

November 29, 1967

herald OF HOLINESS

Church of the Nazarene

Holiness Is Wholeness

(See page 3.)



*General
Superintendent
Powers*



PACKAGED HOLINESS

I heard an insurance man offer his client insurance for every conceivable need all in one policy. He called it "a package deal." The Apostle Paul writing to the Colossian church, with a true pastor's heart, was burdened for their spiritual welfare, and that they might be filled with the knowledge of God's will and walk worthy of the Lord, being fruitful in every good work.

He points out many of the practical characteristics of the life he covets for them and for which he prays. Some of these characteristics are negative in aspect. He urges the crucifixion of every illegitimate appetite such as fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness. They are to part company with anger, wrath, malice, blasphemy, filthy communication, and lying.

On the other hand they are to be merciful, kind, humble, meek, long-suffering, forbearing, forgiving, and Christlike. There are specific instructions for wives, husbands, children, parents, employees, and employers.

These and many others give a wealth of guidance in practical Christian living.

In the third chapter and the fourteenth verse he seems to sum up, or "package," all that he is trying to say to them by stating, "And above all these things put on charity [love], which is the bond of perfectness." He is saying the very essence of Christian holiness is "love out of a pure heart." The sanctified heart is the source of the sanctified life.

To expect the fruits of a sanctified life apart from a sanctified nature is illogical and unscriptural. To expect figs from thistles is to seek the impossible. To hope for sanctified conduct from an unsanctified heart will be disappointing. To preach the ideals of the sanctified life without urging people to seek the sanctifying experience leaves men frustrated. The answer is simple: Get sanctified wholly, maintain the experience, and then with love for God and man as our motivation and guiding star, the life of holiness becomes both normal and delightful.

• By E. E. Barrett

Kankakee, Illinois



Holiness Is Wholeness

Seven-year-old Michael Williams often wakes up screaming, "Stop! Stop!" It is a horrifying dream induced by beatings by schoolmates.

Emerald Cunningham, fourteen and a polio victim, was hit by a man wielding an iron pipe, was threatened by another man holding a gun to her head and told that if she returned to school he would blow her brains out, and was beaten by fourteen others.

Why? Because Michael and Emerald are Negroes and want a good education, a right granted by the Constitution and upheld by the Supreme Court.

What has this to do with holiness? By derivation, holiness is wholeness. It means being an integer, showing integrity, having a whole integrated self instead of a chaotic, fractional one. It is equivalent to being perfect, in the scriptural sense, that is, complete.

We are to be holy as God is holy, a holiness which includes righteousness and justice. As He is love, His essential nature is loving holiness or holy love. Our holiness, then, must include love, righteousness, and justice.

We don't begin to really love before we are righteous and just—righteous in the sense of personal ethics, and just in the sense of social ethics, giving to all their just deserts.

In this perspective, if one is true to himself he cannot "be false to any man." The color of the skin of Michael and Emerald will not be decisive in our attitude toward them. Apart from any con-

siderations of love, their attackers were not just to themselves; they betrayed themselves by not being holy in heart and wholesome in life. Then, a just person does not deny others, even by guilty silence on moral issues, privileges he deems necessary to his own welfare and happiness.

Holiness (wholeness) is both personal and social holiness. The holiness preachers of the nineteenth century saw no incompatibility between holiness and humanitarianism, between evangelism and social concern. As shown by Timothy Smith in his epoch-making book, *Revivalism and Social Reform*, the high idealism coming from belief in Christian perfection and from the sense of God's presence in camp meetings provoked a declaration of war on slavery, poverty, and greed.

For instance, William Hosmer, editor of the *Northern Christian Advocate*, and leader of a group later becoming the Free Methodist church, denounced slavery. Charles Finney, primarily an evangelist, was also a reformer, inspiring the abolitionists. William Arthur, author of *The Tongue of Fire*, declared that no Christian should be satisfied with anything short of a changed society. And Daniel Steele praised Catherine Booth for believing that "the gospel aims both at the destruction of sin in the individual soul . . . and to banish sin from society."

In this scriptural idealism, Dr. Smith sees the origin of the "social gospel." Reacting against its extremes, evangelicals went to the other extreme and tended to become eccentric. It is not necessary to neglect individual regeneration, nor to

50 Years Ago . . .

In the *Herald of Holiness*

Don'ts for Preachers

Don't expect the Lord to invite the people to your services and announce your meetings. He is not in the newspaper or bulletin business.

Don't speak too much of your own salary. Preachers have been accused of preaching for money. If the Lord don't [*sic*] supply your needs, it may indicate that He does not want your service as a minister. If He has called you, He is under obligation to take care of you.

Don't pray at people, nor to them, but for them.

Don't lie in bed late; folks may think you are lazy.

Don't preach too long, nor loud. Big sermons are not measured by their length, but their weight and depth; and the people aren't deaf.

Don't have family prayers when you have simply been called upon to say "grace" at the table; nor pray around the world when you have been called upon to pronounce the benediction.—*U. E. Harding.*

On Sensationalism

Sensationalism is as baneful and criminal in a preacher as experimentation is in a physician. Ignorance lies at the basis of both. The one is ignorant of the gospel, the other of medicine.—*B. F. Haynes*, editor.

Holiness Is Wholeness

(Continued from page 3)

work for some unrealistic Utopia, in order to practice social holiness in the belief that God is *in* history as well as at its end, desiring to work through His Church in the very center of modern life in vital contact with the masses, in a position of moral and spiritual leadership, motivated by love, animated by social justice, and energized by the Holy Spirit.

Would this not be better than being in the rear ranks of reform, unconcerned (or displaying no concern), while any of God's children by creation are ill-taught, ill-clad, ill-paid, ill-housed, ill-churched, ill-evangelized, and in general ill-treated?

Would not concern for people and social holiness both promote and aid evangelism? Do you not think that we holiness folks could do more in easing racial tensions in this critical hour? Are we less interested in social righteousness and less indignant at social injus-

tice than the Old Testament prophets, or less optimistic about the power of our gospel than the nineteenth-century holiness people?

While the Christian is not seeking the coming of the Kingdom through mere human effort or mere political activity, he will seek, if he is wise, not only to preserve the social order where it deserves preservation, but to change it where it needs changing.

We can safely be as socially minded and as revolutionary as our spiritual forefathers, who "turned the world upside down" or right side up. Guidelines for this are furnished by the fundamental principles of holiness, including the wholeness of love, righteousness, and justice.

The broad, scriptural perspective for this was well stated by the theme of the Berlin Congress on Evangelism, with its implications: There are not several races, but one—the human race; there are not many tasks, but one—evangelism broadly conceived; there are not two gospels, one personal and one social, but one—the good news with both personal and social implications.

Inward Compulsion

By Pearl Burnside McKinney

*An inward compulsion to serve in His will,
Though lowly the task, and unseen,
Will add to our labor a heavenly thrill,
A joy that is deep and serene.*

*Delay may seem long, in some blessing we ask,
And more labor may leisure replace;
An inward compulsion still calls to the task,
And promises infinite grace.*

*When friends would forsake us, and doubtings
pursue,
Temptation would lead us astray—
An inward compulsion still bids us be true
And labor while yet it is day!*

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It was a warm fall afternoon in busy metropolitan Nashville, north side. There came a knock at the door.

I pushed aside the evening sports section of the Nashville *Banner*, went to the door, and opened it.

Before I could say a word, I heard these words fall from the lips of a tall, smiling, sandy-haired young man: "Good afternoon. I'm Paul McGrady from the Englewood Church of the Nazarene. Do you know of any children in your neighborhood that do not attend Sunday school?"

"No! I don't!" I replied. And I really didn't care.

"Do you attend church anywhere?" he asked.

"I'm Catholic!" But I didn't tell him that I hadn't attended in a good while.

He smiled real big and said, "That's fine; everyone should be in church." He thrust out his double-sized hand and shook my hand firmly as he said, "We would like to have you visit our church sometime. Why not this Sunday?"

"We'll see," I replied, and he was gone.

I believe it was his smile or maybe his handshake—but whatever it was, it was something contagious that made you want to live better just because you met him.

Sunday came! "Honey, let's go over to the Church of the Nazarene in Englewood this morning?" my wife questioned.

"I don't care; let's go," was my attitude.

We arrived just in time for the start of the service. There he was. He smiled and nodded his head as if to say, "I know who you are and I'm glad you've come."

A Mr. Bernard led the singing and it was good.

A Mr. Bernard sang a special song that was very inspirational.

Then it happened. Paul stepped to the pulpit and preached a burning message from his heart. I'll tell you now, it was no book report or political summary. "Sin is man's greatest problem. Man must find forgiveness for his sins. Jesus Christ died that man can have forgiveness." That was it. Simple but true. There was a ring of reality in his voice and his right foot seemed to have trouble staying on the floor.

Then as suddenly as he started, he stopped. "You can be a Christian. You can receive God's salvation now."

God came. I stepped out to the altar. I really prayed. God saved me. I was new. I was glad.

Then I heard a loud, "Praise the Lord!" from the great lungs of the man that had just won me to Jesus Christ. His right foot seemed to want to stay in the air and his right fist made a sharp circle over his head. His smile was bigger than ever now, even as great tears fell from his friendly eyes.

It was only later when I visited the church one weekday and heard him pray that I understood those tears. They had cost him long hours alone behind closed doors with God before he had knocked on my door and I entered the church doors that Sunday morning. He had earned those tears and that shout.

The phone rang early one morning in August in the Nazarene parsonage in Hollywood, Florida, where I pastor. It was long-distance.

"Yesterday God called. Paul McGrady is gone to be with the Lord, whom he loved and served. He beat us to heaven. This is why I am calling;

I know you would want to know." Mrs. Jones hung up.

Rev. Paul McGrady's knock on my door was no accident. He had been in the upper room and came down ready to do God's will. Paul knocked on my door, and God knocked on my heart. I want to be alone with God today, that I may also be an upper-room man.

● **By James E. Killoran**
Hollywood, Florida



be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”

It would take a book to catalog the calamities that have befallen the Hebrew race since Jesus spoke those fateful words. One million Jews perished when Titus took Jerusalem in A.D. 70. Josephus, the Jewish historian, informs us that an additional three hundred thousand perished in other parts of the

salem by the Gentiles. After commenting on the gruesome tribulations through which the Jews had passed up to the time he wrote (about 1830), he says:

“Jerusalem also was, according to the prediction of our Lord, to be *trodden down by the Gentiles*. Accordingly it has never since been in possession of the Jews. It was first in subjection to the *Romans*, afterwards to the Sara-

The PROPHETIC CLOCK

It's been a long, long time since Jesus sat on the Mount of Olives and explained some eschatological events to His disciples (Matthew 24; Mark 13; Luke 21). In fact, it has been much longer than the disciples thought it would be, for no less than nineteen centuries have passed since then.

Someone has said that Jerusalem is God's prophetic time clock. This is uniquely true, and anyone reading today's newspapers will be convinced of the fact—if he has any Bible knowledge at all.

During the first two weeks in June, Israel was threatened by her Arab neighbors with the expressed intention of exterminating her from the face of the earth. As it so happened, Israel turned the tables and gave the world a demonstration of military conquest hardly paralleled within the past two millenniums of world history.

A crisis victory was the retaking of old Jerusalem. This makes the Jews the sole masters of the Old City, for the first time in almost two thousand years! Think of it! And this is exactly what Jesus was talking about in Luke 21:24, when He said: “And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall

country. Nearly one hundred thousand were sold into slavery. From that time until the end of World War II, the Jews were hounded and persecuted all over the globe. The German police state, under Adolph Hitler, murdered six million Hebrew people!

Jerusalem, too, has suffered the fate predicted. Adam Clarke, dean of Bible commentators, furnishes us with an interesting observation about this treading down of Jeru-

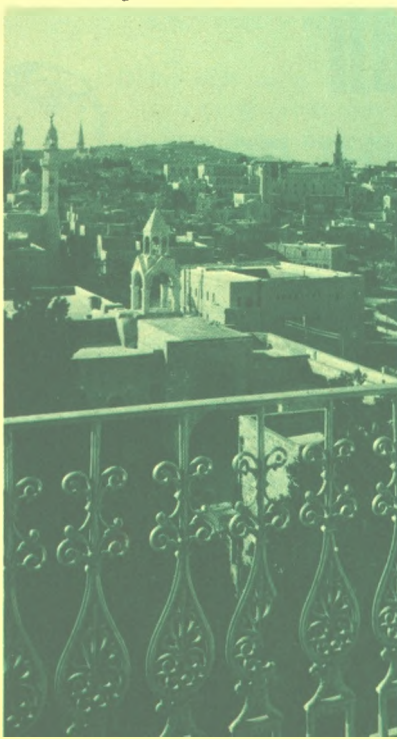
salem, then to the *Franks*, after to the *Mamalukes*, and now to the *Turks*. Thus has the prophecy of Christ been most literally and terribly fulfilled, on a people who are still preserved as continued monuments of the truth of our Lord's prediction, and of the truth of the Christian religion.”

Now, almost one hundred forty years later, we may add some interesting footnotes to Dr. Clarke's observations. During the first world war General Allenby, British field marshal, routed and conquered the Turks, and took Jerusalem, December 11, 1917, without a shot being fired.

About one month earlier Great Britain had given support to the Balfour Declaration, which sought to establish Palestine as a refuge for persecuted Jews. And when the war was over, the League of Nations entrusted Britain with the mandate for Palestine, which at that time included Transjordan. However, as yet no independent national state for the Jews existed. The Gentiles were, in a very real sense, still treading down Jerusalem.

Following the first world war there was a growing hostility between the Jews and the Arab states which had gained independence from the Ottoman Empire.

Overlooking Bethlehem



Their main point of contention was that both claimed Palestine as their homeland.

After the second world war, Britain found the mandate "unworkable" and announced that she would withdraw her troops on May 15, 1948. On the eve of the British withdrawal, May 14, 1948, Israel announced a new national state. At once regular military forces of Egypt, Transjordan, Syr-

During all this time (from 1948), the Old City of Jerusalem had remained under the dominion of the Arabs. In effect, Jerusalem was still being trodden down by the Gentiles. For though the Arab is half brother to the Jew, yet, in a sense, the children of Ishmael must be considered as Gentiles (the word *Gentiles* means "nations," and has reference to other peoples than the Jews). Thus we

God is at the present moment preparing Israel for this great spiritual harvest. Like the fertile hills of its native land, the Hebrew mind and soul are being plowed and sowed with the precious seed of God's eternal Word.

Today the state of Israel has one of the most flourishing and progressive educational systems in the world. Not only is she making swift strides in agricultural and industrial technology, but the Bible constitutes one-third of the curriculum among the six hundred thousand young people enrolled in her forty-six hundred public institutions of learning.

Not only is the Bible a topic of major interest in the schools, but there seems to exist a veritable mania for the Scriptures in the minds of the people everywhere. National Bible quiz contests are held annually and in various places. We quote from a recent issue of the *Land of the Bible Newsletter* (a Jewish publication):

"Israelis' interest in the Bible extends to all walks of life—including the country's prisons and their inmates!

"For the second year in succession, Shmuel, a life prisoner, has won the National Bible Quiz for Prison Inmates, collecting 18 out of a possible 25 points.

"The quiz was held in the courtyard of Ramle Prison, in central Israel, before an invited audience.

"Hundreds of prisoners cheered their representatives on from behind barred windows in the two-story building flanking the courtyard. Two former World Bible champions, Mr. Amos Hacham and Rabbi Yihye Alscheickh were members of the panel of judges. The winners of the four first places received cash prizes ranging from fifty dollars to one dollar, while all participants received gifts of books."

Such a large-scale preparation of spiritual soil can only culminate in the realization of Zechariah 13: 1: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

Let us hope and pray that such a revival will come soon to the sons and daughters of modern Israel.

TRIKES AGAIN

ia, and Lebanon, with Iraqi and Saudi-Arabian contingents, invaded it from north, east, and south with the unconcealed intention of wiping out its 650,000 Jews.

Battles raged for weeks, but after the smoke had cleared away it was found that the Jews' enemies had come off second best. After intervention by the United Nations, Israel signed armistice agreements with Egypt, Lebanon, Jordan, and Syria. Iraq and Saudi-Arabia both refused to sign.

But these agreements were short-lived. "Border incidents" occurred frequently and broke into a full-scale war in the Sinai Desert, October, 1956. Again Israel was forced to fight to save herself from total annihilation by her Arab neighbors. But here again Israel proved herself the superior fighting force by vanquishing the *fedayin*, and breaking the blockade of the Red Sea port of Eilat on the Gulf of Aqaba.

However, Israel's object was defense and not territorial aggrandizement. Given assurances for the future by the U.N. and leading world powers, she complied with resolutions of the General Assembly, and gradually withdrew her contingents from the occupied areas.

might say that from the year 1948 until the present crisis our Savior's prediction was only one-half step from fulfillment.

It is of real significance that Israel has refused to allow U.N. troops on her portion of Palestinian soil. Now since she has acquired new territorial possessions on the western side of Jordan, it is extremely unlikely that she will relent in her policy of the exclusion of foreign troops (including the Old City of Jerusalem). Apparently, the full realization of Jesus' prediction in Luke 21:24 has now been effected.

The remarkable fulfillment of this scripture has other significance too. It brings us nearer to the time of Israel's spiritual rebirth spoken of by the Apostle Paul in Romans 11:25-27:

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."



The bear took one look and his feet cast up individual puffs of dust as he raced madly for the only tree, a hundred yards away

PRESSURE

• **By Hal von Stein**

Medford, Oregon

In our evening exercise walk my wife and I had reached a point on the mountain from which an unobstructed view of Silver Fork Basin a quarter-mile below extends over some hundreds of acres of wild upland meadow.

Evening shadows and the knell of the distant bells of range cattle scattered across the open created a rugged, peaceful beauty enhanced by the appearance of deer emerging from daytime hideouts with the approach of night.

There is peace here, but not the programmed, planned peace of supervised life. This is a brittle, poised peace, which may erupt momentarily into song or violence.

As we pointed out the deer to each other, my wife exclaimed: "There's a bear!" Sure enough, sauntering along the crown of a shallow knoll came a large, male black bear, headed directly toward a big Hereford cow with a small calf grazing close by.

As we watched, the cow caught scent of the

bear and lifted her head, moving toward the approaching beast, evidently in an effort to locate it more exactly. Completely fascinated, we watched the animals, each invisible to the other, on a collision course.

Even at the distance of a quarter-mile the low moan of the cow as she scouted for the invisible predator was audible. Her anxiety must have projected to the calf, for he uttered a tiny tenor blat and trotted toward his mommy.

This was exactly what the mother cow did not want—her calf nearer that bear. Her warning bellow galvanized Junior to action. With a frightened second-tenor bawl the calf sprinted, with that unbelievable speed of such young creatures, toward his mommy, who tried to shoo him back, with the result the calf sped past the cow, straight toward the bear.

With vibrant, cavernous bellows the mother cow lunged after her calf. The bear took one look and his feet cast up individual puffs of dust as he raced madly for the only tree, a hundred yards away.

The frightened calf bored through the scenery with his little tail straight out behind, the thundering hooves of his mother pounding after, down across the meadow as far as you could see.

The bear paused at the foot of his tree as the cow and calf raced past. There is no doubt he would have climbed to safety if Junior had deviated in his direction.

This unrehearsed demonstration of emotional pressure and the resulting confused reactions reveals the prime ingredient in natural life—fear. There is a great difference between the vivid fear of the wilderness, which is physical, and fear of the civilized, human kind, which we properly call “pressure.”

In fifteen minutes the cow and calf were grazing peacefully again and we observed the bear on his continued peregrinations in the same locality in which he had momentarily experienced terror.

Most of the pressures of wild life are negative, and Christians have become so accustomed to associating the word “pressure” with evil that we seldom think of it otherwise. We have learned, conveniently, to blame a lot of our misfortunes and most of our ill health on “pressures.”

We are inclined to forget, if we ever recognized it, that the most powerful pressures are positive. The creative, invigorating pressures which build and feed our hearts and souls and, incidentally, heal our bodies, are gentle pressures. We ignore them in the face of the violence of evil. We allow ourselves to be victimized without necessity.

The impulse to speak a kind word to the person you don't like or especially approve of, the urge

to write a line to your editor expressing your agreement or disagreement with his selection of material—gentle urges you have always ignored; these are as much “pressures” as the snarl of the harassed traffic officer telling you to “get in line!”

The gentle urge to get to your feet and tell the people that God met with you in prayer, an occasion so common we forget the glory of it—this is “pressure.” The fact is we are and have been, all our breathing lives, surrounded by pressures from God to make us rejoice and not be sad.

It is a simple but profound truth that it is not necessary to be a saint or even a Christian to experience the “pressures” of God's Spirit. God “strives” with men. And what else would you call this but pressure for our good?

Evil is properly shocking—frightening. Our Lord repeatedly taught us not to fear. Because we do fear, do we secretly rejoice when the evil get something of what we feel they deserve?

Or do we remember that all men are called to that great privilege of knowing Almighty God—to speak with and be heard of Him—to know the gentle pressure of His hand?

Lavendered Arisings

As gentle morning rising in the sky
To chase the sparrowed darkness
from our sight

With golden warmth and brightness
flaming high—

Your presence, Lord, is comfort in
the night.

As misty mornings dripping in the
dew

To bathe the grass on wintry days
with life—

Your presence drifts upon the holy
few

Who call on You to aid them in
the strife.

As lavendered arisings of the sun
To drench the petty roses with its
light

And cause the leaf to spread its arms
in fun—

Your presence, Lord, so comes and
gives us life.

For trusting You is like the dawn,
in sum,

Forever promising a brightness yet
to come.

—R. E. Valdez

Editorially Speaking

● By W. T. PURKISER

NOT NEGOTIABLE

An interesting expression has come into current use in the area of conflicts between governments or groups. When some principle is held to be so vital that it could not possibly be surrendered, it is said to be "not negotiable."

To say that an item is "not negotiable" is to announce that no compromise is possible at this point. Here is a claim or a principle so important that no change can even be considered.

All genuine Christians hold principles that are not negotiable. There are some things that are not for sale, however high the price offered.

Each thoughtful Christian could make his own list. There would be some minor variations. There would be some items on every list.

The supreme lordship of Christ is not negotiable for any who truly love the Saviour. Other ways and other faiths may have their values, but when all has been said there is no other name under heaven given among men whereby we may be saved.

Any religious philosophy that reduces Jesus to "one among many," or looks upon Him as only human—no matter with how much professed admiration—is unworthy of the name Christian in any New Testament sense.

But lordship means more than deity. It means that Christ's expressed will becomes the ultimate law for His disciples. "Why call ye me, Lord, Lord, and do not the things which I say?" "If ye love me, [you will] keep my commandments."

The final authority of the Scriptures is not negotiable. No human tradition, however precious, may be allowed to "set at nought" the Word of God.

We may not always agree as to how we understand the Bible. But as God gives us to see it, we are bound by it. We must finally say with Martin Luther, "My conscience is captive to the Word of God."

We can never substitute either reason or "inner light" for the objective controls of Scripture. This does not mean anti-intellectualism, for we must love the Lord our God with all our minds as well as with heart, soul, and strength. But there is all the difference in the world between Reason on its knees as a servant and Reason on the throne as a judge.

Nor can any supposed "new revelation" be per-

mitted to replace the faith once delivered to the saints. We may believe with Pastor Robinson in his address to the Pilgrims sailing for a new world that "God hath yet more truth to break forth from His holy Word." The only thing is, the truth will break forth from His holy Word, not from the undisciplined imagination of some modern-day "prophet."

PERSONAL INTEGRITY is not for sale. Purity of purpose is more important than popularity. Honesty is better than the kind of honor that comes from the compromise of principles.

No pretended good ends can ever justify double-dealing and deceitfulness in the use of means.

This does not deny that there is a give-and-take in the choice of methods. There is even a difference between a "strategic withdrawal" and losing the war. But while we may compromise in the choice of legitimate methods, we dare not allow ourselves to be compromised in our loyalty to principles.

There is no real contradiction between flexibility in adaptation to changing conditions and firmness in adherence to unchanging truth. What we need, of course, is the wisdom to know the difference. Rigidity may be one of the signs of death.

Integrity is a matter of character. Reputation is important in dealing with others. But the real tests and probings of life sooner or later reveal what we are.

C. A. Roberts puts his finger on this point: "You can't escape it. Sooner or later, at least once if not many times, every individual must come eye to eye with life. In these experiences there will be no crutch. Only what you are will pull you through. Only what is truly yours will spell the difference between success or failure. There will be no shortcut you can take. And if you have built your life on what does not belong to you, you will have cheated yourself."

Here are at least three nonnegotiables. The lordship of Christ, the authority of His Word, and personal integrity must never be put up for sale in the marketplace. We can never let them go over the auctioneer's block. Whenever suggestion to the contrary comes at any one of these points, let it be quickly and firmly said, "This is not negotiable!"

THE BRIDGE BUILDER

An old man, going a lone highway,
Came at the evening, cold and gray,
To a chasm, vast and deep and wide,
Through which was flowing a sullen tide.
The old man crossed in the twilight dim;
The sullen stream had no fears for him.
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting strength when building here;
Your journey will end with the ending day;
You never again must pass this way,
You have crossed the chasm, deep and wide—
Why build you the bridge at eventide?"

The builder lifted his old gray head:
"Good friend, in the path I have come," he said,
"There followeth after me today
A youth whose feet must pass this way.
This chasm that has been naught to me
To that fair-haired youth may a pitfall be.
He, too, must cross in the twilight dim;
Good friend, I am building the bridge for him."

—Will Allen Dromgoole

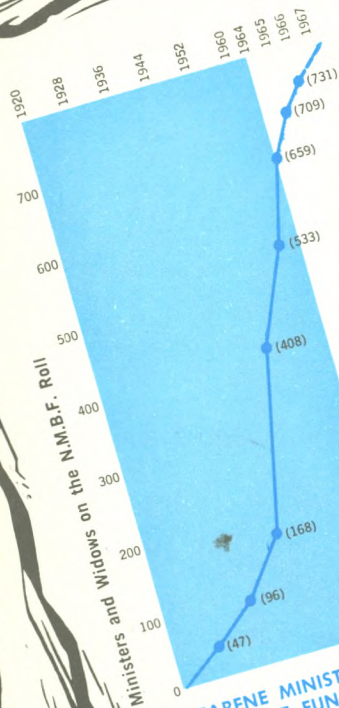
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"Why build you the bridge at eventide?"



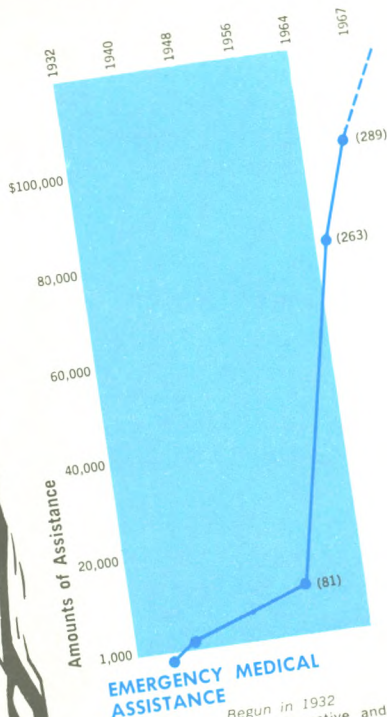
E. J. Fleming
Executive Secretary
1919-40

"TODAY receives the active service of men for whom TOMORROW must care in their old age. Is it right to shift the entire burden of their care upon the children of tomorrow? Is there not a duty devolving upon us NOW to provide for the old age of our men when they enter the future?" (Annual report to the General Board, 1923)



NAZARENE MINISTERS BENEVOLENT FUND

Regular Monthly Assistance
 Begun in 1919
 According to years of service to the church, N.M.B.F. supplements the retired minister's income to bring it up to \$200 a month; the widow's income, to \$150 a month.



EMERGENCY MEDICAL ASSISTANCE

Begun in 1932
 The Department assists active and retired ministers in medical emergencies on a formula basis up to \$500 a year beyond the coverage they are expected to carry for basic hospitalization. In extreme cases of emergency the Department can help up to \$1,000 a year.

DISTRICTS PAYING OF

- Akron
- Alabama
- Alaska
- Albany
- Arizona
- Canada Atlantic
- Canada Central
- Canada Pacific
- Canada West
- Central Ohio
- Chicago Central
- Colorado
- Dallas
- East Tennessee
- Florida
- Gulf Central
- Hawaii
- Houston
- Idaho-Oregon
- Illinois

DEPARTMENT OF MINISTERIAL BENEFIT

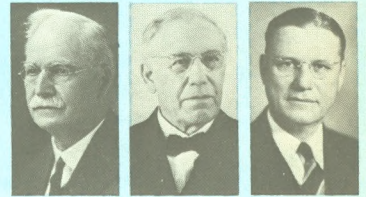
"So I have asked these other gifts you promised is on hand and waiting . . . they will break out into thanksgiving and praise of your gifts—those in need are



M. Lunn
Executive Secretary
1940-56

"The church is becoming increasingly conscious of its obligation to those who have spent their lives in the ministry and are now 'worn-out.' The church has a sacred obligation to keep the retired servants of the Lord free of distress and actual want." (Annual report to the General Board, 1944)

"The Department of Ministerial Relief made it possible for a number of preachers and their helpless families to enjoy a few simple comforts that would have been otherwise impossible. This work is only in its infancy and it is very unlikely that many of us now living will be able to receive any substantial help from Ministerial Relief, but we can at least plan for the next generation, who may be able to reap the benefits of our wise and unselfish labors . . ." (General Superintendents' Address to the Seventh General Assembly, 1928)

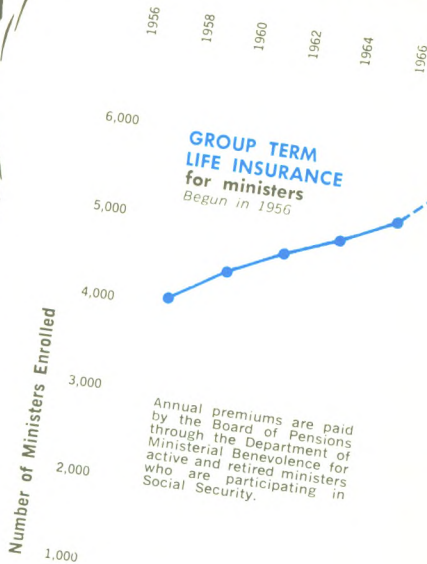


H. F. Reynolds, J. W. Goodwin,
R. T. Williams (Board of General
Superintendents, 1928)

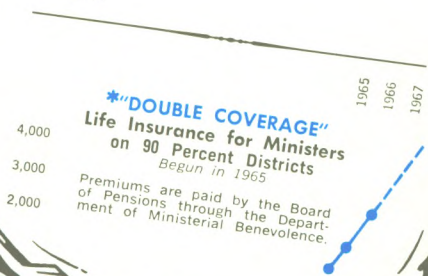
PERCENT OR MORE
BUDGET*

- Northwest Oklahoma
- Northwestern Ohio
- Oregon Pacific
- Philadelphia
- Pittsburgh
- Rocky Mountain
- San Antonio
- South Arkansas
- South Dakota
- Southeast Oklahoma
- Southern California
- Southwest Indiana
- Southwest Oklahoma
- Southwestern Ohio
- Tennessee
- Virginia
- Washington
- West Virginia
- Wisconsin

90 percent
districts since
the program
began in 1965



Annual premiums are paid by the Board of Pensions through the Department of Ministerial Benevolence for active and retired ministers who are participating in Social Security.



Premiums are paid by the Board of Pensions through the Department of Ministerial Benevolence.

SUPPLEMENTAL GROUP TERM LIFE INSURANCE
for ministers and dependents
Begun in 1962

Often referred to as PLAN II insurance, this program offers Nazarene ministers additional life insurance for themselves and their dependents.

It is an excellent family program that has proven to be a wise investment for hundreds of ministers. Since the program was inaugurated in October, 1962, the underwriting company has paid over \$140,000 in Supplemental Life Insurance claims to Nazarene ministers' families.

Beginning in 1967, the program gave a 25 percent increase in coverage with no additional cost to the policy holders.

NAZARENE RETIREMENT PROGRAM
(Tax-sheltered Annuity)
Begun in 1964

Ministers are being encouraged to take advantage of this special government-approved program for setting aside non-taxed dollars until retirement.

With income tax deferred until retirement, the minister is assured of special savings on his premiums as well as providing himself with guaranteed income upon retirement.

The Department of Ministerial Benevolence and Board of Pensions keep individual records for the increasing number of ministers taking advantage of this plan.

DEPARTMENT OF MINISTERIAL RELIEF AND BOARD OF PENSIONS

arrive ahead of me to see that the
when you take your gifts to those who need them
for your help. So two good things happen as a result
and many overflow with thanks to God."



Dean Wessels, Executive Secretary
1956

What an adventure, this bridge-building business! And what an engineering feat, to see that stress and tension and balance and strength are considered to precision!

This bridge, like the church for whom it is being built, is no longer merely a dream or a design. How indebted this generation is to those who started the bridge! But never let us forget that, while it is well designed

and carefully built, IT IS NOT FINISHED.

Nor will it ever be finished so long as our church continues to grow and men continue to age and society continues to grow more complex. The bridge which represents the Department of Ministerial Benevolence and Board of Pensions will always be UNDER CONSTRUCTION.

We must continue to build well and carry out the challenge given by the early general superintendents that the next generation "may be able to reap the benefits of our wise and unselfish labors."

ANNUAL CHRISTMAS LOVE OFFERING



*Let my mouth be
filled with thy praise
and with thy honour . . .
Cast me not off in the
time of old age; forsake
me not when my strength
faileth. Amen.*

This special offering applies on the local Nazarene Ministers Benevolent Fund budget.

THE LONGEST RACE OF ALL

In a poem entitled "The Decision," Theodore Roethke says, "Running from God is the longest race of all." It is, in fact, a road without ending.

Whatever else human sin may be or may involve, it is in its essential nature flight from the soul's true home. It is running from the purpose of God for life.

Sin is separation from the true Source of our being. It is a willful turning away from the Lord of all life. It is becoming a dropout from spiritual reality.

The symptoms are many; the disease is one. As has been said, "Sin doesn't just mean the mess that human beings get into—the crimes, the quarrels, the breakdowns, the vices, and the warped and twisted thinking. It means basically rebellion against God."

This is why sin is always, in the long run, self-destructive. It is out of joint with the nature of reality. It is going against the grain of the universe.

The longest race of all is a lonely path. There are others running from God also, but each man runs alone. Sin not only separates the person from God; it separates him from others.

The reason for this is that sin roots in selfishness. It views other persons as objects to be used. Others, in turn, react against being used, and a wedge is driven into the joints of the closest union. That times of abounding evil are also times of marital infidelity and frequent divorce is but further evidence at this point.

The longest race of all is a path of deception. "Sin," said Paul, ". . . deceived me" (Romans 7:11). The body of a prospector was found on the California desert. He had died of thirst, clutching a bag of copper pyrites, the "fool's gold" of the unwary. In his pocket was a piece of paper on which he had scrawled, "I died rich."

Sin's deceptiveness is due in part to its many disguises. It rarely appears for what it is, stark rebellion against the Lord of life. It always pleads innocence and harmlessness. But it is always fatal.

George Macdonald noted this long ago: "A beast does not know that he is a beast, and the

nearer a man gets to being a beast the less he knows it."

THE GATE IS WIDE and the way is broad that leads to destruction. But there is nothing on the gate or at the beginning of the way to warn of its end except the word of the gospel.

New and polite names for old sins will not change their nature. James Russell Lowell put this truth in verse:

*In vain we call old notions fudge
And bend our conscience to our dealing,
The Ten Commandments will not budge
And stealing will continue stealing.*

The longest race of all ends in despair. The late H. G. Wells is described by a biographer as one of the most gifted men of his generation. He had a brilliant mind. He was a tireless student, a keen prophet, and an excellent writer.

But what has been called "a puzzling despair and doubt" hovered over all that he wrote. The older he grew, the gloomier he became. In his last public interview, he gave up the cause of civilization itself as hopeless.

A clue to this morbid outlook may be found in a brief passage Wells himself wrote: "There was a time when my little soul shone and was uplifted at the starry enigma of the sky. That has gone absolutely. Now I can go out and look at the stars as I look at the pattern of wallpaper on a railway station waiting room."

Life on earth has little meaning when it loses its wonder at the stars and the God who made them all, and when it lacks a sense of His redeeming love.

But no one is doomed to follow eternally that lonesome path away from God. The turning point is found in the title of Roethke's poem. It is "the decision" that turns from chaos to Christ, from ruin to redemption, from sin to the Saviour.

There is a text we sometimes use but rarely quote in its entirety. It is the great sentence that closes the ninth chapter of Hebrews: "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (vv. 27-28).

There is a fact greater than the fact of death and judgment. It is the fact of redemption through Christ, who once for all offered to bear our sins and who is coming again to receive His own to himself.

How far one may have run on the longest race of all is not the question. All that counts is willingness now to make a right-about-face. When the wicked forsakes his way and the unrighteous man his thoughts to return to the Lord, "he will have mercy upon him; and . . . will abundantly pardon" (Isaiah 55:7).

+++++

One reaps the benefits of the road on which he travels. Are you on the road of blessing, life, and goodness, or on the way of unhappiness, death, and destruction? The scripture in Deuteronomy 30:15 states that we have two ways set before us—"life and good" or "death and evil." It will pay us to study the map and listen to those who have traveled before us.—Kathryn Johnson.

Vital Statistics

DEATHS

BRUCE SHELBY CORLETT, eighteen, died October 14 in an automobile accident near Chowchilla, California. Funeral services were conducted by Rev. Ben D. LeMaster. He is survived by his parents, Mr. and Mrs. David S. Corlett, Jr.; two brothers; and his grandparents, Mr. and Mrs. Carl Groce and Dr. and Mrs. D. Shelby Corlett.

MRS. LARUE K. MAYO, fifty-seven, died October 22 in Greenville, Texas. Funeral services were conducted by Rev. Claude Burton and Rev. Harry Olin. She is survived by her husband, T. W.; her mother; a son, H. W.; a daughter, Mrs. Mary Etta Elliott; four brothers; and five grandchildren.

MRS. LOURIA DAVENPORT ELLIS, sixty-nine, died August 28, at Vivian, Louisiana. She is survived by one son, William E.; a brother; and a sister.

Announcements

RECOMMENDATIONS

Rev. Wesley Marker, elder and commissioned evangelist on the Michigan District, was recently received from another evangelical denomination, and is now available for revival services. He sings, plays several instruments, and preaches. I recommend him to our people everywhere. Already he has a fine slate and is being well received on his own district. Contact him: 828 Manor Lane, Traverse City, Michigan 49684.—Fred J. Hawk, Superintendent of the Michigan District.

EVANGELISTS' OPEN DATES

The Singing West Family, evangelist and singers, 26 Corn Hollow Road, Succasunna, New Jersey 07876: Open dates in January.

MARRIAGES

Mary Ann Leshar of Man, West Virginia, to Mr. Paul L. Green of Jackson, Michigan, September 23. Miss Beverly Penn and Mr. Wayne Strickland at Colorado Springs, Colorado, August 17.

SPECIAL PRAYER IS REQUESTED

—by a lady in Illinois that her husband be saved.

Directories

BOARD OF GENERAL SUPERINTENDENTS

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Kansas City, Missouri 64131

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Moving Ministers

Rev. Norman E. Elder from Newbern (Columbus) Indiana, to Evansville (Indiana) Bethel.

Rev. Harold Carrison from Buffalo Gap, Texas, and Abilene (Texas) Baker Heights, to Waurika, Oklahoma.

Rev. W. E. Rhodes from Fort Worth (Texas) West Freeway to San Angelo (Texas) First.

Rev. Pat R. LaFon from Chelyan, West Virginia, to Charleston (West Virginia) Valley Grove.

Rev. Cyril A. Palmer from Abbotsford, British Columbia, to Penticton, British Columbia.

Rev. Orville Hall, Jr., evangelist, to Murfreesboro, Tennessee.

Rev. Orville Mason from Freeport, Maine, to Convene, Maine.

Rev. Kenneth H. Coursey from Arnold, Nebraska, to Farnham, Nebraska.

Rev. George Whetstone from Peabody, Massachusetts, to South Portland, Maine.

Rev. William L. Scott from Wareham, Massachusetts, to Cape Elizabeth, Maine.

Rev. G. L. Scott from Kannapolis (North Carolina) Westside into retirement.

Rev. Norman R. Franklin from Las Cruces, New Mexico, to Boulder (Colorado) Martin Park.

Rev. Chester A. Henneman from Confluence, Pennsylvania, to Indian Lake, Ohio.

Rev. Clyde E. Tankersley from Stigler, Oklahoma, to Heavener, Oklahoma.

Rev. Dean Shaw from Compton (California) First to Hawthorne, California

Rev. Merle R. Manselle from Alexander, North Dakota, to Poplar, Montana.

Rev. Deryle J. Reed from Grove, Oklahoma, to Ewing, Nebraska.

Rev. E. Stanley Hammond from Lancaster, South Carolina, to Hartsville (South Carolina) Calvary.

Rev. Clyde Montgomery from Terre Haute (Indiana) First to Richmond (Indiana) First.

Rev. Robert Harding from Minneapolis (Minnesota) First to Oklahoma City (Oklahoma) First.

Rev. William E. Clark from McCrory, Arkansas, to Odon, Indiana.

Rev. F. M. Digby from Thomasville (Georgia) First to Columbus (Georgia) First.

Rev. Maurice Bratcher from Indianapolis (Indiana) Fountain Square to Osgood, Indiana.

Rev. G. E. Wilson from Grinnell (Iowa) Mission to Mason City, Iowa.

Rev. Lee Bowman from Halltown, Missouri, to Hollis, Oklahoma.

Rev. Ray Geren from Mound City, Missouri, to Granby, Missouri.

Rev. James H. Trimble from Sikeston (Missouri) East Side to St. Louis (Missouri) Bellefontaine Neighbors.

Rev. F. LeRoy Smith from Henderson, Nevada, to Gilroy, California.

Rev. Carl J. Moore from Chelsea, Oklahoma, to Skiatook, Oklahoma.

Rev. Don McCarty from Heppner, Oregon, to Othello, Washington.

Rev. W. G. Walton from Sandpoint, Idaho, to Post Falls, Idaho.

Rev. Herbert D. Els from Dover, Oklahoma, to Little Rock (Arkansas) Spring Lake.

Rev. Ray Fletcher from Snyder, Oklahoma, to Pauls Valley, Oklahoma.

Rev. William E. Shelton from Jackson (Tennessee) First to Columbia (Tennessee) Grace.

Rev. L. H. Falk from Penticton, British Columbia, to Vancouver (British Columbia) First.

Rev. Donald W. Keeler from Corcoran, California, to Weaverville, California.

Rev. Fred Sweet from Jefferson, Texas, into retirement.

Rev. Nelson Goddett from Middlesboro, Kentucky, to Covington (Kentucky) Eastside.

Rev. Howard Baker from Indianapolis (Indiana) Friendly to Triton (Indiana) Central.

Rev. Charles F. Shaver, Jr., from Kansas City (Kansas) Bethel Glen into the field of evangelism.

Rev. Duane Vaughn from Altadena, California, to Craig, Colorado.

Rev. Howard S. Martin from Buchanan, Michigan, to Morristown, Indiana.

Rev. Anderson Newton, evangelist, to Magnolia, Mississippi.

Rev. Floyd Suman from Indian Lake, Ohio, to Hobart (Indiana) St. Paul.

Rev. Joseph H. Dotson from Wren, Ohio, to Aberdeen, Ohio.

Rev. D. D. Shoemaker from West Helena, Arkansas, to Colonial Village, Illinois.

Rev. C. Frank Beckett from Madison, South Dakota, to Houston (Texas) Lake Forrest.

Rev. O. H. Ballard from Shawnee (Oklahoma) First to evangelistic field.

Rev. Harold Blankenship from Woodward (Oklahoma) First to Shawnee (Oklahoma) First.

Rev. Darrell Dennis, evangelist, to Carthage, Illinois.

Rev. Loren W. Gould from Gary (Indiana) First to New Brighton, Pennsylvania.

Rev. Orville Hall, Jr., evangelist, to Murfreesboro (Tennessee) First.

Rev. Raymond E. Dean from La Grange, Georgia, to Roanoke, Alabama.

Rev. Fred W. Gibson from Aurora, Illinois, to Terre Haute (Indiana) First.

EVANGELISTS' SLATES
 Compiled by
 Visual Art
 Department

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

Albright, J. C. 708 Rose Dr., Zephyrhills, Fla. 33599

Allee, G. Franklin. 1208 S. Skyline, Moses Lake, Wash. 98837

Allen, Jimmie (J. A.), c/o NPH[®]

Armstrong, Ernest. c/o NPH[®]: Neosho, Mo. (1st), Dec. 10-17

Bacon, Forrest B. 504 Niles St., Bakersfield, Calif. 93305: Cloverdale, Calif., Dec. 3-10

●Bailey, Clarence and Thelma. Song Evangelists, 1197 W. Arch St., Portland, Ind. 47371

Ballard, O. H. c/o NPH[®]: Kingman, Kans., Dec. 4-10

Barton, Grant M. 301 Lincoln Ave., Bedford, Ind. 47421

Bass, Martin V. 20 Washington St., Shelby, Ohio 44875: Dresden, Ohio, Dec. 3-10

Battin, Buford. 3015 47th St., Lubbock, Tex. 79413: Springfield, Mo., Dec. 1-10

Belew, P. P. and Mrs. 1018 N. Vermilion St., Danville, Ill. 61832

Bender Evangelistic Party, James U. P.O. Box 8635, Tampa, Fla. 33604

Bertolesi, The Musical (Fred and Grace). c/o NPH[®]

Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn. 37407: Paducah, Ky., Dec. 29—Jan. 7

Beyer, Henry T. 8155 Boone Ave., Baton Rouge, La. 70808: Macon, Ga., Nov. 30—Dec. 10

●Bierce, Jack. Song Evangelist, c/o NPH[®]

Bishop, Joe. 1515 S. Jensen, El Reno, Okla. 73601

Bythe, Ellis G. R. 4, Box 273, Gainesville, Fla. 32601

Boggs, W. E. c/o NPH[®]: Marshall, Tex. (Fairview), Dec. 4-10

Bohannon, C. G. and Geraldine. c/o NPH[®]: Scottsburg, Ind., Dec. 4-10

●Bohi, James T. Singer, 1002 Hillcrest, R. 2, Bloomfield, Iowa 52537: Orlando, Fla. (Central), Dec. 31—Jan. 7

Bolling, C. Glenn. c/o NPH[®]

Bowman, Russell. 129 Tulane Rd., Columbus, Ohio 43202: Cincinnati, Ohio (Brighton), Dec. 6-17

Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind. 46801

Brannon, George. 4105 N. Wheeler, Bethany, Okla. 73008

●Braun, Gene. c/o NPH[®]: Rogers, Ark. (1st), Dec. 4-10; Port Clinton, Ohio (1st), Dec. 11-17

Brockmuller, C. W. 555 Greenleaf Ave., Nampa, Ida. 83651

●Brooks, Richard. Singer, 205 N. Washington, Kankakee, Ill. 60901

●Brown, Curtis R. Song Evangelist, 315 S. Bisailon Ave., Bourbonnais, Ill. 60914

Brown, J. Russell. c/o NPH[®]: Caldwell, Ida. (1st), Dec. 3-10

Brown, W. Lawson. Box 785, Bethany, Okla. 73008: Ft. Smith, Ark. (Southside), Dec. 1-10

Brunner, R. M. R. 1, Box 122, Birnamwood, Wis. 54414

Buckley, Raymond. Evangelist and Singer, 202 Orchard Ln., Oak Harbor, Wash. 98277: Poulsbo, Wash., Dec. 4-10; Raymond, Wash., Dec. 11-17

Burnem, Eddie and Ann. Box 1007, Ashland, Ky. 41101: Cooperdale, Ohio (1st), Nov. 29—Dec. 10

Byers, Charles F. and Mildred. Evangelist, Singers, Musicians, 142 20th Ave. S.W., Cedar Rapids, Iowa 52404

Cargill, A. L. and Myrta. R. 1, Box 181-A, Cedar-edge, Colo. 81413

●Carmickle, James and Juanita. Singers and Musicians, 4023 Mesa Ave., Sarasota, Fla. 33581

Carpenter, R. W. 800 S. 6th, Lamar, Okla. 81052: Alma, Ark., Dec. 4-10; Cabot, Ark. (Russell Chapel), Dec. 11-17

Casey, H. A. and Helen. Evangelist, Singers, Musicians, c/o NPH[®]

Caudill, Virgil R. 1004 N. Washington, Owosso, Mich. 48867

Chalfant, Morris. 1420 Oak Ave., Danville, Ill. 61832: Princeton, Ill., Dec. 4-15

Chamberlain, Dorothy. R. 1, Carmichaels, Pa. 15320: Cumberland, Md. (Bethel), Dec. 3-10

Chapman, W. Emerson. 803 Maple, Salina, Kans. 67401

Clark, Gene. 104 Waddell St., Findlay, Ohio 45840: Keene, Ohio, Dec. 4-10; Francisco, Ind., Dec. 11-17

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

Clark, Hugh S. 602 S. Broadway, Georgetown, Ky. 40324
 Clendenen, C. B., Sr. 272 Jack Oak Point Rd., St. Marys, Ohio 45885
 Clift, Norvie O. c/o NPH^o: Sanger, Calif. (1st), Dec. 5-17
 Cochran, E. W. 8103 Columbus Rd., N.E., Louisville, Ohio 44641
 Cole, George O. 413 E. Ohio Ave., Sebring, Ohio 44672
 Compton, Clyde D. 162 Croydon Ln., El Cajon, Calif. 92020
 Condon, Robert. Evangelist and Singer, c/o NPH^o: La Grande, Ore., Dec. 4-10
 Cook, Leon G. and Marie. Evangelist and Singers, c/o NPH^o: Evansville, Ind. (Victory Chapel), Dec. 1-10; Greensboro, N.C. (White Rock), Dec. 12-17
 Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va. 22207
 Corbett, C. T. O.N.C., Kankakee, Ill. 60901: Gary, Ind., Dec. 1-10; Fargo, N.D., Dec. 31—Jan. 7
 Cox, C. B. and Jewel. R. 3, Salem, Ind. 47167: Wichita Falls, Tex., Dec. 6-10
 Crabtree, J. C. 3436 Cambridge, Springfield, Ohio 45503: Mobile, Ala. (1st), Dec. 4-10; Mobile, Ala. (Riverside), Dec. 11-17; Orlando, Fla. (Central), Dec. 31—Jan. 7
 Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R. 2, Vicksburg, Mich. 49097
 Crews, Herman F. and Mrs. Evangelist, Singers, Musician, c/o NPH^o: Minneapolis, Kans., Dec. 3-10; Gilmer, Tex. (Johnson Chapel), Dec. 11-17
 Crutcher, Estelle. 1466 E. Mountain St., Pasadena, Calif. 91104
 Darnell, H. E. P.O. Box 929, Vivian, La. 71082: Akron, Ohio, Dec. 11-17
 Davis, Leo C. 403 N. St., Bedford, Ind. 47421:

Dale, Ind., Nov. 30—Dec. 10
 Davis, Ray. Rt. 9, Box 655, Tulsa, Okla. 74107
 DeLong, Russell V. 121 Siobhan, Tampa, Fla. 33162
 Dennis, Garnaal D. c/o NPH^o: Evansville, Ind., Dec. 4-10; Ft. Branch, Ind., Dec. 28—Jan. 7
 Dennis, Laston and Ruth. Evangelist and Singer, c/o NPH^o
 Dishon, Melvin. R. 2, Bowling Green, Ky. 42101 (Entering full-time)
 Dixon, George and Charlotte. Evangelists and Singers, Box 573, Eastport, N.Y. 11941: Bowdoinham, Me., Dec. 3-10
 Dobbins, C. H. Yoder, Ind. 46798
 Donaldson, W. R. c/o NPH^o
 Donohoe, Donal and Bertha A. c/o NPH^o
 ●Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville, Tenn. 37211: Nashville, Tenn. (Radnor), Dec. 5-10; Benton, Ky., Dec. 11-17
 Dunn, T. P. 318 E. Seventh St., Hastings, Neb. 68901
 Eastman, H. T. and Verla May. Preacher and Singers, 2005 E. 11th, Pueblo, Colo. 81001
 Edwards, L. T. 1132 Ash, Cottage Grove, Ore. 97424: Sutherland, Ore., Nov. 29—Dec. 10
 Ellis, Robert L. 5130 Linden Ln., Anderson, Ind. 46011
 Elison, C. L. 4228 S. Center St., Howell, Mich. 48843
 Emsley, Robert. Bible Expositor, c/o NPH^o
 Ensey, Lee H. c/o NPH^o
 Eudaley, O. W. 603 S. 2nd, Marlow, Okla. 73055
 ●Fagon, Harry L. R. 1, Box 93, Carmichaels, Pa. 15320
 Ferguson, Edward and Alma. R. 2, Box 183, Vicksburg, Mich. 49097: Flint, Mich. (North), Dec. 3-10
 Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y. 11710
 Finger, Maurice and Naomi. 122 Charlotte Rd., Lincolnton, N.C. 28092
 ●Fisher, Tom. 4801 S. Fern Creek, Orlando, Fla. 32806
 Fisher, Wm. c/o NPH^o
 Fitch, James S. 2617 Melrose Ave., Norwood, Ohio 45212
 Florence, Ernest E. 202 E. Pine St., Robinson, Ill. 62454: Harrison, Ohio, Nov. 29—Dec. 10
 Ford, James and Ruth. Preacher, Singer, Children's Worker, R. B, Box 677, Indianapolis, Ind. 46231
 Ford, Norman K. 734 Green St., Greensburg, Pa. 15601: West Sunbury, Pa. (Claytonia), Dec. 6-17
 Fortner, Robert E. P.O. Box 322, Carmi, Ill. 62821
 Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH^o
 Fox, Stewart P. and Ruth G. Evangelist and Singers, R. 2, Box 221, Leesburg, Va. 22075
 Frodge, Harold C. 703 W. Water, Fairfield, Ill. 62837: North Pekin, Ill., Nov. 29—Dec. 10; Chillicothe, Ill., Dec. 11-17
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky. 41101: Ashland, Ky., Dec. 1-10
 Gardner, George. c/o NPH^o
 Geeding, Wilma. Fletcher, Mo. 63030
 Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill. 60914
 ●Gillespie, Sherman and Elsie. Song Evangelists, 203 E. Highland, Muncie, Ind. 47303
 ●GlorylanderS Quartet. c/o Frank A. Cox, Route 2, Box 187C, Wilmington, Ohio 45177: Mansfield, Ohio (Pil. Hol.), Dec. 30-31
 Golden, C. Glenn, Jr., Trio. Box 19133, Oklahoma City, Okla. 73119
 Gravvat, Harold F. Box 427, Anna, Ill. 62906
 ●Green, James and Rosemary. Singers and Musicians, P.O. Box 385, Canton, Ill. 61520: Cedar Rapids, Iowa, Dec. 4-10
 Greiner, George and Kathleen. Preacher and Singer, c/o NPH^o
 Grimm, George J. 136 East St., Sistersville, W.Va. 26175: Cass City, Mich., Nov. 28—Dec. 10
 Grimshaw, Michael and Mrs. c/o NPH^o: Coquille, Ore., Dec. 10-17
 Guy, Marion O. R. 5, Muskogee, Okla. 74401
 Haden, Charles E. P.O. Box 245, Sacramento, Ky. 42372: Taswell, Ind., Dec. 2-10
 Harding, Mrs. Maridel. Box 195, Hastings, Neb. 68901
 Harrison, Charlie. 821 N. Pershing, Seymour, Ind. 47274
 Harrold, John W. 409 14th St., Rochelle, Ill. 61068: Cuba, Ill., Dec. 1-10
 Heriford, Russell W. R. 1, Inola, Okla. 74036
 Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M. 88001
 Hissom, Earl G., Jr. Box 544, Charleston, W.Va. 25322: Charleston, W.Va. (Tyler Hgts.), Dec. 4-10
 Hoeckle, Wesley W. 642 Vaky St., Corpus Christi, Tex. 78404
 Holcomb, T. E. 9226 Monterey, Houston, Tex. 77028: Porth Arthur, Tex., Dec. 6-17
 Hood, Gene, and Mrs. c/o NPH^o: McCrory, Ark. (1st), Dec. 4-10
 Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind. 46590
 Hoot, W. W. R. 9, Box 27, Morgantown, W.Va. 26505: Scio, Ohio, Dec. 8-17

Nazarene Publishing House EMPLOYEES' DAY

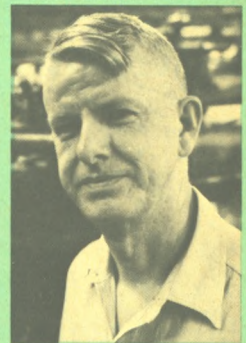
October 12, 1967



ON OCTOBER 12, 1912, the first steps were taken toward the establishment of the Nazarene Publishing House. Fifty-five years later a majority of the now 275 employees assembled to hear Manager Bud Lunn throw out the scriptural challenge, "What have they seen in thine house?" as a basis for even more effective work in this the service institution for the Church of the Nazarene.



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Hoots, Bob. c/o NPH*
 Holstein, C. V. R. 2, Vicksburg, Mich. 49097
 Hubart, Leonard G. R. 6, Huntington, Ind. 46750:
 Nebo, Ill., Dec. 4-10
 Huff, Phil.† 209 N. East St., Vanlue, Ohio 45890:
 Strong, Me., Dec. 4-10
 Hutchinson, C. Neal. 2335 Stonehenge Rd., Beth-
 lehem, Pa. 18018: Perkasie, Pa., Dec. 3-10
 Hysong, Ralph L. R. 22, Delmont, Pa. 15626
 Ide, Glen, Jr., Evangelistic Party, R. 2, Vicksburg,
 Mich. 49097: Paulding, Ohio, Nov. 30—Dec. 10
 Inglad, Wilma Jean. 322 Meadow Ave., Charleroi,
 Pa. 15022
 Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex.
 75901: Lexington, Ky. (1st), Dec. 3-10
 Irwin, Ed. c/o NPH*: Greene, Ohio, Nov. 29—
 Dec. 10
 Isbell, R. A. P.O. Drawer 408, Crowley, La. 70526
 Isenberg, Don. Chalk Artist-Evangelist, 240 E. Grand
 St., Bourbonnais, Ill. 60914: Burnham, Pa., Nov.
 29—Dec. 10; Watseka, Ill., Dec. 12-17
 Jantz, Calvin and Marjorie, and Carolyn. Evangelist,
 Singers, Musicians, c/o NPH*: Dallas, Tex. (Central),
 Dec. 5-10; Powhatan Point, Ohio, Dec. 11-
 17; Warrenton, Me. (Pil. Hol.), Dec. 29-31
 Jaymes, Richard W. 321 E. High Ave., Bellefontaine,
 Ohio 43311: Bryon, Ohio, Dec. 5-17; Napoleon,
 Ohio (Continental Free), Dec. 26-31
 Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.
 21014: Port Elizabeth, N.J., Dec. 4-10; Dalton,
 Mass., Dec. 11-17
 Keel, Charles. 1329 Brooke, Cincinnati, Ohio 45230
 Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.
 29205

● Kelly, Don and Helen. 6706 N.W. 32nd St.,
 Bethany, Okla. 73008
 Killen, Allen R.† Evangelist and Singer, 407 Camp-
 bells Creek Dr., Charleston, W.Va. 25306: Fair-
 field, Me., Dec. 4-10; Sacred Concerts, Boston
 Area, Dec. 18-21
 Klinger, Orville G. R. 3, Box 115, Reading, Pa.
 19600
 Kruse, Carl H., and Wife. Evangelist and Singer,
 4503 N. Redmond, Bethany, Okla. 73008
 Land, Herbert. 933 E. Kentucky, Pampa, Tex. 79065
 Langford, J. V. 4908 N. College, Bethany, Okla.
 73008: Coffman, Tex., Nov. 29—Dec. 10
 Lanier, John H. Poplar St., Junction City, Ohio
 43748: Mt. Lene, Md. (E.U.B.), Dec. 6-17;
 Nottingham, Ind., Dec. 27—Jan. 7
 Law, Dick and Lucille. Preachers and Singers, c/o
 NPH*
 ● Laxson, Wally and Ginger (Smith). R. 3, Athens,
 Ala. 35611: Van Buren, Ark., Dec. 4-10; Chat-
 tanooga, Tenn. (City-wide), Dec. 27-31
 Lee, Ted. Box 862, Olivet Nazarene College, Kan-
 kakee, Ill. 60901
 Leih, John. 40936 Mayberry, Hemet, Calif. 92343:
 Centralia, Wash., Nov. 30—Dec. 10
 Leonard, James C. and Florice. Evangelist and Chil-
 dren's Worker, Box 12, Marion, Ohio 43302
 Lester, Fred R. 1136 E. Grand Blvd., Corona, Calif.
 91720: Woodland, Calif., Nov. 29—Dec. 10
 Leverett Brothers. Preacher and Singers, R. 4,
 Lamar, Mo. 64759
 Liddell, P. L. c/o NPH*: Sydenham, Ont. (Ind.
 Hol.), Dec. 8-10
 Lineman, Hazel Fraley. 10 S. Third St., Bradford,
 Pa. 16701

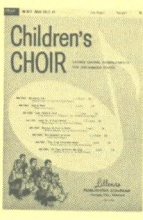
Lipker, Charles H. R. 1, Alvada, Ohio 44802
 Littrell, Dick. 12707 Groveside, La Mirada, Calif.
 90638: Dallas, Ore., Dec. 25-31
 Livingston, James H. Box 142, Potomac, Ill. 61865
 Long, Wilmer A. Box 295, Goodrich, N.D. 58444:
 Hawthorne, Nev., Nov. 29—Dec. 10
 ● Lush, Ron. c/o NPH*: Garden Grove, Calif., Dec.
 4-17
 MacAllen, L. J. and Mary. Artist-Evangelist, 41808
 W. Rambler Ave., Elyria, Ohio 44035
 Manker, Wesley. 828 Manor Ln., Traverse City,
 Mich. 49684
 Marcell, Kenneth W. c/o NPH*
 Martin, Paul. c/o NPH*: Inglewood, Calif., Dec.
 5-10; Bishop, Calif., Dec. 11-17
 Mathis, I. C. c/o NPH*: Lakeland, Fla., Dec. 3-10
 May, Vernon D. and Mrs. c/o NPH*: Phillipsburg,
 Kans., Dec. 6-17
 Mayfield, Paul and Helen. c/o NPH*: Charlotte,
 Mich., Nov. 29—Dec. 10; Silvio, Ill., Dec. 11-17
 Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403:
 Martinsville, Ind. (Evan. Meth.), Nov. 29—Dec.
 10
 ● McCoy, Norman E. Song Evangelist, 1020 West
 4th St., Anderson, Ind. 46016
 McCullough, Forrest. c/o NPH*: Nashville, Tenn.,
 Dec. 5-10; Jasper, Ala. (Snoddy Chapel), Dec.
 12-17; Childersburg, Ala., Dec. 28-31
 McDonald, G. Ray. 622 W. Congress, Brookhaven,
 Miss. 39601
 McDowell, Doris M. 948 Fifth St., Apt. J, Santa
 Monica, Calif. 90403
 McGuffey, J. W. 1628 Central, Tyler, Tex. 75701
 McKinney, Mrs. Evelyn M. 4488 S. Cedar Oak Dr.,
 Lake Oswego, Ore. 97034
 ● McNutt, Paul. 215 West 68th Terr., Kansas City,
 Mo. 64113
 McWhirter, G. Stuart. c/o NPH*: Ft. Worth, Tex.
 (W. Freeway), Dec. 4-10
 Meadows, Naomi; and Reasoner, Eleanor. Preachers
 and Singers, Box 312, Chrisman, Ill. 61924:
 Marengo, Iowa, Nov. 29—Dec. 10; Knoxville,
 Iowa, Dec. 31—Jan. 7
 ● Meredith, Dwight and Norma Jean. Song Evan-
 gelists and Musicians, c/o NPH*: Longview, Tex.
 (Northside), Dec. 1-10
 Merryman, Paul.† c/o NPH*: New Richmond, Ohio,
 Dec. 3-10; Derwent, Ohio (Ch. of Christ in Chr.
 Un.), Dec. 14-17
 Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne,
 Ind. 46807
 Mickey, Bob and Ida Mae. Evangelist and Singer,
 1501 Edison, La Junta, Colo. 81050: San Fran-
 cisco, Calif. (Chinese), Dec. 7-17
 Miller, Lejla Dell. c/o NPH*
 Miller, Nettie A. c/o NPH*
 ● Miller, Mrs. Ruth E. Song Evangelist, 111 West
 46th St., Green Tree Acres, Reading, Pa. 19606
 Miller, W. F. 521 Victoria Ave., Williamstown,
 W.Va. 26187
 Millhuff, Charles. c/o NPH*: Dallas, Tex., Dec.
 5-10; O'Fallon, Mo., Dec. 12-17
 Mitchells, Musical. R. 1, Summerville, Pa. 15864:
 Summerville, Pa. (Meth.), Dec. 3-10
 Monck, Jim and Sharon. Evangelist, Singers, Musi-
 cian, c/o NPH*: Coldwater, Mich., Dec. 4-10;
 North Star, Mich., Dec. 11-17; Bloomfield, Mo.,
 Dec. 27-31
 Moore, C. Robert. R.R. Vevay, Ind. 47043
 Moore, Eugene. 8216 N.W. 36th Terr., Bethany,
 Okla. 73008
 Moore, Franklin M. Box 302, Castle Rock, Colo.
 80104: Colorado and Kansas, Dec. 7-31
 Mooshian, C. Helen. 18 Bellvue St., Lawrence,
 Mass. 01841
 Morton, Leon and Mary. 204 W. Henry St., Saline,
 Mich. 48176
 Moulton, M. Kimber, c/o NPH*: Portland, Ore.
 (Highland Park), Dec. 4-10; Los Angeles, Calif.
 (1st Chinese), Dec. 27-31
 ● Mullen, DeVerne. 67 Wilstead, Newmarket, Ont.,
 Canada: Trenton, Ont., Dec. 4-10
 Myers, David. Route 1, Box 108-A, Logan, Ohio
 43138
 Nelson, Charles Ed. and Normadene. Evangelist and
 Singers, c/o NPH*
 Nesseth-Hopson Party. c/o NPH*: Farmland, Ind.,
 Nov. 30—Dec. 10; Imlay City, Mich., Dec. 13-17;
 Sandusky, Mich. (Free Meth.), Dec. 29—Jan. 7
 Neuschwanger, Albert. 7121 Trimble Dr., Ft. Worth,
 Tex. 76134
 Norris, Roy and Lilly Anne. Evangelist and Singers,
 c/o NPH*
 Northrup, Lloyd and Mrs. 1173 Aileron, La Puente,
 Calif. 91744
 Norton, Joe. Box 143, Hamlin, Tex. 79520: Merid-
 ian, Ida., Dec. 5-10
 Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla.
 32769
 Oyer, Calvin B. Evangelist and Song Evangelist,
 c/o NPH*: Lawrence, Ind., Dec. 4-10
 Parrott, A. L. 460 S. Bresee, Bourbonnais, Ill.
 60914: Norman, Okla. (Grace), Nov. 29—Dec.
 10; Tonkawa, Okla., Dec. 11-17
 Passmore Evangelistic Party, The A. A. Evangelist
 and Singers, c/o NPH*: Fulton, N.Y., Dec. 8-17;
 N. Syracuse, N.Y. (Community), Dec. 26-31

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● Paul, Charles L. Song Evangelist, c/o NPH*
 Personett, Eugene V. 4300 Lake Ave., Ft. Wayne, Ind. 46805: Ft. Wayne, Ind. (Nease Mem.), Nov. 29—Dec. 10; Princeton, Ind. (Baptist), Dec. 11-17; Marion, Ind. (26th St.), Dec. 27-31

Pickering Musicalaires, The. Evangelist and Musicians, c/o NPH*

Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill. 61833: Brookfield, Ill., Dec. 1-10

Pipkin, Sylvia M. P.O. Box 322, Killbuck, Ohio 44637

Pittenger, Twyla. R. 1, Shelby, Ohio 44875: Kampsville, Ill., Nov. 29—Dec. 10

Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind. 46201

Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH*: Redlands, Calif. (1st), Dec. 10-13

Potter, Orville S. Route 2, Box 2278, Auburn, Calif. 95603

Powell, Curtice L. Preacher and Singer, 33 Reba Ave., Mansfield, Ohio 44907

Prentice, Carl and Ethel. Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Herington, Kans., Dec. 8-17

Purkhiser, H. G. 308 E. Hadley, Aurora, Mo. 65605

● Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla. 32809

Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill. 61542: Dupon, Ill., Dec. 6-10; Hutchinson, Kans. (Sal. Army), Dec. 13-22

Rice, Ralph. 205 E. Monroe, Bourbonnais, Ill. 60914

Robison, Robert, and Wife. Evangelist and Singers, Heaters, W.Va. 26627

Rodgers, Clyde B.† 505 Lester Ave., Nashville, Tenn. 37210: Walkins Glen, N.Y., Dec. 4-10

Roedel, Bernice L. 423 E. Maple St., Boonville, Ind. 47601

Rothwell, Mel-Thomas.† 2108 Alexander, Bethany, Okla. 73008

Rupp, John G. 113 S. Beverly, Porterville, Calif. 93257

Schoonover, Modie. 1508 Glenview, Adrian, Mich. 49221

Schriber, George R. and Mrs. 8642 Cherry Lane, Alto Loma, Calif. 91701

Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio 43160: Albuquerque, N.M. (Southside), Dec. 7-17

Shaver, Charles (Chic). 1211 Willow Dr., Olathe, Kans. 66061: Kansas City, Mo. (Linden), Dec. 4-10; Valentine, Neb., Dec. 31—Jan. 7

Shelton, Trueman and Ruthellen. c/o NPH*: Samoa, Calif., Dec. 4-10

● Showalter, Keith and Pat. c/o NPH*

Sisk, Ivan. 4327 Moraga Ave., San Diego, Calif. 92117: San Pablo, Calif., Dec. 4-10

● Slack, D. F. Song Evangelist, R. 2, Vevay, Ind. 47043

Slater, Glenn and Vera. 320 S. 22nd St., Independence, Kans. 67301

Slater, Hugh L. c/o NPH*: Coatesville, Pa., Dec. 4-10

Smith, Charles Hastings. P.O. Box 1463, Bartlesville, Okla. 74003: La Porte, Ind. (1st), Dec. 4-10; Hurricane, W.Va. (1st), Dec. 11-17

Smith, Otis E., Jr. P.O. Box 1, Edinburg, Pa. 16116: Chesapeake, Va., Dec. 4-10

Snow, Donald E. 6900 Stillmore Dr., Englewood, Ohio 45322: Fayette, Ohio, Dec. 5-10

South, J. W. and Mrs. 2943 Jewett St., Highland, Ind. 46322

Sparks, Asa.† 91 Lester Ave., Nashville, Tenn. 37210: Knowles, Okla., Dec. 26-31

Stabler, R. C., and Wife. R. 1, Tamaqua, Pa. 18252: Hyndman, Pa., Nov. 29—Dec. 10

Stafford, Daniel. Box 11, Bethany, Okla. 73008: Indianapolis, Ind., Dec. 4-10

Steele, J. J. P.O. Box 1, Coffeyville, Kans. 67337

Stephens, Ken.† c/o NPH*: Marshfield, Mo., Nov. 27—Dec. 3

● Sterling, Wilma. 101 New Alex. Rd., Brilliant, Ohio 43913

Stewart, Paul J. P.O. Box 850, Jasper, Ala. 35501: Robertsdale, Ala., Dec. 5-10

Strack, W. J. Box 112, Jefferson, Ohio 44047

Strickland, Richard L. 4723 Cullen Ave., Springfield, Ohio 45503: Zanesville, Ohio (Northside), Dec. 4-10

Swearingen, J. W. Olivet Nazarene College, Box 215, Kankakee, Ill. 60901: Beloit, Wis., Dec. 4-10

Talbert, George H. 409 N.E. 13th St., Abilene, Kans. 67410: Larimore, N.D., Nov. 29—Dec. 10

Taylor, Emmett E. c/o NPH*: Tulsa, Okla. (Valley View), Dec. 5-10

Taylor, Robert W. 2700 Farnleigh Ave., Dayton, Ohio 45420

Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind. 46514

Thomas, Henry C. 3611 28th St., Lubbock, Tex. 79407: Jonesboro, Ark. (Mapleshade), Dec. 4-10

Thompson, Wm. and Mrs. 1915 W. New York St., Indianapolis, Ind. 46222: Philomath, Ore., Dec. 4-10

Toone, L. E. 769 Kennedy Dr., Kankakee, Ill. 60901

Tosti, Tony. Box 1643, Prescott, Ariz. 86301

Transue, C. F. R. 1, Poplar Bluff, Mo. 63901

Tripp, Howard M. c/o NPH*: Blanchard, La., Dec. 4-10

Trissel, Paul D., and Family. Evangelist and Singers, Box 1201, Leesburg, Fla. 32748

Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida. 83651

Vaughn, Roy M. 1316 Dickenson Dr., Clearwater, Fla. 33515: Ft. Pierce, Fla. (1st), Dec. 5-10

Wachtel, David K. P.O. Box E, Madison, Tenn. 37115: Vienna, W.Va., Dec. 5-10

Walker, W. B. c/o NPH*

Wallace, J. C. and Mrs. Box 452, Louisville, Ky. 40201: Huntington, W.Va. (1st), Dec. 4-10

Walton, Clifford L. 24915 Wilmot, East Detroit, Mich. 48021

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla. 33901: Findlay, Ohio, Nov. 29—Dec. 10; Carey, Ohio, Dec. 12-17

Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark. 72712

Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont. 59937: Harmon, Okla., Dec. 3-10

● West Family, The Singing. 26 Corn Hollow Rd., Succasunna, N.J. 07876

Whipple, Leonard H. Lay Evangelist, 15-P-Via Castillo, Laguna Hills, Calif. 92563: Eureka, Calif. (Humboldt Hill), Nov. 30—Dec. 10

● Whister, John F. 404 N. Francis, Carthage, Mo. 64836

White, W. T. 116 E. Keith St., Norman, Okla. 73069

Williams, Earl C. c/o NPH*

Williams, B. Ivan. R. 2, Box 172, Vicksburg, Mich. 49097

Willis, Harold J. and Mae. Preachers, Singers, and Children's Worker, c/o NPH*: Selma, Calif., Dec. 10-17

Withrow, Curtis D. 1005 Priory Pl., McLean, Va. 22101

Woodward, George P. 326 Dry Run Rd., Monongahela, Pa. 15063: Syracuse, Ind. (1st), Dec. 1-10

Wyss, Leon. c/o NPH*: Hamlin, Tex., Dec. 5-10; Petersburg, Tex., Dec. 12-17

Yoakum, Mr. A. I. 309 W. Jackson, Medford, Ore. 97501

Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo. 63031: Fessenden, N.D., Nov. 29—Dec. 10; New Rockport, N.D., Dec. 11-17

Zimmerman, W. E. Box 1114, Marion, Ohio 44302

sionaries, while you simultaneously follow their directions for recipes submitted for the compilation of *The Cooking Pot* and prepare a meal for your family that will rival one in a downtown restaurant. In a clever way she takes any "dryness" out of missions, wets them with tears of concern, thickens them with the flour of affection, and cooks or bakes them with the heart-fire of spirituality.

Sunday school classes, youth groups, and families can spend many hours of fun and fellowship in a kitchen preparing the special recipes in this book. No home ought to be without *The Cooking Pot*. It would make an excellent gift or award, especially for teen-agers.—*Ruth Teasdale*.

THE LAW IS HOLY

By Harold J. Brokke. Minneapolis, Minnesota: Bethany Fellowship, 1963. 175 pages, cloth, \$2.50.

The author is academic dean of Bethany Fellowship Missionary Training Center, Minneapolis, Minnesota.

The book is written in the hope of correcting the current disregard for the law of God.

Mr. Brokke seeks to show that our Christian faith must root itself in the initial decrees of God as given in the ancient law.

He maintains that the gospel does not abrogate the law, but points the way for its fulfillment.

His challenge to a reexamination of the law as a basis of conduct is well taken. The cure for the worldwide spirit of lawlessness is a more wholesome respect for the divine law, and the author seeks to instill such respect in the mind of the reader.

A careful study of the book should be very helpful. We commend it.—*T. W. Willingham*.

The Book Corner

THE COOKING POT

Carol Gish, Compiler. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1967. 54 pages, paper, \$1.25.

Mrs. Carol Gish has brought missions and our missionaries pretty close home with this fifty-four-page, multi-ring cookbook. She combines the culinary art with missions, and with the dexterity of a Betty Crocker.

Would you like to take your family to visit Marjorie Carter in India, and eat some of her *jillabies*? You can! By way of *The Cooking Pot*, a smorgasbord of recipes culled from the cookbooks of thirty missionaries.

You can mentally visit twenty countries, actually eat seventy-three specially prepared foods (having obtained all the ingredients from your local supermarket), and pray for each missionary represented by the recipe—all in your own kitchen!

The author makes it possible to take an imaginary visit to mission fields, mentally chat with the mis-

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Do You Hold the Missing Piece?

In the past year, many churches have had to call on Church Extension for loans for needed buildings or improvements, due to tightening of bank restrictions. Here are some examples:

Houlton, Maine. Congregation worshipping in remodeled V.F.W. hall was able to sell the hall and purchase property for a church building. Local banks would make only a temporary construction loan to any church. \$20,000 needed.

Bronx, New York City. Predominantly Negro congregation has been worshipping in rented quarters for three years and has been forced to move. A loan is needed for erection of church building. Local banks said there would be no money for a loan for at least a year or two. \$30,000 needed.

Issaquah, Washington. A church that struggled along with a small group for several years has begun to grow. Services are held in the basement of a parsonage-chapel. Opportunity has opened to purchase a complete church and parsonage on one of the main streets of town. Long-term financing not available locally. \$30,000 needed until present property is sold.

O'Leary, Prince Edward Island. Congregation has been worshipping in old building on tiny lot. It is without basement, Sunday school facilities, or running water, and is heated by one wood stove. Much larger property has been purchased in a better location. Long-term financing for construction of a building is not available. \$15,000 needed.

Monthly payments on present loans (\$2,750,000) do not provide enough money to take care of all these needs. Your savings dollars are needed now to help with these and applications from seventeen other churches now pending. You hold the missing piece.

Savings deposits in the **General Church Loan Fund** earn interest for you while helping the church. Current rates: 4 percent to 5 percent, depending on the term (minimum, one year), amount (minimum, \$100), and conditions. Special annuity, life-loan and life-income contracts, and postponed earnings plans are also provided. Write for full information to General Church Loan Fund, 6401 The Paseo, Kansas City, Missouri 64131. This is operated by the Division of Church Extension of the Department of Home Missions, Dr. Orville W. Jenkins, Executive Secretary.

Help fill in all the pieces.

From District Assemblies . . .

SANDERS TO NEW TERM

Rev. Terrell C. (Jack) Sanders, serving under appointment for the last year as superintendent of the North Carolina District, was unanimously elected to a four-year term by delegates to the twenty-seventh district assembly.

Dr. V. H. Lewis, general superintendent, presided over the assembly held September 13-14 at Raleigh, North Carolina.

In his first report, Sanders indicated that half of the churches had granted salary increases and that 50 percent had contributed 10 percent for world missions. A total of 259 persons were received into the church on profession of faith.

Newly elected to the district advisory board were Rev. Loren Schaffer and Odie Page. Elected chairman of the district church school board was Rev. Asa H. Sparks.

Ordained were Rev. Donald Crigger, Rev. Floyd Bailey, Rev. Bruce Carpenter, and Rev. Robert F. Turner.

Delegates to the General Assembly are Mr. Sanders, Rev. C. M. Kelly, and Rev. Winston Hatcliff (ministerial); Earl Freeman, Odie Page, and John S. (Jack) Wood (lay).

SMITH REVIEWS PROGRESS

Dr. A. Milton Smith, superintendent of the South Arkansas District, told delegates attending the fifteenth annual district assembly that district churches received about \$600,000 and 337 new Nazarenes during the year just closed.

The assembly, held September 6-7 at Little Rock, was presided over by General Superintendent Hugh C. Benner.

Dr. Smith, who was elected by a near-unanimous vote to a four-year term, indicated one new church would be organized this fall and that two more are under consideration.

Newly elected auxiliary heads include Rev. Ernie McNaught, N.Y.P.S. president; and Rev. Wayne Gash, district church school chairman.

Ordained were Rev. Ernie McNaught, Rev. James Ahleman, and Rev. Wayne Bell.

Elected delegates to the General Assembly are Dr. Smith, Rev. Thomas M. Hermon, and Rev. Wilbur Brannon (ministerial); I. L. Stivers, C. E. Pickens, and Mrs. Ruby Holland (lay).

NOTE ILLINOIS GAINS

Delegates to the Northwestern Illinois District assembly took note of the progress of several churches on the district, among which were Fairbury, Illinois, and Galesburg (Illinois) First Church.

These were awarded plaques for outstanding gains for churches with less than fifty members and more than fifty members, respectively.

Dr. Hugh C. Benner, general superintendent, presided over the assembly sessions held August 17-18 at Manville, Illinois.

Ordained were Rev. Ron Shaner, Rev. Lyle Pettit, and Rev. R. H. Sharpe.

Elected as delegates to the General Assembly were Dr. Lyle E. Eckley, district superintendent, Rev. Floyd Pounds, Rev. Willard Hollis, and Rev. James Hazelwood (ministerial); John Alderson, Wendy Parsons, Leroy Berge, and Ron Davis (lay).

AFRICA WORK SPREADS

In their annual council meeting, missionaries to the Republic of South Africa elected Rev. Elmer Schmelzenbach as regional supervisor and voted to send missionaries to two new areas in Africa.

Rev. and Mrs. J. B. Coetzer will work among the Tswana people in the Northern Cape, and Rev. and Mrs. Jim Smith will be stationed in the Orange Free State, working among the Sotho people.

Rev. C. V. Blamey, veteran missionary, retired, and Miss Mary Meighan, R.N., a new missionary nurse, was welcomed.

Gains were recognized in Sunday schools, vacation Bible schools, and in national church giving.

FIVE ORDAINED

Delegates to the Southwest Oklahoma District assembly, September 7-8, at Duncan, Oklahoma, heard reports of progress by each of the district organizations.

General Superintendent G. B. Williamson presided over the sessions which marked the nineteenth year of the district's existence.

Ordained were Rev. John P. Pendleton, Rev. Dale Apple, Rev. Andrew Dech, Sr., Rev. John H. Pope, and Rev. Cecil Johnson.

Delegates to the General Assembly are Dr. W. T. Johnson, superintendent, Rev. LaVern S. Day, Rev. J. L. Woolman, and Rev. Carl Summer (ministerial); W. K. Garrett, A. J. Peck, Glen Davis, and Jim Emmert (lay).

OF PEOPLE AND PLACES . . .

REV. AND MRS. E. R. Houston, Sr., celebrated their fiftieth wedding anniversary November 5 with their children in Fort Worth, Texas.

ROBERT L. OWEN, instructor in journalism at Pasadena College, is teaching a new course entitled "Writing for the Religious Press" on the Pasadena campus this fall. Mr. Owen has had extensive experience as an editor and writer in the religious publishing field.

CHAPLAINS Calvin Causey and Lowel Foster have been selected by the army and air force, respectively, for further training. Chaplain Causey

will be in the Command General Staff School at Fort Leavenworth, Kansas, and Chaplain Foster at Squadron Officer's School course at Maxwell Air Force Base, Alabama.



Dr. Young at ribbon-cutting square feet with 20 classrooms, a fellowship hall which seats 300 persons, kitchen, a gymnasium with a regulation high school basketball court, and a library. The fellowship hall was dedicated to Dr. Henry B. Wallin, pastor 1948-52, and currently minister of visitation, and the educational wing was dedicated to the memory of the late Dr. A. O. Hendricks, pastor 1913-18. The present pastor is Rev. Earl G. Lee.

DEBATE TEAMS from twenty colleges and universities in Oklahoma and seven other states participated in the sixth annual debate tournament at Bethany Nazarene College, October 20-21. Among out-of-state teams was one from Eastern Nazarene College. The question used by colleges throughout the year is "Resolved: that the United States should guarantee a minimum annual cash income for all its citizens."

MRS. MOLLIE BROWNING, wife of the late evangelist, Rev. Raymond Browning, is recuperating from a stroke suffered in midsummer at Lahoma Rehabilitation Hospital in Oklahoma City.

NAMED AFTER one of the first general superintendents, Dr. John Wesley Goodwin, a new church has begun in a renovated cabinet shop in Berwick, Maine. The pastor is Rev. Gary Goodell, formerly a student at Eastern Nazarene College.

REV. AGNES W. DIFFEE, after serving in the pastorate for forty years, is retiring. Her last Sunday as pastor of the Little Rock (Arkansas) Westwood Church was September 3. She had been there for seven years. Among earlier pastorates were at Little Rock First Church; Durant, Oklahoma; and Pine Bluff, Arkansas. She is now planning a trip to the Holy Land before she settles down to holding revivals, conventions, and special services. She began her ministry at sixteen.

NEWS OF RELIGION

You Should Know About . . .

FORTY LEADERS FROM FIFTEEN churches and representatives from additional evangelistic organizations gathered September 28-30 at Key Bridge Motor Hotel in Arlington, Virginia, for what one churchman called "a great first step in mobilizing 40 million American evangelicals."

Since merger is not a prime goal of evangelicals, the group spent its time discussing how a united effort at evangelism, with each denomination maintaining its uniqueness, could bring about an effective spiritual revival in the United States.

The Key Bridge meeting may help span differences between evangelicals who have become better known for their judgmental attitudes, superficial standards, and lack of mutual love than their concern for the whole man.

The two positions basic to the evangelical movement are faith in the virgin-born Son of God as the sufficient Saviour for all who believe, and the Bible as the basis of faith and practice.

Cochairmen for the meeting were Evangelist Billy Graham and Dr. Carl F. H. Henry, editor of *Christianity Today*.

Two proposals came out of the Key Bridge meeting:

1) American "Congress on Evangelism" to be held in Minneapolis, September, 1969. Joint chairmen for the event will be Dr. Oswald Hoffmann, Lutheran Missouri-Synod radio preacher, and Dr. Graham. Plans for the congress have been in the mill for months, but the public announcement of it at Key Bridge was among the first.

2) A ten-member committee was named to study the feasibility of a simultaneous "Win America Crusade" for 1973 in which 100,000 local churches, acting autonomously, will conduct evangelistic crusades with 1,000,000 prayer meetings each day.

During the conference, Dr. Graham reported on "schools of evangelism" being held in conjunction with Graham crusades. The school held recently in Kansas City attracted 750 seminarians and 400 area pastors. Dr. Graham paid special tribute to Nazarene Theological Seminary for its student participation, and the administration action in delaying start of fall classes.

Denominations represented in the Key Bridge meeting included Southern Baptist, American Baptist, Presbyterian U.S., United Presbyterian, Orthodox Presbyterian, Reformed church, Christian Reformed, Methodist, Episcopal, American Lutheran, Lutheran Missouri Synod, Churches of Christ, Christian Churches, Evangelical Free church, and Church of the Nazarene.

THE SUCCESS OF the Pentecostal movement in South America has been significant. Estimates are that there are more than 7 million Pentecostals, mostly from the lower income groups, which compose a heavy majority of the continent's population.

A recent development in Chile brought two large national Pentecostal groups into affiliation with the Pentecostal Holiness church (membership: 92,000) based in Franklin Springs, Georgia.

The two Chilean groups are the Pentecostal Methodist church (membership: 665,000) and the Pentecostal Church of Chile (membership: 58,000). The affiliation was finalized in late July during the World Conference of Pentecostals held in Rio de Janeiro.

The affiliation includes what is believed the world's largest Protestant congregation—the famous "Jotabeche" Pentecostal Methodist Church in Santiago, Chile, with 45,000 members.

It provides a working relationship in the fields of education, publishing, and evangelism, and is based on similar views concerning sanctification as a second work of grace and the baptism with the Holy Spirit with the initial evidence of speaking in other tongues.



SELECTED FROM among churches representing fifty denominations in Michigan, Detroit First Church was named the "outstanding church of the year" during the annual three-day Michigan Sunday School Association Convention. Pastor Kenneth S. Armstrong (center, inset) receives the trophy from Clate Raymond, executive director of the M.S.S.A. At right is Rev. A. Eugene Hudgens, administrative pastor.

DETROIT FIRST CITED

Directors of the largest Sunday school convention in the world selected the Detroit (Michigan) First Church recently as the "outstanding church of the year."

The citation was announced during the recent Michigan State Sunday School Association's annual convention held in Detroit where 13,500 persons had gathered for the final service.

Selection was made from churches representing fifty denominations. The criteria for the award included all phases of church life and programming. Among areas considered were outreach, evangelism, building use, organization, training, ratio of staff to members, and long-range planning.

Presentation of a trophy was made at an awards banquet, November 3, where five of the six church staff members and the Sunday school superintendent were present.

Pastored by Dr. Kenneth Shelby Armstrong, formerly vice-president at Pasadena College, the Detroit church has 756 members, and an average Sunday school attendance of 586. The church contributed for all purposes during the 1966-67 assembly year \$203,000.

In addition to Dr. Armstrong, the staff includes Rev. A. Eugene Hudgens, administrative pastor, and prior to that with the general Department of Church Schools; Don Bell, minister of music; T. W. Jones, intern minister; Darrell Trotter, director of educational services; and Douglas Fletcher, student minister.

Sunday school superintendent is David Brown.

ACROSS RIVER, TO RICE

Sixteen aboriginal Taiwanese Sunday school scholars walked ten miles and crossed a waist-deep river to get to one of three Sunday school rallies at which Dr. Kenneth Rice, executive secretary of the Department of Church Schools, was speaking.



Rice

In addition to the inspiration and information they received, they also took home with them an attendance banner.

They were among 786 Nazarenes who attended the rallies held during Dr. Rice's stay in Taiwan. His trip to Taiwan is part of a larger one in which he is teaching short courses for the armed services and visiting and studying Nazarene Sunday schools in the Orient.

The largest attendance was at the Shihlin church, where Rev. David Woodward, assistant general secretary of the China Sunday School Association, indicated that this was the largest rally he had witnessed in fifteen years of work in Taiwan.

STUDENTS GIVE FOR CHAPEL

During a recent regular chapel service, Pasadena College students spontaneously pledged more than \$6,000 to be used in building a new Armenian chapel in Jerusalem.

Dr. Ross Price, professor of theology, spoke that morning on the needs

of that particular church in Jerusalem, which he knew from firsthand experience, having visited Jerusalem several times in the last few years.

Herb Smith, president of the Missionary Crusaders, challenged the students with "Let's Rebuild the Jerusalem Chapel." Within a matter of minutes, \$6,000 had been pledged (the highest previous record for a similar project was \$3,000). This project has been chosen as the annual missionary project sponsored by the Department of World Missions.

VETERAN MISSIONARIES DIE

Two pioneer Nazarene missionaries to China died November 6, one at Nampa, Idaho, and the other at Temple City, California.

Mrs. Lura K. Fitz, wife of Dr. Rudolph G. Fitz, died in Nampa, following many years of illness; and Mary E. Pannell, R.N., who served with Dr. and Mrs. Fitz in China, succumbed at Temple City.

Mrs. Fitz was seventy-five, and Miss Pannell seventy-two.

The Fitzes established hospital work in North China in 1920, and were joined by Miss Pannell in 1925.

Surviving Mrs. Fitz are her husband; three daughters, Mrs. Elizabeth Varro, Mrs. Irma Irene Adcock, and Mrs. Vera Maxine Fritz; one son, Dr. Rudolf G., Jr.; a sister; and several grandchildren.

Among Miss Pannell's survivors is a sister.

MRS. CHAPMAN GAINS

Mrs. Louise R. Chapman, now in the Willamette Methodist Hospital, 13021 Southeast River Road, Milwaukie, Oregon 97222, is responding to special therapy after being stricken by a paralysis which covered much of her body. She is making some progress in regaining the use of her muscles.

OF PEOPLE AND PLACES . . .

DR. G. B. WILLIAMSON, general superintendent, spoke recently at the Upland, California, church, where an Alabaster offering of more than \$600 was contributed.

DR. FLETCHER GALLOWAY, sixty-seven, and pastor at Grand Rapids, Michigan, since 1953, has resigned his position to become pastor of San Francisco (California) First Church. Dr. Galloway has been in the ministry for forty-six years.

MISS CORA STANLEY, Oxford, Indiana, was recently named the Indianapolis District "teacher of the year." She has completed approximately fifty years of teaching service. Her pastor is Rev. C. R. Mitchum.

Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

MICAH: PROPHET OF GENUINE RELIGION

(December 3)

Scripture: Micah 1-3; 6 (Printed:
Micah 6:1-8)
Golden Text: Micah 6:8

What in essence is genuine religion? How adequately does Micah 6:8 describe it?

SYNOPSIS: Micah, who has been called "a champion of the common people," was a younger contemporary of Isaiah. It was a great century in which these men labored in Judah while Hosea and Amos toiled in Israel.

With telescopic vision, Micah pierced the ages to come and saw not only the star over Bethlehem (5:2) but also the day of universal peace and righteousness (4:1-4). At closer range, he could see the fall of Israel and Judah. His lyric description of genuine religion, however, probably stands out above all else.

THE LORD'S CONTROVERSY

Biblical religion has at its heart a covenant. When the Lord set Israel free from the bondage of Egypt and carried her "on eagles' wings" (Exodus 19:4) to Mt. Sinai, it was to ratify an agreement, a covenant. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people" (19:5).

Israel had agreed to live by this covenant. But now the covenant was broken and the Lord was calling His people to an accounting (Micah 6:1-5).

JUDAH'S INQUIRY

It seems that the prophet envisages a repentant people who *do* remember the deliverance from Egypt and all that the Lord had done for them through the wilderness. What is the way back to God? Does it call for sacrificial offerings in the Temple? Would it help to increase the quantity or value of the sacrifice (6:6-7)?

THE PROPHET'S REPLY

Micah 6:8 is certainly a mountain peak of prophetic religion. To *practice* justice, to *love* mercy, and to *walk* in humility with God is certainly more than burn offerings and sacrifice. But is this verse fully Christian? A Christian will not live on a lower plane, but in the light of a fuller revelation he will have an Example (Jesus Christ) and an empowerment (the Holy Spirit) which were not yet available in Micah's time.

Conducted by W. T. Purkiser, *Editor*

Our pastor, every once in a while, instead of saying we need to be sanctified and cleansed from indwelling sin, says, "We need to be baptized by the Holy Ghost." Do you not think such a statement would cause visitors to believe we are a tongues church?

No, I don't think so.

The baptism with the Holy Spirit is not the exclusive property of any religious group. It is rooted in several passages in the New Testament, and teaching concerning it is shared by a wide range of evangelical churches.

I believe it is incisively clear from Acts 15:8-9 that the baptism with the Holy Spirit is the means whereby the effectiveness of the cleansing blood of Christ is made real.

There is no evidence at all to connect speaking in "unknown tongues" with the baptism with the Holy Spirit. The languages spoken at Pentecost were understood without interpretation by those who came from the various lingual areas represented. There is no reason to believe that the two other times languages are mentioned in the Acts were any different.

There was some kind of tongue speak-

ing going on in Corinth, and views as to its nature differ. If it is said that this represents the same phenomenon which is reported in Acts, then it must have been understandable languages.

If it is said that the Corinthian tongues were different from those of Acts 2, then there is nothing in I Corinthians 14 to connect the manifestation in any way with the baptism with the Holy Spirit (cf. I Corinthians 3:1-3; 5:1-6; 6:1-8; 11:17-34).

I have tried to present the full biblical evidence on this matter in a little paperback entitled *Spiritual Gifts: Healing and Tongues* (35 cents, Nazarene Publishing House). While it is chiefly concerned with the newer "charismatic movement," it is pertinent to the whole matter of speaking in tongues, for any who might be troubled about the problem.

Why don't we come out against mini-skirts?

It's pretty hard to "come out against" what you've always consistently opposed.

I paid my respects to current trends right at the beginning of the craze ("Answer Corner," July 27, 1966).

It is impossible for me to see how what one excited correspondent called "these *minnow* skirts" can ever be reconciled with Christian simplicity and modesty.

Fashions will come and fashions will go, but Christians will never follow fashion beyond the boundaries of true modesty.

With apologies to Betty Friedan and

Art Buchwald, today's fad seems to be "The Feminine Mistaque."

In an earlier swing of this pendulum, Dr. H. Orton Wiley told with a chuckle about a little boy in a crowded supermarket who was continually getting separated from his mother.

"Why don't you take her hand?" he was asked.

"She's loaded with packages," he replied.

"Well, then, why don't you hold on to her skirt?" the other queried.

"I can't reach it," was his answer.

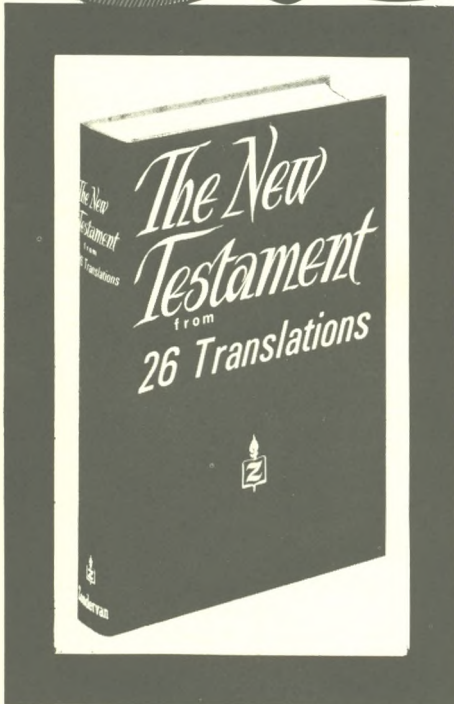
In *Exploring the Old Testament*, which you edited, it is suggested that the Kenites of Judges 1:16 were descended from Cain. If we assume that there is even a remote possibility that this tribe was descended from Cain, are we not implying that Noah and his family may not have been the only survivors of the Flood? Please explain.

The suggestion that the Kenites were descended from Cain is based on the Hebrew construction of the verse in Judges. "Kenite" is a form of the name "Cain."

Noah and his family were the only survivors of the Flood. If the suggestion made regarding the Kenites is valid, the relationship with Cain would have been through the maternal side of Noah's

family.

While some hold that the intermarriage of Genesis 6:2 was between fallen angels and women, the far more probable explanation is that it was between the descendants of Seth (sons of God) and the descendants of Cain (daughters of men). This could account for the identification of the Kenites with Cain through Noah's wife.



**WRAP
ONE UP
TO GIVE
YOUR PASTOR**

**YOUR
SUNDAY
SCHOOL
TEACHER**

**A
BIBLE
STUDENT**

**OR SOME
OTHER SPECIAL
PERSON**



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