

November 27, 1968

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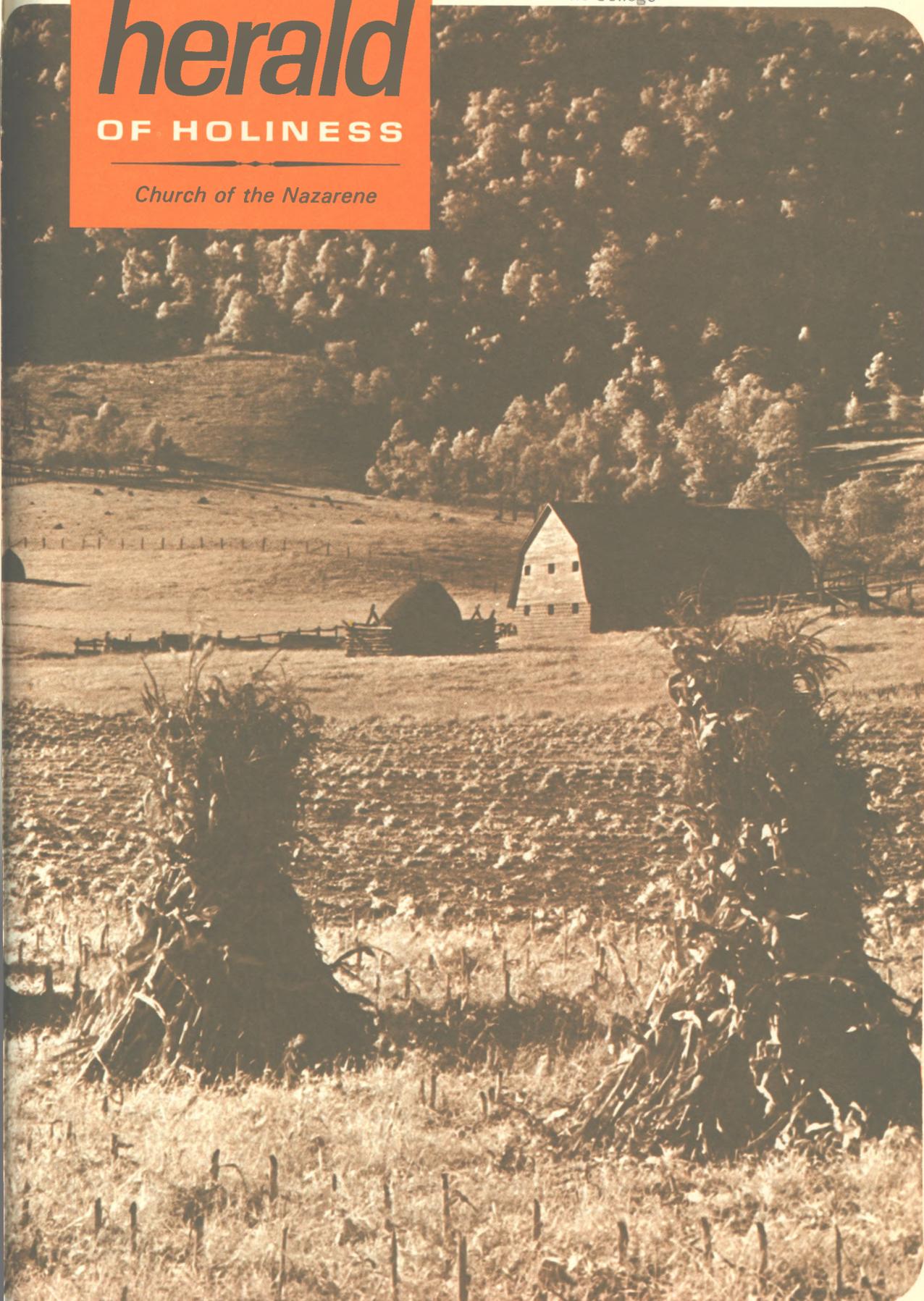
Doorway to Gladness

(See page 3.)

herald

OF HOLINESS

Church of the Nazarene





General Superintendent Jenkins

LET US GIVE THANKS

PRAISE TO GOD is a normal and natural response of the Christian heart. The Apostle Paul said, "Rejoice in the Lord always: and again I say, Rejoice" (Philippians 4:4).

No, the Christian is not blind nor oblivious to the harsh realities of life, but he does have a confidence in the Lord, and in the fulfillment of His plan and purpose for one's life. The child of God believes "that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). The unfaltering faithfulness of God is his confidence and surety.

It is for this reason that we have a song of praise and thanksgiving in our hearts, and it is for this reason we pause to offer thanks to God for the wonderful past, the living present, and the anticipated future.

Reflect for a moment on the goodness of God to your own heart and life. True, we live in a time of heartache and trouble. Perhaps trouble has reached into your home and touched your life in the year past. Your body may be racked with pain; some dread disease may have laid you low; death may have taken

a precious loved one—but still the Lord has been good and faithful to you. You have much to praise and thank Him for. He has spared your life and preserved your soul.

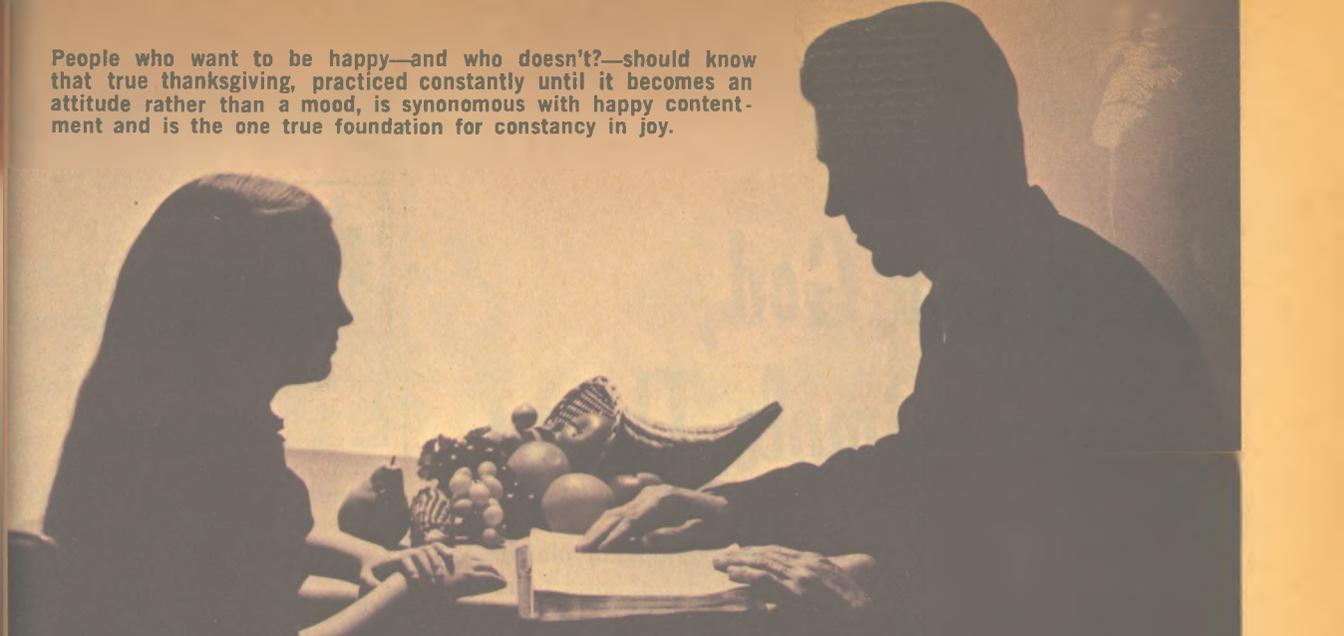
Even with war and turmoil afflicting many nations, and though world conditions are far from ideal, still we have much for which to praise the Lord.

As a church we praise God and rejoice in the Lord's outpoured blessings. We have had another year in which to evangelize the lost; we enjoyed a gracious General Assembly; and we have experienced continued growth and progress. God is with us today!

And what of the future? Our hope and our faith are in the Lord. We firmly attest that the One who blessed and led us in the past, and who is with us now, will continue to lead in our tomorrows. Our trust is in the Lord, and we therefore have a song of praise in our hearts.

So let us pause and offer thanks! Let us give thanks unto God from our hearts with our lips, and share from our material possessions that others may know our wonderful Saviour. □

People who want to be happy—and who doesn't?—should know that true thanksgiving, practiced constantly until it becomes an attitude rather than a mood, is synonymous with happy contentment and is the one true foundation for constancy in joy.



The Attitude of True Thanksgiving Is the

Doorway to Gladness

• **By G. Franklin Allee**

Moses Lake, Wash.

SHE WAS a little, dried-up wisp of an old lady, her face as crinkly as a piece of parchment left in the sun, her home a windowless attic, but she was radiant with the intermingling of gratitude and joy. When a visitor asked what one in her situation had to be thankful for, she jabbed with a shaky finger in the direction of a golden beam of light above her bed, and said, "For the sunshine that comes through the cracks."

She had learned a happy secret. By actively practicing thankfulness she had become the recipient of joy.

Gratitude and gladness were born twins; when one is found, the other is not far distant.

People who want to be happy—and who doesn't—should know that true thanksgiving, practiced constantly until it becomes an attitude rather than a mood, is synonymous with happy contentment and is the one true foundation for constancy in joy.

Thankfulness is a door that swings two ways; the deeper, the more constant and active my sense of gratitude, the richer will be my enjoyment of life.

When the Psalmist wrote, "Praise the Lord, O my soul" (146:1), he was making praise an act of his will, putting determination behind its practice, forming a useful habit. Praise, he knew, is more than a duty or virtue; it is a doorway into the very presence of Divinity, an exercise that lends health to the body, mind, and spirit, a doorway to gladness.

Thankfulness is gladness; the two are insepara-

ble. Praise is an open route to joy. To recount our blessings is to turn the sunlight into our valley.

True thanksgiving does not wait upon emotion; it is an attitude, the result of knowledge. It is up to each of us to determine which way his soul shall go, the way of gloom or the way of sunlight.

On the other hand, the complaint habit is one that can always find cause. It grows more persistent with practice, ruins the disposition, loses friends for the complainer, makes the joints more arthritic and the ulcers more painful. Pessimism is a bleak and a hard road, with no cheerful fire-side at its end, a road no one has to travel.

It is a strange and sad fact that the person who clearly asks for sympathy is the one who receives little. Someone has defined a bore as an individual who, when you ask how he is, tells you. Grumbling has never yet added one atom's strength to help make a soul happy, but thankfulness is the channel through which flows the full stream of happiness.

Thankfulness is also the way of faith. In Colossians 2:7, Paul, in writing about faith, adds, ". . . abounding therein with thanksgiving." The *Twentieth Century New Testament* renders it, "Overflowing with faith and thanksgiving," inseparably linking the two. Thankfulness intertwines with faith, and faith is tied to thankfulness, so that the more we practice one, the more of the other we will possess.

Robert Burns, the Scottish poet, wrote these lines on thanksgiving:

*Some hae meat and canna eat,
And some would eat that want it;
But we hae meat, and we can eat,
So let the Lord be thankit.* □

Thank You, God, for Simple Things

Thou God of creation—of space and of splendor, of planets and of powers, of volcanoes and of vastness, of granite and of grandeur, of mountains and of majesty—Thou God of the universe, our hearts are filled with gratitude for Thy greatness. But this Thanksgiving Day, we pause to thank You, God, for simple things:

- For the crisp, autumn morning air brushing against our faces as we walk along the frosty pathway that crackles beneath our feet.
- For the blaze of glory that flashes in the sunlight from Thy color-splashed woods this marvelous day
- For the golden heaps of grain, piled here and there, which will be stored for winter and ultimately become delicacies from the oven, filling the kitchen with the aromas of homemade things
- For the honk of the wild geese hovering overhead in graceful formation and heralding to the world below that summer has ended for another year
- For the crimson sunset, with its radiant tinges which reach in every direction, it seems, before it fades into dusk
- For the hush of eventide and the sparkling beauty of the starlit hours
- For the harvest moon, mirrored in the placid lake and illuminating the darkness of night
- For a cozy home and an open fireplace, where one can find shelter from the chill outside
- For family ties, and love and laughter, and peace and prayer
- For friends and neighbors who share our joys and our sorrows, in want and in plenty

And where shall this hymn of praise end, Lord? We've mentioned so few of Thy gifts and Thy graces. But as we count our blessings this Thanksgiving Day, we just want You to know we thank You, God, for simple things. Amen. □

50 YEARS

AGO . . .



In the
Herald
of Holiness

IN DETERMINING the boundaries of the educational districts, the general board has had in mind the natural geographical boundaries and the territory naturally tributary to the several institutions. In some instances, however, previous district agreements have influenced the determination of the boundary line, as in the instance of New Mexico, which in some legal sense is connected with the college at Hamlin, Texas.

The educational districts become the territory of the school or college located in the district, where but one such educational institution is found within boundaries assigned, as in the case of the Northeast District, the Southeast District, and the Northwest District. In the Central District Olivet is the only institution attempting college work, the school at Hutchinson by their own action taking Academy rating.

The Southern District, having at least four schools and colleges, seemed to furnish one of the greatest problems for adjustment, but the brethren representing these institutions have formed a commission and among themselves have been able to work out their problems in a truly commendable manner.—H. ORTON WILEY, Secretary General Board of Education, November 27, 1918. □



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FORGETFULNESS

at THANKSGIVING

THERE IS a marked difference between our Thanksgiving and the Thanksgiving of the Pilgrims. A poverty of material goods characterized the first observance, while a wealth of material assets surrounds our observance.

It's easy to forget our inheritance and our blessings. Thanksgiving is a time to pause—to pause to remember. But we are finding it hard to remember, for so many things make us forget.

The *clatter of our riches* makes us forget. Abundance can corrupt or it can strengthen. Our wealth, all too many times, has become our shame and our embarrassment.

It could well be said that never before have so many owned so much when so many have so little. Riches have taught us to place too much dependence upon human ability. This clatter of riches makes us forget the Giver of every gift.

Our need is an abundance that strengthens. Riches increase our opportunity to share, and when we share we grow. Our world has been bettered many times by men blessed with riches of wealth, riches of intelligence, and riches of talent who have shared their abundance. Their sharing has taught us gratitude.

The *clamor of our sufferings* makes it hard to remember. Again, there is a suffering that weakens or a suffering that strengthens.

Our world is well-acquainted with suffering—varied and real. In suffering we must remember that God is today what He has always been. John Newton has said, "His love in time past forbids me to think He'll leave me at last in trouble to sink."

Hope fades and faith retreats too many times when suffering stalks into someone's life. In such suffering the providence of the Creator is forgotten. We forget that suffering may heal. But the distraction of our suffering makes it hard

to remember anything for which to be thankful.

The *commonness of our blessings* makes us forget. There are common blessings, commonly overlooked. In our pursuit after big things we seldom see the little things that matter so much. Who is it who makes a big ado over the five senses, for instance? Or the warmth of the sun, the perfume of a flower, or the love of a child! These are common blessings, commonly overlooked.

The *silence of our gratitude* shows that it is easy to forget. A proverb says that "it's a poor heart that never rejoices." A French proverb reminds us that "gratitude is the heart's memory."

There is a silence that acknowledges and there is a silence that forgets. The silence that surrounds a bowed head is silence that acknowledges. The silence that characterizes our lives at Thanksgiving time, with no word of gratitude for God or man, is the silence that forgets.

The words "think" and "thank" come from the same root. It is as we think about life that we find ourselves moved to thank Him who made life possible.

Just as thoughtfulness and thankfulness go together, so do thoughtlessness and thanklessness. How many times have we heard it said, "I just didn't think"?

The nine of the 10 lepers who were healed but forgot to express their thanks are salient reminders of the silence that forgets.

Let not the clatter of riches undermine our dependence upon God. Let not the clamor of suffering shroud our view of God. Let us not overlook the common blessings of our Heavenly Father. Let us look about at our inheritance and then let us lift our hearts in thanksgiving to God, who giveth all things. □

• **By Laura Forinash**

Mission, Tex.

ISRAEL AND Philistia were at it again! A peaceful act had become an international incident with the usual result, war.

The people of Israel had gathered themselves together to worship the Lord. That was an innocent enough reason for calling a national assembly. But when Philistine intelligence reported to headquarters that Israel was concentrating her forces at Mizpeh, Philistine commanders chose to interpret the move as an act of war.

Israel soon knew that their ancient enemy was again marching against them, and they were terrified. Their military strength was at a low ebb. Compared with the enemy they were few in number and poorly equipped. They had known defeat before; it looked as if they would know it again. This time, however, they had the good sense to turn to the Lord's prophet and ask for prayer.

So Samuel cried to the Lord for Israel. He knew that, even while he was praying, Philistia was drawing up its battle lines, but he continued to pray.

The Lord heard him. The answer to Samuel's prayer was awe-inspiring. God thundered from heaven with a great thunder which left the Philistines so upset and distraught that Israel had no trouble overcoming them.

When the fighting was all over, and the battle had been won, Samuel set up a monument and called it Ebenezer, saying, "Hitherto hath the Lord helped us." In other words, he was saying, God won this battle for us, and He will win for us every battle that we may be called on to fight from here on. When he made that statement, he was expressing a faith that the devil himself could not defeat. The sacred record tells us, "So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of

the Lord was against the Philistines all the days of Samuel" (I Samuel 7:13).

Samuel had established his faith and based his confidence on the sound fact that God had showed himself both willing and able to answer prayer, to bring victory out of defeat. God so honored his faith that even Satan could not destroy the victory.

Thank God for the "hithertos" that He has given to His people.

Anyone who has been a Christian for more than a very short time has met with some seemingly overpowering temptations, has been confronted with seemingly impossible situations. Each time a temptation is overcome by the power of God, each time an "impossible" situation is turned by God's hand into victory, the Christian has a right to set up his own private Ebenezer, to make his own personal declaration, "Hitherto has the Lord helped me."

When that is done, it is amazing how quickly the devil runs out of temptations. He really doesn't have a large supply of them on hand. Oh, I know, his supply seems endless. When he is really waging all-out war against a Christian, it sometimes looks as if his supply of temptations is beyond counting.

Actually that is just a matter of appearance, because the most of the temptations that the enemy throws at us are not new; they are just old ones in new clothes. He'll fix the situation up so it looks different, state the temptation in different words than he has used before. But basically it usually is the same old one over which we long since set up our Ebenezer and stated our faith in God to see us through.

In the face of that kind of faith the devil becomes powerless.

Thank God for "hitherto." □

Thank God for Hitherto

Holiness and Humble Pie

A MAN'S APPETITE for "humble pie" is often a fair indication of his spiritual condition. The non-Christian is unlikely to eat it at all unless he is driven to it. The unsanctified believer accepts it as an item of Christian diet, though he may take it more as a medicine than a food.

But the truly sanctified man considers a spirit of contrition as a part of his staple spiritual diet, for he recalls the words of Isaiah, "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (57:15). The saint of God sings, and means,

*If thou would'st have the dear
Saviour from heaven
Walk by thy side from the
morn till the even,
There is a rule that each day
you must follow,
Humble thyself to walk with
God.*

*Just as the stream finds a bed
that is lowly,
So Jesus walks with the pure
and the holy;
Cast out thy pride, and in
heartfelt contrition
Humble thyself to walk with
God.*

(J. Oatman)

Yet some may question whether such an attitude is consistent with true holiness. They may reason that when one is walking in the light there should be no need to be contrite. They will concede that there must be a proper sense of humility in the sanctified, a frank recognition that we enjoy

*Holiness by faith in Jesus,
Not by effort of our own;
Sin's dominion crushed and
broken*

*By the power of grace alone.
(F. R. Havergal)*

Nevertheless there may be uneasiness about this talk of "eating humble pie." Does this not suggest an act of humiliation rather than an attitude of humility? Does not contrition imply penitence rather than mere dependence? Does all this not amount to a tacit denial of holiness as we are expected to understand it?

By no means. Indeed, apart from a humble and contrite spirit there can be no true holiness at all. The very necessity for such a spirit arises from the presence of those involuntary shortcomings of which we so often speak and which we rightly distinguish from sins "properly so-called."

In preserving such a distinction we have often appealed to the wise, scriptural words of Dr. Daniel Steele: "Infirmities in well-instructed souls do not interrupt communion with God. Sin cuts the telegraphic communication with heaven." But perhaps we have not always been as quick to note these further words of Dr. Steele, words equally sound and scriptural, "Infirmities entail regret and humiliation."

Let there be no confusion here. We are not giving place to sin. And for the very plain and sufficient reason that the Bible does not.

Admittedly there are those who assume that the need for penitence and contrition presupposes the need to continue in sin, and specious arguments have been developed to support such an assumption.

But the Bible is clear and unequivocal, for example in the words of the Apostle John, "... my children . . . I don't want you to be taken in by any clever talk just here. The man who lives a consistently good life is a good man, as surely as God is good. But

the man whose life is habitually sinful is spiritually a son of the devil, for the devil is behind all sin, as he always has been. Now the Son of God came to earth with the express purpose of liquidating the devil's activities" (I John 3:7-8, Phillips).

Thus a man does *not* need to sin before being qualified to eat his portion of humble pie. It is not a dish that needs to be garnished with the bitter herbs of remorse.

Still it is as well to recognize that humble pie contains strong meat. There is a distinctive tang about it which may offend the immature palate. But it can be eaten with "gladness and singleness of heart." In fact it is a dish that belongs to the diet of the single-hearted. It can be appreciated best by those whose hearts have been delivered from tempers contrary to the will of God.

As Wesley wrote, "I still say, and without any self-contradiction, I know no persons living who are so deeply conscious of their needing Christ both as prophet, priest and king, as those who believe themselves, and who I believe, to be cleansed from all sin; I mean, from all pride, anger, evil desire, idolatry, and unbelief. These very persons feel more than ever their own ignorance, littleness of grace, coming short of the full mind that was in Christ" (*Works*, Vol. 12).

These are the very persons who are likely to humble themselves under the mighty hand of God— not under the tragic necessity of some high-handed sin, but out of a burning desire to live well-pleasing to God.



These are the people most likely to cry, with the Psalmist, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked [Heb., 'hurtful'] way in me, and lead me in the way everlasting." This is not the prayer of a sinner; it is the petition of the saint who loves his God passionately and with a "colossal honesty." Here is the longing of a man who wants to be made aware of infirmity *before* it issues in a mistake, and before someone suffers in consequence.

How wise he is! And how essential that we covet his wisdom! For while infirmities of one sort or another will be ours till the day of final redemption, we have a responsibility to limit their number. Moreover where they persist, we most certainly have a responsibility to mitigate the consequences.

For example, we owe this to any who may have suffered because of our involuntary transgressions. Should redress lie beyond our reach, there is nothing to be gained by the "hand-wring-

ings of despair," but our apology must be genuine.

Furthermore, while God always understands our motives and judges accordingly, we have no right to presume upon this. To quote again from Daniel Steele, "Though a well-meant mistake does not defile the conscience and bring it into condemnation, nevertheless when discovered it demands a penitent confession and a presentation of the great sin offering unto the God of absolute holiness."

Yes—"humble pie" is on the menu. Let it be eaten with grace. □

• **By Ovella Satre Shafer**
Hoisington, Kans.

Thoughtfulness

FROM ITS ANGLO-SAXON derivation our English word *thankful* is allied to *thinkful*. When we are truly *thankful*, we are duly *thoughtful* and wholly *mindful* of benefits received from our heavenly Benefactor.

While we usually think of Thanksgiving as an American holiday, yet America was not the first nation to set aside a special time each year for giving thanks to God. The ancient Hebrews kept their annual ripening feast of thanksgiving with great rejoicing and religious ceremonies. God spoke to Moses, recorded in Leviticus 23:34: "Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord." It was in Deuteronomy 16:13 that God again revealed a plan to Moses: "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine." With praise to Jehovah God these feasts were celebrated after harvests when material blessings were abundant.

The ancient Greeks celebrated a thanks festival which lasted for nine days; and the harvest festival of ancient Rome consisted of

processions of men and women who went into the fields to participate both in worship and in pastimes.

Although there are records that reveal an English clergyman conducted the first Thanksgiving in America on the shores of Newfoundland in 1518, and that a group of English settlers held a similar service on the coast of

Maine as early as 1607, still Americans are most familiar with Thanksgiving as it was established by the Pilgrims at Plymouth in 1621.

This grateful group were so thankful for God's mercies during the first year in the land to which they came for religious freedom that they celebrated by joining in a feast of thanksgiving and praise.

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GIVE

WITH AN ATTITUDE OF GRATITUDE—
equal to your blessings

THANKSGIVING OFFERING FOR WORLD EVANGELISM

Fifty-five white people and 90 Indians joined in a celebration which lasted several days and which centered around a menu of turkey, venison, fish, and corn bread.

Yet Thanksgiving in America did not become a national holiday until more than 200 years after the Pilgrim and Indian celebration, and most Americans do not know that we are indebted for this holiday of thanks and praise to a lady—Sarah Josepha Hale, affectionately called “The Mother of Thanksgiving.” Her years of insistent effort finally resulted in the addition of this special day to our calendar when it was established in 1863 by President Lincoln.

Only once in the span of years between the first Thanksgiving at Plymouth and President Lincoln’s proclamation in 1863 did the United States observe Thanksgiving as we do now, and that was on the occasion of General Washington’s Proclamation in 1789. Sarah Hale’s efforts were truly rewarded when President Lincoln recognized the unifying influence of a national Thanksgiving Day and proclaimed the last Thursday in November as a day of national thanks.

True gratitude to God is not limited to special days—but springs spontaneously from hearts made glad by rebirth and sanctification as well as by the manifold daily, temporal blessings. Those of us in the “household of faith” must not “hang our harps on the willows,” for we are to sing joyous songs—we are to offer thanksgiving to God with praise! Even though we might have experienced disappointment, disease, even death in our homes, Thanksgiving is the season to sing our songs of hope and praise.

It was Martin Luther who testified thus: “When I cannot pray, I always begin to sing.” Someone has said that God has one doorbell that will open to us the gates to everything and that is the sounding bell of praise.

The Psalmist was blessed when he wrote these words in Psalms 100: “Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations” (vv. 4-5).

This Thanksgiving season let us join the great group of noble songwriters who have given us current psalms to sing—and praise God for George Matheson, who sang in the gathering gloom, “O Love That Wilt Not Let Me Go”; for Henry F. Lyte, who prayed in a critical hour, “Abide with Me”; for Fanny Crosby, who with blind, tear-filled eyes carolled, “Praise

Him! Praise Him!” and for Rev. Johnson Oatman, who with a grateful heart voiced his thanksgiving contribution in “Count Your Blessings.”

Yes, now is the time to tune up our harps and reside no longer on Complaining Street, but move to Thanksgiving Avenue and Praise Street—and keep this permanent address. □

An Acre of Sunshine

• By Milo L. Arnold

Colorado Springs

THE SUNFLOWER family has arrived at Nazarene Bible College. In orderly progression the college is possessing the land and covering its noble hill with buildings, lawn, and shrubs. Such projects, however, move slowly and some spots denuded of native sod a year ago are still waiting their turn for development. Winter winds played in some vacant acres, leaving them quite bleak.

With the coming of spring, however, we discovered that vagrant gales, finding the land idle, had planted it with sunflower seeds. Spring rains watered them, summer sun blessed them, and now they are lush and tall.

This morning when the sun was eager I went through the acre and, looking westward, I was amazed. I looked squarely into the faces of thousands of blossoms which had turned to gaze at the rising sun. They had no well-planned, formal look, but stood in gay profusion, laughing at my surprise.

Nobody wanted sunflowers there. The plans call for bluegrass, shrubs, trees, and maybe some roses. The sunflowers just hurried in to use the space while it was not busy, protecting it from the erosive elements. They had volunteered their services, knowing full well that they are not college-landscape material.

They are only wild sunflowers but they are giving their best golden blossoms. Day after day they fill themselves with sunshine and bless their acre with beauty. Nobody tends them, nobody loves them, and nobody praises them. They seem delighted just to have an empty spot which needs them.

When I stopped to look, I seemed to hear trem asking questions, very pointed questions. Would I have the inner dedication and purpose for such a life? Would I willingly be second choice and still give my best to an humble task? Would I accept a temporary situation, knowing I would be permitted to stay only until a more cultured person came along? Would I have the will, the humility, to find some little spot where nothing was being done and take root there to give my best?

If I knew nobody would praise me, nobody would bring me a drink of water, nobody would claim me as a friend, would I still pour out my sunshine without reservation? Would I face the sun every day, fill myself with radiance, and pour it out to the people who were only putting up with me rather than noticing my somewhat homely beauty?

They were such common sunflowers, so old-fashioned, so plain and uncultured. They had been planted by random winds and watered by random rains, but they had such gay faces. They seemed to tell me that if God could find people such as they He could have acres of sunshine at every crossroads. People with qualities like those could bless many a windswept plot in a very lonely world.

I think God is out right now looking for people who will fill themselves with the golden sunshine and give their loveliness to a tired world. I know He is looking for sunflower folks, for He told me so when I met Him among the blossoms this morning. It made me very humble. □

Editorially Speaking

● By W. T. PURKISER

Thanksgiving In and For

There are two verses in the New Testament that speak of the Christian's attitude during times of adversity. One urges thanksgiving "in every thing" (Philippians 4:6). The other speaks of "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Ephesians 5:20).

It is, of course, one thing to be thankful *in* all things. It is something else to be thankful *for* all things. Yet both are commanded.

To be thankful in all things means to turn one's attention away from the hardships and trials we bear toward those elements of blessing and light that can be found in even the darkest scene.

Never do we quite get to the place where "it couldn't be worse," and that it isn't worse is at least some small grounds for comfort. When we can't do any better, at least "in every thing, by prayer and supplication with thanksgiving," we may let our requests be made known to God.

However, to be thankful *for* all things is to take a step higher. This is never an easy thing to do. Yet we can honestly pray, "Lord, I don't pretend to like what is happening. I wouldn't choose it this way. But help me to use what You permit and be thankful anyway."

Can we be thankful for pain, for suffering? We can, if we learn to use it. We may never be able to understand it or explain it. But we can use it to become stronger ourselves and more compassionate with others.

Can we be thankful for disappointments, the heartache of betrayal and misunderstanding? We can if we "comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Can we be thankful for temptations and trials? We can, if we see that a battle must be fought before a victory can be won.

This does not deny the reality of the suffering, heartache, or trial. It just means, as Viktor Frankl has pointed out, that in some way suffering ceases to be as hard the moment it finds a meaning.

No picture can be painted without the blacks, and browns, and grays. Skies with no clouds create deserts, not fruitful fields. Muscle and

fiber are not built by idleness and ease, but by toil and struggle.

We must learn, then, not only to give thanks in all things but also to give thanks for all things. When we do, we take a second long step toward the adequacy for all of life our Heavenly Father wants to give us.

Not an Optional

The commercial world today talks a great deal about the optional features of its merchandise. A standard line is offered. But the real attraction often lies in the available options.

Homes, appliances, automobiles—almost anything you name—have their optionals. A standard automobile sometimes seems to be little more than four wheels and an engine. Everything else seems to fall into the category of the optional—power steering, reclining seats, automatic windows, extra lights, and deluxe features of every kind.

The options always cost more, of course. But you get along without them. The merchandise will perform its minimum functions, and usually very well, without the addition of high-cost optionals.

The optional features, to many economy-minded people, fall into the class of desirable but basically unnecessary luxuries. They are nice to have if you can afford them, but you can get along very nicely, thank you, without them.

The religious life also has its optionals. It has its minimums, its standards. Without these it will not work at all. But it also has its maximums, its ideals. These cost more. They raise life from the level of the mediocre. But at least in some respects, it seems possible to "get by" without them.

Whatever may be included as examples of religious optionals, holiness of heart and life is not in this class. It is the walls and roof of the house, the freezing mechanism in the refrigerator, the heating element in the stove, and the engine in the automobile. It is essential "standard equipment" for every sincere Christian soul.

This is not to say that everyone will define holiness in exactly the same way. The Bible itself uses a variety of terms to describe the work and the workings of divine grace.

Even differences in human temperaments will display God's presence in different ways, as the same light shining through a stained-glass window will be refracted into its many hues and shades.

But with all the variety of understanding and exemplification of this grace, entire sanctification and the rich and growing life that normally follows it is the vital and essential heart of Christian experience as God intends it to be. Holiness is not an optional.

HOLINESS IS NOT AN OPTIONAL as far as one's own heart is concerned. Every child of God must come to grips with the problem of his own inborn, sinful corruption.

Conversion deals with the outer sinfulness of an unregenerate life, and puts limits to the expression of a carnal nature. But it takes a deeper purging to deal with the attitudes and dispositions that lie buried deep within—the envy, malice, bitterness, sinful desires, selfish temper, and spiritual lethargy of an unsanctified heart.

There is a restlessness and instability about an unsanctified Christian. James in the New Testament describes it as double-mindedness, and not only urges sinners to cleanse their hands but the double-minded to purify their hearts (James 4:8), as they can do only by bringing those hearts to the cleansing fountain opened to the people of God at the cross of Christ.

One of the most beautiful descriptions of holiness in the Bible is the "rest of faith" in Hebrews 4. It is for those who have believed. It brings us out of the wilderness of transition into the Canaan of perfect love. Those who enter cease from their own works, as God did from His. They enjoy, not the rest of inactivity, but the rest of those in whom the Spirit works to do God's will.

HOLINESS IS NOT AN OPTIONAL as far as Christian service is concerned. On the positive side, it makes possible the power of the Holy Spirit. On the negative side, it provides a consistency of life that empowers the words of the lips.

W. Stanford Reid, who it would only be fair to say does not define holiness as this editor would, has written a powerful paragraph to this point:

"Witness is not merely something verbal, but words alone are not enough. True, the Spirit uses a man's words, but He uses the whole man. For this reason words must reflect life, and life bears

its witness only as it becomes conformed to the image of Jesus Christ. Unfortunately so many who would evangelize the world today present unattractive and even repulsive lives which tend to contradict their message of love and grace of God in Christ. The proclamation of the Gospel requires not only the word of divine forgiveness, but also the evidence of a sanctified life."

The truth of this statement is made the more clear when we reflect that justification concerns a man's relationship with God. It is sanctification, both initial and entire, that transforms the life. As one has said, "Sanctification divorced from ethics is like leukemia. The white cells of piety devour the red cells of moral reality."

HOLINESS IS NOT AN OPTIONAL as far as the destiny of life is concerned. The promise to see God in blessedness is given only to the pure in heart (Matthew 5:8). However we might like to soften it, the Word still stands: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

There is really surprising agreement among the theologians at the point that, somewhere between the moment of justification and our entrance into the greater glory, we must be fully sanctified and freed from inner sin. The disagreements arise at the point of the when and the how of this grace.

But the truth is persistent and it would seem that he who runs should be able to read. It is not growth, or death, or suppression, or counteraction that rids us of our inner foe. It is the cleansing blood of Christ (I John 1:7), applied by the Spirit of life (Romans 8:2), that makes us free.

So holiness is not an optional. It comes very close to being the whole. "Faith, holiness, and good works," said John Wesley, "are the root, the tree, and the fruit, which God hath joined, and man ought not to put asunder." □

Holy, holy, holy, is the Lord of hosts (Isaiah 6:3). The God we worship can be known only in worship. . . . The God we worship is this very God, the God of holiness. . . . God's holiness is His blazing purity. If we cling to our sin, that holiness will consume us. If we confess our sin, that holiness will cleanse and refine us into vessels of "honour, sanctified, and meet for the master's use, and prepared unto every good work." "Refining fire, go through my heart!"—William M. Greathouse.



ABLA, GLEN W. (C) 2380 S. Ogden St., Denver, Colo. 80210
 ALBRITTON, J. C. (C) 708 Rose Dr., Zephyrhills, Fla. 33599
 ALLEE, G. FRANKLIN. (C) 1208 S. Skyline, Moses Lake, Wash. 98837
 ALLEN, JIMMIE (J. A.). (C) Box 559, Chandler, Okla. 74834; Pitcher, Okla., Dec. 1-8
 ARMSTRONG, ERNEST. (C) c/o NPH*: Mt. Pleasant, Tex., Dec. 1-8; Tyler, Tex. (1st), Dec. 9-15
 ●BAILEY, CLARENCE & THELMA. (C) 1197 W. Arch St., Portland, Ind. 47371
 BAILEY, CLAYTON D. (C) 440 Bentley, Lapeer, Mich. 48446; Charlotte City, Mich., Nov. 29—Dec. 8; St. Albans, W. Va., Dec. 9-15
 BAILEY, JAMES. (C) R. 2, Box 278, Camden, Del. 19934; Frankford, Del. (Ch. of Open Door), Dec. 28—Jan. 1
 BALLARD, D. H. (C) c/o NPH*
 BARR, JAMES S. (C) 340 W. William St., Decatur, Ill. 62522
 BARTON, GRANT M. (C) 301 Lincoln Ave., Bedford, Ind. 47421; Crawfordsville, Ind. (Wes. Pil.), Nov. 30—Dec. 8
 BASS, MARTIN V. (C) 20 Washington St., Shelby, Ohio 44875; McArthur, Ohio, Nov. 27—Dec. 8
 BATTIN, BUFORD. (C) 3015 47th St., Lubbock, Tex. 79413; Fritch, Tex., Dec. 6-15
 BEALS, PRESCOTT L. (C) 717 E. Alder St., Walla Walla, Wash. 99362
 BEESON, F. H. (C) 501 E. Live Oak, Arcadia, Calif. 91006
 BENDER EVANGELISTIC PARTY, JAMES U. (C) P.O. Box 8635, Tampa, Fla. 33604; Jacksonville, Fla. (Grace), Nov. 28—Dec. 8; Tampa, Fla., Dec. 12-22
 BERRY, DWIGHT D. (C) R. 1, Walkerville, Mich. 49459
 ●BERTOLETTI, THE MUSICAL (FRED & GRACE). (C) c/o NPH*
 BETTCHER, ROY. (C) 3212 Fourth Ave., Chattanooga, Tenn. 37407
 BEYER, HENRY T. (C) 8155 Boone Ave., Baton Rouge, La. 70807; Nashville, Tenn., Dec. 9-15
 ●BIERCE, JACK. (C) Box 148, Yeoman, Ind. 47996; Royal Center, Ind. (Grace U. Meth.), Nov. 27—Dec. 8
 BISHOP, JOE. (C) 1515 S. Jensen, El Reno, Okla. 73036
 BOGES, W. E. (C) c/o NPH*: Blackwell, Okla. (SS), Nov. 27—Dec. 8
 ●BOHANNON, C. G. & GERALDINE. (C) c/o NPH*: Rockville, Ind. (1st), Nov. 27—Dec. 8
 ●BOHI, JAMES T. (C) 3002 Hillcrest, R. 2, Bloomfield, Ia. 52537; Houston, Tex. (Spring Br.), Dec. 3-8; Marietta, Ga., Dec. 10-15
 BOLLING, C. GLENN. (C) c/o NPH*: Quick, W. Va., Nov. 27—Dec. 8
 BONE, LAWRENCE H. (C) 505 N. Stoneman Ave. 3, Alhambra, Calif. 91801; Marysville, Calif. (Hailwood), Dec. 1-8; Willows, Calif. (1st), Dec. 9-15
 BOWMAN, RUSSELL. (C) 129 Tulane Rd., Columbus, Ohio 43202
 BRADLEY, ERNEST. (C) 20 17th St., Lowell, Mass. 01850
 BRAND, WILLIS H. & MARGARET. (C) Box 332, Ft. Wayne, Ind. 46801; Bryan, Ohio, Nov. 29—Dec. 8
 BRANNON, GEORGE. (C) 4105 N. Wheeler, Bethany, Okla. 73008; Palmyra, Ind., Nov. 21—Dec. 1
 ●BRAUN, GENE. (C) c/o NPH*: Cedar Rapids, Ia. (1st), Dec. 2-8
 ●BROCKMUELLER, C. W. & ESTHER. (C) 555 Greenleaf Ave., Nampa, Idaho 83651
 ●BROOKS, RICHARD. (C) 780 Armour Rd., Bourbonnais, Ill. 60914
 ●BROWN, CURTIS R. (C) 315 S. Bisailon, Bourbonnais, Ill. 60914
 BROWN, J. RUSSELL. (C) c/o NPH*
 BROWN, W. LAWSON. (C) Box 785, Bethany, Okla. 73008; Hamlin, Tex., Dec. 2-8
 BRYANT, E. L. (C) R. 1, Box 20, Crescent City, Fla. 32012
 ●BURNEM, EDDIE & ANN. (C) Box 1007, Ashland, Ky. 41101; Gallatin, Tenn., Nov. 27—Dec. 8; Columbia, Tenn. (1st), Dec. 9-15; Circleville, Ohio (Christ in Chr. Union), Dec. 29;

Washington Court House, Ohio (Christ in Chr. Union), Dec. 31
 ●BYERS, CHARLES F. & MILDRED. (C) 142 20th Ave., S.W., Cedar Rapids, Ia. 52404
 CAMPBELL, IRA L. (C) 3915 N. Glade Ave., Bethany, Okla. 73008
 CANEN, DAVID L. (C) 15025 Bluffton Rd., Ft. Wayne, Ind. 46809
 CARGILL, A. L. & MYRTA. (C) R. 1, Box 181-A, Cedaredge, Colo. 81413
 CARLETON, J. D. (C) c/o NPH*
 ●CARMICKLE, JAMES & JUANITA. (C) 4023 Mesa Ave., Sarasota, Fla. 33581
 ●CASEY, H. A. & HELEN. (C) c/o NPH*
 CHALFANT, MORRIS. (C) 1500 S. Bosse, Evansville, Ind. 47712; Whittlington, Calif. (South), Dec. 2-8; Lebanon, Ohio (1st), Dec. 29—Jan. 5
 ●CHAMBERLAIN, DOROTHY. (C) R. 1, Carmichaels, Pa. 15320
 ●CHAPMAN, W. EMERSON. (C) 803 Maple, Salina, Kans. 67401
 CLARK, GENE. (C) 104 Waddell St., Findlay, Ohio 45840; West Lake, Ohio (Parkside), Dec. 2-8; Sullivan, Ind., Dec. 9-15; Staunton, Ind. (Seelyville), Dec. 26-29
 CLARK, HAROLD L. (C) 607 S. Monroe St., Montpelier, Ohio 43543
 CLARK, HUGH S. (C) 602 S. Broadway, Georgetown, Ky. 40324
 CLENDENEN, C. B., SR. (C) 272 Jack Oak Point Rd., St. Marys, Ohio 45885
 CLIFT, NORVIE D. (C) c/o NPH*: Ft. Worth, Tex. (Polytechnic), Nov. 29—Dec. 8; San Diego, Calif. (Linda Vista), Dec. 9-15
 COCHRAN, EUGENE W. (C) 6728 McCorkle Ave., St. Albans, W. Va. 25177
 ●COMPTON, CLYDE D. (C) 162 Croyden Ln., El Cajon, Calif. 92020
 COOPER, MARVIN S. (C) 1514 N. Wakefield, Arlington, Va. 22207
 CORBETT, C. T. (C) ONC, Kankakee, Ill. 60901; Paris, Ill., Dec. 6-15
 ●COX, C. B. & JEWEL. (C) R. 3, Salem, Ind. 47167; Davis, Calif., Dec. 1-8; Hayward, Calif., Dec. 9-15
 CRABTREE, J. C. (C) 3436 Cambridge, Springfield, Ohio 45503; Wilmington, Ill., Dec. 9-15; Piqua, Ohio, Dec. 29—Jan. 5
 CRANDALL, V. E. & MRS. (C) Indian Lake Naz. Camp, R. 2, Vicksburg, Mich. 49097
 ●CREWS, HERMAN F. & MRS. (C) c/o NPH*
 CRUTCHER, ESTELLE. (C) 1466 E. Mountain St., Pasadena, Calif. 91104; In Europe, Nov. 17—Jan. 24
 CULBERTSON, NOLAN. (C) c/o NPH*
 DARNELL, H. E. (C) P.O. Box 929, Vivian, La. 71082; Liberty, Ind., Dec. 5-15; Vaskin, La. (Winnsboro), Dec. 17-22
 DAVIS, LEO C. (C) 403 N. St., Bedford, Ind. 47421
 DAVIS, RAY. (C) Rt. 9, Box 655, Tulsa, Okla. 74107
 DELONG, RUSSELL V. (C) 121 Siobhan, Tampa, Fla. 33162; New Orleans, La., Dec. 2-8; Tampa, Fla., Dec. 9-21; Caribbean Cruise (Chaplain, SS "Argentina"), Dec. 21—Jan. 5
 ●DENNIS, DARRELL & BETTY. (C) c/o NPH*
 ●DENNIS, GARNALD D. (C) c/o NPH*
 ●DENNIS, LASTON & RUTH. (C) c/o NPH*
 DICKERMAN, CHARLES B. (C) 7940 N.W. 28th Terr., Bethany, Okla. 73008
 DINDISH, Melvin. (R) Rt. 2, Bowling Green, Ky. 42101
 ●DIXON, GEORGE & CHARLOTTE. (C) Evangelists and Singers, c/o NPH*: Staten Island, N.Y., Dec. 3-8; Windham, Me., Dec. 9-15; Smyrna, Del., Dec. 17-22; Clarksville, Del. (Church of the Open Door), Dec. 28—Jan. 1
 DOBBINS, C. H. (C) Yoder, Ind. 46798
 DONALDSON, W. R. (C) c/o NPH*: Las Animas, Colo. (1st), Nov. 29—Dec. 8
 ●DONOHOE, DONALD & BERTHA A. (C) c/o NPH*
 ●DUNNIE, RALPH & JOANN. (C) 202 Garwood Dr., Nashville, Tenn. 37211; Tampa, Fla. (1st), Dec. 3-8; Brookville, Fla., Dec. 9-15
 DUNN, T. P. (C) 318 E. Seventh St., Hastings, Neb. 68901
 ●EASTMAN, H. T. & VERLA MAY. (C) 2005 E. 11th, Pueblo, Colo. 81101
 EDWARDS, L. T., SR. (C) 1132 Ash, Cottage Grove, Ore. 97424
 ELLIS, ROBERT L. (C) 5130 Linden Ln., Anderson, Ind. 46011
 ELSTON, C. L. (C) 4228 S. Center St., Howell, Mich. 48843; Lemont, Ill. (Colonial Village), Dec. 1-8
 EMSLEY, ROBERT. (C) Bible Expositor, c/o NPH*: Potomac, Ill., Dec. 4-15
 ENSEY, LEE H. (C) 25863 Pacific, Apt. 1, San Bernardino, Calif. 92404
 EUDALEY, O. W. (C) 603 S. Second, Marlow, Okla. 73055
 ●EVERLETH, LEE. (C) 612 8th St., Marietta, Ohio 45750
 ●FELTER, JASON & LOIS. (C) c/o NPH*: New Castle, Ind. (Wes.), Nov. 29—Dec. 8
 ●FERGUSON, EDWARD & ALMA. (C) R. 2, Box 183, Vicksburg, Mich. 49097

●FILES, GLORIA; & ADAMS, DOROTHY. (C) 2001 Freeman Ave., Bellmore, N.Y. 11710
 ●FINGER, MAURICE & NAOMI. (C) 122 Charlotte Rd., Lincolnton, N.C. 28092
 ●FISHER, TOM. (C) 4609 S. Fern Creek, Orlando, Fla. 32806
 ●FISHER, WILLIAM. (C) c/o NPH*: Norman, Okla. (1st), Dec. 3-8
 FITCH, JAMES S. (C) 3812 Sam Boney Dr., Nashville, Tenn. 37211
 FLORENCE, ERNEST E. (C) 202 E. Pine St., Robinson, Ill. 62454; Columbus, Ind. (Newburn), Nov. 27—Dec. 8
 ●FORD, JAMES & RUTH. (C) Preacher, Singer, and Children's Worker, c/o Homer Shaw, 3646 Bridgeport Rd., Indianapolis, Ind. 46231; Free-town, Ind., Nov. 27—Dec. 8
 FORD, NORMAN K. (C) Box 46, Scottsdale, Pa. 15683; Williamsport, Pa., Nov. 29—Dec. 8; Hyndman, Pa., Dec. 9-15
 FORTNER, ROBERT E. (C) P.O. Box 322, Carmi, Ill. 62821; Sparta, Ill., Dec. 1-8
 ●FOWLER FAMILY EVANGELISTIC PARTY, THE THOMAS. (C) c/o NPH*
 ●FOX, STEWART P. & WIFE. (C) R. 2, Box 221, Leesburg, Va. 22075
 FRENCH, W. L. (C) Rt. 2, Box 145F, Hempstead St., Hope, Ark. 71801
 FRODGE, HAROLD C. (C) 708 Walker, Fairfield, Ill. 62830
 FUGETT, C. B. (C) 4311 Blackburn Ave., Ashland, Ky. 41101
 GIBSON, CHARLES A. (C) 192 Olivet St., Bourbonnais, Ill. 60914
 ●GILLESPIE, SHERMAN & ELSIE. (C) 203 E. Highland, Memphis, Ind. 47303; Selma, Ind., Dec. 30—Jan. 12
 ●GLORYLANDERS QUARTET. (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177; Chillicothe, Ohio (Ch. of Christ in Chr. Union), Dec. 31
 ●GOLDEN, C. GLENN, JR., TRIO. (C) Box 19133, Oklahoma City, Okla. 73119
 ●GOULD, ARTHUR W. & MRS. (C) 1721 Greenhill Dr., Clearwater, Fla. 33515
 GRAVVAT, HAROLD F. (C) Box 427, Anna, Ill. 62906; Oregon, Mo., Dec. 3-15
 ●GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520; Pontiac, Mich. (1st), Dec. 2-8; Barrie, Ontario (1st), Dec. 9-15
 ●GREINER, GEORGE & KATHLEEN. (C) c/o NPH*: Ft. Morgan, Colo., Dec. 1-8
 GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175; Flint, Mich. (Westgate), Dec. 8-15
 ●GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*: Walnut Creek, Calif., Dec. 2-8; Sweet Home, Ore., Dec. 16-22
 GUY, MARION D. (C) R. 5, Muskogee, Okla. 74401
 HADEN, CHARLES E. (C) Box 245, Sacramento, Ky. 42372; Brookville, Ohio, Dec. 1-8; Martinsville, Ind., Dec. 15-22
 ●HAMILTON, JACK & WILMA. (C) 532 W. Cherokee, Springfield, Mo. 65804
 HARDING, MRS. MARIDEL. (C) Box 195, Hastings, Neb. 68901
 HARRISON, CHARLIE. (C) 821 N. Pershing, Seymour, Ind. 47274
 HARRISON, J. MARVIN. (C) Box 13029, San Antonio, Tex. 78213; San Antonio, Tex. (E. Terrell Hills), Dec. 1-8
 HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068; Herrin, Ill., Dec. 1-15; Muncie, Ind., Dec. 28—Jan. 5
 Hayes, A. F. (R) 2 E. Upper Terr., San Dimas, Calif. 91773; Ivanhoe, Calif., Dec. 1-8
 HEGSTROM, H. E. (C) c/o NPH*: Newport, Ore., Dec. 1-8
 HERIFORD, RUSSELL W. (C) R. 2, Box 203, Claremore, Okla. 74017; Lacombe, Ala., Dec. 4-15
 Hicks, A. M. (R) 10209 Cliff Cr., Tampa, Fla. 33612; Jacksonville, Fla. (Forest Hills), Dec. 1-8; Florida Dist. Home Missions, Dec. 10-19
 HIGGINS, C. A. (C) 1402 Boutz Rd., Las Cruces, N.M. 88001
 ●HIGGINS, CHARLES (CHUCK) E. (C) 2666 Mequier Dr., Pasadena, Calif. 91107; Simi, Calif. (1st), Dec. 1-8; Phoenix, Ariz., Dec. 9-15; Los Angeles, Calif. (1st Chinese), Dec. 26-29
 HISSOM, EARL G., JR. (C) Box 544, Charleston, W. Va. 25322
 HOECKLE, WESLEY W. (C) 642 Vaky St., Corpus Christi, Tex. 78404; Miller, S.D., Nov. 29—Dec. 8; Pierre, S.D., Dec. 9-15
 Hoffman, Daniel C. (R) 5874 Hopkins Rd., Mentor, Ohio 44060; San Carlos, Ariz. (Indian Reservation), Dec. 15—Jan. 1
 HOLCOMB, T. E. (C) 9226 Monterey, Houston, Tex. 77028; Ft. Wayne, Ind. (Nease Mem.), Nov. 27—Dec. 8; Fairview, Tenn., Dec. 9-15
 HOLSTEIN, C. V. (C) 1500 Lucerne, Apt. 1104, Lake Worth, Fla. 33460
 HOOD, GENE & MRS. (C) c/o NPH*: Austin, Tex. (1st), Dec. 2-8; McCrory, Ark., Dec. 30—Jan. 5
 ●HOOT EVANGELISTIC PARTY (G. W. & PEARL) (C) Box 745, Winona Lake, Ind. 46590

- HOOT, W. W. (C) Box 438, Morgantown, W. Va. 26505: Trenton, N.J. (1st), Dec. 2-8
- HOOTS, BOB. (C) c/o NPH*
- Houdeshell, Lena M. (R) Box 121, Crystal Beach, Fla. 33523 (Entering full time)
- HUBARTT, LEONARD G. (C) R. 6, Huntington, Ind. 46750: Boyne City, Mich., Nov. 29—Dec. 8
- HUFF, PHIL. W. (C) 209 N. East St., Vanlue, Ohio 45890: Bellmore, N.Y. (1st), Dec. 3-8; Windham, Me., Dec. 9-15; Apalachin, N.Y., Dec. 17-22
- Hundley, Edward J. (R) 732 Drummond Ct., Columbus, Ohio 43214: Pataskala, Ohio, Dec. 2-8
- HUTCHINSON, C. NEAL (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018: Balboa, Canal Zone, Nov. 26—Dec. 23
- HYSON, RALPH L. (C) R. 22, Delmont, Pa. 15626
- IDE, GLENN, JR., EVANGELISTIC PARTY. (C) Preacher, Singer, Children's Workers, R. 2, Yicksburg, Mich. 49097
- INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charleroi, Pa. 15022: Martins Ferry, Ohio, Nov. 29—Dec. 8
- IRICK, MRS. EMMA. (C) Box 906, Lufkin, Tex. 75901
- IRWIN, ED. (C) c/o NPH*
- ISBELL, R. A. (C) Drawer 408, Crowley, La. 70526: Carnegie, Okla., Dec. 1-8
- ISENBERG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914: Lavelle, Pa., Dec. 3-8
- JANTZ, CALVIN & MARJORIE. (C) c/o NPH*: Lyons, Kans., Dec. 3-8; Fremont, Ohio, Dec. 10-15; Chillicothe, Ohio (Westside), Dec. 16-22; Bloomington, Ind., Dec. 30—Jan. 5
- JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43311: Archbold, Ohio, Dec. 4-15
- JENSEN, MARK. (C) 6352 N.E. Caufield St., West Linn, Ore. 97068
- JONES, CLAUDE W. (C) R. 3, Box 42, Bel Air, Md. 21014: Chestertown, Md., Dec. 3-8; Kenmore, N.Y., Dec. 10-15
- KEEL, CHARLES E. (C) 1329 Brooke Ave., Cincinnati, Ohio 45230
- KELLY, ARTHUR E. (C) 511 Dogwood St., Columbia, S.C. 29205: Joplin, Mo. (Calvary), Dec. 5-15
- KEYS, CLIFFORD E. (C) 60 Lester Ave., Apt. 1007, Nashville, Tenn. 37210: Gardendale, Ala., Dec. 1-8
- KILLEN, ALLEN R. (C) c/o NPH*: Phoenix, Ariz. (Monte Vista), Nov. 29—Dec. 8; Avondale, Ariz., Dec. 9-15; Midway City, Calif., Dec. 30—Jan. 5
- KINGDOM-HEIRS. (C) Box 724, Kankakee, Ill. 60901
- KLINGER, ORVILLE G. (C) R. 3, Box 115, Reading, Pa. 19606
- KRUSE, CARL H., & WIFE. (C) 4503 N. Redmond, Bethany, Okla. 73008: Girard, Kans., Nov. 27—Dec. 8
- LAMAR, C. M. (C) 214 Western Ave., Maquoketa, Ia. 52060
- LAND, HERBERT. (C) 933 E. Kentucky, Pampa, Tex. 79065
- LANGFORD, J. V. (C) 4908 N. College, Bethany, Okla. 73008: Grand Forks, N.D., Nov. 27—Dec. 8; Duluth, Minn., Dec. 9-15
- LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748: Mt. Lene, Md., Nov. 27—Dec. 8; Petroleum, Ind. (United Meth.), Dec. 29—Jan. 12
- LAW, DICK & LUCILLE. (C) Preachers & Singers, c/o NPH*: Pittsburg, Tex., Dec. 2-8; Jena, La. (McVay), Dec. 9-15
- LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611: New Castle, Pa., Dec. 29—Jan. 5
- LEE, TED. (C) c/o NPH*
- LEIH, JOHN. (C) 40936 Mayberry, Hemet, Calif. 92343
- LEONARD, JAMES C. & FLORICE. (C) Evangelist & Children's Worker, Box 12, Marion, Ohio 43302
- LEONARD, JAMES R. (C) c/o NPH*: Marshall, Ill., Nov. 29—Dec. 8
- LESTER, FRED R. (C) 1136 E. Grand Blvd., Corona, Calif. 91720: Escondido, Calif., Dec. 5-15
- LEVERETT BROTHERS. (C) R. 4, Lamar, Mo. 64759
- LIDDELL, P. L. (C) c/o NPH*: N. Baltimore, Ohio (Brethren), Dec. 3-8; The Plains, Ohio, Dec. 10-15
- LIGHTNER, JOE. (C) R. 11, Springfield, Mo. 65803: Newton, Kans., Dec. 1-8
- LINDER, LLOYD P. (C) 1121 Maple Row, Elkhardt, Ind. 46514
- LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
- LIPKER, CHARLES H. (C) R. 1, Alvada, Ohio 44802: Loveland, Ohio, Dec. 6-15
- LITTELL, DICK. (C) 12707 Groveside, La Mirada, Calif. 90638: Kingsburg, Calif., Dec. 1-8
- LITTELL, V. W. & MRS. (C) 275 West Ave., Harrisonburg, Va. 22801
- LIVINGSTON, JAMES H. (C) Box 142, Potomac, Ill. 61865
- Livingston, J. W. (R) c/o NPH*: Entering full-time evangelism
- LONG, WILMER A. (C) Fessenden, N.D. 58438
- LUSH, RON. (C) c/o NPH*: Nazarene Bible College, Colorado Springs, Colo., Sept.—Dec.
- MacALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
- MacPherson, Walter S. (R) 320 Emms Rd., Box 289C, R. 1, Flanders, N.J. 07836
- MADISON, G. H. (C) Science Hill, Ky. 42553
- MANER, ROBERT E. (C) c/o Trevecca Nazarene College, Nashville, Tenn. 37211: Manchester, Ga., Dec. 3-8; Panama City, Fla. (1st), Dec. 9-15
- MARCKEL, KENNETH W. (C) c/o NPH*: Cedar Rapids, Ia. (1st), Dec. 2-8; Grinnell, Ia., Dec. 9-15; Holy Land Tour, Dec. 23—Jan. 6
- MARTIN, PAUL. (C) c/o NPH*: Colorado Springs, Colo. (Palmer Heights), Dec. 3-8; Meridian, Idaho, Dec. 9-15; Petaluma, Calif., Dec. 16-22; Auburn, Calif., Dec. 29—Jan. 5
- MATHIS, I. C. (C) c/o NPH*: McPherson, Kans., Dec. 8-15
- MAY, VERNON D. & MRS. (C) 2643 15th Ave. Ct., Greeley, Colo. 80631 (corrected address): Wa-Keeney, Kans., Dec. 4-15
- MAYFIELD, PAUL & HELEN. (C) c/o NPH*: Danville, Ill., Dec. 4-15
- MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403: Osceola, Ark. (1st), Dec. 2-8
- MCCOY, NORMAN E. (C) 1020 W. 4th St., Anderson, Ind. 46016
- MCCULLOUGH, FORREST. (C) c/o NPH*: Greensboro, N.C., Dec. 3-8; Jasper, Ala., Dec. 10-15; Columbia, Tenn. (Grace), Dec. 17-22; New Castle, Pa. (1st), Dec. 29—Jan. 5
- MCDOWELL, DORIS. (C) 948 Fifth St., Apt. J, Santa Monica, Calif. 90403
- MCGUFFEY, J. W. (C) 1628 N. Central, Tyler, Tex. 75701
- MCKINNEY, MRS. EVELYN M. (C) 4488 S. Cedar Oak Dr., Lake Oswego, Ore. 97034
- MCGNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113: Ft. Lauderdale, Fla., Dec. 30—Jan. 5
- McWHIRTER, G. STUART. (C) c/o NPH*: Ketterling, Ohio (1st), Dec. 2-8
- MEADOWS, NAOMI; & REASONER, ELEANOR. (C) Box 312, Chrisman, Ill. 61924: Marengo, Ia., Dec. 1-8
- MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*: Newton, Kans. (1st), Dec. 1-8
- MERRYMAN, PAUL. (C) c/o NPH*: Dale, Ind., Dec. 6-15; Wellington, Ohio, Dec. 16-22
- MEYER, VIRGIL G. (C) 3112 Willow Dak Dr., Ft. Wayne, Ind. 46807
- MICKEY, BOB & IDA MAE. (C) 1501 Edison, La Junta, Colo. 81050: Goodland, Kans., Dec. 1-8
- MILLER, LEILA DELL. (C) c/o NPH*
- MILLER, NETTIE A. (C) c/o NPH*
- MILLER, W. F. (C) 521 Victoria Ave., Williamstown, W. Va. 26187
- MILLHUFF, CHARLES. (C) c/o NPH*: Houston, Tex. (Spring Branch), Dec. 3-8; Marietta, Ga. (1st), Dec. 10-15; Eldon, Mo., Dec. 17-23
- MINGLEDORFF, D. C. (C) R. 1, Douglas, Ga. 31533
- MONCK, JIM. (C) 2561 Pohens Ave., N.W., Grand Rapids, Mich. 49504: Ft. Dodge, Ia., Dec. 3-8; St. Charles, Ill., Dec. 9-15; Rockton, Ill., Dec. 16-22
- MOORE, C. ROBERT. (C) R. 3, Vevay, Ind. 47043
- MOORE, EUGENE. (C) 8216 N.W. 36th Terr., Bethany, Okla. 73008
- MOORE, FRANKLIN M. (C) Box 302, Castle Rock, Colo. 80104
- MORGAN, J. HERBERT & PANSY. (C) 123 N. Gilbert, Danville, Ill. 61832
- MORTON, LEON J. (C) 207 S. Harris St., Apt. 7, Saline, Mich. 48176
- MOULTON, M. KIMBER. (C) c/o NPH*: Ceres, Calif., Dec. 2-8
- MULLEN, DeVERNE. (C) 67 Wilstead, Newmarket, Ontario, Canada
- MYERS, DAVID J. (C) R. 1, Box 108-A, Logan, Ohio 43138: Archbold, Ohio, Nov. 27—Dec. 8; S. Bloomingville, Ohio, Dec. 10-14; Akron, Ohio (Kent), Dec. 15
- NELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756
- NESSETH-HOPSON PARTY. (C) c/o NPH*: Marshall, Tex., Dec. 1-8
- NEUSCHWANGER, ALBERT. (C) 7121 Trimble Dr., Ft. Worth, Tex. 76134
- NORRIS, ROY & LILLY ANNE. (C) c/o NPH*
- NORTHROP, LLOYD E. (C) 6249 Lucky John Rd., Paradise, Calif. 95969: Hillsboro, Ore., Dec. 1-8; Port Angeles, Wash., Dec. 9-15
- NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520: Atoka, Okla., Nov. 29—Dec. 8
- OAKLEY, JESSE & MRS. (C) Box 488, St. Cloud, Fla. 32769
- OYLER, CALVIN B. (C) 6613 N.W. 29th, Bethany, Okla. 73008
- Oyler, Donald. (R) 7000 N.W. 57th, Bethany, Okla. 73008 (Entering full-time evangelism)
- PARROTT, A. L. (C) 460 S. Breese, Bourbonnais, Ill. 60914: Oklahoma City, Okla., Nov. 28—Dec. 8; Oklahoma City, Okla., Dec. 9-15
- PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*: Kendallville, Ind., Dec. 10-15; Holland, Mich. (Wes.), Dec. 17-22
- PAUL, CHARLES. (C) c/o NPH*
- PHILLIPS, ROBERT E. (C) 1065 Warkentine, Kingsburg, Calif. 93631
- PICKERING MUSICALAIRES, THE. (C) c/o NPH*
- PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832: Mackey, Ind., Nov. 29—Dec. 8
- PITTEMBERG, TWYLA. (C) R. 1, Shelby, Ohio 44875
- PLUMMER, CHESTER D. (C) 515 N. Chester Ave., Indianapolis, Ind. 46201
- POTTER, HAROLD J. (R) Sunday School Evangelist, Ventriloquist, 529 Webb Dr., Bay City, Mich. 48706
- POTTER, LYLE & LOIS. (C) Sunday School Evangelists, c/o NPH*
- POTTER, ORVILLE S. (C) R. 2, Box 2280, Auburn, Calif. 95603
- POWELL, CURTICE L. (C) 33 Reba Ave., Mansfield, Ohio 44907
- PRENTICE, CARL & ETHEL. (C) Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Rock Mills, Ala., Dec. 2-8; Steele, Ala., Dec. 9-15
- PRICE, JOHN. (C) 711 N. 15th St., Van Buren, Ark. 72956
- PURKHISER, H. G. (C) 308 E. Hadley, Aurora, Mo. 65605
- QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
- RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542: Carterville, Ill., Dec. 2-8; Hutchinson, Kans. (Sal. Army), Dec. 11-22
- RICE, RALPH. (C) 205 E. Munroe, Bourbonnais, Ill. 60914
- Richards, Larry & Phyllis (Coulter). (R) 1735 Dawson St., Indianapolis, Ind. 46203
- ROBINSON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627
- Rodgers, Clyde B. (R) 505 Lester Ave., Nashville, Tenn. 37210: Lawrenceburg, Tenn. (Vaughn Mem.), Dec. 1-8
- ROEDEL, BERNICE L. (C) 423 E. Maple St., Boonville, Ind. 61832
- ROUND, RALPH B. (C) Dubois Rte., Riverton, Wyo. 82501
- RUPP, JOHN G. (C) 113 S. Beverly, Porterville, Calif. 93257
- SCHERRER, L. J. (C) 6875 Robin Dr., Chattanooga, Tenn. 37421
- SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221: Union City, Ind., Dec. 1-8
- SCHRIEBER, GEORGE R. & MRS. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
- SELICK, R. T. (C) 156 Fitzroy St., Summerside, P.E.I., Canada
- Sharples, J. J. & Mrs. (R) 41 James Ave., Yorkton, Saskatchewan, Canada
- SHAYER, CHARLES (CHIC). (C) 1211 Willow Dr., Olathe, Kans. 66061: Drexel, Mo., Dec. 2-8; Kansas City, Mo. (Linden), Dec. 9-15; Ainsworth, Neb., Dec. 16-22; Chicago Central Dist. (Teen Retreat), Dec. 26-28; Memphis, Tenn. (Frayser), Dec. 30—Jan. 5
- SHERIDAN, WILLIAM Q. (C) 7646 Bishop Dr., Chattanooga, Tenn. 37416: Frederick, Okla. (1st), Dec. 2-8
- SHWALTER, KEITH & PAT. (C) c/o NPH*
- SINGELL, TIMOTHY DEAN. (C) 334 E. Water, Bourbonnais, Ill. 60914
- SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117
- SLACK, DOUGLAS. (C) R. 2, Vevay, Ind. 47043
- SLATER, HUGH L. and MRS. (C) c/o NPH*: Brocton, N.Y., Dec. 2-8
- SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003: Denver, Colo. (Green Acres), Dec. 2-8; Delta, Colo. (1st), Dec. 9-15
- SMITH, OTTIS E., JR. & MARGUERITE. (C) 60 Grant St., Tidioute, Pa. 16351: Burnham, Pa., Dec. 8-15
- SMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25276
- SNELLENBERGER, L. B. (C) 1153 W. Elna Rae, Tempe, Ariz. 85281
- SNOW, DONALD E. (C) 1215 Quarry Rd., Marion, Ind. 46952
- STABLER, R. C. & MRS. (C) R. 1, Tamaqua, Pa. 18252
- STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008: Lake Charles, La., Dec. 5-15
- STEELE, J. J. (C) Box 1, Coffeyville, Kans. 67337
- STEPHENS, KENNETH. (C) c/o NPH*: Dwight, Ill. (1st), Dec. 2-8; Dixon, Ill. (1st), Dec. 9-15
- STEWART, PAUL J. (C) Box 850, Jasper, Ala. 35501
- STRACK, W. J. (C) Box 112, Jefferson, Ohio 44047
- STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503: Medina, Ohio, Dec. 2-8; Avon Lake, Ohio (1st), Dec. 9-15; South Point, Ohio (Burlington), Dec. 30—Jan. 5
- SWEARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914: El Paso, Ill., Dec. 2-8

TALBERT, GEORGE H. (C) 409 N.E. 13th St., Abilene, Kans. 67410
 TAYLOR, EMMETT E. (C) c/o NPH*: Rogers, Ark., Dec. 2-8
 TAYLOR, ROBERT W. (C) 2700 Farnleigh Ave., Dayton, Ohio 45420
 THOMAS, FRED. (C) 177 Marshall Blvd., Elkhart, Ind. 46514; Kankakee, Ill. (Eastridge), Dec. 2-8; St. Louis, Mo. (Lemay), Dec. 9-15
 THOMPSON, HAROLD C. (C) 650 E. Main, Blytheville, Ark. 72315
 THOMPSON, WM. & MRS. (C) 1535 S. Centennial, Indianapolis, Ind. 46222
 THOMPSON, WM. E. (C) 8050 E. Madison St., Portland, Ore. 97215
 TOSTI, TONY. (C) Box 1643, Prescott, Ariz. 86301
 TOWRISS, J. G. (C) 1913 Glenellyn Dr., Muncie, Ind. 47304
 TRIPP, HOWARD M. (C) c/o NPH*: Tampa, Fla. (1st), Dec. 1-8; Brooksville, Fla., Dec. 9-15
 ○TRISSEL, PAUL D., & FAMILY. (C) Box 1201, Leesburg, Fla. 32748
 TURBYFILL, M. L. (C) 1537 S.E. 29th, Oklahoma City, Okla. 73129; Cherokee, Okla. (1st), Nov. 28—Dec. 8
 ○Underwood, G. F. & Mrs. (R) R. 4, Box 420N, Cortland, Ohio 44410; Berryville, Ark., Nov. 27—Dec. 8
 VAN SLYKE, D. C. (C) 508 16th Ave., S., Nampa, Idaho 83651
 VAUGHN, ROY M. (C) 1316 Dickenson Dr., Clearwater, Fla. 33515; Tampa, Fla. (Grace), Dec. 3-8; Lakeland, Fla. (1st), Dec. 31—Jan. 5
 WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115
 WALKER, LAWRENCE C. (C) c/o NPH*: Staten Island, N.Y., Dec. 3-8; New Philadelphia, Ohio, Dec. 10-15
 WALKER, W. B. (C) c/o NPH*
 ○WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299; Grayson, Ky., Dec. 3-8; Chesapeake, Ohio (1st), Dec. 9-15; Louisville, Ky. (St. Matthews), Dec. 16-22
 WALLS, LYNDON A. (C) 414 Oberly Ave., Carroll, Ohio 43112
 ○WALTON, CLIFFORD L. (C) 24915 Wilmot, E.

Detroit, Mich. 48021; Filion, Mich., Dec. 1-8
 ○WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901; Jackson, Ga., Nov. 29—Dec. 8
 WATSON, PAUL. (C) 311 N.W. Seventh St., Bentonville, Ark. 72712
 WEEKS, JAMES A. (C) 300 Shaborn Ln., St. Marys, Ohio 45885
 ○WELLS, KENNETH & LILY. (C) Box 1043, Whitefish, Mont. 59937
 ○West Family, The Singing. (R) 26 Corn Hollow Rd., Succasunna, N.J. 07876; Seekonk, Mass. (Free Meth.), Dec. 13-15
 Whipple, Leonard. (R) Lay Sunday School Evangelist, 15 P-Via Castillo, Laguna Hills, Calif. 92653; Fresno, Calif. (Chr. Bus. Women), Dec. 16
 ●WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836
 WHITED, CURTIS. (C) Box 171, Springhill, Kans. 66083
 WILLIAMS, B. IVAN. (C) R. 2, Box 172, Vicksburg, Mich. 49097
 WILLIAMS, EARL C. (C) c/o NPH*
 WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008; Raymondville, Tex., Dec. 8-15; Sharon, Okla., Dec. 20-22
 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) 326 Dry Run Rd., Monongahela, Pa. 15063; Charleston, S.C. (Star Gospel Mission), Dec. 6-15
 WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042
 ●YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501
 ○ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031; West Plains, Mo., Nov. 28—Dec. 8; Radcliff, Ky., Dec. 10-15
 ZIMMERMAN, W. E. (C) Box 1114, Marion, Ohio 44302; Maquoketa, Ia., Dec. 2-15

Dare I recommend *Give Me an Answer* as a doctrinal "home-remedy" book? And that is meant in its very best context. Here you will find a reference book for many of the sincere questionings which strike, sometimes suddenly.

Give Me an Answer deals with such areas of questions as God, Christ, the Holy Spirit, conversion, holiness, the Bible, and Christian life and conduct. The questions are ones common to the man on the street; the answers are simple, scriptural, and forthright.

The section on holiness is perhaps the strongest section. I have had access to it and found it wonderfully helpful in my theology class at Nazarene Bible College.

The reviewer happens to take a different position from the author on the temptation of Christ. In heaven we will find out the correct answer—the reviewer believes he will be sustained.

I don't know where you can find this many theological remedies for \$1.50—NORMAN R. OKE.

PERSPECTIVES IN BIBLE HOLINESS

By Leslie Parrott. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968. 120 pages, paper. \$1.50

The author is a pastor who has been able to see an unusual growth pattern in that supposedly impossible situation—the downtown city church. His insights have come from grappling with the questions of people unfamiliar with the Bible teaching on holiness.

While true to the Scriptures (the quotations from the Bible are profuse), Dr. Parrott brings to this study a knowledge of people and their needs which makes it practical and helpful. One gets the feeling. If this is holiness, then it's right, it's normal, it's necessary to live the victorious life.

The Book Corner

GIVE ME AN ANSWER

By W. T. Purkiser. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968. 64 pages. Paper, \$1.50.

When the reviewer was a boy growing up on a farm, many miles from town and a doctor, the home-remedy book was kept about as close as the Bible. For sickness struck when a doctor was too far away and too expensive to call except for emergencies.

THINK & THANK

It is a good thing to give thanks unto the Lord. PSALMS 92:1

THANKSGIVING OFFERING / 1968



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The psychological overtones are evident. Holiness is represented as meeting the needs of believers, rather than being something detached, and forced because commanded.

There is a long overdue emphasis on mental health as a result of sanctification. Too often the life of holiness is thought of as a brittle, shaky proposition, hard to get and easy to lose.

While insisting on full consecration and death to sin, Dr. Parrott majors on the winsomeness of the Spirit-filled life. He says: "Love is a feeling of solidarity, emotional security, and repose. Those who love Christ are at ease in Him and no longer feel constrained to worry about His forgiveness, as though they were motivated half by love and half by fear."

There are occasional striking insights, as: "The peace of the world comes from cessation of hostilities and is dependent on circumstances, while the peace of Christ comes from courage and strength and is independent of circumstances." "Only the power of the Holy Spirit can explain how a rigid, judgmental 'true believer' like Saul of Tarsus could ever be converted into a compassionate poet who could write I Corinthians 13."

Not least of the book's values is found in the quotations used as chapter introductions from men as diverse as Bresee and Barclay, emphasizing the genuine Spirit-filled life is the only way to live for Christ.
—VERNON L. WILCOX.



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Pro: Providential Protection

On the morning of the twenty-third we got "mortared." I was in my cot, outside next to the machine gun bunker. It was about 2:50 a.m., and I was sound asleep. God woke me up and the instant I woke up I knew we were under fire, even though I hadn't heard any mortar shells hit.

I got up, yelled at the other three men. We got under cover in the bunker, and a shell hit 10 feet from

my cot less than two minutes from the time I was awakened. It would have killed me. There were about 50 holes in my gear. I could just feel the Lord near.

Whatever happens, I've got my faith in God. He's helped me out of too many situations like this for me to reject Him. About three years ago at camp meeting the speaker said you should plan on living a full life, but be ready to go anytime. Now I know what he was talking about.

L/C RAYMOND (Shorty) BOONE
Vietnam

When God Said, "Pray!"

"Pray." God whispered, but I replied. "Not now. I haven't time."
"Pray!" He spoke again and I, disturbed, Said, "Later, Lord. There's work to do. It's nearly noon. The children must be fed."

"Pray!" Suggestion turned command And I asked, "Why? Is something wrong?"

And fear convulsed my heart. "My husband? Children? What is it, Lord?

Why must I pray?" But pray I did, And soon I groaned with deep concern For missionary friends long continents away.

Not knowing why until a later day. The friends returned and told of perils met.

Of capsized boat in river swift On such a day (the day God whispered, "Pray!")

At such a time (the time God ordered, "Pray!")

And how God intervened to save their lives.

But, oh! What if I had not prayed?*

By Mrs. Esme James
Red Deer, Alberta, Canada

*Based on an experience of Mrs. Solomon Kaechele, mother of Missionary Lenora Pease.



THE LAMAR (Mo.) Church of the Nazarene dedicated their new church on September 15 with General Superintendent Dr. George Coulter in charge. Dr. Dean Baldwin, district superintendent of the Joplin District, assisted. Rev. Dal Newberry, pastor, has served the church for the past three years.

OBITUARY Thanksgiving

THANKSGIVING died at 9 a.m. on November 1, in the variety stores. He was 345 years of age.

Born July 30, 1623, in Plymouth, Mass., and moved gradually throughout continental United States. He was a member of the Christian faith, and the American heritage.

Survivors are one brother, Christmas, who resides in Mytown, U.S.A., in the merchandising business; one son, Brotherly Love, who has been ill for some time now; and one daughter, Table Grace, who resides here and there.

Thanksgiving will be missed by a handful of preachers and a few friends.

Arrangements will be announced.

ARTIE H. WHITWORTH
Moberly, Mo.

OF PEOPLE AND PLACES

LEONARD E. SULLIVAN has been appointed administrator of Kiddie College, a Cheyenne (Wyo.) Grace Church of the Nazarene child-day-care center and preschool. He has also been appointed chairman of the board of directors of the Cheyenne Child Day Care Association.



Sullivan

A native of Illinois, Mr. Sullivan is a retired member of the armed forces, has served as a missionary with the Okinawa Christian School in Okinawa, and as business administrator for Overseas Christian Servicemen Centers, Inc. □

SOUTHWESTERN Ohio District Teen Fellowship sponsored a boat cruise down the Ohio River, October 18, according to Michael Hutchens, reporter. The four-hour cruise was enjoyed by 500 teens and 76 district and zone officers.

Rev. Edwin McDonald and Paula Haney presented the program and Rev. G. T. Koch, district NYPS

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president, was the speaker. Southwestern Ohio District has a total of 1,192 Teen Fellowship members. Rev. Ronald Barber is the director. □

SONG Evangelist DeVerne H. Mullen, of Newmarket, Ontario, Canada, has sent word that he is still in full-time evangelism, and not minister of music at Syracuse (N.Y.) Emmanuel, as previously reported. □

December

Hymn of the month

O Little Town of Bethlehem



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Douglas Clem from Spokane (Wash.) Crestline to Hastings, Neb.

David Good from Chowchilla, Calif., to Larimore, N.D.

Ray Hawkins from Grand Junction, Colo., to Pueblo (Colo.) Belmont.

Donald R. Heitman from Meta (Mo.) Ricker Memorial to Bradleyville, Mo.

Robert J. Hodges from Medford (Ore.) Mt. Pitt to San Francisco Sunset.

Donald Jenkins from San Jose (Calif.) Cambrian Park to Livermore, Calif.

Harold W. Kiemel from Nampa (Idaho) North to San Leandro, Calif.

Harold Latham from Gary (Ind.) Glen Park to Springfield (Ill.) First.

Troy Martin from Levelland, Tex., to El Reno, Okla.

Paul Merki from Pitman, Pa., to Cleveland Garfield Heights.

Donald V. Peal from Pineville, La., to New Orleans Downtown.

Gary Powell from Dalton (Ga.) Grace to Frankfort, Ky.

Donald L. Runyon from Valentine, Neb., to Macomb, Ill.

Stanley Rycroft from St. Johns, New Brunswick, Canada, to Summerside, Prince Edward Island, Canada.

C. Howard Wade from Beaumont (Tex.) North to Kirksville, Mo.

Clyde Waites from Hamilton (Ohio) Fifth to Davton (Ohio) Drexel.

Milton Sill from Sinton, Tex., to San Angelo (Tex.) Trinity.

Richard Thompson from San Antonio Hatfield to Odessa (Tex.) First.

LaVern S. Wilson from Brush, Colo., to Denver Englewood.

James Wolford from Coal Valley (Ill.) Plainview to Hicksville, Ohio.

J. L. Woolman from Moore, Okla., to Elk City, Okla.
 Richard Call from Eaton, Ind., to Albany, Ind.
 Leon Cook, evangelist, to Walnut Grove Avenue, Calif.
 Thomas D. Floyd from Colorado Springs to Northborough to Coeur d'Alene, Idaho.
 Bertram Grant from Sistersville, W. Va., to Beckley, W. Va.
 John D. Hicks from Holtville, Calif., to Fontana (Calif.) First.
 Perry R. Hipple from Phoenix Maryvale to Flagstaff, Ariz.
 Johnnie Howard from Himesville, Tenn., to Shelbyville, Tenn.
 Webb Lidzy from Andrews, Tex., to Kermit, Tex.
 Clyde W. Loew from Havre (Mont.) First to McFarland, Calif.
 Wpurgeon Lynn from Amarillo (Tex.) Central to Harlingen, Tex.
 Charles I. Miller from Lubbock (Tex.) Grace to Broken Arrow, Okla.
 Darrell Rotz from Lompoc, Calif., to Van Nuys, Calif.
 William Saunders from Glenville, W. Va., to Ravenswood, W. Va.
 James Swank, Jr., from Marmet, W. Va., to Sistersville, W. Va.
 Ray Whiteman from New Martinsville, W. Va., to Charleston (W. Va.) Capitol View.

NEWS OF RELIGION

You Should Know About . . .

CRIMINALS WILL DARKEN CHURCH DOOR. Two young men in Seattle who stole a sports car have been ordered by their sentencing judge to attend the church of their choice once a week for a year.

Kris James Colvin, 21, and Daniel Burton Colvin, 19, (not related) must obtain a certificate of attendance from the pastor. The men chose the conditions in lieu of four months in the county jail—an alternative offered them by Superior Court Judge James W. Mifflin. □

ANNOUNCE NATIONAL COMMITTEE FOR U.S. CONGRESS ON EVANGELISM. In preparation for the United States Congress on Evangelism to be held in Minneapolis next year, September 8-14, a national committee has been appointed. Forty-five of America's top spiritual leaders have been named to the committee, including Dr. John L. Knight, executive secretary of the Department of Evangelism of the Church of the Nazarene.

Dr. Oswald C. J. Hoffman, speaker on the "Lutheran Hour" and national chairman of the event, addressed the gathered leaders, sharing the speaker's rostrum with Dr. Billy Graham at the Holiday Inn in Minneapolis. □

7 MILLION ALCOHOLICS COST NATION \$39 BILLION ANNUALLY. Alcoholic beverages and economic and human waste resulting from them are costing the American people a spiraling \$39.5 billion, and unless, curbed, can "cause our country to die drunk, defeated and broke," according to a report given at a banquet at the Florida Women's Christian Temperance Union by Mrs. Fred J. Tooze, national president of the WCTU.

She said Andrew C. Ivy, M.D., professor emeritus of the University of Illinois, and researcher in the problem of alcoholism, recently estimated the country's alcoholics at 7 million men and women, and others afflicted with a "dependency on alcohol" at 12.4 million. □

FEWER ROMAN CATHOLICS ARE GOING TO CONFESSION in England according to a survey among 12 priests in widely different areas reported in the authoritative "Clergy Review," published in London.

Generally, the priests agreed that apathy and competition from television, public houses (bars, etc.), and clubs, particularly on Saturday evenings, spurred some of the decline in confessions. □

VATICAN SPOKESMAN HITS ONASSIS MARRIAGE. While the Vatican, through its press officer, Msgr. Fausto Vallanic, expressed firm disapproval of the Kennedy-Onassis wedding, theologians and canon lawyers at Vatican City unofficially pointed out a possible basis for the annulment of the first marriage of Aristotle Onassis.

It is uncertain, however, that Mr. Onassis will use the loophole, which would involve swearing that he had never intended his first marriage to be permanent. □

VITAL STATISTICS

DEATHS

MRS. MARTHA EKLUND, 85, died June 28 at Fontana, Calif. Funeral services were conducted by Rev. Lee Topliff and Rev. Harold Rogers. Survivors are four sisters and several nieces and nephews.

REV. CLAUDE DICUSU, 72, died Sept. 30 at Mitchell, S.D. Funeral services were conducted by Rev. A. O. Loeber and Rev. James Ranum. He is survived by three sons, Calvin, Byron, and Keith; and one daughter, Jackie.

MRS. HILDA B. BRASSFIELD, 66, died Aug. 23 in Los Angeles. She is survived by two sisters and brother.

MRS. GERTRUDE TOEPFER, 70, died Oct. 23 in Kingfisher, Okla. Funeral services were conducted by M. P. Smith and T. H. Jarvis. She is survived by her husband, Ernest, four sons, five daughters, 28 grandchildren, and three great-grandchildren.

REV. J. Y. JONES, 74, died Sept. 24 in Hammond, Ind. Funeral services by Rev. Wm. B. Kelly, Rev. George H. Reader, and Rev. Danielson. He is survived by his wife, Iona M.; two sons, John and Wayne; two daughters, Ruth Evans and Gladys Harrison; eight grandchildren; one great-grandchild; two sisters; and one brother.

BIRTHS

—to Mr. and Mrs. Keith Hedges, Thiells, N.Y., a son, Randall Scott, Aug. 27.

—to Joe and Leola (Hay) Saunders, Kankakee, Ill., a son, Lon Erik, Oct. 20.

—to Rev. William D. and Karol (Swank) Porter, Jones, Ia., a daughter, Susan Renell, Oct. 10.

ANNOUNCEMENTS

RECOMMENDATIONS

This is to recommend Rev. Paul R. Smith, 242 Chapman Ave., Spencer, W. Va. 25276. Brother Smith is an effective preacher of the Word, fully loyal to the Church of the Nazarene and its message of holiness. He is no newcomer to the field of evangelism, having served our churches across the country for a number of years. He has some open time available just now.—H. Harvey Hendershot, West Virginia district superintendent.

EVANGELISTS' OPEN DATES

M. V. Bass, 20 Washington St., Shelby, Ohio 44875, has open dates for January and February.

J. W. Swearengen, 210 Munroe St., Bourbonnais, Ill. 60914, has open date in January.

DIRECTORY

BOARD OF GENERAL SUPERINTENDENTS—Office: 4401 The Paseo, Kansas City, 64131. V. H. Lewis, Acting Vice-chairman; George Coulter, Secretary; Samuel Young; Edward Lawlor; Eugene L. Stowe; Willie W. Jenkins.

. . . in the last days perilous times shall come . . . (II Tim. 3:1-5).

NEW YORK CHURCHES INSTALL BURGLAR ALARMS—A study by the New York Times in the Greenwich Village area shows that transients and burglars have misused so many churches that drastic steps are being taken to protect the properties. Burglar alarms and floodlights are being installed, evening services are being canceled, and all-night watchmen are being hired.

Derelicts wander in and sleep, vomit, defecate, or urinate in the pews; teen-agers use grounds and front steps for trysts; burglars gouge valuable wooden doors with crowbars; stained-glass windows are smashed; poor boxes are ransacked; rapes are attempted; figurines, microphones, statues, and ladies' purses are snatched.

Some congregations are considering employing a full-time person to serve as a coordinator between the clergy, the police, the community, and civic organizations. □



N.H.E.S.—What does it mean? After a lively contest among publishing house employees, Ron Hunter of the night shift won the award by guessing the correct words: "Noon Hour Enrichment Series." The kickoff program featured Paul Mickelson and the Lang Sisters' Trio (pictured above, left). The second guest in the series was Mary Jayne, gospel recording artist and also a member of Lodi (Calif.) Church of the Nazarene. She is pictured above, right, with Rev. Floyd Hawkins, music editor, by the controls of the giant web press. Other interesting programs are planned for this fall. The comments of most employees: "'Tis enriching indeed!"

PLANE CRASH KILLS NAZARENE PASTOR AND WIFE

Nazarenes on the Northern California District, and throughout the church, were saddened by news of the deaths of Rev. and Mrs. John L. Stockett, pastors the last seven years of the San Francisco Chinese Nazarene Church, who lost their lives in the crash of a private plane, November 4.

Mr. and Mrs. Stockett had conducted a district junior quiz program at Eureka (Calif.) Church of the Nazarene, and were returning in the plane to San Francisco at the time of the crash.

According to word reaching Dr. B. Edgar Johnson, general secretary, from Dr. E. E. Zachary, district superintendent, the plane ran into very bad weather and crashed at Bolinas Ridge, 20 miles northwest of San Francisco.

Two laymen from the Concord (Calif.) church were reported critically injured; William Moore, Jr., 26, music director of the Concord Church; and Paul Wright, 36, district quiz director.

Mr. Stockett and his family were under appointment to leave in December for American Samoa to pastor the work there under supervision of the Department of Home Missions. They were to succeed Rev. and Mrs. Jarrell Garsee, who pioneered the work in Samoa, and now are teaching at Mt. Vernon Nazarene College, Mt. Vernon, Ohio, this academic year.

Mr. Stockett, age 33, was ordained in 1961. His wife, Janice, was 32. They are survived by three children: two boys, ages nine and five; and a girl,

age seven. Mr. Stockett's parents reside in Bethany, Okla. Mrs. Stockett's parents are Rev. and Mrs. N. B. Graham, pastors of the Mountain View, Calif., church.

Funeral services for the Stocketts were held in the Palo Alto, Calif., church, November 7, with District Superintendent Dr. E. E. Zachary officiating, assisted by Rev. John Loo, associate pastor of the Chinese congregation; and Concord pastor, James Shaw. □

NEWS OF REVIVAL

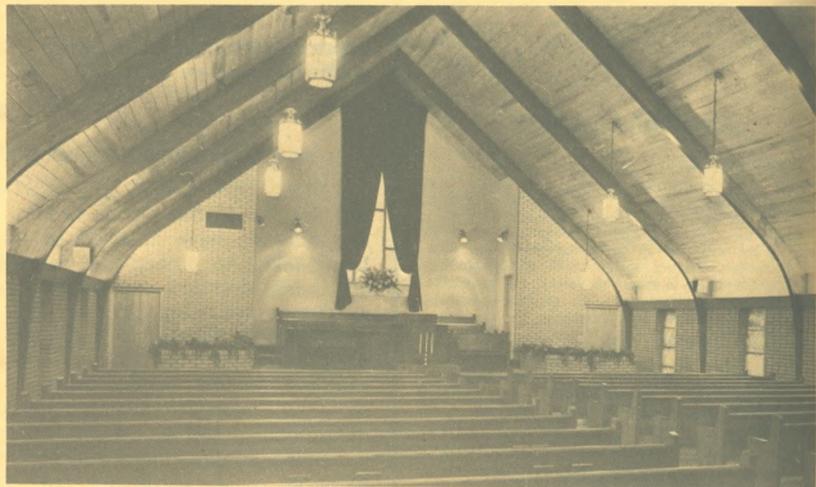
TULSA UNIVERSITY CHURCH, Rev. C. W. Roach, pastor, experienced

one of the greatest revivals in its history under the leadership of Evangelist Emmett Taylor. Song evangelist was Orlando Russell. Sixty-one seekers were reported by Jerry Luinstra, church secretary. There was not a barren altar service, and two men were called to the ministry. □

REV. CLIVE WILLIAMS, retired elder from the Southern California District, who "will never retire until he gets to heaven," was evangelist for a two-week revival at the Goshen, Ark., church. Originally scheduled as a one-week meeting, it was extended to accommodate the working of the Holy Spirit. The spiritual needs of 34 seekers were met, and five joined the church by profession of faith. It was truly "an outstanding, old-time, Holy Ghost revival," according to Rev. James Edwards, pastor. □

CHATTANOOGA (Tenn.) Grace Church recently closed one of the most fruitful revivals in many years, with Dr. D. S. Somerville as evangelist. The closing Saturday and Sunday services were scenes of a breaking out of "real revival." Some seekers had never been to an altar before. Eleven new members will be added to the church. "It was our last revival in our old church building and we wanted it to count for God and souls," said Rev. Cecil Wells, Jr., pastor. □

MORRILTON, ARK., recently closed a good revival under the ministry of Evangelist Robert E. Phillips. About 21 sought the Lord for spiritual help, and a special work was done among the youth and children. Jewell M. McKinney is pastor. □



SHEFFIELD (ALA.) FIRST CHURCH was dedicated by General Superintendent Orville W. Jenkins, October 6. With a seating capacity of 350, the church has 4,326 square feet of floor space and is valued at \$90,000. Rev. Linden L. Scales has been pastor since 1956.

Next Sunday's Lesson

The Answer Corner

By Albert J. Lown

TRULY GOD, TRULY MAN

(December 1)

Scripture: I John 1:1-4; II John (Printed: I John 4:1-6; II John 7:9)
Golden Text: I John 4:2

THEME

To expose errors that deny the full and true humanity of Jesus, showing the Incarnation as essential to redemption and vital to Christian experience.

INTRODUCTION

Heresy usually originates with a strong personality, crank or genius, or by carrying an aspect of truth to extreme. There are no new heresies. In essence they are all found and answered in John's writings. As Paul upholds Christ's full deity and manhood in Philippians 2, John declares both to be touchstones of faith (4:2-3, 14-15).

Jesus, our Saviour, was truly divine, coequal with Father and Spirit. He was not *a, one*, or the *highest* of created sons, but unique as the only begotten Son sent into the world by the Father to mediate and redeem, (Hebrews 4:14-18; begotten, not created). His deity is affirmed by historical witness (1:1-4), by John's Gospel of "I Am's" and sign miracles, by creed and confession in the New Testament and Christian Church, and by the witness of believing hearts (4:12-13). Jesus is the eternal Word, equal to and existing with God.

Wonder blends with worship as we consider

Jesus, our Brother, coequal with men, too, sin apart. Without the Incarnation, making possible His full identification with temptation, pain, sinners, and death, Jesus could not have been God's Lamb or man's Substitute. "Himself man" (I Timothy 2:5), He experienced each stage of human growth, knew and felt pressure at every point of human desire and possible response to evil, and voluntarily bore the sin of the world. This "strange design" (Wesley) has only one explanation: "The Word became flesh." He was sinless but not subhuman or mythically superhuman.

CONCLUSION

Contemporary with John's writings, the apocryphal "Acts of John" and "Gospel of Peter" stress the humanity of Jesus as vital to faith and experience. As God, He alone saves; as man, He companions and succors. □

Conducted by W. T. Purkiser, *Editor*

What do you think of Christians making a personal pledge to testify every opportunity that is available and using their pledge as an excuse to dominate every testimony service? Every one of our testimony services is dominated by the same five or six individuals. They have all "promised the Lord" that they will never pass an opportunity to testify. By the time each of these has had a turn, there is seldom time for others. The resulting situation is that we could record one testimony service and play it back each week. They all sound the same.

It would be much more fruitful if these same individuals, and others, would make their pledge to witness personally to individuals outside the church every opportunity that is available, rather than to monopolize a praise service where practically all are Christians.

There is a happy median between testifying in church too much and never testifying at all.

Your Christian friends should reconsider their promise, and in the interest of helping make time for others, do most of their witnessing outside the church.

Do you think that it is all right for a layman in our church to go and hold a church service when the pastor is away? I think preaching should be left up to the preachers.

There is abundant Scripture warrant for what we now call "lay preaching." Stephen and Philip in the Book of Acts were both what we would call "laymen," and yet on occasion were both most effective preachers.

The Church through all its history has utilized "exhorters" or "local preachers" or "lay preachers."

Really, any hard-and-fast distinction between "lay" and "clerical" church

members is rather artificial.

The church usually gets along best when the pastor is regarded as the sort of "playing coach" of the team, or the "working foreman" in the factory, and when all work together at the task.

If any layman has the personal qualifications and opportunity to preach and can do so effectively, I say, "More power to him."

I have lost 10 percent of my library through people (including some preachers) borrowing books and never returning them. Have we forgotten restitution and holiness as well?

Yours is the second question this week on this particular problem.

Your friends are like mine, poor accountants but good book keepers!

Be sure to put your name plainly in the front of the books you loan. It would also help to put some kind of time limit on the length of the loan.

And may I urge book borrowers to

have proper regard for the principles of restitution and holiness. It would be pretty sad to come up to the gate and have the way blocked by a bunch of unreturned books.

Incidentally, I wonder whom that strange volume on my bookshelf belongs to!

Acts 16:31 says, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Where does our "house" begin and where does it end? Personally, I am of the opinion that this reference was simply stated to the Philippian jailer, and does not have reference to everybody. If the latter were true, then if my grandparents were Christians, all their posterity to date would naturally be Christians.

You seem to have missed the point of the verse.

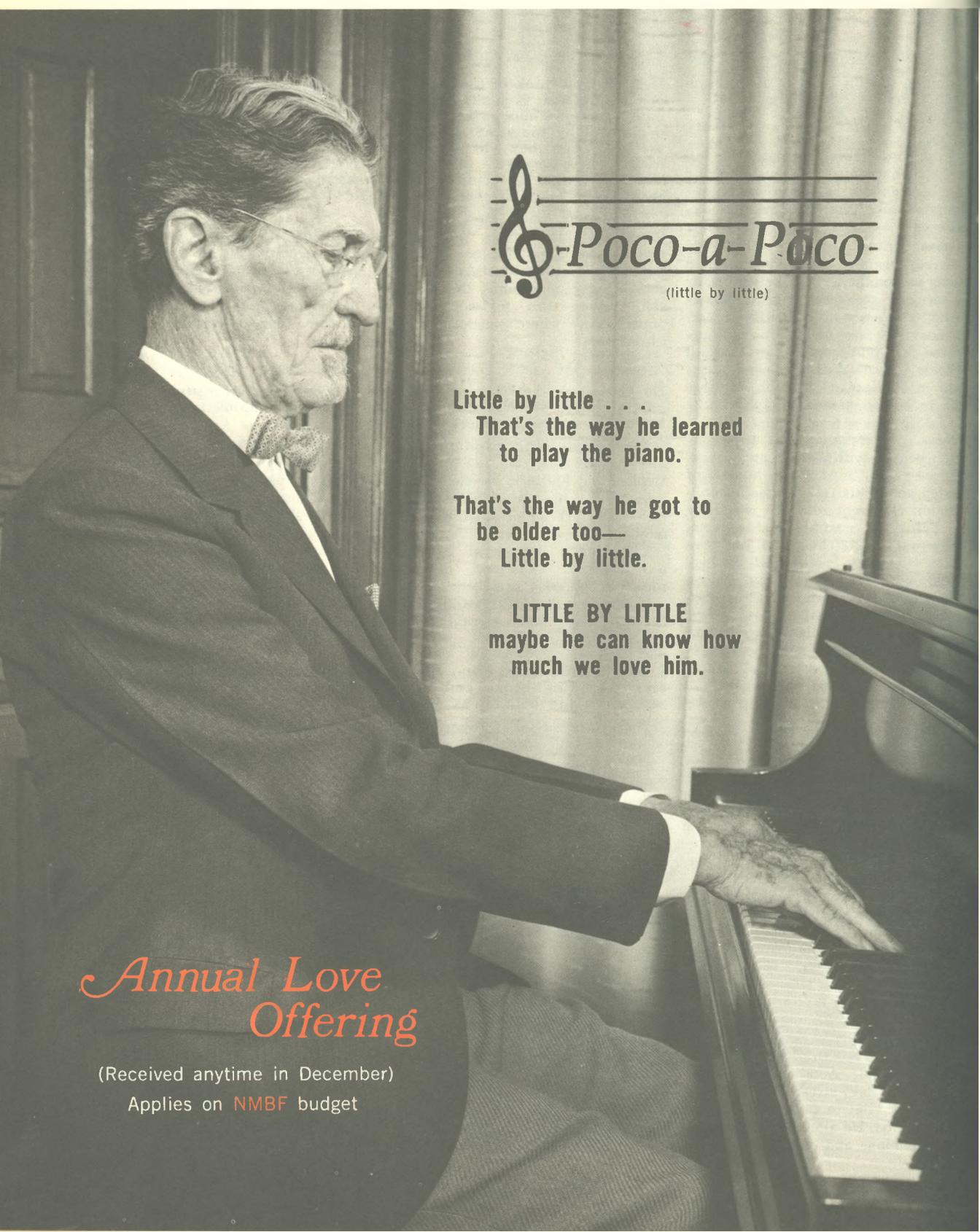
The promise is not that all of the jailer's house would be saved by his act of faith, but that they would be saved also when they believed on the Lord Jesus Christ.

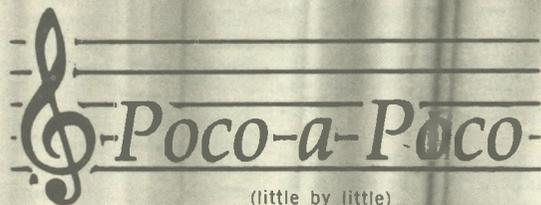
That they did so believe for them-

selves is implied in verse 33.

There are no "birthright Christians." As Carl Henry once put it, "God has many children but no grandchildren." Each of us must believe and be saved for himself, regardless of what our ancestors have done.

**"LET US SHARE
WITH THOSE WHO
HAVE SHARED THEIR
LIVES WITH OTHERS"**




(little by little)

Little by little . . .
That's the way he learned
to play the piano.

That's the way he got to
be older too—
Little by little.

LITTLE BY LITTLE
maybe he can know how
much we love him.

*Annual Love
Offering*

(Received anytime in December)

Applies on NMBF budget