

erald of HOLINESS

*Official
Organ of
the Church of
the Nazarene*

January 6, 1960

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

He points out many of the practical characteristics of the life he covets for them and for which he prays. Some of these characteristics are negative in aspect. He urges the crucifixion of every illegitimate appetite such as fornication, uncleanness,

Packaged Holiness

General Superintendent Powers

inordinate affection, evil concupiscence, and covetousness. They are to part company with anger, wrath, malice, blasphemy, filthy communication, and lying.

On the other hand they are to be merciful, kind, humble, meek, long-suffering, forbearing, forgiving, and Christlike. There are specific instructions for wives, husbands, children, parents, employees, and employers. These and many others give a wealth of guidance in practical Christian living.

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

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



Telegram . . .

Dayton, Ohio—Thursday morning, December 17, was the home-going of Rev. Ira R. Akers of Dayton, after an extended illness. After fifty years in the ministry, his was a victorious passing. He was an elder in the Church of the Nazarene and a member of the Western Ohio District; well known as one of our old-time holiness preachers. He had served several of our larger churches, Dayton First being one of them, where he built a very lovely edifice, a monument to his life. Funeral services were held in this church on Monday, December 21, with the district superintendent officiating.—W. E. Albea, Superintendent of Western Ohio District.

Mr. W. B. Walbert, son-in-law of the late James D. Vaughan, and member of the original Vaughan Radio Quartet which toured the nation and part of Canada in evangelistic work, died December 2, 1959. He had been dean of the Vaughan School of Music since 1941.

Rev. Antonio Rodriguez, pastor of the Latin-American Church of the Nazarene in San Antonio, Texas, was elected president of the San Antonio Latin-American Ministerial Association, and installed in his office on December 15, in a special meeting of all the Latin-American churches, in the First Mexican Church of the Nazarene.

Rev. Milton B. Parrish, formerly pastor at Greenville, Texas, resigned to accept a call to pastor Rainbow Boulevard Church in Kansas City, Kansas.

Rev. and Mrs. George R. Schriber of 5949 Forestdale, Glendora, California, celebrated their twenty-fifth wedding anniversary on December 27, 1959. Invitations were issued by their three children, Bill, Sylvia, and Tom. For the past twenty-seven years Brother Schriber has been actively engaged in church work, serving as song evangelist, evangelist, pastor, and church consultant. He was ordained in Colorado in 1937.

On September 27, 1959, Rev. and Mrs. R. J. Kunze celebrated their golden wedding anniversary by holding open house at their home, 614 W. Elm Street, Compton, California. One of the high lights was when Rev. James Young, a former pastor, conducted a ceremony at which time they renewed the vows made fifty years before. Many of their relatives were in attendance, including their son, Lyman B., and family from Van

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Nuys, California; and their daughter, Mrs. Naomi Lahue, of Chelmsford, Massachusetts. Brother Kunze celebrated fifty years of wedded life, fifty years in the ministry, and forty-eight in the Church of the Nazarene. He is still active, and is serving as minister of education at the church in Downey, California. He is recognized as the founder of the Prayer and Fasting League, having written the article published in the Other Sheep in 1924 which started this great movement.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! (Romans 11:33)

Discipline of Darkness
(Matthew 10:27)

By JESSIE WHITESIDE FINKS
As songbirds are taught to sing in the dark
To bring sad-sweet songs to bless,
So God's guiding hand oft in shadow leads
Us in paths of true blessedness.
We must look for the light which the shadow proves,
Though oppressed by the deepest gloom;
For in God's own time He will lead us out
Into fields of His choicest bloom.
And our song will be richer and sweeter far
For the rest in the Valley of Shade,
Where we heard His voice with the world closed out;
For there sad-sweet songs are made!

Brothers,
Can You Spare a Dime?

By ELIO MILAZZO, ITALY
"Brother, can you spare a dime?" the road-worn man asked with the sound of a well-practiced stage line. And the answer came back in sharp, crisp words, "Move along, fellow, or I'll call a cop."
The two went on in their separate ways. "If a man were soft enough, he'd spend a fortune on these bums," the better-dressed added to his friend in quick defense.
Though it is impossible to allow all the requests of the needy, the jobless, the homeless, there is an area where each man has a responsibility to do more than "let the rest of the world go by." For it is the man with a home, the well-dressed, the prosperous who very often begs with a hungry heart, Brother, can you spare a dime's worth of love, of faith, of hope? And he asks too often the man who coldly turns to his own busy task. He must go on without that bit of love, hope, or faith so badly needed.
Peter and John gave "such as I have" to the poor old beggar who asked for "a dime" outside the gate. For God's man today "such as I have" is enough love to change the world, enough hope to reach heaven, enough faith to break the chains of sin. Freely we have received! Freely we ought to give and give to lift fallen humanity to God's highway of holiness. Give of time; give of love; give of hope; give of faith; give of the blessings God has given us. —GERALD L. FOSBENNER, Assistant Pastor, First Church, Spokane, Washington.



by
J.
KENNETH
GRIDER*

THE HUMILITY OF CHRIST

Christ was the best Example of humility the world has known. Not only did He say, "I am meek and lowly in heart" (Matthew 11:29); He *was* meek and lowly. Remember the time when He poured water into a basin and "began to wash the disciples' feet" (John 13:5)? When He was arrested and tried and finally crucified, He was an Example in humility. Paul says that "he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:8).

Christ was a lowly Nazarene, too, wasn't He? (See Matthew 2:23.) And He was a carpenter's Son (Matthew 13:55). Also, He had not "where to lay his head" (Matthew 8:20). So while He was the Lord from heaven, and had previously existed in the form of God, for our sakes He became poor and despised and finally was crucified on a Roman cross. That's our Lord Jesus. He is our Saviour; He is also our Example. Our Example, for one thing, in humility, in meekness, in lowliness—in the antithesis of pride. This same Jesus said, "For I have given you an example, that ye should do as I have done to you" (John 13:15). And Peter declared, "Christ also suffered for us, leaving us an example, that ye should follow his steps" (I Peter 2:21).

When all goes well with us, we are tempted so to pride. We are tempted so to self-sufficiency, to independency, to self-isolation. The wise man said, "When pride cometh, then cometh shame: but with the lowly is wisdom" (Proverbs 11:2). We also read in the Holy Book, "He that is of a proud heart stirreth up strife" (Proverbs 28:25). And yet the proud heart, "the high look" (Proverbs 21:4), the high-hat attitude, are easy to come by when the whole world smiles upon a person. Even after entire sanctification, the Christian needs still to practice humility lest in his humanity he become exalted in his own eyes.

Take Jacob. That man might not always have kept his creaturely place as he ought. But he was a good example in humility when he said, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant" (Genesis 32:10). And King Solomon, even though he got away from this grace as years

passed, earlier had prayed, "And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child" (I Kings 3:7). John the Baptizer was ready and willing to decrease and let Christ increase (John 3:30).

One of the most beautiful enjoinings of humility is that in I Peter 5:5, where we read, "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

If a person is to "walk humbly" (Micah 6:8) with God, "sit down in the lowest room" (Luke 14:10) at a banquet until asked to "go up higher," and suchlike, he will need God's grace. The natural heart of man is prone to lift itself up. The main feeder of this disposition to pride is carnality. So the believer needs to tarry before God and let the sanctifying grace of Heaven cleanse away the carnal nature which has infected the human nature through the race-wide ruin that came to us because of Adam's fall (Romans 5:12-21). But even after that, if we are to be clothed with the lowliness that was Christ's, we will need continually to keep prostrate before Heaven, asking aid that in our redeemed humanity we might keep our place as creatures.

It is a more-and-more status, this growth toward the humility that was the Lord's. Surely even the most saintly among us, within the holiness movement, could pray:

*Oh, for the mind that was my Lord's,
A mind of lowliness;
A mind that only grace affords,
Full grown in holiness!*

"At the edge of San Antonio, Texas, is a lookout point named Inspiration Point. But at Calvary, outside the city wall of Jerusalem, is the world's true Inspiration Point. Not all respond to the appeal of the Cross, but millions gazing on this scene of suffering yield to the compulsion of divine love. What can compare with the love of Calvary, divine love, free to all, broad as eternity itself!"
—EDWARD G. WYMAN.

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What Is It to GLORIFY GOD?

By H. H. SMITH

In the Sermon on the Mount, the Master used the strongest language at His command to impress upon His followers the importance of always doing the will of God. "Ye are the salt of the earth: . . . Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:13-16).

All through the Bible much is said about the "glory of God" and the importance of glorifying Him. The Apostle Paul makes several references to the subject and also says that our bodies are the temples of the Holy Spirit. With this solemn truth in mind, the apostle wrote to the Corinthian Christians: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Corinthians 10:31). The Christian may find light here on many subjects that trouble him by asking himself, Is this thing right? Will it glorify God?

Some sixty years ago, as a ministerial student, the writer had the exalted privilege of studying under a great teacher—Dr. John A. Kern. He was an able minister, scholar, teacher, theologian, and the author of several fine books. In one of his books, *The Listening Heart*, a book of devotional interpretations, there is an excellent brief treatment of the subject "What Is It to Glorify God?" It is based on the scriptural passage, "This spake he, signifying by what death he should glorify God" (John 21:19). Verses 15-23 of this chapter are suggested as contextual reading. The comment follows:

"A glory is not something without. It can come only from within. If one had the power thoroughly to analyze the rosebush in bloom, or the ruby's perpetual beauty, or the sun shining in his strength, one would doubtless find in the very constitution of its being the reason and source of the visible splendor. Similarly the glory of a man is not in the tasteful or gorgeous apparel that may be put upon

him, nor in the beautiful house he may live in, but in the strength, or intelligence, or goodness that appears in his person and conduct. It is not a matter of clothing or habitation, but of nerve and muscle, or mind, or character.

"Now if this is so, how can we glorify—that is to say, *make glorious* any object—without somehow making it actually better than it is? Who, for example, would hope to glorify the sun? Can we add a single beam to its brightness? Kindle the whole earth into one electric flame, and see. Nothing can be added to or taken from the sun's glory.

"But one may enlarge the sphere of the sun's shining. One may open the windows of a room and let the sunlight be spread abroad within, where all was dark before. Or, the oculist may remove a cataract from the diseased eye, and restore the irradiate earth and sky to sense-perception. Thus may the world of sunlight be enlarged by human hands, and the sun be thereby declaratively glorified.

"Signifying by what death he should glorify God.' Make God more excellent in himself? The very interrogation seems almost profane. But suppose that we may so live—or die—as to make God known to those who knew Him not. Suppose that we may catch some beams of the light of the knowledge of the glory of God from the face of Jesus Christ, and reflect them into a sin-darkened soul. Suppose that we should so witness for God in purity and kindness of life, that some person might catch a new view of Him in whose heart all purity and kindness were born. That is to make God glorious to such a soul. And we were made for that. 'I beseech Thee,' said Moses, 'show me Thy glory.' But it was Moses' own calling, as it is every man's in life and in death, to show forth God's glory." (*The Listening Heart*, by John A. Kern. Copyright, 1907: Fleming H. Revell Company. By permission.)

I "Lay Thy Foundations . . ."

(Isaiah 54:11)

*O thou tempest-tossed, thy God hath seen thy tears:
And heard the silent sobbing of thy heart across
the years.*

*He discerns the yearning in thy breast—
Thy spirit's inarticulate request.*

*He's watched thy flowering faith's young bloom
Bruised and crushed to rare perfume.*

*Denying that thy soul would ask,
He strengthens thee for future task.*

—JEAN M. LOW

THIS PEACE HE GIVES

By ALICE HANSCH MORTENSON

*I know not why my pathway leads
Through valleys rough and steep,
But this I know, while walking there
I've found communion sweet
With those I love and, best of all,
With Him who climbed for me
(Beneath a heavy cross) the hill
That led to Calvary.*

*I know not why so many props
Have gently been removed,
But I do know through every loss
His arms unfailing proved.
I have no reason, none at all,
To doubt His precious Word;*

*Though all I love be swept away,
His voice would still be heard
Above the storm, and as I lift
My tear-filled eyes to Him,
The great Creator, Lord of all,
He whispers, "Peace," within.*

*So as I look beyond today,
I pray that I may share
This peace He gives with those who have
A greater cross to bear.
I know not now how long 'twill be
Before He calls me home,
But this I know—beneath His wings
I'll never be alone!*

What Time Is It



IN
YOUR SOUL?

By EVANGELIST GEORGE BRANNON

Sometimes the mill whistle is a bit fast or a bit slow; the courthouse clock is occasionally affected by the weather; and the big clock over the bank may have a defective wire. So when we want to know the correct time, we call a certain number on the phone that gives us the correct time, and thus we get our time bearings for the day.

The science of clockmaking has come a long way from the old hourglass and the sundial. But the finest clock made by man still has its slight percentage of error. The only perfect timepiece is the one in the heavens to which the Naval Observatory appeals for the final word. Clever as we humans are, we can't quite go it alone.

All Western Union clocks are electrically controlled and corrected. A minute or so before noon each day the clocks are put in connection with the Naval Observatory in Washington, D.C. At the observatory, men are watching and measuring the progress of the sun across the heavens. At five seconds before twelve noon a warning tick sounds over the wires. Then, at the exact instant

the sun is over the meridian, the Naval Observatory flashes a signal over the wires, and every Western Union clock is made true for the day.

Why don't we, as Christians, take a tip from the Western Union time plan to keep our souls correct for 1960? The best of us have at least some percentage of error in our living. The Sun of Righteousness is our perfect Timekeeper. Only as we look at Him daily and submit to His correction and discipline can we know exactly where we are and what time it is in our souls. In this way our time is not lost nor wasted, and only a small percentage must be redeemed.

If each morning we would lift our souls to God in prayer, set our gaze on the Sun of Righteousness, and the instant His gleam of heavenly light flashed across our spiritual horizon, we were made true for the day, what a marvelous difference it would make in our daily living and the lives of those around us! What a wonderful year 1960 can be if we will but follow this simple plan! *What time is it in your soul today?*

MUSIC MEMOETTE:

By OVELLA SATRE SHAFER



Frances Ridley Havergal

Frances Ridley Havergal was born a precocious child and Providence truly must have designed her for extraordinary achievements in the interests of Christ's Church and kingdom—specifically in the composing realm of holy hymnody. This child prodigy was the daughter of an Episcopalian clergyman, William Henry Havergal, himself the composer of the tunes "Evan," "Zoan," and "Patmos."

From well-authenticated sources a study of her life reveals that at three she could read; she composed verses at the age of seven with outstanding fluency; in her teen-age she knew all of the New Testament, Psalms, and Isaiah by heart (would our teen-agers would strive for this mastery now!)—and before she became of age she acquired skill in the following languages: French, German, Italian, Latin, Greek, and Hebrew; and it was her delight to daily read the Old and New Testaments in the original. For her musical dexterity, she could play through Handel and much of Mendelssohn and Beethoven without notes. She loved to sing as a pastime. Another hobby was mountain climbing, and in spite of her delicate health she often climbed in the Swiss mountains "to revel in the scene of perpetual snow."

She was converted as a girl, but one day a little booklet fell into her hands entitled *The Sanctifying Fulness of the Holy Spirit*, and through this she was awakened to an unquenchable longing for "unreached attainments." Yielding up herself fully to God, she soon was the recipient of "the blessing" and entered into a new era in her Christian life. Previously a depressive spirit was characteristic of her melancholy moods, but her testimony changed from a state of lugubriousness to a realm of perennial sunshine and she "shed the light of holy gladness on all around her."

Here is the testimony she gave to her sister about receiving her definite sanctifying experience: "It was on Advent Sunday, December 2nd, 1873, I first saw clearly the blessedness of true consecration. I saw it as a flash of electric light, and what you see, you can never *unsee*. There must be full surrender before there can be full blessedness. God admits you by the one into the other." Her "consecration hymn"—"Take my life, and let it be consecrated, Lord, to Thee"—was written one week end while spending several days with friends at Areley House in England, and her description of this is as follows:

"There were 10 persons in the house, some unconverted and long prayed for; some converted but not very happy Christians. I prayed; 'Lord, give me all in this house.' And He just did! Before I left, every one had received a blessing. The last night of my visit, after I had retired, the governess came to me and asked me to come to the room of the two daughters of the family. I found them weeping. We talked and prayed together and, then and there, both of them trusted and rejoiced. It was nearly midnight. I was too happy now to sleep and passed most of the night in praise and renewal of my own consecration, and these little couplets formed themselves and chimed in my heart, one after another, until they finished with 'Ever, only, all for Thee.'" While Fanny Crosby, the blind American gospel song writer, was penning her way into the hearts of Christians of America, Miss Havergal was using her limited strength and time to write only sacred songs and religious writings to become a favorite English hymnist—later American.

One Sunday morning when Frances was too ill to attend services she was attracted while reading her Bible by a line in the ninety-sixth psalm: "Say among the heathen that the Lord reigneth" (v. 10). This striking passage embedded itself into her thinking so that in an amazingly short time she had written the hymn poem to "Tell It Out"—the first stanza of which we have included:

*Tell it out among the nations that the Lord is King;
Tell it out! Tell it out!*

Tell it out among the nations, bid them shout and sing;

Tell it out! Tell it out!

*Tell it out with adoration that He shall increase,
That the mighty King of glory is the King of peace.*

*Tell it out with jubilation, let the song ne'er cease;
Tell it out! Tell it out!*

The author heard church bells ringing as she was writing and managed to put some of their rhythm and music into her song. Soon she was at the piano tapping out a tune and had words and music completed when her family returned from church.

Another of her well-known hymns is "I Gave My Life for Thee," which was written at the age of twenty-two while the author was visiting relatives in Germany. In her cousin's living room her eyes fell upon a large painting of Christ, with these

words beneath: "I did this for thee; what hast thou done for Me?" Hurriedly on a scrap of paper she wrote the poem that is now—as are her other songs and hymn poems—world-famous. Her father wrote the tune "Baca" for his daughter's words, but most hymnals now use the tune composed by P. P. Bliss.

Miss Havergal's hymns and lyrics always reflect her ever-present zeal for soul winning, and whatever she did, she believed in doing it as indicated in the words of another song of hers, "True-hearted, Wholehearted."

Although Fanny Crosby, a contemporary, lived to be ninety-five, Frances Ridley Havergal's life was cut short at forty-five; yet her blessed ministry in song still lives. She died in peace and triumph and on her tombstone appears, carved there upon her own request, her favorite verse of scripture: "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Parson to Person

What Do You Do When You Are Elected or Appointed to Leadership?

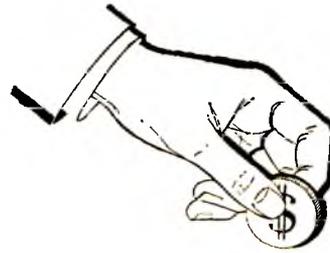
1. Do you accept the honor but not the strain and tug of the load?
2. Do you search your attitudes and life to see if you are prepared to lead? Leadership always means example. Is it right to serve on a board, helping to decide how the tithes of others are spent, unless you are a tither?
3. Do you cultivate a comprehensive approach, knowing that all church departments are important?
4. Do you act as if your organization is separate unto itself, and budget your time till the other church groups are just "out" for you?

Or Do You

1. Affirm that the genius of church leadership has deep spiritual springs, deeper than talent or business acumen?
2. Avoid being an obstructionist on the one hand and a person too lazy to think on the other hand?
3. Seek the atmosphere of spiritual perception, till "it seemeth good to the Holy Ghost, and to us"?
4. Surpass the loyalty of a Communist, a Rotarian, a lodge member, a union official, a P.T.A. secretary, a den mother, a hobby-club treasurer, or a bird-watching group, in carrying out the work of the only group Jesus purchased with His blood—His living Church?

Redeeming the Pawn

By MONT HURST



How wonderful it is to have a friend extend a loan to help us out of a debt! How marvelous when a mortgage has been lifted! But

the most wonderful thing that can happen to a human life is to have Jesus Christ redeem his soul. Christ paid one price for all sins that can ever be committed when He died on the Cross. His redemptive power has no equal.

Jonathan Edwards said that by Christ's purchasing redemption two things are intended: His satisfaction and His merit. All is done by the price that Christ lays down, which does two things: it pays our debt, and so it satisfies; by its intrinsic value, and by the agreement between the Father and the Son it procures our title, and so it merits. The satisfaction of Christ is to free us of our misery, and the merit of Christ is to purchase happiness for us.

Redeemed means to ransom or buy back again. Many a man goes to a pawnshop to borrow money on some possession when he finds himself in hard financial circumstances. He borrows money on a treasured heirloom perhaps. Then he finds he cannot raise funds with which to redeem the possession. A good friend comes along and, in sympathy, pays the price of the loan, gets the valuable object, and gives it to his friend.

It is this way with human beings. Our souls have been in pawn to Satan, or in sin. But Jesus, our Friend, "that sticketh closer than a brother," appears and lays down the price of our redemption. He pays the price with His own precious blood. He redeems us as pawns of sin. His willingness and resources can redeem the lowest sinner who has lived in sin the longest. And He will continue redeeming sinners until the end of the world! The treasure He gave at Calvary will pay for all sins, past, present, and future—but we must seek Him, repent of our sins, and ask His forgiveness.

God

AND MY WORRIES

By ENOLA CHAMBERLIN

From my childhood I was a worrier. By the time I was eighteen I had worried myself into a nervous breakdown. And at that time I had nothing in the world to worry over either. By the time I had a family of my own I was keeping myself down to skin and nerves by worry. I didn't get over worrying for many a long year. And the reason I did then was because I had so much dumped onto me to worry about that there wasn't time in the whole twenty-four hours of a day to do each worry justice. Even then I would not have gotten over the worry habit if it had not been for God.

It is a truism that our worries are generally about things, situations, problems that have not happened and may never happen. But when we take them to bed with us as worries, when we drag them around all day like a ball and chain, they become as real to us as if they were being enacted right before our eyes, as they surely are being enacted in our hearts, tearing them to shreds.

I need not tell you what my worries were about. Suffice it to say that they were not trumped-up things. I was walking side by side with situations pregnant with tragedies. But could my worries avert them, lessen them, hold them off? No, to all questions. My worries were but making me unfit to cope with any situation should it suddenly erupt into tragedy. They were robbing me of my health, mental as well as physical. They were taking all of my thinking time until, as I have said, I had not enough even for them, let alone time to give to God. Enlightenment came to me one morning after I had lain awake all night trying to catch up on my worries.

One of the things I had spent days worrying over had come to a head. It turned out much worse than any of my worries had ever pictured it but in an entirely different manner. This one thing alone would have taken all my worrying time, and I couldn't spare it; I had other things to worry about.

Of course I did not figure this out consciously at the time. It was only as I looked back afterward and picked up the pieces that I could assemble them into a logical sequence. But I know that, because I simply could not bear to face this situation, I shut it out of my worry room and turned it over to God completely. But I still had not seen the light. Instead of turning to God myself, I concen-

trated all of my time on my other worries. And since you cannot think of more than one thing at a time, while I was worrying I could not think very much about God.

Days went by, weeks. By having divorced myself from one potential disaster by ceasing to worry about it, by letting God have it, it took on far-off space and time characteristics. Then it was brought sharply to my mind again by a new development. I started to worry about it as I once had. It was no use. It did not belong to me any more. It eluded me as a cooked noodle in the sink evades the fingers that would pick it up. By turning the whole situation over to God I had cleansed myself of it entirely.

This set me to thinking. Since I was having so much difficulty hanging on to this worry, why not let it go? This I did. I asked God to take care of it. Oddly enough, before long the whole problem cleared up, cleared up in a way I could not have envisioned—blinded as I was by worry. I think right there was my turning point. Since that one situation had worked itself out while it was off my worry list, I began to think that perhaps some of my other worries could get along without me too. Maybe they too could be healed if I asked God to take care of them and I stopped interfering with my worrying.

But worry is a bad habit, one that had become strongly entrenched in my life. If I stopped worrying what would I do with all my thinking time? And right here my sense of humor came to my assistance. Did I own myself or did worry own me? All right, worry owned me, but I was going to see that it gave up its ownership. I was going to belong to myself. How? I would turn all my worries to God and let Him handle my affairs.

No, it was not easy. The same old worry thoughts kept crowding into my mind. But now instead of hashing over unhappy things the way they had happened, I talked them over with God, told Him how I wished they had happened. Instead of imagining things happening in the future the way I feared they would happen, I had them happen the way I would like to see them happen. This, too, I talked over with God. Before long I was not only turning my worries over to God; I was turning myself over to Him. I was living in the peace of His presence.



**News
in
Picture**



DR. HUGH C. BENNER, general superintendent, recently toured the publishing house and saw the first of the 1960 SPECIAL "HERALDS" going through the automatic stitcher. One million copies of this special issue will be mailed to our churches about the middle of February. Pictured left to right are: Arch Edwards, production manager; Dr. Benner, and M. A. (Bud) Lunn, assistant manager.

A number of years have slipped away since that day when I "let go and let God." My health is better; I am a pleasanter person to be around. Life is a wonderful thing to be living. And best of all, God is as close to me as my heart. I have time, lots of it, to thank Him for all He has done and is doing for me. I have time to talk to Him, time to just sit in quietness and let Him fill my being with His wonder and His glory. I wish only that I had turned fully to Him sooner than I did.

"Quench not the Spirit" with a

"Rigged" Program

By WILBUR T. DODSON

Pastor, Fessenden, North Dakota

Every newspaper, radio station, and high- and low-frequency television channel broadcast the shocking news of "rigged" television programs. To many it came as no surprise, while others were amazed that programs were fixed to mislead the viewing public. It is like the intoxicated man who watched the film of a horse race, and the horse on which he was betting lost every time. Most programs are arranged so that the actors must memorize lines days before the program is scheduled. Some are filmed weeks in advance. If the

play comes from history, literature, the "best seller," or the Pulitzer prize-winning novel, perhaps we know the outcome already.

A program that is supposed to be spontaneous and has the spirit of "anything can happen here" causes many people to schedule all activities to permit their viewing that certain program.

The church could become "rigged" by an inflexible program. The services on Sunday morning, Sunday evening, and Wednesday evening could become stereotyped, so that little or no room is left for the moving of the Spirit. The music begins, the songs are sung, prayers are prayed, and sermons are preached by the clock. The inevitable happens; spontaneous testifying ceases and contagious shouts of joy are muffled. We should heed the Scriptures and "quench not the Spirit" (I Thessalonians 5:19) with a "rigged" program.

There is a danger of an individual's becoming grooved in one certain channel of doing things until it is a dogma in his life. One's thinking becomes narrowed into a specific pattern of living until life seems to be buried in a narrow "rut." Opportunities for blessings from God are fewer because we have a "printed inflexible program" of our own. God can give us only a small amount of victory because of our small program calling for a small container.

Many people miss blessings in the avenue of tithing and giving since the "pencil point" tells them the amount they are to give to the Lord. Our church has not been built on "pencil point"

giving, and progress will be hindered in the future if we "figure out" all expenses before giving to the church. If we give only what we know we can spare, we rob God of answering prayer or working a miracle to supply our need. God does work "in a mysterious way His wonders to perform," so let us not quench the Spirit by a "rigged" program for our living.

We must keep our services open to the moving of the Holy Spirit! In our morning bulletin we

should leave "two"—yea, "three"—lines between the items on the organized program, that the Spirit will feel free to make His appearance. We might have a "well-viewed program" if it is "cut and dried," but we must have some signs of moist eyes due to the presence of the Holy Spirit. Our personal living must be open to the will of God, and our thinking open to the moving of the Spirit. May we truly live and sing from our hearts in the spirit of the old hymn, "Have Thine own way, Lord."

NOTHING to Offer

By GENEVIEVE THOMPSON

In Luke 11:5-6 we read of a man whose friend came to him for hospitality but he had nothing to offer him. In his embarrassment he tried to borrow what he lacked from his neighbor. In that day and time it was little short of a crime to fail to provide for a traveler's need.

What of our day and time? Every person should be concerned for the material needs of others. Our very humanity demands that we do what we can to alleviate the suffering stemming from poverty, greed, injustice, etc. But when we have done all that we can along these lines, we have not done enough.

If it were possible to feed and clothe and house properly every one of earth's inhabitants, to banish all injustice and all disease, we would have failed miserably unless we had also met the world's spiritual need. We talk vaguely of spiritual values, of the danger of allowing the material to overshadow the spiritual. But we need to get at the heart of the matter and recognize that the world's greatest need is for a Saviour.

Every man's soul is a wayfarer traveling to eternity. If we fail to offer him a Saviour we have failed to meet his most urgent need. How tragic when he knocks at the door of one who has nothing to offer!

This traveler needs shelter and safety. It is cold outside and there are ravenous beasts of prey. No soul is safe outside of Christ. The enemy of every soul goes about as a roaring lion seeking whom he may devour. But there is a shelter, a place of safety, in Christ. Isaiah says, "A man shall be as an hiding place from the wind, and a covert from the tempest" (32:2). Wonderful to come out of the storm into the safety of God's love!

Outside it is dark and the traveler longs for light and warmth. Every soul without Jesus is lost in the dark. Sometimes he may know it and be frightened of the blackness, but often he is like a mole who never misses the light because he has never seen it. Once Jesus said to those who were following Him, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). What joy to grope one's way out of darkness into the light of God!

The traveler is covered with the dust of the journey. He needs to wash and be clean and refreshed. To the soul defiled by sin there was a fountain opened for his cleansing on Calvary's

The Timeless Journey

By GRACE V. WATKINS

*How I wish that I had been standing there
On the sun-warm shore of the sea
The afternoon that the Master paused
And said, "Come, follow Me!"*

*How swiftly, how gladly I would have walked
Wherever He walked that day,
And followed Him all the years to come,
However dusty the way!*

*But still He pauses by every sea
Where the sun-wide waters flow,
And calls to us in a voice of love,
As to fishermen long ago.*

*Answer Him, follow Him, O my heart,
Through dawning and noon and night,
With a selfless love as warm and fair
As the hills of eternal light!*

cross long ago. He can be cleansed if he only plunges in—if someone will only point him to the fountain. Isaiah wrote, "Though your sins be as scarlet, they shall be as white as snow" (1:18). Oh, the joy of being cleansed!

The traveler is hungry and thirsty. He needs food and drink. Stronger than any of the basic drives the psychologists talk of is the hunger and thirst of every soul for God, though often unrecognized as such. The mad pursuit of pleasure, the preoccupation with business, the worship of money and the things it can buy, all are attempts to satisfy the hunger and thirst of the soul for something—for Someone!

How well I remember the hunger and thirst of my own soul before I found Jesus! Though I did not know it, I was seeking Him in every person I met, in every book I read, in every song I sang, in every thought I had. But nothing satisfied until I met Jesus.

Jesus understood this longing of man's soul. He told the crowd which followed Him on one occasion: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35).

The traveler is weary. He is fainting under the load he carries. He needs rest. The heaviest burden one ever bears is the burden of sin. Life is a grinding monotony, a bleak prospect, without Jesus. Millions of people merely endure life. Some take

their own lives because they can no longer bear the dreary round. To such as these Jesus says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). Exceeding any rest which the body can enjoy is the rest the weary soul finds in Jesus. The burden of sin is gone and life becomes infinitely worth living.

May we not allow our concern for the bodies of men to overshadow the needs of their immortal souls. Everyone who has not a vital personal acquaintance with Christ as his own Saviour is hungry and thirsty and weary and lost in the dark. Not all of them are on mission fields across the seas nor on some Skid Row. Many of them "hope" they are safe because they have been baptized, have joined the church, are faithful to serve the church, are respectable citizens. *But they do not know Jesus.*

What a tragedy if they should knock upon your door or mine and we should find ourselves like the man in the scripture, with nothing to offer—for one cannot give what he himself does not possess!

It is not so important if one lives in a mansion or a hovel, if one has closets full of silks and furs or only a few coarse garments, whether he eats the best or the plainest of food. The important thing is whether he knows Jesus, really *knows* Him. In all our giving, let us first give Christ.

Thought for the Day



by BERTHA MUNRO

A Lighted Christian

Monday:

Christ the Answer—Christ the Way, Christ the Truth—is there a step beyond, in Christ the Life? our Life? "The joyful ultimate of all experience is intimacy with Christ."

Paul* was speaking reality when he said, "I live; yet not I, but Christ liveth in me." The primary gift is Christ himself; and the Christian graces we crave are His Spirit's fruit. (Galatians 2:20; 5:22-23.)

*Paul—and the motto (in Chinese characters) on a devotional book written by a living Chinese Christian: "No longer I, but Christ."

Tuesday:

"A lighted Christian"—Christ is the Light. Shining where? Only through Christians.

"We are His hands." A young married woman quoted this to me as the motto of her group of teen-agers. But not fluttering, undirected hands. There is a Master Mind. (II Corinthians 4:6-7; Romans 12:1; I Corinthians 12:27.)

Wednesday:

Bishop Fairbairn of the Free Methodists tells how once when he was full of good works, wearing himself out with feverish activity, an honest, wise Christian woman said to him, "For pity's sake, Bishop, let the Lord do something!" (Exodus 14:13.)

Thursday:

How does this intimacy come? Some words come to us from overseas. Isobel Kuhn, of the China Inland Mission, found it through her life motto, "God First," taken literally. Frail, unprotected, ill, traveling eight days over dangerous mountain trails to reach a doctor, she was tempted once to skip her early morning quiet hour. But she kept her 4:00 a.m. appointment with God, and came upon Genesis 28:15: "Behold, I am with thee, and will keep thee in all places whither thou goest." Through the succession of accidents, vicious attacks, threats of war, narrow

escapes, she lived out her second, complementary motto, "Keep on riding"—with the awareness of God keeping, checking, directing, strong for her weakness. (Philippians 4:12-13.)

Friday:

"When does the life of God pour through you richly? When you accept the challenge of a new thing for Him!" (Isobel Kuhn.) "Climb or die!" (Amy Carmichael.) (John 15:4-8.)

Saturday:

When can Christ live in you? When in your "Christian work" you are not simply doing what you enjoy professionally, with a bow of dedication to the Lord, but have gone the step farther, with M. E. Barber of Foochow: "Lord, I want nothing for myself. Please do not give in to me, Lord."* (John 12:24-26.)

Sunday:

When you are willing to "be wasted on the Lord," as Mary's precious ointment was "wasted." When you wish first and only to please Him, serving Him first by what you are: "a lighted Christian."

When (as a Chinese Christian put it) you "always listen to the Resident Boss."* (John 12:8; 16:13; I Thessalonians 5:19.)

*Quotes from "Watchman Nee."



"Man Is an Object of Divine Concern"

I. THE GREAT GOD, THE OLD TESTAMENT

In the not-too-distant past I was confronted with these words: "Man is an object of divine concern." Such a statement is sure to catch one's attention if he believes in the God of the Bible, the God who is all-powerful, all-wise, and all-holy—the God who has created man and a universe so vast that the human mind stands more and more in awe of it. It is difficult to conceive of the wonder and glory of a God who could do what He has done. Isaiah helps us some when he gives us these words: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke" (6:1-4).

As one continues to meditate upon the greatness of the God of the Bible, his mind turns to Isaiah 40:12-31. The prophet here in describing God said: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing." Then moving from verse 15 to verse 18, the prophet declares: "To

whom then will ye liken God? or what likeness will ye compare unto him?" And then to verse 28: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding."

Next the Psalmist comes on the scene and sings: "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof" (19:1-6).

II. THE GREAT GOD, THE NEW TESTAMENT

The New Testament is not without its tribute to the God of the universe. One of the most sublime is found in Revelation 4: "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow around about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded

lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about

By *Stephen S. White*

the throne, were four beasts [living creatures] full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

III. JOHN 3:16

These pictures of the majesty and greatness of God are presented in order to provide a background for the subject before us, "Man is an object of divine concern." How could a God like this be concerned about puny, sinful, helpless man? John 3:16 helps us at this point. It tells us why and how much God is concerned and much more—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here is the climactic statement of the whole Bible as to God's interest in man. The "world" here refers, not to the material universe, but to the people who live on this earth, to the race of sinful human beings, as we know them. "God so loved" mankind—the whole human race, all men—"that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This text does not leave out one single human being, however insignificant he might seem to be. God follows the lowliest with His infinite compassion. All men everywhere are the object of the divine concern.

The motive back of this solicitude is love, infinite love, divine love, love so active, so taken

up with its object that it brought from God His highest gift, His very best, "his only begotten Son," His beloved Son, the second Person in the Trinity. He gave Him freely and fully in order that man might have placed within his reach the possibility of salvation from all sin. Of course, since man is a free moral agent, God could not arbitrarily make the teachings, the example, and the blood of Jesus efficacious for him. There had to be a response on the part of man; he had to believe, he had to accept, he had to receive. It was to him who would receive that the power to become a son of God was given. This possibility was offered to every man through the death of Jesus on the Cross. "God so loved the world"—all men—"that he gave his only begotten Son"—the best that heaven had, the best that the universe had—in order that man might believe, and "not perish." This great text implies the universality of sin and the necessity of redemption. It also teaches the possibility of man's rejecting the offer of grace—that which was his only hope. Herein lies the great divide, the gulf which was destined to become fixed between the sinner and the righteous.

Thus it takes two realities to bridge the gulf—this great divide between God and His creation, sinful man. These are the blood of Jesus, with its wonderful grace, and the choice of man which grows out of the fact that he's a free moral agent—the mighty God at his best and man exercising his supreme power of choice in the right direction. One of them can never bridge this gap; it takes both of them to do it. But, thank God, both of them can do it. Another word should be added, and that is, God took the initiative—He sent His Son. And since this initiative has been taken and the provision has been made for man's salvation, the decision must at last lie in the action of man himself. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him"—any lost man of Adam's race who truly believes—"should not perish, but have everlasting life."

Dr. Leslie Parrott and Rev. Wilson R. Lanpher

My thanks are extended to Dr. Leslie Parrott for providing the department of Religious News and Comments in the *Herald of Holiness* during 1959. I appreciate the interest which he has taken in this column and the success with which he has presented it. This he has accomplished in spite of the fact that he is a very busy man as pastor of the First Church of the Nazarene in Flint, Michigan. May God continue to bless Dr. Parrott as he gives

himself and his talent to the cause of holiness and the work of the Church of the Nazarene.

As we begin another year, my choice for this department is Rev. Wilson R. Lanpher, pastor of First Church of the Nazarene in Washington, D.C. He is strategically located for this task, and I am sure that he will maintain the high standard which has already been established for the department of

Religious News and Comments. His first presentation appears in this issue of the *Herald of Holiness*. Our people will be interested in knowing that on Friday, August 7, 1959, Brother Lanpher prayed at the opening of the session of the United States Senate. This is the first time that a minister of the Church of the Nazarene has been honored with this assignment.

The Sunday School Lesson

ROBERT L.
SAWYER



Topic for
January 17:

Christians Settle Differences

SCRIPTURE: Acts 15:1-35; Galatians 2:1-16 (Printed: Acts 15:1-2, 12-21)

GOLDEN TEXT: *A man is not justified by the works of the law, but by the faith of Jesus Christ* (Galatians 2:16).

How much better the tensions of expansion than the despair of extinction! The success of the missionary activities of Barnabas and Paul, who represented the outreach of the Antiochenes, demanded some clear-cut policies for the new gentile converts. The Jewish Christians demanded observance of all the Jewish rites while Paul advocated a liberty for gentile Christians which would loose them from becoming merely another sect of Judaism.

Therefore the first Christian council was called to settle matters which the discussion in private council failed to resolve. Paul was uncompromising in his defense of the gospel truth and Christian liberty. Peter, seemingly, was willing to allow liberty only if it did not offend the Jewish brethren. His special vision did not fully rid him of prejudice, but it did prepare him for this Jerusalem Council.

The issues were well defined: Must the gentile Christians submit to Jewish rites—circumcision in particular; must they first of all be Jewish proselytes and then Christians; or must regeneration and true discipleship be based upon justification by faith in Jesus Christ? The latter, Paul upheld as the gospel. For he knew, above the others, that though one could be blameless concerning the laws of the Pharisees, yet it was not enough to satisfy the soul's deepest need. Nor was Paul contending

for lawlessness and lack of standards and ethics. This cardinal doctrine of the New Testament, that is, justification by faith, is the basis for his Galatian and Roman letters.

At this Council of Jerusalem, to which Luke attaches such great importance, there were three main speeches. Each of the men, Peter, Paul, and James, was heard. James, the brother of Jesus, became the arbiter of conciliation. The clash is seen primarily between Peter and Paul. We admire Paul's courage to stand up to Peter. We admire the strength of Peter to admit he was wrong. Each was following the leading of the Spirit. This demonstration certainly was not by the Peter before Pentecost!

The spirit of the council is almost as important as the results. "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things" (Acts 15:28). Wherever the Holy Spirit is given pre-eminence there is unity!

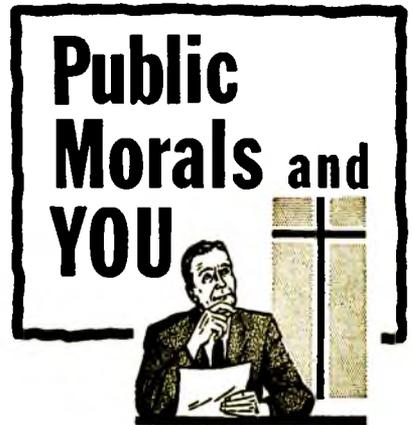
The conclusions of the council were set forth in a letter which was sent to all the churches. This "Magna Charta" of Christian liberty was sent first to Antioch along with two ambassadors, Silas and Judas. They accompanied Barnabas and Paul. After reading the letter, exhorting, and prophesying, Judas returned and Silas remained. The letter contained four items which served to maintain a regard for the Jewish conscience and to warn against the gentile standards of morality which were not adequate for the Christian.

Paul and Barnabas resumed their teaching and preaching in Antioch with the blessing of the Holy Spirit.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

CHAGRIN—

*The valiant robin in my cherry tree
Cannot keep silence long.
In spite of wind and rain, and shaming
me,
He lifts his silver song.
His is a faith! Oh, why, when fear
alarms,
Do I not trust the Everlasting Arms?*
—BERNIECE AYERS HALL



The largest Alcohol Education Institute ever held in the state of Missouri took place September 17 and 18 at Camp Windermere, Lake of the Ozarks, Missouri. All the lecturers at this Institute were laymen.

One of the lecturers, Mr. Albert Schoenbeck, practicing St. Louis attorney and an active churchman, discussed Christian responsibility for good government. He stressed these four points:

1. A Christian should be interested enough to vote at all elections. Some men believed that the right to vote was important enough to die for.

2. A Christian should become informed and should keep informed about what is going on in government. The uninformed voter places a premium on ignorance.

3. More Christians should become politically active by participating in the activity of the party of their choice. When it comes to moral issues to come before the legislature, the members will listen to Christians more readily.

4. Christians can insist on Christianity being put into practice at all levels of government. Deterioration begins with the decay of principles on which it was founded. Church people should become concerned.

**EARL C. WOLF, Secretary
Committee on Public Morals**

Servicemen's Corner



QUESTIONS TO A NAVY CHAPLAIN—Recently I was asked by one of the Nazarene churches near my home port to speak to the Young People's Society on the navy chaplaincy. To give a group of people a complete picture of the chaplaincy in a short time would be an impossibility. Consequently I felt that it would be more informative and interesting if the group asked me questions, to which I would try to give proper answers. The questions showed the interest that our Nazarene people have in the service personnel, and especially in their spiritual welfare. I hope the following will be interesting to our readers.

Question: As a navy chaplain, do you have complete freedom to preach according to your conscience as an evangelical minister?

Answer: Absolutely. I have not only the sanction but the encouragement from the Navy Chaplain Corps to preach according to the dictates of my own conscience and the doctrines of my church.

Question: Does a chaplain have Christian converts?

Answer: I have talked with most of our Nazarene chaplains and all of those I talked with have had the rewarding experience of leading hundreds of service personnel to Christ, in many types of environments—perhaps not in the easy

setting of an altar of prayer as in our home churches, but in office or stateroom aboard ship, on deck, or in a prayer room. All have found the military force a ripe field for Christian conversion.

Question: How do you spend most of your time?

Answer: Counseling. I spend much time with men of my ship, and other ships under my cognizance. Most of our chaplains do not wait for the men to come to them but they go to the men. They try to become a link between the men and home.

These were a few of the many questions asked and answered, but they show that our people are interested. The chaplaincy is a great calling, ranking alongside the calling of our missionaries and evangelists throughout the church. I believe our church is doing a fine work in giving an active, aggressive support to all of our chaplains and service personnel—we are appreciative.—LT. WM. WYLAND HUFFMAN, *CHC, USN, U.S.S. "Bryce Canyon."*

NAZARENE SERVICEMEN'S COMMISSION
Landon W. Gilliland DIRECTOR



Foreign Missions

REMISS REHFELDT, *Secretary*

Discarded Songbooks Needed

Nazarene hymnals or other songbooks, if they are in reasonably good shape, are urgently needed in some of our smaller churches which are not able to purchase their own. The people of British Honduras are a singing people. Hymnbooks are a real necessity.

Mark parcels: *Used Religious Songbooks. Not for Sale. Printed Matter.*

Pack in packages weighing not more than six pounds each and send to:

Church of the Nazarene
% REV. PRESCOTT L. BEALS
Box 175
Belize, British Honduras
Central America

Used Sunday School Literature Needed

We will greatly appreciate it if our churches at home will send us their

unused English Sunday school literature for use here in British Honduras. This includes Sunday school papers, quarterlies, other Sunday school magazines, etc. If any of our Spanish-speaking churches have Spanish literature left over, we can also use that.

Mark parcels: *Used Religious Literature—Not for Sale. Printed Matter.*

Wrap in packages weighing not over six pounds, and send to:

REV. PRESCOTT L. BEALS
Church of the Nazarene
Box 175
Belize, British Honduras
Central America

Missionaries on the Move

Rev. and Mrs. Hubert Helling have a new address in Japan. It is: 507 Okamoto-Cho, Setagaya-Ku, Tokyo, Japan.

Rev. and Mrs. Thomas Lowry sailed to Africa early in December for their first term of service. They will be at P.O. Box 566, Limbe, Nyasaland, Central Africa.

India Council Meeting

Council is always a high light of the year as we review the ways God has led, rejoice over victories won, and make plans for a big push into the future for Christ.

We had a wonderful time of fellowship, whether in business sessions, committee meetings, inspirational services, or just enjoying one another's company.

We have appreciated Rev. and Mrs. Cleve James as our leaders this past year and have indicated by unanimous re-election our confidence in them and our pledge to stand by them as they lead us on.

We have each had to stretch to bridge the gap left in our missionary family by the furloughs of the Lees, the McKays, the Coxes, and Miss Darling. But the stretching has been good spiritual exercise, and God has given strength and grace.

(Continued on page 18)



Religious News & Comments

By WILSON R. LANPHER

● A Bible verse will appear on a new ten-cent stamp for overseas mail to Latin America and the West Indies, the Postoffice Department announced recently. The stamp will picture the Liberty Bell and its famed inscription, "Proclaim liberty throughout the land to all its inhabitants," which is taken from Leviticus 25:10. Contrary to public opinion, it is this inscription that caused the bell to be known as the Liberty Bell, and not the fact that it was rung on July 4, 1776. The inscription from the Bible was chosen by Isaac Norris, a Quaker who was speaker of the Colonial House of Representatives in Pennsylvania when the legislature ordered the bell cast in 1752.

● In connection with the Baptist Jubilee Advance, 1959-64, the Baptist World Alliance is planning a world-wide emphasis on evangelism in 1964. This has been planned by the Commission on Evangelism of the Baptist World Alliance. Dr. J. D. Grey of New Orleans, a Southern Baptist minister and commission chairman, said that "all constituent unions and conventions of the Baptist World Alliance are urged to arrange special programs to carry out this evangelistic emphasis."

● It is heartening to note how many different groups are concerned about the moral decay so apparent in our nation. Recently the Nevada Presbytery condemned legalized gambling in their own state. Among other things the presbytery noted that legalized gambling was "the worship of a false goddess, Lady Luck, and a means of replenishing the coffers of persons engaged in immoral activities." The denunciation was the first officially made by the presbytery, and came in a resolution adopted as its "answer" to what it said was a qualified endorsement of gambling by Roman Catholic Bishop Robert J. Dwyer of Reno. Presbytery members include clergy and lay elders of eighteen Presbyterian churches throughout Nevada and nearby California communities.

● Hypnosis is always an interesting subject, and lately there has been quite a bit of news concerning its use in medical practice. But at least one doctor is in disagreement. In San Diego recently, before a convention of the Medical-Ministerial Fellowship, Dr. Jack Provonsha spoke critically of the use of hypnosis in the practice of medicine.

Dr. Provonsha, who is also a minister, said, "Hypnosis is a technique that strikes at the heart of freedom of the will. It increases the general susceptibility of the mind so that the subject is less able to practice discrimination. The essential element is freedom of the will. Repeated submission to hypnosis tends to break down this freedom and only hastens the day when freedom is exchanged for manipulation by someone else."

● The position of our church, in which the body of man is the temple of the Holy Spirit, has been strengthened by the recent studies revealing the close relationship between tobacco and lung cancer. Here are the conclusions of the special article, "Smoking and Lung Cancer," by Leroy E. Burney, M.D., Public Health Service, Washington, D.C. "It is a statutory responsibility of the Public Health Service to

inform members of the medical profession and the public on all matters relating to important public health issues. The relationship between smoking and lung cancer constitutes such an issue and falls within this responsibility of the Public Health Service. The Public Health Service believes that the following statements are justified by studies to date. 1. The weight of evidence at present implicates smoking as the principal etiological factor in the increased incidence of lung cancer. 2. Cigarette smoking particularly is associated with an increased chance of developing lung cancer. 3. Stopping cigarette smoking even after long exposure is beneficial. 4. No method of treating tobacco or filtering the smoke has been demonstrated to be effective in materially reducing or eliminating the hazard of lung cancer. 5. The non-smoker has a lower incidence of lung cancer than the smoker in all controlled studies, whether analyzed in terms of rural areas, urban regions, industrial occupations, or sex. 6. Persons who have never smoked at all (cigarettes, cigars, or pipe) have the best chance of escaping lung cancer. 7. Unless the use of tobacco can be made safe, the individual person's risk of lung cancer can best be reduced by the elimination of smoking."



ROY F. SMEE, *Secretary*

Overseas Bible Colleges

Since our Bible colleges in Australia and South Africa are located south of the equator, their graduations are held in the spring, which is November. From Sydney, Australia, Dr. Richard S. Taylor, principal, writes:

"We had a wonderful graduation service November 6, with Dr. C. B. Widmeyer bringing a fine message. There were two graduates: Mr. Ian Clucas, who is a local boy, received the Christian worker's certificate, and Mr. Jack Rutherford received the full three-year diploma. He, with his wife and two children, will be going to New Zealand shortly, where he will pastor the church at Hamilton.

"All documents for our new church building on the campus have been signed. We conducted the groundbreaking service Saturday and building operations are expected to begin today (November 9). The building is to be completed in eighteen weeks."

Rev. Floyd J. Perkins, principal of Nazarene Bible College at Potchefstroom,

South Africa, wrote shortly before the graduation ceremonies:

"College graduation will be November 27. Two young men will be graduating, and they are both pastoring. One has just been appointed by Dr. Strickland to pastor a new church in the Johannesburg area. God has given us a great year."

Visit to Alaska

By MRS. LOUISE R. CHAPMAN

A new Home Missions Builders' Club has been born in the forty-ninth state of the Union. Up in the Land of the Midnight Sun, the aggressive Nazarenes have formed a fellowship pledging to pay \$25.00 or a higher or lower stated sum, twice a year, for new church property or special emergencies in their home missions work. Numbers of those alert people pledged to pay \$25.00 or \$100.00 at each new call.

Their aim is to have available for every new project from \$1,500 to \$2,000. Keep them on your Prayer Chart. I am a member of the Alaskan Builders' Club. Perhaps you would like to join.

A few dozen outside helpers would be a tremendous incentive to these hard-pressed soldiers of the Cross.

The Alaskan District is nearly one-fifth the area of all the rest of the United States. Its scattered population is 230,000. Home mission work in this land is pioneering of the highest type. We must keep this great district and its spiritual needs in our thoughts and on our Prayer Charts.

I have just concluded a most wonderful and blessed tour of Alaska. Our work there is challenging, our people militant. The untiring labors of Superintendent Bert Daniels, and his gallant, self-sacrificing pastors, and all the hardy Nazarenes of this cold, northern land, are bringing us a rich reward.

United States Chinese Churches

On our three districts in California there are now four Chinese churches and one mission church, with a total membership of 115, a gain of 25 over 1958. The Sunday schools averaged 301 in attendance. These churches raised for all purposes a total of \$25,202, or an average of \$219.15 per capita. They conducted vacation Bible schools with an enrollment of 118. The church in San Francisco carries on a weekday language school. Property has recently been purchased for our second Chinese Church in Los Angeles. It has been remodeled for a chapel, some Sunday school rooms, and an apartment for the pastor.

Pastors of these churches are: Rev. Paul Martin, San Francisco; Rev. Wesley F. Crist, Los Angeles First; Rev. D. Swarth, Los Angeles Second; Rev. Harry Eng, San Diego; Rev. Floyd Holly, Fresno.

Annual Meeting of General Board

Friday, January 8, the annual meeting of the General Board and its various departments begins. As this is the last annual meeting before the General Assembly, there will be thoughtful consideration of plans for the new quadrennium as well as for the General Assembly itself. Let us remember to pray for these proceedings and the members of the General Board, as our elected representatives to guide the forward thrust of the church between the meetings of the General Assembly.

Among the departments meeting will be the Department of Home Missions, studying the work of the church in home missions, church extension, and our overseas fields. The members of this department are Dr. B. V. Seals, chairman; Dr. E. E. Grosse, vice-chairman; John T. Benson, Mrs. Louise R. Chapman, Lawrence Crawford, Rev. Fred J. Hawk, Dr. Orville W. Jenkins, and E. W. Snowbarger,

the Question box

Conducted by STEPHEN S. WHITE, Editor

Enoch and Elijah never died. Where are they? Are they the prophets that are to come to Jerusalem and be killed and lie in the streets three days and then be resurrected?

Their spirits are with Christ, just as is the case with all who have died in the Lord. In the second part of your question, I judge that you refer to Revelation 11:1-12, where what you write of is spoken of, although no specific names are given to the two witnesses. I have before me two answers to your question given some years ago by two quite well-known Christian men. They were both specialists in prophecy and the second coming of Jesus. Nevertheless, they give opposite answers. One is sure that there is no reference here to Enoch and Elijah, and the other is just as certain that the passage refers to Enoch and Elijah as the two witnesses. I am no expert in prophecy, but if I had to choose between the two answers, I would take the first one. I

don't believe that there is any way to establish that the two witnesses are Enoch and Elijah, and, further, I do not believe that there is any reason for holding that they are Enoch and Elijah. Of course some who champion the second answer declare that it is appointed unto *all* men once to die (Hebrews 9:27), and this is where or how Enoch and Elijah met this appointment. But those who take this position forget that the statement in Hebrews just means that death is the general rule for the members of the human family since sin entered or became a fact. It does not at all teach that this result of sin—death—cannot be abrogated by the miraculous action of God, such as was manifested by Him in the case of Enoch and Elijah.

Lazarus, the widow's son, and others died and were brought to life on this earth. Did they die again?

Yes.

I once believed that there was no hypocrite. Now I am sure there is one. This is said with a sad and heavy heart. The person of whom I speak is anything but a Christian at home, but he is very different at church. There, important offices are held by this person, and he appears to be a very sincere Christian. This condition prompts the following questions: Is there any hope for a hypocrite? Why and how does a person start being a hypocrite? Why does he continue to be a hypocrite? Does a Christian do right in concealing the true facts about him year after year?

You say enough in your letter to indicate that the person of whom you write is really a hypocrite. While this is true, you must remember that persons like this are the exception, and not the rule, among those who profess to be Christians. Don't let this condition cause you to give up! Now as to your questions. There is hope for a hypocrite—keep on praying for this person. It seems to me that one of the easiest ways to start on the road of hypocrisy would be carelessness as to right living, playing fast and loose with one's conscience. Once a hypocrite, it is difficult to change, to come clean, to

face the situation and confess. It isn't easy to do this, but one had better do it than to lose his soul. There was no one that Christ was harder on than the hypocrite (see Matthew 23). I can't conceive of anyone being worse off at the Judgment than the hypocrite. Your last question is difficult to answer, for those who know best about the hypocrisy of a person are nearly always close friends or relatives. In such a position they might easily be misunderstood if they said anything about it. Perhaps it is best just to pray and hope that somehow God will get to the person and awaken him to his terrible condition.

Is it ever right to borrow money for the Lord's work? I heard a man declare over the radio that it was never right under any circumstances to borrow money for God's work.

If you understood this man correctly, I would say that he was wrong in taking such a position. Borrowing money often helps a church group to do a work across the years that it could not have done otherwise.

Does the Church of the Nazarene believe in the Trinity as follows: God the Father, God the Son, and God the Holy Ghost as coeternal and coequal?

Yes.

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NAZARENE PUBLISHING HOUSE

Foreign Missions

(Continued from page 15)

We have had thrilling reports this week about our recent youth camp. A number of our young people responded to the challenging messages, and several young men gave definite testimonies to a call to the ministry.

Last week the Reynolds Memorial Hospital School of Nursing held its first capping service. Miss Esther Howard pinned a stiff white cap, symbol of purity and service, on the head of each of the thirteen girls who made up this year's class. As each lighted her candle and added her bit of light to the darkening chapel, and as they repeated together the Nightingale Pledge, the hearts of those who witnessed this beautiful ceremony were deeply touched. My reaction was, Behold what God hath wrought!—ALBERTA FLETCHER, Council Secretary.

Evangelists' Slates

A to C

Abla, Glen W. 2511 S. Williams, Denver 10, Colo. Monte Vista, Colo. Jan. 3 to 10
Exeter, Calif. Jan. 17 to 27
Akin, G. M. 627 Pine St., Minden, La.
Allee, G. Franklin. 1824 Ninth St. West, Kirkland, Wash.
Allen, Jimmie. P.O. Box 527, Kansas City 41, Mo.

Amos, C. A. R.F.D. 4, Boonville. Ind.
West Union, Ill. Jan. 13 to 24
Caro (Bethel Stone), Mich. Jan. 27 to Feb. 7
Anderson, G. R. Route 1, Linesville, Pa.
Jackson, Mich. (W.F.) Dec. 31 to Jan. 17
Kalamazoo, Mich. (W.F.) Jan. 20 to 31
Anderson, Gilbert and Sylvia. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Ashby, Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis 27, Ind.
Aycock, Mrs. Dell. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.
Bailey, Clarence and Thelma. Song Evangelists, Route 4, Portland, Ind.
Celina, Ohio (E.U.B.) Dec. 27 to Jan. 10
Elwood, Ind. Feb. 8 to 14
Bailey, E. W. Box 239, Nocatee, Florida
Bartee, Robert H. and Belle M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky.
Battin, Buford. 1509 Seventh St., Lubbock, Texas
Bean, L. C. Rt. 1, Box 1010-C, Grants Pass, Ore.
Belew, P. P. and Marie. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
Berry, Dwight and Juanita. Evangelist and Singer, Walkerville, Mich.
Bertolets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.
Sharpville, Pa. Jan. 13 to 17
St. Louis (Wellston), Mo. Jan. 24 to 31
Bettcher, Roy A. 3212 South 4th Ave., Chattanooga, Tenn.
Bierce, Jack. Song Evangelist, Box 118, Idaville, Ind.
Peoria (First), Ill. Jan. 13 to 24
Potomac, Ill. Jan. 27 to Feb. 7
Bierce, Joseph. Evangelist, P.O. Box 527, Kansas City 41, Mo.
Blair, Earl E. 941 Idlewild Ct., Lexington, Ky.
Grahm, Ky. Feb. 3 to 14
Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Winterhaven, Calif. Jan. 7 to 17
Woodville, Calif. Jan. 20 to 31
Bomgardner, Harold E. Song Evangelist, 917 Osage, Manitou Springs, Colo.
Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
Bowman, Russell. 1841 Belmead Rd., Columbus 23, Ohio
Brand, W. H., and Wife. Evangelists and Musicians, 2406 Weisser Park, Fort Wayne, Ind.

Brannon, George. 125 N. Wheeler, Bethany, Okla.
Brannon, Wilbur W. 177 Marshall Blvd., Elkhart, Ind.
Ironton (Elm St.), Ohio Jan. 14 to 24
Barberton, Ohio Jan. 27 to Feb. 7
Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
Brockmueller, C. W. and Esther. Evangelist and Singer, 908 15th Ave. So., Nampa, Idaho
Brown, Curtis R. Song Evangelist, 383 Bresee Ave., Bourbonnais, Ill.
Brown, Marvin L. 810 Pleasant St., Kewanee, Ill.
Brown, W. Lawson. 4213 N. McArthur St., Oklahoma City, Okla.
Fredonia, Kansas Jan. 6 to 17
St. Paul (S. Robert), Minn. Jan. 20 to 31
Budd, Jay B. 5030 Renard Dr., Dayton 24, Ohio
Troy, Ohio Jan. 20 to 24
New Hampshire, Ohio Jan. 26 to 31
Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
Burton, C. C. P.O. Box 145, Somerset, Ky.
Callihan, Jim and Evelyn. Singers and Musicians, Box 3123 O.B., Dayton 31, Ohio
Cargill, Porter T. 405 N.W. First St., Bethany, Okla.
Carleton, J. D., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Carlsen, Harry and Esther. Evangelists and Singers, 168 Belmont St., Carbondale, Pa.
Norway, Sweden, Denmark. Jan. through April
Carpenter, Harvey and Ruth. Evangelists and Singers, 5 Reading Ave., Hillsdale, Mich.
Carroll, Morgan. P.O. Box 42, Vilonia, Ark.
Carter, Jack and Ruby. Preacher and Singers, Box 222, Bethany, Okla.
Casey, H. A. Evangelist-Musician, P.O. Box 527, Kansas City 41, Mo.
Montevideo, Minn. Dec. 30 to Jan. 10
Cosmos, Minn. Jan. 13 to 24
Caudill, Virgil R. Route 3, Troy Road, Springfield, Ohio
Chatfield, C. C. and Flora N. Evangelists and Singer, P.O. Box 527, Kansas City 41, Mo.
Danville, Ill. Jan. 13 to 24
Blue Island, Ill. Jan. 27 to Feb. 7
Clark, Eddie. Route 1, Colona, Ill.
Clark, Gene. Box 7, Cory, Ind.
Attica, Ohio (E.U.B.) Jan. 13 to 24
Pulaskville, Ohio (Com. Ch.) Jan. 27 to Feb. 7
Clark, Hugh S. 602 S. Broadway, Georgetown, Ky.
Verona, Ohio Jan. 11 to 24
Clemmons, Paul H. Evangelist, 1300 Terrace Dr., Defiance, Ohio
Clift, Norvie O. P.O. Box 527, Kansas City 41, Mo.
Clovis, Calif. Jan. 3 to 13
Philomath, Ore. Jan. 15 to 24
Cole, George O. 413 E. Ohio Ave., Sebring, Ohio
Cook, Charles T. Box 275, Red Key, Ind.
Cooke, Mervin. % General Delivery, Abbotsford, B.C., Canada
Cooper, Marvin S. 1514 N. Wakefield St., Arlington 7, Va.
Corbett, C. T. P.O. Box 215, Kankakee, Ill.
Oceanside, Calif. Jan. 6 to 17
S. San Gabriel, Calif. Jan. 20 to 31
Coulter, Miss Phyllis. Song Evangelist, P.O. Box 33, Nineveh, Ind.
Ellington, Mich. Dec. 27 to Jan. 10
Open date Jan. 17 to 24
Cox, C. B. 1322 N. First Ave., Upland, Calif.
Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio
Sumter (First), S.C. Jan. 18 to 24
Orlando (First), Fla. Jan. 25 to 31
Craven, Erden R. Box 433, Bethany, Okla.
Cravens, Rupert R. 823 N. Kramer, Lawrenceburg, Tenn.
Crews, H. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Victoria, Texas Jan. 4 to 10
Aransas Pass, Texas Jan. 11 to 17
Crider, Jim and Janet. Singers and Musicians, 511 Montgomery St., Shelbyville, Ind.
Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.
Dana, Ind. Jan. 13 to 24
Mohawk, Ind. Feb. 7 to 14
Critchler, Estelle. 9301 Jamaica Drive, Miami, Fla.

D to F

Darnell, H. E. P.O. Box 929, Vivian, La.
Baton Rouge (Trinity), La. Dec. 30 to Jan. 10
Amarillo, Texas Jan. 14 to 24
Darnell, Leo and Pauline. Evangelist and Singer, 1524 Laurel Drive, Columbus, Ind.
Pontiac (First), Mich. Jan. 3 to 17
Newberry, Ind. Jan. 18 to 24
Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
Davis, Leland R. Song Evangelist, Nazarene District Center, R.D. 1, Louisville, Ohio
Davis, W. H. "Bill." Route 3, Box 228-A, Henryetta, Okla.
DeBord, Clifton and Nelle. Box 881, Ashland, Ky.
Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla.

Dobbins, C. H. 604 S. Wayne St., Alexandria, Ind.
 Dobson, J. C. Box 504, Bethany, Okla.
 Dallas, Texas Jan. 3 to 10
 Beaumont, Texas Jan. 17 to 24
 Drey, J. T. and Vesta. Evangelist and Singer, P.O. Box 527, Kansas City 41, Mo.
 Southern California Jan. 4 to 31
 Hollis, Okla. Feb. 3 to 14
 Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood, Nashville, Tenn.
 Sanford, Fla. Jan. 13 to 24
 Dunn, T. P. 318 E. Seventh St., Hastings, Neb.
 Santa Cruz, Calif. Jan. 6 to 17
 Rosedale, Calif. Jan. 20 to 31
 Durham, L. P. Jack. 1823 E. Abram, Arlington, Texas
 Dyer, Esther M. Musical Evangelist, P.O. Box 121, Crystal Beach, Fla.
 Eastman, H. T. and Verla May. Preacher and Singer, 2005 East 11th, Pueblo, Colo
 El Dorado, Kansas Jan. 3 to 14
 Glendora, Calif. Jan. 24 to 31
 Edwards, L. T., and Wife. P.O. Box 1219, Lowell, Oregon
 Elkins, W. T. Wurtland, Kentucky
 Elsea, Cloyce. Box 18, Vanburen, Ohio
 Emrick, C. Ross and Dorothy. Evangelist and Musician, 600 N. Trumbull St., Bay City, Mich.
 Emsley, Robert. Bible Expositor, 26 Maple Ridge Ave., Buffalo 15, N.Y.
 Rochester, N.Y. Jan. 3 to 10
 Kinneer (Sunnyside), Wyo. Jan. 20 to 24
 Erickson, Dave and Joy. 3972 Christopher St., Charleston Heights, S.C.
 Charleston Heights (First), S.C. Jan. 3 to 10
 Sumter, S.C. Jan. 11 to 17
 Erickson, W.M. (Bily). 763 Red Mill Rd., Norfolk, Va.
 Ocala (First), Fla. Jan. 6 to 17
 Victoria, Va. Jan. 24 to 31
 Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
 Everleth, Lee, and Wife. Preacher and Singers, 834 Wescher Ave., Erie, Pa.
 Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichaels, Pa.
 Files, Gloria; and Adams, Dorothy. Evangelist and Singer, Wiley Ford, W.Va.
 Rockford (Parkside), Ill. Jan. 6 to 24
 Finger, Maurice and Naomi. Route 3, Lincolnnton, N.C.
 Firestone, Orville. 316 Edwards, Bossier City, La.
 Frederick, Okla. Jan. 13 to 17
 Clinton, Okla. Jan. 21 to 31
 Fisher, A. 911 Clark Ave., Nampa, Idaho
 Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
 Wasco, Calif. Jan. 3 to 10
 Phoenix (Eastside), Ariz. Jan. 13 to 24
 Florence, Ernest. Barry, Illinois
 Ford, A. E. and Mrs. Song Evangelists, 647 W. Lincoln St., Caro, Mich.
 Forman, James. Evangelist, 609 N. Mueller, Bethany, Okla.
 Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, 3906 Ninth Ave., Parkersburg, W.Va.
 Lanett, Ala. Jan. 3 to 10
 Daytona Beach, Fla. Jan. 13 to 24
 Fox, Stewart P. Evangelist, R.D. 2, Leesburg, Virginia
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Franklin, Cletus M. 116 McGrath, Battle Creek, Mich.
 N. Long Beach, Calif. Jan. 3 to 17
 Open date Jan. 20 to 31
 Freeman, Mary Ann. 404 N. Clinton St., Bloomington, Ill.
 Monmouth, Ill. Jan. 11 to 17
 Eureka, Ill. Jan. 18 to 24
 Frodge, Harold C. Box 96, Pana, Ill.

G and H

Gaines, L. Lee. 3342 Olsen Drive, Corpus Christi, Texas
 Garvin, H. B. P.O. Box 10067, Station "C," Charleston, W.Va.
 Geeding, W. W. and Wilma. Preachers and Chalk Artist, 376 W. Pine St., Canton, Ill.
 Bath, Ill. Jan. 6 to 17
 Ford, Kansas Jan. 20 to 31
 Gillespie, Sherman and Elsie. Song Evangelists, Box 312, Farmland, Ind.
 Gilmour, A. Alan. 186 McKinley Ave., Jamestown, N.Y.
 Shadyside, Ohio Jan. 19 to 24
 Meyersdale, Pa. Jan. 25 to 31
 Gleason, J. M., and Wife. Preacher and Singers, 935 N. Mueller, Bethany, Okla.
 Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
 Goodall, Haven and Gladys. Evangelist and Singers, 20011 Archwood St., Canoga Park, Calif.
 Gordon, Maurice F. 2417 "C" St., Selma, Calif.
 Granger, Miss Marjorie. Song Evangelist, 3634 Blaine Ave., St. Louis 10, Mo.
 Granger, Olen C. 3906 Oakwood St., Pine Lawn 20, Mo.

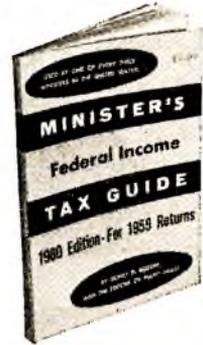
Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
 Millington, Mich. Jan. 13 to 24
 Orlando (Central), Fla. Jan. 27 to Feb. 7
 Greenlee, Miss Helen. Song Evangelist, Route 2, Humeston, Iowa
 Hamilton, Ont., Canada Jan. 9 to 15
 Bucyrus, Ohio Jan. 17 to 31
 Griffin, "Bill." 108 Maple St., Nampa, Idaho
 Grimm, George J. 513 Diamond St., Sistersville, W.Va.
 Grubbs, R. D. 1704 Madison Ave., Covington, Ky.
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Maysville, Ky. Dec. 30 to Jan. 10
 Cable, Ohio Jan. 12 to 17
 Hall Evangelistic Party, The Dave. Preacher and Singers, 776 E. Simpson, McPherson, Kansas
 Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.
 Enid, Okla. Jan. 3 to 13
 Chanute, Kansas Jan. 19 to 24
 Hampton, Pleais and Dorothy. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Fairfax, Ala. Jan. 18 to 24
 La Grange, Ga. Jan. 27 to Feb. 7
 Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.
 Harley, C. H. Burbank, Ohio
 Harrington, Wm. N. 1251 N.W. 44th Ave., Gainesville, Fla.
 Harrison, Charlie. P.O. Box 527, Kansas City 41, Mo.
 Harrold, John W. Box 291, Red Key, Ind.
 Mitchell (First), Ind. Jan. 6 to 17
 Warsaw (First), Ind. Jan. 20 to 31
 Hart, H. J. Route 1, Owasso, Okla.
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
 Hegstrom, H. E. University Park, Iowa
 Astoria, Ill. Jan. 6 to 17
 Knoxville, Iowa Jan. 20 to 31
 Henbest, C. L. P.O. Box 345, Rogers, Ark.
 Huntington (First), Ind. Dec. 30 to Jan. 10
 Austin, Texas Feb. 3 to 14
 Henry, John W. P.O. Box 248, Redlands, Calif.
 Heriford, Russell W. Box 82, Big Bear City, Calif.
 Herron, Everett E. Box 16, Edgerton, Ohio
 Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.
 Hoffman, Daniel C. P.O. Box 31, Mentor, Ohio
 Hokada, James T. 4509 Spring Hill Ave., S. Charleston, W.Va.
 Webster Springs, W.Va. Jan. 27 to 31
 Holstein, C. V. 623 Village St., Kalamazoo, Mich.
 Iowa City, Iowa Jan. 6 to 17
 Ludington, Mich. Jan. 24 to 31
 Holstein, James and Lois. Evangelist and Singers, Route 5, Greenville, Ohio
 Hooker, H. H. P.O. Box 11, Gardendale, Ala.
 Hoot, G. W. and Pearl. Evangelist and Musicians, Box 745, Winona Lake, Ind.
 Hoots, Bob. P.O. Box 756, Columbia, Kentucky
 Hostetler, Robert L. Song Evangelist, 1017 E. Firmin, Kokomo, Ind.
 Hubartt, Leonard G. Route 4, Huntington, Ind.
 Stonebluff, Ind. Dec. 31 to Jan. 10
 Columbus (Shawnee Hills), Ohio. Jan. 13 to 24
 Humble, James W. 219 Elder St., Nampa, Idaho
 Hutchinson, C. Neal. 933 Linden St., Bethlehem, Pa.
 Ono, Pa. Jan. 11 to 17
 Payne, Ohio Jan. 21 to 31

I to L

Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.
 Pittsburgh (Lincoln Pl.), Pa. Jan. 6 to 17
 Pittsburgh (Terrace), Pa. Jan. 20 to 31
 Irick, Mrs. Emma. P.O. Box 917, Lufkin, Texas
 Isbell, R. A. Box 957, Crowley, La.
 Iseberg, Don. Chalk Artist & Evangelist, 17 Third St., College Park, Md.
 Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Pensacola (Indoor Camp), Fla. Jan. 4 to 10
 St. Marys, Ohio Jan. 20 to 31
 Jaymes, Richard W. 622 E. Ash St., Piqua, Ohio
 Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.
 Pasadena, Texas Jan. 6 to 17
 Jewel, G. Raymond. Evangelist, 619 Fifth St., Fort Wayne, Ind.
 Johnson, W. Talmadge. Box 249, Duncan, Okla.
 Bossier City, La. Jan. 4 to 10
 Tishomingo, Okla. Jan. 11 to 17
 Jones, A. K. 309 1/2 N. Franklin, Danville, Ill.
 Jones, Claude W. R.F.D. 1, Bel Air, Md.
 Gettysburg, Pa. Dec. 30 to Jan. 24
 Leesburg, Va. Jan. 26 to 31
 Jones, M. J. 119 N. Colorado Ave., Indianapolis, Ind.
 Orlando (Fern Park), Fla. Jan. 6 to 17
 Tallahassee (First), Fla. Jan. 20 to 31
 Jordan, Hugh R. 1124 Fort St., Boise, Idaho
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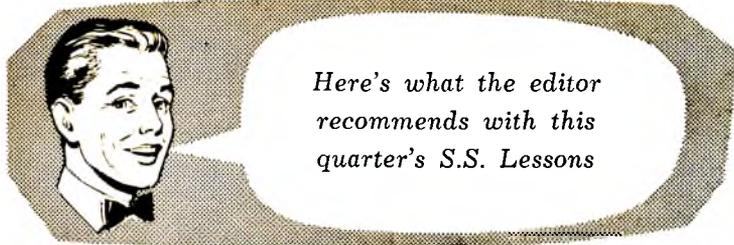
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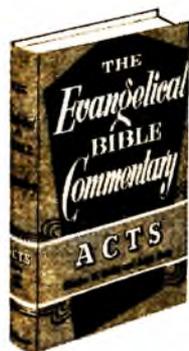
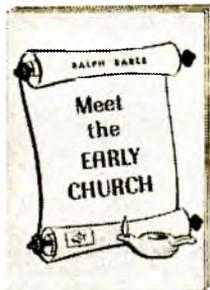
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Kleven, Orville H. and Kathryn. Evangelist and Musicians, Box 55, Sandnes, Norway
Knight, George M. 723 Lincoln Ave., Oildale, Calif.
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Altus, Okla. Dec. 30 to Jan. 10
Udall, Kansas Jan. 12 to 24

Kuschner, Allard and Dorothea. Evangelist and Singers, R.F.D. 1, Burton, Ohio
Laing, Gerald D., and Wife. Preacher and Singers, 130 E. Reasoner, Lansing 6, Mich.
Land, Herbert. Box 212, Bethany, Okla.
Langford, J. V. 701 N. First, Henryetta, Okla.
Crystal City, Tex. Jan. 10 to 24
Panama, Okla. Feb. 7 to 14
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Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
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Leih, Martin. 309 Violet, Monrovia, Calif.
Escondido, Calif. Jan. 24 to Feb. 3
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Lyons, James H. 3117 W. Foster, Apt. C-3, Chicago 25, Ill.

M

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Martin, Paul. 914 Greenwich, San Francisco 11, Calif.
Livermore, Calif. Jan. 3 to 10
Oklahoma City, Okla. Jan. 27 to 31
Martin, Vern. Evangelist, Route 1, Fruitland, Idaho
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Denver City, Texas Jan. 6 to 17
Chandler, Ariz. Jan. 20 to 31
Maurer, Mrs. Ferne (Stinette). Song Evangelist, 1601 W. RayMar St., Santa Ana, Calif.
May, Buddie. 217 Third St., Ashland, Kentucky
McCants, H. T. 412 Waco St., Conroe, Texas
McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.
McDowell, Mrs. Doris M. 948 Fifth St., Apt. H, Santa Monica, Calif.
Santa Ana, Calif. Jan. 13 to 24
Inglewood, Calif. Jan. 27 to Feb. 7
McFarland, C. L. Route 1, Michigantown, Ind.
Covington, Ind. Feb. 3 to 14
McGuffey, J. W. 1628 N. Central, Tyler, Texas
McNatt, J. A. 2932 Wingate Ave., Nashville 11, Tenn.
Duncan (First), Okla. Jan. 13 to 24
Tucson (First), Ariz. Jan. 27 to Feb. 7
McNutt, Paul W. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
Greentown, Ohio Jan. 9 to 17
Bradley, Ill. (conv.) Jan. 20 to 24
McWhirter, G. Stuart. Evangelist, Cordova, Ala.
Murfreesboro, Tenn. Jan. 3 to 10
Memphis (Calvary), Tenn. Jan. 13 to 24
Meadows, Naomi; and Reasoner, Eleanore. Preachers and Singers, 2510 Hudson Ave., Norwood 12, Ohio
Spencer, Ind. Jan. 25 to 31
Gagetown, Mich. Feb. 3 to 14
Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
Wichita (Park City), Kans. Jan. 6 to 17
Tallahassee (First), Fla. Jan. 24 to 31
Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
Meyer, Virgil G. 3112 Willow Oaks Dr., Fort Wayne, Ind.
Muncie (Five Points), Ind. Jan. 25 to 31
Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.
Portales, N.M. Jan. 6 to 17
Denver (Edgemont), Colo. Jan. 20 to 31
Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif.
Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
Valley Station, Ky. Jan. 6 to 17
Somerset, Pa. Jan. 26 to Feb. 7
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Miller, L. C. P.O. Box 372, Montrose, Calif.
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Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, R.D. 1, Summerville, Pa.

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

Moore, Franklin M. Box 54, Cory, Ind.

Erick, Okla. Dec. 30 to Jan. 10

Dewey, Okla. Jan. 13 to 24

Moore, Sartell. Evangelist, 45 Railroad Ave., Washington, N.J.

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

Morgan, J. Herbert and Pansy S. 5 Nineteenth St., Newport, Ky.

Morgan, Oliver and Ruth, and Daughter, Mardell. Evangelist and Singers, 485 S. Bresee Ave., Bourbonnais, Ill.

Dolton, Ill. Dec. 30 to Jan. 10

Muscatine, Iowa Jan. 13 to 24

Morris, Clyde H. 110 Washington Ave., Nitro, W.Va.

Mosher, Charles D. 12708 Shaw Ave., Cleveland 8, Ohio

Moulton, M. Kimber. P.O. Box 527, Kansas City 41, Mo.

West Sacramento, Calif. Jan. 13 to 24

Stockton, Calif. Jan. 27 to Feb. 7

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

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

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

N to R

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

Hiwasse, Ark. Jan. 27 to Feb. 7

Noel, Ark and Lou. Preacher and Singers, 902 S. Pettit, Hominy, Okla.

Norris, Roy and Lilly Anne. Evangelist and Singers, % Trevecca Nazarene College, Nashville 10, Tenn.

Flushing, Mich. Dec. 30 to Jan. 10

Portsmouth (Sciotoville), Ohio .. Jan. 13 to 24

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

Norton, Joe. Box 143, Hamlin, Texas

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

O'Brien, Paul R. Evangelist, University Park, Iowa

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

Oyler, Don. 502 State St., Meade, Kansas

Palmer, "Bob." Evangelist, 59 Broad St., Jackson, Ohio

Parratt, A. L. P.O. Box 68, Bourbonnais, Ill.

Passmore Evangelistic Party, The A. A. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.

Milesburg, Pa. Jan. 11 to 17

Homer City, Pa. Jan. 22 to 31

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

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

Pease, Denver. 14 N. Dayton St., Rockford, Mich.

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

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

Pickering Musicalaires, The. Evangelist and Musicians, 4042 Linden St., Allentown, Pa.

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

Hoopston, Ill. Jan. 11 to 17

Ridge Farm, Ill. Jan. 18 to 24

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Open date Jan. 12 to 24

New Albany, Ind. Jan. 31 to Feb. 7

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

Burns, Oregon Dec. 30 to Jan. 10

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Richards, Larry. Evangelistic Singer. P.O. Box 6, Martinsville, Ind.

Princeton (First), Ind. Jan. 24 to 31

Richardson, Harold S. and Flossie. Evangelist and Musicians, Route 3, Muncie, Ind.

Richardson, L. A., and Nell. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.

Riden, Kenneth R. 117 Orchard St., Cambridge City, Ind.

Cable, Ohio Jan. 12 to 17

Bloomington (First), Ind. Jan. 22 to 24

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

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

Petersburg, Pa. Jan. 4 to 10

McConnellstown, Pa. Jan. 11 to 17

Robinson, Paul E. 318 Garfield St., Middletown, Ohio

Robison, Robert, and Wife. Preacher and Musicians, Heaters, W.Va.

Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn.

Louisville, Ohio Jan. 6 to 17

Nelsonville, Ohio Jan. 20 to 31

Rodgers, J. A. (Jimmy). R.D. 3, W. Beech Rd., Alliance, Ohio

Louisville, Ohio Jan. 6 to 17

Nelsonville, Ohio Jan. 20 to 31

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

Bridgeport, Ind. Jan. 11 to 17

Bedford (First), Ind. Jan. 20 to 31

Rogers, Lelan J. P.O. Box 527, Kansas City 41, Mo.

Ross, Carl. Evangelist, Rt. 1, Box 265-B, Fairmont, W.Va.

Rothwell, Mel-Thomas. 701 Donald Ave., Bethany, Okla.

Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.

Rushing, Charles J. and Emma Jean. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.

Salina (First), Kansas Jan. 25 to 31

Hutchinson (Peniel), Kans. Feb. 2 to 7

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

S and T

Sanford, Mrs. Ruth. Song Evangelist, 9533 Highway 67, St. Louis 36, Mo.

Savage, F. C. P.O. Box 3, Kokomo, Ind.

Scarlett, Don. Route 1, North Vernon, Ind.

Schmidt, Wm. and June. Evangelist and Singers, Box 331, Vicksburg, Mich.

Schriber, George R. 5949 N. Forestdale, Glendora, Calif.

Schultz, Walter C. Song Evangelist, 707 S. Chipman, Owosso, Mich.

Scott, Carmen A. P.O. Box 455, Stryker, Ohio

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

Seal Cove, N.B., Can. Dec. 30 to Jan. 14

Moncton, N.B., Can. Jan. 17 to 28

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

Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.

Shelton, Trueman and Ruthellen. Box 926, Riverbank, Calif.

Sheets, Lloyd Dean. Box 165, Waverly, Ohio

Weirton, W.Va. Jan. 6 to 17

Georgetown, Ohio Jan. 20 to 31

Sheridan, L. Q. ("Bill"). Route 3, Rising Fawn, Ga.

Palmetto, Fla. Feb. 3 to 14

Short, J. W. and Frances. P.O. Box 527, Kansas City 41, Mo.

Sigler, Ray. Song Evangelist, 40 W. Second St., London, Ohio

Silvernail, Donald R. Nazarene District Center, Vicksburg, Mich.

Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.

Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.

Orangeburg (First), S.C. Jan. 14 to 24

Miamisburg, Ohio Jan. 25 to 31

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

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

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

Upper Sandusky, Ohio Jan. 3 to 10

Maryville, Tenn. Jan. 14 to 17

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

Smith, J. E. 621 Del Mar Ave., Chula Vista, Calif.

Smith, Ottis E. and Marguerite. Preacher and Singers, 622 Sterner St., Confluence, Pa.

Flora, Ill. Jan. 13 to 24

Akron (Ellet), Ohio Feb. 1 to 7

Smith, Paul R. P.O. Box 527, Kansas City 41, Mo.

Headsville, W.Va. (Meth.) Jan. 1 to 14

New Cumberland, W.Va. Jan. 28 to Feb. 7

Smiths, The Singing (Eugene and LaNora). Preacher and Singers, 507 N. Church St., Sumter, S.C.

South, J. W., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.

Sports, Miss Lala. Evangelist, Odum, Georgia

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

Stafford, Daniel. Box 207, Southport, Ind.

Winfield, La. Dec. 31 to Jan. 10

Kennard, Ind. Jan. 14 to 24

Steininger, Dwight F. Route 3, Nashville, Ind.

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

Stinnette, Frank. 939 N. Lincoln, Loveland, Colo.

Stockett, Fred G. 503 North 10th St., Alpine, Texas

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

Sutherland, Jack and Naomi. Preacher and Singers, Route 5, Canton, Ill.

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

Tarvin, E. C. California, Kentucky

Taylor, B. W. 3509 Avenue "S", Lubbock, Texas

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

Sharpville, Pa. Jan. 3 to 10

Huntington (Central), W.Va. Jan. 14 to 24

Thomas, James W. Rt. 2, Box 55 A, Gravette, Ark.

Thompson, Harold C. P.O. Box 549, Blytheville, Ark.

Thompson, Wm., and Wife. Evangelist and Singers, 3223 Foltz St., Indianapolis, Ind.

Cayuga, Ind. Jan. 6 to 17

Trissel, Paul D., and Family. Evangelist and Singers, P.O. Box 352, Bradenton, Fla.

Cocoa, Fla. Jan. 12 to 17

Melbourne, Fla. Jan. 21 to 31

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

U to Z

Underwood, G. F., and Wife. Preacher and Singers, 243 Mulberry, N.W., Warren, Ohio

Camden, N.J. Jan. 13 to 24

Grove City, Ohio Jan. 27 to Feb. 7

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

Maxwelton, Wash. (F.M.) .. Jan. 17 to 27

Hoquiam, Wash. (F.M.) .. Jan. 31 to Feb. 10

Voice of Victory Crusaders (Burton, Anderson, Rushing). Preacher and Singers, 1511 Heather Lane, Riverside, Calif.

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

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 Ashland (Grace), Ky. Feb. 7 to 14
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 2047 McGregor Blvd., Ft. Myers, Fla.
 Howell, Mich. Jan. 4 to 10
 Tifton, Ga. Jan. 12 to 25
 Watson, C. R. Sealy, Texas
 Watson, Paul. 311 N.W. Seventh, Bentonville, Ark.
 Watson, Robert E. Box 366, Dana, Ind.
 Welch, Harry L. 3972 Christopher St., Charleston Heights, S.C.
 Wells, Kenneth and Lily. Evangelists and Singers, Box 1043, Whitefish, Mont.
 Open date Jan. 20 to 31
 Ventura, Calif. Feb. 3 to 14
 Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.
 White, W. T. 116 E. Keith, Norman, Okla.
 St. Marys, Ohio Jan. 20 to 31
 Urbana, Ohio Feb. 3 to 14
 Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
 Wilkinson Trio (Lloyd M., Wife, and Daughter Margaret). 1104 Penn St., Columbus, Ind.
 Williams, Earl C. P.O. Box 527, Kansas City 41, Mo.
 Williams, Lillian. 327 W. Broadway, Sparta, Tenn.
 Willis, Harold J. and Mae. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Marysville, Calif. Jan. 12 to 17
 El Sobrante, Calif. Jan. 20 to 31
 Wilson, Matthew V. Route 2, Vicksburg, Mich.
 Winegarden, Robert. Route 1, Cayuga, Ind.
 Wire, B. N. 109 N.W. Seventh St., Bethany, Okla.
 Wolfe, E. D. P.O. Box 527, Kansas City 41, Mo.
 Woods, Robert F. (Bob). Pefferlaw, Ontario, Canada
 Wilmington, N.Y. Jan. 6 to 17
 Nashville (Third), Tenn. Jan. 20 to 31
 Worcester, Gerald. Route 2, Twin Falls, Idaho
 Wordsworth, E. E. 107 E. Sammamish Rd. North, Redmond, Wash.
 Wright, Frank and Lois (Ferguson). Song Evangelists, 2219 Avenue "E," Ft. Madison, Iowa
 Fort Madison, Iowa Jan. 4 to 10
 Iowa City, Iowa Jan. 12 to 17
 Wright, Fred D. Hometown, Ind.
 New Carlisle, Ohio Jan. 13 to 24
 Batavia, Ohio Jan. 27 to Feb. 7
 Wright, John H. 144 Sixth Ave., Seaside, Oregon
 Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6, Oregon
 Yoakum, Beatrice. Song Evangelist, 309 W. Jackson Blvd., Medford, Oregon
 Zechman, Mrs. Ruth M. Evangelist, 45 E. Broad St., Shillington, Pa.
 Sikeston, Pa. January 20
 Weatherford, Okla. Feb. 7 to 14



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 Northern California May 11 to 13
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British Isles North	April
British Isles South	April
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Canada Central	May 25 and 26
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District Assembly Schedule—Spring, 1960

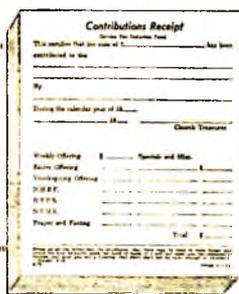
Canada Pacific	April 27 and 28
Alaska	May 4 and 5
San Antonio	May 11 and 12
Florida	May 18 and 19
Alabama	May 25 and 26

Following General Assembly

Albany	June 29 and 30
Northeast Oklahoma	June 29 and 30
North Dakota	June 30 and July 1
West Virginia	June 30 to July 2
Canada West	July 6 to 8
Eastern Michigan	July 6 and 7
Maritime	July 6 and 7
South Dakota	July 6 and 7
Central Ohio	July 6 and 7
Michigan	July 13 to 15
Northeastern Indiana	July 13 and 14
Colorado	July 13 to 15
Minnesota	July 14 and 15
Illinois	July 14 and 15
Chicago Central	July 20 and 21
Pittsburgh	July 20 to 22
Western Ohio	July 20 to 22
East Tennessee	July 27 and 28
Illinois	July 27 and 28
Southwest Indiana	July 27 and 28
Kansas	August 3 to 5
Eastern Kentucky	August 4 and 5
Wisconsin	August 4 and 5
Northwest Oklahoma	August 4 and 5
Dallas	August 10 and 11
Iowa	August 10 and 11
Kentucky	August 10 and 11
Missouri	August 10 and 11
Northwestern Illinois	August 17 and 18
Northwest Indiana	August 17 and 18
Tennessee	August 17 and 18
Virginia	August 17 and 18
Indianapolis	August 24 and 25
Houston	Aug. 31 and Sept. 1
Louisiana	Aug. 31 and Sept. 1
Joplin	September 1 and 2
Georgia	September 7 and 8
Kansas City	September 7 and 8
Mississippi	September 14 and 15
South Carolina	September 14 and 15
Southeast Oklahoma	September 14 and 15
North Carolina	September 21 and 22
South Arkansas	September 21 and 22
Southwest Oklahoma	September 21 and 22
North Arkansas	September 28 and 29
New York	Sept. 30 and Oct. 1

Attention CHURCH TREASURER

It's
Time
to
Order



Income Tax Deduction Forms

A receipt to be distributed at the end of the year to each regular contributor. Just fill in total amount of money given through the various departments of the church.

Your members will find this form an important reference when figuring income tax deductions. Comes in pads of fifty duplicate (white and yellow) sheets.

No. R-70

Each pad, 65c; 2 for \$1.00

Send for an Ample Supply RIGHT AWAY

FOR OTHER ESSENTIAL RECORD FORMS, SEE OUR LATEST "MASTER BUYING GUIDE," FREE UPON REQUEST

NAZARENE PUBLISHING HOUSE

2923 Troost, Box 527
 Kansas City 41, Missouri



Municipal Auditorium—Kansas City, Mo.

FIFTEENTH GENERAL ASSEMBLY

Housing Information

**General Assembly
June 19-24, 1960**

**Church Schools, N.Y.P.S., N.F.M.S. Conventions
June 16-18, 1960**

For the convenience of delegates and visitors, **ALL RESERVATIONS** for hotel accommodations will be handled by the Chamber of Commerce of Kansas City through the **CONVENTION AND VISITORS BUREAU**. This bureau is able to secure the maximum number of rooms from hotels and will handle the volume of requests without cost to the church. **THEREFORE**, please make your request direct to the **CONVENTION AND VISITORS BUREAU**. If you will refrain from making requests direct to hotels, it will greatly assist the Housing Committee and avoid complicating the confirmation of hotel reservations.

As you can understand, it will not be possible to give everybody his first choice hotel. There are simply not enough rooms available at any one spot. Therefore you are requested to name **FOUR POSSIBLE CHOICES**. The committee will do its best to give you your wishes in the order named.

Because of the limited number of single rooms available, you will stand a better chance of having your accommodations confirmed if your request is for two or more persons to occupy the reservation.

Requests for reservations must give definite date and expected hour of arrival, also expected date of departure. This is necessary so hotels can accommodate conventions which may overlap a day or two or immediately follow our own General Assembly. **MAKE YOUR REQUEST ON THIS APPLICATION BLANK**, tear off page, and mail to the Convention and Visitors Bureau. You will receive word direct from the hotel concerning your reservation. Be sure that the names and addresses of all persons who will occupy the reservation you request are listed on your application.

ALL RESERVATIONS SHOULD BE RECEIVED PRIOR TO JUNE 1, 1960, IF POSSIBLE.

NOTE: The Convention and Visitors Bureau handles hotel housing as a service to the Church of the Nazarene and the people who attend the General Assembly. Every effort will be made to place you according to your expressed wishes, or to best advantage elsewhere if that is not possible. **PLEASE GIVE THE COMPLETE INFORMATION REQUESTED BELOW.**

Application for Housing

CONVENTION AND VISITORS BUREAU
Nazarene General Assembly
1030 Baltimore Avenue, Third Floor
Kansas City 5, Missouri

Please reserve the following accommodations for the General Assembly (and/or N.Y.P.S., N.F.M.S., Church Schools Conventions) of the Church of the Nazarene.

Single room (one person); two persons (double bed) or (twin beds)

Remarks

First-choice hotel Third-choice hotel

Second-choice hotel Fourth-choice hotel

If reservation cannot be made in one of the hotels indicated, shall we place you elsewhere? Yes..... No.....

Time of arrival (date)..... hour.....a.m.....p.m. Departing date

I am a General Assembly Delegate..... Convention Delegate..... Visitor.....

LIST NAME OF EACH HOTEL GUEST FOR WHOM RESERVATION IS REQUESTED.

Name Address

Name Address

Name Address

Signed.....
Individual requesting reservation

Street

City

State

**MAIL TO: CONVENTION AND VISITORS BUREAU, 1030 BALTIMORE, 3RD FLOOR, KANSAS CITY 5, MISSOURI
AT YOUR EARLIEST CONVENIENCE.**

GENERAL ASSEMBLY
June 19-24, 1960

AUXILIARY CONVENTIONS
June 16-18, 1960

Kansas City, Missouri

For Housing Application Blank See Other Side

January 6, 1960

GENERAL ASSEMBLY INFORMATION

Downtown and Hotel District of Greater Kansas City

Hotel List

Hotel	Single	Double	Twins
1. Aladdin (#*x) 1213 Wyandotte	\$4.50—\$8.50	\$7.00—\$10.50	\$10.00—\$12.00
2. Alcazar (#*) 101 West 39th	2.50— 4.00	4.00— 6.00	4 for 8.00
3. Ambassador (#*@x) 3500 Broadway	5.50— 8.00	7.50— 9.00	7.50— 10.00
4. Bellerive (#*@x) ... 214 East Armour	5.00— 9.00	8.00— 13.00	9.00— 14.00
5. Berkshire (#*@x) .. 1021 East Linwood	5.00— 7.00	7.00— 10.00	8.50— 10.00
6. Continental (#*x) ... 11th & Baltimore	6.50—12.00	8.50— 14.50	11.00— 16.00
7. Dixon (#*) 12th & Baltimore	4.50— 7.00	6.50— 9.00	8.00— 12.00
8. Hyde Park (*) 336 West 36th	6.00—10.00	8.00— 12.00	
9. Kansas Citian (#*x) 4.00— 8.00	5.50— 11.00	7.00— 14.00	
10. Monroe (#) 1904 Main	2.00— 3.00	3.00— 4.00	
11. Montrose (x) 40th & Main	3.00— 4.00	5.00— 6.00	5.00— 7.00
12. Muehlebach (#*x) .. 12th & Baltimore	8.50—20.00	12.00— 23.00	15.00— 28.00
13. New Yorker (#*x) .. 1114 Baltimore	5.50—12.00	8.00— 14.00	9.50— 14.00
14. Phillips (#**) 12th & Baltimore	8.00—11.00	10.00— 13.50	12.00— 14.50
15. Pickwick (#*@x) ... 10th & McGee	5.85—10.85	8.85— 12.85	9.35— 12.85
16. Plaza 13 East 24th	2.00— 3.50	2.50— 5.00 Four 7-10	5.00— 7.00
17. President (#*x) 14th & Baltimore	7.25— 9.75	10.25— 12.75	11.00— 15.00
18. Rasbach (*) 1116 Wyandotte	3.00— 4.50	4.00— 6.00	
19. Senator (#*x) 17 West 12th	3.50— 7.00	5.00— 10.00	6.00— 10.00
20. State (#*) 12th & Wyandotte	4.75— 6.50	7.50— 8.75	8.75— 9.25
21. Town House (#*x) .. 7th & State Kansas City, Kansas	6.00—12.00	10.00— 13.50	11.00— 16.00

* Air-conditioned sleeping rooms available.
 # Coffee shop or public eating establishment located in building.
 @ Free parking.
 x Suites available.

