



Herald of HOLINESS

February 1, 1961

Official Organ of the Church of the Nazarene

The Vale of Avoca

General Superintendent Benner

Not far from the southeastern coast of Ireland, I stood amid the haunting beauty of the Vale of Avoca. Nearby flowed the Avoca River, formed by the confluence, a short distance away, of the Avenmore and Avonbeg rivers, and proceeding to the Irish Sea at Arklow.

It was here that Sir Thomas Moore sat under his favorite tree and composed the poem "The Meeting of the Waters," in which he wrote:

*Sweet vale of Avoca! how calm could I rest
In thy bosom of shade with the friends I love best,
Where the storms that we feel in this cold world should cease,
And our hearts, like thy waters, be mingled in peace!*

At the point where the two rivers converged there was the turbulence, the rushing, the roaring, the churning, the violence of the two currents in noisy conflict. But where Sir Thomas sat, one could envision only the quiet beauty of the gentle Avoca, the peace of his secluded retreat with its lush, deep grass, the warm sun, and the drowsy hum of insects on a summer day in Erin.

Meditating upon that scene, there came to mind a verse of scripture which I have carried in my notebook many years: "Be careful [anxious] for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep [will be a garrison to guard] your hearts and minds through Christ Jesus" (Philippians 4:6-7).

There is a divine "Vale of Avoca." We cannot but be conscious of the world with its pressures, turbulence, speed, violence, and sin. But there is a place of retreat in the will of God and in His wonderful providence where "the peace of God" brings quietness, assurance, and rest to our hearts. We cannot control "the meeting of the waters," but we can choose to live in such full commitment to Him and be so "filled with the Spirit," so possessed by perfect love, that another blessed promise will be realized: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

LATE NEWS

After three years as pastor at Lee's Summit (Kansas City), Missouri, Rev. Robert Ulrich has resigned to accept a call to pastor the Lowell Church in Denver, Colorado.

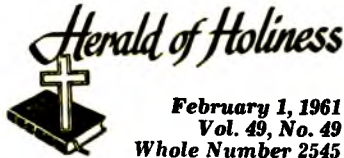
Rev. J. A. McNaught writes that upon the advice of his doctor, due to heart trouble, he is resigning as pastor of the Canyon Hill Church in Caldwell, Idaho.

Rev. and Mrs. L. M. Tucker of 417 Long Street, Cambridge, Ohio, will celebrate their fiftieth wedding anniversary on February 8. They are the parents of seven children, all living but one; also have sixteen grandchildren and five great-grandchildren. Mr. Tucker is a minister of the Central Ohio District. They have been members of the Church of the Nazarene for thirty years, and Brother Tucker has been a preacher on the Pittsburgh and Central Ohio districts since 1932. They both enjoy old-time religion.

At a meeting of the Board of Governors of Canadian Nazarene College, Rev. H. Blair Ward was elected president of the college to succeed Dr. Willard H. Taylor, who has joined the faculty of the Nazarene Theological Seminary. Mr. Ward has been superintendent of the Canada Central District since 1955. The college is relocating in Winnipeg, Manitoba, in September.

WALKING IN GOD'S WAY

The path of duty will always be a great deal clearer to those who have as fully as possible filled their minds and hearts with knowledge of the Word of God and have made their consciences sensitive by prayer and meditation. We cannot say with assurance the words of the Psalmist, "Thou wilt shew me the path of life," unless we are doing what we can to know for ourselves the path of righteousness, and knowing it, have the purpose in our hearts to walk in it. When we are in doubt as to what course to pursue, as often we may be, let us first of all seek through prayer to know what God's will is for us. When He knows that we are prepared in spirit to do His will, He will make the way clear to us.



February 1, 1961
Vol. 49, No. 49
Whole Number 2545

- 1 The Vale of Avoca, *General Superintendent Benner*
- 3 "Evangelism First" in the Homes, *Leslie Parrott*
- 4 Christ in the Tempests of Life, *Evangelist H. B. Garvin*
- 5 After Sanctification—What? *Ivan A. Beals*
A New Year's Thought, *E. Wayne Stahl*
- 6 Living Unshaken in a Shaking World, *S. F. Hicke*
- 7 America Needs a Summit Meeting! *K. Boyle*
- 8 News in Picture
The Deaf and the Blind, *Sylvan F. Starks*
- 9 A Clear Record, *Florence Rhomberg*
Prayer: *Enola Chamberlin*
- 10 The Little Firefly, *Pauline E. Spray*
What's New in the Manual
- 11 The Accusations of the Movie Industry, *A. S. London*
God Cares! *Sarah German*
- 12 Editorials, *W. T. Purkiser*

HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, V. H. Lewis, General Superintendents, Church of the Nazarene. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.

REVIVAL FIRES

By EVELYN LUELLEN MOSER

*Revival fires have stirred us
In message and in song;
They've thrilled our hearts and
raised our eyes
To the One who loved us long.*

*But as this service closes,
And we go on our way,
Let's keep revival in our hearts
As we work, and live, and pray.*

*Oh, how the Lord does love us!
His mercies we can see;
But His revival cannot spread
Except through you and me.*

OVER A MILLION AGAIN

Again the people called Nazarenes have come through with over a million dollars in the Thanksgiving Offering.

We wish to extend sincere thanks to all for this wonderful expression of loyalty to the world-wide evangelism program.

Each of the last six great offerings for missions has surpassed a million dollars.

This great offering will give heart to our foreign and overseas home missionaries who are now operating in forty-two areas of the world.

Again we say to one and all, "Thank you."

D. I. VANDERPOOL
For the Board of
General Superintendents

That for which I give my money is as important as that for which I spend it . . . perhaps more so, since more people benefit. The money I give away is to preserve the best values of mankind, to serve the greatest causes of the world, to promote the transformation of the world into the very kingdom of Heaven.

SELF-EXAMINATION

Did I awake spiritual, and was I watchful in keeping my mind from wandering this morning?

Have I this day gotten nearer to God in prayer, or have I given way to a lazy, idle spirit?

Has my faith been weakened by unwatchfulness, or quickened by diligence?

Have I walked by faith and seen God in all things?

Have I made the most of time as I have had light, strength and opportunity?

Have I kept the issues of my heart in the means of grace, so as to profit by them?

What have I done this day for the souls and bodies of God's dear saints?

Have I laid out anything to please myself, when I might have saved money for the cause of God?

Have I governed well my tongue this day, remembering that in a multitude of words there wanteth not sin?

In how many instances have I denied myself this day?

Do my life and conversation adorn the gospel of Jesus Christ?

—JOHN FLETCHER

"Evangelism First" in the Homes

By **LESLIE PARROTT**, *Pastor First Church, Flint, Michigan*

"How can we make this 'Evangelism First' emphasis really work in our local church—now?" This was the subject of a prolonged discussion in the parsonage of Flint First Church on a miserably hot Sunday night last August. All kinds of suggestions came and went as did the hours. In the early part of Monday morning Mrs. Parrott and I prayed together, dedicating all our energies, our time, and our love for the people into a plan for taking "Evangelism First" to the homes of our community.

God does not bless plans and slogans, but God does anoint people who have a plan which energizes the slogan. The General Assembly gave us the slogan; God gave us a plan to effect the slogan in Flint First. And on that hot August night we gave ourselves to God, believing He would help us to work the plan for the salvation and sanctification of men and women plus the addition of many new church members.

In other revival preparations we had said, "Come." This year we emphasized the word "Go." In other campaigns we had gone to the people with a strong visitation program, but our visits had always emphasized an invitation to "come." "Come to church"—"Come, hear our evangelist"—"Come, listen to enjoyable music"—"Come, fellowship with friendly people."

This year however we determined by the presence of the Holy Spirit to prepare our own hearts as pastor and congregation to "take" the spirit of revival directly to the homes of the congregation and to the broader community beyond our congregation. Once the revival was kindled and burning in the homes of the people, we believed God would lead the people to bring the revival back to the church with a mighty baptism of evangelistic fire at our altar. And—the Holy Spirit did just that!

The visitation revival idea was presented first to the church board. Next a commitment service was held on the first Sunday night after Labor Day. Following an appeal by Dr. Erwin G. Benson, eighty-one people pledged themselves to win souls through systematic evangelistic visitation. The lay-evangelistic visitation program was started immediately on Wednesday nights from 5:30 to 7:45.

The fall revival which was slated to begin with Dr. M. Kimber Moulton at the end of September was announced to begin on Sunday morning, although we wrote the evangelist asking him to arrive on the preceding Wednesday. Following the

prayer meeting message given by Dr. Moulton the church visitors received their special revival calling assignments. Each couple was asked to make three evangelistic calls assigned by the pastor and to make two additional calls of its own. The emphasis in all visits was to be spiritual, actually evangelistic. No services were scheduled for Thursday, Friday, and Saturday nights, giving the laymen opportunity to visit more than one hundred fifty homes.

The pastor and evangelist had their task as well. On three successive days, Thursday, Friday, and Saturday, the pastor and evangelist met for breakfast and then began their home visits, which did not conclude until after 10:00 p.m. In three days and evenings we visited 105 homes. At each place the pastor explained immediately the purpose of the call. Even when members of the family tried to talk about the weather or other trivia they were interrupted with the explanation that this visit was strictly spiritual.

"We have come this time," he would say, "to bring the spirit of revival to your home. Always before we have asked you to attend the revival, but this time we want to bring the revival to you." After a passage of scripture was read, the pastor asked the members of the family for their prayer requests. In most instances the pastor spoke with each member of the family about his own salvation. This was followed by a period of prayer led by the pastor or the evangelist.

At the end of three intensive days of visitation, Dr. Moulton made these two observations: First, "It is amazing that from breakfast to bedtime, people were home wherever we visited." And second, "It is amazing how often people were just waiting for us to come, ready to confess their needs and ready to pray."

Experiences of on-the-spot revival were glorious. One entire family—parents and two boys—were converted at the living room divan, which served as an altar. Discouraged members received new help; weak, inactive Christians got new life—and preparation for revival in the sanctuary has not before been matched in Flint.

On Sunday morning during the opening service of the revival the presence of the Lord was evident in everything. Few can remember the sermon but many will remember the service for all time to come. More people were converted and sanctified

in that one service than in any other previous entire revival. Many were first-time converts. Attendance throughout the meeting was excellent. Many church members who had never attended any revival with regularity came on time every night. A total of thirty-eight new members were

received in fifteen days, thirty-six of these on profession of faith. In these three months since the revival, attendance has been higher and finances have been more adequate than ever before. And at Flint First Church all of us have learned the importance of "Evangelism First" *in the home*.

Christ in the Tempests of Life

By EVANGELIST H. B. GARVIN

But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! (Matthew 8:27)

Christ had concluded what is known as the Sermon on the Mount, and when He came down from the mountain, He was met by a multitude of sorrowing, suffering humanity. We are told that, as He went forth into the way, He was followed by a great multitude who brought unto Him their sick ones.

Jesus had compassion on the people and healed them all. Even after the healing, the people pressed upon Him and thronged about Him as He continued His journey. Some may have been there out of curiosity, but many were attracted to the Master because of His gracious manner and His compassion and kindly spirit in healing their sick.

When Christ came to the Sea of Galilee, He found a ship anchored and entered the ship, followed by His disciples. Being weary in body, the Lord went down into the ship and was soon fast asleep. It was while Christ was sleeping that a storm arose and His disciples awoke Him because of their fears.

THERE IS CONSTANT DANGER OF TEMPESTS IN HUMAN LIFE

And, behold, there arose a great tempest in the sea (Matthew 8:24). It will be well to alert ourselves to the fact that in the course of human life we may be called upon to sail some stormy seas. Not many of us can hope to escape all the tempests that trouble the hearts of humanity, for we live in the midst of a troubled world with sin and sorrow all about us. We had better be sure that we have the Christ aboard our ship of life, that we may call upon Him. In the midst of the storm the disciples awoke Jesus, saying, "Lord, save us: we perish." The Master was their hope of safety and help in this tempest. How can men hope to make it in the tempests of life without the Christ in their lives?

OUR NEED OF FAITH IN THE TEMPESTS OF LIFE

When the disciples awoke the Christ in this storm-tossed sea, He took time out to chide them

for their lack of faith, even before He rebuked the tempest and the raging sea. He said to them, "Why are ye fearful, O ye of little faith?" (Matthew 8:26) Our first and greatest need in the storms of life is to *have faith in God*. Faith makes us overcomers in the storms that beat upon us in life.

CHRIST'S POWER TO CALM OUR TEMPESTS OF LIFE

Then he arose, and rebuked the winds and the sea; and there was a great calm (Matthew 8:26). Be assured that it will take Christ with us to rebuke the devil's attempts to destroy us, or turn us from our righteous course in life. And it is reassuring for us to know that the Christian will always have Christ with him to still the tempest. It is only in the power of Christ that we will be able to win out in the battles and storms of life.

"WHAT MANNER OF MAN IS THIS!"

Yes, what manner of Man is this who can drive out the devil and save a wounded soul! This Christ can change a life from sin and sadness to joy and gladness and fill the heart with divine love and grace. This is so beautifully illustrated by the incident where Christ found the madman among the tombs and cast out the demons that possessed him. When the people came from afar to see, they found him who had been so possessed with devils clothed and in his right mind, sitting at the feet of Jesus. It was this Christ who had stilled the storms of his life.

Again, what manner of Man is this who can sanctify and sweeten the depraved heart of man! All praise be to God for our miracle-working Christ! This Christ of the tempest will sanctify and fill us with the Holy Spirit and will cause us to triumph over the conflicts of life. He is our blessed Saviour, and our glorious Sanctifier, and our Keeper.

"Worship is not a solo; it is a chorus. It is the family of God gathering in His presence to glorify Him."—Donald G. Miller.

After Sanctification —What?

By **IVAN A. BEALS**

Pastor, Broadway Church, Waterloo, Iowa

Holiness doctrine proclaims a double cure for sinful man's twofold need. This cure takes place in two personal crisis experiences—regeneration and sanctification. By regeneration, the individual who was dead in trespasses and sins is made alive unto God when he repents and believes on the Lord Jesus Christ. His sins are forgiven, and he is made a new creature in Christ Jesus.

However, regeneration is not enough. The believer soon realizes that inner sin still seeks dominion over him. Another critical change must take place to "make dead" the resident sin nature. This second crisis that must occur in the heart and life of the individual is the experience of entire sanctification. It involves the complete consecration of the regenerated person's whole being as he receives the purifying baptism with the Holy Spirit. The sin nature is purged and the believer is sanctified—made holy and set apart for the service of God.

What happens to our Christian experience after sanctification depends upon us. We may grow and prosper, or we may stagnate and become spiritually impoverished. No instantaneous religious experience is an end in itself. The value and meaning of such a critical event are realized only as a continuous, heartfelt communion with God is carried on day after day. The warmth and glow of the sanctified soon cool and dim if one tries to live by past experience alone.

Peter thus writes, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:17-18).

This Spirit-inspired message is directed to all established followers of Christ. Every Christian is admonished always to be ready for His coming, and to take care lest any unduly rely on his own supposed steadfastness. Past religious experience and knowledge are not enough. Present victory over sin is the key to steadfastness. Continuous obedience and growth in grace are the means of staying alive unto God. Only as one thus progresses does he know and serve God as he ought.

Spiritual growth is manifested in a Christian's

life when he overcomes things that would hinder a close walk with God. This wicked world is no place, nor do we have the time, to rest on past laurels. It must be the full-time, never-ending concern of a Christian to be committed unto God. Hence we must constantly fight the good fight of faith, whether it be against ignorance of the Word, our own human weaknesses, or the temptations of Satan.

However, we can be sure of two things: God will never put us in a place where we cannot grow, and He will never leave us nor forsake us. If we find ourselves away from God, it is because we separated ourselves from Him. Thus, as in plant life, our spiritual growth is dependent upon living in the light. In our case, we must live in the light of God. That is, we must walk according to the knowledge of truth that He has given us as individuals.

Therefore, although the experience of entire sanctification is instantaneously acquired, it is progressively maintained. Day by day we may either affirm or deny our consecration unto God. Day by day we may either invite or ignore His presence and blessing in our lives. Our continued choices of, or disregard for, a fuller knowledge of God's will will determine our destiny.

A NEW YEAR'S THOUGHT

By **E. WAYNE STAHL**

Write digits 1 and 9 and 6 and 1.

Date of the new year we have entered on.

Here is the thought that lately to me came:

Turn upside down that date, it is the same!

If in the new year "things" would seem to be

At times "all upside down," by faith then we

Can say to God, "My times are in thy hand" (1);

Events of mine obey Thy love's command.

*"Thou lookest down from Thy celestial throne,
Still seest it is nineteen sixty-one!"*

(1) Psalms 31:15a

"The very gospel which saves those who obey it destroys those who disobey it. If anything is certain about divine judgment in Scripture, it is that God will hold us responsible for our reaction to that measure of truth which we have heard."—John R. W. Stott.

Consider the whale: he only gets into trouble when he stops swimming and starts to blow.

Living Unshaken in a Shaking World

By S. F. HICKE, Pastor, Astoria, Illinois

He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things shaken, . . . that those things which cannot be shaken may remain (Hebrews 12:26-27).

"All shook up" is an expression very common in our world today. Its popular meaning is the loss of control, or the loss of poise, or extreme agitation, all stemming from a variety of causes.

Our theme implies that our world is "all shook up," and so it is. It shakes from the power of nuclear blasts. The awesome power of the A-bomb and the H-bomb will, we are told, be dwarfed by the might of the cobalt bomb. Our earth shakes from the tread of marching feet all over the world. The cries from the slave nations, the conflicts and disputes at the conference tables, the birth of new nations shaking off years of servitude and finding themselves extremely important, even in their national babyhood—these all add to the shaking of this world.

Our world is shaking *socially* as the slumbering colored giant of earth's humanity rouses himself, and the noise of his stirring carries to the farthest reaches of the earth. It is shaking *economically* with staggering inequalities of abundance and want. It is shaking *politically* as the new nations are wooed by the Eastern and Western camps of the cold war. It is shaking *morally* as those with true concepts of moral right and wrong clash with those whose ideologies admit of no moral right and wrong save the right of might and the wrong of military weakness. It is shaking *scientifically* as satellites rush through space and God's heavens are being invaded by man and his lust for power. It is shaking *religiously*, and the battle for souls of men is never-ending. False cults are everywhere, and Satan blesses and abets their efforts by blinding men's eyes to the awful fact of sin. Truly we live in a shaking world, where men's hearts are "failing them for fear" (Luke 21:26).

But our text implies that there are yet some things that are not shaken. Like a seismograph, they remain steady, and the earth rocks and shakes beneath them. These are eternal verities, and are not subject to the vain workings of men or the tremblings of the earth. Praise be to our God!

Jesus Christ is "the same yesterday, and to day, and for ever" (Hebrews 13:8). The passing of the centuries has not changed Him. Eternal Saviour! Everlasting Lord! King forever! Truly has the

poet said, "The times and the seasons are changing, but Jesus will never grow old."

The holiness and the love of God stand forever unmoved in a world of moral collapse and falling ideals. "Filthiness of the flesh and spirit" abound everywhere, but He still "wills that we should holy be," and His indwelling Spirit was given to "keep us unspotted from the world."

God's Word is an unshakable proclamation. Its declaration is, "For ever . . . thy word is settled in heaven." It is still the Gibraltar that defies the seas of man's error, and towers above the fogs and smogs of the poisonous doubts of men. How unlike the words of men is His Word, for the words of men are subject to change from day to day, but His abideth forever. "Holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21), and today we find that the hammers of cynicism and materialism wear out on the anvil of His Word as rapidly as they ever did.

Our problem is solved, at least in the main, when we become firmly anchored to "those things which cannot be shaken," and that will "remain." "This is the victory that overcometh the world, even our faith" (I John 5:4). But that faith must be in "God's dear Son," who "changeth not." This unshakable persuasion will keep us unshaken in a shaking world. Our poise will not be ruffled and we can refuse to be "shook up" over circumstances beyond our control.

Our peace will not be lost when we read the news headlines. Agitation will not make us useless in the battle we are now in with the hosts of sin, for our unshakable persuasion is that "with Jesus we shall win."

In our love for God we have an unshakable passion. Indeed, we are told that perfect love is eternal, and that it "will never pass away." This passion is capable of standing the strongest strain, enduring the greatest loss, and bearing the most blinding pain, or anything this world has ever seen. This unshakable passion carried the Old Testament worthies to their greatest heights, and sustained them through their darkest hours. It was this passion that enabled the early Christians to be martyrs with praise on their lips. It is this which will keep our hearts warm and devoted and Christlike in our world today.

But we also have an unshakable peace. Jesus said, "My peace I give unto you." It is *His* peace, the peace that He had; that peace that came from

the knowledge that He came "from God, and went to God." That peace may be ours. In a very real sense that knowledge may also be ours. Our spiritual life came from God, and we shall surely go to Him.

Shall we then shake though the earth around us be trembling? God forbid! Here then is the answer to the fears of a reeling, shaking, tottering world. An unshakable persuasion of a "faith that overcomes the world." An unshakable passion of a holy love for Him. The present possession of an unshakable peace, "the peace that Jesus gives." And best of all, these unshakables can be your

very own and keep you unshaken in a shaking world. Yes, and these unshakables will still remain when He "riseth to shake terribly the earth," and will separate the things "shaken" from those that "remain."

Proportionate giving is both scriptural and practical. Its scriptural basis is found in I Corinthians 16:2, ". . . as God hath prospered him." Its practicality is easily demonstrated by the ease with which it is adapted to any type or size of income. Try proportionate giving—setting aside first a percentage of all you receive, to give to the work of the Lord.

America Needs a Summit Meeting!

By K. BOYLE

Our generation has heard much of summit meetings. In an effort to precipitate peace, there has been a rash of summit meeting talks.

There will probably be more summit meetings, but regardless of how many summit meetings of government leaders are held, there is a crying need for a *spiritual summit meeting* in this day in which we live.

Recent statements from military leaders assure us we are powerful enough to meet any foe, especially Russia. That fact is not at all minimized. But there are moral and spiritual trends which cause us much concern.

Our country is only partially Christian. Spiritual advance has lagged behind numerical and material growth. Sad to say, our nation has drifted away from the solid, dynamic faith of the founding fathers. We have placed pleasure and materialism on the throne. America is fast becoming a lawless and a drunken nation.

Military strength is not sufficient as a safeguard against moral suicide.

To whom shall we flee for help?

The God of glory is our real need today.

We need the summit meeting of Sinai. Let us hear again the declaration of the Decalogue, "Thou shalt have no other gods before me" (Exodus 20:3). Let us stand in awe at Sinai, and realize that God is displeased when anything or anyone takes the place in our lives that rightly belongs to Him.

We need a summit meeting where we may learn the fact that there is something more important

than things we possess, or the raiment we wear, or the food we eat. This summit meeting would be held at the summit of the Sermon on the Mount. Listen to the words of Jesus when He says: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment?" (Matthew 6:25)

We need to go to that summit just outside a city wall, a skull-shaped hill, where a Man was nailed to a Cross. It was just an ordinary wooden Cross, but the One nailed to it gave it great significance; for He reached out His arms of love and took in an entire sin-sick, dying, lost world. When He said, "It is finished," He gave to us the peace of God within ourselves, such peace as will let us live in peace with ourselves and our fellow man. The peace that this summit meeting gave to the world makes spiritual giants of us as we listen to His words, "Let not your heart be troubled, neither let it be afraid" (John 14:27).

Daniel Webster gave true and needed warning of a summit meeting we should each attend, when he said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity."

The Christ of the Cross is still the only One who is able to meet our contemporary needs.

NEWS

in PICTURE



THE BRITISH ISLES NAZARENE COLLEGE at Didsbury, four miles southwest of Manchester, is completing an \$80,000 boys' dormitory, which will be opened formally this spring. To be called Hurler Hall, the new building will provide a series of "study bedrooms" for boys together with a common room on the ground floor that will be used for assembly and lectures. In sending a photograph of the construction work last fall, Rev. Hugh Rae, president, termed the project "a very important forward move for the church in Great Britain." Mr. Rae said the unit is being constructed with the provision for future extension. A smaller dormitory for girls has been provided by the renovation of some existing buildings on the new campus, the former estate of the Godlee family, which was purchased about two years ago and opened in the fall of 1959. The dormitory project is being financed by members of about one hundred Nazarene churches in the two British Isles districts and with a grant from the general church. The centrally located new British Isles Nazarene College occupies a 5½-acre site. Money from the sale of the former Hurler Nazarene College at Glasgow, Scotland, and the Beech Lawn College, near London, financed the purchase of the new campus and original buildings.—N.I.S.

THE DEAF AND THE BLIND

By SYLVAN F. STARKS

In Matthew 13:14, Jesus referred to Isaiah, who said, "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive."

This leads me to conclude that it isn't what we hear, but what we listen to, that affects our thinking and reactions. Likewise, it isn't what we see, but what we look at, that makes a lasting impression on our minds. How important it is then that we listen to and look at the right things!

In the home, on the street, in the shop, or office—wherever we are—all kinds of noises are clamoring for our attention. Fortunate is the person who has developed the art of selecting only

what he wants to hear and tuning out the distracting, unpleasant sounds.

The skilled mechanic hears many sounds all around him in the shop, but he listens for the sound that conveys a special message of warning or assurance to his trained ear. The nature lover, on a noisy city street, listens to the sound of the cricket from its hide-out at the alley entrance, while the same chirping goes unheeded by the masses. What one listens to, and hears with understanding, is a pretty good barometer of character.

And seeing ye shall see, and shall not perceive. With what an amazing kaleidoscopic vision man is blessed! Although we are limited in range and distance, we see far more than we can perceive. Consequently, we learn to focus our vision only on the things we want to see.

This too is a barometer of character. Jesus implied that it is better to be physically blind, if what we look at offends our conscience or demoralizes our character. Training specialists tell us that seeing is far more effective than hearing in the field of education. Hence visual aids are increasingly popular in many areas of training. How difficult it would be to think intelligently or creatively without sight or hearing! What great blessing these two physical senses are to each of us, yet what great responsibility is yours and mine to use them wisely!

The physical eyes and ears are the doorways to the heart, where the spiritual "eyes" and "ears" either receive or reject divine truth which can enlighten the soul. Isaiah and Jesus accused some in their listening and seeing audiences of being spiritually deaf and blind. Millions today hear the gospel message and see living examples of its power, but turn deaf ears and blind eyes to its implications, and consequently cannot understand it.

It is only through these physical-spiritual senses that the gospel can be propagated. "That which we have seen and heard declare we unto you" (I John 1:3). "So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

As Christians we have a further responsibility. Once enlightened, we must take heed how we hear, and watch unto prayer, lest our hearing become dulled, our vision beclouded, and our understanding become darkened. We too can become cast-aways through neglect of these vital senses.

Every Christian bears a burden of responsibility for his brother in Christ, but especially must each of us feel responsibility for others, of whatever race or nationality, who have not come to Christ. For most Christians, the only way of acknowledging this burden, placed on each of His followers by the Lord Jesus, is through the money given to aid, to teach, to save others. Have we really faced our responsibility?

A CLEAR RECORD

By FLORENCE RHOMBERG

Records! Records! There are all kinds of records. Records of good report and those that are not good. There are police records, records of credit rating, school grades, employment records, family status and ancestry, even health records, and many more. These kinds of records written on the books of men may always follow us and be a handicap or a help to us.

An incident that happened a short time ago brought this to my mind. For many years I have tried to get some kind of insurance and have always been turned down. My poor health has been a continual trial to me and much prayer has been made for my healing. I have read everything I could find concerning it and have struggled for faith to be healed. Many people have tried to help me with their counsel; I have tried to step out and claim the promises.

Finally, when I just let go and left it completely in God's hands, the answer came through the words of Jesus, "When he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). I know He will direct me and I am content in that. I know that above all else the Lord would have me be quiet and take time to be holy. He said, "In quietness and in confidence shall be your strength" (Isaiah 30:15). I have the assurance that He will give me strength to do the things that He would have me to do.

I have been very active for a whole year and, being so much better, I tried again to get insurance. Before the insurance company would issue me a policy, they checked my doctor and hospital record. My medical history would not warrant me a policy. My record was against me.

There are other records, written on God's books. One lists the sin of doubt and unbelief, and sins committed. This record not only makes impossible a full life here, but also determines where we will spend eternity.

However, it is not like the record on the books of men, for it can be marked off and be blotted out until the page is white and clear and will be remembered no more. How can this be? Perhaps over a period of time conviction was heavy, or in a moment's time Jesus came. He comes when one's heart is open to receive Him and one is repentant of sin. The record of guilt and wrongs of the past on God's books is wiped away and immediately the heart is made new. Old things pass away and all things become new.

What is more priceless than a clear record? With nothing of the past to haunt, a clear conscience,

no darts to prick, an assurance that sins are forgiven, and the knowledge that we are in the will of God, we have peace with God. Then as we walk in the light and receive the fullness of the gospel, we have peace in God. With this kind of peace we can be content wherever we are or whatever the circumstances. Though we are lonely in the midst of strangers or are with loved ones and friends; whether we have things of comfort and ease or are in poverty and hardships; in health, or in sickness; whether we have failed in achieving our goal or have received fame and recognition; whether we are persecuted or praised; have heart-ache or dreams fulfilled—it matters not; our hearts can be full of joy and praise.

I have found that in the darkest night and in the greatest pain, God is the closest; fellowship with Jesus is the sweetest. I am thankful for the joy in my heart, and find life good in any circumstance with Jesus as my Companion. I love to walk with Jesus here and look forward to the next world, when I shall see Him face to face.

And so I can say with Paul, ". . . forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14). We can go on day by day making records of good report that will glorify God and thus be building character pleasing to Him. Then life is abundant and eternal life assured.

One of the best tests for a thing is the test of experience. "I have been a tither for forty years, and I speak out of experience," writes H. S. H. "Tithing has given me a sense of partnership with God; has enabled me to make contributions to the church and good causes which across the years have been substantial; and has taught me a valuable lesson in the use of money. It has proved to be financially sound and spiritually satisfying."

PRAYER:

*Make clear my vision that my soul may see
A perfect faith in all which lies ahead.
Help me to gain acceptance, and to be
Beyond despair, past doubt, above all dread.
Expand my heart to plumb all hearts on earth;
Grant me the depth so poignantly to feel
The joys and griefs of man, to judge their worth.
To know their sorrows and to help to heal.
Inspire my mind that strongly I may bring
The light of knowledge to some darkened brain.
Give me the power to see in everything
God's law and wisdom and to paint them plain
In words and pictures, clear as morning glow,
And simple that a child can see and know.*

—ENOLA CHAMBERLIN

The Little Firefly

By PAULINE E. SPRAY

During our recent visit in the Southwest, Aunt Ruthie did everything in her power to make our stay enjoyable. She fixed us an elegant evening meal of roast chicken, potatoes, string beans cooked with slabs of pork, fried okra, corn, strawberries, and, to top it all off, both peach and blueberry pie with ice cream for dessert. Then after an evening spent visiting with relatives whom we hadn't seen for many years, she hustled about and made up comfortable beds. Just before retiring she made certain the window fan was set properly and there was plenty of air circulating through the rooms. Late June nights in eastern Oklahoma can be plenty warm.

Gratefully we crawled between the smooth pastel sheets, for we were bone-weary after days of traveling. We had just begun to relax when we were disturbed by a spark of light twinkling about our room. Around through the darkness it glittered. First here and then there the tiny light shone.

"It's a lightning bug," we said, and set about on tiptoe with the flashlight to find the fly swatter.

After a few gymnastics, we downed our intruder. "It's such a tiny thing," we said, marveling at the minuteness of its size as we examined our tiny victim, "but it still lets its light shine."

And we thought: That's a lesson for Christians. We may not be the biggest, or the greatest, or the most outstanding, but we can let our lights shine in the darkness. We can serve the Master to the best of our capabilities. We can use what we have. We can be witnesses in spite of our limitations.

To be His witnesses, we need not be ministers or evangelists. These are God's anointed, commissioned by Him to preach the Word; but we housewives, students, factory workers, and day laborers are also called to be messengers of the gospel. If we love the Lord, we are commanded to share His love with others.

NOW is the time to work for Him. We must not wait until we are bigger, or greater, or more important in the eyes of men. Today is the day to let our Christian influence be felt in this world, wherever we may be—in the home, the office, the factory, or the schoolroom.

Let us live so near to the Master that the light of His presence will illuminate our lives. When our lives are aglow with His love they will attract the attention of those living in the darkness of sin and cause them to turn unto the Lord, to seek Him for pardon and purity.

If the lightning bug had waited until he was a big monarch butterfly, or a robin, or a blue jay, to let his light shine, he would never have gained entrance into our room. He would never have disturbed us. Jesus said, "Let your light . . . shine" (Matthew 5:1). He was speaking to you and to me, and I was reminded of His commandment when I saw "the little firefly."

"How shall they believe in him of whom they have not heard?"

"How shall they hear without a preacher?"

"How shall they preach, except they be sent?"

How shall they be sent without your gifts?"

If we would heed the Great Commission: "Go ye into all the world, and preach the gospel . . .," our support of missions, home and foreign, would be one of sacrifice and self-denial.



The Commission for Ministers of Music is authorized in the new *Manual* and a course of study provided, thus giving recognition to an important ministry of the church. (Paragraph 317)

According to the new *Manual*, licensed ministers serving as pastors receive their recommendation for renewal of license from the District Advisory Board rather than from the local church board. (Par. 258)

Assembly districts shall be entitled to representation in the General Assembly with two elders and two laymen if they have 1,000 or fewer members, but additional membership will be based upon 1,750 members and the final major part of that number. Considering the probable growth of the church, this will mean that the delegated membership of the General Assembly in 1964 will be only slightly less than it was in 1960.

All paragraphs referred to are found in the 1960 *Manual*.

S. T. LUDWIG, *General Secretary*

The Accusations of the Movie Industry

By A. S. LONDON

Sunday School Evangelist, Oklahoma City, Oklahoma

I have never been to a movie show. Some of my friends go. They tell me that there are pictures worth seeing. Just recently a man offered to purchase two tickets for us if we would attend. We thanked him for his offer, but did not accept his proposition.

Someone said, "If you have never been to a movie, how do you know of the evils?" I replied by saying that one did not have to drink poison to know that it kills.

My attention has been called to a picture that is coming to our city, and is now being shown over the nation. It is a most vicious attempt to discredit the Christian ministry. Some writers declare that it is one of the worst ever put out by Hollywood.

Sinclair Lewis' novel of 1927, *Elmer Gantry*, was a slur on the Christian ministry. It held up ministers to ridicule when there was great controversy between the fundamentalists and the modernists.

It has been our privilege to come in contact with ministers in twenty-three different denominations. I have often said publicly and privately that they are, as a whole, the cleanest and highest type of manhood that can be found across the nation. They are good men, sincere, and dedicated to the cause of saving men.

The picture that is now being shown across the country is holding up ministers and especially evangelists to scorn, and makes statements absolutely false regarding this class of people as a whole. The accusation says, "Ministers—and evangelists in particular—are hypocritical frauds who secretly enjoy their liquor and illicit sex relationships while mouthing scriptures they do not understand to gaping multitudes."

What were the motives of the producers of this picture? Do they want to destroy faith in the lives of tens of thousands of our citizens who sit by the hour and look at this new production?

Do they want to drive the youth of our land away from the church by trying to discount the ministers of our land?

Does Hollywood sink lower and lower in slime and filth, parading a set of caricatures across the screen?

The huge build-up, the lack of integrity, high-priced tickets, the accusations will add millions of dollars to the movie industry, and send millions of American youth out to doubt the sincerity of the Church of the living God.

But the Church will live on! The gates of hell cannot destroy it. Sincere, devout, Christian ministers will continue to declare that Jesus Christ is able to save to the uttermost all those who come unto God by Him.

I'm glad I came to Christ at the age of nine years. How thankful I am that, in the providence of God, I have been saved from evil suggestions and false accusations produced by filth perpetrated by the movie industry! May God look in mercy and pity upon us when so much tends to destroy faith in God and the Bible and lead us away from the house of God, is my prayer!

GOD CARES!

(I Peter 5:7)

*When your heart is crushed and broken
'Neath a heavy load of care,
And the trials of life are many,
Almost more than you can bear—
Many tears have flowed and fallen
And your heart is deeply stirred,
Oh, there's consolation given—
For God always keeps His word.*

*God is standing in the darkness,
Tho' you may not feel Him near;
He will never, never fail you
If you cast on Him your fear.
All the prayers you thought unanswered
And the tears that you have shed
Are recorded up in heaven
As you trust in what God said.*

*So look up, my friend, and trust Him
With the load upon your breast.
From confusions, cares, and worries
He will surely give you rest.
There is vict'ry simply trusting
And in praising Jesus too—
For the great Redeemer loves you
And will surely see you through.*

—SARAH GERMAN

EDITORIALS

By W. T. PURKISER

"I AM Chief of Sinners"

A letter has recently come to the editor's desk carrying this challenging paragraph:

You think there is no such thing as a sinning Christian. Consider what Paul says in I Timothy 1:15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." Paul himself, being an apostle and a Christian, says that Christ came to save sinners, "of whom I am chief." Paul does not say he was once a sinner, but says he is now a sinner, when this was written by divine inspiration.

This isn't a question, but it still clamors for an answer. Others have been bothered by what is known as the "historical present" when Paul says, "I *am* chief."

But this is a form of speech we use every day. I just used it in the second sentence of the last paragraph, quite by habit, in writing, "Paul *says*." If I want to be painfully technical, I should have to write, "Paul *said*," since according to the record he said this only once and that nineteen hundred years ago. I might properly write, "John Wesley is the greatest evangelist since St. Paul," and no one would misunderstand, although John Wesley has not been an evangelist since 1791.

Then, consider what kind of sinner Paul said he was: "A sinner saved by the Lord Jesus Christ." If you think there is no difference between a sinner and a sinner saved by grace, you have never met the Lord Jesus Christ in the experience of a new birth. I too am a sinner—a sinner saved by grace, and saved not only from the guilt but from the power and dominion of sin.

But since some people like to be very technical, let's *be* technical. Alongside this scripture place some others, and then see how the whole picture looks. In Romans 5:8, Paul writes (or *wrote*). "God commendeth his love toward us, in that, *while we were yet sinners*, Christ died for us." Can these words mean anything other than that we are *not now sinners*? Or look at Romans 6:1-12, "What shall we say then? Shall we continue in sin, that grace may abound?"—to which the apostle returns a ringing answer, "God forbid"—"Impossible, a horrible thought," is what the Greek says. Or look at the similar verse farther down in the chapter, "What then? shall we sin, because we are not under the law, but under grace? God forbid" (v. 15).

Don't overlook Romans 8:2-3: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned [not *condoned*] sin in the flesh." To those of his own day who held somewhat similar views to those of the "sinning saints" of today, Paul said, "Awake to righteousness, and *sin not*: for some have not the knowledge of God: I speak this to your shame" (I Corinthians 15:34).

Or look again at Galatians 2:17-18, "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor."

Of course the question is, Did Paul himself exemplify this in his own personal life? Well, read his testimony in I Thessalonians 2:10, "Ye are witnesses, and God also, how *holily and justly and unblameably* we behaved ourselves among you that believe." Somehow, this just doesn't seem to "jibe" with sinning daily in word, thought, and deed—a feat the devil himself can't beat since there are no more ways to sin than in word, thought, and deed, and there is no greater frequency than every day.

But was Paul alone in this view that grace saves from perpetual sinning? Not at all. The truth runs through the whole New Testament.

For example, look at the first chapter of the New Testament. "Thou shalt call his name JESUS: for he shall save his people *from their sins*" (Matthew 1:21). This is a far cry from saving them *in* their sins. Or listen to Jesus: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but *he that doeth the will of my Father* which is in heaven" (Matthew 7:21). Again, "Behold, thou art made whole: *sin no more*, lest a worse thing come unto thee" (John 5:14).

Move over to Hebrews and read 9:26, "But now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself" (A.R.V.). Don't leave out 10:26, "For if we sin wilfully [the Greek says simply 'sinning wilfully'] after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

Don't forget II Peter 2:13, where those who "cannot cease from sin" are said to be false professors, "spots," and "blemishes," deceived, gone astray, living in unrighteousness—hardly the description of sincere Christians.

One of the clearest commentaries on the perversity of human nature is the fact that I John has been quoted by some apostles of "sinning sainthood" to support their theories, whereas John himself says, "These things write I unto you, that ye sin not" (2:1). In 2:4 he states, "He that saith, I know him, and *keepeth not* his commandments, is a liar, and the truth is not in him."

Read on to chapter three: "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. . . . He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God" (verses 6-9).

These words are so clear and vigorous that almost any comment would weaken their force. It may be said, however, that the expression, "He cannot sin, because he is born of God," in verse 9 does not teach that the Christian *is not able to sin*, but that *he is able not to sin*. The impossibility expressed is a logical impossibility, as if I should say, "Whosoever is an honest man doth not steal: for his honesty remaineth in him; and he cannot steal, because he is an honest man"; or, "Whosoever is a truthful man doth not lie: for his truthfulness remaineth in him; and he cannot lie, because he is a truthful man." Both paraphrases make perfect sense; but they do not mean that the honest or truthful person is unable to steal or lie, but simply that should such a person begin to steal or lie he would no longer be honest or truthful. The regenerating seed of God is so completely contrary to sinful conduct that the two cannot coexist in the same person at the same time. And the same truth is stated in I John 5:8, "We know that whosoever is born of God sinneth not."

All of this does not mean that a born-again Christian may not make mistakes, suffer lapses of memory, have defective judgment, or be subject to ignorance and infirmity. Nor does it mean that victory over sin in the Christian life is a cause for boasting. We are "saved by grace" not only in the sense of unmerited forgiveness for the sins of the old life, but also in the sense that it is the grace of God through the presence of the Holy Spirit which keeps us from sin in the present.

Now add it all up. Do not try to change the whole tenor of scripture on the basis of one clause taken out of its context. If Paul the apostle was living in sin, then the whole Bible would have to

be rewritten. Some have even tried to do that, but it won't work. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (II Timothy 2:19).

How Much Is Enough?

February is Stewardship Month throughout the church. It is a time, near the beginning of a calendar year, when we can well afford to take a hard look at the account of our stewardship to God.

It is shortsighted to think of stewardship solely in terms of dollars and cents. It involves, as has been said, "time, talents, and treasure." Each of the three is vital to the ongoing of the Kingdom.

There is, of course, one significant difference. There are no readily available measures of the investment of time and talents in the work of the church. That this is considerable, there can be no doubt. But there is a measure of the investment dollarwise church people make in their respective denominational groups. It is the annual report of the giving of fifty-five of the major denominations of the United States and Canada.

Two very significant facts show up in the report for last year. The Church of the Nazarene stands ninth in per capita giving among the churches listed, but first among denominations of our size or larger. The eight denominations which outrank us have a combined membership total of approximately two-thirds that of the Church of the Nazarene. For some reason or other, the larger a church grows, the more difficult it seems to increase proportionately the per capita giving.

A second significant fact is that our per capita giving is conspicuously outstripped by three sister holiness churches: the Free Methodist church, which ranked first in the entire list; the Wesleyan Methodist church, which ranked second; and the Pilgrim Holiness church, which was fourth.

We praise God for an increase in per capita giving for 1960, from \$135.51 to \$142.33. Not so encouraging is the fact that our percentage of giving for missions dropped from 9.22 to 8.40, and the number of local churches reaching the "10 per cent" goal decreased from 1,155 to 897.

We shall never be doing enough until our controlling question is not, How much of *my* money shall I give to the Lord? but, How much of God's money shall I keep for myself? Certainly the irreducible minimum is to "bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10).

Editorial Notes

The editor has been reading the editorials of Dr. J. B. Chapman from the beginning of his work in the *Herald* in 1921. There is a choice paragraph in an editorial of November 9, 1921:

"There is one right and many wrong ways of preaching holiness. One can preach 'the Christ of contention' (Phil. 1:16) and stir up more opposition than existed when he began, or he can present his message so that it will commend itself to the reason and conscience of every right thinking man. If you can preach so that all good, sincere people will go away and say, 'He is preaching our doctrine,' you are doing better than when you are em-

phasizing all the differences and earning an opposition that might have been avoided, without compromising the truth."

♦ ♦ ♦

This week concludes the brief series on "What's New in the *Manual*," prepared by General Secretary S. T. Ludwig. The changes Dr. Ludwig has described are those which would most generally affect the work of the local church. There are many others, however, and every Nazarene home should have a copy of the current *Manual* of the church. Order yours today from the Nazarene Publishing House; the cloth binding is priced at \$1.25; the de luxe edition is \$2.50.



EDWARD LAWLOR, *Secretary*

The final report shows the following reports and changes received as of January 10, 1961.

		<i>Number</i>
	<i>District Supl.</i>	<i>Witnessed to</i>
<i>Foreign Districts</i>		
Argentina-Uruguay	Thomas Ainscough	7,264
Barbados	Lawrence Faul	1,900
British Honduras	Prescott Beals	3,172
Southeast Mexico	David Saul	5,566
<i>Domestic Districts</i>		
Northeastern Indiana	Paul Updike	47,000
Alaska	Bert Daniels	3,373
British Isles South	J. B. MacLagan	8,480
Canada Atlantic	Bruce Taylor	2,445
Canada Pacific	Bert Daniels	4,459
Chicago Central	Mark R. Moore	33,992
Kansas	Ray Hance	36,878
Kansas City	Jarrette Avcock	17,832
New Mexico	R. C. Gunstream	13,195
Northwest Indiana	Arthur C. Morgan	23,296
Northwest Oklahoma	Jonathan T. Gasset	25,210
San Antonio	James C. Hester	16,826
Southwest Indiana	Leo C. Davis	32,109
Washington	Ernest E. Grosse	23,993

(*Boldface—those who made or exceeded goal.*)

Domestic Districts	1,605,741
Foreign Mission Districts	123,128
Home Mission Districts	10,475
GRAND TOTAL	1,739,344

It is our prayer that these figures will be more than statistics—that they will indeed become "souls won for our Saviour."

The following action is from the Department of Evangelism's meeting, which was adopted by the General Board on January 9, 1961.

"The executive secretary presented to the department a full report on the 'Try Christ's Way' Witnessing Program. The department expressed their deep appreciation and gratitude to all throughout the church who accepted the spirit of the witnessing program and enabled us to witness during November to more than 1,735,000 people."

THE "TRY CHRIST'S WAY" WITNESSING STORY in

KANKAKEE, ILLINOIS—"I know Christ as my personal Saviour and want others to know Him too." In a two-week period in November, 200 laymen voiced this to more than 12,278 people. They would more than just hand out a tract or invite people to their church. They introduced themselves and witnessed that Christ was their personal Saviour. Some admitted that at first they dreaded going out to witness, but after two or three witnesses they felt the joy, thrill, and blessing.

SAN ANTONIO, TEXAS—During November the students of the Spanish Nazarene Bible Institute witnessed to 683 people, and of this number 90 asked for prayer and many found real spiritual victory. They testified that the program has been a blessing and that they will carry it on into the tomorrows.

JERUSALEM AND NEW YORK—Missionary Alex Wachtel of our church in Jerusalem, Israel, wrote giving the report of the witnesses they had made and the enthusiasm generated among our Nazarenes in Nazareth and Jerusalem. He also reports that in Kingston, New York, through a November witness, his sister, Fay, for whom he had prayed for thirty-two years, was converted.

DUBLIN, IRELAND—In the month of witness, a recent convert from Roman Catholicism went out and witnessed to two men and a woman and brought them into the church. These three people who had never heard a gospel invitation before felt the conviction of the Holy Spirit. The young lady was asked to accept Christ as her personal Saviour and did so. One of the men broke down and wept and said, "Please pray for me also." A week later the second man yielded his heart and life to Christ. Three people were won by the witness of a new convert.

BRITISH HONDURAS—These Nazarenes witnessed to 3,175 people, with the results of many new souls at their altars and new members taken into the church. Revival is on the way.

FOREIGN MISSIONS



GEORGE COULTER, *Secretary*

New Address for Wilsons

Rev. and Mrs. Allen Wilson have moved to Apartado 11, Coban, A.V., Guatemala, Central America. They will be working in our Bible school.

New Missionary Appointees

At the recent meetings of the Department of Foreign Missions and the General Board, the following missionaries were appointed:

- Miss Wanda Terry, of Ohio, to Africa
- Miss Kathleen Newlin, of Kansas, to Africa
- Miss Phyllis McNeil, of Missouri, general appointment
- Rev. and Mrs. Donald Crenshaw, of Kansas, to Argentina
- Rev. and Mrs. Charles Stroud, of Oklahoma, to Korea
- Rev. and Mrs. Paul Say, of Florida, to Argentina
- Rev. and Mrs. Charles Alstott, of Illinois, to Haiti
- Miss Martha Clifton, of Ohio, to Africa
- Rev. and Mrs. Leland Hagens, of Pennsylvania, to Africa
- Rev. and Mrs. Clayton Garner, of California, general appointment
- Rev. and Mrs. Charles Melton, of Tennessee, to Japan
- Rev. and Mrs. Charles Tryon, of Oklahoma, to Philippine Islands
- Rev. and Mrs. J. C. B. Coetzer, of South Africa, to Africa
- Miss Jean Williams, previously under general appointment, to Japan
- Rev. and Mrs. Ted Hughes, previously appointed to Cuba, to Nicaragua
- Rev. and Mrs. Howard Conrad, previously appointed to Cuba, to Peru
- Miss Elva Bates, renewed general appointment

God Directs in All That's Done

By Evelyn VerHoek, *Guatemala*

Daily direction from God in the field of labor assigned me has helped me to see my own inadequacy and God's overwhelming sufficiency. He is an ever-present Medical Consultant and loving Physician to the patients. In the kitchen and living room God has provided and counseled, and when the busy days were ended He has blessed and given sleep. In dealing with the Indian folk who surround this station. He has given compassion when I was at my wit's end,

and patience when I was exasperated. When those around me were much wiser in this world's wisdom than I, God has drawn me to the Fountain of Wisdom—himself. I have not exhausted His resources yet.

Patients continue to come from great distances to our clinic. They come from most of the homes and *fincas* of the community. Vaccination programs in San Juan Chamelco and Tamahu, in La Tinta and Tucuuru have brought varying degrees of compliance, but all were an improvement over no vaccination protection at all. This year we held health classes in the Kekchi Bible School and the conferences for Kekchi and Pocomchi Indians.

The local church is making progress spiritually in spite of constant enemy propaganda. New souls have been added to the Kingdom; some others have drifted away. It is always discouraging to see some who believe but do not want to pay the price of salvation. But Jesus also had some who followed for a short time and then drifted away. He is my Comforter when I am discouraged. Some of our young people are becoming established and have sought to know the Lord better. We had 138 in Sunday school during the recent revival. Sometimes 17 of the students in my Sunday school class will recite the memory verse in Kekchi, Pocomchi, and Spanish. It is thrilling!

I have begun teaching a Christian young man to play the accordion. He is making rapid progress.

A missionary is a Jack-of-all-trades, especially on a distant station like this one. In between my nursing and teaching and preaching I have attempted to terrace the back yard of the property to prevent further erosion. We have a dozen more coffee plants planted and about twenty-five pineapple plants. The few citrus fruit trees have been pruned and fed and nursed along in the hope of getting a crop. The tree ants have been conquered at last. We hope to have a better garden and fruit this next season. The fence around the property is fairly good, and now we have planted live *tanil* trees, which will provide us with fence posts as needed.

Soon we should have a new water system installed by the city and connecting our mission to the water supply which is clean. This will mean a great

deal to us, especially in the clinic. Lights will eventually be available we hope.

Sunday school lessons in Pocomchi have been available this year through another missionary couple, and it has been a great help to us.

The challenge of evangelism is before us here in Tucuuru. We are determined to live in Christ, to teach and preach Him only, and to watch for new areas into which we may take the gospel light.

Our Heavenly Father wants us to be His stewards and to work faithfully here in the administration of all He has entrusted to us. Let us remember that "where your treasure is, there will your heart be also" and that there is a "treasure in the heavens that faileth not."

Public Morals and YOU!



According to recent statistics released by the U.S. Department of Agriculture, the consumption of cigarettes would set a new high in 1960.

The government estimates that at least 48 per cent of the Americans over fifteen years of age smoke cigarettes daily. The number was put at 36 million men and 24 million women. An additional 4 million to 5 million were said to smoke occasionally.

These figures were given in an Agriculture Department report on the tobacco situation which said consumption of cigarettes will set a new high record for 1960. A further increase was forecast for 1961.

The department says the annual percentage increase in cigarette consumption has been outpacing the percentage gain in population in the last few years. It says this reflects a number of factors. Including: (1) A greater relative increase in the 15-24 age bracket (the years when cigarette smoking is usually begun); (2) a larger proportion of women smokers each consecutive year; and (3) a rising average number of cigarettes smoked per person—partly attributable to the higher consumption rates of a substantial number of filter-tip cigarette smokers.

Smokers will spend an estimated \$6,600,000,000, compared with \$6,100,000,000 in 1959.

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

the *A*nswer corner



THE SUNDAY SCHOOL LESSON



Conducted by W. T. PURKISER, Editor

By J. W. ELLIS

Topic for
February 12:

Christ Opens Blind Eyes

SCRIPTURE: John 7-9 (Printed: John 9:24-38)

GOLDEN TEXT: *Then spake Jesus again unto them, saying, 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).*

So you've started reading this article? Chances are you won't finish it. The phone will ring or the kids will yell or the toast will burn or you will just get plain bored. Don't feel badly about it. Most people don't finish articles. It is just a part of being human.

Tell you what: I'll write fast, and the House will print fast, and you read fast—and maybe we'll complete it. Hold your hat!—we're off and writing!

This born-blind fellow who was made to see by the power of Christ, he was quite a guy. Though tied to his mother's apron strings by virtue of his blindness, he could speak for himself. Though stumbling through all his days, he knew where he had been. Though denied the privileges of the schools, he was quite articulate. Though he did not know his Benefactor, he was sure that his Healer's power had come from God. (That was more than the ecclesiastical brass would admit!)

What was this fellow's name? I don't even know his first. But I'll dip my pen for him.

Take a look at his courage. Brought before the synagogue's power committee and told to denounce his Benefactor as a sinner, he looked them straight in the eye (which was a new experience for him and them) and told them in easy-to-understand language (which was also new to them) to mind their own business. Look, fellows, said he, let's get some things straight. Whether the Man who healed me was a sinner or not, I don't know. But what I do know is this. I was blind. Now I see. Tell me, fellows, does that make sense to you?

A recent religious paper carries an article on I John 1:8 which says that any Christian who professes to be cleansed from all sin is deceived. How would one answer this?

This is a common misapplication of scripture. I John 1:8 reads, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." However, the verse which just precedes it says, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son *cleanseth us from all sin.*"

John is not engaging in double talk here. He clearly says that Christians who walk in the light are cleansed from all sin, and then adds, "If we say that we have no sin [from which to be cleansed—as some do], we deceive ourselves."

One of the greatest sources of fallacy in doctrine is this practice of picking out

single verses or sentences and treating them as if they stood alone. No better guide to the interpretation of the Bible was ever written than the quaint old English of John Wycliffe:

"It will greatly help ye to understand Scripture if you mark not only what is spoken or written,

"But of whom,

"And to whom,

"With what words,

"At what time,

"Where,

"To what intent,

"With what circumstances

"Considering what goeth before

"And what followeth."

Can murderers and wicked men enter heaven?

If they repent and confess their sins, and believe on the Lord Jesus Christ. God places no limitations on the sins which will be forgiven, except the sin of blasphemy of the Holy Ghost (Mark 3:29). David was forgiven (II Samuel 12:13), although the consequences of his sin remained (II Samuel 12:14 ff.). "If

we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

Who or what are the "fallen angels"? A member of our Sunday school class says they are men.

Some people may act that way, but they really cannot qualify. Apart from Satan himself, the Bible speaks of fallen angels only twice, in II Peter 2:4 and in Jude 6. These are now the spirit personalities we know as demons, which appeared so often during the lifetime of our Lord on earth. They are the "principalities . . . powers," "rulers of the darkness of this world," spiritual hosts of wickedness in heavenly places (see Ephesians 6:12). They serve the prince of darkness, Satan or the devil, as angels serve the Lord God.

How terribly real this kingdom of darkness is will soon be found out by anyone who attempts to escape from it or to attack its structure.

Men don't believe in the devil now

As their fathers used to do.

They've opened wide their broadest creeds,

And let his majesty through.

The devil is voted not to be;

So, of course, the devil is gone—

But simple folks would like to know

Who carries his business on.

Is it mockery before God to baptize little children?

Not at all. Baptism is the covenant sign of the New Testament, just as circumcision was the covenant sign of the Old. It may therefore be administered to children—as it doubtless was when *all* in the household of the Philip-

pian jailer were baptized.

The ritual of our church provides for both the baptism of infants and also the dedication or consecration of children. However, whenever water is used, it is baptism, whatever it may be called.

What do you think of Christians paying astrologers for their personal horoscopes?

I think astrology as it is now practiced is of the devil, and any Christian who gives it any consideration at all, much

less paying for it, should have his heart examined.

No, it didn't make sense. They stayed, firing questions, and he returned their fire in answers that could not be questioned. They finally got full—of anger, that is. And out into the street on his ear went the born-blind man with eyes wide open.

Quick like a flash the news of his

street landing went to Jesus. So it was that, before the man had completely dusted himself off, the Lord Jesus Christ stood beside him. True, the man's physical eyes had been opened. True, the man's ecclesiastical eyes had been opened. (Jarred open, that is.) But there was something else for him to see.

What? That his Benefactor was the Son of God.

This he did see and worshiped Him!

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.



EXPRESSIONS OF THANKS

"I am terminating my tour of active duty in the United States armed forces. I would like to thank you for sending to me your magazine entitled *Herald of Holiness* and also the *Other Sheep*. They have been enjoyable reading and of much help to me during my tour of duty in Alaska."

—SP/4 WINSTON P. TOWLES

"I want to take this opportunity to thank you and your wonderful organization for the great boost in my spiritual life you gave when I was in service and so far away from home and my loved ones."

—JOHN E. DOWNING

"I received your letter today and was very glad to hear from you. I am glad to hear you are praying for me. Indeed, a person can be a Chris-

tian in the service. It is wonderful to know how great is the God we serve. God has never failed me yet and I know He will not fail me now. My favorite scripture is, 'But my God shall supply all your need according to his riches in glory by Christ Jesus' (Philippians 4:19). Thanks also for the tract called 'Influence.'"

—HOWARD E. WRIGHT

"I attended the Retreat in Germany in November and it was a great lift to me, as I know it was to others. Thanks so much for all you have done for us."

—ROBERT WALKER

"It has been a blessing to receive and pass on to others the magazine *Conquest* for the past year. It has served as an inspiration not only to me but also to others in the military around me. The Lord has truly blessed you I know, and I am grateful that I even have a small part of the blessing by reading the thoughts and devotions in your magazine each month. God bless you all."

—DARREL WEBB

NAZARENE SERVICEMEN'S COMMISSION

Paul Stebbins DIRECTOR

Religious News and Comments



By WILSON R. LANPHER

A Strong Narrow Protestantism

The *New York Times* reports that in a recent sermon delivered by Dr. Norman Vincent Peale he charged that modern Protestantism has become "so broad that it is shallow." In his sermon he

stated that "the vigorous old Gospel has become diluted with a curious blend of humanitarianism, socialism and every other nicey-nicey-ism to the end that it has lost its appeal to the people." He declared: "Leadership got the notion that the function of ministers was to make a perfect world, with everything sweetness and light, everybody happy, everybody getting fine wages—everything just beautiful. The idea was to be all things to all men, nobody against anybody's ideas, everybody harmonious, with the result that Protestantism has become weak. The only true Protestants left in the United States are those who believe in the Bible and Jesus Christ the Saviour and in salvation from sin. They may not have much of a social Gospel, but they have a Gospel." Dr. Peale concluded by saying: "What is needed today in Protestantism is a tremendous spiritual surge of the people who believe in the Bible as a rule of life and in Jesus as the Saviour of the

world. The men who lead Protestantism are the finest men God ever made, but the movement has become so highly intellectualized that the assumption is that the salvation of mankind is through some political mechanism. Get a law through Congress and the Kingdom of God is on the way. The old strong narrow Protestantism that made the United States is a crying necessity today."

Religious Make-up of New Congress

Recently we reported the church affiliation of the members of the Senate; and now the final count of the entire new Congress has been made. There are 422 Protestants (79 per cent), 98 Catholics (18 per cent), 13 Jews (2 per cent), and four others (about 1 per cent). Comparatively, the country is about 75 per cent Protestant, 22 per cent Catholic, and 2 per cent Jewish, "counting

nominal religious relationships," according to the *Associated Press*.

East Can Be West of West

Columnist Paul Crume of the *Dallas Morning News* has straightened out a confusing situation in nearby Arlington Baptist churches. In the daily front-page column "Big-D," Crume explains it this way:

"It seems that the Rev. H. E. East's First Baptist Church is west of the Rev. Beryl West's church (Highland Baptist). Not only is East west of West, but he (East) is often visited by a ministerial student named Dan North; and the Rev. Ralph West is moving to town as pastor of the Church of the Nazarene.

"It will work out this way. North lives south of East. West (Beryl) lives northeast of North, while West (Ralph) lives northwest of East. West (Beryl) lives east of West (Ralph).

"We trust that everybody has got it straight," the columnist concluded.

Crime Is at New Peak

The nation's crime rate climbed 11 per cent during the first nine months of 1960 to reach the worst level in history, Director J. Edgar Hoover of the Federal Bureau of Investigation reported recent-

ly. The report was based on uniform crime statistics gathered from police departments of all cities with a population of over 25,000. Meanwhile, a sampling of trends in rural areas and small towns indicated a 5 per cent increase in crimes there. In 649 cities embracing 70,000,000 of the U.S. population, the greatest increase occurred in the number of robberies, which were up 16 per cent over last year. Burglaries increased 15 per cent; larcenies, 9 per cent; rapes, 8 per cent; automobile thefts, 6 per cent; murders, 4 per cent; and bodily assaults, 3 per cent.

Any volunteers for Sunday school classes and Caravan groups?

SWEET HOUR OF PRAYER

By DONNA CLARK GOODRICH

*Oh, the stillness of the hour
When we meet with Christ in prayer,
With the organ in the background,
Sacred tone and beauty rare!*

*How His presence fills the chapel,
Enters each and every heart,
Clothes us over, and His Spirit
Reminds us of "how great Thou art!"*

"SHOWERS of BLESSING"

Program Schedule

Feb. 5—"Moses' Place of Vision," by J. E. Williams

Feb. 12—"Do You Really Pray?" (first of six sermons on prayer), by T. W. Willingham

Feb. 19—"What Is True Prayer?" by T. W. Willingham

Feb. 26—"Are You Receiving?" by T. W. Willingham

*'Tis a time of great refreshing,
For we feel His love so near
Overshadows all our sorrow,
Casts out weariness and fear.*

*Prayer will always be a challenge
To love and serve our risen Lord;
To always have a secret closet,
That we may pray and read His Word!*

SUNDAY SCHOOL ATTENDANCE REPORT



	December 1959	December 1960	Increase
North American Indian	1,383	1,478	95
WEST CENTRAL ZONE			
North Arkansas	3,399	3,726	327
Houston	3,648	3,665	17
Nebraska	2,763	2,777	14
Dallas	4,791	4,775	-16
Northwest Oklahoma	5,719	5,612	-107
Joplin	4,553	4,445	-108
Northeast Oklahoma	4,321	4,200	-121
Abilene	6,357	6,187	-170
San Antonio	3,567	3,393	-174
Kansas	8,535	8,354	-181
Kansas City	5,395	5,148	-247
Southeast Oklahoma	3,889	3,602	-287
Southwest Oklahoma	6,030	4,955	-1,075
South Arkansas	no report		
Louisiana	no report		
SOUTHWEST ZONE			
Southern California	13,977	14,798	821
Los Angeles	10,674	10,892	218
Arizona	4,490	4,582	92
Hawaii	814	822	8
Northern California	16,558	16,555	-3
New Mexico	3,667	3,479	-188
Colorado	7,075	6,809	-266
SOUTHEAST ZONE			
Eastern Kentucky	*5,389	5,571	182
Virginia	3,630	3,708	78
West Virginia	10,953	11,019	66
Georgia	5,762	5,773	11
Mississippi	2,823	2,818	-5
Alabama	7,378	7,330	-48
Florida	10,635	10,549	-86
Tennessee	7,854	7,826	-28
Kentucky	*5,940	5,193	-747
East Tennessee	5,462	4,602	-860
North Carolina	no report		

	December 1959	December 1960	Increase
South Carolina	no report		
EASTERN ZONE			
Pittsburgh	8,706	9,047	341
New England	4,350	4,365	15
New York	2,172	2,149	-23
Philadelphia	5,822	5,772	-50
Maine	*3,248	3,134	-114
Akron	12,877	11,860	1,017
Washington	no report		
Albany	no report		
BRITISH COMMONWEALTH			
Canada Central	2,604	2,864	260
Canada West	4,414	4,487	73
Canada Atlantic	1,088	1,153	65
British Isles South	*2,943	2,990	47
Canada Pacific	1,236	1,238	2
Australia	869	814	-55
British Isles North	1,851	1,529	-322
NORTHWEST ZONE			
Washington Pacific	6,779	7,139	360
Idaho-Oregon	6,358	6,678	320
Minnesota	2,315	2,375	60
Nevada-Utah	973	1,007	34
Oregon Pacific	8,464	8,478	14
North Dakota	1,625	1,623	-2
South Dakota	792	731	-61
Rocky Mountain	2,621	2,557	-64
Northwest	7,550	7,350	-1,200
Alaska	no report		
CENTRAL ZONE			
Iowa	6,828	7,288	460
Michigan	9,016	9,285	269
Southwestern Ohio	*8,830	9,085	255
Chicago Central	6,293	6,499	206
Missouri	7,340	7,510	170
Northwestern Illinois	5,738	5,901	163
Northwestern Ohio	*5,920	5,980	60
Central Ohio	14,785	14,804	19
Southwest Indiana	10,236	10,242	6
Indianapolis	9,847	9,566	-281
Northeastern Indiana	11,238	10,752	-486
Eastern Michigan	no report		
Wisconsin	no report		
Northwest Indiana	no report		
Estimated average for December, 1960		414,665	
Decrease under average of December, 1959		12,820	
Per cent of decrease		3%	

*Average attendance last assembly year.

E. G. BENSON
Field Secretary

THE DEEPER THRILL

By R. R. Cribbis

Pastor, Oxford, Nova Scotia, Canada

Two thrilling experiences were mine within one week. One was in the realm of the spiritual, while the second was in the realm of recreation. The first took place in a church service; the second took place in the woods. Both were of interest to my Nazarene minister friends on the district, and as I talked to them I noted their reactions.

On Sunday, in a missionary service with Rev. Clifford Church of Portuguese East Africa, God's Spirit came in a wonderful, soul-melting way. The Christians attending the church I pastor were blessed, and while there was no audible demonstration of that blessing, there were other senses besides the ears that picked up the signal and let Christians know that God was peculiarly present.

Then, as the offering plates were passed for our missionary's expense and equipment offering, glad hearts opened purses and wallets in a sacrificial way, and the largest single-service offering for one of our missionaries in the history

of this fifty-eight-year-old church was received. But the more thrilling part of the service had been the clear manifestation of God's presence to the hearts of the Christians gathered in our Lord's name.

On Tuesday morning at eight o'clock I shot my first deer. It was a large buck with beautiful antlers—and a good supply of venison for the winter months ahead. I suppose most hunters remember their first deer, and I will long remember mine.

I shared the news of both these happenings with several of my fellow ministers on the district. They were interested in both. But as I talked, I noted that the Sunday event brought greater warmth to their eyes and blessing to their hearts than the second. They were glad for both of these experiences of mine, but they were more thrilled with the service where God came and melted the hearts of the people than in the hunting experience where a preacher shot his first deer.

Nazarene preachers are still more interested in getting the blessing down, in stirring the hearts of God's people, in having God come to our services, than in anything else in this whole world. May it ever be so!

I COME TO WORSHIP THEE

By H. B. GARVIN

*I come, O Lord, to worship Thee
With joy in sweet humility,
For I would know Thy holiness,
And all my needs to Thee confess.*

*The beauty of Thy love and grace
Has led me now to seek Thy face.
Shed forth on me a light divine,
For I am all, forever Thine.*

*The rapture of this holy light
Now fills my soul with great delight,
And sweet communion from on high
My weary heart doth satisfy.*

*Oh, let me worship at Thy feet,
Where I have found such joy complete;
And then to others I will tell
Thy message sweet I love so well.*

When Jesus said, "It is more blessed to give than to receive," He did not mean that the giver enjoys a higher status of approval before God than the receiver. He meant there is more downright fun in giving than in receiving. To be sure, there must be receivers if there are to be givers, and God has given and still gives in a measure that puts all men forever in His debt. But among ourselves, let us make sure we do not remain habitually on the receiving end of life and so miss much of life's deepest joy.

Of every dollar we give for the benevolence work of our church, a small part goes to the support of our schools and colleges. Let us pray for these schools. To your gift, add a prayer that God will use the gift—and the schools which it helps support—to further the work of His kingdom in the hearts and lives of men.

Evangelists' Slates

A to C

Allee, G. Franklin. 12844 N.E. 84th St., Kirkland, Wash.
Sweethome, Oregon.....Feb. 2 to 12
Marysville, Wash.....Feb. 16 to 26
Amos, C. A. Route 4, Boonville, Indiana
Scottsburg, Ind.....Feb. 15 to 26
Anderson, G. R. R.F.D. 1, Linesville, Pa.
Kalamazoo, Mich.....Feb. 1 to 12
Ann Arbor, Mich.....Feb. 14 to 19
Anderson, Gilbert and Sylvia. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
Asby, Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis 27, Ind.
Bailey, Clarence and Thelma. Song Evangelists, Route 4, Portland, Ind.
Spencerville, Ohio (Friends).....Feb. 12 to 26
Bailey, E. W. Box 239, Nocatee, Florida
Baker, Everett. P.O. Box 527, Kansas City 41, Mo.
Battin, Buford. 1509 Seventh St., Lubbock, Texas
Lubbock, Texas.....Feb. 7 to 12
Harlingen, Texas.....Feb. 15 to 26
Beaty, B. K. Route 4, Taylorville, Ill.
Blytheville (First), Ark.....Feb. 15 to 26
Bebout, R. E. 215 N. Poli, Route 3, Ojai, Calif.
Belew, P. P. and Marie. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
Bertollets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.
Arcadia, Fla.....Feb. 8 to 12
Canton, Ill.....Feb. 17 to 26
Betcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.
Bierce, Jack. Song Evangelist, Box 118, Idaville, Ind.
Galion, Ohio.....Jan. 30 to Feb. 5
Leonard, Mich. (Meth.).....Feb. 12 to 19

Bierce, Joseph. P.O. Box 527, Kansas City 41, Mo.
Waterville, Vt.....Feb. 8 to 19
Utica, N.Y.....Feb. 20 to 26
Bishop, Joe. 1515 S. Jensen St., El Reno, Okla.
Lake Charles (Moss Bluff), La.....Feb. 13 to 19
Blanchard, La.....Feb. 20 to 26
Blair, Earl E. 941 Idlewild Court, Lexington, Ky.
Blythe, Ellis. 5629 Kalmia Dr., Orland, Fla.
Chester, W.Va.....Feb. 1 to 12
Springfield (High St.), Ohio
.....Feb. 22 to Mch. 5
Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Caruthers, Calif.....Feb. 1 to 12
E. St. Louis (State St.), Ill.....Feb. 16 to 26
Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
Brand, W. H., and Wife. Evangelist and Musicians, 3205 Winter St., Ft. Wayne, Ind.
Open date.....Feb. 9 to 19
Fremont, Ohio.....Feb. 25 to Mch. 5
Brannon, George. 4105 N. Wheeler, Bethany, Okla.
Bluffton, Ind.....Feb. 1 to 12
Brownstown, Ind.....Feb. 15 to 26
Bridgewater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
Brockmuller, C. W. and Esther. Evangelist and Singer, 908 15th Ave. So., Nampa, Idaho
Brown, Curtis R. Song Evangelist, 449 Bresee Ave., Bourbonnais, Ill.
Brown, Marvin L. 810 Pleasant St., Kewanee, Ill.
Brown, W. Lawson. Box 498, Bethany, Okla.
Buckley, Ray. 300 E. Jackson St., Orlando, Fla.
Hernando, Fla.....Jan. 25 to Feb. 5
Orlando (Lawndale), Fla.....Feb. 8 to 19
Budd, Jay B. 5030 Renard Drive, Dayton 24, Ohio
Newtonsville, Ohio.....Feb. 8 to 19
Dayton (Parkview), Ohio.....Feb. 22 to Mch. 5
Bullock, Ed. 605 Lexington Ave., Newport, Kentucky
Burkhard, Munroe. 2726 Mount View, Dallas 34, Tex.
Burness, Eddie and Ann. Box 1007, Ashland, Ky.
Burton, G. C. 412 Monticello St., Somerset, Ky.
Nederland, Texas.....Feb. 27 to Mch. 5
Cailihan, Jim and Evelyn. Singers and Musicians, Box 3123 O.B., Dayton 31, Ohio
Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.
Zephyrhills, Fla.....Feb. 15 to 26
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. Evangelist and Musicians, 168 Belmont St., Carbondale, Pa.
Carpenter, Harvey and Ruth. Evangelist and Singers, 5 Reading Ave., Hillsdale, Mich.
Carroll, Morgan. Box 42, Vilonia, Ark.
Carter, Jack and Ruby. Preacher and Singers, 4609 N. Mueller St., Bethany, Okla.
Casey, H. A. and Helen. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Monett, Mo.....Feb. 1 to 12
San Antonio, Tex.....Feb. 15 to 26
Caudill, Virgil R. Route 3, Troy Road, Springfield, Ohio
Plymouth Mich.....Jan. 31 to Feb. 5
Eaton, Ohio.....Feb. 9 to 19
Chapman, C. L. Evangelist, 601 W. Main, Oblong, Ill.
Chatfield, C. C. and Flora N. Evangelists and Singers, P.O. Box 527, Kansas City 41, Mo.
Punta Gorda, Fla.....Feb. 1 to 12
Sarasota, Fla.....Feb. 15 to 26
Clark, Eddie. Route 1, Colona, Ill.
Clark, Gene. Box 7, Cory, Indiana
Terre Haute (S. Side), Ind.....Feb. 1 to 12
Emison, Ind. (Meth.).....Feb. 15 to 26
Clark, Hugh S. 602 S. Broadway, Georgetown, Ky.
Kentucky Dist. Tour.....Jan. 8 to Feb. 8
Cincinnati (Montana Ave.), Ohio
Clemmons, Paul H. 1300 Terrace Dr., Defiance, Ohio
Cliff, Norvie O. P.O. Box 527, Kansas City 41, Mo.
Abbotsford, B.C., Can.....Feb. 1 to 12
Kent. Wash.....Feb. 15 to 26
Cole, George O. 413 E. Ohio Ave., Sebring, Ohio
Cooke, J. Mervin. Route 5, Lynn St., Abbotsford, B.C., Canada
Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va.
Corbett, C. T. P.O. Box 215, Kankakee, Ill.
Monrovia, Calif.....Feb. 1 to 12
Bakersfield (First), Calif.....Feb. 15 to 26
Coulter, Miss Phyllis. Song Evangelist, P.O. Box 33, Nineveh, Ind.
Acton, Ind.....Jan. 25 to Feb. 5
Cox, C. B. 1322 N. First Ave., Upland, Calif.
Crabtree, J. C. 1506 Amherst Road, Springfield, Ohio
Cravens, Rupert R. 823 N. Kramer, Lawrenceburg, Tenn.
Crews, H. F., and Mrs. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Sinton, Texas.....Feb. 1 to 12
Waco (Trinity Hgts.), Tex.....Feb. 15 to 26

Crider, Jim and Janet. Singers and Musicians, Box 65, Greensboro, Ind. Berne (Mt. Hope), Ind. Jan. 25 to Feb. 5
 Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind. Cambridge City, Ind. Feb. 15 to 26
 Morrow, Ohio. March 1 to 12
 Crites Evangelistic Team, J. A. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo. Open dates for February
 Crutcher, Estelle. 9301 Jamaica Drive, Miami, Florida
 Miami (First), Fla. Feb. 1 to 12
 Avon Park, Fla. Feb. 19 to 26

D to F

Dale, Bennie I. 339 Northeast E St., Linton, Ind.
 Danner, Joel. P.O. Box 527, Kansas City 41, Mo.
 Scott City, Kans. Jan. 30 to Feb. 5
 Lyons, Kans. Feb. 8 to 19
 Darm, Jean and Jane. Song Evangelists, 338 Michigan Ave., Adrian, Mich.
 Ottawa Lake, Mich. Feb. 1 to 5
 Darnell, H. E. P.O. Box 929, Vivian, La.
 Shreveport (N. Side), La. Feb. 2 to 12
 Ft. Wayne, Ind. Feb. 15 to 26
 Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
 Phoenix (Alzona), Ariz. Feb. 2 to 12
 So. Pasadena, Calif. Feb. 16 to 26
 Davis, Leland R. Song Evangelist, Nazarene District Center, R.D. 1, Louisville, Ohio
 Davis, W. H. (Bill). Rt. 3, Box 228-A, Henryetta, Okla.
 Savannah (Central), Ga. Feb. 2 to 12
 Albany, Ga. Feb. 16 to 26
 Dayhoff, I. E. Missionary-Evangelist, Box 233, University Park, Iowa
 Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla.
 Dishon, Melvin. 252 East 14th St., Bowling Green, Ky.
 Louisville (S. Side), Ky. March 1 to 12
 Dobbins, C. H. 604 S. Wayne St., Alexandria, Ind.
 Dobson, J. C. Box 504, Bethany, Okla.
 Donaldson, W. R. P.O. Box 527, Kansas City 41, Mo.
 Birmingham (Gardendale), Ala.
 Jan. 25 to Feb. 5
 Ft. Smith, Ark. Feb. 6 to 12
 Drayer, Fred E. 32 Fenner Ave., Newport, R.I.
 Brookville, Pa. Jan. 29 to Feb. 5
 Jerome, Pa. Feb. 6 to 12
 Drye, J. T. P.O. Box 527, Kansas City 41, Mo.
 Newton, Kans. Jan. 16 to Feb. 15
 Anthony, Kans. Feb. 16 to 26
 Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood, Nashville, Tenn.
 Daytona, Fla. Feb. 6 to 12
 Brookville, Fla. Feb. 13 to 19
 Dunn, T. P. 318 E. Seventh St., Hastings, Neb.
 Coolidge, Ariz. Jan. 25 to Feb. 5
 Livermore, Calif. Feb. 8 to 19
 Eastman, H. T. and Verla May. Preacher and Singer, 2005 East 11th, Pueblo, Colo.
 Ivanhoe, Calif. Feb. 12 to 19
 Redway, Calif. Feb. 21 to 26
 Edwards, L. T., and Wife. 657 Second St., Stayton, Oregon
 Elkins, W. T. Heaberlin Road, Wurtland, Kentucky
 Elsie, Cloyce. Box 18, Vanburen, Ohio
 Emrick, C. Ross and Dorothy. Evangelist and Musicians, 600 N. Trumbull St., Bay City, Mich.
 Emsley, Robert. Bible Expositor, 26 Maple Ridge Ave., Buffalo 15, N.Y.
 New Plymouth, Ida. Feb. 1 to 12
 Bend, Ore. Feb. 15 to 26
 Erickson, Dave. 3972 Christopher St., Charleston Heights, S.C.
 St. Louis (Central), Mo. Jan. 29 to Feb. 8
 Magnolia, Miss. Feb. 10 to 19
 Erickson, Wm. (Billy). 521 Lemont Drive, Nashville 7, Tenn.
 Leesburg, Fla. Feb. 2 to 12
 New Smyrna Beach, Fla. Feb. 19 to 26
 Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.
 Cadillac, Mich. Feb. 1 to 12
 Orlando, Ind. Feb. 15 to 26
 Everleth, Lee and Judy. Song Evangelists, 618 8th St., Marietta, Ohio
 Ridgway, Pa. Feb. 6 to 12
 Open date. Feb. 15 to 26
 Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichaels, Pa.
 Fales, Herman S. 3706 DeLevil Ave., J. P. Fales, Tampa, Fla.
 Felter, Harry J., and Wife. Box 87, Leesburg, N.J.
 Fightmaster, Wm. F. 2663 Blackhawk Rd., Dayton 20, Ohio
 Files, Gloria; and Adams, Dorothy. Evangelist and Singer, Wiley Ford, W.Va.
 Ravenscroft, Ohio. Feb. 15 to 26
 Wiley Ford, W.Va. March 1 to 12
 Finger, Joseph. Box 632, Route 1, Orlando, Fla.

Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.
 Firestone, Orville. 316 Edwards, Bossier City, La.
 Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
 Pasadena (Central), Calif. Jan. 25 to Feb. 5
 Albuquerque (First), N.M. Feb. 8 to 19
 Fitz, R. G. 215 Chestnut, Nampa, Idaho
 Ford, A. E. and Mrs. Song Evangelists, 647 W. Lincoln St., Caro, Mich.
 Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, % Trevecca Nazarene College, Nashville 10, Tenn.
 Miami, Fla. Feb. 15 to 26
 Fox, Stewart P. R.D. 2, Leesburg, Va.
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Franklin, Cletus M. 116 McGrath, Battle Creek, Mich.
 Freeman, Mary Ann. 721 W. Broadway, Monmouth, Ill.
 Decatur (S. Side), Ill. Jan. 30 to Feb. 12
 Walnut, Ill. Feb. 15 to 26
 Frodge, Harold C. Box 96, Pana, Ill.
 Quincy, Ill. Jan. 25 to Feb. 5
 Hurst, Texas. Feb. 8 to 19
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.
 Ft. Valley, Ga. Jan. 31 to Feb. 5
 Macon (First), Ga. Feb. 6 to 12

G and H

Garvin, H. B. 1415 Robinhood Rd., Charleston, W.Va.
 Geeding, W. W. and Wilma. Preachers and Chaik Artist, Box 123, Avon, Ill.
 Phoenix (Central), Ariz. Feb. 2 to 12
 Blythe, Calif. Feb. 19 to 26
 Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.
 Gillespie, Sherman and Elsie. Song Evangelists, 1614 Rector Ave., Muncie, Ind.
 Farmland, Ind. Feb. 1 to 5
 Paoli, Ind. March 1 to 12
 Gilmour, A. Alan. 309 Spring St., Jamestown, N.Y.
 Chadron, Neb. Feb. 15 to 26
 Kearney, Neb. March 1 to 12
 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. 22330 Lanark St., Canoga Park, Calif.
 Gordon, Maurice F. 2417 "C" St., Selma, Calif.
 Granger, Miss Marjorie. Song Evangelist, 3634 Blaine Ave., St. Louis 10, Mo.
 Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
 Orlando (Central), Fla. Feb. 5 to 12
 Reserved. Feb. 15 to 26
 Greenlee, Miss Helen. Song Evangelist, Route 2, Humeston, Iowa
 Griffin, Clarence A. 5829 North 64th Drive, Glendale, Ariz.
 Griffith, R. E. Missionary-Evangelist, 960 Burrows Rd., Campbell, Calif.
 Yreka, Calif. Feb. 8 to 19
 Snyder, Texas. Feb. 22 to March 5
 Grimm, George J. 136 East St., Sistersville, W.Va.
 Grubbs, R. D. 1704 Madison Ave., Covington, Ky.
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Haden, Charles E. Sacramento, Kentucky
 Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.
 Parsons, Kansas. Jan. 30 to Feb. 5
 Liberal, Kansas. Feb. 6 to 12
 Hampton, Pleais and Dorothy. Evangelist and Singers. P.O. Box 527, Kansas City 41, Mo.
 Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.
 Harley, C. H. Burbank, Ohio
 McConnellsville, Ohio. Feb. 1 to 12
 Portsmouth (N. Side), Ohio. Feb. 15 to 26
 Harrison, Charlie. P.O. Box 527, Kansas City 41, Mo.
 Harrold, John W. Box 291, Red Key, Ind.
 Sacramento, Calif. Feb. 1 to 12
 Dayton, Ohio. Feb. 15 to 26
 Havener, J. D. 460 S. Breesee, Bourbonnais, Ill.
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
 Hegstrom, H. E. P.O. Box 8, University Park, Iowa
 Anna, Ill. Jan. 25 to Feb. 5
 Hammond (Maywood), Ind. Feb. 8 to 19
 Heriford, Russell W. Box 82, Big Bear City, Calif.
 Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.
 Hodge, Ralph and Mrs. Song Evangelists and Musicians, 417 Lawrence St., Benton, Ill.
 Hoffman, Daniel C. 557 Plains Rd., Mentor, Ohio
 Shadyside, Ohio. March 8 to 19
 Hokada, James T. Rt. 1, Parkview, Grafton, W.Va.
 Holstein, C. V. 623 Village St., Kalamazoo, Mich.
 Hoot, G. W. and Pearl. Evangelist and Musicians, Box 745, Winona Lake, Ind.
 San Leandro, Calif. Feb. 8 to 19
 Apple Valley, Calif. Feb. 22 to Mch. 5
 Hoot, W. W. Rt. 5, Box 207, Morgantown, W.Va.
 Hoots, Bob. Box 1, Albany, Kentucky
 Hoover, Amos. 1451 Ravine Rd., Vista, Calif.

Hopkins, L. C. (Lee). 503 Holly, Nampa, Ida.
 Hostetter, Robert L. Song Evangelist, 1017 E. Firmin, Kokomo, Ind.
 Hubart, Leonard G. Route 4, Huntington, Ind.
 Montpelier, Ind. Feb. 15 to 12
 Arlington (Calvary), Va. Feb. 1 to 26
 Humble, Don. Pikeeton, Ohio
 Paden City, W.Va. Jan. 25 to Feb. 5
 Kansas City (North), Mo. Feb. 8 to 19
 Humble, James W. 219 Elder St., Nampa, Ida.
 Open dates for February
 Hutchinson, C. Neal. 933 Linden St., Bethlehem, Pa.

I to L

Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.
 Irick, Mrs. Emma. P.O. Box 917, Lufkin, Tex.
 Greenville, Tex. Feb. 12 to 19
 Isenberg, Don. Chaik Artist-Evangelist, 10 Linn St., Bourbonnais, Ill.
 Valley Stream, N.Y. Feb. 15 to 26
 Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Decatur (W. Side), Ill. Feb. 8 to 19
 Dayton (Parkview), Ohio. Feb. 22 to Mch. 5
 Jaymes, Richard W. 622 E. Ash St., Piqua, Ohio
 Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.
 Johnson, W. Talmadge. 4408 S. Shields, Oklahoma City, Okla.
 Dodge City, Kansas. Feb. 7 to 12
 Lawton (First), Okla. Feb. 15 to 26
 Jones, A. K. 315 Harmon Ave., Danville, Ill.
 Mercer, Wis. March 8 to 19
 Jones, Claude W. R.F.D. 1, Bel Air, Md.
 McDonald, Pa. Feb. 8 to 19
 Lewisburg, Pa. Feb. 21 to 26
 Jones, M. J. 2624 Hawthorne, Orlando, Fla.
 Jordan, Hugh R. 1124 Fort St., Boise, Ida.
 Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.
 Keller-York Party, The. Singers and Musicians, Box 444, Nampa, Ida.
 Kelly, Arthur E. 511 Dogwood St., Columbus, S.C.
 Cambridge, Ohio. Feb. 1 to 12
 Charleston (First), S.C. Feb. 15 to 26
 Kimball, Everett and Irene. Evangelist and Singers, P.O. Box 408, Pottersville, Mich.
 Alpena, Mich. (F.M.). Feb. 15 to 26
 Knight, George M. 723 Lincoln Ave., Oildale, Calif.
 Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla.
 Crowley (Ellis), La. Feb. 7 to 19
 Petersburg, Tex. Feb. 21 to Mch. 5
 Laing, Gerald D., and Wife. Preacher and Singers, 119 E. Reasoner, Lansing, Mich.
 Land, Herbert. Box 362, Dumas, Texas
 Langford, J. V. 701 N. First, Henryetta, Okla.
 Hobbs, N. M. Jan. 25 to Feb. 5
 Ellendale, N.D. Feb. 8 to 19
 Lanier, John H. Poplar St., Junction City, Ohio
 Chesterhill, Ohio. Feb. 26 to Mch. 12
 Latham, E. L. Dawson, Ill.
 Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Indian Head, Md. Feb. 8 to 19
 Williamsburg, Ohio. Feb. 22 to Mch. 5
 Leichty Family, The (Elvin, Marge, Dianne, Donald). Evangelist and Singers, Route 1, Earl Park, Ind.
 Leih, Martin. 309 Violet St., Monrovia, Calif.
 San Luis Obispo, Calif. Feb. 19 to Mch. 1
 Leonard, James C. 223 Jefferson St., Marion, Ohio
 Reserved. February
 Dresden, Ohio. March 1 to 12
 Leverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.
 Dexter, Mo. Feb. 17 to 26
 Kingston, Mo. March 2 to 12
 Liddell, T. T. 8819 S. Fairfield Ave., Evergreen Park 42, Ill.
 Lipker, Charles H. Route 1, Alvada, Ohio
 Toledo (Jackman Rd.), Ohio. Feb. 9 to 19
 Elkhart (First), Ind. Feb. 23 to Mch. 5
 Little, H. C. 1338 1/2 Hunter Ave., Columbus 1, Ohio
 Lockard, Dayton and Patricia. Preachers and Singers, Rt. 2, Box 250, Charleston, W.Va.
 Marianna, Fla. Jan. 26 to Feb. 5
 Elkins, W.Va. Feb. 13 to 19
 Long, Robert E. 511 Delaware Ave., Lansdale, Pa.
 Longnecker, J. L. 401 W. Sixth, Beardstown, Ill.
 Open dates through March 12
 Lyons, James H. 3117 W. Foster, Apt. C-3, Chicago 25, Ill.

M

MacAllen, L. J. 119 W. Rambler Ave., Elyria, Ohio
 Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
 Martin, Paul. 914 Greenwich St., San Francisco 11, Calif.
 Martin, Vern. Route 1, Fruitland, Ida.
 Maurer, Mrs. Ferne (Stinette). Song Evangelist, 1601 W. RayMar St., Santa Ana, Calif.
 May, Buddie. 328 Greenup Ave., Ashland, Ky.
 McCaull, C. B. 210 Phillips St., Berryville, Ark.

McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.
 Adams, Ind. Jan. 29 to Feb. 12

McCullough, Forrest. 787 E. Waldorf Ave., Memphis 6, Tenn.
 Manchester, Tenn. Feb. 1 to 12
 Estill Springs, Tenn. Feb. 15 to 26

McDonald, Ray. 5958 Southwind, Houston, Tex.
 McDowell, Mrs. Doris M. 948 Fifth St., Apt. H, Santa Monica, Calif.
 No. St. Paul, Minn. Feb. 8 to 19
 Newark, Del. Feb. 22 to March 5

McFarland, C. L. Route 1, Michigantown, Ind.
 Open dates for February

McNatt, J. A. 2932 Wingate Ave., Nashville 11, Tenn.
 Phoenix (Maryvale), Ariz. Feb. 1 to 12
 Fitzgerald (First), Ga. Feb. 15 to 26

McNutt, Paul W. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Pensacola (First), Fla. Feb. 6 to 12
 Danville, Ill. Feb. 15 to 19

McWhirter, G. Stuart. Cordova, Ala.
 Meadows, Naomi; and Reasoner, Eleanore. Preachers and Singers, 2510 Hudson Ave., Norwood 12, Ohio
 Winslow, Ind. Feb. 20 to 26

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Jacksonville (N. Side), Fla. Feb. 1 to 12
 Arlington (Calvary), Va. Feb. 15 to 26

Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind.
 Muncie (Five Pts.), Ind. Feb. 1 to 12
 Albany, Ind. Feb. 15 to 19

Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.
 Clovis, Calif. March 1 to 12

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
 Clinton, Okla. Feb. 15 to 26

Miller, E. J. P.O. Box 527, Kansas City 41, Mo.
 Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Louisville (Broadway), Ky. Feb. 6 to 12
 Burlington (First), N.C. Feb. 15 to 26

Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Little Rock (Broadview), Ark. Feb. 1 to 12
 Memphis, Tenn. Feb. 15 to 26

Miller, Mrs. Ruth E. Song Evangelist, 310 S. Datura Ave., Littleton (Denver), Colo.
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Jacksonville (N. Side), Fla. Feb. 1 to 12
 Lakeland, Fla. (camp) Feb. 16 to 26

Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, R.D. 1, Summerville, Pa.
 Moore, Ernest, Jr. 718 Saipan Place, San Antonio, Tex.
 Moore, Franklin M. Box 24, Cory, Ind.
 Peoria (N. Side), Ill. Feb. 8 to 19
 Kurtz, Ind. Feb. 22 to March 5

Moore, Sartell. 7 Ferro-Monte Ave., Kenil, N.J.
 Mooshian, C. Helen. 18 Bellevue St., Lawrence, Mass.
 Morgan, J. Herbert and Pansy S. Evangelists and Singers, 334 N. Randolph St., Indianapolis 1, Ind.
 Morgan, Oliver and Ruth and Daughter Mardell. Evangelist and Singers, 485 S. Bresee Ave., Bourbonnais, Ill.
 Bettendorf, Iowa. Feb. 1 to 12
 Newell (First), W.Va. Feb. 15 to 26

Moulton, M. Kimber. P.O. Box 527, Kansas City 41, Mo.
 Mounts, Dewey and Wavolene. Evangelist and Singers, 123rd St. and Ridgeland Ave., Worth, Ill.
 Mounts, Paul E. 6708 N.W. 29th St., Bethany, Okla.
 Mund, Fred A. Song Evangelist, 10101 Coburg Lands Drive, St. Louis 37, Mo.
 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.
 Paragould, Ark. Feb. 15 to 26
 Bernie, Mo. March 1 to 12

Noel, Ark and Lou. Preachers and Singers, 902 S. Pettit, Hominy, Okla.
 Norris, Roy and Lilly Anne. Evangelist and Singers, c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Sidney, Ohio. Jan. 30 to Feb. 5
 Flint (South), Mich. Feb. 6 to 12

Norsworthy, Archie N. 113 Asbury, Bethany, Okla.
 Norton, Joe. Box 143, Hamlin, Tex.
 Big Spring, Tex. Feb. 1 to 12
 Pratt, Kans. Feb. 15 to 26

Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
 Canal Fulton, Ohio. Feb. 1 to 12
 Wellsburg, W.Va. Feb. 15 to 26

Osborne, O. L. 619 E. Tennessee St., Evansville, Ind.
 Osburn, Brian. Blind Song Evangelist, 2206 Oregon Ave., Orlando, Fla.
 Palmer, "Bob." 59 Broad St., Jackson, Ohio
 Parrott, A. L. P.O. Box 68, Bourbonnais, Ill.
 Farnam, Neb. Feb. 1 to 12
 Dayton (Knollwood), Ohio. Feb. 15 to 26

Passmore Evangelistic Party. The A. A. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Grove City, Pa. Feb. 3 to 12
 Peoria (First), Ill. Feb. 17 to 26

Pattann, Martin L. Route 11, Box 54, Fort Worth, Tex.
 Patterson, A. B. Box 568, Abbottsford, B.C., Can.
 Patterson, Walter. 1642 Wilson St., Wichita Falls, Tex.
 Pease, Denver. 14 N. Dayton St., Rockford, Mich.
 Perryman, V. Dan. 508 Wyche Ave., Bossier City, La.
 Pestana, George C., and Wife. Evangelist and Musicians, 3241 N. Main St., Pleasant Hill, Calif.
 Niles, Calif. Feb. 1 to 12
 Atwater, Calif. Feb. 15 to 26

Peters, Joseph W. P.O. Box 22, Virden, Ill.
 Petersen, Amil. 108 Becker St., Apt. 5, Kitchener, Ontario, Can.
 Phillips, Miss Lottie. c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Pickering Musicales, The. Evangelist and Musicians, 4042 Linden St., Allentown, Pa.
 Crawfordsville (First), Ind. Jan. 31 to Feb. 5
 Spencer, Ind. Feb. 8 to 12

Pierce, Boyce and Catherine. Evangelist and Singers, 505 Columbia Ave., Danville, Ill.
 Muncie (S. Side), Ind. Jan. 25 to Feb. 5
 Huntington (N. Side), Ind. Feb. 8 to 19

Pittenger, Twyla. Evangelist, Shelby, Ohio
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
 Tillamook, Ore. Feb. 1 to 12
 Santa Cruz, Calif. Feb. 15 to 26

Porter, Joseph T. Route 4, Fayetteville, Tenn.
 Potter, Lyle and Lois. Sunday School Evangelists, P.O. Box 527, Kansas City 41, Mo.
 Kansas City (St. Paul's), Mo. Feb. 8 to 12
 Bethany, Okla. (Reg. Conv.) Feb. 16 and 17

Purkhiser, H. G. 4531 Marcellus St. N.W., Canton 8, Ohio
 Webb City, Mo. Feb. 22 to March 5
 Sterling, Colo. March 8 to 19

Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla.
 Raker, W. C., and Wife. Evangelists and Singers, Box 106, Lewistown, Ill.
 Jefferson, Pa. Jan. 30 to Feb. 5

Richards, Alvin D. and Annabelle. Preacher and Singers, Linden, Mich.
 Flint (Pearson), Mich. Feb. 1 to 12
 East Gadsden, Ala. Feb. 21 to 26

Richards, Larry. Song Evangelist, P.O. Box 6, Martinsville, Ind.
 Richardson, Harold S. and Flossie. Preacher and Singer, Route 4, Muncie, Ind.
 Richardson, L. A. and Neil. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
 Riden, Kenneth R. 30 W. Church, Cambridge City, Ind.
 Richmond (First), Ind. Jan. 30 to Feb. 5
 Indianapolis (Ben Davis), Ind. Feb. 7 to 12

Robbins, James F. 1817 "F" St., Bedford, Ind.
 Roberts, Robert C. 639 Hill Top Drive, Cumberland, Md.
 Robinson, Paul E. P.O. Box 981, Dayton, Ohio
 Robison, Robert, and Wife. Preacher and Musicians, Heaters, W.Va.
 Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.
 W. Columbia (Central), S.C. Feb. 12 to 19
 Nashville (Morris Hill), Tenn. Feb. 22 to Mch. 5

Rodgers, J. A. (Jimmy). 12783 Beech St. N.E., Route 3, Alliance, Ohio
 Wichita, Kans. Feb. 1 to 12
 Emporia, Kans. Feb. 15 to 26

Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.
 McConnellstown (First), Pa. Feb. 6 to 12
 Open date. Feb. 15 to 26

Rogers, Lelan J. P.O. Box 527, Kansas City 41, Mo.
 Root, J. B. Summerville, Ky.
 Rothwell, Mel-Thomas. 701 Donald Ave., Bethany, Okla.
 Midwest City (Chapman Mem.), Okla. Jan. 29 to Feb. 5
 Hutchinson, Kans. (conv.) Feb. 13 to 15

Rowe, G. Howard. 2013 LaGrange Road, Dayton 32, Ohio
 Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.
 Rushing, Charles and Emma Jean. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
 Rust, Everett F. 420 Sherman, Alva, Okla.

S and T

Sanford, Mrs. Ruth. Song Evangelist, 9533 Hi-way 67, St. Louis 36, Mo.
 Scarlett, Don. Route 1, North Vernon, Ind.
 Scriber, George R. 5949 N. Forestdale, Glendora, Calif.

Schultz, Walter C. Song Evangelist, 707 S. Chippman, Owosso, Mich.
 Scott, Carmen A. P.O. Box 455, Stryker, Ohio
 Lakeland, Fla. Feb. 6 to Mch. 6

Scott, N. Edward. 873 Cottonwood Rd., Banning, Calif.
 Sellick, R. T. Box 22, Oxford, N.S., Can.
 Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
 Anacortes, Wash. Feb. 5 to 12

Sheets, Lloyd Dean. Box 165, Waverly, Ohio
 Scott (Mt. Olive), Ga. Feb. 10 to 19
 Dayton, Ohio. Feb. 23 to March 5

Shelton, S. Trueman and Ruthellen. Evangelist and Singer, P.O. Box 926, Riverbank, Calif.
 Springfield, Ore. Feb. 1 to 5
 Chelan, Wash. Feb. 22 to Mch. 5

Sherry, George C. 707 Long Ave., Port St. Joe, Fla.
 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.
 Princeton (First), Fla. Feb. 6 to 12
 Felicity, Ohio. Feb. 16 to 26

Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.
 Smiley, Thos. R., and Wife. c/o Gen. Del., Odom, Ind.
 Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio
 Smith, C. B. Box 404, Vernon, Ind.
 Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
 Smith, Ottis E. 716 S. Main St., North Canton, Ohio
 Confluence, Pa. Feb. 7 to 12
 Harrisburg (First), Pa. Feb. 19 to 26

Smith, Paul R. P.O. Box 527, Kansas City 41, Mo.
 Olney, Ill. Jan. 26 to Feb. 5
 Wheeling (First), W.Va. Feb. 9 to 19

South, J. W., and Wife. Evangelist and Singers, 1331 Field St., Hammond, Ind.
 Houston (Denver), Tex. Feb. 9 to 19
 Pauls Valley, Okla. Feb. 23 to Mch. 5

Spackey, Glenn. 260 Buttonwood Ave., Bowling Green, Ohio
 Stabler, R. C. Box 34, Montoursville, Pa.
 Stafford, Daniel. Box 207, Southport, Ind.
 McKinney (First), Tex. Jan. 26 to Feb. 5
 Tulsa (Springdale), Okla. Feb. 9 to 19

Steinger, Dwight F. Route 3, Nashville, Ind.
 Stepp, Martin, Jr. Apt. 4-C, Robinson Terrace, Richmond, Ky.
 Stewart, Paul J. Box 850, Jasper, Ala.
 Phoenix, Ariz. Feb. 2 to 12

Parkersburg (First), W.Va. Feb. 23 to Mch. 5

Stinnette, Frank. 939 N. Lincoln, Loveland, Colo.
 Stockton, Fred G. 503 N. Tenth St., Alpine, Tex.
 Stack, W. J. Box 112, Jefferson, Ohio
 Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.
 Chester, S.C. Feb. 1 to 5
 Hazelhurst, Miss. Feb. 8 to 19

Tarvin, E. C. California, Ky.
 Taylor, Emmett E. P.O. Box 527, Kansas City 41, Mo.
 Taylor, Robert W. 240 Forestdale, "Knollwood," Dayton, Ohio
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.
 Barstow (First), Calif. Feb. 1 to 12
 Maywood (First), Calif. Feb. 15 to 26

Thomas, James W. Rt. 2, Box 178-A, Gravette, Ark.
 Amarillo, Tex. Jan. 25 to Feb. 5

Thompson, Wm., and Wife. Evangelist and Singers, 3223 Foltz St., Indianapolis, Ind.
 Brandenburg, Ky. Feb. 1 to 12

Trissel, Paul D., and Family. Evangelist and Singers, P.O. Box 352, Bradenton, Fla.
 Turpel, John W. Route 2, Minesing, Ontario, Can.

U to Z

Underwood, G. F., and Wife. Preacher and Singers, 2044 Hazelwood, S.E., Warren, Ohio
 Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida.
 Vascoe, David J. 1215 Pine St., Duncan, Okla.
 Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.
 Newton (First), Kans. Feb. 17 to 26

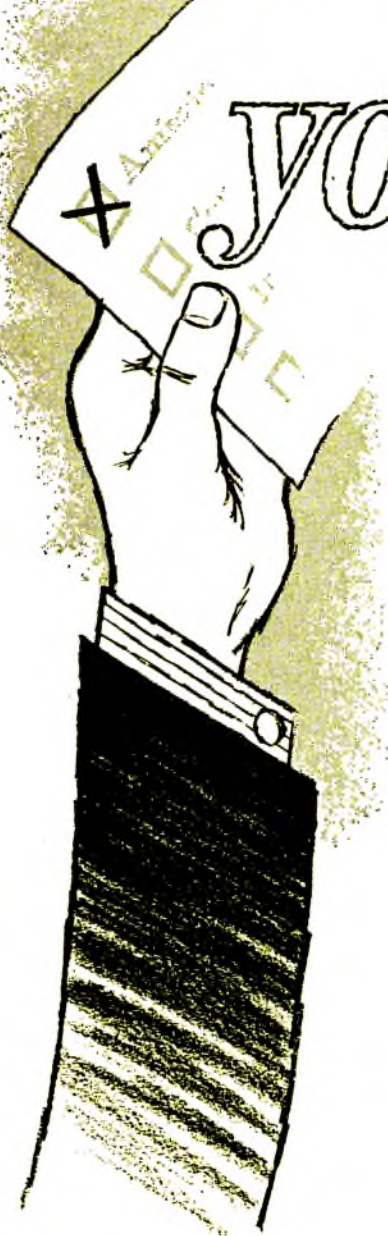
Wagner, Betty. Box 363, Huil, Ill.
 Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville 6, Tenn.
 Wallin, Henry B. 1414 N. Hill Ave., Pasadena, Calif.
 Tulare, Calif. Feb. 19 to 26

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade 2710-C Fowler St., Ft. Myers, Fla.
 Sumter, S.C. Feb. 1 to 12
 Ft. Myers, Fla. Feb. 15 to 26

Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge 38, Mass.
 Watson, C. R. Sealy, Texas
 Watson, Paul C. 311 N.W. Seventh St., Bentonville, Ark.
 Watson, Robert E. 126 Arlington Drive, Danville, Ill.
 Bedford (Valley Miss.), Ind. Feb. 1 to 12
 Montezuma, Ind. Feb. 15 to 26

(Continued on page 24)

Cast your vote your favorite



Nazarenes one and all are invited to take part in a church-wide survey to determine our favorite hymns and gospel songs.

This will be done in a poll by mail, starting at once, and continuing through February 15.

Each Nazarene is asked to name up to three of his favorite hymns or gospel songs and mail them for tabulation to "Song Survey, 6401 The Paseo, Kansas City 10, Missouri."

This announcement is accompanied by an alphabetical list of 100 outstanding songs of the church. This is intended as a basic list to help to stimulate readers' memories. Nazarenes may or may not find one or more of their "favorite three" on this list.

A pastor or song leader can poll his entire congregation some Sunday or Wednesday night. Slips of paper may be passed out, and possibly the basic list of 100 song titles read. Members would be asked to jot down the numbers or titles of their favorite selections and then all the slips could be mailed in one envelope.

This will be the first general survey of this kind ever conducted in the denomination. Beyond the general interest that will be stirred by knowing what five, ten, and fifty songs, in order, are the most popular with Nazarenes, the poll will supply information that will help church leaders to be more effective in the work of the Kingdom.

Nazarenes may use the accompanying coupon to vote for their three favorite hymns or gospel songs, or may send them in on a postal card to: "Song Survey, 6401 The Paseo, Kansas City 10, Missouri."

This survey is sponsored by the Nazarene Publishing House, the *Herald of Holiness*, and the Nazarene Information Service. The results will be announced in the *Herald of Holiness* and other magazines and newspapers as soon after March 1, 1961, as possible.

for

GOSPEL HYMNS

CUT HERE

Vote for your **THREE** favorites—no more, no less! If they are listed here, simply circle the appropriate numbers, and number 1, 2, 3 as to your preference. If not listed, use the blank spaces provided below to indicate your three favorite titles.

- | | | |
|--|---|---------------------------------------|
| 1. A Charge to Keep | 34. His Way with Thee | 67. My Wonderful Lord |
| 2. A Child of the King | 35. Holiness Forevermore | 68. Near the Cross |
| 3. A Name I Highly Treasure | 36. Holiness unto the Lord | 69. Near to the Heart of God |
| 4. Abide with Me | 37. Holy, Holy, Holy | 70. Oh, for a Thousand Tongues |
| 5. All That Thrills My Soul | 38. How Can I Be Lonely? | 71. Oh, to Be Like Thee |
| 6. Amazing Grace | 39. How Firm a Foundation | 72. Onward, Christian Soldiers |
| 7. At the Cross | 40. How Great Thou Art | 73. Rock of Ages |
| 8. Beulah Land | 41. I Am Thine, O Lord | 74. Such Love |
| 9. Beyond the Sunset | 42. I Know Whom I Have Believed | 75. Sweet By and By |
| 10. Blessed Assurance | 43. I Love to Tell the Story | 76. Sweet Hour of Prayer |
| 11. Close to Thee | 44. I Must Tell Jesus | 77. Sweet Will of God |
| 12. Come, Thou Fount of Every Blessing | 45. I Need Thee Every Hour | 78. The Beautiful Garden of Prayer |
| 13. Constantly Abiding | 46. I Will Praise Him | 79. The Comforter Has Come |
| 14. Covered by the Blood | 47. I Will Sing the Wondrous Story | 80. The Crystal Fountain |
| 15. Every Bridge Is Burned Behind Me | 48. I'd Rather Have Jesus | 81. The Haven of Rest |
| 16. Fairest Lord Jesus | 49. I've Discovered the Way of Gladness | 82. The Love of God |
| 17. Faith of Our Fathers | 50. It Is Well with My Soul | 83. The Old Rugged Cross |
| 18. Friendship with Jesus | 51. Ivory Palaces | 84. The Old-time Religion |
| 19. Glorious Freedom | 52. Jesus, I Come | 85. The Pearly-white City |
| 20. Glory to His Name | 53. Jesus, I My Cross Have Taken | 86. The Rock That Is Higher Than I |
| 21. God Leads Us Along | 54. Jesus Is All I Need | 87. The Solid Rock |
| 22. God Will Take Care of You | 55. Jesus Is All the World to Me | 88. There Is Power in the Blood |
| 23. Have Thine Own Way, Lord | 56. Jesus Is Mine | 89. 'Tis Marvelous and Wonderful |
| 24. He Abides | 57. Jesus, Lover of My Soul | 90. 'Tis So Sweet to Trust in Jesus |
| 25. He Brought Me Out | 58. Jesus, Saviour, Pilot Me | 91. Under His Wings |
| 26. He Helps Us Through | 59. Jesus Understands | 92. Victory in Jesus |
| 27. He Leadeth Me | 60. Jesus Will Walk with Me | 93. What a Friend |
| 28. He Lifted Me | 61. Leaning on the Everlasting Arms | 94. When I Survey |
| 29. He Lives | 62. Love Divine | 95. When the Roll Is Called Up Yonder |
| 30. He Never Has Failed Me Yet | 63. Majestic Sweetness | 96. Where Jesus Is, 'Tis Heaven |
| 31. He's Everything to Me | 64. Must Jesus Bear the Cross Alone? | 97. Where They Need No Sun |
| 32. Hidden Peace | 65. My Faith Looks Up to Thee | 98. Wonderful Grace of Jesus |
| 33. Higher Ground | 66. My Jesus, I Love Thee | 99. Wonderful Peace (Lillenas) |
| | | 100. Zion's Hill |

Show titles of your three favorite hymns here if they do not appear in the printed list above. Please print clearly.

1. _____
2. _____
3. _____

Name _____

Street _____

City _____ Zone _____ State _____

Mail before February 15, 1961, to:

SONG SURVEY
 6401 The Paseo, Box 6076
 Kansas City 10, Missouri

(Continued from page 21)

Weathers, C. G. and Florence. 811 N. Sinclair, Tavares, Fla.
 Welch, Harry L. 3972 Christopher St., Charleston Heights, S.C.
 Wells, Kenneth and Lily. Evangelists and Singers, P.O. Box 1043, Whitefish, Mont.
 West, George R. 5317 Cedar Ave., Long Beach 5, Calif.
 Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.
 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. Box 64, Brighton, Colorado
 Goodland, Kans.Jan. 29 to Feb. 12
 Willis, Harold J. and Mae. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Canby, Ore.Jan. 25 to Feb. 5
 Napa, Calif.Feb. 8 to 19
 Wilson, Matthew V. Route 2, Vicksburg, Mich.
 Winegardner, Robert. Route 1, Cayuga, Ind.
 Cayuga, Ind.Feb. 5 to 12
 Dwight, Ill.Feb. 15 to 26
 Wolfe, E. D. P.O. Box 527, Kansas City 41, Mo.
 Woods, Robert F. (Bob). Pefferlaw, Ontario, Can.
 Toronto (Main St.), Ont.Feb. 15 to 12
 Cliftondale, Mass.Feb. 15 to 26
 Woodward, Daniel E. P.O. Box 853, Portsmouth, Ohio
 Portsmouth (First), Ohio.Jan. 29 to Feb. 5
 Cincinnati (Pisgah), Ohio.Feb. 6 to 12
 Woodward, George P. Artist-Evangelist, R.D. 2, Box 677, Monongahela, Pa.
 Cincinnati (Mt. Wash.), Ohio.Jan. 27 to Feb. 5
 Leavittsburg, Ohio.Feb. 10 to 19
 Worcester, Gerald. Evangelist, 15605 Gridley Rd., Norwalk, Calif.
 Wright, Frank and Lois (Ferguson). Song Evangelists, 2219 Avenue "E," Fort Madison, Iowa
 Wright, Fred D. Huntertown, Ind.
 No. Manchester, Ind.Feb. 22 to Mch. 5
 Wright, John H. 144 Sixth Ave., Seaside, Ore.
 Zechman, Mrs. Ruth M. 45 E. Broad St., Shillington, Pa.
 Wiley Ford, W.Va.Jan. 27 to Feb. 5
 Jamaica, B.W.I.Feb. 5 through March
 Zimmerman, Don and June. 1331 Gregan Place, St. Louis 33, Mo.
 Richland Center, Wis.Feb. 8 to 12
 Sikeston (First), Mo.Feb. 15 to 26

GOD'S GIFTS

*The joy of God is a lovelier thing
 Than the music of all the birds that sing.
 His holy love in a human heart
 Is vaster than any sea's blue chart.
 The cleansing and healing peace of God
 Is sweeter than dusk on a prairie road.
 And those who receive Him and walk
 His way
 Find faith-lighted glory in every day.*

—GRACE V. WATKINS

Deaths

E. G. SLEMMER died December 17, 1960, in Spokane, Washington, where he had resided since 1936. A native of Abilene, Kansas, he united with the Church of the Nazarene at Wichita in 1916, and was a member of Spokane First Church at the time of his death. His life was one of service to the church and his Saviour. A printer by trade, he retired after more than sixty years in the printing industry. In 1909 he was married to Mabel Arrington. He is survived by his two children: a daughter, Leta, at the home; and a son, Frank, of Spokane. Two brothers also survive, George and Harry. Interment was in Greenwood Cemetery in Spokane.

HARRY C. LOVELESS was born September 8, 1892, at Ankeny, Iowa, and died at the Boone County Hospital, December 26, 1960. He is survived by his wife, Helen; a daughter, Mrs. Myrtle Runyan; three sons, Dale, Ray, and Alan; two sisters, Mrs. Edith Wilson and Mrs. Myna Johnson; and two brothers, Emory and Valere. He was a member of the Church of the Nazarene at Boone, Iowa, and funeral service was conducted by his pastor, Rev. Lewie L. Watters, with burial in the cemetery at Boone.

MRS. PEARL LOUISE KINDLE was born near Seward, Ohio, January 15, 1895, and died at her home in Leipsic, Ohio, December 6, 1960. She was converted to Christ in 1920, and sanctified the same year. She assisted in the organization of a number of churches, and was co-organizer of the Memorial Church of the Nazarene at Leipsic. Here she served as Sunday school superintendent from the beginning of the church in 1951 until she was translated. She was preceded in death by a brother, Rev. Earl Stevens, who died while pastoring the Church of the Nazarene in Lowell, Michigan. She is survived by her husband, Harry M. Kindle. Her godly influence touched the lives of many, as was evidenced by a capacity congregation at the funeral in her beloved church. Funeral service was conducted by her pastor, Rev. Gordon L. Kennedy, assisted by Rev. R. L. Rich, under whose ministry she found Christ. Interment was in the cemetery at Wauseon, Ohio.

MRS. DONNIE E. McELFRESH was born in Hill County, Texas, on April 2, 1883, and died after an extended illness on November 26, 1960, at Oklahoma City, Oklahoma. She was married to Joseph W. McElfresh in 1911, and to this union four children were born. Her husband died in 1939. She united with the Church of the Nazarene at Chandler, Oklahoma, in 1941; moved to Bethany in 1946, where she became a charter member of the Westgate Church. She later transferred to the Bethany Williams Memorial Church, where she was a member at the time of her death. She is survived by three sons, Harry J., Herman S., and Charles; a daughter, Mrs. Dorsie Lambert; a stepson, W. E.; and a stepdaughter, Mrs. W. H. Bowers. Funeral service was conducted by Rev. J. T. Gassett and Rev. Frank McConnell, with burial in the Bethany cemetery.

C. F. ("Charlie") OWENS was born March 24, 1888, in Buffalo, Texas, and died November 12, 1960. In 1910 he was married to Miss Georgia Luck. In 1913 they united with the Church of the Nazarene in Dodson, Texas. He was a faithful and devoted Christian and church member, serving his Lord and his church for nearly forty-eight years. He was deeply respected in the Dodson church and community for his honesty, goodness, and sincere Christian life. He is survived by his wife, and also a daughter, Mrs. Billie Jo Grimes. Funeral service was conducted in the Dodson church by his pastor, Rev. Maurice Moore, and a former pastor, Rev. Amos R. Meador, with interment in the Dodson cemetery.

WILLIAM ROY ASKREN, eight-year-old son of Bill and Joyce (Shreve) Askren, died December 23, 1960, at a hospital in Bloomington, Indiana. He was born in Kansas City, March 17, 1952, and moved with his parents to Indiana in March of 1954. He loved to read his Bible and to attend church. Beside his parents he is survived by a sister, Linda Marie; his grandparents, Mrs. Pearl Shreve of the home, and Mr. and Mrs. Richard Askren of Ramsen, Indiana. Funeral service was conducted by his pastor, Rev. L. E. Wells, assisted by Rev. A. L. Emert, both of whom he loved dearly.

Announcements

RECOMMENDATION—Rev. Ellis Lewis is re-entering the field of evangelism. During his pastorate at Britton, Oklahoma, he has led the congregation in the construction of a new parsonage and church sanctuary. The church has grown in every department under his leadership, and he is currently serving on a unanimous extended call. He is a good preacher and soul winner, and I wholeheartedly recommend him to any church in our movement.—J. T. Gassett, Superintendent of Northwest Oklahoma District.

WEDDING BELLS

Miss Alberta Fletcher, Nazarene missionary of Basim, and Mr. James H. Smith of Montreal, Canada, and New Delhi, India, were united in marriage on December 28 at Nazarene Mission Station in Basim, India, with Rev. S. T. Gaikwad, superintendent of India District, officiating, assisted by Rev. C. C. James, mission field superintendent.

Linda Lou Taylor of Lawrenceburg, Tennessee, and Leon Gene Cook of Ashland, Kentucky, were united in marriage on December 26 in the Vaughan Memorial Church of the Nazarene, Lawrenceburg, with the father of the groom, Rev. Leon G. Cook, officiating.

Miss Jo Ann Jackson of Tucumcari, New Mexico, and Mr. Douglas Edgar of Levelland, Texas, were united in marriage on December 25 in the home of the bride's grandparents, Mr. and Mrs. H. C. Tapp, Odessa, Texas, with Rev. E. O. Jackson, father of the bride, and Nazarene pastor at Tucumcari, officiating.

Miss Carolyn Swigart of Woodward, Oklahoma, and Danny Steele of Coffeyville, Kansas, were united in marriage on December 23 in First Church of the Nazarene, Woodward, with the groom's father, Rev. J. J. Steele, officiating.

Miss Vera Jones of Canute, Oklahoma, and Ray Lunn Hance of Wichita, Kansas, were united in marriage on December 16 with Rev. Ray Hance, father of the groom, and superintendent of the Kansas District, officiating.

Rev. A. Gordon Blacklock, pastor of the Church of the Nazarene, Alhambra, California, and Mrs. Margie Ann Wynkoop of Dallas, Texas, were united in marriage on November 4.

BORN—to Rev. Morton and Rosalie Wright of Kendallville, Indiana, a son, DeLain Daniel, on January 4.

—to Rev. and Mrs. Billy D. Crane of Knoxville, Tennessee, a son, David Douglas, on November 29, 1960.

SPECIAL PRAYER IS REQUESTED by a Nazarene minister's wife in Iowa for the salvation of her father—now past seventy years of age, with not long to live—that they may have great wisdom in dealing with him;
 by a Christian in Ohio that "a big problem will be solved, and I may be victorious in the Lord";
 by a Christian friend in Indiana for a fine Christian woman and her son in Tennessee who need special healing for their bodies; for a friend in Florida to have a way to attend church; for two women who need special help from God and steady work; for a young man to make the right decision as to marriage;
 by a Christian mother in Iowa that her daughter's health may improve—"she has to be the bread winner for her family and won't be able to go on unless God undertakes for her."

Directories

GENERAL SUPERINTENDENTS

- HARDY C POWERS**
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.
- G. B. WILLIAMSON**
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.
- SAMUEL YOUNG**
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.
- D. I. VANDERPOOL**
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.
- HUGH C. BENNER**
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.
- V. H. LEWIS**
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.