

Herald of Holiness

CHURCH OF THE NAZARENE

OCTOBER 29, 1969

The Rapture of the Church

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The Desire of All Nations

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SECOND COMING ISSUE

“And if I go . . . I will come again . . .”

John 14:3



These stained-glass windows in the east wall of the new sanctuary of Bethany First Church are an ever present reminder of Christ's imminent return.



General Superintendent Lewis

This Is Also Vanity

HE *that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.* So wrote the preacher in Ecclesiastes 5:10.

I am constantly amazed at the completely true and relevant statements in the Bible. Oh, how much it speaks to the issues of men! I believe the solutions to the problems that harass and threaten to destroy our world are to be found in the precious Book.

Just to heed the advice in the verse above would cool the mad fever of many. Multitudes are in the grip of the silver lust. It is a dreadful and cruel malady. Seeking money—getting some—wanting more, strikes, increased profits, inflation, higher costs, troubles, greed, strife, higher taxes, cheating, stealing—silver lust.

They call this the land of abundance. But in the midst of it all—it is the land of strife, hatred, and unrest.

Men are struggling in the effort to get that which, when and if gained, yields no satisfaction to either the seeker or the one who fondles his wealth.

One of the precious boons of redemption is the healing it gives, lifting the Christian to the high, pure realm of better values, objectives, and ideals. But let us beware of the

“lure of silver.” Our stewardship to God must never be polluted by allowing desire for gain and wealth to cause us to withhold from God. He who makes us “free indeed” can keep us from the ever striving, never happy way of earth struggle for abundance at the cost of our souls.

The songwriter expressed it in beauty and music thus:

*I have found no satisfaction
In the fleeting joys of earth;
I have hewed me broken cisterns
That have mocked me by their dearth;
All the springs my soul had tested
Failed to meet my deepest need.
Christ alone has met my longing;
He has satisfied indeed.*

*Christ is not a disappointment.
Every longing in my breast
Finds in Him complete fulfillment;
He has brought me into rest.
I have tested Him and proved Him
More than all I dreamed He'd be.
Christ is not a disappointment;
He is All in All to me.** □

• By Kenneth H. Wells*
Whitefish, Mont.

*The hour is drawing near
When Jesus will appear
To catch His bride away;
Oh, glad and glorious day!*



PHOTO BY HAROLD M. LAMBERT

The RAPTURE OF THE CHURCH

THE WORD "rapture," as used in eschatology, simply means "caught up." It comes from the word "rapt"—a derivative from a Latin verb meaning "to seize." Webster defines "rapt" thus: "Lifted, as by supernatural forces; transported, as in spirit or to another place."

The rapture of the Church refers to a definite future event when "they that are Christ's at his coming" will be caught up "to meet the Lord in the air" (I Corinthians 15:23, I Thessalonians 4:17).

No one can say exactly when or how soon the rapture will take place, since no one knows the day or the hour when Christ will come

for the Church. However, some of these days—perhaps very soon—those Christians who are watching for His coming will hear the startling announcement of the archangel, "Behold, the bridegroom cometh; go ye out to meet him" (Matthew 25:6).

The Bible presents the rapture as an *imminent* event. This means that it could happen *at any time*. It cannot be said that it will happen immediately, or this year, or the next; but it is impending. It is something Christians should be eagerly expecting, for it is "the hope of the Church."

In the parable of the 10 virgins Jesus commands us, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matthew 25:13).

Perhaps God has purposely veiled the exact time when our heavenly Bridegroom will come because He has wanted the Christians of each generation to expect His coming at any moment.

Accurately speaking, the rapture is not the second coming of Christ. It is an event preliminary to His coming. It will be the first of many great end-time events.

If we are to think clearly, we must distinguish between the rapture of the Church and what Paul called the revelation of Jesus Christ. In the rapture He comes *for* His saints; in the revelation He returns *with* His saints. In the rapture He is pictured as a Bridegroom coming for His bride; in the revelation He comes as a Judge "taking vengeance on them that

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know not God, and that obey not the gospel of our Lord Jesus Christ" (II Thessalonians 1:8). In the rapture He comes to reward the saints (Revelation 22:12); in the revelation He comes to judge the world (Acts 17:31). In the rapture Jesus does not come back to the earth, for the saints rise to meet Him in the air; but in the revelation "his feet shall stand in that day on the mount of Olives, which is before Jerusalem on the east" (Zechariah 14:4). In the rapture He comes to celebrate a marriage feast in heaven; in the revelation He comes to establish His millennial kingdom on earth (Revelation 11:15; 19:15; 20:4; see also 5:10). There are other similar distinctions; but these suffice to show that the rapture and the revelation are two distinct events happening at different times, each having a different purpose.

In the writings of the New Testament we have a printed program describing the rapture of the Church in detail. It tells us just *what* is going to happen and exactly *how* it is going to happen.

Hebrews 9:28 introduces the subject: "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." This means that He is not coming this time to deal again with our sins, but to bring *glorification* to the saints and *transportation* to the marriage supper of the Lamb.

The thought of glorification is expressed more clearly in I Corinthians 15:51-53, where Paul says, "Behold, I shew you a mystery; We shall not all sleep [die], but we shall all be changed [glorified], in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead

shall be raised incorruptible, and we shall be changed."

The idea of transportation is clearly expressed in I Thessalonians 4:15-18: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort [encourage] one another with these words." No future event has been more clearly or more explicitly described.

When will the rapture take place? No man knows. However, the signs of the times indicate that it is very near, "even at the door" (Matthew 24:33). It could well be *the next great world event on God's calendar*.

There are scriptural grounds for believing that we are now living in the last generation of this dispensation of the Holy Ghost. I know of no prophecy which needs to be fulfilled *before* the rapture that has not already been fulfilled.

The saints who "love his appearing" are all on tiptoe of expectancy! With radiant faces and joyful hearts they sing:

*Some night or noon, it may be soon,
Our blessed Lord will come again;
And, oh, what a day that will be!
The trump will sound and from the ground
The dead in Christ will all be raised,
To live with our Savior eternally!
The hour is drawing near
When Jesus will appear
To catch His bride away;
Oh, glad and glorious day!
For He will come to take us home
To be with Him forevermore;
And, oh, what a day that will be!* □

From the author's book, *The Future Revealed*, available through the Nazarene Publishing House, \$1.00.

FINNEY

on Revival

WHY MANY DO NOT HAVE THE SPIRIT

1. It may be that you live a hypocritical life. Your prayers are not earnest and sincere. Not only is your religion a mere outside show, without any heart, but you are insincere with others.

2. Others have so much levity that the Spirit will not dwell with them.

3. Others are so proud that they cannot have the Spirit. They are so fond of dress, high life, equipage, fashion, etc., that it is no wonder they are not filled with the Spirit.

4. Some are so worldly-minded, love property so well, and are trying so hard to get rich, that they cannot have the Spirit. How can He dwell with them when all their thoughts are on things of the world, and all their powers absorbed in procuring wealth? And when they get money they are pained if pressed by conscience to do something with it for the conversion of the world.

5. Others are neglecting some known duty, and that is the reason why they have not the Spirit. One does not pray in his family, though he knows he ought to do so, and yet he is trying to get the spirit of prayer! If you have neglected any known duty, and thus lost the spirit of prayer, you must yield first . . .

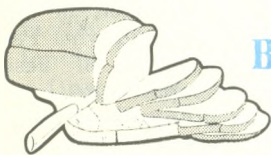
IF YOU have much of the Spirit of God, you must make up your mind to have much opposition, both in the Church and the world. . . . But, you will have peace with God. If the Church, and sinners, and the devil, oppose you, there will be One with whom you will have peace.

Let you who are called to these trials, and conflicts, and temptations . . . remember this consideration: your peace, so far as your feelings towards God are concerned, will flow like a river. You will likewise have peace of conscience, if you are led by the Spirit. . . . Your conscience will be calm and quiet, unruffled as the summer's lake.

—CHARLES G. FINNEY

Others Need

THE
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1969

THANKSGIVING OFFERING
for World Evangelism

"I will shake all nations, and the desire of all nations shall come" (Haggai 2:7).

The Desire of All Nations

WE should be searching the scriptures to find the meaning of modern-day developments in the light of God's prophetic word. The prophet Haggai declared "the desire of all nations" would come and that His coming would be preceded by acts of God that would shake the heavens, the earth, the sea, the dry land, and all nations (Haggai 2:6-7). After purging with fiery judgments in a night of pain and anguish—then the sunrise of the day of tranquility!

The present-day sorrows of earth are the birth pangs of a new era. Society has entered "hard labor," travailing to bring forth. We cry out in the night for social justice, when inequalities among the races shall be obliterated. We long for wars to forever cease. We cry, "How long, O Lord, shall right be upon the scaffold and wrong upon the throne?" All creation groans. "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption [resurrection] of our body" (Romans 8:19-23).

"The desire of all nations" shall come! It will come in accord with God's plan and not through the efforts of man. Christ now sits on the right hand of God, "from henceforth expecting till his enemies be made his footstool" (Hebrews 10:13). "The desire of all nations" will be realized with the visible and literal return of the Prince of Peace, our glorious and blessed hope (Titus 2:13)!

In discussing our subject, we shall consider three most instructive statements from God's Word, together with a burning question raised by disciples of old:

(1) Luke 21:24, "Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled."

(2) Romans 11:25, "Blindness in part is hap-

pened to Israel, until the fulness of the Gentiles be come in."

(3) Acts 1:6, "Lord, wilt thou at this time restore again the kingdom to Israel?"

Facts found in these three quotations are definitely and positively relevant to our day. They are built into the fulfillment of "the desire of all nations."

I

The "times of the Gentiles" began when Israel lost the kingdom. The people were carried away into Babylonian captivity at the hand of King Nebuchadnezzar with the accompanying destruction of Solomon's Temple and the city of Jerusalem in 586 B.C. The end of the "times of the Gentiles" will occur when Daniel's "smithing stone" (Daniel 2:34-35) smashes the last form of Gentile government at the battle of Armagaddon (Revelation 19:11-21).

How exciting to be living in our modern day with Jerusalem back in the news! It is the "city of the great King" (Matthew 5:35). The city has been besieged 40 times, partially destroyed 32 times, and has arisen from its own ashes five times. It has changed hands politically or nationally 26 times.

Jerusalem is mentioned 800 or more times in the Holy Scriptures. The city has been preserved of God because He ordained it to become the capital of the world (Joel 3:15-17; Zechariah 8:3-8; 14:16-21; Isaiah 66:10-13, 18, 20; Micah 4:1-3). "The law shall go forth of Zion, and the word of the Lord from Jerusalem" (Micah 4:2).

With the "eternal city" back in the news after being buried in political oblivion for almost two millenniums, are we not a long step nearer the time when "the desire of all nations" shall come? Are we not coming close to the end of the times of the Gentiles? Have not the Gentile nations



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fully demonstrated by now their inability to govern or be governed?

Of Christ it is written, "And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever" (Luke 1:32-33). Gentile nations are in the process of "phasing out" and tiny Israel is in the process of "phasing in" (Amos 9:11-15).

II

"Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." We cannot conceive of the changes to be wrought in the world when the nation Israel recovers herself from her age-old apostate condition. This is the hinge upon which the world swings. "If the casting away of them be the reconciling of the world, what shall the receiving of

them be, but life from the dead?" (Romans 11:15)

With the signing of the Balfour Declaration by the British in 1917, the Jews were guaranteed their ancient homeland. They began to return to Palestine and in 1948 declared their statehood.

This modern exodus from among the nations, numbering more than 2 million Hebrews, is a step toward the day when their blindness shall be lifted. Their land testifies to the veracity of their ancient Scriptures and to the New Testament Scriptures as well. Archaeology in the land of Israel is also producing its undeniable witness.

Ours is a Judeo-Christian heritage. We are to remember that it was the national Israel that gave to the world its Saviour, Jesus Christ, the Son of Man. It was Israel that gave to us both Old and

New Testaments. It was Israel that produced the infant Church.

The destinies of Israel, the Church, and the Gentile nations are all bound up together. The Jew holds to his traditional unbelief relative to his Messiah-King, Jesus Christ, our Lord, but it will not always be so. "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; and so all Israel shall be saved" (Romans 11:26).

There has been a grafting of Gentile branches into the olive tree throughout the Church age, and there is likewise to be a re-grafting of the natural branches (Israel) into their own olive tree, "for God is able to graft them in again" (Romans 11:23-24). Yea, verily, we have moved a long step closer to the time when "the desire of

(Continued on page 9)

Preserving the Absolutes

THERE are some absolutes. The attributes of God, the fact and nature of sin, the deity of Christ, and the vicarious atonement must always stand like pinnacles against our sky. We must know the truth about the wages of sin and about the gift of God. We must know the towering responsibilities of personhood. These things must be absolute.

The quickest way to cause our children to reject the absolutes is to identify them equally with things of lesser importance. Many things which are not genuinely fundamental to our Gospel must be respected so long as they support what is basic. However, they must always be identified as providing an environment for the unchangeable truth rather than being themselves changeless.

The social mores of a generation, the cultures of a society, the patterns and forms of worship are vitally related to our Christian absolutes but they are mutable rather than immutable. They are the frame but not the picture. They are the cup but not the water of life.

Customs, ways of dress, styles, and traditions come and go. They must change. We dare not identify them so completely with Christian absolutes that our children must disregard their faith in God when they need to justify a change in

peripheral things. These things can change without doing any violence to our faith or our effectiveness.

Each generation looks back to its own childhood as the ideal or the normal. Our grandchildren will do the same. No generation looks back farther than its own childhood. Each generation finds its norms consistent with its situation. These are mutable. These have undergone constant change throughout the Christian era but the fundamental values, the immutable things, are still solid. We possess the same great Gospel as Paul preached.

Types of church government, forms of worship, and theological terms have come and gone like leaves on the trees—but the tree remains. The absolutes of God are unmoved. Some peripheral things may be right for one generation and be ill-fitting for another, but these must be held in such a manner that they can be given up without doing any violence to the sure truths of the Word.

We endanger our children's faith in God when we identify changing things too much with the changeless. We have ideas, customs, and norms which are very important to us. However they may be applicable to our generation and not to another. They may lose their value in changing times. If we teach them to our children with the same emphasis as we teach them of God, they are likely to discard their faith when they see our notions becoming obsolete. □

SO THIS IS LIFE

By **Milo L. Arnold**
Colorado Springs



“TIMES OF THE GENTILES”

The phrase “times of the Gentiles” refers, so far as Israel is concerned, to that long period of punishment upon God’s ancient people for their persistent sin and idolatry. That punishment included:

- The scattering of Israel to the four quarters of the earth (Leviticus 26:33; Amos 9:8-9; and Jeremiah 34:17)

- The domination of Jerusalem by foreign powers (Amos 2:5; Luke 21:24; Daniel 8:13)

It is true that the 10-tribed Kingdom of Israel was taken into captivity by the Assyrian Empire about 721 B.C. But the Southern Kingdom of Israel, comprising the tribes of Judah and Benjamin, remained in Palestine for another 120 years, with Jerusalem as their capital city. It was not until 604 B.C. that the great Nebuchadnezzar commenced his invasion of Judah, taking the Jews into captivity to Babylon. It was then that Jerusalem was captured and the Temple destroyed.

Thus the date 604 B.C. definitely marks the full inauguration of the “times of the Gentiles” so far as Israel is concerned. For the next 2,520 years, except for a short period during the Maccabees, Jerusalem remained under Gentile domination. In turn the Babylonians, Medo-Persians, Grecians, Romans, Saracens, and Turks ruled over the Holy City. On the very site of Solomon’s Temple arose the desolating Mosque of Omar or the Dome of the Rock.

Down through the tragic centuries of Israel’s dispersion many attempts were made to wrest Jerusalem from Moslem control. But all efforts ultimately failed, gigantic though some of them were. God’s time had not arrived.

Then came that thrilling day in prophetic history—December 9, 1917, when Jerusalem was captured by the British army under its God-fearing General Allenby. It marked the “beginning” of the end of the times of the Gentiles. It was a signal from heaven that Christ’s second coming was near.

CHRISTIAN CHURCH ELECTRIFIED

The Christian Church throughout the world was electrified by

the news that at long last the ancient city of Jerusalem was free from Moslem domination. Outstanding Bible scholars in Britain and America openly declared their belief that events in Palestine showed clearly that the times of the Gentiles were drawing to a close.

Within 12 months of the capture of Jerusalem in 1917, all Palestine, Syria, and Mesopotamia were liberated from the hated Turkish rule.

The Mandate of Palestine was given to Britain by the League of Nations, and the Jews were promised, in the famous Balfour Declaration, a national home in their fatherland.

It is surely not coincidence that from 604 B.C. to A.D. 1917 covers a span of some 2,520 years. Many sound Bible teachers regard this long period as being the “seven times” of punishment mentioned four times in Leviticus 26:18, 21, 24, 28.

In prophetic chronology a day sometimes represents a year. The famous 70-weeks prophecy in Daniel 9 is an outstanding example of this. For all agree that the 70 weeks are a period of 490 years. Ezekiel 4:6 is another instance of such reckoning. “I have appointed thee each day for a year.”

According to plain statements in Revelation 12:6, 14, “a time, and times, and half a time” (three and one-half times) equal 1,260 “days” or years. Thus “seven times” in prophetic reckoning are 2,520 “days” or years!

What breathtaking events have taken place since December 9, 1917!

1. Over 2 million Jews have returned to Palestine, there to proclaim in 1948 a sovereign, independent state. That state was admitted to the U.N. in 1949.

2. The country itself, so arid and desolate for centuries, has been transformed. Forests, gardens, and vineyards now cover what was formerly a treeless, barren waste.

3. In the Six Days’ War of June, 1967, the whole of Jerusalem and the land up to the west bank of the Jordan, along with territory right to the east bank of the Suez Canal, were captured by Israeli forces. For the first time since

THE MIDDLE EAST SIGN

JESUS fixed no dates for His second coming. But to His apostles He gave clear signs of His return. On the eve of Calvary, Peter, James, John, and Andrew asked the Master privately:

“What shall be the sign of thy coming, and of the end of the age?” (Matthew 24:3; Mark 13:3-4) Jesus gave them a clear and detailed answer in what is called the Olivet Discourse (Matthew 24; Mark 13; and Luke 21).

He foretold at least five major events which would point to the nearness of His return. They were:

1. Unprecedented wars, famines, earthquakes, and pestilences (Mark 13:8)

2. Phenomena in the sun, moon, and stars (Luke 21:25)

3. Distress among the nations, with “perplexity” (Greek, *aporia*, meaning “not knowing which way to turn”)

4. Worldwide fear (Luke 21:26)

5. The deliverance of Jerusalem from Gentile rule (Luke 21:24)

In this short article we can deal only with the fifth sign—the Middle East sign.

Jesus said plainly: “Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” In other words, when at last Jerusalem is delivered from foreign rule, then the Gentile age will be finished, and the new age will begin. That age, of course, will be the reign of Christ upon earth.

An Open Letter to My Pastor

November 4, 1969

DEAR PASTOR:

This date is probably insignificant to you, but think back seven years ago. The night was Sunday, and a revival was in progress in the Athens church.

Sitting on the left side was an Ohio University sophomore. She had been to the church previously and had been in attendance at two of the revival services. The evangelist hadn't appealed to her intellect; he certainly was not an eloquent speaker. But a higher Power had brought her to church that night.

She had little faith, but this unpolished speaker had proclaimed that Jesus Christ was able to save one—just as he was. She was uncertain of hell after death, but she knew that she was living in hell on earth. Although she had attended the Church of the Nazarene as a child, she had never accepted Christ. There was in her heart a "God-shaped blank," a longing for the Infinite. Could the Christ these "emotional" Nazarenes emulated appease this yearning?

The fundamental teachings of the church seemed so unrealistic and impractical. After a year of university life she had been exposed to new ideas: the new morality, moral relativism, humanism, and agnosticism. She had listened intently to the various proponents of these philosophies and found many of these ideas intellectually gratifying. But none of these philosophies afforded spiritual satisfaction.

For many years she had desired to become a Christian, but like many others, she feared that

Christianity would rob her of her dignity. She had asserted with the poet, "I am the captain of my soul."

She had often been asked, "Do you go to that emotional church?" Being a stoic individual, she was afraid to align herself with emotion.

Tonight, however, she was in spiritual turmoil; and as the congregation began to sing, she was deeply moved.

*I've wandered far away from God;
Now I'm coming home.
The paths of sin too long I've trod;
Lord, I'm coming home.*

She knelt at the altar; her stoicism crumbled. This was the beginning of a new life, for now for the first time in 19 years she had life.

That was seven years ago. Much has happened since that personal encounter with the Master. Many times she has returned to that church from which she received her first spiritual nurture. Later on she was baptized with the Holy Spirit, and as a public confession of her belief in Christ received the sacrament of water baptism.

Today she is a member of the Church of the Nazarene, and when asked, "Do you go to that emotional church?" she replies, "I certainly do."

On this my spiritual birthday I can say with the Apostle Paul, "I am not ashamed of the gospel of Christ." Nor am I ashamed of my church and her doctrine. Meeting the true Captain of my soul affected my total being, including my emotions. For today I am possessed by the emotions of joy and love.

Yours in Christ,
KAREN L. KORN MILLER
Logan, Ohio

Moses the flag of Israel is flying on Mount Sinai!

After 2,500 years, the Jews are a sovereign, independent state—but without a sovereign!

On June 7, 1967, as Israeli troops and civilians wept and prayed at the foot of the Wailing Wall in Jerusalem, they were joined by the chief military chaplain, Rabbi Shlomo Goren. Grasping the Torah in his hand, he said excitedly: "We are now realizing the dream of the Jews for 2,000 years. We are entering the Messianic era. We shall never leave this place."

MIRACLE OF NATIONAL RESTORATION

It is true that an astounding miracle of national restoration has been performed. The Jews are back in Palestine as a nation after the weary waiting of many centuries. But they are back in unbe-

lief. They still reject Jesus of Nazareth as their Messiah. In fact, the majority of Israelis are unorthodox and materialistic. Marx is more authoritative than Moses; and their ideology is far removed from orthodox Judaism. Certainly there are Jews in Israel today who are devout and faithful in their religious observances. They long for the coming of Messiah. But they are a minority at present.

Three basic facts must be understood if we are to rightly grasp the significance of the Middle East situation. They are:

● The real Jews do not comprise the whole of Israel. They are "descendants of the tribes of Judah and Benjamin with a certain number of descendants of the tribe of Levi. As far as is known there is no further admixture of other tribes." So wrote Chief Rabbi Dr. Hertz in his letter to Captain Mer-

ton Smith, of the Canadian Forestry Corps, dated November 18, 1918. The very name "Jew" is derived from "Judah."

● Modern Jewry is multiracial, due to the incorporation into its ranks of other races. Three examples of this admixture are:

First, in 130 B.C., when the Jewish hero John Hyrcanus forcibly incorporated the Idumeans into Jewry. The Idumeans were the descendants of Esau and were the archenemies of Israel. Herod the Great (who massacred the infants at the time of Christ) and his son Herod Antipas (the evil king who ordered the death of John the Baptist) were Idumeans.

Second, later the Idumeans, living to the north of Galilee, were also forcibly joined to Jewry by Aristobulus.

Third, in the seventh century

A.D., the Chazars, a people of Turkish origin who had established themselves in south Russia, went bodily over to Judaism. They were led by their king. After flourishing for almost five centuries, the Chazar kingdom became merged in the empire of Russia.

Thus these adherents of Judaism became "Russian" and "central European" Jews. Modern scholars like Professor Ripley and Julian Huxley have stated clearly their findings of racial admixture in modern Jewry. The two main streams in modern Jewry are the *Ashkenazim* and *Sephardim* sections.

The former section is the greater and is more racially mixed than the latter. The famous statesman Benjamin Disraeli was a Sephardic Jew, as have been many other prominent figures of the past century.

The greatest of all men—the man Christ Jesus—was a pure Jew of the tribe of Judah.

• Along with the return of Jewry to Palestine since 1917 has come the rise to sovereign, independent status of Arab states that

had for centuries lain in the dust of obscurity. Today these Arab powers, such as Syria, Jordan, Lebanon, and Egypt, encircle the new state of Israel. They hate her with a bitter hatred and are resolved at all costs to wipe out what they say is a cancer in the body of the Arab world.

Today we have the onetime impossible spectacle of an unholy alliance between atheistic Communism and anti-Christian Mohammedanism, in a common effort to exterminate Israel in the Middle East. After over two centuries of trying, Russia is in the Mediterranean as a strong naval force. Over 60 modern Soviet warships—some of them nuclear-powered—patrol waters which once were controlled by the British navy. At this moment of writing, there is but a solitary British frigate in the Mediterranean!

Russia has more than replenished the losses in armaments suffered by the Arab powers in the Six Days' War of 1967. She now waits her opportunity to completely dominate the Middle East and push

on to the conquest of Africa—that dazzling, rich prize.

Armageddon draws near; the picture in Ezekiel 38 and 39 is more relevant than most people realize. The final Gethsemane of Jewry is at hand.

It seems evident from a careful reading of Zechariah 12 to 14 that, in the final assault on Palestine by anti-God forces, only a remnant of Jewry in that land will be delivered (Zechariah 13:8-9). Upon them will be poured "the spirit of grace and of supplications." In that day they will "look upon" Him whom their fathers "have pierced" (12:10). Then at last will they hail Jesus of Nazareth as their only Messiah and Redeemer.

To the Church of Jesus Christ come the words of the Master with thrilling relevance: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption [loosing away] draweth nigh. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:28, 36). □

The Desire . . .

(Continued from page 6)

all nations shall come," because Israel has moved a long step closer to the time when the veil so long upon their hearts "shall be taken away" (II Corinthians 3:14-16).

III

When the disciples asked Christ, "Wilt thou at this time restore again the kingdom to Israel?" He did not deny the validity of the question. It had been burning in the heart of every true Israelite for centuries. Hebrew literature and the Old Testament had taught them of a future time when their long lost kingdom would be restored, through the Messiah.

Christ informed these questioning disciples that they "had their timing wrong." The Church age, or the dispensation of the Holy Ghost, was to be inaugurated first, He declared.

With Jerusalem back in the hands of the Jews, at least temporarily, and with Israel's greatly enlarged borders due to their six-day blitz war in June of 1967, the ques-

tion asked in Acts 1:6 again presents itself to all thinking Christians. It just does not go away, no matter one's theology.

I believe Israel's national restoration now begun as prophesied in Ezekiel 37 will, after the "time of Jacob's trouble" (Jeremiah 30:7), result in a spiritual renewal in Christ (Zechariah 12:10-14; 13:1-9). "They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

With the redemption of Israel, the Kingdom will again be restored to them and, through them, to all nations of the earth. In that day "the Lord shall be king over all the earth" (Zechariah 14:9); "The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:9); "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid . . . They shall not hurt nor destroy in all my holy mountain" (Isaiah 11:6, 9); "Na-

tions . . . shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4).

No American can recover from the awesome wonder of two courageous astronauts walking on the moon. The invasion of that planet by our "men from outer space" was made possible by modern-day scientific advancement.

This great feat is destined to fade into insignificance, however, when Jesus Christ comes "from outer space" to our earth once again, fulfilling Zechariah 14:4: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst."

The prayer that Christ taught His disciples, "Thy kingdom come. Thy will be done in earth, as it is in heaven," shall one day be answered. We are coming close to that day! Verily, "the desire of all nations shall come" (Haggai 2:7). □

Editorially Speaking

By W. T. PURKISER

Between the Times

One of the outstanding Bible scholars of our day has given us a vivid illustration of the first coming of Christ to this earth and His second coming. He recalls that the decisive battle in any war may occur rather early in the conflict and yet the war continues.

The totally decisive event in World War II was that historic landing on the continent of Europe known as "D-Day." Yet for 11 bitter months, bloody battles continued and thousands of lives were sacrificed on the altars of the god of war before "V-Day" at last dawned.

The facts of history make it clear that the victory was won on D-Day. It was indeed the day of decision and the day of destiny. Still the fighting went on, and the full meaning of D-Day became clear only at V-Day, the day of final victory.

It is the clear meaning of the New Testament that the Church now stands between D-Day and V-Day. D-Day is past. The outcome is not in doubt. V-Day is yet to come. But its dawning is more sure and certain than the rising of tomorrow's sun.

D-Day for the Christian was the atoning death and triumphant resurrection of Jesus Christ, the Son of the living God. This was the great event that marked the true turning point in the struggle with evil.

God did a glorious thing for us when He sent His Son as the Sacrifice for our sins. He defeated decisively the "principalities and powers" of evil.

No one has described it better than Paul in Colossians 2:13-15 when he told how Jesus blotted out "the handwriting of ordinances that was against us . . . nailing it to his cross." There, in the unforgettable words of J. B. Phillips' translation, "Having drawn the sting of all the powers ranged against us, He exposed them, shattered, empty and defeated, in his final glorious triumphant act!"

The battle, to be sure, goes on. But the war has been won. V-Day is guaranteed by D-Day.

As Oscar Cullmann describes it, "The hope for the future can now be supported by faith in the past, faith in the already concluded decisive battle. That which has already happened offers the

solid guarantee for that which will take place. The hope of the final victory is so much the more vivid because of the unshakably firm conviction that the battle that decides the victory has already taken place."

WE LIVE, indeed, "between the times." But we have no fear for the final outcome. D-Day is secure. V-Day is at hand.

The same Jesus who ascended into heaven almost 2,000 years ago, "shall so come in like manner" as He went away (Acts 1:11). In a swift series of cataclysmic events, He will take His own people to himself and set up His kingdom of glory on this earth.

There is every indication that V-Day is not far away. Atomic Scientist Edward Teller designed the cover for the *Bulletin of the Atomic Scientists* in the form of a clock with the hands poised at two minutes before midnight.

A little over 100 years ago the French scientist Pierre Vichelieu wrote in his diary: "The day will come when man will not only split the atom, but the energy of the sun will be harnessed. In that day, God . . . will come down to this earth and say, 'Gentlemen, it's time to close up shop.'"

The lesson of these lines is not pessimism or despair. It is rather the need for redoubled effort that the "kingdom of grace" may prepare the way for the "kingdom of glory."

Before Jesus went away, He left His people two commands. One was, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matthew 24:44). This is living in daily readiness for our Lord's return.

The second command was, "Occupy till I come" (Luke 19:13). This, in its context, means long-range planning—looking ahead to make the most of each passing day.

The second command saves us from fanaticism, date setting, shortsighted donning of white robes to go out to meet the Lord. The first command gives us the dynamic for the dedication we need to work the plans with maximum effort.

Two things, then, are necessary. We must plan our lives and our work as if we were to live out the normal span of human life in this world. But we must work our plans and keep our hearts "in tune" as if today were to be the last.

As G. E. Ladd puts it: "The realization that they may well be the last generation before the final victory of the Kingdom, and yet the necessity to plan and work with the sanity of a long perspective for the future is a biblical tension. A truly biblical church will build for future generations, and yet will ever be praying with fervency: *Thy kingdom come, thy will be done on earth, as it is in heaven. Even so, come quickly, Lord Jesus.*"

This is our purpose and program as we continue to live and work "between the times." □

The Most Stupid Sin of All

Several, I suppose, might compete for the title "The Most Stupid Sin of All." If the passing of the ages makes anything clear, it is the fact that sin is not smart. All sin is stupidity.

Yet when all the almost endless varieties of sin have been sifted through, the sin of profanity stands pretty close to the top of the stupidity index.

Most sins involve some sort of alleged profit to the individual who is guilty of them. It may be some sort of sensuous satisfaction, some illicit pleasure, some small boost to the ego status.

But cursing, swearing, taking the name of God in vain, seems to return no advantage to the sinner at all. It is a kind of sinning that gains nothing at all for its perpetrator.

Still profanity is everywhere. With the increasingly permissive moral climate in which we live, obscenity—spoken and written—flourishes like a poisonous weed.

The foul mouth finds its echo in the foul pen. The spoken word that might pollute only the minds of those who hear it at the moment of its utterance becomes indelible when perpetuated in print.

Nor are any of the communication media free from this evil. National magazines, novels, plays, television, radio, and even the daily newspaper all permit profanity of kinds and in amounts that would have been thought impossible just a few years back.

The spread of verbal filth has sometimes been defended on the basis of realism. Realism has its place, to be sure. But that place is not to magnify and perpetuate the mean, the base, and the sordid which are so evident around us.

Profanity is, on the surface, a confession of poverty—the poverty of words and thought at the command of the individual who swears. His oaths betray his insecurity and inadequacy as a human being.

Is there any defense against being victimized by the most stupid sin of all? Can the innocent

protect themselves from the backwash of verbal sewage?

There are one or two things that may help. The most obvious is to avoid unnecessary exposure. I can't control who knocks on the door. I can decide who comes in as a welcome guest.

I need to know how people of "the other half" live. But I don't need to know how they live badly enough to put their garbage on my dinner table.

Complete avoidance of filth is impossible. We cannot live in a vacuum. So we must set up inner defenses against the stain that would come from the profanity to which we are unavoidably exposed.

We are told in the Bible to fill our minds with "whatsoever things are true . . . honest . . . just . . . lovely . . . of good report . . . virtue . . . praise" (Philippians 4:8). The effect is to provide a sort of "Scotch Guard" for the soul.

Our minds and hearts must be kept in just as sound health as possible if we are to build up resistance and throw off the germs and viruses that come our way however careful we may be.

There is a 3,000-year-old prayer more needful today than the day it was first uttered. It is David's prayer in Psalms 19:14, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." It will save us from both the guilt and the stain of the most stupid sin of all. □

Divine Providence

By John Wallace Ames

*God has not failed; He never will.
Faint heart, look up to Him.
Your hopes and joys He will fulfill—
Yes, fill them to the brim.*

*Though dark the way and blind we be,
God sees and cares for us.
He'll never fail to make a way,
So do not fret or fuss.*

*We've trusted Him before, dear one.
Our present He supplies.
The future is all plain to Him;
He'll guide us with His eyes.*



EVANGELISTS' SLATES

*Compiled by
Visual Art
Department*

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- ♦ **GOLDEN, C. GLENN, JR., TRIO.** (C) Box 19133, Oklahoma City, Okla. 73119
- GRADY, DAVID.** (C) 3404 N. Wilburn, Bethany, Okla. 73008: Towanda, Kans., Nov. 3-9; Ada, Okla. (1st), Nov. 10-16; Denton, Tex. (Taylor Park), Nov. 17-23; Edgewood, Tex., Nov. 24-30
- GRAVVAT, HAROLD F.** (C) Box 427, Anna, Ill. 62906: Pontiac, Ill. (1st), Nov. 2-9; Dixon, Ill. (1st), Nov. 9-16; Rochelle, Ill. (1st), Nov. 16-23; Bath, Ill., Nov. 23-30
- GRAY, JOSEPH & RUTH.** (C) Evangelist & Children's Worker, 2015 62nd St., Lubbock, Tex. 79412: Graham, Tex., Nov. 14-23
- **GREEN, JAMES & ROSEMARY.** (C) Box 385, Canton, Ill. 61520: Indianapolis, Ind. (West Side), Nov. 3-9; Richmond, Va. (1st), Nov. 11-16; Malden, Mass. (1st), Nov. 18-23; Bangor, Me., Nov. 24-30
- ♦ **GREINER, GEORGE & KATHLEEN.** (C) c/o NPH*: Liberal, Kans., Oct. 29—Nov. 9; Greeley, Colo. (Sunnyview), Nov. 12-23; Viborg, S.D., Nov. 26—Dec. 7
- GRIMM, GEORGE J.** (C) 823 Wells St., Sistersville, W. Va. 26175: Bethesda, Ohio, Oct. 29—Nov. 9; New Matamoras, Ohio, Nov. 12-16
- ♦ **GRIMSHAW, MICHAEL & MRS.** (C) c/o NPH*: San Jose, Calif. (Cambrian Park), Nov. 4-16; Prospect, Ore., Nov. 30—Dec. 7
- GUY, MARION D.** (C) R. 5, Muskogee, Okla. 74401
- ♦ **HAMILTON, JACK & WILMA.** (C) 532 W. Cherokee, Springfield, Mo. 65804: Ellendale, N.D., Nov. 3-9; Silvis, Ill., Nov. 10-16; Somerset, Pa., Nov. 19-30
- HARRISON, CHARLIE.** (C) 521 E. 14th St., Box 575, Seymour, Ind. 47274
- HARRISON, J. MARVIN.** (C) Box 13029, San Antonio, Tex. 78201
- HARROLD, JOHN W.** (C) 409 14th St., Rochelle, Ill. 61068: Princeton, Ill., Nov. 4-9; Rochelle, Ill., Nov. 11-16; Worthington, Ind. (1st), Nov. 19-30
- Hayes, A. F. (R) 2 E. Upper Terr., San Dimas, Calif. 91773: Palouse, Wash., Oct. 29—Nov. 9; Pasco, Wash., Nov. 12-23; Prineville, Ore., Nov. 26—Dec. 7
- ♦ **HEASLEY, JIMMY & FERN.** (C) c/o NPH*: Collinsville, Okla., Nov. 9-16; Carlsbad, N.M. (1st), Nov. 18-23; Truth or Consequences, N.M., Nov. 25-30
- HEGSTROM, H. E.** (C) c/o NPH*: Many, La., Nov. 3-9; Natchitoches, La., Nov. 12-23; Muldrow, Okla., Nov. 27—Dec. 7
- HENDERSON, DEE.** (C) Box 201, Islamorada, Fla. 33036: Anderson, Ind. (Fairfax), Oct. 29—Nov. 9
- HERIFORD, RUSSELL W.** (C) R. 2, Box 203, Claremore, Okla. 74017: Nanaïmo, B.C., Nov. 10-16; Rimby, Alta., Nov. 18-23
- HICKS, A. M.** (C) 10209 Cliff Cr., Tampa, Fla. 33612: Newark, Ohio (Toboso), Nov. 3-9; Scio, Ohio (1st), Nov. 10-16
- ♦ **HIGGINS, CHARLES (CHUCK) E.** (C) 2666 Megular Dr., Pasadena, Calif. 91107: Grover City, Calif., Nov. 3-9; Lindsay, Calif., Nov. 10-16; Fresno, Calif. (Grace), Nov. 17-23
- HISSOM, EARL G., JR.** (C) Box 544, Charleston, W. Va. 25322
- HODGE, W. M.** (C) R. 1, Science Hill, Ky. 42553: Montpelier, Ind., Nov. 5-16
- HOECKLE, WESLEY W.** (C) 642 Vaky St., Corpus Christi, Tex. 78404: Benedict, N.D., Oct. 29—Nov. 9; Carrington, N.D., Nov. 12-23; Pierre, S.D., Nov. 30—Dec. 7
- HOFFMAN, DANIEL C.** (C) 5874 Hopkins Rd., Mentor, Ohio 44060: Bellaire, Ohio, Nov. 3-9; West Point, Ohio, Nov. 10-16
- HOLCOMB, T. E.** (C) 9226 Monterrey, Houston, Tex. 77028: Mineral Wells, Tex. (1st), Nov. 3-9; Kennett, Mo. (1st), Nov. 10-16; Houston, Tex. (Irvington), Nov. 17-23
- HOLSTEIN, C. V.** (C) 1500 Lucerne, Apt. 1104, Lake Worth, Fla., 33460
- HOOD, GENE.** (C) c/o NPH*: Marshall, Mo., Nov. 3-9; Franklin, Ind., Nov. 10-16; Joplin, Mo. (Calvary), Nov. 17-23
- ♦ **HOOT EVANGELISTIC PARTY (G. W. & PEARL.)** (C) Box 745, Winona Lake, Ind. 46590: Gagnaw, Mich. (Sheridan Ave.), Nov. 3-9; Charlotte, Mich., Nov. 10-16
- HOOT, W. W.** (C) Box 438, Morgantown, W. Va. 26505: Monongahela, Pa. (1st), Oct. 31—Nov. 9; Milford, Del. (1st), Nov. 16-23; Smithton, Pa. (1st), Nov. 28—Dec. 7
- HOOTS, BOB.** (C) c/o NPH*: Oil City, Pa., Nov. 4-9; Springfield, Ohio (High St.), Nov. 10-16; Dayton, Ky., Nov. 17-23
- HOUESHELL, MISS L. M.** (C) Box 121 Crystal Beach, Fla. 33523: Largo, Fla., Nov. 9-16
- HUBARTT, LEONARD G.** (C) R. 6, Huntington, Ind. 46750: Salem, Ill. (Grace), Nov. 6-16; Huntington, Ind. (1st), Nov. 17-23; Tecumseh, Mich., Nov. 26—Dec. 7
- ♦ **HUFF, DEL, JR.** (C) Box 186, Upland, Calif. 91786
- ♦ **HUFF, PHIL W.** (C) 209 N. East St., Vanlue, Ohio 45890: New Paltz, N.Y., Nov. 4-9; Lincoln, Me., Nov. 11-16; Fremont, Ohio, Nov. 18-23; Port Clinton, Ohio, Nov. 24-30
- HUNDLEY, EDWARD J.** (C) 732 Drummond Ct., Columbus, Ohio 43214: Syracuse, N.Y. (Immanuel), Nov. 2-9; Morrow, Ohio, Nov. 13-23; McConneville, Ohio, Nov. 24-30
- HUTCHINSON, C. NEAL.** (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018: Lithopolis, Ohio, Nov. 6-16
- HYSONG, RALPH L.** (C) R. 22, Delmont, Pa. 15626: Oakland, Me., Nov. 5-9; Caribou, Me., Nov. 10-16; Livermore Falls, Me., Nov. 17-23
- INGLAND, WILMA JEAN.** (C) 322 Meadow Ave., Charleroi, Pa. 15022: Allentown, Pa., Nov. 14-23; Fulton, Ohio, Nov. 28—Dec. 7
- IRICK, MRS. EMMA.** (C) Box 906, Lufkin, Tex. 75901: Bethlehem, Pa. (1st), Nov. 7-16; Woodstown, N.J., Nov. 18-25
- ISELL, R. A.** (C) Drawer 408, Crowley, La. 70526: Medford, Okla. (1st), Nov. 9-16; O'Fallon, Mo. (1st), Nov. 17-23; Wichita, Kans. (Grace), Nov. 28—Dec. 7
- ISENBERG, DONALD.** (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914: Chicago, Ill. (Midwest), Nov. 5-16; Pine Grove, Pa. (Hol. Chr.), Nov. 19-30
- ♦ **JANTZ, CALVIN & MARJORIE.** (C) c/o NPH*: Charleston, Va. (1st), Nov. 3-9; Cardington, Ohio, Nov. 10-16; Flora, Ill., Nov. 17-23; Martinsville, Ind. (1st), Nov. 24-30
- JAYMES, RICHARD W.** (C) 321 E. High Ave., Bellefontaine, Ohio 43311
- Jeffries, A. J. (R) 1100 Las Palmas, Sacramento, Calif. 95815: Hillsboro, Ore., Nov. 5-16; N. Highlands, Calif., Nov. 18-23; Visalia, Calif., Nov. 30—Dec. 7
- JENSEN, MARK.** (C) 6352 N.E. Caufield St., West Linn, Ore. 97068: Cofax, Wash., Nov. 2-9; Salem, Ore., Nov. 16-23
- JONES, CLAUDE W.** (C) R. 3, Box 42, Bel Air, Md. 21014: Winchester, Ind. (1st), Nov. 5-16; Ashland, Ky. (Grace), Nov. 17-23; Selma, Ind. (Harris), Nov. 24-30
- Joyce, Richard. (R) 2495 E. Mountain St., Pasadena, Calif. 91104 (Entering Full-time evangelism)
- KEEL, CHARLES E.** (C) 1329 Brooke Ave., Cincinnati, Ohio 45230
- KELLY, ARTHUR E.** (C) 511 Dogwood St., Columbia, S.C. 29205: Rock Hill, S.C. (Grace), Nov. 4-9; Vinita, Okla., Nov. 10-16; Memphis, Tenn. (Eastside), Nov. 17-23; Athens, Tenn., Nov. 24-30
- ♦ **KEMPER, M. W. & HAZEL S.** (C) 4560 Larkwood St., Eugene, Ore. 97405
- KEYS, CLIFFORD E.** (C) 60 Lester Ave., Apt. 1007, Nashville, Tenn. 37210
- ♦ **KILLEN, ALLEN R.** (C) c/o NPH*: Jacksonville, Fla. (Normandy), Oct. 26—Nov. 2; Marietta, Ga., Nov. 3-9; Warren, Ohio (Champion), Nov. 16-23; Salem, Ohio (1st), Nov. 24-30
- KLINGER, ORVILLE G.** (C) R. 3, Box 115, Reading, Pa. 19606
- Kohser, Harold L. (R) 206 S. Aurora St., Easton, Md., 21601 (Entering full-time evangelism)
- ♦ **KRUSE, CARL H., & WIFE.** (C) 4503 N. Redmond, Bethany, Okla. 73008
- LAMAN, C. M.** (C) R. 1, Maquoketa, Ia. 52060
- LAND, HERBERT.** (C) 933 E. Kentucky, Pampa, Tex. 79065: Conroe, Tex., Nov. 2-9
- LANGFORD, J. V.** (C) 4908 N. College, Bethany, Okla. 73008: Salt Lake City, Utah (Central), Nov. 2-9; Buffalo Lake, Minn., Nov. 12-23
- LANIER, JOHN H.** (C) Poplar St., Junction City, Ohio 43748: Warren, Ind. (Friends), Oct. 29—Nov. 9; Doylestown, Ohio, Nov. 12-23; Swazee, Ind., Nov. 26—Dec. 7
- LASSELL, RAY.** (C) c/o NPH*: Washington, Pa., Oct. 29—Nov. 9; Arcadia, Ind. (Friends), Nov. 10-16; Franklin, Pa. (Pilgrim), Nov. 19-30
- ♦ **LAW, DICK & LUCILLE.** (C) Preachers, Singers & Musicians, Box 8, Bethany, Okla. 73008: Elk City, Okla., Nov. 5-16; Fairview, Okla. (Cedar Spr.), Nov. 17-23; Leavenworth, Kans., Nov. 24-30
- **LAXSON, WALLY & GINGER.** (C) R. 3, Athens, Ala. 35611: Circleville, Ohio (1st), Nov. 3-9; E. Liverpool, Ohio (1st), Nov. 10-16; Princeton, W. Va. (1st), Nov. 18-23; Huntington, W. Va. (1st), Nov. 24-30
- LEE, TED.** (C) c/o NPH*: Lawson, Mo. (Canaan Hill), Nov. 4-9; Carbondale, Ill. (1st), Nov. 19-23; Lawton, Okla. (1st), Nov. 25-30
- LEIH, JOHN.** (C) 40936 Mayberry, Hemet, Calif. 92343: Zillah, Wash., Nov. 9-16; Arvin, Calif., Nov. 18-23; Los Angeles, Calif. (Eagle Rock), Nov. 30—Dec. 7
- ♦ **LEONARD, JAMES R.** (C) c/o NPH*
- LESTER, FRED R.** (C) 1136 E. Grand Blvd., Corona, Calif. 91720: Greenville, Tex., Nov. 3-9; Pittsburg, Tex., Nov. 10-16; Longview, Tex., Nov. 17-23
- ♦ **LEVERETT BROTHERS.** (C) R. 4, Lamar, Mo. 64759: Stafford, Kans., Oct. 31—Nov. 9
- LIDDELL, P. L.** (C) c/o NPH*: Dellroy, Ohio, Nov. 4-9; Bellaire, Tex., Nov. 11-16; Canton, Ohio (Calvary), Nov. 18-23
- LIGHTNER, JOE.** (C) R. 11, Springfield, Mo. 65803: Springfield, Mo. (1st), Nov. 10-16
- ♦ **LINDER, LLOYD P.** (C) 1121 Maple Row, Elkhart, Ind. 46514: Berne, Ind., Oct. 29—Nov. 9; Butler, Ind., Nov. 12-23
- LINEMAN, HAZEL FRALEY.** (C) 10 S. Third St., Bradford, Pa. 16701: Milton, Pa., Nov. 5-16
- LIPKER, CHARLES H.** (C) R. 1, Alvada, Ohio 44802: Xenia, Ohio (1st), Nov. 4-9
- LITRELL, DICK.** (C) 12707 Groveside, La Mirada, Calif. 90638: Santa Ana, Calif. (1st), Nov. 3-9; Banning, Calif. (1st), Nov. 10-16; N. Long Beach, Calif. (Bixby Knolls), Nov. 17-23; Merced, Calif. (1st), Nov. 30—Dec. 7
- ♦ **LITRELL, V. W. & MRS.** (C) c/o NPH*
- LIVINGSTON, J. W.** (C) c/o NPH*
- LIVINGSTON, JAMES H.** (C) Box 142, Potomac, Ill. 61865: E. Gary, Ind., Nov. 9-16
- LONG, ROBERT E.** (C) 5660 Alice Ave., Apt. 204, Oxon Hill, Md. 20021: Morgantown, W. Va., Nov. 3-9
- LONG, WILMER A.** (C) Fessenden, N.D. 58438
- ♦ **LUSH, RON.** (C) c/o NPH*: Norwood, Ohio, Nov. 3-9
- MACALLEN, LAWRENCE J. & MARY.** (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035: Chelsea, Okla., Oct. 30—Nov. 9; Franklin, Pa., Nov. 13-23
- MACK, WILLIAM M.** (C) R. 2, Union City, Mich. 49094: Kalamazoo, Mich. (Central), Nov. 4-9; Le Roy, Mich., Nov. 16-23
- MacPherson, Walter S. (R) 320 Emmans Rd., Box 289C, R. 1, Flanders, N.J. 07836
- MADISON, G. H.** (C) Science Hill, Ky. 42553
- MANER, ROBERT E.** (C) 229 Wallace Rd., Nashville, Tenn. 37211: Charlotte, N.C. (Plaza), Nov. 3-9; Miami, W. Va., Nov. 10-16; Clarksville, Tenn. (Mem. Dr.), Nov. 17-23
- MANLEY, STEPHEN.** (C) 212 E. 9th, Marion, Ind. 46952: Hillsboro, Ohio (Harriet Missionary), Oct. 29—Nov. 9; Losantville, Ind. (Corinth Chr.), Nov. 10-23
- MARLIN, BEN F.** (C) Box 8425, Orlando, Fla. 32806: Hendersonville, N.C. (1st), Nov. 3-9; Orlando, Fla. (Lockhart), Nov. 10-16; Erin, Tenn., Nov. 18-23; Erin, Tenn. (Griffin), Nov. 24-30
- MARTIN, PAUL.** (C) c/o NPH*: Santa Rosa, Calif., Nov. 3-9; Sacramento, Calif. (Trinity), Nov. 10-16; Upland, Calif. (1st), Nov. 17-23; Sacramento, Calif. (North), Nov. 24-30
- MAY, VERNON D. & MRS.** (C) 2643 15th Ave. Ct., Greeley, Colo. 80631: Gaylord, Kans., Nov. 5-16; Lander, Wyo., Nov. 19-30
- MAYBURY, BYRON H.** (C) 11531 Forest Hills Dr., Tampa, Fla. 33612
- ♦ **MAYFIELD, PAUL & HELEN.** (C) c/o NPH*: St. Charles, Mo., Nov. 3-9; Marion, Ind. (Lincoln Blvd.), Nov. 12-23; Camillus, N.Y. (Emmanuel), Nov. 24-30
- MAYO, CLIFFORD.** (C) 516 Madison, Lubbock, Tex. 79403: Gainesville, Tex., Oct. 31—Nov. 9; Sherman, Tex. (1st), Nov. 10-16; Hobart, Okla. (1st), Nov. 17-23; Denver City, Tex. (1st), Nov. 30—Dec. 7
- ♦ **MCCOY, NORMAN E.** (C) 1020 W. 4th St., Anderson, Ind. 46016
- MCCULLOUGH, FORREST.** (C) c/o NPH*: North Miami, Fla., Nov. 3-9; Bradenton, Fla. (1st), Nov. 11-16; Estill Springs, Tenn., Nov. 18-23; Shawmut, Ala., Nov. 25-30
- MCDOWELL, DORIS.** (C) 948 Fifth St., Apt. J, Santa Monica, Calif. 90403: Olivet Nazarene College, Nov. 3-7; Poughkeepsie, N.Y., Nov. 17-23
- MCGUFFEY, J. W.** (C) 1628 N. Central, Tyler, Tex. 75701
- MCKINNEY, MRS. EVELYN M.** (C) 4488 S. Cedar Oak Dr., Lake Oswego, Ore. 97034
- ♦ **McNUTT, PAUL.** (C) 215 W. 68th Terr., Kansas City, Mo. 64113: Ft. Worth, Tex., Nov. 2-9
- McWHIRTER, G. STUART.** (C) c/o NPH*: Indianapolis, Ind. (West Side), Nov. 3-9; Muncie, Ind. (South Side), Nov. 10-16; Houston, Tex., Nov. 17-23; Amarillo, Tex. (San Jacinto), Nov. 24-30
- Meadows, Naomi & Reasoner, Eleanor.** (C) Box 312, Chrisman, Ill. 61924: Braidwood, Ill., Nov. 6-16; W. Union, Ill., Nov. 20-30
- ♦ **MEREDITH, DWIGHT & NORMA JEAN.** (C) c/o NPH*: Newport, Tenn., Nov. 3-9; Chester, S.C., Nov. 10-16; Muncie, Ind. (N. Walnut), Nov. 19-30
- MERRELL, RICHARD L.** (C) Children's Evangelist, 403 W. Ninth Ave., Flint, Mich. 48503: Imlay City, Mich., Nov. 24-30
- ♦ **MERRYMAN, PAUL & MRS.** (C) c/o NPH*: Laurel, Del., Nov. 3-9
- MEWBURN, O. V.** (C) 1001 65th St., S., St. Petersburg, Fla. 33707
- MEYER, VIRGIL G.** (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807: Ft. Wayne, Ind. (1st), Nov. 3-9; Leavittsburg, Ohio, Nov. 10-16
- ♦ **MICKEY, BOB & IDA MAE.** (C) 1501 Edison, La Junta, Colo. 81050: Prague, Okla., Nov. 9-16; Oakley, Kans., Nov. 17-23; Livingston, Mont., Nov. 28—Dec. 7

- MILLER, NETTIE A. (C) c/o NPH*: Columbus, Ga. (Downtown), Nov. 23-30
- MILLER, W. F. (C) 521 Victoria Ave., Williams-town, W. Va. 26187: Obetz, Ohio, Nov. 5-16
- MILLHUFF, CHARLES. (C) c/o NPH*: Wichita, Kans. (Westside), Nov. 4-9; Dallas, Tex. (1st), Nov. 11-16; Council Bluffs, Ia. (1st), Nov. 17-23; Cedar Rapids, Ia. (1st), Nov. 30—Dec. 7
- MINGLEDOORFF, O. C. (C) R. 1, Douglas, Ga. 31533
- MONCK, JIM. (C) 2561 Pohens Ave., N.W., Grand Rapids, Mich. 49504: Emmett, Idaho, Nov. 4-9; Filer, Idaho, Nov. 11-16; Des Moines, Ia. (Southside), Nov. 18-23; Saline, Mich. (Miracle), Nov. 24-30
- MOORE, FRANKLIN M. (C) Box 302, Castle Rock, Colo. 80104: Marshall, Ill. (Wes.), Nov. 6-16; Guthrie, Okla., Nov. 20-30
- MOOSHIAN, C. HELEN. (C) 18 Bellevue St., Lawrence, Mass. 01841
- MORGAN, J. HERBERT & PANSY. (C) 123 N. Gilbert, Danville, Ill. 61832
- MOULTON, M. KIMBER. (C) c/o NPH*: Grand Junction, Colo., Nov. 4-9; Greeley, Colo. (1st), Nov. 10-16; Phoenix, Ariz. (Paradise Valley), Nov. 17-23; San Luis Obispo, Calif. (1st), Nov. 30—Dec. 7
- MULLEN, DEVERNE. (C) 67 Wilstead, Newmarket, Ontario, Canada: Winchester, Ind., Nov. 19-30
- MYERS, DAVID J. & MRS. (C) R. 1, Box 108-A, Logan, Ohio 43138: Orrville, Ohio, Oct. 30—Nov. 9; Lancaster, Ohio (S. Broad Wes.), Nov. 14-23; W. Lafayette, Ohio, Nov. 30—Dec. 7
- NELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756
- NESSETH-HOPSON PARTY. (C) c/o NPH*: McKinleyville, Calif., Oct. 31—Nov. 9; Myrtle Creek, Ore., Nov. 12-23; Redway, Calif., Nov. 28—Dec. 7
- NEUSCHWANGER, ALBERT. (C) 7121 Trimble Dr., Ft. Worth, Tex. 76134: Bellingham, Wash. (1st), Nov. 3-9; Washougal, Wash. (1st), Nov. 11-16; Donald, Ore., Nov. 17-28
- NORRIS, ROY & LILLY ANNE. (C) c/o NPH*: Muskegon, Mich. (Eastwood), Oct. 30—Nov. 9; Brazill, Ind., Nov. 16-23; Veedersburg, Ind., Nov. 27—Dec. 7
- NORTHUP, LLOYD E. (C) 18300 S.W. Shaw, No. 15, Aloha, Ore. 97005
- NORTON, JOE. (C) Box 143 Hamlin, Tex. 79520: Anadarko, Okla., Oct. 30—Nov. 9; Bartlesville, Okla. (Eastside), Nov. 10-16; Manhattan, Kans., Nov. 17-23; Temple, Tex. (1st), Nov. 30—Dec. 7
- PARROTT, A. L. (C) 460 S. Breesee, Bourbonnais, Ill. 60914: Indianapolis, Ia., Oct. 29—Nov. 9; Three Rivers, Mich., Nov. 11-16; Wichita, Kans. (Park City), Nov. 28—Dec. 7
- PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*: Greenville, Pa., Nov. 4-9; Akron, Ohio (Ellett), Nov. 11-16; Kingston, Ont., Nov. 18-23
- PATTERSON, ALEX B. (C) 33520 Marshall Rd., Abbotsford, B.C., Canada: Galt, Ont. (Calvary), Oct. 29—Nov. 9; Oakville, Ont., Nov. 12-23; Cobetown, Ont., Nov. 26—Dec. 7
- PAUL, CHARLES. (C) c/o NPH*: Jackson, Miss. (Indoor Camp), Nov. 5-9
- PECK, W. A. (C) c/o Trevecca Nazarene College, Nashville, Tenn. 37210: St. Louis, Mo. (Bellefontaine), Nov. 5-16
- PICKERING MUSICALS, THE. (C) c/o NPH*: Berrian Springs, Mich. (Grace Brethren), Nov. 7-9; Mackey, Ind., Nov. 18-23; Concert Tour, Nov. 26—Dec. 14
- PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832: Potomac, Ill., Oct. 31—Nov. 9; Arenzville, Ill. (Bethel), Nov. 14-23; Crawfordville, Ind. (Bethel), Nov. 28—Dec. 7
- PITTINGER, TWILA. (C) R. 1, Shelby, Ohio 44875: Goldsboro, N.C., Oct. 29—Nov. 9
- PLUMMER, CHESTER D. (C) 515 N. Chester Ave., Indianapolis, Ind. 46201: Onemo, Va. (Friends), Oct. 29—Nov. 9; Newbern, Ind., Nov. 14-23; Pittsfield, Ill., Nov. 30—Dec. 7
- POTTER, HAROLD J. (C) Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706: Pontiac, Mich. (Zion), Nov. 7-9; Rhodes, Mich. (Bethel), Nov. 14-16; Indianapolis, Ind. (Broad Rippe), Nov. 21-22
- POTTER, LYLE & LOIS. (C) Sunday School Evangelists, c/o NPH*: Jacksonville, Fla. (University), Nov. 2-5; Shreveport, La. (Queensborough), Nov. 9-12; Lubbock, Tex. (Monterey), Nov. 16-19; Beaver, Okla., Nov. 20-23; Huntington Park, Calif., Nov. 30—Dec. 3
- POWELL, CURTICE L. (C) 33 Reba Ave., Mansfield, Ohio 44907: Newark, Del., Nov. 7-16; Delaware, Ohio, Nov. 21-30
- PRENTICE, CARL & ETHEL. (C) Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Konawa, Okla. (1st), Nov. 7-16; Knoxville, Ia. (1st), Nov. 23-30
- PRICE, JOHN. (C) c/o NPH*: Houston, Tex. (Lake Forest), Nov. 4-9; Phoenix, Ariz. (Westdale), Nov. 12-16; Somerton, Ariz., Nov. 17-23
- PULLUM, OSCAR L. (C) 1601 Monroe Ave., Evansville, Ind. 47714
- PURKHISER, H. G. (C) 308 E. Hadley, Aurora, Mo. 65605
- QUALLS, PAUL M. (C) 5444 Lake Jessamine Dr., Orlando, Fla. 32809: Xenia, Ohio, Nov. 4-9; Newport, Ky. (1st), Nov. 10-16
- RAKER, W. C. & MARY. (C) Box 106, Lewis-town, Ill. 61542: Topeka, Kans. (1st), Nov. 4-9; Carlinville, Ill., Nov. 12-16; Peoria, Ill., Nov. 17-23
- RAYCROFT, R. N. (C) c/o NPH*: Waltham, Mass., Nov. 4-9; Brookfield, Ill., Nov. 12-16; Shelburne, Ont. (Grace), Nov. 18-23
- Rice, Ralph. (R) 205 E. Munroe, Bourbonnais, Ill. 60914: Detroit, Mich., Nov. 2-9
- Richards, Larry & Phyllis (Coulter). (R) 1735 Dawson St., Indianapolis, Ind. 46203: Kokomo, Ind. (1st), Nov. 3-9
- RICKEY, NORMAN V. (C) c/o NPH*: Pontiac, Mich., Nov. 3-9; Petersburg, Pa., Nov. 10-16; Hanover, Pa., Nov. 17-23
- ROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627: Carthage, Ky., Nov. 7-10
- Rodgers, Clyde B. (R) 505 Lester Ave., Nashville, Tenn. 37210: Rome, N.Y., Nov. 10-16; Laingsburg, Mich., Nov. 30—Dec. 7
- ROEDEL, BERNICE L. (C) 423 E. Maple St., Boonville, Ind. 61832
- ROUND, RALPH B. (C) Dubois R., Riverton, Wyo. 82501
- RUPP, JOHN G. (C) 113 S. Beverly, Porterville, Calif. 93275: Los Angeles, Calif. (North), Nov. 30—Dec. 14
- SCHERRER, L. J. (C) 6875 Robin Dr., Chattanooga, Tenn. 37421
- SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221: Lima, Ohio (Grand Ave.), Oct. 29—Nov. 9; Belfontaine, Ohio, Nov. 10-16
- SCHULTZ, ROYAL G. (C) R. 6, Box 277A, El Dorado, Ark. 71730: Freedom, Okla., Oct. 30—Nov. 9; Ashdown, Ark., Nov. 10-16; New Orleans, La. (1st), Nov. 17-23
- SCHURMAN, RALPH. (C) 1329 Manchester Ave., Columbus, Ohio 43211: Berea, Ohio, Nov. 3-9
- Sexton, Arnold (Doc) and Garnett. (R) 2809 S. 29th St., Ashland, Ky. 41101: Minford, Ohio, Nov. 2-9
- SHARPLES, J. J. & MRS. (C) 41 James Ave., Yorkton, Saskatchewan, Canada: Fairbanks, Alaska (Totem Park), Oct. 29—Nov. 9; Soldotna, Alaska, Nov. 12-16; Anchorage, Alaska (Hillcrest), Nov. 18-23; Ketchikan, Alaska, Nov. 24-30
- SHAYER, CHARLES (CHIC). (C) 1211 Willow Dr., Olathe, Kans. 66061: Washington, D.C. (1st), Nov. 9-16; Centerville, Mo. (Countryside), Nov. 17-23; Hemet, Calif., Nov. 24-30
- SHERIDAN, WILLIAM Q. (C) R. 2, Box 182, Rising Fawn, Ga. 30738
- SHERWOOD, RAYMOND & MILDRED. (C) Box 510, Fallon, Nev. 89406
- SINGELL, TIMOTHY DEAN. (C) 223 S. Union St., Galion, Ohio 44833: Janesville, Wis., Nov. 3-9; Palmyra, Ind., Nov. 14-23; Saginaw, Mich. (Central), Nov. 24-30
- SINGLETARY, E. J. (C) 1643 McDowell Rd., Jackson, Miss. 39204
- SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117: Yuma, Ariz. (1st), Nov. 2-9; San Pablo, Calif., Nov. 10-16; Fremont, Calif., Nov. 23-30
- SLACK, DOUGLAS. (C) R. 2, Vevay, Ind. 47043: Rushville, Ind., Nov. 3-9; Mitchell, Ind.: Nov. 12-23; Clermont, Ind., Nov. 28—Dec. 7
- SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003
- SMITH, OTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidioutte, Pa. 16351: Covington, Ky. (1st), Oct. 21-26; Clovis, N.M., Oct. 28—Nov. 2; Plainville, Kans., Nov. 4-9; Hays, Kans., Nov. 11-16; Palco, Kans., Nov. 17-23
- SMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25276: Wayne, Mich. (Elmwood), Oct. 29—Nov. 9
- SNELLENBERGER, L. B. (C) 1153 W. Elna Rae, Tempe, Ariz. 85281
- SNOW, DONALD E. (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507: Amelia, Ohio, Nov. 2-9; Toledo, Ohio (Manhattan), Nov. 16-23
- SOMMER, CLARENCE. (C) 7805 Nazarene Ave., Louisville, Ohio 44641
- SPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210: Conemaugh, Pa., Nov. 4-9; Beckley, W. Va., Nov. 16-23; Nashville, Tenn. (College Hill), Nov. 30—Dec. 7
- SPEER, CHRISTINA. (C) 12615 Paula Rd., Taylor, Mich. 48180
- STABLER, R. C. & MRS. (C) R. 1, T. maqua, Pa. 18252
- STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008: Port Clinton, Ohio, Nov. 6-16; Nevada, Ohio, Nov. 19-30
- STARNES, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915
- STEELE, J. J. (C) Box 1, Coffeyville, Kans. 67337: Bentonville, Ark., Oct. 29—Nov. 9; Winfield, Kans., Nov. 12-23
- STEPHENS, KENNETH. (C) c/o NPH*
- STEWART, PAUL J. (C) 1015 E. Sumner Ave., Indianapolis, Ind. 46227
- STOCKER, W. G. (C) 1421 14 Ave., N.W., Rochester, Minn. 55901: Bismarck, N.D. (1st), Nov. 12-23; Fessenden, N.D., Nov. 26—Dec. 7
- STRACK, W. J. (C) 1420 Nebraska Ave. Palm Harbor, Fla. 33563
- STREET, DAVID. (C) Box 221, Saunemin, Ill. 61769: St. David, Ill., Nov. 5-16
- STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503: Rowsburg, Ohio (1st), Nov. 3-9; Pataskala, Ohio (1st), Nov. 10-16; Chesapeake, Ohio (1st), Nov. 17-23; Shreveport, La. (Werner Park), Nov. 24-30
- SWEARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914: Norwood, Ohio (1st), Nov. 3-9; Atlanta, Ga. (1st), Nov. 10-16; Louisville, Ky. (Valley), Nov. 18-23
- TALBERT, GEORGE H. (C) 409 N.E. 13th St., Abilene, Kans. 67410: Burns, Ore., Oct. 29—Nov. 9; Geneva, Ind., Nov. 19-30
- TAYLOR, EMMETT E. (C) c/o NPH*: Ashville, N.C., Nov. 4-9; Shawnee, Okla., Nov. 11-16; Garland, Tex., Nov. 25-30
- TAYLOR, ROBERT W. (C) 512 Marian, Normal, Ill. 61761: Circleville, Ohio (1st), Nov. 3-9; Freeport, Ill., Nov. 21-23
- THOMAS, FRED. (C) 177 Marshall Blvd., Elkhart, Ind. 46514: Rock Island, Ill., Nov. 3-9; Cincinnati, Ohio (Fairfax), Nov. 10-16; Adrian, Mich. (Madison), Nov. 24-30
- THOMPSON, HAROLD C. (C) 650 E. Main, Blytheville, Ark. 72315: Sullivan, Mo., Nov. 9-16
- TOONE, L. E. (C) c/o NPH*
- TOSTI, TONY. (C) Box 1643, Prescott, Ariz. 86301: Chicago, Ill. (Austin), Nov. 9-16
- TRIPP, HOWARD M. (C) c/o NPH*: Pensacola, Fla. (1st), Nov. 2-9; Lake City, Fla. (1st), Nov. 10-16; Jacksonville, Fla. (Forrest Hills), Nov. 17-23
- TRISSEL, PAUL D., & FAMILY. (C) Box 1201, Leesburg, Fla. 32748: Bellevue, Ill. (1st), Nov. 4-9; Baxter Springs, Kans., Nov. 11-16
- TURBYFILL, M. L. (C) 6812 N.W. 29th Terr., Bethany, Okla. 73008: Harrah, Okla., Nov. 2-9; Norman, Okla. (Grace), Nov. 13-23; Knowles, Okla., Nov. 28—Dec. 7
- VAN SLYKE, D. C. (C) 508 16th Ave., S., Nampa, Idaho 83651
- VARIAN, WM. E. (C) 2180 W. Highland Rd., Howell, Mich. 48843: Indianapolis, Ind. (Ray), Oct. 31—Nov. 9; Havana, Ill., Nov. 11-16; Huntington, W. Va., Nov. 24-30
- Vaughn, Garvel D. (R) 11635 McCormick St., N. Hollywood, Calif. 91605: Arlington, Tex., Oct. 27—Nov. 2
- WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115: Vienna, W. Va., Nov. 11-16; Champaign, Ill. (1st), Nov. 18-23; Wadsworth, Ohio, Nov. 30—Dec. 7
- WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228
- WALKER, LAWRENCE C. (C) c/o NPH*: Dundak, Md., Nov. 4-9; Pana, Ill. (1st), Nov. 11-16; Benton, Ill., Nov. 18-23; Mineral City, Ohio, Nov. 25-30
- WALKER, W. B. (C) 6700 N.W. 34th, Bethany, Okla. 73008
- Wallace, Gary. (R) 52 Paris Ave., Nashville, Tenn. 37210: Huntsville, Ala. (Mastin Lake), Oct. 29—Nov. 2
- WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299: Moundsville, W. Va. (1st), Nov. 3-9; Titusville, Fla. (1st), Nov. 17-23
- WALLS, LYNDON A. (C) 414 Oberly Ave., Box 414, Carroll, Ohio 43112: W. Portsmouth, Ohio, Nov. 5-16
- WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901: Mt. Gilead, Ohio (1st), Nov. 6-16; E. Chicago, Ind., Nov. 20-30
- WATSON, PAUL. (C) 311 N.W. Seventh St., Bentonville, Ark. 72712: Marshall, Mo., Nov. 9-16; Lamar, Mo. Nov. 30—Dec. 7
- WELLS, KENNETH & LILY. (C) Box 1043, Whitefish, Mont. 59937: Minneapolis, Minn. (Camden Park), Nov. 2-9; University Park, Ia., Nov. 11-14; Detroit Lakes, Minn., Nov. 16-23; Coldwater, Mich., Nov. 30—Dec. 7
- WEST FAMILY, THE SINGING. (C) 26 Corn Hollow Rd., Succasunna, N.J. 07876: Middleburg, Pa. (Independent), Oct. 29—Nov. 9; Lebanon, Pa. (Wesleyan), Nov. 11-16; E. Millinocket, Me., Nov. 19-23; Presque Isle, Me. (Wesleyan), Nov. 26—Dec. 7
- Whipple, Leonard. (R) Lay Evangelist, 15 P-Via Castillo, Laguna Hills, Calif. 92653: Coshocton, Ohio, Nov. 6-12; Ft. Worth, Tex. (River Oaks), Nov. 23-30
- WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836
- WHITED, CURTIS. (C) 101 S. Chester, Olathe, Kans. 66061
- WILLIAMS, CLIVE. (C) 12560 Haster St., Sp. 35, Garden Grove, Calif. 92640: Sunnymede, Calif., Nov. 16-23

WILLIAMS, EARL C. (C) c/o NPH*: Tuttle, N.D., Oct. 30—Nov. 9; Denhoff, N.D., Nov. 10-16
 ♦**WILLIAMS, LAWRENCE.** (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008: Laverne, Okla., Nov. 2-9; Jet, Okla., Nov. 10-16; Larimore, N.D., Nov. 23-30
WILLIS, HAROLD J. (C) c/o NPH*
WITHROW, CURTIS D. (C) 1724 N.E. 50th Ct., Pompano Beach, Fla. 33064

WITHROW, JAMES. (C) 13511 Ethel Ave., Chesapeake, W. Va. 25315
WOODWARD, GEORGE P. (C) 68 Bristol Ct., Hamilton, Ohio 45013: Greenville, S.C., Nov. 7-16; Orangeburg, S.C., Nov. 18-23; Greensboro, N.C. (Rolling Roads), Nov. 25-30
WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042: Guatemala-El Salvador Dist., month of Nov.

◆**YOAKUM, BEATRICE.** (C) 309 W. Jackson, Medford, Ore. 97501
 ♦**ZIMMERLEE, DON & JUNE.** (C) 2060 S. Florissant Rd., Florissant, Mo. 63031: Sylvia, Kans., Nov. 2-9; Chrisman, Ill. (1st), Nov. 13-23; Hoisington, Kans., Nov. 27—Dec. 7
ZIMMERMAN, W. E. (C) Box 1114, Marion, Ohio 44302: Fredericktown, Ohio, Nov. 2-9; Marion, Ohio (Kensington), Nov. 16-23; Wellington, Ohio, Nov. 30—Dec. 7



Pro: Modesty

I have just read "What's Happening to Modesty?" by Dr. Norman Oke, and I wish to say frankly it expresses my sentiments. It is biblical, sensible, practical, and wholesome in every respect.

Holiness and nudity or semi-nudity can never be Siamese twins. Just old-fashioned common sense and decency demand genuine Christian, New Testament modesty. Holy women should dress as becometh holiness.

I would like to see this article (now in tract form) circularize the entire Church of the Nazarene. I believe we face a church family problem on the dress question, and I would advise all pastors to tactfully, and in a very kind, considerate manner, give proper guidance and instruction on this mat-

ter—never on Sundays, but on prayer meeting nights.

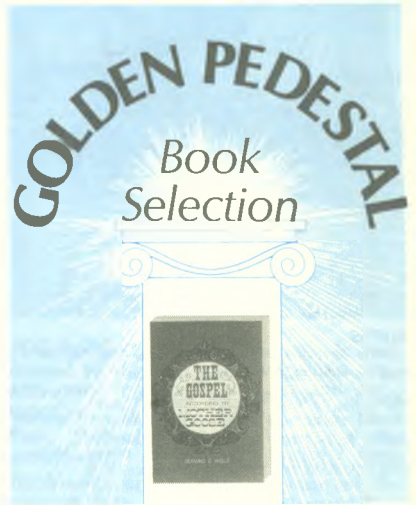
Wellman's booklet, *Right Dress*, furnishes much needed information to assist the pastor as well as Oke's practical tract. Let the beauty of holiness be seen in me.

E. E. WORDSWORTH
 Washington

NEWS OF REVIVAL

FAIRBORN (Ohio) First Church experienced unusual revival recently under the ministry of Evangelist Jim Crabtree, following several weeks of prayer and fasting on the part of the church. Problems were solved and the entire church has been renewed and strengthened in every area. Esther Crabtree was special singer. Pastor is Rev. Leslie R. Bearden. □

PASTOR FRANK DABNEY of the Monterey Park (Calif.) church reports an "especially noteworthy" meeting with Rev. David Leavenworth, whose messages were "relevant and timely." □



THE GOSPEL ACCORDING TO MOTHER GOOSE

By Edmund E. Wells

Strange theme! A bit startling that there should be nuggets of truth—gospel truth at that—hidden in the familiar Mother Goose tales! You still aren't convinced. Neither were we when the manuscript was received. But we started reading and were intrigued by the author's convincing applications.

Here then are 10 parables: the parable of restoration, of the Modern Church, of perverseness, of deliverance, of pulpit and pew, of the church mouse, of time, of materialism, of goals, of influence. They are based on the tales of "Humpty-Dumpty," "Little Jack Horner," "Mistress Mary," "Little Miss Muffet," "Little Boy Blue," "Hickory Dickory Dock," "A Dillar a Dollar," "Jack Be Nimble," "How Many Miles to Babylon?" "Jack and Jill."

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MOVING MINISTERS

Melvin L. Surges from Rock Falls, Ind., to Broadway (Ill.) Havana.

Douglas C. Webb from St. Albans, Vt., to Providence, R.I.

Robert Wilson from Lexington (Ala.) Mary's Chapel to Gadsden, Ala.

Dan Wright from Osceola, Ark., to Benton, Ark.

Eugene Broach from Jacksonville, N.C., to Holly Hill, Va.

VITAL STATISTICS

DEATHS

MRS. ISABEL (FROST) WATSON, 52, died Aug. 28 in Moses Lake, Wash. Funeral services were conducted by Rev. Raymond Kratzer. Interment was in Hood River, Ore. She is survived by her husband, Rev. Walter L.; one son, Dr. Kenneth F.; three daughters, Mrs. Mary Kathryn Olsen, Mrs. Susan E. Finkbeiner, and Miss Margaret L.; her parents; and one brother.

REV. JAMES A. RUSSELL, 86, died Aug. 16 in Arlington, Tex. Funeral services were conducted by Rev. Ralph E. West and Rev. Henry Byar. He is survived by three daughters, Mrs. Mae Pickens, Mrs. U. Vera Haefs, and Mrs. Polly Stanfield; and one son, Rev. Reynald.

BIRTHS

—to Rev. and Mrs. James Spruce, Cadillac, Mich., a girl, Cynthia Ann, Sept. 10.

—to Jerry and Linda (Kimmons) Densmore, Wilmore, Ky., a boy, Stephen Christian, Sept. 16.

—to Lowell and Betty (Urschel) Moore, Pasadena, Calif., a girl, Leslie Renee, Sept. 6.

—to Larry and Judy (Weston) Bilyeu, Westmont, Okla., a boy, Timothy Lawrence, Aug. 12.

—to Curtis B. and Mimi (Quintanilla) Hendricks, Jr., Oklahoma City, a girl, Cynthia Belle, Aug. 30.

MARRIAGE

Miss Sheryl Ann Lang of Pickford, Mich., and Lt. Dale Allen DeMott, at St. Johns, Mich., Aug. 30.

ANNOUNCEMENTS

RECOMMENDATION

Rev. Vola L. Vaughn has resigned as pastor of our church in San Fernando, Calif., and is entering the field of evangelism. He is eminently qualified to serve any church as evangelist. He may be contacted at 12504 82nd Terr., North Seminole, Fla. 33540.—L. Guy Nees, Los Angeles district superintendent.

EVANGELISTS' OPEN DATES

November 12-23, W. E. Boggs, 3604 Old N. Rd., Irving, Tex. 75060.

January and February, 1970, William M. Mack, Rte. 2, Box 245, Union City, Mich. 49094.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City 64131. V. H. Lewis, Chairman; George Coulter, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins; Eugene L. Stowe; Samuel Young.

NEWS OF RELIGION

You Should Know About . . .

"CONGRESS" SEEN SPURRING "NEW BIRTH" OF FREEDOM FOR EVANGELICALISM. The first U.S. Congress on Evangelism in Minneapolis was hailed as providing a "new birth of freedom" for evangelicalism in America.

An evaluation of what the congress means to the future of the church was presented and applauded at the closing session.

It was prepared for the congress executive committee by Dr. Sherwood E. Wirt of Minneapolis, editor of "Decision" magazine and chairman; Dr. Stanley Monneyham of Monrovia, Calif., president of World Vision International; and Dr. J. Sherrard Rice of Atlanta, a member of the evangelism department, Presbyterian Church in the U.S. (Southern).

The full text of the evaluation follows:

"The first U.S. Congress on Evangelism can best be described, we believe, in the words of Acts 4:31: 'And when they had prayed, the place was shaken where they were assembled together.'

"During these five days past we have seen the church in microcosm. We have seen her radiant in the splendor of her united witness of the Lord Jesus Christ. We have seen the frailty, impotence and sin of her daily walk. We have joined in the church's struggle to carry out her ministry of healing and redemptive love right here on Grant Street. We have beheld the church rocked, challenged, and even exposed by the humanity around her; and we have sought to learn all over again what it means to follow Jesus.

"We believe that what has happened this week in Minneapolis has not happened before in our lifetimes. We thank God for the experience. We believe that evangelicalism in America has had a new birth of freedom: freedom from old clichés, freedom from narrow loyalties, freedom from restricted fellowship, freedom in Christ to proclaim the Gospel in love to the family of mankind.

"We shall go from this city in the strong conviction that we shall never be the same, and we are carrying with us a message that will make sure that our churches will never be the same. Our fervent prayer and desire is that we shall be empowered to win men and women to Jesus Christ in such a fresh and appealing way that God the Holy Spirit will be pleased to send spiritual awakening to our land and to the world.

"As the Word of God has been preached in full power from this platform, we have tasted the new wine of God's liberating spirit, and the old wineskins seem strangely inadequate to contain it. The wind of the Spirit has blown through our assembly. Together we have undergone a baptism of love, and we covet it for our churches. We do not believe as Karl Marx did that men can change the world; but we believe that God can. We dedicate ourselves to be his instruments, available to the moving of his Spirit, and responding in obedience to his command with the word of the prophet: 'Here am I, send me.'"

STADIUM JAMMED, THOUSANDS TURNED AWAY AT EVANGELISM "CONGRESS" FINAL PROGRAM. The first U.S. Congress on Evangelism ended with a gigantic rally addressed by Evangelist Billy Graham at which thousands of persons had to be turned away.

An estimated 21,000 persons jammed into the Metropolitan Sports Center in suburban Bloomington, which has a seating capacity of 18,000. Thousands more heard the program via loudspeaker outside the arena. Police estimated from 6,000 to 8,000 cars containing persons headed for the rally were not allowed to leave the freeways because the parking lots were already jammed.

The closing rally started 40 minutes earlier than planned because it filled up so early. Dr. Oswald C. J. Hoffman, chairman of the Congress, arrived 45 minutes late, despite a police escort, because of the traffic jam.

Mr. Graham suggested that one reason so many people came was "to see what a Lutheran and a Baptist looked like together," referring to Dr. Hoffman, preacher on the "Lutheran Hour," and himself, a Southern Baptist.

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Late News

OF PEOPLE AND PLACES

PASTOR RALPH E. SHAFER, Wellington, Kans., is serving as president of the 23-member Ministerial Alliance of the city.

MR. AND MRS. MARION R. COOPER celebrated their fiftieth wedding anniversary at Hillsboro, Ind., September 24. They have been members of the Hillsboro church since its beginning in 1921. Two sons, three daughters, and 12 grandchildren make up their family. □

REV. AND MRS. BERGE NAJARIAN, missionaries to the Near East, report a safe arrival in Jerusalem, Israel, after a furlough in which Mr. Najarian spoke to more than 85,000 people in all and witnessed 3,534 young people coming forward to indicate willingness to serve as missionaries if God should so make known His will. The mail address of the Najarians is P.O. Box 19426, Jerusalem, Israel. □

REV. JON P. JOHNSTON, a 1967 graduate of NTS, and former minister of Christian education and youth at Columbus (Ohio) First Church, has assumed the position of Director of Student Affairs at Mt. Vernon Nazarene College. □



FILLMORE CARLOS, left, president of the Pima Community Council of the Salt River Pima-Maricopa Indian Community near Scottsdale, Ariz., talks with President Shelburne Brown, center, and Professor Lewis R. Thompson, right, of Pasadena College about the college-directed English language institute recently conducted on the reservation. Mr. Carlos is a member of the Lehi Mission of the North American Nazarene Indian District and is a well-known gospel singer. The institute was sponsored by Pasadena College and funded by the U.S. Office of Education. Its purpose was to train teachers in methods of teaching English as a second language.



JOE KNIGHT, Oklahoma City, is welcomed to the campus of Mid-America Nazarene College by "Indians" Fairy Williams, Sublette, Kans., and Dale Fish, Moberly, Mo., as part of the enrollment of approximately 300 freshmen for the second year of the new college. Miss Williams and Fish are sophomores. Thirty states and three other countries are represented in the student body of more than 500.

NEWS OF REVIVAL

ST. CLAIR, Mo., church reports one of the best revivals the church has had in recent years with Evangelist H. C. Thompson of Blytheville, Ark. Chester L. Kneir is the pastor. □

PASTOR WILLIAM E. NAILL, SR., reports an outstanding revival in Menomonie (Wis.) First Church with Rev. and Mrs. Maurice Finger as evangelists. A minister's wife now in her eighties said, "I haven't seen anything like this since I was 12 years old." □

FIRST CHURCH, HATTIESBURG, MISS., has just closed what was reported to be the best revival series in 25 years with Rev. M. L. Duffie as evangelist and Gary and Linda Brown as singers. Rev. Bob Lothenore is the pastor. □

RUSSELL (KY.) FIRST CHURCH recently completed a revival with Evangelists John and Warren Toller with outstanding results. Seven persons were received into the church membership by profession of faith, and 12 were baptized. Rev. W. Earl Mays is the pastor. □

PORT HURON (Mich.) North Hills Church recently completed a wonderful week of revival with Evangelist P. L. Liddell. A number of people found God during the services, and the climax came on Sunday when 26 persons were baptized in Lake Huron by Pastor G. Allen Henecke. In the evening seven members were added by affirmation of faith. In the past six months the church has added 23 members. □



NAZARENE CHAPLAIN MAJOR SHURAL G. KNIPPERS (right) recently received the Finnegan Award as the chaplain making "the greatest contribution to the single airman ministry in terms of moral and spiritual enrichment." Chaplain Knippers has 14 years of service and has been stationed at Sheppard Air Force Base, Wichita Falls, Tex., since October, 1968.

Next Sunday's Lesson

The Answer Corner

● By W. E. McCumber

GOD'S JUDGMENT ON JUDAH

(November 2)

Scripture: Jeremiah 7: 26; 52 (Printed: Jeremiah 26:1-6; 52:12-16)
Golden Text: Jeremiah 26:13

How tragic the burden of a prophet who speaks and is not heard, who calls and is not answered (7:27)! How inexorable the doom of a people for whom God forbids His prophet to intercede (7:16)! Such was the case of Jeremiah, and of Judah in his day.

1. The nation *denounced* (c. 7)

The terrible social conditions and moral wrongs of Judah are named and denounced (vv. 9, 18, 31). Despite their apostasy and idolatry the people of Judah continued to enter the Temple to worship the Lord (v. 2)! Because they paid lip service to Jehovah and carried on the rituals of worship they felt immune to judgment (vv. 9-11).

Jeremiah condemned this false security as "lying words," and proclaimed the doom of city, Temple, and nation—"The land shall be desolate" (v. 34). Playing at religion won't save men from God's wrath upon sin.

2. The nation *defiant* (c. 26)

Jeremiah preaches repentance and judgment, putting his people into the crucible of decision (vv. 1-7).

Their reaction was anger and defiance—"The people took him, saying, Thou shalt surely die." When evil men cannot tolerate their image, they react by smashing the mirror.

A few honest men saved his life and urged obedience to his message, but the masses remained unmoved (vv. 12-24).

3. The nation *destroyed* (c. 52)

What a pathetic record of ruin! The proud city was besieged, starved, and captured. The Temple was looted and burned. The king was seized, mutilated, and imprisoned. The people were deported. And this awful judgment came at the hands of a fierce and pagan people, the Chaldeans.

Like Israel before, whose example should have driven Judah to repentance, Judah now goes into captivity. The desolate land and ruined city became a geographical text reading, "The wages of sin is death." □

Conducted by W. T. Purkiser, Editor

Where do the various racial characteristics come from—color, facial, etc.?

I do not know for sure. The one thing I am confident of is that the curse of Canaan had nothing to do with it, since his descendants have the same racial characteristics as the other people of the ancient Near East.

It was in all probability a by-product of the dispersion of the people after the building of the Tower of Babel, and the result of the accumulating effects of countless generations of inbreeding.

What about people who say they are Christians but go from house to house and gossip and try to destroy the good name of others who are serving the Lord?

Obviously, not all who say they are Christians are actually children of God. Some are self-deceived. Others may be backslidden.

As to what to do about gossip, there isn't very much one can do aside from being careful not to give any basis in fact for tales that are spread.

We just have to leave the gossips in the hands of the God of all truth.

The saddest part of it all is that almost no one recognizes himself when gossiping is condemned. Everyone thinks the condemnation applies to someone else.

I have noticed in the *Herald* that several pictures of new churches show crosses in them. Am I wrong in thinking that at one time the church was opposed to this? Or have the rules changed? Personally I see nothing wrong with having a cross in the church, since it is a symbol of Christianity.

The Church of the Nazarene has never that I know of had any official position concerning the use of the cross in church architecture. Any who may

have opposed it have done so as a matter of personal conviction.

I would concur with your view in the matter.

I thought that John Wesley's unusual experience at Aldersgate was heart purity, holiness, or entire sanctification instead of conversion, as I have recently been told.

Perhaps the best word for Wesley's experience at Aldersgate Street is "regeneration." He later said that he had served God for years as a servant, but after Aldersgate as a son.

The occasion when Mr. Wesley entered the grace of entire sanctification has been the subject of some debate. With due respect to other possible opinions, it seems to me that his entry in his *Journal* for Monday, December 24, 1744, gives the information: "In the evening, while I was reading Prayers at Snowfields, I found such light and strength as I never remember to have had before. I saw every thought, as well as action or word, just as it was rising in my heart; and whether it was right before God, or tainted with pride or selfishness. I never knew before (I mean not as at this time) what it was 'to be still before God.'"

The entry for Tuesday, Christmas Day, reads as follows: "I waked, by the grace of God, in the same spirit; and about eight, being with two or three

that believed in Jesus, I felt such an awe and tender sense of the presence of God as greatly confirmed me therein: So that God was before me all the day long. I sought and found him in every place; and could truly say, when I lay down at night, 'Now I have lived a day'" (*Works*, Vol. I, pp. 478-79).

Olin A. Curtis, the Methodist theologian, says about this record: "To anyone familiar with John Wesley's careful, realistic manner of speech, it is evident that we have here the same sort of testimony to the experience of holiness that we have in his *Journal*, May 24, 1738, to the experience of conversion."

You will find this matter discussed more at length in *Exploring Our Christian Faith* (ed., Purkiser), pp. 96-101, and a superb consideration of Wesley's whole spiritual and theological pilgrimage in George Allen Turner's *The Vision Which Transforms*, pp. 191-219. Both of these books are publications of the Nazarene Publishing House/Beacon Hill Press of Kansas City.

We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

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TELL IT AS IT IS

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I asked myself, Why is it we are often hesitant to speak out forcefully for the Lord? When we know there are multitudes all around us who are hungry for the genuine and the real, why are we so reluctant to give a dynamic witness for Christ and the Church?

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“Blessed is that servant, whom his lord when he cometh shall find so doing” (Luke 12:43).

—THELMA EYE
Pekin, Ill.

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