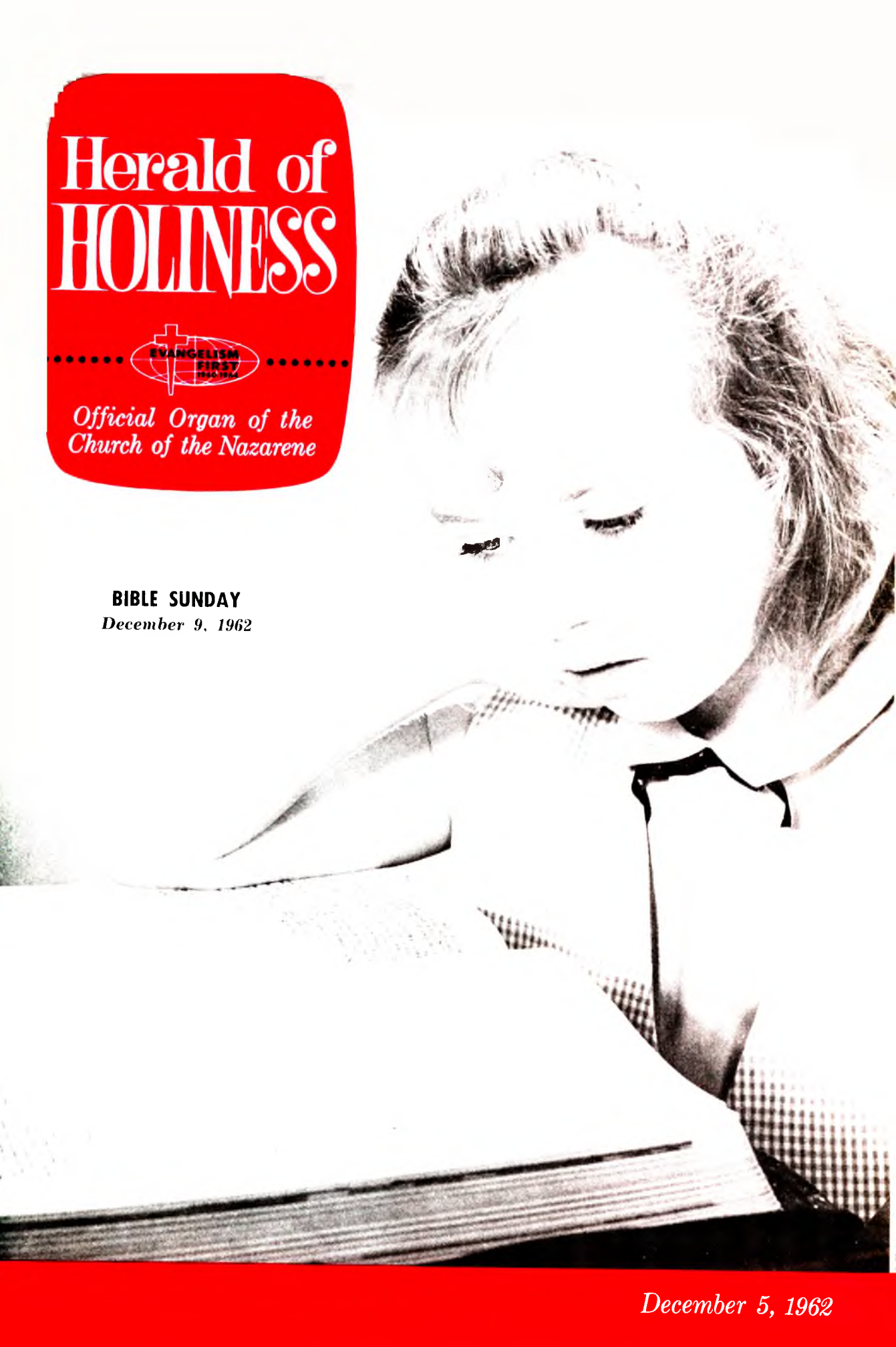


Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

BIBLE SUNDAY
December 9, 1962



December 5, 1962

Like Christ

IN HIS DEATH AND RESURRECTION

“Oh, to be like Thee! while I am
pleading,
Pour out Thy Spirit, fill with
Thy love;
Make me a temple meet for Thy
dwelling;
Fit me for life and heaven
above.”

IN ROMANS 6:5 we read, “For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”

The death of Christ plays an important part in our salvation. The word “planted” used here conveys the truth that we derive our salvation, life,



*General
Superintendent
Lewis*

strength, etc. from His shed blood—His dying. The Bible speaks. “Christ died for our sins” and “Christ died unto sin”; now sin and death “hath no more dominion over him.” It continues. “Reckon ye also yourselves to be dead indeed unto sin.” So then in the like-

ness of His death we are, through His blood, separated from sin. His death and our consequent salvation from sin break sin’s power over us. The power of His resurrection gives us life and strength to live for Him.

Being dead with Christ refers to the old life of sin. Being alive with Christ refers to the new life. The Christian does not look backward, but forward to the new and eternal life given by Christ. When Christ makes us partakers of His life, it is the eternal life He won through His resurrection. It is a life in which sin has been put away. It is a life lived unto God, to serve God and glorify Him by living and serving.

Such is the wonderful privilege of being like Jesus now and forever.

We fervently join with T. O. Chisholm in the prayer chorus of his beautiful song:

“Oh, to be like Thee! Oh, to be
like Thee!

Blessed Redeemer, pure as Thou
art!

Come in Thy sweetness, come in
Thy fullness;

Stamp Thine own image deep on
my heart.”

EDITORIALS

By W. T. PURKISER

The Word of God

Someone has said, "Other books may change men's minds. Only the Bible can change their hearts." For indeed the gospel which the Bible brings is "the power of God unto salvation."

There is a sense of the miraculous in what words can do, either for good or for evil. Words may enlighten darkened minds. They may encourage good purposes that are on the edge of despair. They may recall and represent experiences that are past, or arouse anticipation of those to come. Words can breed hate, or awaken love. In this sense, words convey the essence of life.

What is true of words in general is even more true of the Word of God as presented in the Bible. Here is our original and ultimate source of knowledge about the will of God. All our insights and the leadings we receive must be tested and tried by the Word of God.

The Bible is in truth the "Book of life." Everything it contains comes directly out of the lives of men of God who wrote as they were moved by the Holy Spirit. Other books are made by men. The Bible is the Book that makes men.

The Bible is its own authority. It is foolish to speak of any church, or council, or pope endorsing the Bible or guaranteeing its truth. Such would actually be setting a human authority above the Bible as a judge to pass upon it. The truth is not that churches, councils, or popes judge the Bible but that the Bible judges churches, councils, and popes.

No finer tribute to the Bible ever has been written than that which came from the pen of Henry van Dyke: "Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the hearts of men. It comes into the palace to tell the monarch that he is a servant of the Most High, and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word for time of peril, a word of comfort for the time of calamity, a word of light for the hour of darkness. . . .

"It has woven itself into our dearest dreams; so that love, friendship, sympathy, and devotion put on the beautiful garments of its treasured speech. . . .

"No man is poor or desolate who has this treasure for his own."

A New Threat to the Sabbath

THE NATURAL MAN is no friend to the law of God. Even when reason convinces him that the principle behind that law is valid and right, his carnal heart rebels.

The law of the Sabbath is not an exception. Reason and experience both go to show that not only men and animals but even machines work more efficiently over the long pull with one day out of seven for rest. The seven-day week is not just an accident. It is God's design for man's good.

The Christian Sabbath since the resurrection of the Lord Jesus Christ has been Sunday, the seventh day after the preceding six days of labor, but the first day of the weekly cycle.

Christ himself hallowed this day by twice meeting His disciples on what the original Greek of the New Testament calls "the first day Sabbath," and by sending His Holy Spirit on that day at Pentecost. He prepared His apostles for the "new wine" that was to be poured into "new bottles" when He said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:12-13).

To say that the Emperor Constantine or the Roman church "changed" the Sabbath from Saturday to Sunday is sheer error. The Christian martyr, Ignatius, a convert of John the Apostle, who was torn to pieces by the wild beasts in the Roman Colosseum within fifteen years of the death of John himself, wrote, "Every lover of Christ celebrates the Lord's day, consecrated to the resurrection of Christ as the queen and chief of all the days. . . . Let every friend of Christ keep the Lord's day." And this was two hundred years or more before Constantine's edict!

But a new threat to the Christian Sabbath now appears from the proposal of a leading industrial concern so to revise the workweek as to make any consistent observance of a weekly Sabbath an impossibility. This company is a leader in the whole atomic energy field, and its example is all too likely to be followed by others.

The proposal is that employees shall work for seven days straight, with two days off, then another seven days of work, two days off, and so on. The effect of this proposition is to substitute a

The Cover . . .

THE WORD OF GOD is a Book for all ages. It is the comfort and hope of the old, the source of courage and strength to the middle years, and a fountain of inspiration and guidance to the young. Each year the Nazarene Young People's Society sponsors an offering for the Bible Society, to be used in publishing the Word over the earth. Rising literacy around the world means greater demands for material to read. In giving to the Bible societies, we may help supply these demands with the Scripture, which is given by inspiration of God.

nine-day "week" for the seven-day weekly cycle now almost universally observed throughout the Western world.

The net result is that any one employee would have only one Sunday out of four to attend church with his family.

This proposition, which is being staunchly resisted by the union involved, seems to be based on the desire to keep the plants operating continuously without paying time-and-a-half or double-time for Saturday and Sunday work, when such are deemed necessary. Instead, a far smaller hourly bonus is being offered for work on the two days of the week end.

The editor has no idea how many members or friends of the Church of the Nazarene would be affected by this apart from the friendly correspondent who sent the information, including a printed copy of the company proposal. But such a scheme should be fought with all the strength at our command. For far and beyond our own are those we strive to win to Christ, a task in which the preaching of the gospel is an essential part.

There are far too many secularizing influences at work in the world of today as it is, to add such a drastic revision of the basic Biblical principle of the workweek, and one day in seven as belonging to the Lord. "The Son of man is Lord also of the sabbath," and man may tamper with it only to his peril.

Some Curious Logic

Ex-President Harry S. Truman has recently come out publicly for a national lottery to help pay off the debt of the United States government. Mr. Truman seems to oppose private gambling. But he argues that, if the government conducted the lottery, it would be conducted "honestly" and would therefore be right and good.

This is strange logic. It concedes that gambling is dishonest as it is now practiced. But it assumes that if the government conducts the lottery, taking only a stipulated portion of the stake, the whole business suddenly becomes moral and legitimate.

Other voices have been raised singing the same tune. The lure of "easy money" and the "fast

buck" is one that many people seem quite unable to resist. Why not give the people a chance to express their gambling "instinct" and let the government rake in the profits that now go to fatten the coffers of syndicated crime? In that way, it is said, "everybody wins."

Exactly the opposite is true. In that way everybody loses. Already the government "profits" by taxes on the death-dealing liquor and tobacco industries, a profit turned into loss many times over by the tragic consequences of these evils in the lives of the people. But no government can long survive which seeks to support itself on the vices of its citizens.

Gambling is evil, not only in the circumstances under which it is conducted, but in principle. It is a frank appeal to the lawless nature of the carnal man, hoping to profit at the expense of others. It undermines every incentive to honesty and industry. It is a psychological disease that becomes almost incurable, a way of life which is in fact a way of death.

Nothing may come of the suggestion of the ex-president. I hope nothing does. But should the issue be raised, let it be opposed with all the strength at our command.

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THE BIBLE

—Word of power



by
JAMES R. SNOW, General President, N.Y.P.S.

AT THE CORONATION of Her Majesty, Queen Elizabeth II, before the beginning of the Communion service, an interesting ceremony took place. The Archbishop of Canterbury presented a book to the Queen, saying: "Our Gracious Queen, to keep Your Majesty ever mindful of the law and the Gospel of God as the rule for the whole life and government of Christian princes, we present you with this book, the most valuable thing that this world affords. Here is wisdom, this is the Royal Law, these are the lively Oracles of God."

Not limited to royalty, this treasure is yours. The Word, "... quick, and powerful, and sharper than any two-edged sword," is in your hands today. Out of the past this sixty-six-volume Library comes. Ordinarily we do not consider it as a product of our world of time, yet it has been delivered to us on the golden platter of human effort and experience. Holy men wrote as they were inspired by the Spirit of God.

The power of the Bible is undiminished. George Bernard Shaw declared: "The Bible is more up-to-date than the morning newspaper." It lives! "As a lamp to our feet, as a light to our path, as a gift of heaven, as a standard for childhood, as a guide for youth, as an inspiration for the matured, as a comfort for the aged, as food for the hungry, as water for the thirsty, as rest for the weary, as light for the heathen, as salvation for the sinner, and as grace for the Christian. Praise God! The Bible lives!" (*Author unknown*)

Possessed of a vitality unequalled in the history of literature, the Bible has withstood the ravages of time. Its divine life remains unimpaired. Bob Ingersoll, a vocal critic of the Word, traveled across the country making speeches. He began every lecture with this bold declaration, "Since nobody else will tell you the truth about the Bible, I am going to tell it." Ingersoll, the unbeliever, is dead now,

for long ago it was written: "The grass withereth, the flower fadeth: . . . but the word of our God shall stand for ever" (Isaiah 40:7-8).

The power of the Word is seen in convicting men of sin. Out of this realization of need springs genuine repentance, and then spiritual regeneration. When Augustine was thirty-three years of age he realized the emptiness of his life. By that time he had tasted of every kind of amusement, and found them to be void of satisfaction. In deep distress he walked in his garden at Milan crying, "How long, O Lord, how long?" Suddenly, to his amazement, he heard a voice say, "Take! Read!"

Quickly Augustine rushed to where he had been reading, and snatched up a scroll of the Bible. His eyes focused on these words, "Put ye on the Lord Jesus Christ, and make not provision for the flesh" (Romans 13:14). Later he testified, "Instantly a light flooded my heart, and all the darkness of doubt banished away." With Paul we say, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; . . ." (Romans 1:16).

The Word of power is demonstrated in the sanctification of the believer. Declare it we must to all the world. The high priestly prayer of Christ, "Sanctify them through thy truth: thy word is truth" (John 17:17), will be answered today. By faith man can hear the whisper of the Spirit, "Ye are clean through the word which I have spoken unto you" (John 15:3). Charles Wesley wrote in a hymn of prayer:

Be it according to Thy Word!

Redeem me from all sin.

My heart would now receive Thee, Lord.

Come in, my Lord, come in!

From the beginning the importance and power of communication have been recognized. In the Garden of Eden, Satan asked, "Yea, hath God said, . . . ?" And, He had! Dr. Rees declared: "God, in His self-disclosure through words (which in their Biblical expression we call the Scriptures), was obligated to accommodate Himself to these verbal symbols which are at once so weak and so potent. Taking the risk that lay in the frailty of words, He packed them with power." Adam and Eve, ignoring the Word of God, were expelled from the garden.

Through the centuries God continued to speak "... unto the fathers by the prophets" (Hebrews 1:1). Now we have His Word—for He "hath in these last days spoken unto us by his Son" (v. 2). Hope is ours, for here is power!

In the gray dawn of Tuesday, July 17, 1962, Telstar, A.T.&T.'s communication satellite, was rocketed into orbit. The world was suddenly small. The authorities, hailing this dramatic and auspicious technical breakthrough, declared that "it might someday rank in the history of communica-

tions with the invention of the printing press." The power of communication was demonstrated anew.

From beyond this world Jesus came. John declared, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). We joyfully sing:

*Beyond the sacred page
I seek Thee, Lord;
My spirit pants for Thee,
O living Word!*

We know the reality of this truth, "For as in Adam all die, even so in Christ shall all be made alive" (I Corinthians 15:22). The Word! It is power for you!

THE BEST BOOK

By Evangelist JOHN "BENNY" BRYAN



TREES are known by their fruits and books by their effect upon the mind. The Bible has made an impact on men down through the ages. Writers, orators, statesmen, military leaders, and a host of others have recognized the Bible as God's Word.

Former President Eisenhower is one of the many presidents of the United States who have referred to the Holy Bible as an inspiration to a better way of life.

George Washington made this statement: "It is impossible to govern rightly the world without God and the Bible."

Thomas Jefferson said: "The studious reading of the Bible will make better citizens, better fathers, better husbands."

Andrew Jackson, pointing to the Bible, said to a friend: "That Book, sir, is the rock on which our Republic rests."

Abraham Lincoln said: "In regard to this great Book, I have only this to say, 'that it is the best Book that God has given to man.'"

Teddy Roosevelt made this statement: "Almost every man who has by his lifework added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his lifework largely upon the teaching of the Bible."

Woodrow Wilson had this to say: "When you have read the Bible, you will know that it is the Word of God, because you will have found it the key to your heart, your happiness, and to your daily duty."

These national leaders recognized the Bible as the "best Book" because the Bible has endured throughout the years. The grass may wither and the flower may fade; but the Word of God will

stand forever. Each year it is the "top seller" in many bookstores.

The Bible is a penetrating power. Man's life is revealed; not just the surface, but the whole man. The influence of the Book has changed the lives of millions. Its effect on Martin Luther caused him to cry out, "The just shall live by faith." The penetrating power of the Word of God touched John Wesley until he was changed from a formal, unconverted young minister to a dynamic, flaming evangelist whose devotion altered the course of English history. It happened at Aldersgate on May 16, 1738, when his heart was "strangely warmed." Millions have felt the "searching eye" of the Scriptures and then realized the true direction for life.

The Bible, then, is the answer to our biggest problem—that is, sin. There have been some new ways and theories advocated, but we must all turn to the Good Book for the correct answer. Paul was correct when he wrote to Timothy, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Timothy 3:15).

But the Bible is more than just a Source Book for salvation. It is the living Word of the living God for living and dying humanity. It is food for the soul. "How sweet are thy words unto my taste! sweeter than honey to my mouth!" (Psalms 119:103)

The Bible furnishes light to our pathway. It is a source of comfort in the hour of sorrow. It is as up-to-date as newsprint wet upon the presses and as sturdy and old-fashioned as grandfather's hickory stick. The Christian is to use the Word of God because in it is the power of the Holy Spirit. It gives us our hope of victory through its promises.

Many books have been written, and many more will be written; but the Bible was, is, and ever shall be "the best Book"!

*Simple love, with even but little knowledge,
can do great things.—Mechthild of Magdeburg.*



THE INSPIRED BIBLE

By *Sunday School Evangelist A. S. LONDON*

THE BIBLE is infallible. Moses wrote, "God said." The prophets cried out, "Thus saith the Lord God." The Bible is the sole Authority in belief and conduct. It is our Compass and Guide for truth and destiny.

The Bible cannot be equaled. No man on earth can write a book comparable to the Word of God. Think of a person trying to write something equal to Psalms 23, or a single verse equal to John 3:16.

The Bible is timeless. Today's paper is out-of-date tomorrow. Doctors' books of twenty-five years ago are out-of-date today. I am told that 85 per cent of the medicine used today was not in use fifteen or twenty years ago.

Human predictions are often proved untrue by time. Isaac Newton once declared that some means of travel would be invented enabling people to travel at the speed of 30 or 40 miles an hour. Voltaire replied that if a man should travel at that rate his heart would stop still. We wonder how he would feel if he were here and followed Colonel John Glenn as he traveled in space at the rate of 17,540 miles per hour!

It was only eighty years ago that a man resigned from the United States Patent Office because, as he said, "Everything has been invented, and this place can have no future for me."

A few decades ago a man said, "Well-informed people know that it is impossible for man to transmit the human voice over wires.

These men and their prophecies are certainly out-of-date, but the Bible is ever up-to-date. "God speaks, not temporal, but eternal truth." Not a single truth in the Word of God is out-of-date. The Scriptures are as modern as present time.

The Bible is ultimate in expression. There is no improvement on the Scriptures. Nothing can be subtracted or added to make the Word of God better. Attempted change means wreck and ruin. Man cannot add one hair to his head or one foot

to his height. Likewise it is impossible to add one sentence to the Bible.

The Bible is ultimate in brevity. The Ten Commandments are written in 319 English words. Man has written thirty-five million words to express what God said in the Ten Commandments. It is said that five thousand volumes have been written on the life of Abraham Lincoln. But the life of Jesus has been written on 99 pages of an average-size Bible. In these few pages the life of Jesus is told four times.

Jesus put a wealth of words in a few great sentences: "Ye are the light of the world." "Ye are the salt of the earth." "Except a man be born again, he cannot see the kingdom of God." "Heaven and earth shall pass away: but my words shall not pass away."

The Bible is indestructible. Atheism, infidelity, and modernism beat against the Rock of Ages. But they are broken, while the Bible stands. The most powerful bombs have been dropped on its sacred pages, but it comes out without a blemish—not one jot or tittle has been destroyed. It is fortified with divine strength. It has withstood every attack.

The Bible is timeless, indestructible, infallible, and eternal. The Word of God endureth forever. It is the power of God unto salvation to everyone who believeth. There never has been and never



Believe God's Word

*The Bible shall endure
Through war and hate;
God's promises are sure,
So trust and wait.
God speaks unto His child;
His voice is heard
Through calm, or tempest wild.
Believe God's Word!*

By PEARL BURNSIDE MCKINNEY

.....
will be a single blemish on the beauty of the Book of Books.

The greatest proof of the inspired Word of God is the proof of experience. The Bible has affected history and life as no other book. It changes the hearts of millions as they heed its teachings.

The Bible is its own defense. It tells of God's hatred for sin and love for the sinner. From Genesis to Revelation runs the scarlet trail of the Lamb slain from the foundation of the world. Read the Bible to be wise, believe it to be saved, and rest upon its promises to be secure!



Love Is a GIFT!

By **CHARLES E. HIGGINS**
Associate Pastor, First Church, Pasadena, California

A NAGGING THOUGHT keeps coming as I meditate on the thirteenth chapter of First Corinthians, Paul's great hymn to love. *This standard is too high. This is a wonderful ideal, but it is beyond my reach. I would rather think about something more practical.*

But then I am brought back again to the truth that all the standards of Jesus are too high for me to reach. I can never attain the standards of life He sets forth. I must then renounce all my efforts and designs as vain and worthless.

St. Paul in Romans seven was so frustrated and confused in trying by his own efforts to meet the demands of the law. But finally he hit upon the key to the whole matter when he cried out in utter desperation, "Who shall deliver me?" (7:24)

This is it! Up to this point he had been asking, "What shall deliver me?" which led him only deeper into the state of confusion. It isn't "what," but rather "who" in the person of the Lord Jesus Christ. And when he came upon this revelation, he immediately found the victory. He then said something he hadn't been able to say before, "I thank God through Jesus Christ our Lord" (v. 25).

What a wonderful release and freedom Paul found in this new revelation. It isn't *what we do* to get love in our hearts; rather it is letting Jesus do in our hearts that work of grace as we look only to Him.

A lady once confessed to me that she needed to be more loving. I asked her where she was not loving. She said she didn't know, but insisted that she just needed to be more loving. After some moments she blurted out, "I hate my sister!" And she got what she needed when she confessed and brought out into the light the thing that kept her from receiving love.

She had been *trying* to love her sister for so long, and her failure in this started her on the quest for more love. But all she needed to do was just to confess that which was already in her heart, and the Lord Jesus gave her just what she needed. She told me later that she loved her sister without even trying!

This is the way, and it is so simple, really. If we will just abandon our attempts to be more loving and bring to Jesus the thing in our hearts that keeps us from loving, we too can "thank God through Jesus Christ our Lord."

During a recent visit to central Africa a doctor related this story to me. He had been a doctor for many years to a people to whom God had called him. His life was there; his heart was among those people. But there came to that nation great persecution, and the people whom he loved so dearly were being massacred and slaughtered indiscriminately. He even witnessed some of the beastly acts. His heart was broken. He remained among those people as long as he possibly could, until he was finally forced to leave the country.

The doctor said he went to an African friend of many years and poured out his heart to him describing the terror and horror of what he had witnessed. When he had finished, his friend looked at him and asked, "Joe, do you love those who are persecuting your people?" The doctor said, "Yes, I love them."

His friend then looked into his eyes and again asked, "Joe, do you love them?" And he answered, "Yes, I believe I do."

Once more his friend seemed to look into his soul as he repeated the question, "Joe, do you really love them?" With that, the doctor told me he had to admit, "No, I hate them." This was the true state of his heart, and when he came to confess it, God gave him a love for those he once hated.

No, we cannot love, even if we try. The more I try to love, the more the hate that exists in my heart grows. As we try to love, hate retaliates in ways we cannot control. Hatred is like a demon demanding full possession of the soul. But divine love, like light driving back the darkness, conquers hate whenever given a chance. The miracle of redemption is that God turns me, the loveless one, into the standard of himself, the loving One, by coming to abide in me and being in me what I cannot do myself.

A Portrait of LOVE

By **ROBERT W. HELFRICH**

Pastor, Gardendale Church, East Liverpool, Ohio

AS ONE ENTERS the ancient and famous cathedral of St. Peter in Rome's Vatican City, the first point of interest which "catches" his eye is the huge cross located at the front of the chancel.

At the foot of the cross sits Mary, the mother of Jesus, holding the lifeless body of her Son in her arms. We would rightly expect to see on her face lines of anguish, pain, sorrow because of a broken heart. Yet just the opposite of this is true. The lines of her face are soft; the corners of her mouth are turned as if she is about to smile. Her eyes have a look of tenderness and deep understanding, and she appears to be looking upward and outward—beyond the Cross, beyond the grave, beyond death itself!

Just a short time ago Mary had seen love in action—such love as she had never witnessed before. Because of the manner in which one was crucified, each little word uttered by the victim meant more excruciating pain to be endured. Yet the love of her Son, and our Saviour, so dominated His life that He had borne the pain in order that He might deliver this message of love: "Woman, behold thy son! . . . Behold thy mother!" (John 19:26-27) And now she sits beneath the Cross, the lifeless body of Christ in her arms—but there is a look in her eyes which echoes and re-echoes across the ages—"He is not here; for he is risen." He is not dead, but liveth!

Remember when Jesus was talking to a great crowd and a messenger pushed his way into the midst of them so that he might deliver a message. He informed Jesus that His "mother and his brethren" (Matthew 12:46) were at the edge of the great crowd and wished to have words with Him. Jesus looked at the messenger for a moment as though He couldn't comprehend the message. Then He acted in such a "strange" manner! He asked the question, "Who is my mother? and who are my brethren?" Then with a sweep of His arms which pointed to this great crowd He declared, "Behold my mother and my brethren!" And from the Cross, we hear again, "Woman, behold thy

son! . . . Behold thy mother!"

The first person to see Jesus after His resurrection was Mary Magdalene, out of whom He had cast seven demons. The sight which appeared before her eyes as she entered the garden of the sepulcher that glorious Easter morning was too much for her to bear. There was the open tomb, the missing body of her Lord and Saviour. Filled with anguish, she sat down and wept.

Jesus appeared, and as soon as He had spoken her name she knew that it was He. How she must have rejoiced! She probably ran toward Him with the desire to embrace Him—so great was her joy. Remember His words: "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, *and your Father*; and to my God, *and your God*" (John 20:17). "Woman, behold thy son! . . . Behold thy mother!" The love of Christ, shown from the cross of Calvary, is for *all who believe* on Him and are justified by faith in Him, and are, therefore, received into the family of God.

It is fortunate that the sculptor of the scene located in St. Peter's cathedral saw fit to portray Mary as one who could still smile—even while holding in her arms the lifeless body of Jesus. How? Why? Because love remained! Because love never faileth! Her smile indicates that she is aware that it is only the body that is lifeless—He lives on because of love! I think that this is what the writer had in mind when he wrote—

O love that wilt not let me go,

I rest my weary soul in Thee;

I give Thee back the life I owe,

That in Thine ocean depths its flow

May richer, fuller be.

"Woman, behold thy son!" The lifeless form of Jesus did not mean the end.

And that which we call "death" does not mean the end. It is merely an accident of the body; real death is otherwise—and far more profound. When the Apostle John wrote his letter to the church in Sardis, he said, "I know thy works, that thou hast a name that thou livest, and art dead" (Revelation 3:1). Here is death! One who remains aloof from the Christ of the Cross and indifferent to the love which led Him to do for us that which He did is dead—dead in sin!

The ever-familiar parable of our Lord concerning the prodigal son tells of a young man who left those who loved him and went off to the big city to "make it" on his own. Soon he had wasted all that he owned and, consequently, he sank to the depths of human depravity. After several humiliating experiences he decided to humble himself and return to his home in search of forgiveness. What was it that the father said upon his return? ". . . this my son was *dead*, and is alive again" (Luke 15:24). He had been dead because

of sin, but was now alive—resurrected—because of love. Love never fails! Love never dies! “Woman, behold thy son! . . . Behold thy mother!”

Jesus said far more than that which “meets the eye” when He spoke these words from the Cross. He was saying, in a real sense: “Husband, behold thy wife . . . Wife, behold thy husband; parents, behold thy children . . . children, behold thy parents; neighbor, behold thy neighbor; sinner-friend, behold thy Saviour.”

Jesus was telling us that we must be able to see “my mother and my brethren” in every living soul.

We must be able to see people as Christ sees them; and we must be able to relate ourselves to them as one who cares for them in moments of love and understanding. We must, in a very real sense, strip ourselves of our own material ambitions and personal desires in order that we might serve Christ and all of mankind with the same love that led Him to the Cross, with the same love that prompted Him to say, “Woman, behold thy son! . . . Behold thy mother!” “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matthew 25:40).

I. Assurance and Salvation

By T. CRICHTON MITCHELL, *Pastor, Thomas Memorial Church, London, England*

Rev. Charles Wesley was born on December 18, 1707—255 years ago this year. In recognition of this date, the “Herald” presents a series of three articles on “The Witness of the Spirit in the Hymns of Charles Wesley.”

WHEN Rev. Samuel Wesley, rector of Epworth, father of John and Charles Wesley, lay dying, he frequently used these words to the boys who stood by his bedside: “The inward witness, Son, the inward witness, that is the proof, the strongest proof, of Christianity.” These were words to which John Wesley returned thoughtfully and often throughout his life of evangelism. He quoted them in his very first sermon in America, and the essence of them is found in many a letter and some of his sermons.

Charles Wesley, too, in letters, poems, hymns, and sermons echoed and re-echoed the word of assurance:

*We know, by faith we surely know,
The Son of God is come;
Is manifested here below,
And makes our hearts His home.
To us He hath, in special love,
An understanding given,
To recognize Him from above,
The Lord of earth and heaven.*

Such teaching was directly contrary to the religious spirit of the age. Dr. Workman underlines this thus: “Religious certitude in the sense of inward experience of the Holy Spirit’s working was not professed even by the godly . . . all reference to the inner light of spiritual discernment was regarded with distrust as ‘enthusiasm.’” John Wesley himself tells of Edward Greenfield, who was adjudged to banishment or death because, although transformed by the grace of God from a vicious sinner to a virtuous saint, he annoyed “the gentlemen” by declaring that he knew his sins to be forgiven!

Out of the glowing soul of their personal experience of the Spirit, the Wesleys and their preach-

ers sent forth their witness in words of flaming certainty, and were never more gloriously reckless and convincing than when they made their witness in the words of their Orpheus, Charles Wesley.

*My God, I am Thine,
What a comfort divine;
What a blessing to know that my Jesus is
mine!*

John Wesley declared, “It is hard to find words in the language of men to explain the deep things of God”; Charles, in the rapturous way of a Spirit-filled poet, found the best way available within the bounds of language. As Abercrombie, a great literary critic, has said, “Poetry is the most perfect expression of experience within the bounds of language.”

The hymns are simply impregnated with the experience of confidence in God and assurance of salvation, even when the writer is not directly concerned with the doctrine of the witness of the Spirit. A great contrast might be made between the tortured soul of Charles Wesley in his pre-conversion days and the radiant soul of Charles the Christian poet and evangelist. In the former days he wrote:

*Oh, give me, Saviour, give me more!
Thy mercies to my soul reveal.
Alas! I see their endless store,
Yet, oh! I cannot, cannot FEEL!*

Now he sings:

*Then with my heart I first believed,
Believed with faith divine;
Power with the Holy Ghost received
To call the Saviour MINE.*

And it is in this hymn we find the exultant words:

*Oh, for a thousand tongues to sing
My great Redeemer’s praise!*

*The glories of my God and King,
The triumphs of His grace!*

This inward witness of the Spirit to the soul of Wesley is the true source of that toe-tapping rhythm:

*How happy are they
Who their Saviour obey,
And have laid up their treasures above!
Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love!
That comfort was mine,
When the favor divine
I first found in the blood of the Lamb;
When my heart it believed,
What a joy I received,
What a heaven in Jesus' name!*

However, Charles Wesley did write hymns with the clear intention of presenting the doctrine as well as the experience of the full assurance of present and perfect salvation.

*Holy Ghost, no more delay;
Come, and in Thy temple stay;
Now Thine inward witness bear,
Strong, and permanent, and clear.*

One of his hymns has long been looked upon as probably the most remarkable in the English language for its systematic treatment of the doctrine of the witness of the Spirit to the forgiveness of sins; it is a poetic statement of the words of John Wesley on the direct and indirect witness of the Spirit.

In this wonderful hymn Charles first states the question and then answers step by step from experience and scripture; it is a hymn that has arrested the attention of many theologians.

1. The question:

*How can a sinner know
His sins on earth forgiven?
How can my gracious Saviour show
My name inscribed in heaven?*

2. The answer lies with the personal experience of the Spirit:

*What we have felt and seen,
With confidence we tell;
And publish to the sons of men
The signs infallible.*

3. Release from the load of guilt:

*We who in Christ believe
That He for us hath died,
We all His unknown peace receive,
And feel His blood applied.
Exults our rising soul,
Disburdened of her load,
And swells unutterably full
Of glory and of God.*

4. Fear is cast out by the Spirit of love and a sound mind:

*His love surpassing far
The love of all beneath,
We find within our hearts, and dare
The pointless darts of death.
Stronger than death or hell,
The mystic power we prove;
And conquerors of the world we dwell
In heaven, who dwell in love.*

5. The personal apprehension of the things of God:

*We by His Spirit prove,
And know the things of God,
The things which freely of His love
He hath on us bestowed.
His Spirit us He gave,
Who dwells in us, we know;
The witness in ourselves we have,
And all its fruits we show.*

6. The fruits of the Spirit, and the final check to antinomianism (or freedom from the keeping of the law of Christ):

(a) The lowly heart and transformed mind:

*The meek and lowly heart
That in our Saviour was
To us His Spirit doth impart
And signs us with His cross.
Our nature's turned, our mind
Transformed in all its powers;
And both the witnesses are joined,
The Spirit of God with ours.*

(b) The life of obedience:

*Whate'er our pard'ning Lord
Commands, we gladly do;
And, guided by His sacred Word,
We all His steps pursue.*

(c) Righteous living:

*His glory our design,
We live our God to please;
And rise, with filial fear divine,
To perfect holiness.*

Reader, do you seek such assurance? It is the birthright of every Christian believer. You too may receive the gracious gift. Let John Wesley's words about his mother point the way for you:

"I talked largely with my mother, who told me that, till a short time since, she scarce had heard such a thing mentioned as the having the forgiveness of sins now, or God's Spirit bearing witness with our spirit; much less did she imagine that this was the common privilege of all true believers. 'Therefore,' said she, 'I never durst ask for it myself. But two or three weeks ago, while my son Hall was pronouncing those words, in delivering the cup to me, "The blood of our Lord Jesus Christ, which was given for thee," the words struck through my heart, and I knew God for Christ's sake had forgiven me all my sins.'"

Reader, ask it, for yourself!

The Story of One Pearl

By MARY H. AUGSBURY

Nazarene Elder, Los Gatos, California

WE ARE ALL FAMILIAR with the story of the one pearl—the *one* which the seeker for goodly pearls at once recognized as being of such outstanding value that he “went and sold all that he had, and bought it” (Matthew 13:46).

I’ve heard and read the story since I was very young and, in my thinking and in comments which I heard made upon the parable, the emphasis was usually upon the fact that the man sold *all* in order to get the pearl. I was, even in my youth, left a little sad about the transaction. It was bound to be right, for Jesus spoke approvingly of it, but here was a man who stripped himself of *everything* in order to gain life in the world to come, and escape eternal loss.

One thing in the beautiful story has since become clear to me. This man was one who *knew values*. His business was evaluating and buying gems. He had developed discrimination and appreciation of the best. So do buyers of famous gems today educate a natural sense of value and heighten it to the extent they are seldom misled.

Recognizing life values is more important than knowing the worth of stones from mines of earth or pearls from the seas. The writer of Proverbs states that the merchandise of wisdom “is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her” (Proverbs 3:14-15).

Because sin is in the world, we in an unsaved

state have values, or the relative importance of things, all mixed up. We are not only mixed up but often seem to have a stubborn desire to stay that way: a sort of comfortable though confused state.

For quite a while now as I’ve watched people in the mad scramble for gain and gaiety, I’ve wanted to plead, “Stop—look—listen! You have things all mixed up. You don’t begin to know the right worth of things. Not just in my opinion, but in the sight of the One who “by wisdom have founded the earth; by understanding . . . established the heavens,” the One who made both earth and outer space.

People are stretching their minds in a good many ways we’ve never before thought of since creation, and because of this it is a challenging time to be alive. Yet while, in our land, we are cultivating our minds, furnishing our homes, counting our cars, “bedecking our bodies, stuffing our stomachs,” the majority of our people are starving their souls and, as much as lies in them, the souls of their children. What fearful confusion as to values! Trifling things (how trifling!) are emphasized and desired above the substantial, glorious things for which we were made.

Isaiah cried out to the world in words so poignant and eloquent they have come down to us and will go down the ages, “Ho, [Turn aside! Listen!] . . . Wherefore do ye spend money . . . and your labour”—for naught? Listen carefully. God’s richest gifts are “without money and without price.”

When *will* the hurrying multitudes turn aside and listen to God’s Word without, and the faithful Inner Voice within, declaring that *all which is fulfillment*, all that brings out the best in us, all that leaves no condemnation, no bitter afterward, all that is lastingly joyous and high and holy and helpful and expanding and endless—all that completes us—is found in letting Christ take over our lives, *and completely*.

Well, he was wealthy beyond reckoning, this man who sold all to get the pearl; for its worth was, of course, much greater than that of the possessions he had sold. The exchange had been made in farsighted, practical realism. His future prosperity was now assured.

Reality? The quest for reality leads us to Christ.

Prosperity? “Whatsoever he doeth shall prosper” (Psalms 1:3).

Security? “An anchor of the soul, both sure and stedfast” (Hebrews 6:19).

Joy? “*For joy thereof*” a man bought the field where he had found great treasure. In the same spirit the man who found the pearl exchanged his all for it. Until you have made the exchange of self-will for the glorious will of God “for joy thereof,” you will miss life’s highest realization.

THE CHURCH AT WORK

LATE NEWS

Telegrams . . .

Tokyo, Japan—*National pastors and entire missionary staff gathered to honor Dr. W. A. Eckel at his fiftieth anniversary as an elder in the Church of the Nazarene. About sixty-three persons present.*—Mission Council Reporter.

Santa Cruz, California—*Rev. Roland E. Griffith, pastor, evangelist, and organizer of the church in New Zealand, was killed in auto-train accident, November 12. Funeral services were held in Oroville Church with Dr. D. I. Vanderpool and the district superintendent officiating.*—E. E. Zachary, Superintendent of Northern California District.

Pastor Alvin Maule sends word from Albuquerque, New Mexico: "Evangelists Jarrette and Dell Aycock conducted a great revival at Albuquerque First Church. Record-breaking crowds, good response, and wonderful spirit. The Aycocks were at their best; 131 saved and 13 joined the church by profession of faith."

Rev. Dwight Kellar writes that after pastoring the church in Ionia for eight years, he has resigned to accept the call to the church in Durand, Michigan.

HOME MISSIONS

ROY F. SMEE, *Secretary*

Christmas Remembrances

One of the greatest joys we receive at Christmas time is the giving of gifts to those who do not expect them and from whom we receive nothing in return. Would your church, missionary society, N.Y.P.S., or Sunday school class like to join those who will find pleasure and satisfaction this Christmas in remembering a home mission pastor and his family with a gift or "pounding"? And perhaps your young people's society could provide special Christmas music in a small home mission church where there is a dearth of talent.

Check with your district superintendent to see if there is a home mission pastor on your district whom you can help. If you would be interested in providing a Christmas remembrance for a pastor's family in our Negro work on

the Gulf Central District, write to the Department of Home Missions.

Appreciate Your Bible Society

Again this year, the N.Y.P.S. is sponsoring a church-wide offering, on December 9, for the work of the Bible Societies around the world. Let us pause a moment before bringing our gift offering to reflect on the great contributions made to Christianity and the work of the church by the Bible Societies.

The Bible Society's main work—assisting in the faithful translation and publication of the Scriptures—is of immeasurable value to our foreign missionary program. Other phases of their work help in our home mission efforts—the distribution of the Scriptures by colporteurs in remote and sparsely settled parts of our land; providing embossed Scriptures for the blind; sponsoring an annual World-wide Bible Reading Program; the Bible Book Club, designed to encourage the habitual reading of the Scriptures and to assist in reaching the Bibleless folk in your community. In the United States the American Bible Society has supplied pulpit Bibles free of charge to our newly organized churches.

Let our giving on December 9 in this special offering reflect our appreciation for all these services.

New Churches

Word has come from Rev. Jerald Johnson, district superintendent of our work in West Germany, of the organization of the church at Hanaau. This brings to seven the number of churches on the district.

* * * * *

The Eastside Church of the Nazarene at New Castle, Pennsylvania, was organized July 9 with twenty-two charter members, and is the fourth new church on the Pittsburgh District since General Assembly. Rev. Paul Bowlby is the present pastor.

* * * * *

Dr. V. W. Littrell reports the organization of two new churches on the Virginia District, making a total of five for this quadrennium. Rev. Ronald Young is pastoring the church at *Haynesboro*, which was organized on July 22. . . . The *Estaline Valley Church* at Fordwick, Virginia, was officially organized in October. Rev. A. T. Underwood is serving as pastor.

* * * * *

Air Force Scargent Samuel Lambert was saved in Princeton, Florida, about four years ago, but later moved to Sawyer Air Force Base, located about

seventeen miles from Marquette, Michigan. He wrote to the district superintendent asking if a Church of the Nazarene could be started in the area. Rev. D. J. Gibson, then district superintendent of Wisconsin, prayed about it; received wonderful support for his proposal that the district sponsor the work; located a fine young couple, Rev. and Mrs. Roswell Brunner, as pastors; and on September 16 officially organized the Marquette Church of the Nazarene.

* * * * *

The superintendent of the San Antonio District, Rev. James C. Hester, reported the organization of three churches in a one-month period this fall. The *Beeville church* was organized on September 16, with Rev. Leroy Guyett appointed as pastor. It has a good property with a 32' x 62' brick and block building. . . . *Odessa Golder Avenue Church*, organized September 30, has Rev. Howard Wade serving as pastor. Odessa First Church board had voted unanimously to help sponsor the new church. Property has been purchased. . . . *The Elm Mott Church*, in a suburb of Waco, was organized October 11, and Rev. Monroe Burkhart was installed as pastor. A nice building with an acre of land fronting the Dallas-Fort Worth highway has been purchased. This is the sixth church organized on the San Antonio District this quadrennium.

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Missionary Address

Rev. and Mrs. Lawrence Bryant, former missionaries to Guatemala, are now teaching at our Spanish Bible Institute in San Antonio, Texas. Their home address is 406 Viendo, San Antonio, Texas.

Fifty Years a Nazarene Elder

Dr. William Eckel, senior missionary on our Japan Nazarene mission field, celebrated his fiftieth anniversary as an ordained elder in the Church of the Nazarene on October 25, 1962. This is a record not equaled by many who are still in active service for the church.

The Japanese Nazarenes celebrated the event with fitting ceremonies, honoring Dr. Eckel, who has served as a missionary in Japan since 1916, with the exception of fourteen years of that period, which were spent in the homeland on furlough, or because of illness or war conditions. Dr. Eckel has lived a total of thirty-two years in the land

of Japan—an outstanding record of missionary service!

Grateful for Outdated Literature

Thank you, everyone who shared your outdated Sunday school literature with us. It has been a wonderful help to us in our work here in Cape Town. I am sorry I am unable to write each sender personally, but I do want you to know that we greatly appreciate every package that was sent. We can use this material and outdated vacation Bible school material steadily, and will be glad to continue receiving it every month. May God bless everyone who has helped us with this literature for the spread of the gospel.—BETTY EMSLIE, Cape Town, Africa.

NOTE: Mrs. Emslie's address is: Mrs. Rex Emslie, P.O. Box 20, Athlone, Cape Province, Republic of South Africa.

First Anniversary in Panama

By **ELMER NELSON, Panama**

It hardly seems possible but we are now one year old in Panama. Services for the Church of the Nazarene were begun October 1, 1961. Last Sunday we celebrated our first anniversary, which was a great success. We had a combined service which included all 3 of our missions plus representatives from the Canal Zone. God blessed our three-hour-long service in a wonderful way. There were 115 people present; not more than 20 of that number were children. In this service reports were given on the progress of each mission. In brief I shall give you the Sunday school averages. During the first 52 weeks of our first mission we averaged 73 in Sunday school. During the first 30 weeks of our second mission we averaged 23. And during the first 27 weeks of our third mission we averaged 26. This gives us a total weekly average of 122 in Sunday school.

Report from Nyasaland

By **THOMAS LOWRY, Central Africa**
We have completed our first Regional Council, having a very wonderful time. The Lord was with us in a gracious way.

Our third year of Bible school in Nyasaland began August 20. The students that we have had, thus far, are very promising. We hope that this third year will be crowned with greater blessing than ever before. We appreciate the interest of your prayers in this important work.

SERVICEMEN'S COMMISSION

PAUL SKILES, Director

Worshiping with All Faiths

Some religions teach that it is a sin to attend any other service of worship than his own. That is not true of most Protestant faiths. And yet I have known

"SHOWERS of BLESSING"

Program Schedule

December 9—"Christ Revealed," by **C. Wm. Ellwanger**

December 16—"Pursuing the Holy Life," by **C. Wm. Ellwanger**

December 23—"Trees Grow on Main Street," by **Wilson R. Lanpher**

a few outwardly devout Nazarene servicemen and servicewomen who have chosen to stay in their barracks or compartments on Sunday morning rather than attend a Protestant chapel service, because "it's so different" from their church at home.

Why should a Nazarene serviceman attend chapel at his place of duty on Sunday when he cannot attend his own church? For one thing, he should by personal example encourage others in the practice and consciousness of religious living within the framework of the military life. He should recognize that a chapel is a place dedicated to the worship of God just as much for himself as for any other member of the service; also, that the spiritual food derived from public worship is needed as a steady diet and that spiritual malnutrition can victimize anyone who stays away from church for whatever reason or excuse.

How should a Nazarene in the military service worship with those of other faiths? Here are some brief suggestions:

(1) He should accept the fact that others worship differently from himself, remembering that he enters the chapel to worship—not to criticize others. (2) He should enter the chapel to hear God's Word read, to pray, to sing in the Spirit the congregational hymn, to glean truth from the sermon, to adore the Christ who died for him, to hear the voice of direction and strength for service that may be given to him as one of a people called Nazarenes.

A Nazarene serviceman who worships thus with men of all faiths will become a stronger Christian himself, and will help someone else to know God better.

HENRY W. STROMAN, Chaplain
United States Navy

THE BIBLE LESSON

By **ARNOLD E. AIRHART**

Topic for December 9: What Is Eternal Life?

SCRIPTURE: John 17:1-3; Romans 6:4-23; I Corinthians 15:3-58; I Peter 1:3-9; I John 5:11-13 (Printed: I Corinthians 15:3-4, 12-13, 18-20, 35-36, 38, 42-43, 58)
GOLDEN TEXT: *This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent (John 17:3).*

The nearest thing to a scriptural definition of eternal life is found in

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Jesus' descriptive words in John 17:3, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

This, with many other descriptive passages, indicates clearly that eternal life is characterized by its quality and its relationships, more than by simple duration. It is life in union with Christ, and in fellowship with God through Christ.

Eternal life is graciously bestowed, not earned. It begins in the regenerating act of the Holy Spirit; that is, the new birth. Those who have been spiritually in a state of death are "made alive" by an instantaneous act of God in response to faith. Having thus begun it is continued conditionally on the grounds of continuing faith and obedient fellowship. Those who "abide in Christ" share His life.

Henry Drummond doubtless had spiritual insight when he described eternal life as correspondence with man's spiritual environment, which is God. As our physical life is correspondence or adaptation of the organism with its physical environment (breathing, seeing, hearing, etc.), so, he said, eternal life is correspondence of the spirit of man with his God, in a loving and obedient fellowship.

Eternal life is evidenced in a new creature or creation, with new faith, hope, relationships, standards, and fruit. In Scripture, just as death and sin are coupled, so are eternal life and holiness bound together (Romans 6).

Life eternal means scripturally that the body of the believer shall also be redeemed. More than immortality of the soul (a doctrine much debated these days), this life in Christ includes in its scope the resurrection of the body. The believer's resurrection at the coming of Christ is a resurrection "out from among" the dead, with a "spiritual body" like unto Christ's glorious body.

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Announcements

BORN

—to Ralph and Deloris Lavon Fox of Indianapolis, Indiana, a son, Bryce Edward, on October 20.

—to Ralph and Joyce Gresser of Evansville, Indiana, a son, John Fredrick, on October 20.

—to Rev. Jack and Sandy (Rozema) Holcomb of Barnesville, Ohio, a daughter, Susan Gail, on October 23.

—to Russell and Martha Wells of Barnesville, Ohio, a daughter, Dianne Marie, on October 17.

—to Mr. and Mrs. Clifford Wheeler of Danville, Indiana, a son, Douglas Alan, on October 16.

—to Arthur L. and Ginger (Brady) Shingler, Jr.,

*Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo.

of Pasadena, California, a daughter, Elizabeth Joy, on October 14.

—to Rev. and Mrs. Harry Evans of Baker, Oregon, a daughter, Elizabeth Ann, on October 10.

—to Rev. and Mrs. Ian K. Robertson of Seaside, Oregon, a son, Kevin Bruce, on September 5.

ADOPTED

—by Verbal and Marie Williams of St. John's Newfoundland, a boy, Paul Edward, recently; he was born last June 13.

EVANGELISTS' SLATES

Preachers:

A to C

Abla, Glen W. % Publishing House*
Albright, J. C. 592 Lincoln Ave., Saugus, Mass.
Allen, Arthur L. 51 E. Main St., Yarmouth, Maine
Allen, Jimmie (J. A.) % Publishing House*
Tucumseh, Okla. Dec. 16 to 23
Applegate, Nellie T. 742 Elysian Ave., Toledo 7, Ohio
Aycock, Jarrette and Dell. Preacher and Singer, % Publishing House*
Bailey, E. W. 3589 55th Ave. North, St. Petersburg, Fla.
Battin, Buford. 3015 47th St., Lubbock, Texas
Cimarron, Kansas Dec. 5 to 16
Beaty, B. K. Route 4, Taylorville, Ill.
Bebout, R. E. 1873 Channel Drive, Ventura, Calif.
Bender Evangelist Party, James U. P.O. Box 8635, Sulphur Springs, Fla.
Port St. Joe, Fla. Nov. 28 to Dec. 9
Bennett, R. Lee. 339 N. Second St., Scottsburg, Ind.
Bertolets, The Musical (Fred and Grace). 1349 Perkiomen, Reading, Pa.
Betcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.
Muncie (Sunny South), Ind.
Nov. 30 to Dec. 9
Bierce, Joseph. 224 So. 17th St., Terre Haute, Ind.
Indianapolis, Ind. Dec. 17 to 23
Bishop, G. Preston. 1542 Picardy Circle, Clearwater, Fla.
Home for Holidays Dec. 18 to 28
Bishop, Joe. 1515 S. Jensen, El Reno, Okla.
Blythe, Ellis G. 225 Ludlow Ave., Springfield, Ohio
Union City, Ind. Nov. 28 to Dec. 9
Boggs, W. E. % Publishing House*
Kent, Ohio Nov. 28 to Dec. 9
Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
Bowman, Russell. 2719 Morse Road, Columbus, Ohio
South Point, Ohio Nov. 28 to Dec. 9
Bowsher, O. W. 146 Losee, Cygnet, Ohio
Bradley, Ernest R. 20 17th St., Lowell, Mass.
Open dates Dec. 3 to Jan. 5
Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind.
Swanton, Ohio Nov. 29 to Dec. 9
Brannon, George. 4105 N. Wheeler, Bethany, Okla.
Home for Holidays Dec. 5 to 30
Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
Brockmuller, C. W. and Esther. 908 15th Ave. South, Nampa, Idaho
Brown, Charles. 212 Clay St., Dayton, Ky.
Brown, J. Russell. % Publishing House*
Brown, Marvin L. 810 Pleasant St., Kewanee, Ill.
Brown, W. Lawson. Box 785, Bethany, Okla.
Topeka (Highland Park), Kans. Dec. 5 to 16
Bryan, John "Benny." % Trevecca Nazarene College, Nashville 10, Tenn.
Toccoa, Ga. Nov. 28 to Dec. 9
Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
Dayton (Drexel), Ohio Dec. 5 to 16
Burton, C. C. 412 Monticello St., Somerset, Ky.
Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.
Cargill, Porter T. 6905 N.W. 41st, Bethany, Okla.
Carleton, J. D., and Wife. Preacher and Singers, % Publishing House*
Carlsen, Harry and Esther. Evangelist and Singers, 1735 East St., Honesdale, Pa.
Europe Dec. 1 through December
Carroll, Morgan. Box 42, Vilonia, Ark.
Carter, E. L. Bluford, Ill.
Casey, H. A. and Helen. Preachers and Singers, % Publishing House*
Oatsville, Ind. Dec. 5 to 16
Caudill, Virgil R. Route 3, Troy Rd., Springfield, Ohio
Circleville, Ohio (E.U.B.)
Nov. 29 to Dec. 9

Chaifant, Morris. 1420 Oak Ave., Danville, Ill.
Chicago Heights, Ill. Dec. 3 to 9
Freeport, Ill. Dec. 10 to 16
Chapman, C. L. 415 S. Mill St., Olney, Ill.
Chapman, W. Emerson. % Publishing House*
Chattfield, C. C. and Flora N. Evangelists and Singers, % Publishing House*
Sarasota, Fla. (P.O. Box 5024) Dec. 2 to 9
Clark, Eddie. Route 1, Colona, Ill.
Clark, Gene. 2501 Fernwood, Terre Haute, Ind.
Carey (Ridge Chapel), Ohio Dec. 5 to 16
Home for Holidays Dec. 17 to 29
Clark, Ronald E. 135 E. Shannon Ave., West Carrollton, Ohio
Cochran, Richard H. 102 Cora St., Sebring, Ohio
Cole, George O. 413 E. Ohio Ave., Sebring, Ohio
Condon, Robert. % Publishing House*
Issaquah, Wash. Nov. 27 to Dec. 9
Grover City, Calif. Dec. 11 to 23
Cook, Charles T. 433 Plum St., Albany, Ind.
Cooke, J. Mervin. Route 5, Lynn St., Abbotsford, B.C., Canada
Cooper, Marvin S. 1514 N. Wakefield St., Arlington 7, Va.
Saginaw (Central), Mich. Dec. 2 to 7
Saginaw (Shields), Mich. Dec. 9 to 14
Corbett, C. T. P.O. Box 215, Kankakee, Ill.
Dover, N.J. Nov. 28 to Dec. 9
New York City (Spanish Dist.) Dec. 10 to 16
Cox, C. B. 1322 N. First Ave., Upland, Calif.
Spring Valley, Calif. Dec. 3 to 9
Cox, David M. 1857 Walker St., Cincinnati, Ohio
Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio
Duncan (First), Okla. Nov. 29 to Dec. 9
Galesburg (First), Ill. Dec. 17 to 23
Crovens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.
Crows, H. F., and Mrs. Evangelist and Singers, % Publishing House*
Amarillo (Grand Ave.), Texas Dec. 3 to 9
Dallas, Texas (11314 Crescendo Dr.)
Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.
Liberty, Ind. Nov. 28 to Dec. 9
Cruse, C. E. and Barbara. Preacher and Singers, 1403 Monroe, Charleston, Ill.
Open dates
Custer, Hlias C. % Publishing House*
Cullumber, James F. 809 S. Belvedere, Tucson, Arizona

D to F

Danner, Joel. P.O. Box 404, Bethany, Okla.
Darnell, H. E. P.O. Box 929, Vivian, La.
Carthage, Ind. Dec. 6 to 16
Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
Davis, E. H. 1717 Washington Ave., Parkersburg, W. Va.
Davis, Ray. % Publishing House*
Dayhoff, I. E. Missionary-Evangelist, Box 233, University Park, Iowa
DeLong, Russell V. 19236 Gulf Blvd., Indian Rocks, Fla.
Dennis, Laston and Ruth. Evangelist and Singer, % Publishing House*
Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla.
Dobbins, C. H. Yoder, Ind.
Dodds, Paul L. 936 S. Chestnut St., Casper, Wyoming
Donaldson, W. R. 118 W. Fourth, La Junta, Colo.
Wray, Colo. Nov. 29 to Dec. 9
Drye, J. T. % Publishing House*
Blackwell, Okla. Dec. 2 to 9
Duncan, W. Ray. Waverly, Ohio
Dunham, L. J. Lake Road, Route 2, Eureka, Ill.
Astoria, Ill. Nov. 28 to Dec. 9
Open date Dec. 12 to 23
Dunn, T. P. 318 E. Seventh St., Hastings, Neb.
Easley, Gordon W. % Nazarene Camp, Anadarko, Okla.
Eason, H. J. 5001 Jasmine Ave., Savannah, Ga.
Eastman, H. T. and Verla May. Preacher and Singers, 2005 E. 11th, Pueblo, Colo.
Sayre, Okla. Dec. 6 to 16
Reserved Dec. 17 to Jan. 1
Edwards, L. T., and Wife. 1132 Ash St., Cottage Grove, Ore.
Eisea, Cloyce. Box 18, Vanburen, Ohio
Emrick, C. Ross and Dorothy. Evangelist and Musicians, 600 N. Trumbull St., Bay City, Mich.
Emsley, Robert. Bible Expositor, 200 East & West Road, Buffalo 24, N.Y.
Ensey, Lee H. 209 "E" St., San Bernardino, Calif.
Lonca City (W. Side), Okla. Dec. 5 to 16
Erickson, A. Wm. (Billy). 994 Gwynn Dr., Nashville 7, Tenn.
Nashville (Joelton), Tenn. Dec. 12 to 23
Estep, Alva O. and Gladys. Preacher and Singers, Box 7, Losantville, Ind.
Marienthal (Sunnyside), Kans.
Nov. 28 to Dec. 9
Eudaley, O. W. 603 S. Second, Marlow, Okla.
Felter, Harry J., and Wife. Box 87, Leesburg, N.J.
Alexandria, Va. Nov. 28 to Dec. 9

Ferguson, Bobby R. Route 3, Floydada, Texas
Fightmaster, Wm. F. 2663 Blackhawk Rd., Dayton
20, Ohio

Files, Gloria; and Adams, Dorothy. Evangelist and
Singer, Wiley Ford, W.Va.

Finger, Joseph. Box 623, Route 1, Orlando, Fla.

Finger, Maurice and Naomi. Route 3, Lincolnton,
N.C.

Finkbeiner, A. J. Publishing House²
Eagle (Montour), Idaho Dec. 2 to 9
Missoula, Mont. (Salv. Army) Dec. 12 to 23
Firestone, Orville. 736 E. 43rd North, Tulsa 6,
Okla.

Oklahoma City (Will Rogers), Okla.
Nov. 29 to Dec. 9

Fisher, C. Wm. Publishing House²
Dallas (Central), Texas Nov. 28 to Dec. 9

Fitch, George L. 124 Elder St., Nampa, Idaho

Fitch, James S. 4105 Floral Ave., Norwood 12,
Ohio

Fitz, R. G. 215 Chestnut, Nampa, Idaho

Fleshman, C. E. 139 S. Park Ave., Cape Girardeau,
Mo.

Florence, Ernest E. 1000 S. Cross St., Robinson,
Ill.

Fowler Family Evangelistic Party, The Thomas.
Preacher and Musicians, Trevecca Nazarene
College, Nashville 10, Tenn.

Fox, Stewart P. Rt. 2, Box 22, Leesburg, Va.

Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.

Freeman, Mary Ann. 721 W. Broadway, Menmouth,
Ill.

Wyoming, Ill. Nov. 28 to Dec. 16

French, W. L. Route 1, Emmett, Arkansas

Frodge, Harold C. 201 N-6, Marshall, Ill.

Shreveport, La. Dec. 5 to 16

Fugett, C. B. 4311 Blackburn, Ashland, Ky.

Blythe (First), Calif. Dec. 2 to 9

G and H

Gaines, George A. 564 Wellington Rd., Orange,
Calif.

Garvin, H. B. 5920 S.W. 14th St., Plantation
Isles, Ft. Lauderdale, Fla.

Gawthrop, Loy A. Box 37, Mansfield, Ill.
Open dates

Geeding, W. W. and Wilma. Preachers and Chalk
Artist, Fletcher, Missouri

Stockton, Ill. Dec. 6 to 16

Gibbons, Paul. 648 N. Boyer Ave., Gallatin, Tenn.

Gibson, Charles A. 192 Olivet St., Bourbonnais,
Ill.

Dubuque, Iowa Nov. 28 to Dec. 9

Gilmour, A. Alan. 309 Spring St., Jamestown,
N.Y.

Gilliam, Harold P. Box 25, Juliaetta, Idaho

Glaze, Harold. 332 Woodlawn Ave., Hot Springs,
Ark.

Emmett (First), Idaho Nov. 28 to Dec. 9
Open date Dec. 30 to Jan. 6

Gleason, J. M., and Wife. Preacher and Singers,
931 N. Mueller, Bethany, Okla.

Goodall, Haven and Gladys. 22330 Lanark St.,
Canoga Park, Calif.

Gordon, Maurice F. 2417 "C" St., Selma, Calif.

Griffin, Clarence A. 5829 North 64th Drive, Glendale,
Ariz.

Griffith, W. O. 343 North East St., Mooresville,
Ind.

Grimm, George J. 136 East St., Sistersville, W.Va.

Grubbs, R. D. 2600 Wenning Rd., Cincinnati 31,
Ohio

Guy, Marion O. Route 5, Muskogee, Okla.

Haden, Charles E. P.O. Box 245, Sacramento, Ky.
Newburgh, Ind. Nov. 28 to Dec. 9

Rockport, Ind. Dec. 12 to 23

Hamilton, Jack and Wilma. 532 W. Cherokee,
Springfield, Mo.

North Platte, Neb. Nov. 28 to Dec. 9

Humboldt, Kans. Dec. 10 to 16

Hampton, Pleais and Dorothy. Evangelist and Singers,
Publishing House²

Harding, Mrs. Maridel. 803 N. Briggs, Hastings,
Neb.

Harley, C. H. Burbank, Ohio

Coldwater, Ohio Nov. 28 to Dec. 9

Harrison, Raymond W. 2401 W. Luke Ave., Phoenix,
Ariz.

Harrison, Travis J. Publishing House²

Parrold, John W. Box 291, Red Key, Ind.

Hawkins, Alton. 6802 N.W. 45th, Bethany, Okla.

Hayes, Thomas. Publishing House²

Open dates—December through January

Hegstrom, H. E. P.O. Box 8, University Park,
Iowa

Farmington, Iowa Nov. 28 to Dec. 9

Herford, Russell W. Box 62, Big Bear City, Calif.

Hess, Weaver W. 329 E. Ave., Rt. 7, Palmdale,
Calif.

Sweet Home, Ore. Nov. 28 to Dec. 9

Higgins, Charles A. 1402 Boutz Rd., Las Cruces,
N.M.

Hagerman, N.M. Nov. 28 to Dec. 9

Hodgson, Robert E. Box 555, Bethany, Okla.

Hoeckle, Wesley W. P.O. Box 3338, Corpus Christi,
Texas

Aransas Pass (First), Texas Nov. 28 to Dec. 9

Hoffman, Daniel C. 5874 Hopkins Rd., Mentor,
Ohio

San Carlos, Arizona (Indian Reservation)
Dec. 5 to 30

Hokada, James T. Route 1, Parkview, Grafton,
W.Va.

Hoot, G. W. and Pearl. Evangelist and Musicians,
Box 745, Winona Lake, Ind.

Grand Rapids (Clyde Park), Mich. Dec. 6 to 16

Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va.

Sistersville, W.Va. Dec. 6 to 16

Hoots, Bob. Box 1, Albany, Ky.

Highway, Ky. Nov. 28 to Dec. 9

Home for Holidays Dec. 10 to 29

Hoover, Amos. 1451 Ravine Rd., Vista, Calif.

Hopkins, L. C. (Lee). Mounted Route, Nampa,
Idaho

Jerome, Idaho Dec. 5 to 16

House, John W. 1719 W. 19th St., North Little
Rock, Ark.

Hubart, Leonard G. Route 4, Huntington, Ind.

Wabash, Ind. Dec. 5 to 16

Humble, James W. Publishing House²

Greenock (View Park), Scotland Dec. 1 to 16

Hutchinson, C. Neal. 933 Linden St., Bethlehem,
Pa.

Lakeland (First), Fla. Nov. 29 to Dec. 9

I to L

Ice, Charles and Betty. 8401 Asher Ave., Little
Rock, Ark.

Albuquerque (Sandia), N.M.

Nov. 28 to Dec. 9

Ida, Charles D. 4875 Aleda, S.E., Grand Rapids,
Mich.

Titusville, Fla. Nov. 29 to Dec. 9

Inglan, Wilma Jean. 322 Meadow Ave., Charlot,
Pa.

Atlasburg, Pa. Nov. 29 to Dec. 9

Jick, Mrs. Emma. P.O. Box 917, Lufkin, Texas

Isenberg, Don. Chalk Artist Evangelist, East Grand
St., Bourbonnais, Ill.

Cedarville, Ohio Nov. 28 to Dec. 9

Jackson, R. W. 704 Fern St., Nampa, Idaho

Kennewick, Wash. Nov. 28 to Dec. 9

Boise (Immanuel), Idaho Dec. 10 to 16

James, Melvin R. 771 Esther St. N.W., Warren,
Ohio

Tippecanoe, Ohio Nov. 28 to Dec. 9

Jaymes, Richard W. 424 E. Sandusky Ave., Belle-
fontaine, Ohio

Open dates after January 1

Jarrett, Howard W. 630 W. Hazelhurst, Ferndale,
Mich.

Johnson, A. G. Publishing House²

Wakeeney, Kans. Nov. 28 to Dec. 9

Johnson, Everette A. 214 Malvern, Monroe, La.

Knightstown, Ind. Nov. 29 to Dec. 9

Open date after December 10

Johnston, Lester. 11510 S. Union, Chicago 28, Ill.

Jones, A. K. 315 Harmon Ave., Danville, Ill.

Jones, Claude W. R.F.D. 3, Bel Air, Md.

Harrisburg, Pa. Dec. 3 to 9

Jones, M. J. 2624 Hawthorne Ave., Orlando, Fla.

Justice, Eugene S. P.O. Box 586, Ashland, Ky.

Keith, Donald R. Publishing House²

Modoc, Ind. Nov. 28 to Dec. 9

Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.

Flu Galie, Fla. Nov. 28 to Dec. 9

Columbia, S.C. (Conf.) Dec. 10 to 16

Knight, George M. 118 Hughes Ave., Oildale, Calif.

Kruse, Carl H., and Wife. Evangelist and Singer,
4503 N. Redmond, Bethany, Okla.

Cheyenne, Okla. Dec. 4 to 16

Langford, J. V. 701 N. First, Henryetta, Okla.

Lisbon, N.D. Dec. 4 to 16

Lanier, John H. Poplar St., Junction City, Ohio

Boonsboro, Md. (U.B.) Dec. 2 to 16

Lanteyman, R. S. Publishing House²

Latham, E. L. Nazarene Acres, Mechanicsburg, Ill.

Law, Dick and Lucille. Preachers and Singers,
Publishing House²

Sublette, Kans. Nov. 28 to Dec. 9

Arkansas City, Kans. Dec. 10 to 16

Leichty Family, The (Elvin, Marge, Dianne, Donald).
Evangelist and Singers, Route 1, Earl Park, Ind.
Hammond, Ind. Dec. 9 to 16

Leih, John. 25319 Terry Lane, Hemet, Calif.

Divarte, Calif. Dec. 2 to 9

Leih, Martin. 124 W. Palm Drive, Arcadia, Calif.

Longview, Wash. Dec. 2 to 9

Leonard, James C. 223 Jefferson St., Marion, Ohio

Leverett Brothers. Preacher and Singers, Route 4,
Lamar, Mo.

Grove City (Darbydale), Ohio

Nov. 29 to Dec. 9

Lewis, Ellis. 6706 N.W. 31st St., Bethany, Okla.

Lewis, Ralph L. Asbury Theological Seminary,
Wilmore, Ky.

Liddell, T. T. 10050 S. Carpenter St., Chicago 43,
Ill.

Meridian (Central), Miss. Dec. 5 to 16

Lipker, Charles H. Route 1, Alzada, Ohio

Charlotte (N. Side), N.C. Nov. 29 to Dec. 9

Lykins, C. E. Publishing House²

Montpelier, Ind. Nov. 28 to Dec. 9

Lyons, James H. P.O. Box 336, Harvey, Ill.

M

MacAllen, L. J. and Mary. Artist-Evangelist, 119
W. Rambler, Elyria, Ohio

Hoopeston, Ill. Nov. 28 to Dec. 9

Markham, Walter. 408 S. Cottage Ave., Porterville,
Calif.

Martin, Paul. Publishing House²
Ridgecrest, Calif. Dec. 9 to 16

Portland (St. John), Ore. Dec. 17 to 23

Martin, Vern. Rt. 1, Box 118, Caldwell, Idaho

Mayo, Clifford. 516 E. Marlboro, Lubbock, Texas

Quanah, Texas Nov. 29 to Dec. 9

McChlough, Forrest. Publishing House²
Lawrence, Ind. Dec. 6 to 16

Tullahoma, Tenn.

(613 S. Franklin) Dec. 17 to 23

McDonald, Ray. 5958 Southwind, Houston 21,
Texas

McDowell, Doris M. 908 Fifth St., Apt. H, Santa
Monica, Calif.

Bishop, Calif. Dec. 5 to 9

McFarland, C. L. Michigantown, Ind.

McGuire, W. M., and Wife. 616 Louise Drive, Lake-
land, Florida

McMahon, Louis O. Publishing House²
Los Angeles (LI Sereno), Calif.
Nov. 28 to Dec. 9

McWhirter, G. Stuart. 202 Stewart St., Cordova,
Ala.

Iowa City, Iowa Dec. 5 to 16

Meadows, A. G. 3928 W. Cypress St., Phoenix,
Ariz.

Meadows, Naomi; and Reasoner, Eleanor. Preacher
and Singer, 2510 Hudson Ave., Norwood, Ohio

Cincinnati (Milford), Ohio Nov. 28 to Dec. 9

Mansfield, Ohio (Miss.) Dec. 13 to 23

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

Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne,
Ind.

New Haven, Ind. Nov. 28 to Dec. 9

Mickey, Boh and Ida Mae. Evangelist and Singer,
309 Cimarron Ave., La Junta, Colo.

Holyoke, Colo. Dec. 5 to 16

Miller, A. E., and Pauline. Preachers and Chalk
Artist, 307 S. Delaware St., Mt. Gilead, Ohio

Miller, Harold F. 307 Townsend Ave., Lake Wales,
Fla.

Miller, Leita Dell. Trevecca Nazarene College,
Nashville 10, Tenn.

Spokane (Shadle Pk.), Wash. Nov. 29 to Dec. 9

Columbus, Ga. (621 Broadway) Dec. 11 to 26

Miller, Nettie A. Trevecca Nazarene College,
Nashville 10, Tenn.

Camden (First), Tenn. Nov. 28 to Dec. 9

Columbus, Ga. Dec. 10 to 30

Miller, W. F. 521 Victoria Ave., Williamstown,
W.Va.

Cherryvale, Kans. Nov. 28 to Dec. 9

Mitchell, H. Dale. 251 Kathryn Drive, Elkhart, Ind.

Pontiac (First), Mich. Dec. 3 to 9

Moore, Ernest, Jr. 718 Saipan Place, San Antonio,
Texas

Moore, Franklin M. Box 302, Castle Rock, Colo.

Moore, Sartell. 7 Ferro-Monte Ave., Kenil, N.J.

Mooshian, C. Helen. 18 Bellevue St., Lawrence,
Mass.

Home for Holidays December

Morgan, J. Herbert and Pansy S. Evangelists and
Singers, 334 N. Randolph St., Indianapolis 1,
Ind.

Cincinnati (Mt. Healthy), Ohio

Nov. 28 to Dec. 9

Open dates, December and January

Moulton, M. Kimber. Publishing House²

Columbus (Frank Rd.), Ohio. Nov. 28 to Dec. 9

Clovis, N.M. Dec. 13 to 16

Mounts, Dewey and Wavolene. Evangelists and Singers,
123rd St. and Ridgeland Ave., Worth, Ill.

Mounts, Paul E. P.O. Box 84, Bethany, Okla.

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

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

N to R

Nelson, Charles Ed. and Normadene. Evangelist and
Singers, P.O. Box 241, Rogers, Ark.

Neggle, James R. 717 Kimball Ave., Grand Junction,
Colo.

Norris, Roy and Lilly Anne. Evangelist and Singers,
Publishing House²

Tishomingo, Okla. Nov. 28 to Dec. 9

Flint (Westgate), Mich. Dec. 12 to 23

Norsworthy, Archie M. 113 Asbury, Bethany, Okla.

Norton, Joe. Box 143, Hamlin, Texas

Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.

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

Palmer, "Bob." 1320 Grandview Ave., Portsmouth,
Ohio

Parrott, A. L. 403 S. Main Ave., Bourbonnais,
Ill.

Detroit (Shiloh), Mich. Nov. 29 to Dec. 9

Passmore Evangelistic Party, The A. A. Evangelist
and Singers, Publishing House²

Reserved Nov. 26 to Dec. 9

Portland, Ind. Dec. 11 to 16

*Nazarene Publishing House, P.O. Box 527, Kansas
City 41, Mo.

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

Patterson, A. B. Box 568, Abbottsford, B.C., Canada

Patterson, Walter. 1642 Wilson St., Wichita Falls, Texas

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

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

Phillips, Miss Lottie. % Trevecca Nazarene College, Nashville 10, Tenn.

Pickering Musicaleirs, The. Evangelist and Musicians, 41st and Linden Sts., Allentown, Pa.

Crawfordsville (Bethel), Ind. Dec. 4 to 9

Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.

Mahomet, III. Dec. 6 to 16

Pittenger, Twyla. Shelby, Ohio

Prestonsburg, Ky. Dec. 5 to 16

Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.

McConnellsville, Ohio Dec. 5 to 16

Potter, Lyle and Lois. Sunday School Evangelists, % Publishing House*

Prentice, Carl and Ethel. Preacher and Children's Worker, 6900 N.W. 43rd St., Bethany, Okla.

Arvin, Calif. Dec. 6 to 16

Prouse, Willard G. 3 Bay St. R.D. 4, Mechanicsburg, Pa.

Purkiser, H. G. % Publishing House*

Frostburg, Md. Nov. 28 to Dec. 9

Raker, W. C., and Wife. Evangelists and Singers, Box 106, Lewistown, Ill.

Richards, Alvin D. and Annabelle. Preacher and Singers, 5103 Thompson Rd., Linden, Mich.

Riden, Kenneth R. 121 E. Main, Cambridge City, Ind.

Bicknell, Ind. Nov. 29 to Dec. 9

Robbins, James. 1817 "F" St., Bedford, Ind.

Ridge Farm, Ill. Nov. 28 to Dec. 9

Roberts, Robert C. 639 Hill Top Drive, Cumberland, Md.

Robinson, Paul E. P.O. Box 981, Dayton, Ohio

Robison, Robert, and Wife. Evangelist and Singers, Heaters, West Virginia

Rodgers, Clyde B. 505 Lester Ave., Nashville, Tenn.

Pavo, Georgia Nov. 29 to Dec. 9

Rodgers, J. A. (Jimmy). 695 N. Market St., East Palestine, Ohio

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

Rothwell, Mel-Thomas. 4701 N. Donald Ave., Bethany, Okla.

Rushing, Charles and Emma Jean. Preacher and Singers, % Publishing House*

Rust, Everette F. 420 Sherman, Alva, Okla.

S and T

Scarlett, Don. P.O. Box 48, North Vernon, Ind.

Lenoir City, Tenn. Nov. 29 to Dec. 9

Scott, Carnie A. 111 E. Curtis St., P.O. Box 455, Stryker, Ohio

Sears, L. Wayne. % Publishing House*

Buffalo, Okla. Nov. 29 to Dec. 9

Lubbock, Texas (Home Miss.) Dec. 10 to 16

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

Jamestown, N.Y. Nov. 29 to Dec. 9

Gardiner, Maine Dec. 11 to 16

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

Shackelford, H. W. 614 W. Market St., Washington C.H., Ohio

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

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

Shea, Albert J. 4245 Forest Ave., Cincinnati 12, Ohio

Fairborn, Ohio Nov. 28 to Dec. 9

Shomo, Philip and Miriam. Preachers and Singers, % Trevecca Nazarene College, Nashville 10, Tenn.

Winchester, Va. Nov. 28 to Dec. 9

Short, J. W. and Frances. % Publishing House*

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

Slater, Glenn. 320 So. 22nd St., Independence, Kansas

Slater, Hugh. % Publishing House*

Watsonville (First), Calif. Nov. 29 to Dec. 9

Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.

Smiley, Thos. R., and Wife. % Gen. Del., Odon, Ind.

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

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

Smith, C. B. Box 505, Vernon, Ind.

Smith, Ernest D. Strong, Maine

Smith, Otis E. Route 1, Edinburg, Pa.

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

Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.

Masonstown, W.Va. Dec. 4 to 9

Corry, Pa. Dec. 11 to 16

Sprowl, Earl L. 1317 Lakeview Ave., Battle Creek, Mich.

Stabler, R. C., and Wife. Box 34, Montoursville, Pa.

Media, Pa. Nov. 28 to Dec. 9

Stafford, Daniel. Box 11, Bethany, Okla.

Phoenix, Ariz. Nov. 29 to Dec. 9

Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo.

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

Steele, J. J. P.O. Box J, Coffeyville, Kansas

Bellaire, Texas Nov. 28 to Dec. 9

Steininger, Dwight F. Chalk-Artist Evangelist, % Gen. Del., Nashville, Ind.

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

Ferguson, Mo. Dec. 3 to 9

Marmet, W.Va. Dec. 10 to 16

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

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

Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.

Wilmington, N.C. Dec. 3 to 9

Tarvin, E. C. California, Kentucky

Taylor, Emmet E. % Publishing House*

Lamar, Colo. Nov. 28 to Dec. 9

Vidor, Texas Dec. 12 to 23

Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20, Ohio

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

Sreator, Ill. Nov. 29 to Dec. 9

Cleveland (W. Side), Ohio Dec. 11 to 16

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

Triesel, Paul D., and Family. Evangelist and Singers, 341 Emmett St., Battle Creek, Mich.

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

Turpel, John W. Route 2, Minesing, Ontario, Canada

U to Z

Underwood, G. F., and Wife. Preachers and Singers, 1834 Westlawn, S.W., Warren, Ohio

Van Slyke, D. C. 568 16th Ave., South Nampa, Idaho

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

Wagner, Betty. % Publishing House*

Walker, W. B. % Publishing House*

Danville (First), Ind. Nov. 28 to Dec. 9

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

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 2710-C Fowler St., Ft. Myers, Fla.

San Angelo, Tex. Dec. 5 to 16

Watson, C. R. Sealy, Texas

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

Open dates after January 1

Weatherby, T. O. 1106 South 30th Ave., Yakima, Wash.

Wenatchee, Wash. Nov. 28 to Dec. 9

Weather, C. G. and Florence. 811 N. Sinclair, Tavares, Fla.

Weaver, W. E., and Wife. Preacher and Singers, 149 E. Randall, Coopersville, Mich.

Greenville, Mich. Nov. 28 to Dec. 9

Hart, Mich. Dec. 11 to 23

Weeks, James A. 7641 Gwenwyn Drive, Cincinnati 36, Ohio

New Philadelphia, Ohio Dec. 3 to 9

Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont.

Havre, Mont. Dec. 9 to 16

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

Whitley, C. M., and Wife. Preacher and Singer, % Publishing House*

Williams, Earl C. % Publishing House*

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

Williams, L. W. 1026 So. 17th St., New Castle, Ind.

Willison, Otto R. 2910 N. College, Bethany, Okla.

Webb City, Mo. Nov. 28 to Dec. 9

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

Winegarden, Robert. % Publishing House*

Ridgway, Pa. Nov. 28 to Dec. 9

Wolfe, E. D. % Publishing House*

Wood, Eugene. 2527 Niles, Apt. 4, Bakersfield, Calif.

Woodward, Daniel E. P.O. Box 853, Portsmouth, Ohio

Woodsburg, Ohio Dec. 2 to 9

Open dates after December 10

Woodward, George P. Artist-Evangelist, 326 Dry Run Rd., Monongahela, Pa.

Lancaster (First), Ohio Nov. 30 to Dec. 9

Woolman, J. L. % Publishing House*

Reserved for December

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

Wordsworth, E. E. 107 E. Sammamish Road, North Redmond, Wash.

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

Zimmerlee, Don and June. Preacher and Singers, 2060 S. Florissant Rd., Florissant, Mo.

Assumption, Ill. Nov. 28 to Dec. 9

Baldrige, Willis and Velma (DeBoard). Song Evangelists, 24 Sharilane Drive, East St. Louis, Ill.

Bierce, Jack. Song Evangelist, % Publishing House*

Bohi, James. Singer, 307 S. Pine, Bloomfield, Iowa

Lakewood, Ohio Dec. 10 to 16

Indianapolis (Broad Ripple), Ind. Dec. 17 to 23

Brown, Curtis R. Song Evangelist, 449 Bresee Ave., Bourbonnais, Ill.

Callihan, Jim and Evelyn. Singers and Musicians, Box 3123 O.B., Dayton 31, Ohio

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

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

Crider, Jim and Janet. Singers and Musicians, Box 157, Shirley, Ind.

Darm, Jean and Jane. Song Evangelists, 338 Michigan Ave., Adrian, Mich.

Davis, Leland R. Song Evangelist, Nazarene District Center, R.D. 1, Louisville, Ohio

Barnesville, Ohio Nov. 30 to Dec. 9

Cleveland, Ohio Dec. 11 to 16

Dennis, Darrell and Betty. Song Evangelists and Musicians, % Publishing House*

Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.

Franklin, (Jones Chapel), Tenn. Dec. 4 to 9

Lovereth, Lee and Judy. Song Evangelists, 618 Eighth St., Marietta, Ohio

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

Ford, A. E. and Mrs. Song Evangelists, 647 W. Lincoln St., Caro, Mich.

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

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

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

Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.

Pontiac (First), Mich. Dec. 2 to 9

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

Hodge, Ralph and Mrs. Song Evangelists and Musicians, 417 Lawrence St., Benton, Ill.

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

Jantz, Calvin and Marjorie and Carolyn. Singers and Musicians, % Publishing House*

Streator (First), Ill. Nov. 29 to Dec. 9

Cimarron, Kans. Dec. 10 to 16

Keller-York Party, The. Singers and Musicians, Box 444, Nampa, Idaho

Kelly, Don and Helen (Greenlee). Song Evangelists, 1237 Perryville Ave., % D-26, Danville, Ill.

Kennedy, Roger D. Song Evangelist, 3437 E. Carpenter Rd., Flint, Mich.

McGow, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.

McNutt, Paul W. Song Evangelist, % Publishing House*

Peoria, Ill. Dec. 5 to 9

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, % Publishing House*

Winfield, Kans. Nov. 28 to Dec. 9

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

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

Kittanning, Pa. Nov. 30 to Dec. 12

Mind, Fred A. Song Evangelist, 10101 Coburg Lands Drive, St. Louis 37, Mo.

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

Paul, Charles L. Song Evangelist, Route 5, Cookeville, Tenn.

Quals, Paul M. Song Evangelist, 5441 Lake Jesamine Dr., Orlando, Fla.

Lancaster, Ohio (E.U.B.) Nov. 27 to Dec. 9

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

Rushing, Dore and Bernadine. Singers and Musicians, King City, Mo.

Sanford Mrs. Ruth. Song Evangelist, 9553 Hiway 47, St. Louis 36, Mo.

Sister, Rev. Song Evangelist, 4001 Kings Highway, Dayton 6, Ohio

Stack D. F. Song Evangelist, Route 2 Veav, Ind.

Rising Sun, Ind. (Bap.) Nov. 28 to Dec. 9

Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass.

Keene (First), N.H. Dec. 26 to 30

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

Open dates

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

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

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

Yoakum, Mrs. Beatrice. Song Evangelist, 209 W. Jackson Blvd., Medford, Oregon

Singers:

Ashby, Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis 27, Ind.

Bailey, Clarence and Thelma. Song Evangelists, Route 4, Portland, Indiana

Protestant Leader Warns That Anti-missionary Law in Sudan Could Stop Missionary Work There

WASHINGTON, D.C. (CNS)—A leading Protestant spokesman warned here that strict enforcement of the "Missionary Societies Act" which was passed by the Sudan Government in Africa is one of the "most repressive laws against Christianity outside the Iron Curtain." This act was issued by the Sudanese government on May 15, and missions at work there have until November 15 to apply for license under it.

Dr. Clyde W. Taylor, secretary of public affairs for the National Association of Evangelicals, said that the act states that "no missionary society or member thereof shall do any 'missionary act' in the Sudan except in accordance with the act." The law restricts missionary work to the specific area stated on the required license and only among those of his own religion. It also forbids a missionary from bringing up any youth under eighteen years of age in his own religion without the consent of the youth's lawful guardian.

Record Missions Budget Adopted by Southern Baptists

RICHMOND, VA. (EP)—A record budget of \$20,427,908 for 1963 was adopted by the Southern Baptist Convention's Foreign Mission Board at its annual meeting here. The budget represents an increase of more than one million dollars over this year's appropriation.

Waldensians Say Roman Catholics Place Church Above God's Truth

TORRE-PELLICE, ITALY—The Synod of the Waldensian Church of Italy has advised its members that, "while many Roman Catholics are anxious for union and manifest a desire to be loyal to the word of the Lord," the division is still serious because of Catholic insistence upon the primacy of the pope, its Mariology, forms of piety, and "the implicit identification of the church with the Kingdom of God."

The message alleged, "This appreciation of the Reformation is used strategically for the purpose of offering separated brethren an opportunity to return to the Roman fold, in the hope of finding there all the wealth of their own particular faith integrated within the fullness of the Church of Rome. Thus the truth of a church takes the place of the truth of God's Word. This truth is no longer a gift from the Lord, but something owned by men." (EPS)

The little man who serves God is far more to be appreciated, loved, and admired than the big man who serves the devil.—W. E. Isenhour.

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

The New Testament contains two apparently conflicting accounts of the death of Judas Iscariot. Matthew 27:5 says he "hanged himself," and Acts 1:18-19 says he "burst asunder" as the result of a fall. Is there some way they fit in together?

I think there is. For one thing, there is Augustine's suggestion that the rope with which Judas hanged himself broke, resulting in the fall mentioned in Acts.

Another possibility is a different translation of Luke's Greek phrase in Acts 1:18, *prenes genomēnos*. These words may mean "falling headlong," but in the common Greek of that day they could also mean "becoming swollen."

Matthew, then, would tell us the cause of Judas' death, and the verses in Acts would describe what was done with his body. As a suicide, he would not be thought worthy of an honorable burial. It is quite possible, therefore, that his body was thrown into the field purchased with the money of betrayal and later used for the burial of foreigners.

What are foreign missions? What is the difference between foreign missions and "overseas home missions"?

The distinction between foreign missions and overseas home missions is largely an administrative distinction. Generally speaking, the difference has been in the time within which the work in a given field might be expected to attain self-support. It is therefore always a bit arbitrary. Missions in Germany are called overseas home missions; in Italy, foreign missions; in American Samoa, overseas home missions—and in the Philippines, foreign missions. It is an open question whether the distinction might not better be dropped, and the term "world missions" be used to describe the task of the church in this generation.

In fact, the reasoning of Missionary Bishop Lesslie Newbigin impresses me. There is no longer a clearly defined Christian civilization reaching out toward a clearly defined pagan world. "Today the mission field is everywhere," the bishop says, and "the home base is wherever the Church exists. Today the pagan world is no longer something away over the horizon; it is here in the midst of us." Actually our missionaries have seen this more clearly than we have, for they have encouraged the young churches abroad to form chapters of the N.F.M.S. and contribute Thanksgiving and Easter offerings to the General Budget.

I would like to know where we get scripture for baptizing babies. I think dedication is good, but dedication involves the parents, whereas baptizing involves the infant, and he doesn't know what is going on. It doesn't take away his sins so that he will go to heaven. I would appreciate knowing how you feel along this line.

This is a controversial matter, and people differ sharply and sometimes bitterly on the subject of infant baptism. Generally, those who believe immersion to be the only valid mode of baptism react most vigorously against infant baptism.

As to scripture, there is none which conclusively speaks either for or against. Those who believe in the propriety of infant baptism (of whom I am one) look on baptism as the covenant seal of the New Testament just as circumcision was the covenant seal of the Old Testament. Each male child born in a Jewish home was circumcised on the eighth day of his life. When a gentile became a proselyte to the Jewish faith, he was circumcised in adulthood.

Now of course neither circumcision nor baptism takes away sins. Only the forgiving grace of God in response to personal repentance and faith can do

that. As far as final salvation is concerned, neither circumcision for the Jew nor baptism for the Christian "availeth any thing. . . . but a new creature" (Galatians 6:15).

It is therefore entirely possible that when all the household of Lydia (Acts 16:15) and the Philippian jailer (Acts 16:33) were baptized, children were included. This would not mean that they would not need to be born again personally and baptized with the Holy Spirit, any more than the circumcision of a Jewish lad would mean that he did not need later the "circumcision . . . of the heart" (Romans 2:29), which was the real purpose of the law.

Our church provides for the baptism of infants, if desired by the parents, but it does not require it. Why not just leave the matter there, and "let every man be fully persuaded in his own mind" (Romans 14:5)?



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Old age calls for an upholding staff—there it stands!
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The thirsty pilgrim yearns for refreshing water—there it stands!
Do the overwhelmed cry for relief? There it stands!
Do the lost seek salvation? There it stands!

—Conrad (Selected)

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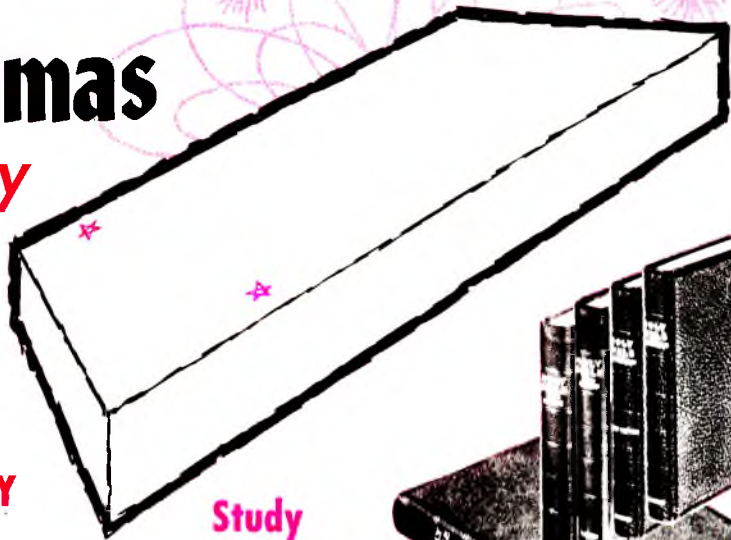
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Young Folks'—Children's Bible

CHAPTER 5

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