

October 25, 1967

herald

OF HOLINESS

Church of the Nazarene

Hello, Tomorrow

(See page 4.)

OCTOBER:
PROTESTANT
PRESS
MONTH





Reformation Foundations

General Superintendent Coulter

The Reformation came at a time when spiritual darkness covered all of Europe. While learning, culture, and education had reached high standards of excellence, the moral and spiritual situation had become deplorable. Moral standards throughout European society were almost completely disregarded. Even the church was guilty of selling indulgences so that men might escape the terrors of purgatory.

But the thing that gave power and permanence to the Reformation was the fact that at the very heart of it there were genuine spiritual forces which produced revival. The Reformation was indeed a "renewing of the Holy Spirit."

The Reformation had a great effect on the intellectual world. It had wide repercussions in social, economic, and political thinking. But its real power was the fact that it had its roots in a dynamic, spiritual revival.

The Reformation restored the doctrine of the atonement of Christ to a central place in Christian thought. While Christ had not been denied by the church, others had tended to take His place. The saints, the martyrs, the Virgin Mary, and the mass had partially obscured His atoning work. Luther's strong, biblical declaration that man is justified by faith in Christ alone was startling. It renovated and changed the whole pattern of Christian thought.

Prior to the Reformation, the Church emphasized faith as explicit acceptance and obedience to the Church and her teachings. But the Protestant reformers believed that faith was a personal transaction between man and God. The Church then ceased to be the mediator, but every man must stand before

God himself to learn through Christ how to know Him, trust Him, love Him, and obey Him.

Perhaps one of the most important effects of the Reformation was that it led to a revival of preaching. Great emphasis had been placed upon the sacraments and upon the intercessory role of saints and priests. But the Reformers believed that to reach sinners and persuade them to believe in Christ required more than ceremonies and symbols. Preaching became the center of the service of worship. The clear-cut declaration of the Word calling all men everywhere to repent and believe became a vital part of the ministry of the Church.

But the Reformation brought a revival of practical Christian living. In medieval times holy men and women separated themselves from society by living in monasteries or nunneries. The Reformers declared that biblical Christianity was not mere outward conformity to human ordinances but it involved love, faith, and obedience to God resulting in Christlike conduct.

Today the Reformer's message is in danger of being diluted or disregarded. A return to Reformation foundations was never more necessary than it is today. Such a return will bring a reviving and a renewing of the Church. When Christ's atoning work on the Cross is emphasized; when faith becomes a living, personal acceptance of God's Word and promise; when preaching assumes its fearless declaration of God's Word in the churches; and when Christian experience results in holy living in the lives of Christian people, then revival will have come to the Church, and society will be renewed.



• **By M. A. (Bud) Lunn**
Manager, Nazarene Publishing House

This is a world of change, and in many areas we must adapt or be left behind. As a businessman, I believe in modernization, in keeping abreast of the times, and in discarding equipment and procedures which progress has made obsolete and wasteful.

At the same time, experience has taught that many ways of doing things which have developed over the years are the best approach to a problem and if deviated from temporarily are later brought back into use. They have brought results and contributed to the betterment of the business.

Within the church, I don't want to go back to some of the old things associated with our formative years! I enjoy our modern architecture and our air-conditioned sanctuaries. Who wants to go back to tinkling pianos or wheezy reed organs, to hour-long sermons, or to organizational patterns which are supposed to be good because they were good enough for our grandparents?

At the same time, there are some things which do not change. God's love and grace and mercy are everlasting. Theologians call it "immutability." Neither does sin change, nor man's need of repentance and redemption. The world has tried civilization, culture, education, sociology, psychology, psychiatry; but man's heart is still wicked, depraved, and rebellious.

Our church was established to proclaim these

**Stand ye in the ways, and see,
and ask for the old paths, where is
the good way, and walk therein, and ye shall
find rest for your souls (Jeremiah 6:16).**

changeless truths. Those who were instrumental in its beginning included many vital things which have made us a distinctive and growing denomination: the revival meeting, the use of an altar, the doctrine of entire sanctification, the ideal of a committed life, ethically, morally, and spiritually.

The family altar, faithfulness in church attendance, careful observance of the Lord's day, systematic giving, even when it meant going without some of the luxuries, are a part of my heritage and a part of the heritage of many second- and third-generation Nazarenes.

I am greatly disturbed when I hear murmurings about some of these things which are foundational and an inherent part of our denominational structure. I'll admit I'm a bit old-fashioned when it comes to church standards and rules, as well as morals and ideals in general.

I have observed those who have compromised long-held convictions and adjusted their attitudes to fit modern secular ways of thinking and living. I don't like what I see! Without apology, as far as I'm concerned, these old paths are the good ways.

Murmurings aren't new. Biblical history points out that the Israelites tired of worshipping the God who delivered them from Egyptian bondage

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HELLO, TOMORROW!

Possibly the most powerful weapon ever fashioned is the alphabet, but the Church has yet to seize its full potential in a world whose population will double in thirty-two years, double again in seventeen, then in eight, four, two . . .

• By Ed Dayton

An Evangelical Press Syndicated Article

Jim Coles is not a world traveler. He makes only an occasional trip to another city. But when he does, he confidently dials his favorite airline with every expectancy that in a matter of two minutes he will be told what flights are available and that his reservation is confirmed. Jim may not fully understand the \$2,000,000 computer that keeps track of all the flights, seats, and passengers of the airline, but he has come to expect such performance as routine.

Two nights a month Jim attends committee meetings at his local church. He usually chairs one meeting, the one concerned with trying to involve more of the church members in the programs of the church. It's a frustrating time. Although the church has 706 members on the roll, it is a continual struggle to fill the 115 offices in the church and Sunday school programs. No one seems to know who the non-workers are, what they are doing, or where they are hiding. Without thinking too much about it, Jim has also come to expect this level of performance for this situation.

Jim Coles is living in two worlds. He is demonstrating the human

being's amazing ability to play the role expected of him. The "world" is something that is moving, dynamic, changing, adventuresome. The "Church" is something that is standing still, static, unchanging, and conservative.

Jim is living in a generation that has produced so many new jobs that 40 percent of them didn't exist when he was born. He daily uses tools of transportation, communication, and commerce that were not available when he was a boy. And yet on Sunday morning the only difference he might find in his boyhood church sanctuary is the microphone on the pulpit and the clothes worn by the congregation.

The church literature Jim and his children read is equally antiquated. Oh, the pictures look modern but the language seems strangely like the antique cars Jim loves to work on. It may look new, but it's not part of *this* age!

Like many men, Jim not only accepts this dichotomy; he welcomes it. The very unchangingness of the Church has become a sense of security to him. He may have little inclination toward things liturgical but the furniture in the sanctuary, the 11:00 a.m. worship service, the Sunday school

program, the Wednesday evening prayer meeting have all become symbols for which he searches in evaluating what a church should be. They continually serve to reinforce his conscious or subconscious understanding that the "world" and the "Church" are two different places. And though the Church is "in the world," its walls are high and the moat is deep. The drawbridge must be regularly lowered to permit access and quickly lifted once the guest is inside.

Jim is sometimes bothered by the fact that the big action is taking place in the world and not in the Church. The issues of crime prevention, contamination of air and water, and school bonds seem much closer at hand than the questions of man's spiritual condition. But again he accepts this as the way things are.

This is not a new situation. Since Jesus Christ left His Church in the world as His witness, we have time and again attempted to abandon that responsibility by fleeing from the world to some form of monasticism. The frightening thing is the *rate* at which it is happening today. Man's knowledge is expanding at a rate of five to ten times faster than the

population explosion, and the population is expanding at a rate that is exponential. This means that, if it follows present trends, population will double in thirty-two years, then double again in seven-teen, then double again in eight, four, two . . .

Assuming that man controls the world population without resorting to the mass destruction of a thermonuclear war, it is not a question of whether society will change at a rate inconceivable twenty years ago. The question is, How will the body of Christ respond to this change?

It is an accepted fact that today's technologist must be continually building his education. He thinks nothing of spending 100 hours a year in the classroom. But how many Christians spend 20 classroom hours a year relating the Bible and the world in which they live?

Society demands maximum utilization of every foot of floor space it builds. How many hours per square foot do we get from our North American church buildings which are going up at the rate of \$1,000,000,000 per year?

In fifteen to twenty years our television sets will be converted to programmed teaching stations and push-button information centers connected to the major libraries of the country. Will we still be limited to one half hour a week of flannelgraph, flash cards, or slides?

The number of new books multiplying space at the paperback stores, airline terminals, and news counters reaches new heights in sales and new lows in breadth of content. What teen-ager knows the name of a novelist who is successfully interpreting the message of Christ?

We are told that the high school graduate of 1990 will be a genius by today's measurement. Will he find any link to reality as we try to tell him of God's love for him in Jesus Christ? In a society in which the potential for Big Brother to watch everyone electronically

will reduce our privacy to near zero, will he find his security in Jesus Christ?

Will the Church as we know it today survive this Computer Age? Hopefully not. Of all men, the Christian should be most open to change. The world has been in the process of change since the day God told Adam to subdue the earth and fill it with his offspring. The Christian should be a man ready to seize every tool that comes to hand and to use it for the glory of God.

There is hope that the Church can adapt its institutional structure to meet the great challenge before it. For one of the tools we are developing is at once the most important and the most usable by the Church. We become so dazzled by the new products of the age

READERS make LEADERS



OCTOBER IS PROTESTANT PRESS MONTH

that few see their development and application as useful in helping man increase his ability and to manage himself and his problems. He is making the transition between the systems engineering approach to technical problems to the broader concepts of management systems. He is learning to look at a problem in its entirety—as a system. He looks past the problem of more freeways for more trucks to see that what he is really dealing with is the system problem of feeding a city. He places the problem of cleaning up our contaminated water supply as part

of the overall need to eliminate contaminants. He learns to balance the cost of crime control over and against the cost of crime prevention.

The technologist is just beginning to apply his system know-how to social problems. But New Haven, Connecticut's computer location of its people . . . Bernardino, California's contract with TRW to make a system analysis of its welfare program, and Litton Industries' contract with the government of Greece to manage tourism are indications of what lies ahead.

If there is any hope of the religious press adapting to the needs of an expanding society, it lies here.

We must first understand from a systems view what we are attempting. We are charged with making disciples of all nations. George Sweazey in his book *Effective Evangelism* has pointed out to us the steps of the system: contact, cultivation (communication), commitment, and consecration (as operating members of the system). Stephen Rose's book *The Grass Roots Church* makes some practical estimates of what this might mean.

One thing is certain. A conservatism that seeks to make the Church meaningful to the world will fail. What is needed is not more of the Church in the world, but more of the tools of the world in the Church. The things of the world are not sinful. They are neutral. Man's body and mind are not sinful. It is man's nature that is sinful.

The question is not whether the Church will survive, but how? There never was a greater opportunity for a viable and dynamic Church. The reshaping of the Church will be the result of a new body of Christians working out their lives as part of this expanding world or the result of men of the currently organized Church adapting the tools of its generation to have a meaningful witness to this generation.

Come, Travel with Me!

"There's something better than a tent at the end of the road"

Bedouins are content to dwell in tents. They actually prefer their collapsible tents to permanent housing. But most of us find tent life a bit distasteful. We may be willing to "rough it" for a camping trip, but we are always glad to get back to the comforts of home.

Life is like that. It's a "camping trip" of limited duration. It's a transitory experience, as Paul pointed out in his letter to the Corinthians: "The visible things are transitory: it is the invisible things that are really permanent. We know, for instance, that if our earthly dwelling were taken down, like a tent, we have a permanent house in Heaven, made, not by man, but by God" (II Corinthians 4:18—5:1*).

Paul knew about tents, for he had made them. He knew the feel of the fabric in his hands and knew the best of it would be frayed and worn out in time. So it was natural for him to compare our earthly human bodies to tents.

The fabric of "our earthly dwelling" does wear out. It cannot withstand the ravages of time forever. The day will come when our "tent" will be folded and laid away, "For this corruptible must put on incorruption, and this

mortal must put on immortality" (I Corinthians 15:53).

And tents are so uncomfortable—hot in summer and cold in winter, unstable in the wind and unpleasant in the rain. So disease, pain, sorrow, burdens, and various circumstance of life beat upon these bodies which house our souls. We pamper them with vitamins and lotions; we resort to diets and a thousand other things to extend their usefulness, for we know there will be no new tent for us here on earth. We must make the present one last a lifetime.

But eventually the tent must come down. Moving day must come, when the soul changes its place of residence for eternity.

If we have trusted in Christ here, we may look forward to a "permanent house in Heaven, made, not by man, but by God." There's something better than a tent at the end of the road.

Is there a traveler anywhere on the road of life, fotsore and weary, cramped in a fraying tent, who is not refreshed and encouraged by the thought that home awaits at the end of the journey?

The Prince of Life who pitched His tent among men for a little while in order that He might redeem us from sin, and who

extended to us the invitation, "Come, travel with Me," has also given this wonderful promise: "In my Father's house are many mansions . . . I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3).

Our new home will be in an immaculate city where there will be none of the inconveniences of "camp life." There will be no more curse, no more decay, no more death. Our Lord Jesus Christ will be there, and we shall see His face.

"See! The home of God is with men, and he will live among them. They shall be his people, and God himself shall be with them, and will wipe away every tear from their eyes. Death shall be no more, and never again shall there be sorrow or crying or pain. For all those former things are past and gone" (Revelation 21:3-4*).

This marvelous Saviour is saying to us, "Come, travel with Me." He offers us His companionship while camping on earth, and His companionship in heaven when our tents are folded and put away. What thinking person would refuse such an invitation as this?

*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of the Macmillan Company.



When Autumn Comes

By Kathryn Blackburn Peck

*The flame-touched maple bows its head
As winds of autumn roughly blow,
And scarlet leaves are drifting down
To rest in russet heaps below.*

*But, oh, my scarlet maple tree
Is daunted not by autumn's chill!
It gaily sways against the sky—
A vivid torch upon the hill;
And though the winds may leave it bare,
My flashing maple will not care!*

*When autumn comes (and, oh, it will!)
I pray that I may never fear
Its stripping winds and chilling rains,
Or dread the winter hov'ring near;
But that with courage I may stand
And face the changes time must bring,
Full-knowing deep within my heart
There lies the sunny warmth of spring,
When autumn comes, I want to be
Brave as a scarlet maple tree!*

Why I Believe in Holiness

As far back as my memory serves me correctly, I have been in contact with a holiness church. My parents took me to old-fashioned holiness camp meetings, revivals, prayer meetings, church services, and conventions. My childhood home was a holiness home. I never heard my father and mother quarrel.

I knew the doctrine and the theory before I had the experience. It is possible to know about the operations of the Spirit and still be void of the Spirit. One may even endorse and approve holiness theoretically and yet be void of the experience. Head knowledge will not suffice for heart experience.

The baptism with the Holy Ghost, sanctifying believers wholly, is the most urgent of all our needs today. The danger of this day is to rely upon methods, men, and money instead of relying upon Him who alone can suggest the methods, raise up the men, bring in the money, and make it a blessing.

Here are some reasons why I believe in entire sanctification:

1) *God wills it.* I read these words in I Thessalonians 4:3, "For this is the will of God, even your sanctification." God is holy and His will for man is holiness. In I Peter 1:16 you will find these words, "Be ye holy; for I am holy." Nothing less than entire sanctification can enable man to meet God's divine standard.

Charles Finney once said, "We

will not only give an account of what we are but what we might have been if we had been filled with the Holy Ghost." God has opened the fountain for sin and for uncleanness, but we ourselves must accept His provision. It never can be done by proxy.

All persons may not be able to attain a high degree of knowledge and wisdom. All may not be polished or cultured or refined. All may not be rich and handsome and physically well. But all may wash and be clean: the poor and the rich, the illiterate and the learned, the weak and the strong. The means and the conditions for purity of heart and life are within the reach of all, but they will never remove a single stain from any soul unless applied to or complied with. Yes, God wills it.

2) *Humanity needs it.* Both in theory and in experience sin is found to be dual in its nature, involving acts of sin and the principle of sin. Acts of sin like lying, stealing, cursing must be pardoned and forgiven. The principle of sin, often called carnality, inbred sin, the old man, or the Adamic nature, must be cleansed away or removed.

It isn't long after a person is saved from outward acts of sin that he discovers a contrary nature in his heart that will not behave as it ought at all times. That nature is inclined to have carnal spells, slam doors, bang up telephone

receivers, blister others with a long tongue, write unsigned letters, or want to have its own way, showing signs of jealousy, hatred, greed, and pride.

Honest Christians testify that, even though saved, or converted, there remained in them the carnal nature which demonstrated itself in a disposition to evil, a division of loyalties, a mixture of purposes, a lack of perfect love, and an inadequate power to do God's will. Yes, humanity needs this experience of holiness.

3) *Christ has provided it.* The Word of God abounds in evidence that through the atonement of Christ not only are sinners forgiven and justified, but also "the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Just as the need is dual and God's will is dual, so the provision in Christ is dual. I read these words in I John 1:9: "If we confess our sins, he is faithful and just to forgive us our sins, and to

cleanse us from all unrighteousness." God gave His Son to save sinners from their sins. And Ephesians 5:25-26 says: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it." Yes, Christ has provided the remedy.

4) *Necessity demands it.* Holiness



● **By Morris E. Wilson**
Rochester, New York

of heart and life is not an optional luxury. It is an imperative necessity. It is not an experience that one can "take or leave" and be the same regardless.

To have consistent inner power to live overcoming, victorious, Spirit-filled lives, one must have a pure heart. This is that "holiness, without which no man shall see the Lord" (Hebrews 12:14).

We may have beautiful houses of worship, wonderful choirs, great educational units, wall-to-wall carpeting, pipe organs, recreational programs, and an efficient staff of workers; but unless we have the Holy Spirit in our lives, in our preaching, in our churches, in our programs, in our administration, in our singing, in our revivals, and in our Sunday evening services, we will miserably fail. With the baptism with the Holy Ghost, churches and individuals always have won. Without Him they have been defeated, and lost. Yes, necessity demands it.

5) *Experience confirms it.* Through my years in the ministry I have heard hundreds witness to the reality of the experience of entire sanctification received definitely and instantaneously as a second work of divine grace. To theirs I add my testimony here.

I was gloriously saved from all sin in a little Nazarene mission over thirty-seven years ago. A few weeks went by with wonderful daily victory in Christ. Then one

day while walking back in a cafeteria from the counter to a table with some of the boys from the office I noticed several who were eating their meal looking my direction with a smile on their faces. A glass of milk had spilled over and was running down over my dark suit.

As I looked down and saw the situation, something inside arose and, without thought or premeditation, an oath rolled right off my tongue. That noon I went back to the office and got alone with God and asked Him to pardon that act and forgive me. He did that very thing, but less than two weeks later I bowed at an old altar rail and there made a full commitment to God. As a result of that consecration the Holy Ghost came and cleansed and purified my heart. Over thirty-seven years have come and gone, and that incident never has been repeated, for the Holy Ghost now abides.

Yes, holiness helps one to manifest the right spirit. Can you have your motives questioned and not strike back defensively? Can you go the second mile with the one who has done you wrong? Can you willingly give to the one who begs of you? Compelled to help another, it is in the first mile that you satisfy his desire to dominate; in the second mile you win him as a friend.

Yes, we all need the baptism with the Holy Ghost to sanctify us holy and wholly!

It Takes So Little . . .

It takes so little to fill life full, if we allow it. A little sorrow can wipe the entire sun from our sky if we permit it.

A little disappointment can despoil a thousand blessings if we give it our attention.

A little injury can destroy a lot of happy living if it is allowed to fester.

A very small amount of ugliness can destroy a lovely friendship if it is allowed to take root in the sensitive areas of the heart.

A little wanting can make us forget a lot of our blessings if we give want a long enough leash.

A tiny hasty word can wound a whole family and spoil an entire day.

However, it takes but a little happiness to paint a rainbow across our whole sky if we will just hang it boldly upon the shoulder of a cloud.

It takes but a little song to brighten our home if we will sing it from the heart.

Even a few clumsy words, spoken with sincerity, can make folks glad they met us.

A fleeting little smile thrown at a stranger can help lift his burden.

A little laughter, spilled gaily upon a household, will wash away a lot of clutter and freshen the souls like a spring shower excites a lilac bush.

When so little does so much, why are we so thoughtless about it? Each life has but a little to give, but let's give it to bless and not to blight.

● **By Milo L. Arnold**
Colorado Springs, Colorado

Editorially Speaking

HANDLE WITH PRAYER

Someone reports seeing a sign on the front of a church reading, "Life is fragile—handle with prayer." A little twist to a familiar warning expresses a real truth.

Life indeed is fragile. It is easily damaged by carelessness and inattention. It is threatened by hostile powers. There is little in the natural order to give a sense of security.

This is one great reason why we should "handle it with prayer." Our truest securities come not from about us but from above us, and they come in answer to prayer.

The cynic argues that what Christians call answers to prayer are mere coincidences. They are events that would happen anyway, they say—whether we pray or not. It is hard to improve on William Temple's simple answer: "When I pray, coincidences happen, and when I do not, they don't."

Prayer brings into life God's invisible means of support. Its neglect leaves the soul weakened and impoverished. In things spiritual, the rule is, "No prayer, no blessing."

Prayer changes the pray-er, and it changes the circumstances and the people about which or for whom we pray.

Men have often puzzled about the connection between their prayers and the purposes of God. Part of the answer is found in the fact that, while God's ultimate purpose may be unchanging, His strategy for accomplishing that purpose may vary infinitely. He allows us, in prayer, to become part of His strategy in accomplishing His purposes.

Prayer brings into life the element of divine guidance. The Lord leads those who pray as He cannot lead those who will not pray. For prayer involves listening as well as speaking. It gives God a chance to talk to us personally and individually.

It is easy for the earthbound soul to become lost in the fogbanks and clouds of temptation and doubt. The remedy is to do what the pilot of the small plane does in similar circumstances—climb on the wings of prayer above the fog and the clouds into the clear light of the sun.

Then, prayer brings into life the strength to do the will of God as it is made known to us. Prayer

is the reinforcement of the moral will. The growing Christian is always the praying Christian.

Prayer also brings into life the grace of patience. More often than not, delay in the answer sought is in itself a blessing. It teaches us to search our souls to see if we are asking in harmony with the will of God and if our lives are in harmony with our prayers.

Delays in God's answers to our prayers also challenge us to cultivation of the faith that overleaps time and claims the victory it seeks. Prayer that expects nothing receives nothing.

Life is fragile. Only when we handle it with prayer does it become strong and secure.

SIN PAYS OFF

Two articles, spaced just ten years apart, appeared in one of the newer national magazines. Both concerned the late Ernest Hemingway, not as a writer, but as a man.

The first appeared in 1956. It recalled Hemingway's statement, widely but partially quoted, "What is immoral is what you feel bad after."

The writer of the article observed that, by this yardstick, Hemingway was a man of "unimpeachable morals."

"For many years," the article continued, "he has hit the bottle, tumbled benches, enjoyed such organized carnage as war and bullfighting and has felt pretty good about it all. People with different ideas about morality would call him a sinner, and the wages of sin, they say, is death. Hemingway has cheated death time and time again, to become a scarred and bearded American legend, a great white hunter, a husband of four wives, a winner of Nobel and Pulitzer prizes."

The description closes with the statement, "Sin has paid off for Hemingway."

A scant ten years later, in 1966, the same magazine carried a review of the book by A. E. Hotchner entitled *Papa Hemingway*. Here Hemingway's later years are described with their record of several attempted suicides, physical and emotional illness, delusions that even his friends were conspiring against him.

The reviewer recounts that after a trip to the Mayo Clinic, the first night back in his Ketchum, Idaho, hideaway, the famous author did what he

had kept saying he was going to do. They found his muscular figure with salt-and-pepper beard, lying face down in his own blood with his rifle in his hand and his finger on the trigger.

A magazine journalist had said it ten years before, "Sin has paid off for Hemingway."

THERE IS TRAGEDY HERE to wring the heart. No one rejoices when judgment catches up with the moral rebel. What we need to see is that it always does catch up.

Centuries ago the wise man of the Old Testament observed, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Ecclesiastes 8:11).

Sin would have few takers if its consequences occurred immediately. People would be conditioned to avoid the wrong response just as mechanically as an animal in a laboratory is conditioned to avoid the response that results in an electric shock.

On the other hand, if righteousness were immediately rewarded, it would be sought on the basis of mere self-love. One of the ancient fathers, author of the letter known as II Clement, pointed this out: "No righteous man has reaped his reward quickly, but he waits for it. For if God paid the reward of a good man speedily, we would at once be training ourselves in commerce, not in godliness; for we would appear to be righteous when we were seeking not godliness but gain."

But while the judgment on evil and the reward of righteousness are not immediate, they are inevitable. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Galatians 6:7-8).

LIFE SET TO MUSIC

It has been said that real joy is the test of genuine Christianity, for Christianity is "life set to music." We all know this, but we don't always look and act like it.

That there are "crosses and losses" in the Christian life cannot be denied. There is sturdiness and even sternness in the gospel. Yet the prevailing tone of the Christian faith was set in the angel's announcement of the birth of Jesus, "Behold, I bring you good tidings of great joy, which shall be to all people."

William Archibald Spooner of Oxford has given his name to the particular kind of verbal mistake known as the " Spoonerism," in which the initial sounds of words are accidentally transposed with comic effect. Certainly one of the most notorious

of these was Spooner's use of the words, "The tearful chidings of the gospel," when he meant to say, "The cheerful tidings of the gospel."

Someone tells of the committee that went to the depot to meet the new minister whom they had never seen. Walking up to one sad-looking man, they asked, "Are you our new pastor?"

Sadly he shook his head, "No," he said, "it's dyspepsia that makes me look this way."

Pastor Earl G. Lee, formerly a missionary in India, relates an experience he had on the field. He says, "Traveling along a dusty road in India, I was overburdened with the affairs of life. The Lord was riding along with me as well as the devil. After quite a conversation the Lord said, 'Do you have the joy of the Lord?'"

"I was almost insulted. Of course I had the joy of the Lord. What was I a Christian for . . . my, my!"

"And as quickly as my pride was injured came these words, 'Then why don't you let your face know it?'"

"I laughed out loud. And to think that I was taking myself so seriously that I had ceased to draw on the joy of my Lord!"

Mr. Lee continued: "Your smile in the store, your smile in the classroom, your smile on the ball field, your smile . . . yes . . . even in church, may be all that is needed to convince someone that life is worth living. 'The joy of the Lord is your strength.'"

The happiness of heaven is conditioned on holiness. The holiness of God makes the atmosphere of heaven. The only happiness in heaven issues from holiness. The glorified believer is not holy because he is in heaven. He is in heaven because he is holy through the merits of the cleansing blood of Christ. A soul without holiness could not be happy in heaven. The happiness in heaven springs not merely from external environments but essentially from a pure heart and holy nature. The holiness that admits a soul to heaven, and from which the happiness of heaven springs, is graciously attained by the aid of the Holy Spirit during the present state of probation. Over the archway of entry to final salvation is inscribed the dictum of a holy God: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).—Julian C. McPheeters.

The Body as a Sacred Temple

By Paul Culbertson

It is impossible to calculate the harm which has been done by non-Christian views of the body and its functions. The Scriptures teach that each Christian is to view his body as a sacred temple: "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body" (I Corinthians 6:19-20, RSV).*

The first great heresy in the Christian Church, Gnosticism, tended to disparage the body and its functions. The Gnostics asserted that Jesus did not really have a fleshly body because the flesh was inherently sinful. This heresy also condemned the procreational purpose of marriage, and elevated the life of "single blessedness" over marriage. Some Gnostics even went so far as to brand marriage and the sex act in marriage as an enterprise induced by Satan.

The Manicheans, another heretical group, held that the flesh was sinful, and that sex was degrading and only served to imprison more good souls in sinful bodies.

The attitudes of the Gnostics and Manicheans are not just sub-Christian. They are definitely pagan. The consequences of such ideas are literally disastrous in the influence on personal health, and are extremely destructive in human relationships.

The Christian view is that the body is sacred and all of its functions good when expressed within the context of God's will. As a sacred temple, the body of the Christian is God's dwelling place. It is to be dedicated to Him as a whole and in each and every part—hands, feet, ears, eyes, vocal cords, brain—by an act of total consecration (Romans 12:1-2).

The New Testament guideline for the sincere Christian is that whether he eats, drinks, works, plays, rests, sleeps, or whatever he does, it is for

the glory of God. This is scriptural holiness in action in everyday living. What does this principle imply?

1. The full acceptance of all the bodily functions as good and desirable when expressed in accordance with the divine plan for our lives.

2. A reasonable and intelligent care of the body, and the cultivation of its powers for the glory of God and the blessing of other persons. This includes the development of wholesome habits of cleanliness, eating, sleeping, recreation, and work, that Christ may be honored and mankind served.

3. A respect for the bodies of other persons. This means that no function, such as sex, will ever be divorced from the person. When function is divorced from the person, the consequence is to reduce the person (who in God's plan is always to be loved) to the status of a thing-to-be-used. This is always wrong, and is just what Satan desires. God's plan is that we should always love persons and use things; Satan would have us love things and use persons.

4. The cultivation of wholesome habits of self-discipline as regards the body and all of its functions. St. Paul declared, "I am my body's sternest master" (I Corinthians 9:27, Phillips).** And this self-discipline will not be simply a matter of ascetic denial, but the affirmation, development, and expression of the body and all of its powers for the glory of God.

To grasp a full Christian view of the body and its functions in practice is not an easy achievement. But it is of crucial importance for good personal and social health. And it is motivated by the fact that we are not our own and have been bought with a price. So let us glorify God in our bodies.

*Used by permission.

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Moving Ministers

Rev. Loy A. Gauthorp from Warren's Chapel, Tennessee, to Hollow Springs, Tennessee.

Rev. M. C. Champion from Smyrna, Georgia, to Dalton, Georgia.

Rev. Melvin W. Davis from Harrisburg, Illinois, to Dixon, Illinois.

Rev. E. L. Glendenning from Atwood, Kansas, to Clearwater, Kansas.

Rev. Leo Hastie from Derry, New Hampshire, to Shadyside, Ohio.

Rev. Kenneth Martin from Canton (Illinois) East Side to Lomax, Illinois.

Vital Statistics

DEATHS

PAUL JAMES HEATON died September 9 in Lagrange, Indiana, shortly after birth. A graveside service was conducted by Rev. Wayne Smith. He is survived by his parents, Rev. and Mrs. Kenneth D. Heaton, of Kansas City, Missouri; one brother; two sisters; and grandparents, Mr. and Mrs. Paul L. Heaton and Mr. and Mrs. J. B. Woods.

REV. FRANCIS FAY FREESE, eighty-five, died September 1 at his home in Coshocton, Ohio. Funeral services were conducted by Rev. Robert Wells and Rev. E. L. Jefferson. He is survived by his wife, Hattie May; two sons, Rev. J. Donald and Paul Vernon; one daughter, Mrs. Ruth Cerny; and ten grandchildren.

MRS. ADA J. MILLER, ninety-three, died September 8 in Sapulpa, Oklahoma, after a lengthy illness. Funeral services were conducted by Rev. Harold Morgan, Rev. E. H. Sanders, and Rev. Frank McConnell. She is survived by seven daughters, twenty-three grandchildren, thirty-seven great-grandchildren, and nine great-great-grandchildren.

FRANK L. OLLER, eighty-two, died September 13 at his home in Pana, Illinois. He is survived by two daughters, Miss Lucille Oller and Mrs. Ruth Maier; two sons, John and Paul; and a brother and three sisters.

RUSSELL A. SMITH, seventy-one, died September 14 in Nyssa, Idaho. Funeral services were conducted by Rev. Robert Manley. He is survived by his wife, Louise; two sons, Wilbert T. and Edward E.; three daughters, Mrs. Lenore Pounds, Mrs. Grace Taylor, and Mrs. Betty Lissman; fifteen grandchildren; seven great-grandchildren; and a brother and a sister.

Announcements

Holiness Convention

The fifty-second annual holiness convention of the Metropolitan Holiness Association will be held at the Salvation Army Citadel, 90-23 161st St., Jamaica, New York, November 7-12. Workers include Dr. Warner P. Davis, evangelist, and George and Charlotte Dixon as song evangelists. Services each evening at 7:45 and a united Holiness Rally on Sunday at 3:00 p.m. For further information write Rev. Clifton T. Matthews, 2650 West Wilson Avenue, Bellmore, New York 11710.

Rev. W. Emerson Chapman has reentered the field of evangelism. He has been a successful pastor and evangelist, and is an excellent preacher and Christian gentleman. I can recommend him to any church. His address: Box 527, Kansas City, Missouri 64141.—Ray Hance, Superintendent of Kansas District.

Evangelists' Open Dates

H. A. & Helen Casey, P.O. Box 527, Kansas City, Missouri 64141: open dates in November, December, January, and February.

M. V. Bass, 20 Washington Street, Shelby, Ohio 44875: open dates in January and February.

Born

—to Donald and Pat (Bodine) Drummond of Bradford, Pennsylvania, a daughter, Marilyn Rose, September 12.

—to Roy J. and Ruth (Williams) Franklin of Pueblo, Colorado, a son, Alan Merrill, August 16.

Directories

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"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—II Corinthians 7:1.

Stand Ye in the Ways

(Continued from page 3)

and led them in their wilderness wanderings. They decided to change things and fashioned a golden calf. They craved something tangible, a thing of their own creation to worship.

Later, the people yearned for more changes. They became dissatisfied with their God's sovereign rule and His method of speaking through prophets. They wanted a man, someone like themselves, to rule over them. They wanted to be as other nations. They wanted the trappings and splendor and pageantry of a human ruler.

They got what they wanted and all the sorrow that went with it. The Psalmist summarized it centuries later: "And he gave them their request; but sent leanness into their soul" (Psalms 106:15).

I, for one, would like to go on record as advocating the retention of the old ways that still have meaning and usefulness in this generation.

I believe in revivals. May we never outgrow them, as some others have. Of course, people are hard to reach. The "perilous times" are here. People love pleasure and leisure rather than God.

Revivals are worth all the effort and every penny of expense for the background they give our young people. And never discount the benefits of revival in renewal, in times of refresh-

ing, and in "introspective sessions" which all of us need in examining ourselves, whether we "be in the faith."

The altar must be more than an ornament or a place to partake of Communion. Sometimes I wish we would refer to it as the mourners' bench. That's what it is: a place of mourning, weeping over sin. It should be frequently bathed with the tears of the penitent.

The distinguishing doctrines of holiness of heart and entire sanctification must be preached from our pulpits and taught in our Sunday schools and witnessed to in our prayer meetings. Insistence on preaching that doctrine is what launched the Church of the Nazarene. If we tone down and soft-pedal the teaching of holiness, we have just about repudiated our reason for existence.

God help us to be flexible enough to change and modify and adapt in any nonessential that will help us to get our message to a lost world. We must keep enough in touch with this modern generation to communicate. But, at the same time, let us keep our banners flying, our hearts aflame, our witness definite and constant, and our standards uncompromised.

We may learn a spiritual lesson from John Foster Dulles, who shortly before he died said, "Communism is stubborn for the wrong. Let us be stubborn for the right. A capacity to change is indispensable. Equally indispensable is the capacity to hold fast to that which is good."



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.

Abla, Glen W. and Mrs. P.O. Box 704, Atlanta, Tex. 75551
Albright, J. C. 708 Rose Dr., Zephyrhills, Fla. 33599
Ailee, G. Franklin. 1208 S. Skyline, Moses Lake, Wash. 98837; Brainerd, Minn., Oct. 29—Nov. 5; Alberta, Minn., Nov. 6-12; Kenmare, N.D., Nov. 14-19; Ridgefield, Wash., Nov. 26—Dec. 3
Allen, Jimmie (J. A.). c/o NPH*: Arkansas City, Kans. (1st), Oct. 26—Nov. 5; Roswell, N.M. (Central), Nov. 9-19; Shawnee, Okla. (1st), Nov. 27—Dec. 3
Armstrong, Ernest. c/o NPH*: Sallisaw, Okla. (1st), Oct. 29—Nov. 5; Fayetteville, Ark. (1st), Nov. 12-19; Brownfield, Tex. (1st), Nov. 20-26; Cushing, Okla. (1st), Nov. 27—Dec. 3
Bacon, Forrest B. 504 Niles St., Bakersfield, Calif. 93305
●Bailey, Clarence and Thelma. Song Evangelists, 1197 W. Arch St., Portland, Ind. 47371; Butler, Ind., Oct. 29—Nov. 6; Winchester, Ind., Nov. 22—Dec. 3
Ballard, O. H. c/o NPH*: Shreveport, La. (Werner Park), Oct. 30—Nov. 5; Seminole, Okla., Nov. 6-12
Barton, Grant M. 301 Lincoln Ave., Bedford, Ind. 47421; Martinsville, Ind., Nov. 1-12; Milltown, Ind., Nov. 15-26
Bass, M. V. 20 Washington St., Shelby, Ohio 44875:

Leipsic, Ohio, Nov. 1-12; Darbyville, Ohio, Nov. 15-26
Battin, Buford. 3015 47th St., Lubbock, Tex. 79413; Kansas City, Kans. (Victory Hills), Nov. 5-12; Roswell, N.M. (1st), Nov. 15-26
Beaty, B. K.† 705 N. Cheney St., Taylorville, Ill. 62568; Pontiac, Ill., Nov. 3-12
Belew, P. P. and Mrs. 1018 N. Vermilion, Danville, Ill. 61832
Bender Evangelistic Party, James U. P.O. Box 8635, Tampa, Fla. 33604; Clermont, Ind., Nov. 2-12; Brooksville, Ohio, Nov. 15-26
Bertolets, The Musical (Fred and Grace). c/o NPH*: Danielson, Conn., Nov. 7-12; College Park, Md., Nov. 14-19; Easton, Md., Nov. 21-26; Brightwaters, N.Y., Nov. 28—Dec. 3
Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn. 37407; Hattiesburg, Miss., Oct. 30—Nov. 5; Des Moines, Iowa (Central), Nov. 10-19; North Vernon, Ind. (1st), Nov. 24—Dec. 3
Beyer, Henry T. 8155 Boone Ave., Baton Rouge, La. 70805; Elyria, Ohio, Nov. 2-12; St. Louis, Mo., Nov. 17-27; Macon, Ga., Nov. 27—Dec. 3
●Bierce, Jack. Song Evangelist, c/o NPH*: N.W. Ind. Dist. Tour, Nov. 1-8; Midland, Mich., Nov. 13-19
Bishop, Joe. 1515 S. Jensen, El Reno, Okla. Blythe, Ellis G. c/o NPH*
Boggs, W. E. c/o NPH*: Uniontown, Ohio, Oct. 30—Nov. 5; Blackwell, Okla., Nov. 6-12; Redkey, Ind., Nov. 13-19; Olivet, Ill. (1st), Nov. 22—Dec. 3
Bohannon, C. G. and Geraldine. c/o NPH*: Terre Haute, Ind. (South Side), Nov. 1-12; Mt. Vernon, Ind. (1st), Nov. 24—Dec. 3
●Bohi, James T. Singer, 1002 Hillcrest, R. 2, Bloomfield, Iowa 52537; Cincinnati, Ohio (Springdale), Oct. 30—Nov. 5; Jacksonville, Fla., Nov. 6-12; Phoenix, Ariz. (1st), Nov. 13-19
Bolling, C. Glenn. c/o NPH*: Mt. Olive, Ga., Nov. 1-12; Plant City, Fla., Nov. 14-19; Ocala, Fla., Nov. 28—Dec. 3
Bowman, Russell. 129 Tulane Rd., Columbus, Ohio 43202; Dallas, Tex. (Casa View), Nov. 1-12; Wheeling, W.Va., Nov. 15-26; Weirton, W.Va. (Colliers), Nov. 28—Dec. 3
Brand, Willis H., and Wife. Evangelist and Musi-

cians. P.O. Box 332, Fort Wayne, Ind. 46801; Hudson, Ind., Oct. 29—Nov. 5; Kendallville, Ind., Nov. 23—Dec. 3
Brannon, George. 4105 N. Wheeler, Bethany, Okla. 73008; Danville, Ill., Oct. 25—Nov. 5; Morris-town, Ind., Nov. 8-19; Anderson, Ind., Nov. 26—Dec. 3
●Braun, Gene. c/o NPH*: Topeka, Kans. (1st), Oct. 30—Nov. 5; Wichita, Kans. (1st), Nov. 13-19; Pekin, Ill. (1st), Nov. 27—Dec. 3
●Brooks, Richard. Singer, 205 N. Washington, Kan-kahee, Ill. 60901; De Kalb, Ill. (1st), Nov. 2-12; Okaloosa, Ia. (1st), Nov. 27—Dec. 3
Brockmueller, C. W. 555 Greenleaf Ave., Nampa, Ida. 83651
●Brown, Curtis R. Song Evangelist, 315 S. Bisailon Ave., Bourbonnais, Ill. 60914; Anderson, Ind. (1st), Nov. 1-12; Elkhart, Ind. (North Side), Nov. 13-19
Brown, J. Russell. c/o NPH*: Kimberly, Ida., Nov. 5-12; Boise, Ida. (Euclid), Nov. 19-26
Brown, W. Lawson. Box 785, Bethany, Okla. 73008; Newton, Iowa (1st), Nov. 2-12; Cozad, Neb. (1st), Nov. 13-19; Omaha, Neb. (Fay), Nov. 20-26
Buckley, Raymond. Evangelist and Singer, 202 Orchard Ln., Oak Harbor, Wash. 98277; Kent, Wash. (1st), Oct. 29—Nov. 5; Vancouver, Wash., Nov. 6-12; Los Gatos, Calif., Nov. 13-19; Hood River, Ore., Nov. 26—Dec. 3
Buongiorno, D. J.† 211 77th St., Niagara Falls, N.Y. 14304; Portsmouth, Ohio, Nov. 8-19
Burnem, Eddie and Ann. Box 1007, Ashland, Ky. 41101; Lebanon, Ohio, Nov. 1-12; Columbus, Ohio (Bellows), Nov. 15-26; Trinway, Ohio (Cooperdale 1st), Nov. 29—Dec. 10
Byers, Charles and Mrs. 142 20th Ave., S.W., Cedar Rapids, Iowa 52404; Ottumwa, Ia. (Trinity), Nov. 5-12
Cargill, A. L. and Myrta. R. 1, Box 181-A, Cedar-erger, Colo. 81413
●Carmickle, James and Juanita. Singers and Musi-cians, 4023 Mesa Ave., Sarasota, Fla. 33581
Carpenter, R. W. 800 S. 6th, Lamar, Colo. 81052; Jamestown, N.D. (1st), Oct. 25—Nov. 5; Mandan, N.D., Nov. 6-12; Litchfield, Minn., Nov. 13-19; Vilonia, Ark., Nov. 23—Dec. 3
Casey, H. A. and Helen. Evangelist, Singers, Musi-

†Registered; not commissioned. ●Indicates singers.
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- cians, c/o NPH*: Bath, Ill., Oct. 26—Nov. 5; Clay City, Ind. (Union Chapel), Nov. 9-19
- Caudill, Virgil R. 1004 N. Washington, Owosso, Mich. 48867: Vicksburg, Mich. (Chapman Mem.), Oct. 29—Nov. 5; Lansing, Mich. (South), Nov. 12-19; Lincoln Park, Mich., Nov. 28—Dec. 2
- Chalfant, Morris. 1420 Oak Ave., Danville, Ill. 61832: E. St. Louis, Mo. (Cresview), Oct. 30—Nov. 5; Cincinnati, Ohio (Stanton), Nov. 6-12; Kockford, Ill. (1st), Nov. 13-19; Virden, Ill., Nov. 20-26
- Chamersian, Dorothy. R. 1, Carmichaels, Pa. 15320
 Chapman, W. Emerson. 803 Maple Ave., Salina, Kans. 67401: Aiva, Okla. (Cedar Grove), Nov. 1-12
- Clark, Gene. 104 Waddell St., Findlay, Ohio 45840: Athens, Ohio (1st), Nov. 5-12; Newcomerstown, Ohio (1st), Nov. 16-26; Mansfield, Ohio (McPherson), Nov. 27—Dec. 3
- Clark, Hugh S. 602 S. Broadway, Georgetown, Ky. 40324: Kingstree, S.C., Oct. 30—Nov. 5; Frankfort, Ky. (Nicholasville), Nov. 6-12; Big Rapids, Mich., Nov. 15-26
- Clendenen, C. B., Sr. 272 Jack Oak Point Rd., St. Marys, Ohio 45885: South Charleston, W.Va., Oct. 29—Nov. 5; Union City, Ind., Nov. 12-19
- Clift, Norvie O. c/o NPH*: Atwater, Calif. (1st), Oct. 30—Nov. 5; Pixley, Calif., Nov. 6-12; Phoenix, Ore., Nov. 13-19; Cottage Grove, Ore., Nov. 26—Dec. 3
- Cole, George O. 413 E. Ohio Ave., Sebring, Ohio 44672: New Castle, Pa. (Pil. Hol.), Nov. 5-12
- Compton, Clyde D. 162 Croydon Lane, El Cajon, Calif. 92020: Sacramento, Calif. (North), Oct. 25—Nov. 5; Fairfield, Calif., Nov. 22—Dec. 3
- Condon, Robert. Evangelist and Singer, c/o NPH*: Fergus Falls, Minn. (1st), Oct. 29—Nov. 5; Wenatchee, Wash. (1st), Nov. 12-19
- Cook, James V. 88 Orchard Lane, Columbus, Ohio 43241: Kankakee, Ill. (1st), Nov. 1-5
- Cook, Leon G. and Marie. Evangelist and Singers, c/o NPH*: Elkhart, Kans., Nov. 2-12; Frederick, Okla. (1st), Nov. 14-19
- Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va. 22207
- Corbett, C. T. O.N.C., Kankakee, Ill. 60901
- Cox, C. B. and Jewel. R. 3, Salem, Ind. 47167: Lakeland, Fla., Nov. 5-12; Victoria, Va., Nov. 13-19; Florence, Ala. (1st), Nov. 26—Dec. 3
- Cox, Curtis B. Aultz Trailer Ct., R. 5, Box 510F, Charleston, W.Va. 25312: Moundsville, W.Va., Oct. 30—Nov. 5; Chestertown, Md., Nov. 20-26; Salisbury, Md. (Faith Comm.), Nov. 27—Dec. 3
- Craobree, J. C. 3436 Camridge, Springfield, Ohio 45503: Placenta, Calif., Oct. 30—Nov. 5; N. Highlands, Calif., Nov. 6-12; N. Hollywood, Calif., Nov. 13-19; Fullerton, Calif. (1st), Nov. 20-26
- Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R. 2, Vicksburg, Mich. 49097: Frankfort, Ind., Nov. 1-12; Fremont, Ohio, Nov. 24—Dec. 3
- Crews, Herman F. and Mrs. Evangelist, Singers, Musician, c/o NPH*: Ft. Smith, Ark (1st), Nov. 1-12; Manzanola, Colo., Nov. 13-19; Pampa, Tex., Nov. 22—Dec. 3
- Crider, Marcellus and Mary. Evangelist and Singers, R. 3, Shelbyville, Ind. 46176: Marion, Ill. (1st), Oct. 26—Nov. 5; Gosport, Ind., Nov. 9-19; New Harmony, Ind., Nov. 24—Dec. 3
- Crutcher, Estelle. 1466 E. Mountain St., Pasadena, Calif. 91104: Atlanta, Ga. (Brookhaven), Oct. 29—Nov. 5; Ft. Worth, Tex., Nov. 12-19; Arkadelphia, Ark., Nov. 26—Dec. 3
- Darnell, H. E. P.O. Box 929, Vivian, La. 71082: College Corner, Ohio, Nov. 2-12; Robertsville, Ohio, Nov. 16-26; Columbia, Ky., Nov. 30—Dec. 10
- Davis, Leo C. 403 N. St., Bedford, Ind. 47421: Dale, Ind., Nov. 30—Dec. 10
- Davis, Ray. Rt. 9, Box 655, Tulsa, Okla. 74107: Tuttle, Okla., Oct. 30—Nov. 5; Sioux City, Iowa (Highland Park), Nov. 9-19
- DeLong, Russell V. 121 Siobhan, Tampa, Fla. 33162
- Dennis, Gernald D. c/o NPH*: Acton, Ind., Oct. 30—Nov. 5; Spiceland, Ind., Nov. 9-19; Danville, Ill. (Douglas Park), Nov. 20-26; Arenzville, Ill. (Bethel), Nov. 27—Dec. 3
- Dennis, Laston and Ruth. Evangelist and Singer, c/o NPH*
- Dixon, George and Charlotte. Evangelists and Singers, Box 573, Eastport, N.Y. 11941: Union, Me., Oct. 31—Nov. 5; Bellmore, N.Y. (Interden. Hol. Conv.), Nov. 7-12; West Helena, Ark., Nov. 19-26
- Dobbins, C. H. Yoder, Ind. 46798
- Donaldson, W. R. c/o NPH*: Tulsa, Okla. (Trinity), Oct. 25—Nov. 5; Bedford, Ind., Nov. 9-19
- Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville, Tenn. 37211: Hampton, Va. (1st), Oct. 30—Nov. 5; Nashville, Tenn. (Whispering Hills), Nov. 6-12; Winter Haven, Fla. (1st), Nov. 13-19; Milbourne, Fla. (1st), Nov. 27—Dec. 3
- Dunn, T. P. 318 E. Seventh St., Hastings, Neb. 68901: Sidney, Neb., Nov. 2-12
- Eastman, H. T. and Verla May. Preacher and Singers, 2005 E. 11th, Pueblo, Colo. 81001
- Edwards, L. T. 1132 Ash, Cottage Grove, Ore. 97424: Yakima, Wash. (Trinity), Nov. 1-12; Sutherland, Ore., Nov. 29—Dec. 10
- Ellis, Robert L. 236 N. Parkway Dr., Anderson, Ind. 46014
- Elston, C. L. 4228 S. Center Dr., Howell, Mich. 48843: Metropolis, Ill. (1st), Oct. 25—Nov. 5; Waverly, Ohio, Nov. 8-19
- Emsley, Robert. Bible Expositor, c/o NPH*: Englewood, Colo., Nov. 13-19; Greensboro, N.C., Nov. 27—Dec. 3
- Ensey, Lee H. c/o NPH*: Compton, Calif. (1st), Oct. 29—Nov. 5; Whittier, Calif. (South), Nov. 12-19; Hayward, Calif. (Free Meth.), Nov. 26—Dec. 5
- Ferguson, Edward and Alma. R. 2, Box 183, Vicksburg, Mich. 49097: Columbus, Ohio (Warren Ave.), Nov. 5-12; Ft. Recovery, Ohio (1st), Nov. 19-26
- Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y. 11710: Baltimore, Md., Oct. 29—Nov. 5; Eaton, Pa., Nov. 12-19; Philadelphia, Pa. (1st), Nov. 21-26; Fawn Grove, Pa., Nov. 28—Dec. 3
- Finger, Maurice and Naomi. 122 Charlotte Rd., Lincolnton, N.C. 28092: New Hampshire, Ohio, Nov. 16-26
- Fisher, Wm. c/o NPH*: Bethany, Okla. (1st), Nov. 5-12; Carthage, Mo. (1st), Nov. 13-19; Guyton, Okla., Nov. 21-26; La Junta, Colo., Nov. 27—Dec. 3
- Florence, Ernest E. 202 E. Pine St., Robinson, Ill. 62454: Maysville, Ky., Nov. 1-12; Aberdeen, Ohio, Nov. 15-26; Harrison, Ohio, Nov. 29—Dec. 10
- Ford, James and Ruth. Preacher, Singer, and Children's Worker, R. 8, Box 677, Indianapolis, Ind. 46231: Columbus, Ind. (Newbern), Nov. 1-12; Newburgh, N.Y., Nov. 15-26
- Ford, Norman K. 734 Green St., Greensburg, Pa. 15601: Corry, Pa., Oct. 29—Nov. 5; Winchester, Va., Nov. 8-19; Curtisville, Pa., Nov. 24—Dec. 3
- Fortner, Robert E. P.O. Box 322, Carmi, Ill. 62821: Sciotoville, Ohio (Highland Bend), Nov. 6-12; Evansville, Ind. (New Harmony 1st), Nov. 13-19
- Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH*: Peoria, Ill. (Faith), Oct. 26—Nov. 5; Washington, Ill., Nov. 9-19; Losantville, Ind., Nov. 24—Dec. 3
- 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: Doyal, Tenn., Nov. 1-12; Lombard, Ill. (Grace), Nov. 15-26; N. Pekin, Ill., Nov. 29—Dec. 10
- Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky. 41101: Uhrichsville, Ohio, Nov. 1-6
- Gardner, George. c/o NPH*: Dallas, Tex. (1st), Oct. 31—Nov. 5; Baytown, Tex., Nov. 6-12
- 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: Monroeville, Ind., Nov. 5-19
- Glorylander Quartet. c/o Frank A. Cox, Route 2, Box 187C, Wilmington, Ohio 45177: Lexington, Ky. (Lafayette), Nov. 3-5; Kent, Ohio, Nov. 11-12; Miamisburg, Ohio (1st), Nov. 19; Cincinnati, Ohio (Mt. Carmel), Nov. 20-26
- Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH*: Port Arthur, Tex., Nov. 5-12; Ada, Okla., Nov. 19-26
- Gravatt, Harold F. Box 427, Anna, Ill. 62906
- Green, James and Rosemary. Singers and Musicians, P.O. Box 385, Canton, Ill. 61520: Weirton, W.Va., Oct. 30—Nov. 5; Wichita, Kans. (Linwood), Nov. 7-12; Peoria, Ill. (Hol. Conv.), Nov. 15-19; Winchester, Ind., Nov. 26—Dec. 3
- Greiner, George and Kathleen. Preacher and Singer, c/o NPH*: Kearney, Neb., Oct. 30—Nov. 5;
- Rocky Ford, Colo., Nov. 6-12; Pueblo, Colo. (Fairmont), Nov. 13-19
- Grimm, George J. 136 East St., Sistersville, W.Va. 26175: Creston, Iowa, Nov. 1-12; Seelyville, Ind., Nov. 15-26; Cass City, Mich., Nov. 28—Dec. 10
- Grimshaw, Michael and Mrs. c/o NPH*: Hartford City, Ind., Nov. 1-12; Lander, Wyo., Nov. 15-26; Torrington, Wyo., Nov. 27—Dec. 3
- Guy, Marion O. R. 5, Muskogee, Okla. 74401: Udall, Kans., Oct. 29—Nov. 5
- Haden, Charles E. P.O. Box 245, Sacramento, Ky. 42372: Shelbyville, Ky., Nov. 5-12; Bradenburg, Ky., Nov. 19-26
- Hall, Orville and Nan. Evangelist and Singers, Rt. 1, New Castle, Ind. 47362: Holyoke, Colo., Nov. 8-19
- Harding, Mrs. Maridel. Box 195, Hastings, Neb. 68901: Celina, Ohio, Nov. 6-12
- Harrison, Charlie. 821 N. Pershing St., Seymour, Ind. 47274: Abilene, Tex. (Trinity), Nov. 23—Dec. 3
- Harrison, J. Marvin. P.O. Box 54, Abilene, Tex. 79604
- Harrold, John W. 409 14th St., Rochelle, Ill. 61068: Newark, Ohio, Nov. 2-12; Pioneer, Ohio, Nov. 16-26
- Heriford, Russell W.† R. 1, Inola, Okla. 74036: Miller, S.D., Oct. 25—Nov. 5
- Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M. 88001
- Hissom, Earl G., Jr. P.O. Box 544, Charleston, W.Va. 25322: Cumberland, Md. (1st), Oct. 30—Nov. 5; Newell, W.Va. (Glen Dale), Nov. 6-12; Dillonvale, Ohio, Nov. 17-26
- Hoackle, Wesley W. 642 Vaky St., Corpus Christi, Tex. 78404: Odessa, Tex. (Golder Ave.), Nov. 1-12
- Holcomb, T. E. 9226 Monterey, Houston, Tex. 77028: Temple, Tex. (Trinity), Oct. 27—Nov. 5; Marshall, Tex. (1st), Nov. 6-12; Beaumont, Tex. (Westfield), Nov. 13-19; El Paso, Tex. (North Gate), Nov. 26—Dec. 3
- Hood, Gene. c/o NPH*: McAlester, Okla., Oct. 27—Nov. 5; West Plains, Mo., Nov. 6-12; Bernie, Mo., Nov. 19-26; Burleson, Tex., Nov. 27—Dec. 3
- Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind. 46590: Martins Ferry, Ohio, Nov. 5-12; Huntington, Ind. (Northside), Nov. 19-26
- Hoot, W. W. R. 9, Box 27, Morgantown, W.Va. 26505: Alderson, W.Va., Nov. 2-12; Virginia Beach, Va. (Tidewater Central), Nov. 13-19; Hawthorn, Pa., Nov. 23—Dec. 3
- Hoots, Bob. c/o NPH*: Hollywood, Md. (1st), Oct. 30—Nov. 5; Hillsdale, Mich. (1st), Nov. 7-12; Louisville, Ky. (Hikes Point), Nov. 20-26; Columbia, Tenn. (1st), Nov. 27—Dec. 3
- Hubart, Leonard G. R. 6, Huntington, Ind. 46750: Pittsfield, Ill., Nov. 1-12; Crawfordsville, Ind., Nov. 13-19; Winchester, Ind., Nov. 26—Dec. 3
- Huff, Phil† 209 N. East St., Vanlue, Ohio 45890: Waltham, Mass., Nov. 5-12; Lisbon Falls, Me., Nov. 13-19; Milo, Me., Nov. 21-26; Lincoln, Me., Nov. 27—Dec. 3
- Hundley, Edward J.† 732 Drummond Ct., Columbus, Ohio 43214: Harlem, Ohio (Ch. of Christ in Chr. U.), Nov. 5-12
- Hutchinson, C. Neal. 2335 Stonehenge Rd., Bethlehem, Pa. 18018: Bedford, Ohio, Nov. 5-12; Cleveland, Ohio (Calvary), Nov. 19-26
- Hysong, Ralph L. R. 22, Delmont, Pa. 15626: Northfield, N.J., Oct. 30—Nov. 5; Sharon, Pa., Nov. 12-19
- Ide, Glen, Jr., Evangelistic Party. R. 2, Vicksburg,

TWO MILLION DOLLARS



for **THREE BILLION SOULS** this Thanksgiving

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

Mich. 49097: Angola, Ind., Nov. 2-12; Quincy, Ohio, Nov. 16-26

Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa. 15022: Haverhill, Mass., Oct. 27—Nov. 5; Warren, Ohio (Morgandale), Nov. 10-19; Canton, Ohio (Fairmount), Nov. 24—Dec. 2

Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex. 75901: Olive Hill, Ky. (1st), Nov. 3-12; Decatur, Ill. (Oak Grove), Nov. 17-26

Irwin, Ed. c/o NPH*: Carlinville, Ill., Nov. 3-12; Ridge Farm, Ill., Nov. 13-19; Georgetown, S.C., Nov. 20-26; Greene, Ohio, Nov. 29—Dec. 10

Isbell, R. A. P.O. Drawer 408, Crowley, La. 70526: Vinita, Okla., Oct. 30—Nov. 5; Medford, Okla., Nov. 12-19; Burkburnette, Tex., Nov. 20-26

Iseberg, Don. Chalk Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914: Wilmington, Del., Nov. 1-12; New Cumberland, Pa., Nov. 15-26; Burnham, Pa., Nov. 29—Dec. 10

Jantz, Calvin and Marjorie, and Carolyn. Evangelist, Singers, and Musicians, c/o NPH*: Sylvia, Kans., Oct. 31—Nov. 5; Decatur, Ill. (1st), Nov. 12-19; California, Ky. (Carthage), Nov. 20-26; Evansville, Ind. (Northside), Nov. 27—Dec. 3

Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio, 43311: Danville, Ind., Oct. 24—Nov. 5; Belle Vernon, Pa., Nov. 15-24

Jensen, Mark. c/o NPH*: Culver, Ore., Nov. 5-12; Princeton, Ida., Nov. 26—Dec. 3

Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md. 21014: Laurel, Del., Nov. 1-12; Bel Air, Md., Nov. 15-26; Belmont, Mass., Nov. 27—Dec. 3

Keel, Charles. 1329 Brooke, Cincinnati, Ohio 45230

Kelly, Arthur E. 511 Dogwood St., Columbia, S.C. 29205: Lubbock, Tex. (Monterey), Oct. 29—Nov. 5; Long Beach, Miss., Nov. 6-12; Gulfport, Miss. (1st), Nov. 13-19

Killen, Allen R.† Evangelist and Singer, 407 Campbells Creek Dr., Charleston, W.Va. 25306: Miamisburg, Ohio, Oct. 30—Nov. 5; Ravenswood, W.Va., Nov. 6-12; Ferguson, Mo., Nov. 13-19; Newark, Del. (1st), Nov. 20-26; Bangor, Me., Nov. 28—Dec. 3

Klinger, Orville G. R. 3, Box 115, Reading, Pa. 19600

Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla. 73008: Sterling, Colo., Oct. 25—Nov. 5; Hennessey, Okla., Nov. 8-19; Selma, Ala., Nov. 24—Dec. 3

Land, Herbert. 933 E. Kentucky, Pampa, Tex. 79065: Rockdale, Tex., Oct. 30—Nov. 5

Langford, J. V. 4908 N. College, Bethany, Okla. 73008: De Queen, Ark., Nov. 5-12; Ft. Clark, N.D., Nov. 15-26; Coffman, Tex., Nov. 29—Dec. 10

Lanier, John H. Poplar St., Junction City, Ohio 43748: Wren, Ohio, Oct. 25—Nov. 5; Creston, Ohio, Nov. 8-19; New Straitsville, Ohio (E.U.B.), Nov. 22—Dec. 3

Law, Dick and Lucille. Preachers and Singers, c/o NPH*: Independence, Mo. (Fairmount), Oct. 30—Nov. 5; Van Wert, Ohio, Nov. 7-12; Brownstown, Ind., Nov. 13-19; Independence, Mo. (1st), Nov. 20-26

●Laxson, Wally and Ginger (Smith). R. 3, Athens, Ala. 35611: Salem, Ohio, Oct. 30—Nov. 5; Arlington, Va. (Calvary), Nov. 7-12; Burlington, N.C., Nov. 13-19; Houston, Tex. (Spring Br.), Nov. 28—Dec. 3

Lee, Ted R. Box 862, O.N.C., Kankakee, Ill. 60901: Martinsville, Ind. (1st), Nov. 6-12

Leih, John. 40936 Mayberry, Hemet, Calif. 92343: Walla Walla, Wash., Nov. 1-12; Woodland, Wash., Nov. 15-26; Centralia, Wash., Nov. 29—Dec. 10

Leonard, James C. and Florice. Evangelist and Children's Worker, Box 12, Marion, Ohio 43302: Covington, Ind., Nov. 2-12

Lester, Fred R. 1136 E. Grand Blvd., Corona, Calif. 91720: Santa Ana, Calif. (Free Meth.), Nov. 2-12; Napa, Calif., Nov. 15-26; Woodland, Calif., Nov. 29—Dec. 10

Leverett Brothers. Preacher and Singers, R. 4, Lamar, Mo. 64759

Liddell, P. L. c/o NPH*: Flint, Mich. (South), Oct. 30—Nov. 5; Argentine, Mich., Nov. 6-12; Urbana, Ill., Nov. 13-19; Florissant, Mo., Nov. 20-26

Lineman, Hazel Fraley. 10 S. Third St., Bradford, Pa. 16701

Lipker, Charles H. R. 1, Alvada, Ohio 44802: Hampton, Va., Oct. 30—Nov. 5; Tipp City, Ohio, Nov. 7-12; New Boston, Ohio, Nov. 14-19; Painesville, Ohio, Nov. 20-26

Littrell, Dick. 12707 Groveside, La Mirada, Calif. 90638: Eugene, Ore. (Fairfield), Oct. 30—Nov. 5; Denver, Colo. (Lowell), Nov. 10-19; San Pedro, Calif., Nov. 26—Dec. 3

Livingston, James H. Box 142, Potomac, Ill. 61865: Lomax, Ill., Nov. 1-12; Danville, Ill. (Cedar Grove), Nov. 22—Dec. 3

Long, Wilmer A. Box 295, Goodrich, N.D. 58444: Kenesaw, Neb., Oct. 29—Nov. 5; Hawthorne, Nev., Nov. 8-19

●Lush, Ron. c/o NPH*: Indianapolis, Ind. (Westbrook), Oct. 29—Nov. 5; Cincinnati, Ohio, Nov. 6-12; Lima, Ohio, Nov. 13-19; Tucson, Ariz., Nov. 27—Dec. 3

"You can't afford to spend what God would have you GIVE!"

THANKSGIVING OFFERING/1967 FOR WORLD EVANGELISM CHURCH OF THE NAZARENE

MacAllen, L. J. and Mary. Artist-Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035: New Kensington, Pa., Nov. 16-26

Marckel, Kenneth W. c/o NPH*: Iatan, Mo., Oct. 31—Nov. 5; Columbiana, Ohio, Nov. 12-19

Martin, Paul. c/o NPH*: Anderson, Ind. (1st), Nov. 1-12; Bucyrus, Ohio, Nov. 13-19; Louisville, Ky. (Hikes Point), Nov. 20-26; Denver, Colo. (Lakewood), Nov. 27—Dec. 3

Mathis, I. C. c/o NPH*: Beech Grove, Ind., Nov. 2-12

May, Vernon D. and Mrs. c/o NPH*: Oakes, N.D., Nov. 8-19; Fairview, Okla. (Cedar Springs), Nov. 22—Dec. 3

Mayfield, Paul and Helen. c/o NPH*: Duncan, Okla. (1st), Nov. 5-12; Muncie, Ind. (Riverview), Nov. 15-26; Charlotte, Mich., Nov. 29—Dec. 10

Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403: Ropesville, Tex., Nov. 5-12; Dallas, Tex., Nov. 19-26; Martinsville, Ind. (Ev. Meth.), Nov. 29—Dec. 10

●McCooy, Norman E. Song Evangelist, 1020 West 4th St., Anderson, Ind. 46016: Delphi, Ind. (Pil. Hol.), Nov. 1-12; Man, W.Va., Nov. 13-19

McCullough, Forrest. c/o NPH*: Nashville, Tenn. (Blakemore), Oct. 31—Nov. 5; Ada, Okla. (Arlington), Nov. 7-12; Longview, Tex. (1st), Nov. 14-19; Elizabethton, Tenn., Nov. 21-26; Cedar Rapids, Iowa (1st), Nov. 28—Dec. 3

McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif. 90403: Atascadero, Calif., Oct. 30—Nov. 5; Yucaipa, Calif., Nov. 27—Dec. 3

McGuffey, J. W. 1628 Central, Tyler, Tex. 75701: Graham, Tex. (1st), Oct. 25—Nov. 5; Gaylord, Kans., Nov. 22—Dec. 3

McKinney, Evelyn. 4488 S. Cedar Oak Dr., Lake Oswego, Ore. 97035

●McNutt, Paul. 215 West 68th Terr., Kansas City, Mo. 64113

McWhirter, G. Stuart. c/o NPH*: Ava, Mo., Oct. 30—Nov. 5; Jacksonville, Fla. (Central), Nov. 6-12; Winter Haven, Fla. (1st), Nov. 13-19; Independence, Kans. (1st), Nov. 20-26; Amarillo, Tex. (1st), Nov. 27—Dec. 3

Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924: St. Bernice, Ind., Nov. 1-12

●Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH*: Farmington, N.Mex. (1st), Nov. 3-12; Anthony, Kans., Nov. 19-26

Merryman, Paul.† c/o Trevecca Nazarene College, Nashville, Tenn. 37210: Asheville, N.C., Oct. 20—Nov. 5; Ladoga, Ind., Nov. 6-12

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: Rapid City, S.D., Oct. 25—Nov. 5; Hugoton, Kans., Nov. 9-19; York, Neb., Nov. 23—Dec. 3

Miller, Leila Dell. c/o NPH*

Miller, Nettie A. c/o NPH*: Shreveport, La. (1st), Nov. 12-19; Birmingham, Ala. (West End), Nov. 26—Dec. 3

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va. 26187: Woodsfield, Ohio, Nov. 8-19

Millhuff, Charles. c/o NPH*: Weirton, W.Va. (1st), Oct. 30—Nov. 5; Wichita, Kans. (Linwood), Nov. 7-12; Wichita, Kans. (1st), Nov. 13-19; Oskaloosa, Iowa (1st), Nov. 26—Dec. 3

Mitchells, Musical. R. 1, Summerville, Pa. 15864: Summerville, Pa. (Oak Ridge Meth.), Nov. 5; New Florence, Pa. (Com. Gospel), Nov. 10-12

Monck, Jim and Sharon. Evangelist, Singers, Musician, c/o NPH*: Kenton, Ohio, Nov. 5-12; Sandwich, Ill., Nov. 13-19; Tell City, Ind., Nov. 20-26; Winamac, Ind., Nov. 27—Dec. 3

Moore, Eugene W. 8216 N.W. 36th Terr., Bethany, Okla. 73008: Crowley, La. Nov. 3-12

Moore, Franklin M. Box 302, Castle Rock, Colo. 80104: Hart, Mich., Oct. 26—Nov. 5; Muldrow, Okla., Nov. 9-19; Wheatridge, Colo. (Ch. of God), Nov. 23—Dec. 3

Morgan, J. Herbert and Pansy. 123 N. Gilbert St., Danville, Ill. 61832

Moulton, M. Kimber, c/o NPH*: Moscow, Ida., Oct. 30—Nov. 5; Connell, Wash., Nov. 6-12; Seattle, Wash. (1st), Nov. 13-19; Salem, Ore. (1st), Nov. 26—Dec. 3

●Mullen, DeVerne. 67 Wilstead, Newmarket, Ont., Canada: Dover, N.J., Nov. 6-12; York, Pa., Nov. 13-19; Bel Air, Md., Nov. 20-26

Myers, David. Route 1, Box 108-A, Logan, Ohio 43138: Gary, Ind. (Black Oak), Nov. 3-12; Berea, Ohio, Nov. 15-19

Nelson, Charles Ed. and Normadene. Evangelist and Singers, c/o NPH*: Wichita, Kans., Oct. 27—Nov. 5; Granby, Mo., Nov. 12-19; Gloster, Miss., Nov. 21-26

Neseth-Hopson Party. c/o NPH*: Assumption, Ill., Nov. 3-12; Fortville, Ind., Nov. 17-26; Farmland, Ind., Nov. 30—Dec. 10

Neuschwager, Albert. 7121 Trimble Dr., Ft. Worth, Tex. 76134: Ft. Worth, Tex. (Wh. Settlement), Oct. 30—Nov. 5; Tacoma, Wash. (Lakewood), Nov. 13-19; Nyssa, Ore., Nov. 22—Dec. 3

Norris, Roy and Lilly Anne. Evangelist and Singers, c/o NPH*: Greencastle, Ind., Oct. 26—Nov. 5; Odon, Ind., Nov. 9-19; Peoria, Ill. (Northside), Nov. 26—Dec. 3

Northrup, Lloyd E. 1173 Aileron, La Puente, Calif. 91744: Salem, Ore. (South), Nov. 1-12; Phoenix, Ariz. (Maryvale). Nov. 15-26

Norton, Joe. Box 143, Hamlin, Tex. 79520: Erick, Okla., Oct. 30—Nov. 5; Sublette, Kans., Nov. 8-19; Broken Arrow, Okla., Nov. 24—Dec. 3

Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla. 32769: Raleigh, N.C. (1st), Oct. 29—Nov. 5; Signal Mountain, Tenn. (1st), Nov. 12-19

Oyer, Calvin B. Evangelist and Song Evangelist, c/o NPH*: Greensfork, Ind., Nov. 3-12; Berger, Tex. (Trinity), Nov. 14-19; Greenville, Tex., Nov. 20-26; Dover, Okla., Nov. 27—Dec. 3

Parrott, A. L. 460 S. Bresee, Bourbonnais, Ill. 60914: Lawton, Okla., Nov. 1-12; Waldron, Ark., Nov. 15-26; Norman, Okla. (Grace), Nov. 29—Dec. 10

Passmore Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH*: Mason City, Iowa, Oct. 27—Nov. 5; Waterford, Pa., Nov. 8-12; Elmira, N.Y. (Calvary), Nov. 14-19

●Paul, Charles L. Song Evangelist, c/o NPH* Personel, Gene.† 4100 Lake Ave., Ft. Wayne, Ind. 46722: Terre Haute, Ind. (Eastside), Nov. 1-12; Ft. Wayne, Ind., Nov. 15-26; Roann, Ind. (Olive Br.), Nov. 27—Dec. 10

Phillips, Robert E. 1055 Warkentine, Kingsburg, Calif. 93631: Pittsburg, Calif., Nov. 5-12

Pickering Musicalaires. c/o NPH*: Smyrna, Del., Nov. 14-19; Newport, R.I., Nov. 22-26; Wareham, Mass., Nov. 29—Dec. 3

Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill. 61804: Lima, Ohio, Nov. 3-12; Brookfield, Ill. (1st), Nov. 17-26

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

Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind. 46201: Columbia, Mo., Oct. 25—Nov. 5; Oakland City, Ind., Nov. 8-19; Ripley, Ohio, Nov. 22—Dec. 3

Potter, Lyne and Lois. Sunday School Evangelists, c/o NPH*: Flint, Mich. (1st), Nov. 5-8; Westchester, Ill. (Austin), Nov. 12-15; Kansas City, Mo. (1st), Nov. 19-22; Phoenix, Ariz. (Westdale), Nov. 26-29; Tempe, Ariz. (1st), Nov. 30—Dec. 3

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

Powell, Curtice L. Preacher and Singer, 33 Reba Ave., Mansfield, Ohio 44907: Ashland, Ohio, Nov. 3-12; Gibsonburg, Ohio, Nov. 17-26

Prentice, Carl and Ethel. Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: El Dorado, Ark. (1st), Oct. 27—Nov. 5; Chickasha, Okla., Nov. 10-19; Elk City, Okla., Nov. 24—Dec. 3

Purkisher, H. G. 308 E. Hadley, Aurora, Mo. 65605: Columbus, Ohio (1st), Oct. 29—Nov. 5; Somerset, Pa., Nov. 8-19

●Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla. 32809: Port Huron, Mich. (1st), Nov. 6-12; Calvert, Ala., Nov. 14-19

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

Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill. 61542: Mt. Pleasant, Iowa, Oct. 31—Nov. 5; Florissant, Mo., Nov. 6-12; Lewiston, Ill. (Waterford), Nov. 16-26
 Rees, Orville W.† 5440 Rosslyn Ave., Indianapolis, Ind. 46220: Indianapolis, Ind. (Bridgeport), Nov. 1-12
 Rice, Ralph. 205 E. Monroe, Bourbonnais, Ill. 60914: Urbana, Ill. (1st), Nov. 1-12; Flint, Mich. (Westgate), Nov. 26—Dec. 3
 ● Richards, Larry and Phyllis (Coulter).† Singers and Musicians, 1735 Dawson St., Indianapolis, Ind. 46203: Anderson, Ind. (Columbus Ave.), Nov. 26—Dec. 3
 Robison, Robert, and Wife. Evangelist and Singers, Heaters, W.Va. 26627
 Rodgers, Clyde B.† 505 Lester Ave., Nashville, Tenn. 37210: Scottsdale, Pa., Oct. 31—Nov. 5; Corning, N.Y., Nov. 6-12; Oswego, N.Y., Nov. 15-26; Penn Yan, N.Y., Nov. 27—Dec. 3
 Rodgers, J. A. (Jimmy).† 695 N. Market St., East Palestine, Ohio 44413: E. Palestine, Ohio, Nov. 5-12
 Rupp, John G. 113 S. Beverly, Porterville, Calif. 93257
 Schoonover, Modie. 1508 Glenview, Adrian, Mich. 49221

Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio 43160: Danville, Ill. (West Side), Oct. 25—Nov. 5; McArthur, Ohio, Nov. 8-19; New Martinsville, W.Va., Nov. 22—Dec. 3
 Sharples, J. J., and Wife.† Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.: New Westminster, B.C., Nov. 1-12; Amboy, Wash., Nov. 15-26
 Shaver, Charles (Chic). 1211 Willow Dr., Olathe, Kans. 66061: Washington, D.C. (Grace), Oct. 30—Nov. 5; Grand Haven, Mich., Nov. 6-12; Osawatomie, Kans., Nov. 13-19; Centerville, Mo. (Countryside), Nov. 20-26; Lawrence, Kans. (1st), Nov. 27—Dec. 3
 Shelton, Trueman and Ruthellen. c/o NPH*: Vacaville, Calif., Nov. 1-12; Olivehurst, Calif., Nov. 13-19
 Sheridan, W. Q. 7646 Bishop Dr., Chattanooga, Tenn. 37416: Punta Gorda, Fla., Nov. 5-12
 ● Showalter, Keith and Pat. c/o NPH*: Hartford City, Ind. (1st), Nov. 1-12; Rockford, Ill. (1st), Nov. 13-19
 Sisk, Ivan. 4327 Moraga Ave., San Diego, Calif. 92117: Oakland, Calif. (1st), Nov. 5-12; Kirkland, Wash., Nov. 14-19; Clatskanie, Ore., Nov. 20-26
 ● Slack, D. F. Song Evangelist, R. 2, Vevay, Ind.

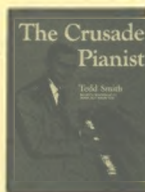
47043: Elwood, Ind. (Pil. Hol.), Nov. 3-12; Xenia, Ohio, Nov. 14-19; N. Vernon, Ind., Nov. 24—Dec. 3
 Slater, Glenn and Vera. 320 S. 22nd St., Independence, Kans. 67301: Minot, N.D., Oct. 26—Nov. 5; Williston, N.D., Nov. 9-19; Sawyer, N.D., Nov. 23—Dec. 3
 Slater, Hugh L. c/o NPH*: Salem, Ohio (1st), Oct. 30—Nov. 5; Wyoming, Ill., Nov. 9-19; Waterloo, Ind., Nov. 23—Dec. 3
 Smith, Charles Hastings. P.O. Box 1463, Bartlesville, Okla. 74003: Nashville, Tenn. (1st), Nov. 5-12; Gallatin, Tenn. (1st), Nov. 14-19; Richmond, Ky. (1st), Nov. 20-26; Pekin, Ill. (1st), Nov. 27—Dec. 3
 Smith, Ottis E., Jr. P.O. Box 1, Edinburg, Pa. 16116: Coraopolis, Pa., Oct. 30—Nov. 5; Ash-tabula, Ohio (1st), Nov. 7-12; Allentown, Pa. (1st), Nov. 14-19
 South, J. W. and Mrs. 2943 Jewett St., Highland, Ind. 46322: DeRidder, La., Oct. 26—Nov. 5; Corydon, Ind., Nov. 9-19; Roachdale, Ind., Nov. 23—Dec. 3
 Sparks, Asa.† 91 Lester Ave., Nashville, Tenn. 37210: Highland Heights, Ky., Oct. 31—Nov. 5
 Stabler, R. C., and Wife. R. 1, Tamaqua, Pa. 18252: State College, Pa., Nov. 1-12; Mifflinburg, Pa., Nov. 15-26; Hyndman, Pa., Nov. 29—Dec. 10
 Stafford, Daniel. Box 11, Bethany, Okla. 73008: Chicago, Ill. (Wes. Meth.), Oct. 26—Nov. 5; Berns, Ind. (Mt. Hope), Nov. 9-19; Piqua, Ohio, Nov. 23—Dec. 3
 Steele, J. J. P.O. Box 1, Coffeyville, Kans. 67337: Denison, Tex., Nov. 1-12
 Stephens, Ken.† c/o NPH*: Enid, Okla., Oct. 25—Nov. 5; Dalhart, Tex., Nov. 6-12; Buffalo, Kans., Nov. 20-26; Marshfield, Mo., Nov. 27—Dec. 3
 ● Sterling, Wilma. 101 New Alex. Rd., Brilliant, Ohio 43913: Oswego, S.C. (Ashwood), Nov. 29—Dec. 3
 Stewart, Paul J. P.O. Box 850, Jasper, Ala. 35501: Cincinnati, Ohio (Springdale), Oct. 30—Nov. 5; Port Huron, Mich., Nov. 6-12; Xenia, Ohio, Nov. 13-19; Columbiana, Ohio, Nov. 20-26; Dayton, Ohio, Nov. 27—Dec. 3
 Strack, W. J. Box 112, Jefferson, Ohio 44047: Ithaca, N.Y., Nov. 7-12
 Strahm, Loran. 732 Kingstone Ave., Grove City, Ohio 43123: Inez, Ky., Nov. 3-13; South Point, Ohio, Nov. 16-26
 Strickland, Richard L. 4723 Cullen Ave., Springfield, Ohio 45503: Lithopolis, Ohio, Nov. 1-12; Belpre, Ohio, Nov. 13-19; Westerville, Ohio (Shawnee Hills), Nov. 20-26; Marion, Ohio (1st), Nov. 27—Dec. 3
 Swarth, D. and Helen.† Evangelists and Music, 1207 Dominion Ave., Pasadena, Calif. 91104: Palmdale, Calif., Nov. 5-12
 Swarengren, J. W. Olivet Nazarene College, Box 215, Kankakee, Ill. 60901: De Kalb, Ill., Nov. 2-12; Midland, Mich. (1st), Nov. 13-19; Springfield, Mo. (E. Grand), Nov. 24—Dec. 3
 Talbert, George H. 311 N. Cedar, Abilene, Kans. 67410: Charleston, W.Va., Nov. 1-12; S.D. Dist., Nov. 16-26; Larimore, N.D., Nov. 29—Dec. 10
 Taylor, Emmett E. c/o NPH*: San Benito, Tex. (1st), Nov. 3-12; Canyon, Tex., Nov. 14-19; Ruston, La., Nov. 24—Dec. 3
 Taylor, Robert W. 2700 Farnleigh Ave., Dayton, Ohio 45420: St. Albans, W.Va., Nov. 6-12; Man, W.Va., Nov. 13-19
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind. 46514: Indianapolis, Ind. (1st), Oct. 30—Nov. 5; Houston, Tex. (1st), Nov. 6-12; Kansas City, Kans. (Rainbow), Nov. 13-19; Galesburg, Ill., Nov. 20-26; Kingston, Mo. (1st), Nov. 27—Dec. 3
 Thomas, Henry C. 3611 28th St., Lubbock, Tex. 79407: Osceola, Ark., Nov. 28—Dec. 3
 Thompson, Harold C. 650 E. Main St., Blytheville, Ark. 72315
 Thompson, Wm. and Mrs. 1915 W. New York St., Indianapolis, Ind. 46222
 Toone, L. E. 769 Kennedy Dr., Kankakee, Ill. 60901: Ligonier, Ind. (1st), Oct. 25—Nov. 5; Ponca City, Okla. (1st), Nov. 8-19; Chicago, Ill. (Mt. Greenwood), Nov. 27—Dec. 3
 Tosti, Tony. Box 1643, Prescott, Ariz. 86301: Littleton, Colo., Nov. 6-12; Montrose, Colo., Nov. 13-19; Brush, Colo., Nov. 22—Dec. 3
 Tripp, Howard M. c/o NPH*: Rotan, Tex., Oct. 30—Nov. 5; Mansfield, Ill., Nov. 10-19; Dupo, Ill., Nov. 20-26; Jacksonville, Ill., Nov. 27—Dec. 1
 Trissel, Paul D., and Family. Evangelist and Singers, Box 1201, Leesburg, Fla. 32748
 Underwood, G. F., and Wife.† Preachers and Singers, Box 420N, R. 4, Cortland, Ohio 44410: Worthington, Ind., Nov. 1-12; Reading, Mich., Nov. 15-26
 Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida. 83651
 Vaughn, Roy M. 1316 Dickenson Dr., Clearwater, Fla. 33515: Live Oak, Fla., Nov. 1-5; Lake Worth, Fla. (1st), Nov. 7-12; New Port Richey, Fla. (1st), Nov. 14-19; Eustis, Fla. (1st), Nov. 21-26; Tampa, Fla. (Forrest Hills), Nov. 28—Dec. 3

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Wachtel, David K. P.O. Box E, Madison, Tenn. 37115; Dunbar, W.Va., Nov. 6-12

Walker, W. B. c/o NPH*: Cincinnati, Ohio (Fairfax), Nov. 5-12; Hamilton, Ohio (Millville), Nov. 19-26

Wallace, J. C. and Mrs. Box 452, Louisville, Ky. 40201; Huntington, W.Va. (Walnut Hills), Oct. 30—Nov. 5; Arlington, Va. (Calvary), Nov. 6-12; Glasgow, Ky. (1st), Nov. 14-19; Richmond, Va. (Southside), Nov. 26—Dec. 3

Walton, Clifford L. 24915 Wilmot, Detroit, Mich. 48021; Otisville, Mich. (Richfield), Oct. 31—Nov. 5; Ann Arbor, Mich. (Univ.), Nov. 6-12; Marine City, Mich., Nov. 27—Dec. 3

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla. 33901; Mitchell, Ind., Nov. 1-11; Vincennes, Ind., Nov. 16-26; Findlay, Ohio, Nov. 29—Dec. 10

Watson, Loy. 609 W. Normal, Springfield, Mo. 65804; Oklahoma City, Okla. (Meridian), Oct. 31—Nov. 5; Enid, Okla. (1st), Nov. 12-19

Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark. 72712; Panama, Okla., Nov. 1-12

Weeks, James A. 300 Shaborn Lane, St. Marys, Ohio 45885; Westerville, Ohio, Nov. 1-12; Chester-ton, Ind., Nov. 15-26

Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont. 59937; Lyons, Kans., Nov. 2-12

West, Singing Family. 26 Corn Hollow Rd., Succasunna, N.J. 07876; Richfield, Pa., Nov. 3-12; Schuylkill Haven, Pa., Nov. 25-26

Whipple, Leonard H. Lay Evangelist, 15 P-Via Castillo, Laguna Hills, Calif. 92563; San Jose, Calif. (Cambrian Park), Oct. 26—Nov. 5; Cal-gary, Alta. (City-wide), Nov. 9-19; Eureka, Calif. (Humboldt), Nov. 30—Dec. 10

Whisler, John F. 404 N. Francis, Carthage, Mo. 64836; Mulvane, Kans., Nov. 13-19; Broken Ar-row, Okla., Nov. 24—Dec. 3

White, W. T. 116 E. Keith St., Norman, Okla. 73069; Dayton, Ohio (Kittering), Nov. 5-12; Wauson, Ohio, Nov. 19-26

Wilkinson Trio.† 1104 Pennsylvania St., Columbus, Ind. 47201; Columbus, Ind. (Ev. Meth.), Oct. 29—Nov. 5; Hope, Ind. (Wes.), Nov. 6-19

Williams, B. Ivan. 536 E. Oliver St., Owosso, Mich. 48867

Williams, Earl C. c/o NPH*: Brighton, Colo., Nov. 1-5; Ulysses, Kans., Nov. 16-26

Willis, Harold J. and Mae. Preachers, Singers, and Children's Worker, c/o NPH*: Beardstown, Ill., Nov. 2-12; W. Des Moines, Iowa, Nov. 14-19; Hope, Ark., Nov. 26—Dec. 3

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

Woodward, George P. 326 Dry Run Rd., Monon-gahela, Pa. 15063; Sebring, Ohio (1st), Nov. 3-13; Mt. Gilead, Ohio (1st), Nov. 17-26

Wyss, Leon. c/o NPH*: Corvallis, Ore. (1st), Oct. 29—Nov. 5; Molalla, Ore., Nov. 6-12; Ft. Worth, Tex. (Wedgewood), Nov. 14-19; Houston, Tex. (Irvington), Nov. 26—Dec. 3

Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo. 63031; Ottawa, Kans., Nov. 3-12; New Rockford, N.D., Nov. 15-26; Fessenden, N.D., Nov. 29—Dec. 10

Zimmerman, W. E. Box 1114, Marion, Ohio 44302; Columbus, Ohio, Nov. 1-12; Polk, Ohio (Rows-burg), Nov. 24—Dec. 3

NEWS OF RELIGION . . .

You Should Know About . . .

THE MANDELBAUM GATE, which from 1948 until last June 5 was the only authorized crossing point between Israel and Jordanian sectors of Jerusalem, is being torn down.

A few days each year, the barrier was lifted by Jordan to permit the passage of Christian pilgrims going to holy places in Old Jerusalem for the Christmas and Easter seasons.

A CALL FOR the expulsion of all foreign missionaries from India has been sounded by a high official of the Jana Sangh political party. Jaganath Rao Joshi wants the 5,319 foreign missionaries in India—including 1,507 Americans—evicted. The foreign community has become the center of controversy because of the Indian government's decision last month to expel several missionaries, including three Americans, from politically sensitive areas.

The government said its expulsion orders and the ban on more missionaries into eastern India are not motivated by religious considerations. It wants to replace foreigners with Indian missionaries, it said.

IF THE CURRENT rate of population growth versus Church growth continues, only 9 percent of the world's population will call itself Christian by A.D. 2000.

So said Bishop Odd Hagen, according to Columnist Ralph McGill of Publishers-Hall Syndicate. The bishop added: "In many ways, we are defeated."

Bishop Hagen pointed out that the attempt to conquer Asia for Christianity has largely failed. In China and India, he is quoted as saying, populations are expanding with frightening speed and Christian totals are smaller than thirty years ago.

Bishop Hagen is not pessimistic however, he declared. "If Christ is to come at the end of history, then we are in history . . . we cannot be outside it."

The mission of the Church, he said, is "to witness—to be there—to testify by the life and works of the Christian."

THE DIVINITY SCHOOL faculty of a Methodist-affiliated school will have a Roman Catholic on its staff when school opens this fall.

Father Roland E. Murphy, a member of the Carmelite Order who since 1956 has been a professor of Old Testament at Catholic University in Washington, D.C., has accepted an invitation to join the faculty of Duke University, in Durham, North Carolina.

A specialist in the "wisdom literature" of the Old Testament, he taught in the Semitic language department at Catholic U. from 1948 to 1956.

DESPITE YEARS of hard work and much outlay of money, the influence of Christian missions is receding on the reservations as American Indians more and more are turning to the peyote-oriented Native American church.

Dr. Alan R. Tippett, professor of anthropology at Fuller Theological Seminary in Pasadena, California, told Dan Thrapp of the *Los Angeles Times* that he recently completed a brief survey of mission stations on the Navajo Reservation for a large denomination and was agghast at some of the things he saw.

"I was appalled at the lack of communications between missionaries and Indians," he said. "Very few missionaries speak Navajo.

"Despite twenty-five years of work and considerable expenditure," he said, "mission work for the church I was studying had made an unsatisfactory impact."

The native Australian, who spent a score of years in Fiji becoming versed in the language and native customs, said the Native American church is beating Christian missionaries at their own game and seems likely to become the red man's religion on the nation's Indian reservations.

God Calls Men

A call is an invitation to life with meaning. One ceases to be a detached, aimless individual, and becomes part of the centuries-long procession of persons committed to God. The world today is "a frightful mess," but what would it be like without this army of the called and committed—the "salt of the earth." This is the real freedom march of the ages.—Selected.

Sunday School Attendance Leaders for 1966

1. Bethany (Oklahoma) First	1,408
2. Nampa (Idaho) First	779
3. Nashville (Tennessee) First	708
4. Wichita (Kansas) First	678
5. Long Beach (California) First	677
6. Kansas City (Missouri) First	668
7. Pasadena (California) Bresee	644
8. Kankakee (Illinois) College	627
9. Nampa (Idaho) College	599
10. Oklahoma City (Oklahoma) First	552
11. Baldwin Park, California	528
12. Detroit (Michigan) First	524
13. Pasadena (California) First	506
14. Charleston (West Virginia) Davis Creek	496
15. Seymour (Indiana) First	489
16. San Diego (California) University Avenue	472
17. Eugene (Oregon) First	466
18. Upland (California) First	458
19. Oklahoma City (Oklahoma) Trinity	448
20. Muncie (Indiana) First	446
21. Canton (Ohio) First	444
22. Huntington (Indiana) First	442
23. Chattanooga (Tennessee) First	439
24. Little Rock (Arkansas) First	436
25. Ashland (Kentucky) First	432

Sunday School Enrollment Leaders for 1966

1. Baldwin Park, California	2,150
2. Bethany (Oklahoma) First	2,070
3. Nampa (Idaho) First	1,407
4. Long Beach (California) First	1,360
5. Bethany (Oklahoma) Jernigan Memorial	1,343
6. Kankakee (Illinois) College	1,221
7. Oklahoma City (Oklahoma) First	1,136
8. Nashville (Tennessee) First	1,116
9. Charleston (West Virginia) Davis Creek	1,094
10. Canton (Ohio) First	1,085
11. Wichita (Kansas) First	1,084
12. Ashland (Kentucky) First	1,074
13. Nampa (Idaho) College	1,025
14. Kansas City (Missouri) Bresee	1,001
15. Pasadena (California) Bresee	975
16. East Liverpool (Ohio) First	972
17. Detroit (Michigan) First	952
18. Sterling (Illinois) First	920
19. Seymour (Indiana) First	913
20. St. Louis (Missouri) Lafayette Park	901
21. Chattanooga (Tennessee) First	882
22. Huntington (Indiana) First	860
23. Muncie (Indiana) First	854
24. Pasadena (California) First	842
25. Pekin (Illinois) First	836



EDUCATORS MEET—The writing team for the new college textbook, "Exploring Christian Education," held its initial meeting recently at the Nazarene Publishing House in Kansas City. Left to right are Dr. J. Ottis Sayes, Olivet Nazarene College; Dr. F. Franklyn Wise, Malone College; Dr. Elwood Sanner, Northwest Nazarene College (senior editor); Dr. Ronald F. Gray, Canadian Nazarene College; and Dr. Chester O. Galloway, Northwest Nazarene College. The text will be the sixth in the series produced by the Nazarene Publishing House.

NOTE KANSAS CITY GAINS

Delegates to the forty-third Kansas City District assembly took note of consistent growth in every area of church work, revealed in the report of Superintendent Wilson Lanpher.

Dr. G. B. Williamson, general superintendent, presided over sessions held August 23-24 at Kansas City First Church.

Membership on the district grew to 5,361, an increase of 250. A total of 368 were received by profession of faith, 70 more than in 1966. Sunday school average attendance rose 297 per Sunday to a total of 6,298 for the year.

Giving for all purposes totalled \$1.2 million, an increase of \$126,000. Giving toward General Budget and mission specials was \$118,260, or 11.7 per cent.

Ordained were Rev. Robert D. Branson, Rev. H. Eugene Chambers, and Rev. Richard Edwin Smith, Jr.

Delegates to the General Assembly are Dr. Lanpher, Dr. C. William Ellwanger, Rev. Howard Borgeson, and Rev. Charles Shaver (ministerial); M. Frank Turner, Frank Rice, C. W. (Bud) King, and Ed Holman (lay).

NEW STAFF MEMBER

Mr. Philip Laflin, member of First Church of the Nazarene in Wichita, Kansas, has recently been added to the staff of Nazarene Publishing House in charge of Research and Development and Data Processing. A graduate of Wichita State University, he brings a rich background of experience from fifteen years with the Air National Guard, currently continuing this relationship as a member of the reserves. Philip; his wife, Bonnie; and two children, Tom and Annette, are living at the present time in Overland Park, Kansas.

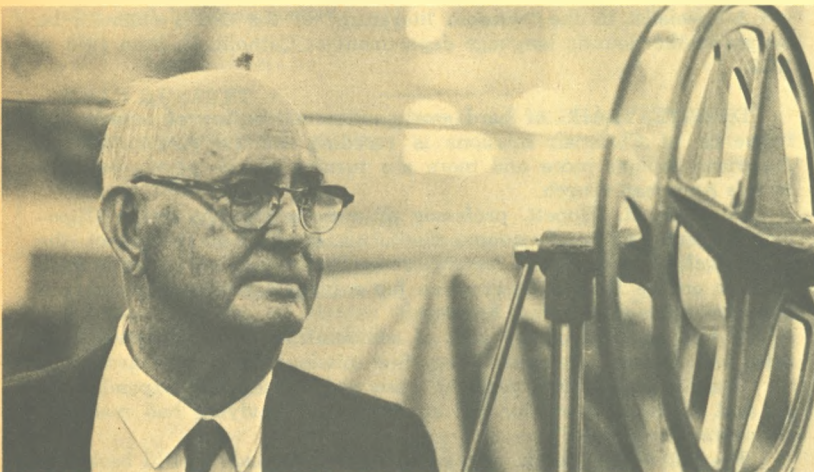


Philip Laflin

RESTORES JOURNAL

WASHINGTON, D.C. (EP)—Secretary of Defense Robert McNamara has restored a Presbyterian Sunday school magazine to a list of recommended publications for the armed forces. His action may have ended a budding controversy.

Earlier the Defense Department had cancelled its 13,000 subscriptions to *Venture* magazine because of an "embarrassing" poem about children in Vietnam wounded by napalm which appeared in the magazine's February issue.



VETERAN SOLDIER of the Cross, Rev. F. A. Powell of Nampa, Idaho, during the third visit to Kansas City in his eighty-one years, was interested in the Scriptomatic addressing machine at the publishing house which processes labels for periodicals at the rate of 35,000 per hour. Mr. Powell, who joined the Church of the Nazarene in 1909, is still active.

Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

TRUE WORSHIP VERSUS POPULAR RELIGION

(October 29)

Scripture: Amos 4:4-5; 5:21-24; 8-9
(Printed: 4:4-5; 5:21-24; 8:4-7)

Golden Text: 1 Samuel 16:7

Why are religion and morality necessary to each other? What happens when they are separated?

SYNOPSIS: The three selections from the prophecy of Amos, with which we conclude the study of this mighty "minor" prophet, center in the issue of motivation in religion. As we have seen, Amos preached in a time of prosperity—economic, political, religious. An observer, unacquainted with the real situation, might well have linked all of these together, concluding that the affluence of Israel was due to her piety. Amos knew this was not the case. Like a basket of summer fruit, the little country was ripe for destruction.

RELIGION WITHOUT MORALITY

What could possibly be wrong with a nation which flocked to the centers of worship, maintained with painstaking regularity the sacrificial system, and brought all the tithes "into the storehouse"? Would not such religious activity gladden the heart of a pastor in our day?

Their motivation was wrong. The Lord, who looks on the heart, saw injustice, avarice, vanity, dishonesty, secularism, and oppression. No single charge appears so often in Amos as the indictment that Israel took advantage of the poor. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20)

MORALITY WITHOUT RELIGION

If it is possible to have a nonmoral religion, is it possible to have a religionless morality? Many have argued that it is not only possible but desirable. Voices in our day are pleading for a "religionless Christianity" or a "worldly holiness." Strange sounds!

Whatever else should be said in reply, let us stress the fact that morality will not endure unless it is born of and heartened by "pure religion and undefiled" (James 1:27).

But let us who are religious never forget that the heaviest scorn of Jesus and the prophets was heaped upon those who divorced religion from righteousness. "In every nation he that feareth him [God], and worketh righteousness, is accepted with him" (Acts 10:35).

Conducted by W. T. Purkiser, *Editor*

The "Answer Corner" receives a number of unsigned letters asking questions, some of which could be answered either in the column or by personal letter. However, if there is a reason why the letter is unsigned, this would probably be a good reason why the answer should not be published.

Names of those asking questions are never printed, nor is any record kept of the source from which questions come.

It should therefore be kept in mind that unsigned questions will not be answered in the "Answer Corner."—W. T. Purkiser, *Editor*.

Should one who is not a member of our church and who does not believe in church membership be a teacher in the Sunday school?

The only requirement we make of our Sunday school teachers is that they "shall be professing Christians, exemplary in life, and in full harmony with the doctrines and polity of the Church of the Nazarene" (*Manual*, paragraph 143).

In the strictest sense, one who does not believe in church organization or membership would not be in full harmony with the polity of the Church of the Nazarene.

Probably, whether such a person should teach in the Sunday school would depend upon the reasons for his views about church membership, and the degree to which he felt free to express those views.

I could personally have a good deal of charity for one whose ideas about church membership were the result of conscientious convictions, perhaps induced by long exposure to "no organization" teaching, if his life, spirit, and other beliefs were in harmony with our purposes.

On the other hand, I would find it hard to have sympathy with one whose

views were at variance with the church with which he has chosen to worship and work, if he felt called upon to propagate those views.

We are glad to admit that the Church is in the truest sense an organism. Yet there are undoubted evidences in the New Testament that the Church of that day was also organized. There was provision for the selection of leaders. Under certain circumstances, widows were not to be "taken into the number" (1 Timothy 5:9). There were even church bosses like Diotrephes, who refused to receive the messengers of the apostles, "and forbiddeth them that would, and casteth them out of the church" (III John 10)—certainly not, in this instance, the universal Church of the Blood-washed.

We believe that "the churches severally are to be composed of such regenerate persons as by providential permission, and by the leadings of the Holy Spirit, become associated together for holy fellowship and ministries" (*Manual*, paragraph 22).

I would like to know if the section in the *Manual*, paragraph 173, item 4, applies to the church treasurer and the janitors. If they are paid, can they serve on the church board? Also, is the treasurer supposed to be paid?

The section you inquire about has to do explicitly with "such local assistants as assistant pastors, directors of Christian education, directors of youth work, or directors of music" (see item 1).

It would not automatically apply to other forms of service.

As to whether a treasurer should be paid, this would depend entirely upon the amount of time involved in the work—which in turn, obviously, relates to the size of the church. The import of the introductory statement in the paragraph is to encourage unpaid lay service in the church. I would venture

the guess that very few treasurers receive any regular remuneration for their work.

There is a principle of sound administrative practice involved in excluding paid ministerial or professional assistants from membership on the church board. It would apply to all employees of a local church except the pastor, who is, *ex officio*, the head of the organization. It is to the effect that no paid employee should be a member of the policy-making body under which he serves and to which he is directly amenable. This could very well apply to the janitor.

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