thirty-four students enrolled. The largest enrollment thus far, with a greater income for operating the school from tuitions!

Under the leadership of our Brother Kim Chong Soo, there have been six new preaching points opened up this year, bringing the total churches and preaching points to forty-seven. We are averaging four new areas each year during the ten years that we have been in Korea. It is a great field.

Moving Missionaries

Miss Phyllis Hartley, in Japan, has moved to: P.O. Box 4, Yotsukaido, Imba Gun, Chiba Ken, Japan.

Rev. and Mrs. Ralph Wynkoop have also moved to P.O. Box 4, Yotsukaido, Imba Gun, Chiba Ken, Japan.

Rev. and Mrs. Samuel Heap have returned to Santa Elena, Peten, Guatemala, Central America.

Rev. and Mrs. Ivan Lathrop have gone to Jordan for their first term of service. Address: P.O. Box 126, Jerusalem, Jordan.

Miss Bertha Parker has returned to Swaziland. Her address is Box 14, Manzini, Swaziland, South Africa.

Rev. and Mrs. C. G. Rudeen have returned to Apartado 387, Rivas, Nicaragua, Central America.

Rev. and Mrs. Alexander Wachtel have returned to Israel. Their address is P.O. Box 1070, Jerusalem, Israel.

Dr. Evelyn Witthoff has returned to Buldana, Buldana District, Maharashtra, India.

Northern Rhodesia is now an independent nation. It is called Zambia. The address of Rev. and Mrs. Jay Hunton should be changed to P.O. Box 181, Kitwe, Zambia, Central Africa.

Miss Betty Lou Cummings is coming on furlough from Swaziland. Address: 532 E. Macon St., Carthage, Missouri 64836.

Rev. and Mrs. Jack Riley have a new address: Box 196, Booyens, Johannesburg, Republic of South Africa.

CORRECTION

Through error, Rev. and Mrs. Melvin Wilkinson were omitted from our printed missionary address lists. The Wilkinsons live at Casilla 975, Correo Central, Montevideo, Uruguay, South America.

SERVICEMEN'S COMMISSION

PAUL SKILES, Director

MEET OUR CHAPLAINS



Everett D. Penrod

Air Force

A native of Montpelier, Indiana, he attended Pasadena College, from which he received A.B., Th.B., and M.A. degrees. His membership is in Redlands, California, where he and his wife, Walla, maintain their home.

Chaplain, Lt. Colonel, Everett D. Penrod entered the military chaplaincy in February, 1943. Less than six months later he was on his way overseas. The convoy was torpedoed a few miles from Gibraltar and forced to turn back three times before making it into the Mediterranean Sea. Their first port was Oran, then on to Bizerte, North Africa.

The next three months were rugged days of many casualties; then came Sicily. Chaplain Penrod was the first army air force chaplain to reach Italy and helped set up the advanced headquarters for the newly formed Fifteenth Air Force.

After V-Day, he returned with his original unit (only 42 percent of them left) to Spokane, Washington, to train with his men for Pacific duty. He was in a military hospital when the war with Japan ended. He was stationed

WORLDWIDE BIBLE READING

The annual observance of Worldwide Bible Reading—often described as the world's largest Bible reading class—will mark its twenty-first anniversary during the holiday season. The theme is "God's Word for a New Age."

"Never before has the world so needed the strength and peace of religious teachings as found in the Bible," James Z. Nettinga, executive secretary of the Society, stated. "Our great challenge for the 'New Age' is to bring the Bible to the 'bewildered' emerging on the shores of civilization at home and abroad."

Cosponsored by more than fifty denominations with a membership of over fifty-one million persons, the Worldwide Bible Reading program invites Christians everywhere to join in a spiritual fellowship by reading the same preselected passage of the Bible on the same day each year between Thanksgiving Day and Christmas.

"For many Christians, reading the Bible has been practiced infrequently in our hectic lives. Until we can make its teachings a part of our actions—thereby renewing courage, moral strength, and love for our fellow beings—we will miss the greatest opportunity in history," Nettinga said.

Twenty-two years ago, a lonely marine on Guadalcanal asked his family to agree to read with him the same passage of the Bible each day to keep alive the family ties despite the separation of thousands of miles. His mother turned to the Society for a

suggested list. Realizing that many others in the armed forces might wish to maintain this kind of spiritual bond, the Society in the following year decided to make similar lists available on a broad scale. From these humble beginnings grew a movement in which tens of millions of persons, in this country and scores of other nations, now participate.

In addition to the fourteen million free bookmarks, pocket booklets containing the Christmas story are available. These selections from the Gospel of Luke are printed in the King James Version, the Revised Standard Version, and, for the first time this year, the New English Bible translation. Single copies of the bookmark and the Christmas story are available without charge by writing to the American Bible Society, 450 Park Avenue, New York, N.Y. 10022.

GOD'S WORD FOR A NEW AGE

NOVEMBER

26 Thanksgiving	.....	Psalms 1-5
27	.....	Psalms 100:1-10
28	.....	Psalms 103
29 1st Advent Sunday	.....	Hebrews 11:1-39
30	.....	Psalms 19:1-14

DECEMBER

1	.....	James 1:19-27
2	.....	James 2:14-23
3	.....	1 Peter 1:13-25
4	.....	Isaiah 6:1-10
5	.....	Isaiah 11:1-9

6 2nd Advent Sunday	.....	Isaiah 40:1-11
7 beg. Univ. Bible Week	.....	Isaiah 40:12-31
8	.....	Isaiah 52:7-15
9	.....	Isaiah 53:1-12
10	.....	John 1:1-18
11	.....	John 15:1-11
12	.....	John 15:18-27
13 3rd Advent Sunday	.....	1 John 1:1-2:6
Univ. Bible Sunday	.....	1 John 3:1-10
14	.....	1 John 3:11-24
15	.....	1 John 4:7-21
16	.....	1 John 4:7-21
17	.....	Ephesians 3:1-21
18	.....	Ephesians 4:1-32
19	.....	1 Corinthians 13:1-13
20 4th Advent Sunday	.....	Matthew 1:18-25

WORLDWIDE READING of the CHRISTMAS STORY

21	.....	Luke 1:5-25
22	.....	Luke 1:26-38
23	.....	Luke 1:39-80
24	.....	Luke 2:1-20
25 Christmas	.....	Matthew 2:1-12
For the last six days of the year, these passages are recommended.		
26	.....	Luke 2:21-38
27 Sunday	.....	Luke 2:39-52
28	.....	Matthew 5:1-16
29	.....	Matthew 6:1-15
30	.....	Matthew 7:1-29
31	.....	Ephesians 5:10-20

at San Bernardino air base until 1948, when he resigned to accept the pastorate in Redlands, California. His first pastorate had been at the Hollywood Church, Marysville, California, during college days.

After he had served three years as pastor in Redlands, the Korean War started and he was called back into uniform as a Reservist. He set up the Chaplains' Section at Mountain Home Air Force Base, Idaho, and trained chaplains and assistants for Psychological Warfare Groups being shuttled to overseas areas.

He and his wife spent a year on tiny Johnston Island in the middle of the Pacific Ocean. Upon returning to the states in 1953, they were stationed at Oxnard Air Force Base, California. Then he was sent to Norton Air Force Base, California, as the Division Chaplain for the 27th Air Division.

In 1958 they went to Elmendorf Air Base, Anchorage, Alaska, and spent three years there. In 1961 he was sent to Norton Air Force Base to become the base chaplain at the newly forming Missile Center, where he still serves.

OUR FIRST MISSILE

"The first missile erected at Norton was not the thumb-shaped Thor outside Gate 6 nor the slim Minuteman in front of the Ballistic Systems Division. The first missile erected here was built in 1942 on top of the Base Chapel in the shape of a long, slender, upright steeple. This missile-shaped spire is a symbol of the finger of God always pointing upward, a constant reminder that God is still on the throne of His universe.

"Unlike other missiles, this missile has been launched countless times. The Church has always launched itself firmly against every evil that has reared its ugly head to deter the march of civiliza-

tion to greater heights of liberty and freedom. Sometimes it has hurled itself against a nation, sometimes against a godless philosophy, sometimes against a personal sin.

"From the ever-ready propellant of a built-in dynamic of 'Go and tell,' the message of truth and liberty and freedom, the missile has launched its nose cones to the four corners of the globe in the form of missions performed by missionaries and ministers and dedicated laymen. Its guidance system has gone unerringly through time and distance. Its tracking has been picked up in man's history books and social studies. Its target—sin, injustice, hatred, and greed; the aftermath of a successful launch—brotherhood, high standards of conduct and economics, and a better environment for this generation and generations unborn."

EUFRETT D. PINROD
Air Force Chaplain

DISTRICT ACTIVITIES

Southeast Oklahoma District Assembly

The thirteenth annual assembly of Southeast Oklahoma District met at Shawnee, September 9 and 10, with Rev. Ralph Simpson as host pastor.

Dr. George Coulter, presiding general superintendent, made this assembly one of the greatest with his poise, humor, and challenging messages.

District Superintendent Glen Jones, serving on an extended call, gave a good report, showing gains along all lines. Members and friends presented Brother and Sister Jones with a good love offering.

In a great missionary service on Tuesday night the people responded to a challenge to give an offering for a new G.M.C. truck for our outgoing mission-

aries to Guatemala, Rev. and Mrs. Charles Childress and family. Cash and pledges amounted to over \$2,300. Also in the missionary convention a fine canned food shower and cash were given to the Childress family.

In an impressive ordination service the following received elder's orders—Jimmie E. Cummins, Comer R. Johnson, Jr., W. O. Ledbetter, and Jack Smith.

In the pre-assembly conventions, Rev. Clarence M. Parker was reelected district N.Y.P.S. president, and Mrs. Charlotte Jones was reelected as the N.E.M.S. president.

A spirit of optimism and evangelistic fervor prevails on the entire district. —DAVID F. KRICK, *Reporter*.

Nicaragua-Costa Rica District

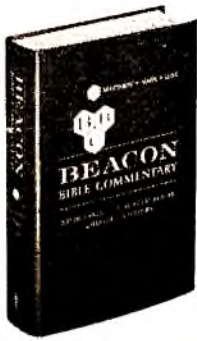
The eighteenth missionary council meeting of the Nicaragua-Costa Rica District was held in September at the Bible Institute in San Jorge, Nicaragua. Eleven missionaries enjoyed six days of fellowship and spiritual feasts, along with the business sessions, under the direction of Rev. C. Dean Galloway, council chairman and field superintendent.

Institutional reports showed a good year with evidence of God's blessing. The Bible Institute commencement provided two additional full-time pastors and a teacher for the day schools. The central day school in Rivas had the largest class to graduate in its history. The three nurses through two dispensaries and some mobile clinics ministered to over ten thousand patients.

Personal reports sounded notes of praise for victories won, and all reports bespoke of hard work and dedication to difficult tasks well done.

Committees made plans and set goals for the new year, including a greater effort in evangelism, a new push toward self-support, and cooperation with the quadrennial goals of the general church.

We push forward for God under the capable leadership of Brother Galloway,



*Schedule of Release
for*

**BEACON
BIBLE COMMENTARY**

Because of a regrettable delay in the preparation of Vol. II of the *Beacon Bible Commentary*, many inquiries have been received concerning the release dates of this and succeeding volumes in the series.

Present projections are that Vol. II (The Historical Books) will be ready in the spring of 1965, with Vol. VII (John and Acts) to be released later in the spring. No further delays beyond this are anticipated.

J. FRED PARKER
Book Editor

who was unanimously relected.—LESPER HEFLIN, *Reporter*.

THE LOCAL CHURCHES

CANON CITY, COLORADO—The Lincoln Park Church is enjoying days of victory. Rev. J. W. South and wife are our fine pastors, and take an active interest in all departments of the work. God's blessings are upon the regular services with seekers praying through to become happy finders. We give God praise.—I. C. DUNBAR, *Reporter*.

WARREN, OHIO—Recently, after weeks of special prayer meetings, the Morgandale Church was blessed with a gracious revival under the ministry of Evangelist Ernest D. Smith. Many said it was the greatest in the history of the church. Brother Smith preached the Word faithfully, and God gave seekers in every service but one. During the day Brother Smith called with the pastor. He endeared himself to the people with his humble spirit. On the closing Sunday morning six young children were dedicated, a young mother was baptized, and a class of new adult members was received into the church by profession of faith. The entire church

has been revived, new families have been reached, and the pastor was given a substantial increase in salary.—WILLIAM W. RESTRICK, *Pastor*.

After pastoring First Church in Boulder, Colorado, for four years, Rev. Douglas Clem has resigned and is now pastoring the Crestline Church in Spokane, Washington, on the Northwest District.

Evangelist Bob Palmer writes: "I will be in Nebraska the latter part of November and would like to fill a date, November 24 to December 6, on my way back to Ohio. Also I have Youth Week open and some spring dates for 1965. Contact me, 494 E. Parry Street, Tiffin, Ohio."

SANGER, CALIFORNIA—First Church recently completed the best revival in its fourteen-year history, with Rev. Fred R. Lester as the evangelist. Backsliders were reclaimed and new converts were won, for which we give God praise. The Sunday following the close of the meeting brought in the largest amount (tith and offering) in the history of the church—\$315, almost double the amount for an average week.—DOYLE SANDERS, *Pastor*.

Pastor John Lambert writes from Raton, New Mexico: "Recently we resigned as pastor at Harmon, Oklahoma, and have now taken up our duties here. We had a fine group of people at the Harmon church, and enjoyed our work with them. We have been well received by the people here, and there is a nice new church building which is well equipped. If you have friends here, write me and I'll be glad to contact them for the church."

"SHOWERS of BLESSING"
Program Schedule

- November 29—"Is History Repeating Itself?" by *Russell V. DeLong*
- December 6—"Can a Person Be Moral and Not Be Religious?" by *Russell V. DeLong*
- December 13—"The Twig Is Bent," by *Russell V. DeLong*

THE BIBLE LESSON
By NELSON C. BINK

Topic for November 29:

The Gospel of God's Grace

SCRIPTURE: Titus 1:1-3; 2:11-14; 3:4-8
(Printed: same)

GOLDEN TEXT: *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost (Titus 3:5).*

This is a beautiful letter Paul is writing to Titus, pastor of the church on the island of Crete. The background reading for this lesson presents in a brief way just about all the principal

concepts of Christian theology.

Paul talks about ungodliness, worldly lusts, the washing of regeneration, the renewing of the Holy Ghost. He talks about the "the grace of God" and the "blessed hope," and climaxes his beautiful treatise with these final-purpose words: "That he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14).

All of the good things associated with today's lesson come from Christ, and faith in Him becomes the gateway to eternal life. This life eternal is made possible, not by the things we do, but by receiving and believing in the things Christ has done for us. Jesus himself gave us the definition of eternal life in these words: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

Holiness is clearly brought out in our golden text. We not only need the justifying experience of the "washing of regeneration," but we also need the "renewing of the Holy Ghost." Being saved gives us the right to heaven, but sanctification gives us the fitness for it.

This letter Paul wrote to this young minister on a lonely island ought to make us appreciate the work done by our own pastors. Every member, young and old, ought to try to encourage his pastor. There are many ways to do this. We can all be faithful in attendance. Be present for all the services. Then be willing to participate when called on volunteer our help when we think we can fit in. Invite someone to church and bring him around to meet our minister. We are deeply indebted to the faithful minister who, week after week looks after the flock, and gives us such good messages from time to time.

Pastor Titus must have taken on new heart as he received this letter. We are all faced with contributions we can make to the work of the church. In heaven we will all probably be surprised at how much the little we did do was appreciated by the Lord, and the way He will reward us then will make us wonder why we did not do more.

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.

Announcements

BORN

—to Rev. and Mrs. Hoyt C. Cargal of Wapello, Iowa, a daughter, Cynthia Julianne, on October 4.

—to Willard and Dyris (Knight) Brinkman of Nashville, Tennessee, a son, Gregory Wayne, on September 14.

—to Rodney and Lorraine (Statley) Bowen of Denver, Colorado, a son, Todd Adam, on August 28.

—to Donald and Ellen (McUine) Erickson of Torrance, California, a son, Darin Kent, on August 28.

SPECIAL PRAYER IS REQUESTED

for Mrs. Miller, wife of Evangelist W. F. Miller, suffering from a heart attack;

by a Nazarene lady in California that God may undertake for a serious nervous condition which causes much discomfort; also for the salvation of her husband, a teen-age son, and a son-in-law;

by a Christian brother in Washington that we as Christians may pray earnestly for our nation; by a reader in California for her mother, who requests special prayer for a physical condition; also for a son who is backslidden to come back to God; and that His will may be worked out in both of their lives.

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GEORGE COULTER



Albright, J. C. 24 Pleasant St., Oak Side Trailer Park, Zephyrhills, Fla. 33599
 Allen, Arthur L. 51 E. Main St., Yarmouth, Me. 04096; Anson, Me., Dec. 2-6
 Allen, Jimmie (J. A.). c/o NPH*: WaKeeney, Kans., Dec. 3-13
 ●Ashby, Kenneth and Geneva. 6249 Hard-gan Rd., Indianapolis, Ind.
 Aycock, Jarrette and Dell. Preacher and Singer, c/o NPH*: Grand Prairie, Tex., Nov. 27—Dec. 6
 ●Bailey, Clarence and Thelma. Song Evangelists, 1197 W. Arch St., Portland, Ind.
 Barton, Grant M. 301 Lincoln Ave., Bedford, Ind.: Palmyra, Ind., Nov. 25—Dec. 6
 Battin, Buford. 3015 47th St., Lubbock, Tex. 79413; Portales, N.M., Dec. 2-13
 Beaty, B. K. 705 Cheney, Taylorville, Ill.
 Bebout, R. E. 3061 Johnson Ave., San Luis Obispo, Calif. 93401
 Bender Evangelistic Party, James U. P.O. Box 8635, Tampa 4, Fla.: Bedford, Ind., Dec. 30—Jan. 10
 Bennett, R. Lee. 339 N. Second St., Scottsburg, Ind.
 Bertolotti, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.: Salisbury, Md., Dec. 2-6
 Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.
 ●Bierce, Jack. Song Evangelist, c/o NPH*: Paris, Ill. (Trinity Meth.), Nov. 30—Dec. 6
 Bishop, G. Preston. 1542 Picardy Circle, Clearwater, Fla.: Indianapolis, Ind. (1st Wes. Meth.), Dec. 2-13
 Bishop, Joe. 1515 S. Jensen, El Reno, Okla.
 Blythe, Ellis G. c/o NPH*: Miami, Fla. (1st), Dec. 1-6
 Boggs, W. E. c/o NPH*: Roxana, Ill. (1st), Nov. 30—Dec. 6; Chicago, Ill. (Mt. Greenwood), Dec. 7-13
 ●Bohi, James. Singer, 307 S. Pine, Bloomfield, Iowa: Shelbyville, Ind., Dec. 1-6; Newport, Ky. (1st), Dec. 8-13; Olathe, Kans., Dec. 14-20
 Bowman, Russell. 129 Tibet Rd., Columbus, Ohio: Georgetown, Ohio, Nov. 27—Dec. 6
 Bradley, Ernest R. 20 17th St., Lowell, Mass.
 Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind.: Daleville, Ind. (1st E.U.B.), Dec. 3-13
 Brannon, George. 4105 N. Wheeler, Bethany, Okla.
 Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
 ●Brown, Curtis R. Song Evangelist, 8731 South Beverly Ave., Chicago, Ill. 60620; Ottumwa, Iowa (1st), Nov. 27—Dec. 6; Tuscon, Ariz. (1st), Dec. 9-20
 Brown, J. Russell. c/o NPH*: Kuna, Ida., Dec. 3-13; Ida.-Ore. Dist., Dec. 31—Jan. 10
 Brown, W. Lawson. Box 785, Bethany Okla.: St. Paul, Minn., Nov. 29—Dec. 6; Brainerd, Minn., Dec. 10-20
 Brunter, R. M. 1226 East 14th St., Marshfield, Wis. 54449; Manston, Wis., Nov. 29—Dec. 6; Sheboygan, Wis., Dec. 13-20
 Burnum, Eddie and Ann. Box 1007, Ashland, Ky.: Coshocton, Ohio, Dec. 2-13; Orlando, Fla., Dec. 30—Jan. 10
 ●Callihan, Jim and Evelyn. Singers and Musicians, 2752 Old Yellow Springs Rd., Fairborn, Ohio
 Campbell, David Carson. Box 177, Redkey, Ind. 47373
 Cantwell, Luther. 1614 E. Hanna Ave., Indianapolis, Ind.
 Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.
 ●Carmickie, James and Juanita. Singers and Musicians, c/o NPH*

Carpenter, R. W. 111 N. 5th, Lamar, Colo.: Brighton, Colo., Dec. 2-13
 Carter, E. L. Bluford, Ill.
 Casey, H. A. and Helen. Preacher and Singers, c/o NPH*: Arkadelphia, Ark., Dec. 2-13
 Casto, Clyde C. 4121 Dayton St., Sacramento, Calif.: Vacaville, Calif., Nov. 25—Dec. 6
 Caudill, Virgil R. Route 3, Troy Rd., Springfield, Ohio
 Chalfant, Morris. 1420 Oak Ave., Danville, Ill.: Fort Madison, Iowa (1st), Nov. 30—Dec. 6; Davenport, Iowa (1st), Dec. 7-13
 Clark, Gene. 104 Waddell St., Findlay, Ohio: Middleport, Ohio, Dec. 3-13; Wellington, Ohio, Dec. 15-20
 Cochran, Richard H. 102 Cora, Dexter, Mo.
 Cole, George O. 413 E. Ohio Ave., Sebring, Ohio: Martin's Ferry, Ohio, Nov. 29—Dec. 6
 Condon, Robert. c/o NPH*
 Cook, Charles T. 521 N. Plum St., Albany, Ind.
 Cook, Leon G. and Marie. Evangelist and Singers, Box 64, Newport, Ky.: Trinity, Ohio (Coopersdale), Nov. 26—Dec. 6
 Cooper, Marvin S. 1514 N. Wakefield St., Arlington 7, Va.
 Corbett, C. T. P.O. Box 215, Kankakee, Ill.: Kokomo, Ind. (Bonaire), Dec. 2-13
 Cox, C. B. 1322 N. First Ave., Upland, Calif.
 Cox, Curtis B. Aultz Trailer Court, Rt. 5, Box 510F, Charleston, W.Va.: East Bank, W.Va. (Lizemore), Nov. 25—Dec. 6; Cabin Creek, W.Va., Dec. 7-13
 Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio
 Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R.R. 2, Vicksburg, Mich.: Velva, N.D., Nov. 27—Dec. 6
 Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.
 Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.: Boonville, Ind., Nov. 26—Dec. 6; Austin, Ind. (Pil. Hol.), Dec. 7-13
 Dale, R. L. 802 Upper 11th St., Vincennes, Ind.
 Darnell, H. E. P.O. Box 929, Vivian, La.: Stow, Ohio, Nov. 26—Dec. 6; Birmingham, Ala., Dec. 10-20
 Darnell, Leo and Pauline. 1524 Laurel Dr., Columbus, Ind.: Newbern, Ind., Nov. 26—Dec. 6; Farmington, Mo., Dec. 10-20; Ridge Farm, Ill., Dec. 31—Jan. 10
 Davis, C. W. and Florence. 1337 Hillcrest, Colorado Springs, Colo.
 Davis, Ray. c/o NPH*: Chariton, Iowa, Dec. 6-13
 DeLong, Russell V. 19236 Gulf Blvd., Indian Rocks, Fla.
 ●Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*: Astoria, Ill., Nov. 25—Dec. 6
 Dennis, Gerald D. c/o NPH*: Wauchula, Fla., Dec. 4-13; Connorsville, Ind. (Virginia Ave.), Dec. 16—Jan. 3
 Dennis, Laston and Ruth. Evangelist and Singer, c/o NPH*: Kendallville, Ind., Nov. 25—Dec. 6
 Dickerson, Harry W. 1200 W. Eight Mile Rd., Ferndale, Mich. 48220

Dixon, George and Charlotte. Evangelist and Singers, 33 Clark St., Patchogue, N.Y.
 Dobbins, C. H. Yoder, Ind.
 Duncan, W. Ray. Waverly, Ohio
 Dunham, L. J. 512 W. Cruger, Eureka, Ill. 61530; Louisville, Ky. (Valley), Dec. 2-13
 ●Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.: Rockford, Ill. (Hol. Conv.), Dec. 2-6; Jackson, Miss. (Skyway Hills), Dec. 7-13; Miss. Dist. (H.M. Tour), Dec. 14-20
 Dunn, T. P. 318 E. Seventh St., Hastings, N.b.
 Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.: Larned, Kans., Nov. 29—Dec. 6
 Edwards, E. H. c/o Rev. Don L. Farrand, 2920 Emerson St., Palo Alto, Calif.: Gladstone, Ore., Nov. 24—Dec. 6
 Edwards, L. T. 1132 Ash St., Cottage Grove, Ore.: Belle, W.Va., Dec. 6-13
 ●Elliott, Keith and Leanna. Singers and Musicians, 6726 S. Washington, Lansing, Mich.
 Emrick, C. Ross and Dorothy. Evangelist and Musician, 3012 Nicolette Pl., Bay City, Mich.
 Emsley, Robert. Bible Expositor, c/o NPH*: Alamogordo, N.M., Nov. 25—Dec. 2; Belle, W.Va., Dec. 6-13
 Ensey, Lee H. 2094 "F" St., San Bernardino, Calif.: San Diego, Calif. (Pacific Beach), Dec. 2-13
 Erickson, A. Wm. (Billy). 33 Hospital Dr., Virginia Beach, Va.: Craigsville, Va., Nov. 30—Dec. 6
 Estep, Aiva O. and Gladys. Preacher and Singers, Box 7, Losantville, Ind.: Yreka, Calif. (1st), Dec. 2-13; Dayton, Ky. (1st), Dec. 30—Jan. 10
 Esterline, John W. P.O. Box 668, Reedley, Calif.
 Eudaley, O. W. 603 S. Second, Marlow, Okla.
 ●Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichaels, Pa. 15320
 Felter, Harry J., and Wife. Box 87, Leesburg, N.J.
 Ferguson, Edward and Alma. Route 2, Vicksburg, Mich.: West Grove, Pa., Nov. 26—Dec. 6
 Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y.: Pawtucket, R.I., Nov. 27—Dec. 6
 Finger, Joseph. 6515 Calypso Drive, Orlando, Fla.
 Finger, Maurice and Naomi. 122 Charlotte Rd., Lincolnton, N.C.
 Finkbeiner, A. J. c/o NPH*: In Germany
 Firestone, Orville. 736 E. 43rd St. North, Tulsa 6, Okla.: Wellington, Kans., Nov. 27—Dec. 6
 Fisher, C. Wm. c/o NPH*: Norman, Okla., Nov. 25—Dec. 6; Amarillo, Tex. (1st), Dec. 7-13
 Fisher, Richard L. 459 1/2 S. Third St., Frankfort, Ind. 46041
 Fitch, James S. 2610 Sheridan Dr., Norwood, Ohio 45212
 Fleshman, C. E. 139 S. Park Ave., Cape Girardeau, Mo. 63701; Bernie, Mo., Nov. 29—Dec. 6; Potosi, Mo., Dec. 9-20; Washington, Ill. (Sunnyland), Dec. 31—Jan. 10
 Florence, Ernest E. 202 E. Pine St., Robinson, Ill.
 Ford, James and Ruth. Preacher, Singer, and Children's Worker, c/o Homer N. Shaw, R.R. 8, Box 677, Indianapolis 31, Ind.
 Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH*: Union Gap, Wash., Dec. 4-13
 Fox, Stewart P. and Ruth G. Evangelist and Singers, R.D. 2, Box 221, Leesburg, Va.
 French, W. L. Route 1, Emmett, Ark.: Hobbs, N.M., Nov. 29—Dec. 6; Hull, Ill., Dec. 7-13; Nemo, Ill., Dec. 14-20
 Frodge, Harold C. 201 N-6, Marshall, Ill.: Arenzville, Ill., Dec. 2-13; Ponchatoula, La. (Bible Hol.), Dec. 15-20
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.: Jackson, Ga. (1st), Dec. 6-13
 Gamble, Albert L. 808 5th St., Puyallup, Wash.: Cody, Wyo., Dec. 2-13
 Geeding, W. W. and Wilma. Preachers and Chalk Artist, Fletcher, Mo.: Barnesville, Ga. (1st), Nov. 26—Dec. 6
 Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.
 ●Gillespie, Sherman and Elsie. Song Evangelists, 1614 N. Rector, Muncie, Ind.
 Gilliam, Harold P. Box 25, Juliaetta, Ida.: Rufus, Ore., Nov. 29—Dec. 6
 Gilmour, A. Alan, 921 N. Main St., Jamestown, N.Y.
 Glaze, Harold, 2015 Orange St., North Little Rock, Ark.
 ●Glorylanders Quartet. c/o Frank A. Cox, Route 2, Wilmington, Ohio: Pomeroy, Ohio, Dec. 4-6 and Dec. 12-13; Milford, Ohio, Dec. 27
 ●Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
 Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH*: Vista, Calif. (1st), Dec. 6-13
 ●Green, James and Rosemary. Singers and Musicians, P.O. Box 227, Canton, Ill.: Toronto, Ont. (St. Clair), Nov. 30—Dec. 6; Esther, Mo. (1st), Dec. 7-13; Indianapolis, Ind., Dec. 27—Jan. 3
 Griffin, Clarence A. c/o NPH*
 Grim, Alden D. 6509 N.W. 58th St., Oklahoma City, Okla.
 Guy, Marion O. Route 5, Muskogee, Okla.
 Haden, Charles E. P.O. Box 245, Sacramento, Ky.: Upper Sandusky, Ohio, Dec. 2-13

NOTICE
to Church Treasurers

Have you sent your
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Kansas City, Missouri 64131

●Indicates Singers.
 *Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

- Hall, Orville and Nan. Evangelist and Singers, c/o NPH*
Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.: Lakewood, Ohio, Nov. 27—Dec. 6; Galion, Ohio (1st), Dec. 7-13
Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.
Harrison, J. Marvin. Box 23254, San Antonio, Tex. 78223
Harrold, John W. 409 14th St., Rochelle, Ill.: Payne, Ohio, Dec. 2-13
Hart, H. J. 310 E. Bank St., Iowa Park, Tex.
Haselwood, C. C. Route 3, Greensburg, Ky.: Worthington, Ind., Nov. 25—Dec. 6
Hayes, Thomas. c/o NPH*
Heriford, Russell W. Rt. 1, Inola, Okla.: Blackfalds, Alta., Nov. 25—Dec. 6
Hess, Weaver W. 19614 69th Pl. W., Apt. 2, Lynnwood, Wash. 98036
Hicks, A. M. 10209 Cliff Circle, Tampa, Fla. 33612; Florida Dist., Dec. 6-13; Tampa, Fla., Dec. 31—Jan. 10
Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.
Hodge, W. M. Science Hill, Ky.
Hodgson, R. E. c/o NPH*: Childress, Tex., Dec. 1-6; Wheeler, Tex., Dec. 9-20
Hoeckle, Wesley W. P.O. Box 3338, Corpus Christi, Tex.
Holtzclaw, Paul M. 306 S. Jefferson, Robinson, Ill. Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind.
Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va.
Hoots, Bob. Columbia, Ky.: Newport, Ky. (1st), Dec. 6-13
● Hostetler, Robert L. Song Evangelist, 1017 E. Firmin, Kokomo, Ind.
Howard, A. S. and Mrs. 4108 Ann Arbor, Oklahoma City 22, Okla.
Hubartt, Leonard G. 615 Whiteoak St., Huntington, Ind.: Ft. Wayne, Ind. (Elmhurst), Dec. 6-13
Humble, James W. c/o NPH*
Hutchinson, C. Neal. 2335 Stonehenge Rd., Bethlehem, Pa. 18018
Ide, Glen, Jr., Evangelistic Party. R.R. 2, Vicksburg, Mich.: Manistee, Mich., Dec. 1-16; Lansing, Mich. (Zion), Dec. 31—Jan. 10
Ingland, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.: Woodstock, Ont., Nov. 26—Dec. 6
Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex.: Kansas City, Mo. (N.Z. Theol. Sem.), Dec. 1-4
Irwin, James S. Filling Mill Rd., Villas, N.J.
Isenberg, Don. Chalk Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill.: Owen Sound, Ont., Nov. 25—Dec. 6
● Jantz, Calvin and Marjorie, and Carolyn. Singers and Musicians, c/o NPH*: Dixon, Ill., Nov. 30—Dec. 6; Dwight, Ill., Dec. 7-13; Dacula, Okla. (Pil. Hol.), Dec. 14-20; Falls City, Nebr., Dec. 28—Jan. 3
Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio
Johnson, A. G. c/o NPH*
Johnston, Lester. 11510 S. Union, Chicago 28, Ill.: Britt, Iowa, Dec. 3-13
Jones, A. K. 315 Harmon Ave., Danville, Ill.
Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.: Haverhill, Mass., Dec. 1-6
Keel, Charles. 1329 Brooke Ave., Cincinnati 30, Ohio
Kelly, Arthur E. 511 Dogwood, Columbia, S.C.
Kerr, Edith. Blountsville, Ind.
Knight, George M. 118 Hughes Ave., Oildale, Calif.
Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla.: Willow Springs, Mo., Nov. 25—Dec. 6; Cozad, Neb., Dec. 30—Jan. 10
Land, Herbert. General Delivery, Little Rock, Ark.
Langford, J. V. 701 N. First, Henryetta, Okla.: Kenmore, N.D., Dec. 1-6; Ray, N.D., Dec. 7-16
Lanier, John H. Poplar St., Junction City, Ohio: Dunkirk, Ind., Nov. 25—Dec. 6; Boonsboro, Md., Dec. 9-20
Law, Dick and Lucille. Preachers and Singers, c/o NPH*: Coffeyville, Kans. (Central), Dec. 2-13; Kurtz, Ind., Dec. 30—Jan. 10
● Laxson, Wally and Ginger (Smith). Route 3, Athens, Ala.
Leichty Quartet, The (Elvin, Marge, Dianna, and Don). Evangelist and Singers, c/o NPH*
Leih, John. 40936 Mayberry, Hemet, Calif.: Saugus, Calif. (Forest Park), Nov. 25—Dec. 6
Leonard, James C. Box 12, Marion, Ohio: Rockford, Ohio, Nov. 25—Dec. 6
Lester, Fred R. 1136 East Grand Blvd., Corona, Calif.
Leverett Brothers. Preacher and Singers, Route 9, Lamar, Mo.
Lewis, Ellis. 3804 Redmond, Bethany, Okla.: Ottumwa, Ia., Nov. 27—Dec. 6
Lewis, Ralph L. c/o Asbury Theological Seminary, Wilmore, Ky.
Liddell, P. L. c/o NPH*
Lineman, Hazel Fraley, 10 S. Third St., Bradford, Pa.
Lipker, Charles H. Route 1, Alvada, Ohio: Utica, Ohio, Dec. 4-13
Livingston, James H. Box 142, Potomac, Ill.
Lyons, James H. University Heights, R.R. 1, Box 1311, DeKalb, Ill. 60115
MacAllen, L. J. and Mary. Artist-Evangelist, 119 Rambler Ave., Elyria, Ohio: Grafton, Ohio (N. Eaton), Nov. 25—Dec. 6
Mansfield, Howard. 1110 N. 6th St., Boise, Ida. 83702; Marsing, Ida., Dec. 6-13
Martin, Paul. c/o NPH*: Beaverton, Ore. (1st), Nov. 30—Dec. 6; Tucson, Ariz. (1st), Dec. 9-20; Stockton, Calif. (Fremont), Dec. 27—Jan. 3
Martin, Vern. Rt. 1, Box 118, Caldwell, Ida.
May, Vernon D. and Mrs. c/o NPH*
Mayfield, Paul and Helen. c/o NPH*
Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403; New Albany, Ind. (18th St. Mission), Nov. 26—Dec. 6
● McCoy, Norman E. Song Evangelist, 1318 East 28th, Anderson, Ind.
McCullough, Forrest. c/o NPH*: Bethany, Okla. (May Ave.), Nov. 30—Dec. 6; Moore, Okla., Dec. 7-13; Steele, Ala., Dec. 15-20; Indianapolis, Ind. (Speedway), Dec. 27—Jan. 3
McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif.
McKinney, Evelyn M. 4488 S. Cedar Oak Dr., Lake Oswego, Ore.
McMillan, Wilsie L. 140 Walnut St., Circleville, Ohio
McNaught, J. Austin. Rt. 2, Box 501, Clackamas, Ore.
● McNutt, Paul W. Song Evangelist, c/o NPH*: Marshall, Tex., Nov. 30—Dec. 6; Mexico, Mo., Dec. 7-13; Ft. Lauderdale, Fla., Dec. 21-27; Chattanooga, Tenn. (Hol. Conv.), Dec. 29—Jan. 3
McWhirter, G. Stuart. 202 Stewart St., Cordova, Ala.: Homestead, Fla., Nov. 30—Dec. 6; West Palm Beach, Fla., Dec. 7-13
Meadows, Naomi, and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924; Mansfield, Ohio (City Rescue Mission), Nov. 27—Dec. 6
Meighen, J. M., and Family. Preacher and Musicians, 2122 Goshen Pike, Millford, Ohio
● Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH*: Wichita, Kans. (Rolling Hills), Dec. 3-13; Texhoma, Okla., Dec. 14-20
Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind.: Warren, Ind., Nov. 25—Dec. 6
Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.: La Junta, Colo., Dec. 2-13
Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.: Alva, Okla., Dec. 3-13
Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.: Groves, Tex., Dec. 2-13
● Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa.
Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.: Estill, S.C., Dec. 2-15; Lake Wales, Fla., Dec. 29—Jan. 11
Millhuff, Charles. c/o NPH*: Kansas City, Mo. (Trinity), Nov. 29—Dec. 6; Lansing, Mich. (Central), Dec. 7-13; Olathe, Kans., Dec. 14-20
Mingledorff, O. C. R.F.D. 3, Douglas, Ga. 31533
● Mitchells, The Musical (Lloyd and Addict). Song Evangelists and Musicians, R.D. 1, Summerville, Pa.
Monck, Jim and Sharon. Evangelist, Singers, Musicians, c/o Olivet Nazarene College, Box 351, Kankakee, Ill.: Racine, Wis. (Taylor), Dec. 5-10
Buchanan, Mich., Dec. 26-27
Moore, Franklin M. Box 302, Castle Rock, Colo.
Morgan, J. Herbert and Pansy S. Evangelists and Singers, 319 Franklin St., Danville, Ill. 61833
Moulton, M. Kimber. c/o NPH*: Colfax, Wash., Dec. 2-13
Mounts, Dewey and Wavolene. Evangelists and Singers, P.O. Box 52, Werth, Ill.
Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
Myers, David. Route 1, Box 108-A, Logan, Ohio 43138
Neff, Nettie. Box 6, Manteca, Calif.
Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark.
Nesbeth-Hopson Party. c/o NPH*: Tawes City, Mich., Nov. 27—Dec. 6
Noland, Peina. 191 Sierra Madre Blvd., Sierra Madre, Calif.
Norris, Roy and Lily Anne. Evangelist and Singers, c/o NPH*: Byesville, Ohio, Dec. 3-13; Beavertown, Ohio, Dec. 31—Jan. 10
Norton, Joe. Box 143, Hamlin, Tex.: Amarillo, Tex. (Hamlet), Dec. 3-13
Oakley, Jesse and Mrs. Box 488, St. Cloud, Ill.
Osborne, O. L. 619 E. Tenn. St., Evansville, Ind.
Owens, G. Frederick. 820 Manitou Blvd., Colorado Springs, Colo.
Palmer, "Bob." 102 Melmore, Tiffin, Ohio: Clarks, Ohio, Nov. 24—Dec. 6
Parrott, A. L. 403 S. Main, Bourbonnais, Ill.: Wichita, Kans. (Indian Hills), Dec. 2-13
Passmore Evangelistic Party, The. A. A. Evangelist and Singers, c/o NPH*: Ridgeville, Ind., Dec. 11-20; Owego, N.Y. (1st), Dec. 30—Jan. 3
Pattan, Martin L. 6733 Lakeside Dr., Fort Worth, Tex.
● Paul, Charles L. Song Evangelist, Route 5, Cookeville, Tenn.: Indianapolis, Ind. (Speedway), Dec. 28—Jan. 3
Phillips, W. D. 5924 Barbanna Lane, Dayton, Ohio 45415; Flint, Mich., Nov. 30—Dec. 6; Flint, Mich. (Wes. Meth.), Dec. 7-13
Pickering Musicalaires, The. Evangelist and Musicians, 41st and Linden Sts., Allentown, Pa.: New Cumberland, Pa., Nov. 29—Dec. 6; Smyrna, Del., Dec. 12-13
Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.: E. St. Louis, Ill. (State St.), Nov. 27—Dec. 6
Pittenger, Twyla. Shelby, Ohio
Pipkin, Sylvia M. P.O. Box 322, Killbuck, Ohio
Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind.: Plainville, Kans., Dec. 2-13; Clayton, Ind., Dec. 30—Jan. 10
Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH*: Compton, Calif. (1st), Dec. 1-4; S.W. Mex. Dist. Tour, Dec. 8-11
Potts, Troy C. 1017 S. Main St., Monahan, Tex. 79756
Powell, Curtice LeRoy, Route 2, Newark, Ohio
Prentice, Carl and Ethel. Evangelist and Children's Worker, 6900 N.W. 43rd St., Bethany, Okla.: Rouston, La., Dec. 3-13
Prouse, Willard G. 3 Bay St., R.D. 4, Mechanicburg, Pa.
Pullum, Oscar L. 1601 Monroe Ave., Evansville, Ind.
Punkhiser, H. G. 308 E. Hadley, Aurora, Mo.: Rogers, Ark. (1st), Nov. 27—Dec. 6
● Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla.: Coulterville, Ill. (1st Meth.), Dec. 1-6; Lafayette, Ga. (1st), Dec. 7-13
Quinn, L. W. Sunday School Evangelist, 3702 Manchester, Colorado Springs, Colo.
Rahrar, H. J. R.R. 1, Box 292A, Camby, Ind.
Rains, Harold L. Box 299, Caddo, Okla.
Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill.: Carlinville, Ill., Dec. 7-13; Walnut, Ill., Dec. 14-20; Amarillo, Tex. (North Beacon), Dec. 31—Jan. 3
Rees, Orville W. 5440 Rosslyn Ave., Indianapolis, Ind. 46220
● Richards, Larry and Phyllis (Coulter). Singers and Musicians, 1430 Fletcher Ave., Indianapolis, Ind.
Robison, Robert, and Wife. Evangelist and Singers, Heaters, W.Va.
Roddy, Frank. 1648 Horiacher, Dayton, Ohio 45420; Rudolph, Ohio, Nov. 25—Dec. 6
Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.
Rodgers, J. A. (Jimmy), 695 N. Market St., East Palestine, Ohio
Roedel, Bernice L. 423 E. Maple St., Boomville, Ind.: Des Arc, Mo., Nov. 22—Dec. 13
Rose, W. W. 200 Phifer St., Monroe, N.C. 28110; Palatka, Fla., Dec. 2-13
Rothwell, Mel-Thomas. 4701 N. Donald, Bethany, Okla.
Rust, Everett F. 420 Sherman, Alva, Okla.
Schoonover, Modie. 1508 Glenview, Adrian, Mich.: Linden, Mich. (Argentine), Nov. 29—Dec. 6
Schriber, George R. and Mrs. 5919 Forestdale, Glendora, Calif.
● Schultz, Walter C. Song Evangelist, 707 South Chipman, Owosso, Mich.
Sciscoco, Ora W. 731 West Howe, Bloomington, Ind.
Scott, Carmen A. 111 E. Curtis St., P.O. Box 455, Stryker, Ohio
Sears, L. Wayne. c/o NPH*: Mt. Vernon, Ind. Dec. 7-13
Shackelford, H. W. and Mrs. 614 W. Market St. Washington C.H., Ohio: Pomeroy, Ohio (1st) Dec. 3-13
● Sharp, Albert and Acena. 8926 Arlington Ave. Riverside, Calif.
Sharples, J. J. and Wife. Evangelist and Singers 41 James Ave., Yorkton, Sask., Can.
Shra, Albert J. c/o NPH*: Brookville, Ohio Dec. 2-13
Showalter, Keith. Route 1, Selma, Mich.
Sisk, Ivan. 4327 Moraga Ave., San Diego 17 Calif.: Orville, Calif., Nov. 29—Dec. 6; Highland, Calif., Dec. 7-13
● Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
Slater, Glenn. 320 S. 22nd St., Independence, Kans.: Independence, Kans. (Batton Friends) Nov. 22—Dec. 6
Slater, Hugh L. c/o NPH*: Charleston, Ill. Nov. 26—Dec. 6; Tennille, Ga. (1st), Dec. 7-1
Smith, Billy and Helen. Evangelist and Singers 816 McKinley Ave., Cambridge, Ohio
Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.: Huntsville, Ala. (1st), Nov. 26—Dec. 6
Smith, Ernest D. Strong, Maine: East Charleston Vt. (1st), Dec. 2-13
● Indicates Singers

the Answer corner

Conducted by W. T. PURKISER, Editor

Will you please tell me where in the Bible we find denominations mentioned?

Nowhere. Denominations come from a large variety of sources: historical movements, theological differences, stress upon certain ceremonies or ordinances, forms of church government, the influence of strong leaders, and the drift of "parent" denominations from the essentials of the faith, to name but a few.

This does not mean that denominations are necessarily "of the devil." A great many of them are "of men." What is important is the degree to which any given denomination adheres in doctrine

and ethics to the whole of Scripture—not just to some part.

And in Dr. P. F. Bresee's words, we should recognize kinship with every Blood-bought, Blood-washed soul in the universe. Our fathers used to paraphrase Peter: "Of a truth I perceive that God is no respecter of persons: but in every nation [and denomination] he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35).

Will you please give the meaning of Romans 8:29: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren"?

To "foreknow" means "to know before," and to "predestinate" is used to translate a Greek word which means "to set boundaries, or mark out beforehand." The verse means that God, in His foreknowledge, has set the boundaries or marked out beforehand the conditions upon which we may be conformed to the image of His Son in personal salvation.

We need to be careful that we do not unconsciously read into the terms "predestine" or "foreordain" a meaning which is not actually there. The older "Reformed theology" defined predestination as the decree of God from the beginning selecting those individuals who were to be saved.

This does not come from the Bible, but from John Calvin's exposure to Roman Stoicism before he was converted. Calvin's first published work was a commentary on the Stoic philosopher Seneca, whose rigid determinism Calvin (under the influence of Augustine)

baptized into the Christian faith.

Predestination in the New Testament is God's gracious provision from before the foundation of the world for the salvation of *all* those and *only* those who savingly believe in Jesus Christ. See John 3:16; Acts 2:21; 17:30; I Corinthians 1:21; I Timothy 2:3-4; Titus 2:11-14; II Peter 3:9; and Revelation 22:17.

With regard to Romans 8:30, John Wesley's comment is valuable: "St. Paul does not affirm, either here or in any other part of his writings, that precisely the same number of men are called, justified, and glorified. He does not deny that a believer may fall away and be cut off between his special calling and his glorification (Romans 11:22). Neither does he deny that many are called who never are justified. He only affirms that this is the method whereby God leads us step by step toward heaven" (*Explanatory Notes upon the New Testament*, p. 551).

Since Adam had no daughters, where did his sons get wives?

You seem to have overlooked Genesis 5:4, "And the days of Adam after he had begotten Seth were eight hun-

dred years; and he begat sons and daughters."

Ezekiel 26:7 says God will bring Nebuchadnezzar to destroy the city of Tyre. How do you reconcile this with the fact that it was Alexander the Great who finally fulfilled this prophecy?

Both are correct. Tyre was actually overrun or destroyed a number of times: by Ashurnasirpal II, by Shalmaneser III, by Sargon II, by Esarhaddon, all of Assyria, and by Nebuchadnezzar of Babylonia in 574 B.C., as well as by Alexander the Great in 332 B.C.

Each time the city was rebuilt. People from Tyre heard Jesus preach (Mark

3:8; Luke 6:17; see also Matthew 11:21-22; Luke 10:13-14). There was a Christian company there in the first century (Acts 21:3-6), and the scholar Origen was buried there in A.D. 254. The main buildings in the present ruins of Tyre were built by the Crusaders in the thirteenth century of the Christian era (*New Bible Dictionary*).

Smith, Ottis E., Jr. Route 1, Edinburg, Pa.: Warren, Ohio (Champion), Nov. 29—Dec. 6;
 Poughkeepsie, N.Y., Dec. 7-13
 Smith, Paul R. 305 Central Ave., Spencer, W.Va. Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.: Kenton, Ohio, Nov. 29—Dec. 6
 Sprowls, Earl L. 1317 Lakeview Ave., Battle Creek, Mich.: Mariette, Mich. (United Missionary), Nov. 29—Dec. 6; Hart, Mich., Dec. 13-20; Otsego, Mich., Dec. 31—Jan. 10
 Stabler, R. C., and Wife. R.F.D. 1, Tamaqua, Pa.: New Ringold, Pa. (E.U.B.), Dec. 1-13
 Stafford, Daniel, Box 11, Bethany, Okla.: Wapello, Iowa, Dec. 3-13; Hamilton, Iowa, Dec. 14-20
 Steele, J. J. P.O. Box 1, Coffeyville, Kans.: Reading, Mass., Nov. 29—Dec. 6
 Steininger, Dwight F. Chalk Artist-Evangelist, c/o Gen. Del., Nashville, Ind.: Mooresville, Ind., Nov. 25—Dec. 6; Colon, Mich. (Church of God), Dec. 9-20
 Stevens, Ken. 3401 E. Meyer, Kansas City Mo. Stewart, Paul J. P.O. Box 850, Jasper, Ark.: Rock Hill, S.C., Nov. 30—Dec. 6
 Strack, W. J. Box 112, Jefferson, Ohio
 Strahm, Loran. 732 Kingston Ave., Grove City, Ohio 43123
 Sturtevant, L. R. 652 2nd Ave. E., Twin Falls, Ida.
 Swarth, D. and Helen. Evangelists and Musicians. 1207 Dominion Ave., Pasadena, Calif. 91104: Yucaipa, Calif., Nov. 29—Dec. 6
 Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.: Vidalia, Ga., Nov. 30—Dec. 6
 Tarvin, E. C. California, Ky.
 Taylor, Emmett E. c/o NPH*: St. Louis, Mo. (Bellefontaine), Nov. 29—Dec. 6
 Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20, Ohio: Indianola, Iowa, Nov. 27—Dec. 6; Ogden, Ill., Dec. 7-13
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.: Cincinnati, Ohio (Fairfield), Nov. 30—Dec. 6; Mexico, Mo., Dec. 7-13
 Thomas, Henry C. Box 104, Dimmitt, Tex.: El Paso, Tex. (North Gate), Dec. 2-13
 Thompson, Harold C. 650 E. Main St., Blytheville, Ark.
 Toone, L. E. 365 Burke St., Bourbonnais, Ill.
 Transue, C. F. Route 1, Poplar Bluff, Mo.
 Trissel, Paul D., and Family. Evangelist and Singers, 341 Emmett St., Battle Creek, Mich.: Seima, Ala., Dec. 1-6; Eustis, Fla., Dec. 8-13
 Turpel, John W. R.R. 2, Minesing, Ont., Can.: Caribou, Me., Nov. 25—Dec. 6
 Underwood, G. F., and Wife. Preachers and Singers, Box 433, North Jackson, Ohio: Cedar Falls, Iowa, Nov. 25—Dec. 6
 Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida.
 Vascoe, David J. 701 N. 12th St., Duncan, Okla.
 Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.
 ●Wagner, Larry R. Song Evangelist, Box 2095, Bethany, Okla. 73008
 Walker, W. B. c/o NPH*
 Wallin, Henry B. 1414 N. Hill Ave., Pasadena, Calif.: Sparks, Nev., Nov. 29—Dec. 6
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla.; Brunswick, Ohio, Dec. 2-13
 ●Waterman, George R. Song Evangelist, 45 Wendell St., Cambridge, Mass.
 Watson, H. T. 4003 Lightfoot Mill Rd., Chattanooga, Tenn.
 Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark.
 Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont.
 White, W. T. 116 E. Keith, Norman, Okla.: Miamisburg, Ohio, Nov. 25—Dec. 6
 Wilhelm, T. A. Route 1, De Soto, Mo.
 Wilkinson Trio. Evangelist and Singers, 1104 Penn St., Columbus, Ind.
 Williams, Earl C. c/o NPH*
 ●Williams, Elien. Song Evangelist, 9061 Cincinnati-Columbus Rd., West Chester, Ohio
 Willis, Harold and Mae. c/o NPH*: Wray, Colo., Nov. 29—Dec. 6; Selma, Calif., Dec. 13-20; Riverbank, Calif., Dec. 27—Jan. 3
 Willison, Otto R. 2910 N. College, Bethany, Okla.: Eldorado, Okla., Nov. 25—Dec. 6; Brownwood, Tex., Dec. 7-13
 Winegarden, Robert. c/o NPH*: North American Indian Dist., Dec. 9—Mar. 1
 Woodward, George P. 326 Dry Run Rd., Monongahela, Pa.: Eureka, Ill. (1st), Dec. 4-13
 Wyss, Leon. c/o NPH*: Hurst, Tex., Nov. 30—Dec. 6; Denton, Tex. (Taylor Park), Dec. 7-13; Carl Junction, Mo., Dec. 14-20
 ●Yoakum, Mrs. Beatrice. Song Evangelist, 309 W. Jackson Blvd., Medford, Ore.
 Zimmerman, Don and June. Preacher and Singers, 2060 S. Florissant Rd., Florissant, Mo.: Grand Rapids, Minn., Nov. 27—Dec. 6; Chamite, Ind., Dec. 9-20
 Zimmerman, W. E. Box 1114, Marion, Ohio

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

LATE NEWS

Dr. Roy Stevens Taken

Dr. Roy F. Stevens died Saturday morning, November 7, in a Kansas City hospital where he was undergoing tests for a heart ailment. Funeral services were held Monday in Kansas City First Church, and Wednesday in Pasadena (Calif.) First Church with interment in Pasadena.

Dr. Stevens, who was sixty, was elected district superintendent of the Kansas City District in August, after serving for twelve years as district superintendent in Minnesota. Previously he had pastored Nazarene churches in Washington, D.C.; Columbus, Ohio; and Pomona, California.

Planning Begun for European International Institute

Mr. Paul Skiles, executive secretary of the N.Y.P.S., is scheduled to return from Europe tomorrow, November 26, after participating in the Servicemen's Retreat at Berchtesgaden and a planning session for the first European N.Y.P.S. International Institute to be held next summer.

Mr. Skiles took part in the European Nazarene Servicemen's Retreat at the General Walker Hotel in Berchtesgaden, West Germany, November 16 to 19.

Following the Servicemen's Retreat, he met with district N.Y.P.S. leaders from the two British Isles districts, West Germany, and Italy in a planning session at the British Isles Nazarene College, Manchester, England. At that time, preliminary arrangements were made for a European International N.Y.P.S. Institute the first week of August, 1965.

Nazarenes at A.B.S.

Advisory Council Meeting

Rev. John Hancock, general president of the N.Y.P.S., and pastor of the Church of the Nazarene in Dunbar, West Virginia; and Rev. Richard Neiderhiser, editor of *Young Adult Topics* and general director of the Young Adult Fellowship, represented the Church of the Nazarene at the annual meeting of the Advisory Council of the American Bible Society, November 17 and 18, at the Park Sheraton Hotel in New York City.

The Church of the Nazarene has been one of the outstanding supporters among denominations of the work of the American Bible Society, which includes translation, publication, and distribution of the Scriptures throughout the world.

The general N.Y.P.S. sponsors the annual Bible Society offering the second Sunday of December each year.

Missionaries on the Move

New missionaries leaving for their assigned fields this fall include the following.

Nurse Norma Weis left for India October 8, to serve in the hospital and nurses' training school.

Nurse Elizabeth Fullom left the States October 13 for the Ethel Lucas Memorial Hospital at Acornhoek, Republic of South Africa.

The Ralph McClintocks also left for the Ethel Lucas Hospital on October 13. Mr. McClintock will be the hospital engineer.

Rev. and Mrs. Ivan Lathrop left October 30 for Jordan on the Middle East District.

Nurse Eunice Brown is scheduled to leave for the Raleigh Fitkin Hospital in Swaziland, Africa, December 28.

Missionaries returning to their fields for further service are:

Miss Bertha Parker, in charge of the Teacher Training College at Manzini in Swaziland, Africa, on October 29.

Nurse Carol Dimbath to Raleigh Fitkin Hospital on December 28.

The Harold Stanfields plan to return to Bolivia on December 28. They have been missionaries since 1943, and in Bolivia since 1959.

Returning from their fields for furlough are:

Dr. and Mrs. William Sedat from Guatemala.

Miss Margaret Primrose from Bolivia.

Nurse Esther Howard from India.

Rev. and Mrs. Thomas Lowry from Malawi, Central Africa, on December 2.

Miss Betty Cummings from Swaziland, Africa, December 3.

Rev. and Mrs. D. H. Spencer from Cape Province, Republic of South Africa, December 30.

Dr. Robert Herrick, Farmington, New Mexico, is going to Raleigh Fitkin Hospital in Swaziland for a year before returning to establish his practice in the States.

Dedication of Bookstore Planned

Dedication of a fourth major building during the General Board meeting in January will complete the basic development of the International Center of the Church of the Nazarene in Kansas City.

The building to be dedicated is the new \$150,000 Bookstore, located at Sixty-third and Woodland, at the northeast corner of the twenty-two-acre International Center property.

Space now used for the retail outlet at 2923 Troost Avenue will be converted to other Publishing House uses.

The bookstore dedication is scheduled for Tuesday, January 19, 1965. The structure is of glass, brick, and black marble in a landscaped setting with fountain, drives, and parking lot.



of the
Religious World

Holiness Groups Propose Merger

The General Board of the United Missionary church will recommend to next year's General Conference that approval be given in principle to a proposed merger with the Evangelical Methodist church, according to an announcement in the *Gospel Banner*, official paper of the U.M.C.

The 1964 *Yearbook of American Churches* lists the United Missionary church with 218 congregations and 10,756 members, and the Evangelical Methodists with 116 churches and 6,044 members.

President Lauds Bible Week as Strengthening Nation

WASHINGTON, D.C. (EP)—President Johnson, in an endorsement of National Bible Week, lauded the encouragement of Bible reading "in this era of international tension."

Adherence to biblical principles, he said, "stands as a fine contribution to the strengthening of our nation's spiritual foundations and to the furtherance of world peace."

Court Requests State Study of Proposed Bible Course

HARRISBURG, PA. (EP)—Pennsylvania's State Board of Education will be asked to make a decision on Bible study as a literature course in public schools of the Commonwealth at its December meeting.

The action was requested by Federal Judge Frederick V. Follmer, who wants state educational authorities to evaluate the proposed Bible study course of the Cornwall-Lebanon Suburban Joint School District before he makes a judgment on its constitutionality.

Judge Follmer has a case before him, initiated by Mr. and Mrs. John N. Snavely of Lebanon, which claims the Bible study program is an attempt to circumvent the U.S. Supreme Court's ban on Bible reading and prayer in public schools.

4,500 Attend N.S.S.A.

Convention, Hear Hatfield

PORTLAND, ORE. (EP)—Oregon's Governor Mark Hatfield urged 4,500 delegates attending the National Sunday School Association convention here to help youth make right choices and to delineate between isolation and separation.

"While Christians must not be conformists," the governor said, "they must not isolate themselves or their students from the world. Rather Christians must choose the Bible's guidance for life representing Jesus Christ in the world."



Complacency Breeds Carelessness

TWO BOYS GREW UP in the same community. They played together, attended school together, and seemingly had the same chance in life. The homelife, however, was different. In one home the mother was a devoted Christian, but the father was a man given to strong drink and all sinful habits.

This mother struggled under many handicaps and much persecution. This caused her to trust the Lord more, and so she grew in grace and the knowledge of the Lord Jesus Christ. She found ways to keep her children in Sunday school and church. She also did her best to place good literature in the hands of her children.

The son of this mother learned early in life the evils of strong drink, and even though there was beer in the cellar and whisky in the cupboard he never tasted either in his life.

In the other home both parents were temperate in regard to strong drink, but saw no reason to fight against it. They did not take time to attend church or Sunday school and just permitted their boys to go if they so desired, which was not very much.

They often made light remarks before their children about the drunken condition of the other home, but they did nothing constructive to teach their boys the sin of strong drink.

One day one of their boys took a little "nip" from the bottle. It was just a social drink, as they call it. He thought that was as far as it would ever go—just a nip now and then. But another day he had some troubles, so he decided to drown them. But when he came to himself he had more troubles, which he tried to drown. This went on into weeks, then months, then years, until now there is no stopping. Today he is a hopeless alcoholic—that is, he is hopeless outside of the grace of God. God could, and He wants to, save his soul and heal his drunkenness.

The lesson I derived from this is: It is better to fight the devil at every turn of the road, even at home, then it is to give way to complacency. To harbor the devil in sheep's clothing is much worse than to face persecution in open conflict.

The devil is more pleased if he can get God's people to take a complacent attitude about sin

and sinful practices than he is over all the hell-holes of the world.

Complacency leads to softness, but fighting the devil makes for seasoned soldiers of the Cross who would rather die than to compromise. A good soldier uses the equipment that the authorities, for whom he fights, provide. Our great Commander has said, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Ephesians 6:10-11).—FRED W. PARSONS.

Timepiece



THE INGENUITY of the clock, which records for us the time of day, is something to consider. Clockmakers have designed precision instruments that are able to keep perfect time for weeks and months without having to be adjusted.

We have dependable electric clocks which are perfectly accurate when the supply of current is constant. We have grandfather clocks with the swinging pendulums, eight-day wind-up jobs, radio and alarm clocks, and then all types of watches. The amazing wristwatch is perhaps our best friend because we can take it with us wherever we go. In these we have the self-wind variety, the battery-driven wonders, and the unique wrist-alarm watch.

The clock achieves its purpose by measuring off the small tick of a second with great accuracy. Sixty of these seconds are grouped together to measure a minute. The watchmaker does not seem to worry about measuring a whole year; rather he focuses his attention on the second and the minute. If this can be measured with a degree of accuracy, he knows the month and the year will take care of themselves. It is simply amazing how long a watch can keep ticking away without needing any attention, except that its power supply be kept constant.

No doubt this was what Jesus had in mind when He said, "Take . . . no thought for the morrow." The whole secret of Christianity seems to be to live this moment for the Master and not to worry about next year. Humanly, we are prone to worry about the future and fret a great deal that problems may develop down the road.

Just as there are many types of timepieces, there are many types of people; yet the one principle that seems to work for all of us is to live for God now—trust God this moment—exercise faith in the present. Our most important job is to live for God each moment.—J. Wilmer Lambert, Pastor, Edenvale Church, Castro Valley, California.



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