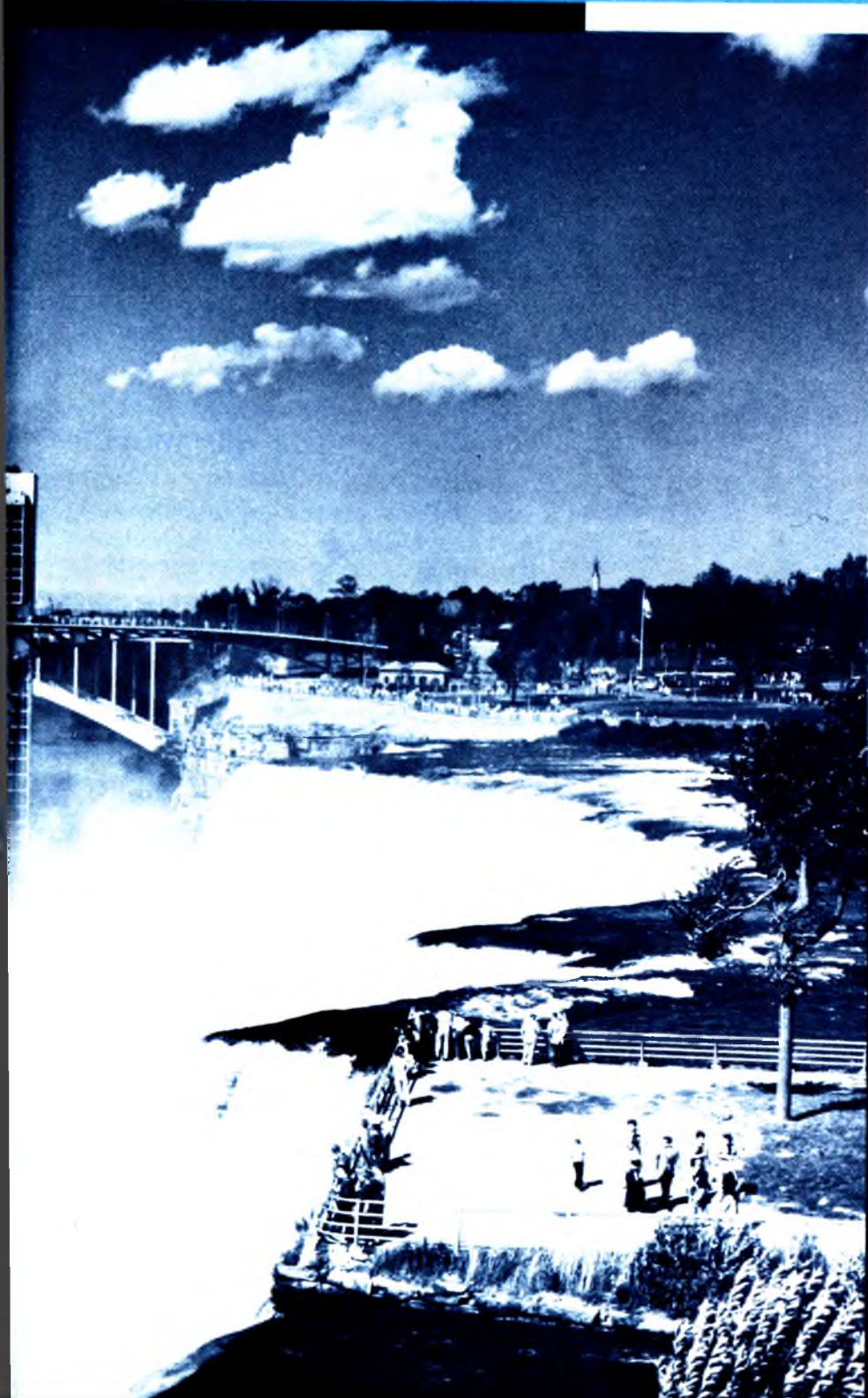


FEBRUARY 5, 1964

Herald of Holiness

**EVANGELISM
FIRST
1960-1964**


Official Organ
of the Church of
the Nazarene



**"Oh, May My Ship
Stand the Storm!"**

See Page 2

Niagara Falls, U.S.A.
Albany District



"Oh, May My Ship Stand the Storm!"

AS SHE PRAYED at the family altar, a portion of her tear-drenched prayer was . . . "Oh, may my ship stand the storm!" What a solemn thought! Yet it is one that all should take time to consider.

Our ships approach one storm center after another. Today hate, opposition, ridicule, unbelief, selfishness, and bigotry form typhoons which will try the timbers of every ship. "Oh! may my ship stand the storm!" may well be the prayer of us all.

The subtle forces of evil would rob us of faith and hope, would weaken every brace, and loosen every soul an-

chor . . . would leave us to be driven by the storm until our ships are wrecked on the rocks of fear and unbelief.

The Bible gives us a picture of a small shipload of fear-filled disciples, a number of whom were experienced seamen, who battled with tempestuous winds and dashing waves which threatened to end their voyage in tragedy.

In fear these men cried out to Jesus, who in turn stood up in the stern of the ship and, as the Master of every storm on any sea, gave command that the driving wind go back from whence it came and that the dashing waves go back to bed.

In astonishment the disciples watched the wild sea change into a great calm and felt the little ship glide into the quiet waters of the moonlit Galilee. No wonder they cried out, "What manner of man is this, that even the wind and the sea obey him?" (Mark 4:41)

Though wet and exhausted from battling against this wild storm, the disciples had learned a most valuable lesson—one which all of us need to learn. First, they learned that His presence in their little ship made them safe. Second, they learned that His power was unlimited. And third, they

*General
Superintendent
Vanderpool*



learned that His love was unchanging! These facts should furnish us the basis for an unshaken faith that drives away fear and brings unmeasured peace.

With Jesus on board, there is really no need to be terrified by any storms on land or sea!

The Blessings of alvation

By **VERNON L. WILCOX**, Pastor, First Church, Eureka, California

"WHY should I get saved anyhow? What is there in it for me?" Putting ourselves in the place of the unsaved person being asked to become a Christian, we ask this question. At first it may seem crassly commercial, but remember: I am a sinner, involved in the world; I have enough troubles of my own—will religion add to them? Or will accepting Christ do something that will help me? This is the question in the mind of the unsaved person today.

There is a deep and desperate need in the hearts of the unconverted. It may be submerged under the daily grind, drowned in drink, or temporarily stifled by pleasure seeking, but it is there. In sorrow or trouble, when all human help is gone, we ask, "What is there in serving Christ to help me?" We may sometimes get the wrong answer, as did young Gandhi, who was repelled by the cold, nominal Christianity of the South African church family with whom he lived for a time as a youth. May it please God that we get the right answer today from God's Word, which leads us to salvation.

I

We get peace with God through justification by faith. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

A fundamental truth in all evangelical Christianity is that we are all sinners, rebels, away from God, with our hearts inclined continually toward evil. We are not only born with the principle of sin in our hearts, but we have consciously sinned against God. Until this is acknowledged there can be no salvation. This is the danger of accepting some prominent religious philosophies of today—they admit no sin, therefore need no Saviour. But we recognize both, and must find a way to peace with God.

There have been various approaches to the problem: good works, sacramental observances, enlisting the help of saints, but all of these depend on human help. And we must have divine help! Luther struggled and stumbled in the dark until one day the light broke through from the Word: "The just shall live by faith." So must we be justified by faith.

Here is the answer, the one that can satisfy divine

justice, reveal divine mercy, and impart redemption: we are saved by faith in the Son of God, who gave His life for us. Through faith we come to be at peace with God. What wonderful words—peace with God! What a wonderful experience!

II

We have access into God's grace. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans 5:2).

This is a further step. We might be at peace, yet far away (as one might be at peace with the governor of the state and yet have no contact with him). But by faith we are enabled to come into the very presence of God, into the throne room, "into this grace," into the favor of God extended to us, into His smile on our lives. How? Through our merits? Never! Only by faith in Jesus, our blessed Redeemer.

We rejoice in this grace and in the hope of someday sharing His glory. Joy is a distinctively Christian characteristic. It is a deep and abiding satisfaction with God's will for us, knowing He does all things well—it is a quiet sense of rightness in God's dealings with us, even when by earthly standards they are difficult to understand.

III

We have victory in tribulation. "We glory in tribulation also" (Romans 5:3).

Here comes the hard one, but definitely a blessing to be expected in salvation. All human beings undergo trials. Christians too? Yes. And why? Because we cannot buy immunity from humanity with Christianity. The great difference between Christians and the unsaved is that we do not face trials alone, but in the strength of the Lord. So often we hear testimonies like this: "I don't know how people get along without Jesus. I could never make it without His help."

But what about this glorying in tribulation? We can understand enduring it, but how can we glory in it? When we realize that "tribulation worketh patience [steadfastness]," we understand how we can glory in the trial of strength which gives us the opportunity of running the race and winning the prize. There is a direct relation between battle and victory. The contest gives the athlete a chance to prove his ability and skill. So tribulation gives

us the opportunity to flex our spiritual muscles and to achieve usefulness in the service of Christ.

IV

We have "the love of God . . . shed abroad in our hearts by the Holy Ghost" (Romans 5:5).

The deepest cry of the heart is for personal communion with God. Think of the lengths that pagans will go in seeking for this. And deep down, under all the veneer of modern civilization, is a hunger for fellowship with God. We reach out in our moments of cosmic loneliness for the personal touch of our Maker. Stars and stones, mountains and oceans, for all their beauty, are cold. We need the Lord, and the assurance of His love and care for us, His children.

The Master to whom we give our hearts in repentance and faith has the answer here, too: "God's love floods our hearts through the Holy Spirit" (Moffatt). This is the crowning benefit of salvation—the love of God revealed, made known, poured out without measure into our hearts by the Holy Spirit. We no longer grope in darkness, but now live in the light of God's love. We can face anything life brings, for we are not alone now; we stand shoulder to shoulder with our Elder Brother, Jesus Christ, "strengthened with might by his Spirit in the inner man."

To be a Christian, to have the blessings of salvation, to walk with the Lord each day, and to have the hope of glory to come, is surely the highest privilege on earth. To be saved is to have life abundant here, and life eternal hereafter.

OPIUM

... or a Crusade!

By Evangelist DAVID K. WACHTEL

IN 1844, Karl Marx, evidently quoting a German philosopher named Bruno Bauer, said, "Religion . . . is the opium of the people." In 1924 a man named Hitler was to add his criticism of religion, and speak of a "visibly better substitute."

Tragedy is found in the fact that there can be truth in the statement Marx used. Religion can become the "opium," the potion which lulls to a false sense of security and turns men into spiritual sleepwalkers—when it fails to be a consuming *crusade!*

Religion—even Christianity—when self-centered and used as a source of self-satisfaction, offers no more than a sedative. Religion which has lost the reality of God's fellowship, the passion to share

that fellowship with all the world, and has only form and ritual, is the "opium" of the people.

It is interesting to look at the church Bauer, Marx, Hitler, and others of their kind knew. The church of central Europe in their times had much of form, much of ritual and pageantry. Trier, the home town of Marx, claimed to have more religious buildings than any other place its size. But the Protestant Reformation did not reach Trier with a renewal of spiritual vitality. There was only form!

Theologians of the era prided themselves in their critical study of the Scriptures—spending lifetimes chewing little morsels of doubt. They seemed to attempt to glorify themselves rather than Christ. A Cross, a fountain filled with Blood, an empty tomb, a love divine, grace unlimited, and simple faith to appropriate all this, were lost in a cloudy shroud of doubt.

The church as Bauer and Marx saw it knew no crusade. Men who have lost reality, and have nothing but form and liturgy, *never* crusade! They are too busy going through the motions of their ritual. Men who wrap themselves in questions and doubt *cannot* crusade! Who would risk all—who would die—for a question mark? Such men have no way to go except the path of the spiritual sleepwalker. Religion becomes "opium," and the failure of the church produces a Karl Marx, an Adolf Hitler—or their 1961 successors!

"Opium" or Crusade—this is our choice. We can allow form and ritual to become so important that reality is lost. (Or do form and ritual become important *because* reality is lost?) We can allow ourselves to admire a new generation of "critical [or philosophical] theologians" until faith is gone and only doubt remains. We can lose all sense

The Cover . . .

The Niagara Falls, between the United States and Canada, is one of the scenic wonders of the North American continent. The adjacent Albany District of the Church of the Nazarene takes in much of the state of New York, and has 48 churches with a total membership of 3,194. The district owns a district center and camp meeting facilities at Brooktondale, New York. The district parsonage is in Syracuse. Rev. Kenneth H. Pearsall is the district superintendent.

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of spiritual direction, all feeling we have a cause worthy of crusade, lose the reality of His fellowship, and leave ourselves only empty husks. We can become addicted to the spiritual opium of self-centered, self-satisfying form—when we should be engaged in a *crusade!*

The crusader thrills to the challenge of the Great Commission. He becomes joyously “expendable” in his passion for its fulfillment. He marches with

a song and a shout which spring out of the reality his heart knows.

The “addict” complains of pressure. He rebels against the very idea he should become expendable. He becomes more and more self-centered and self-satisfied. He dozes—then sleeps—while a world whirls toward destruction!

Opium or crusade? Addict or expendable? Which for us—which for YOU?

The Way of Christ Does Not Permit Sin

By **DELMAR STALTER**, *Pastor, New Haven, Indiana*

IN SPITE of the open Bible, many hours of study and prayer over its words, some men still insist, contrary to multiplied scriptural declarations, that they must sin daily in word, thought, and deed. In fact, they often become quite angry if they are challenged on this point.

This fallacious teaching perhaps reached its full dimension when a Lamesa, Texas, evangelist stated that the only way to live above sin was to move into an apartment over a “honky-tonk.”

It is said that the Greeks liked to worship Jupiter when cobwebs obscured his statuary eyes. Isn't that just like the human heart?

It can be said flatly and dogmatically that it is dangerous to decide to sin. We are right scripturally, ethically, and morally to teach that Christians need not sin.

It is dangerous to decide to sin because of what God's Word has to say. Listen: “He that committeth sin is of the devil” (I John 3:8); “Whosoever is born of God doth not commit sin” (I John 3:9); “No man can serve two masters” (Matthew 6:24); and, “Awake to righteousness, and sin not” (I Corinthians 15:34). God will not ignore His Word at the judgment. There is no other basis for God to judge man.

Could the God of Calvary permit sin and then dutifully pat us on the back and say, “Well done, thou good and faithful servant”? Calvary would have been unnecessary if that were true!

Because God is holy, we dare not sin. To “permit” sin is to open the door to the “practice of sin”—consider what would happen if men ignored the civil laws! God cannot, and will not, because of His holy nature, encourage rebellion against himself, and that is just what sin is. God, as Creator, is a Partner in all that He permits, but not sin. He sent His Son to become the bleeding Sacrifice atoning for sin.

Various words used in the Scriptures to describe

sin reveal the dangerous principle involved. “Righteousness” and “sin” are opposites. The “righteous” are obedient, conforming to the will of God. The “unrighteous” are disobedient and nonconforming.

Sin is a word which describes both acts and spiritual condition—the deed and the nature which motivates to the deed. Christ provided a full cure, and it can be any man's possession if he will repent and trust in Christ, *forsaking sin*.

Jesus was most sympathetic and long-suffering with men; in fact, far more than any of us realize. Yet His directions to various ones with whom He dealt was to “go, and sin no more.” Such instructions cannot easily be circumvented, nor should they be. Grace fills in the gap of human weakness so that we can “do all things through Christ which strengtheneth” us (Philippians 4:13), even to the extent of having victory over sin.

Let us go yet one step further: it is dangerous to permit sinning because of the nature of man. Deep down within the heart is a desire to live a clean and righteous life; yet since each impulse must pass through the inner nature, self, flesh, and the devil connive to direct it towards evil. Heathen peoples worship their gods, revealing the inner longing for God. Examine your own heart—did you not desire to do better than you succeeded in doing?

Since God is holy and consistent, He does not give men the inclination to be good and then frustrate them—He also gives the ability to be good. This is plainly evident in the Word of God, especially in the words of Jesus. His nature, being holy and full of love, seeks always the good of its love object—man. This unruly nature of man can be tamed when touched by the Master.

Our need of victory over sin is a need that can be met! We must not dodge this issue. The Christian is not *unable* to sin, but is *enabled* not to sin! John was saying this when he penned, “As many as received him, to them *gave* he *power* to become the

sons of God" (John 1:12). In another place, John said it this way, "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. In this the children of God are manifest, . . . whosoever doeth not righteousness is not of God" (I John 3:9-10).

Sin is not a necessity in anyone's life. When Christ is our Saviour, and the Holy Spirit sanctifies wholly, we can serve Him in deed and in truth, *without sin*.

CHRISTIAN VOCATION SERIES

Keeping Shop for Jesus

By J. HARLAN MILBY



Mr. J. Harlan Milby is a member of the First Church of the Nazarene, Springfield, Illinois, in which city he also serves as chairman of the Christian Business Men's Committee. He is owner-manager of Tom and Sally's Card and Gift Shop and of the Milby Brothers Attorney Supplies, both of Springfield. He is a director and vice-president of the Land of Lincoln Life Insurance Company. In addition, he has made time to serve actively in the development program of Olivet Nazarene College.

THERE IS NO CHANCE to get in a rut or grow stale in my work. It is too varied. There have been thirty years expended in the legal supply business, servicing several hundred attorney and abstract accounts throughout the Midwest, between Chicago and New Orleans; the operations and management of a card, gift, and early American accessory store greeting some four thousand people per day during the heavy season; along with duties involved as a director and vice-president of a life insurance company. This leaves me very little time to become lazy or dissatisfied with my work.

In the retail store management I find it necessary to be on guard on three fronts. First, with the employees: Do I treat them as I would want to be treated? Are my dealings with them fair? They are with me eight hours per day. Do I exemplify the spirit of Christ in my workaday week? Do they have confidence in my Sunday testimony?

Second, our relationship with the customer is important. The personnel in our store is carefully

screened and selected so as to maintain a Christian atmosphere on the premises. We are pleased when customers say, "I sense a wholesome and different atmosphere in this store." All of our sales clerks are instructed not only to be cheerful and kind to each and every customer, but also to listen to anyone who wishes to speak of troubles and problems. If it seems best to retire to the back room of the store, a word of prayer can be offered there and encouragement given to the one in need. Our world is very hungry for a good listener, a kind word, a cheery greeting, and especially a sincere and honest bit of guidance when in trouble. A word of personal testimony as to what God has done for me will open the way to tell my customer, "What He has done for others, He will do for you."

Third we find that the "Christian's way" of handling claims and damage adjustments with supply houses is another way of witnessing to many people. Actions, so many times, speak louder than words. So I must ask myself daily, Am I keeping shop for Jesus? or is it solely and purely for a selfish, money-making purpose? Incidentally, it also pays financially to give a customer the very best of treatment. He has a way of telling his neighbors about this which is by far the best medium of advertising. Our repeated annual increase in business at the store proves this point.

Personally, I average two days per week in the retail store. Another percentage of my time is spent in traveling nearly fifty thousand miles each year. A portion of this time is spent in visiting attorneys and abstracters whom we have called "customers" for thirty years and many of whom have become close personal friends.

I find two major fields of opportunity for Kingdom building in my legal supply position. In the first place, there is an excellent opportunity to tell of the goodness of the Master along the highway when I am purchasing from the filling station attendant, giving my order to the waitress, or checking in and out of the hotel. I find that just a quick, brief word of testimony and an inquiry as to one's personal relationship to the Master bears fruit. The Holy Spirit seems to deal between my times of contact with these individuals, and upon many occasions I have seen evidence of this when questioned further by the person with whom I have dealt on these brief trips.

The second avenue of opportunity is afforded behind the closed door of the customer. Many times this takes on a very personal, intimate tone of conversation and I have found that the best manner of approach is by expressing my complete joy in the service of the Master. *The joy of the Lord is my salvation*. The attorney friend with whom I am dealing is frequently at that very moment beset by many problems, and a clear-cut statement of the deep, personal joy of salvation brings an inquiry as to how it can be obtained. Of course

this is the avenue that I have been seeking! Upon occasions I have been privileged to have the attorney call his complete staff into the office (his attorney partners and secretarial staff) so that I might tell them of how Christ can meet our every need.

I manage to spend approximately one week per month in my duties with the life insurance company as director, a vice-president, and in charge of sales promotion in the metropolitan area of the state. I have always had the conviction that looking out after the needs of our loved ones, both while we are here on this earth and considering their needs when we are called home, is near a godly act. Therefore it is easy for me to encourage young men to come into the field of life insurance.

When conducting both large and small group

meetings I frequently express this opinion and the fact that life insurance comes second only to the expression that Christians call "blessed assurance." Life insurance gives peace of mind knowing that your loved ones are protected. "Blessed assurance" gives us that peace of soul knowing that all is well between ourselves and the Master. I have endeavored to instill in the thinking of agents in the field the necessity of honoring God with their substance, and that it is the giving *above* the tithe that brings the blessing.

"Keeping shop for Jesus" comes *first*, but it also makes keeping shop for myself much easier, lighter, and more productive as the days come and go. My work is both pleasant and enjoyable and I am happy to say that I have found my niche in life.

PRESCRIPTION: How to Open Heaven's Windows

By J. REX EATON, Pastor, First Church, Gainesville, Florida

IN OUR FIRST PASTORATE I often heard a layman who was a very successful businessman and a faithful supporter of the church say: "When a person's pocketbook is on the altar, usually all of him is there." What he meant was that when one puts his money into the church the way he should usually that person has settled *everything else* with God.

It is also true that the *last* thing placed on the altar of consecration is usually the *first* to be removed when a *receding* trend occurs spiritually. Ours is a *spiritual* battle and program in which we are engaged within the functions of the church, but *things* are not totally abstract or remote, as many think.

As I look back, I cannot recall one instance of seeing someone's heart blessed or burdened who knew that God wanted him to tithe but failed to do so. Neither can I recall seeing anyone *keep blessed* who prayed through to victory and then

failed to follow through in this area. It may be concluded that the giving of our money has something to do with the controls which open and close "the windows of heaven" where the "blessings" are stored (Malachi 3:8-10).

Giving our money is not enough. We must let loose of it. As soon as it hits the bottom of the offering plate, it is God's. The Bible states that it becomes a part of His "storehouse." According to Webster, storehouse means "a building for storing goods, esp. provisions." Since it becomes an item of God's property, in His treasury (or storehouse), it is to be used wisely in the promotion of His work.

Our *Manual* provides for the finances of the church to be disbursed by *groups* of people; that is, by vote of the church board, the church school board, the N.F.M.S. council, the N.Y.P.S. council, and other authorized committees. There is a serious weakness in any of these groups if it is dominated by or dictated to by one person simply because "he gives the most."

Although we do not *pay* our tithes and *give* our offerings for a personal gain, we still gain personally because we do it. We do it because God wants us to, and then He "rebukes the devourer" (that is, protects our interests—Malachi 3:11), and fills us with His blessings until "there shall not be room enough to receive it" (Malachi 3:10).

May we give God more to bless, so that He can bless us more for giving. Let us give to bless as well as to keep blessed. "Moreover it is required in stewards, that a man be found faithful" (I Corinthians 4:2).

The motivation for Christian stewardship is love toward both God and man and the desire to evangelize the world. Tithing, as a principle of stewardship, is both the duty and the privilege of every believer. It should be regarded, however, as the minimum basis of Christian giving and not necessarily as the full measure of one's devotion to Christ.—Dean Wes-sels.

By RUTH VAUGHN

And When Ye Pray . . .



THE SUNLIGHT flows through the window touching reverently the pages of the open Bible, casting multicolored spangles upon the printed words, illuminating the prayer which our Lord taught us to pray. Many great theologues have repeated this prayer, telling us the meaning of each phrase contained therein. Many deep sermons have been preached. Many "best-selling" books have been written. But perhaps the greatest explanation of the prayer we were taught to pray is the simple but eloquent beauty of the lives of God's children.

***Our Father which art in heaven,
Hallowed be thy name.***

His wife lay an invalid on the bed. His little girl huddled near the fire with no coat. But as he fixed the scanty evening meal, he hummed a tune. The words which ran through his mind were those of the song "What a Friend We Have in Jesus."

The invalid called, "That is all of the corn meal, isn't it, Dad?"

"I believe it is," he said and went on humming the tune of the grand old hymn.

"When will we be able to get more?" His wife persisted.

"I am sure that, since this is the last, there will be more for tomorrow," her husband told her cheerily.

"I know that you used the last of your money for my medicine this time," his wife told him. "Why do you try to give me a false picture of hope?"

"Hope? It is not hope, my dear. It is faith in a promise—a promise given to me by a Friend. 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' I have obeyed His command and He will keep His word. There will be more meal added for tomorrow's need."

Before the last dish was wiped and put away for the night, a group of merry neighbors invaded the home bringing groceries which left the table

groaning under their weight—flour, ham, salt, pork, and even a cake with raisins.

When they had gone, his wife looked in amazement at the huge sack of meal sagging on the floor and repeated wonderingly: "'And all these things shall be added unto you.'"

Her husband said softly: "There are no gilt-edged securities issued by any corporation in the United States more certain or more sound than the promises of God."

***Hallowed be thy name.
Thy kingdom come.***

There is a soft glow of radiance about her. There is an aura of sweetness which pervades the atmosphere around her. Her smile is deep and speaks of beauty and purity beyond the scope of our tangible world. Those who come to her leave with inspiration and loftier ideals for having felt her touch. This is something she lives twenty-four hours a day, seven days a week. I know. She is my mother; I am her child. And I sensed this aroma, observed this soft glow, and basked in this sweetness every day of my life—whether she was worshiping on Sunday morning or mopping a dirty floor in the parsonage.

Her secret is summed up in the words of Luke 17:21. "Behold, the kingdom of God is within you." She bears within her heart a love, a peace, a joy that transcends all human understanding and are so dynamic and creative that they spill over upon all the world about her.

Thy kingdom come.

Thy will be done in earth, as it is in heaven.

The church congregation sat in the quiet worship of a Sabbath morning. I looked over the sea of hats and then paused, considering the small black hat which nestled into her gray-white hair. She was the mother of our pioneer missionary to New Guinea. She had given her youngest child to hew out a work for Christ among heathen on foreign soil. She had given him in death when he was called away from his duties. She had paid the supreme price.

The minister led the congregation in the words of the prayer and her head bowed lower. Her lips moved tenderly as her heart plumbed the depths of human agony: "Thy will be done in earth, as it is in heaven."

Give us this day our daily bread.

He was just a teenager with a problem. He went to the parsonage, ate hot cookies from the

"The liberal soul shall be made fat." God has decreed it and God will execute the decree. To be generous with God is to obtain His favor, and the favor of God is a prize of great value. Give, therefore, and give liberally and joyfully and your reward will be great and your happiness multiplied.—T. W. Willingham.

oven, played with the blond, curly-haired baby. And then, over a second serving of cookies, the problem came out.

"Is it okay," he asked with earnest intensity, "to pray for *things*—you know—well, like help with my dreams for college and stuff like that? They don't seem really related to religion—but they're important to me! Is it okay with God for me to ask Him to help me with the everyday problems of my world?"

"If we give our hearts, souls, and minds to God," his pastor's wife told him, "why shouldn't we also give him our bodies—with all of their needs? This includes financial assistance in going to college, food for your physical, clothing for your body, all of the material necessities of our lives. He who notes the fall of a sparrow is interested in every area of your life and there is not a single phase that falls outside His loving jurisdiction. God gave us souls with which to worship, but He also gave us bodies in which our souls may dwell."

The boy consumed a few more cookies as he contemplated her answer. Then he grinned. "Thanks. I thought He would want to help me, but I wanted to check and be sure!"

His prayer centered around "bread" during college days which were supported completely with his own hands. Today, with two degrees behind his name, he pastors one of our churches. He asked for daily bread and received.

***Give us this day our daily bread.
And forgive us our debts,
as we forgive our debtors.***

He sits on the third seat from the front on the left side of the sanctuary every Lord's day. There is a scar on his heart left by a deep wound inflicted by his partner, a trusted friend, who had betrayed him, leaving him with a gigantic debt while his onetime partner went on in life with a fortune. The struggle for forgiveness was real and severe. But he won; the wound healed. His smile speaks forth loving compassion and gentle kindness.

***Forgive us our debts,
as we forgive our debtors.
And lead us not into temptation,
but deliver us from evil.***

She was going through the valley. Temptations pressed in upon her from every angle until it seemed that surely she would fall under the weight of the pressure. But on Wednesday evening she took her usual place in the house of God and her voice lifted in songs of praise.

Later in the service she arose and quoted simply and trustingly: "But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Corinthians 10:13).

"I shrink from these times of tempting and testing, but I rest in the knowledge that my Father

will allow only those to come which will strengthen and purify my faith—and that He will give me the strength to avoid the evil that could wreck my soul."

A smile broke forth upon her face and her voice reached a triumphant crescendo as she stated: "And I have been able to see Him in the darkness in a more beautiful way than ever I did in the light!"

And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory for ever. Amen.

.....

How Often Do You Say . . .

"THANK YOU"?

HOW MANY TIMES A DAY do you say, "Thank you"? At church, or at a town store, when you hold the door for one, does that person quickly say, "Thank you"? Possibly you never see a lip parted or a smile.

I like to give out a picture card and a tiny Hershey bar to a good boy or girl, as occasion permits. Some mothers have to prompt their children, "What do you say when one gives you something?" Then slowly comes a thank-you.

Likewise I once gave a card and candy to a three-year-old boy, and quickly he said, "Thank you." Who taught him to say, "Thank you"? 'Twas his mother. At a supermarket one morning I held the door for an eight-year-old girl to pass in and, to my surprise, she quickly said, "Thank you."

It is only courtesy to say, "Thank you," when one gives you something or does you a favor. If you are an adult Christian, you are the more obligated to extend Christian courtesy to everyone, especially a thank-you when given a gift or done a favor.

I know of ministers and laymen who are sadly neglectful in showing gratefulness by word or note when recipients of favors or gifts of money. When such is the case, one loses interest in doing for and helping others.

Personally practice thanking God daily for His manifold gifts. Then I am sure you will soon be conscious of your need to also thank relatives and friends for kindnesses extended to you.

.....

By LOREN W. H. BAKER

Elgin, Illinois

EDITORIALS

By W. T. PURKISER.

What Lies Clearly at Hand

Sir William Osler was one of the giants of modern medicine, whose teaching work at the University of Oxford made a deep impression on the future of medical study in England, Canada, and the United States. He is said to have credited his success to a sentence from the pen of Thomas Carlyle which he read as a young medical student: "Our main business is not to see what lies dimly at a distance, but to do what lies clearly at hand."

One can understand how such a thought could challenge a young man to give his strength to the present task rather than to spend his time dreaming of the future triumph. But it has an application to the Christian life which is no less important. We dare not leave to the future the duties of today. We cannot face the challenges of tomorrow unless we meet the responsibilities of the present.

THERE ARE really two dimensions of life that lie quite beyond our power. One is the past. While today we may suffer its liabilities or enjoy its rewards, we cannot change its record. Pilate's stubborn words are true of us all, "What I have written I have written."

There are some—and they are not all older people—who live in the past. Many times it is in terms of regret—"If only it had been some other way!" Sometimes it is in terms of satisfaction, living in the real or fancied victories of another era and another day—living off the emotional capital accumulated in other years.

Neither of these ways of retreating into yesterday is of much value for today. Either may actually cripple and defeat us in our present tasks. There is a divine wisdom in the words of the Apostle 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). The past is now in the hands of God, and we must be content to leave it there.

There are others—and they are not all young people—who live in the future. Whatever may seem to be denied in terms of realization they make up in anticipation. Careless about today, they borrow satisfactions from the work they intend to do, the prayers they plan to pray, the witness they mean to make tomorrow.

Big goals and high ideals are important, as long as they are not put in the place of present per-

formance. Many spend their time wishing for the star on the far horizon instead of trudging the path that leads over the hill toward the horizon. But as always, "the journey of a thousand miles begins with a single step."

THEN THERE ARE those whose view of the future is filled with foreboding and fear. Their view of life is that expressed by the comic who remarked, "They said, 'Cheer up; it could be worse.' So I cheered up, and sure enough, it did get worse!" Much wiser is the comment of the elderly saint who said, "During my lifetime I have faced many crosses and burdens hard to bear, and have been confronted by many defeats and disappointments—but most of them never happened!"

Better than dwelling in the past or dreaming of the future is using the present as the bridge God intends it to be. What lies dimly at a distance, we may not see. Let it be our effort to do what lies clearly at hand.

The Sources of Direction

It has been charged that the mark of our age is the rise of the "other-directed" person. The masses of men today do not act—they only react. They do not initiate—they only imitate. The sources of their direction are not inner but outer. They do not choose and pursue their goals. They simply go where they are pushed.

The cult of conformity is the result of this fact. To follow life-goals chosen in the wrestling of the soul with eternal values would mean to be different from the herd, and people dare not be different. A man or woman who accepts deep within the heart the ideals of Jesus Christ and sets out to live by them is a marked person—and most people do not wish to be marked as distinctive in any way.

The widespread satisfaction with mediocrity that characterizes the "common man" of our century also comes from this prevailing tendency to be shaped by the pressures of people about. In education, in labor, in politics, in social life, the aim of the multitudes is just to get by, to be as good as the average, to do nothing to disturb the *status quo*. But just to get by is not to go far enough; to be as good as the average is not good enough; and the *status quo* in many respects needs nothing more than to be disturbed.

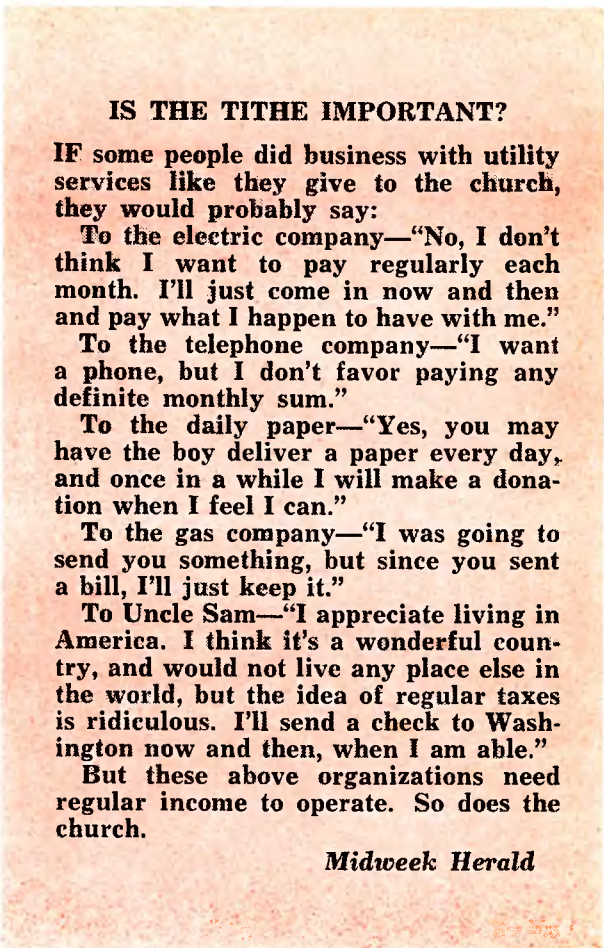
IT WOULD NOT be so important to us, perhaps, if these were the marks only of the world outside

the Church. But in many subtle and unseen ways these same tendencies and trends work within the household of faith. One wonders how many really are trying to live with a secondhand religion, on borrowed spiritual capital, by ideals that are more a matter of convenience than conviction.

An educator told of an interesting episode that happened on the campus of a church-related college. Four young men became disturbed at the spiritual condition of their fellow students and began to meet together for prayer. They decided to use the power of example rather than exhortation, and banded together to make a careful study of the Gospel of Mark and to live each day as they came to find the spirit and teaching of Jesus would direct.

Nothing was said publicly, but the men began to stand out from their fellows in a number of quiet but convincing ways. After a few weeks, word of what they were attempting reached one of the faculty. He talked with one of the boys one day, and said, "I've been interested in your experiment. I've had no trouble picking out four, but who is the other?" A quick question showed that the teacher had been informed that there were five, instead of only four. This is an eloquent testimony to the distinctiveness of the Christlike life even in a nominally Christian group: "I've had no trouble picking out four," and he named them all.

The need of our time is for people who are "inner-directed," not by their own subjective fancies, but by the personal acceptance of the great ideals and standards of Christlikeness. A firsthand faith, spiritual capital of one's own, and ideals that are matters of conviction rather than convenience—these are the marks of the child of God who is "inner-directed." Such can say with St. Paul: "I



IS THE TITHE IMPORTANT?

IF some people did business with utility services like they give to the church, they would probably say:

To the electric company—"No, I don't think I want to pay regularly each month. I'll just come in now and then and pay what I happen to have with me."

To the telephone company—"I want a phone, but I don't favor paying any definite monthly sum."

To the daily paper—"Yes, you may have the boy deliver a paper every day, and once in a while I will make a donation when I feel I can."

To the gas company—"I was going to send you something, but since you sent a bill, I'll just keep it."

To Uncle Sam—"I appreciate living in America. I think it's a wonderful country, and would not live any place else in the world, but the idea of regular taxes is ridiculous. I'll send a check to Washington now and then, when I am able."

But these above organizations need regular income to operate. So does the church.

Midweek Herald

am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

THE CHURCH AT WORK

DISTRICT ACTIVITIES

Olivet Nazarene College

In an unprecedented drive to raise one million dollars for a single building on a Nazarene college campus, the Central Educational Zone has just pledged \$1,074,385.61 to Olivet Nazarene College for a new science building.

Over one thousand churches have pledged \$700,434.50 to date in this campaign. Eight of the fifteen districts have already gone over their goal. These include: Wisconsin, \$24,860; Northeastern Indiana, \$65,485; Northwestern Ohio, \$33,553; Northwestern Illinois, \$40,368; Chicago Central, \$53,684; Central Ohio, \$91,136; Missouri, \$44,401; and Iowa, \$45,463. The seven remaining districts who are well over the halfway point and will soon join the rest that

have gone over the top include: Southwestern Ohio, \$50,470; Michigan, \$55,261; Eastern Michigan, \$54,808; Illinois, \$44,734; Northwest Indiana, \$23,086; Southwest Indiana, \$23,086, and Indianapolis, \$27,388.

Over one hundred volunteers joined with the development staff in contacting the churches on the zone. The list included sixty faculty and staff members, students, lay development men, pastors, district superintendents, and trustees. Pastors and people were most generous in their interest in Olivet and supported this program enthusiastically.

Other totals included in this record-breaking figure are: Kankakee business, \$102,076; the President's Club of fifteen members, \$192,000; the Board of Trustees, \$40,000; and the faculty and staff, \$25,000. Members of the Alumni Association have pledged more than \$225,000

through the church-to-church campaign.

Cash received to date totals \$227,990.99. The Board of Trustees will meet on February 12 and lay plans for the construction of this fourth new building to be erected (since 1960) on Olivet's campus, in Kankakee, Illinois. —D. J. Gibson, *Vice-president*.

New Church Organizations Reported

Sacramento Cordova, California, December 8, 1963. Rev. B. F. Colby, Jr., pastor.—Kenneth Vogt, *district superintendent*.

Grand Bay, Alabama, December 15, 1963. Rev. W. W. Thompson, pastor.—L. S. Oliver, *district superintendent*.

Cortland, Ohio, December 15, 1963. Rev. Willis Scott, supply pastor.—C. D. Taylor, *district superintendent*.

Phoenix Paradise Valley, Arizona, December 22, 1963. Rev. L. Dale Horton, pastor.—M. L. Mann, *district superintendent*.

Fox Lake, Illinois, December 8, 1963. Rev. Aldor Peterson, pastor.—Mark R. Moore, *district superintendent*.

THE LOCAL CHURCHES

Evangelist John W. Esterline writes: "Because of a change in pastors, I have an excellent spring date open—April 8 to 19. Write me at my home address, P.O. Box 565, Reedley, California."

Oklahoma City, Oklahoma—Capitol Hill Church recently closed a wonderful revival with Rev. A. C. Rowland as evangelist, and Don and Frances Bowman as singers. Brother Rowland preached with the anointing of God, and people prayed through in the old-fashioned way. Last July we had an outstanding summer revival with Evangelist W. L. French and, in spite of vacation-time, the average nightly attendance was over one hundred. Many people sought and found the Lord. We give God praise.—GARLAND JOHNSON, *Pastor*.

Dr. and Mrs. A. L. Parrott, Sr., were honored at a family dinner in the Kankakee Hotel in Kankakee, Illinois, December 12, celebrating their fiftieth wedding anniversary. Their two sons—Dr. John Parrott, of Minneapolis, Minnesota; and Dr. Leslie Parrott, of Portland, Oregon—were present, as well as their daughter, Mrs. Lorene Perry, wife of Dr. Ralph Perry, of Olivet Nazarene College. Many cards, telegrams, letters, and gifts expressing congratulations were received by Dr. and Mrs. Parrott. They still live in their home at 403 S. Main Street, Bourbonnais, Illinois.

After pastoring the Casa Grande, Arizona, church for three and one-half years, Rev. Norman R. Franklin has resigned to accept the work of the church in Las Cruces, New Mexico.

Rev. W. D. Phillips writes: "After pastoring for seventeen years, I entered the field of evangelism early last fall, and concluded my tenth revival on December 15. I am happy to report that I have seen a moving of the Spirit that produced definite results in the saving and sanctifying of many precious souls. God is working! Pastors and laymen with whom I have worked have co-operated in every way possible. I now have some choice dates open in the fall of 1964, after the middle of October. Write me, 465 Westcombe Avenue, Flint 3, Michigan."

Evangelist Charles A. Higgins writes that he has open dates after January 15 through February. Write him, 1402 Boutz Road, Las Cruces, New Mexico.

Rev. Charles L. Kirby, pastor of First Church, West Memphis, Arkansas, has been elected president of the West Memphis Ministerial Alliance for the year of 1964, the first time a Nazarene minister has been elected to the office in this city.

Rev. L. M. Tucker, licensed minister of the Central Ohio District, died December 2, 1963. The home address is 417 Long Street, Cambridge, Ohio.

Rev. Will Clyde Bruner, elder on the Idaho-Oregon District, died December 18, 1963. He is survived by his wife, of the home address, 912 14th Avenue, South, Nampa, Idaho.

The Leverett Brothers, evangelists, write: "During the past few years God has given some of the most outstanding revivals we have seen during our ministry. We give Him praise. We have some open time immediately and will be glad to slate this as the Lord may lead. Write us, Route 4, Lamar, Missouri."

Evangelist C. B. Fugett reports: "I am grateful to God for the good health He has given me, and the past year has been one of the best of my ministry. Fall meetings were with Pastor Roebuck in First Church, Georgetown, Kentucky; Pastor John Swearingen in First Church, Peoria, Illinois; Pastor Welch in First Church, Charleston, South Carolina; at Rock Hill First Church; at First Church, Elizabethton, Tennessee; and closed out the year with Rev. Dennis Wyrick and First Church in Burlington, North Carolina. God blessed and gave a good number of new members added to the churches in these meetings."

Hugoton, Kansas—The Lord is blessing since we came here four months ago. The church attendance has increased over one year ago more than 150 per cent, and the Thanksgiving offering was an all-time high. Recently the congregation purchased a new piano and new church hymnals. Our people went far beyond the goal in the distribution of the Gospel of John, also more than tripled their *Conquest* quota. Seven new members have been received, with the Lord blessing in the services and giving nineteen seekers at the altar of prayer. In the recent seven-week attendance drive on the district, Hugoton church was number one out of the eighty-three district churches.—CHARLES REED, *Pastor*.

Iola, Kansas—Our people of First Church received showers of spiritual blessing in our October revival with Mrs. Emma Irick as evangelist. It was the best revival of the past five years. The messages were divinely anointed; each service was characterized by the enriching presence of the Holy Spirit in blessing and conviction; and the visible results were above average. God gave fifty-two seekers, and on the Sunday following the close of the meeting, thirteen new members were added to the church. We give God praise for Sister Irick's dedicated ministry and the many answers to the prayers of our people.—WILSON D. BAKER, *Pastor*.

Evangelist L. J. Dunham writes that he has an open date, February 12 to 23, which he will be glad to slate as the Lord may lead. Write him, 512 Cruger Avenue, Eureka, Illinois.

Evangelist John W. Turpel reports: "In December, I concluded my fall schedule of meetings with Pastor Brown and wife in our St. Albans, Vermont, church. The two preceding campaigns were with the Blachlvs in Leicester, Vermont, and the Smiths in Bingham, Maine. God gave times of refreshing with souls praying through for pardon and heart purity. I am now in Florida for the winter months, and will be happy to serve any of the churches here for longer or shorter meetings. Write me, P.O. Box 601, South Miami Station, Miami, Florida. Despite a personal loss in the home-going of my beloved companion, I press on for God by His grace."

Tuttle, Oklahoma—Last October 6 we began our labors with the fine people of this church. We have a group of faithful folk who love God and the Kingdom. On November 3 we had a special missionary rally day which boosted interest in the Thanksgiving Offering. Rev. Walter Wagner, missionary to the American Indians, and Mr. Charles Gadberry were the special workers. As Brother Gadberry sang in the evening service, God broke in upon us, giving seekers at the altar.—TERRY D. GOINS, *Pastor*.

THE BIBLE LESSON

By NELSON G. MINK

Peter, James, and John

Topic for February 9:

SCRIPTURE: Matthew 4:18-22; 17:1-13; Mark 3:16-17; 14:32-42; Luke 8:49-56; Acts 4:13; 12:1-3 (Printed: Matthew 4:18-22; 17:1-2; Mark 14:32-33, 37-38; Acts 12:1-3)

GOLDEN TEXT: *We cannot but speak the things which we have seen and heard* (Acts 4:20).

The three men named in our lesson are often thought of as an inner circle of Christ's friends. They were with Him on some of His most important occasions.

While our Lord would never tolerate any "favoritism," yet we do know that "the secret of the Lord is with them that fear him," and those who forge ahead spiritually will find more places of usefulness than those who work with a more narrow margin.

One of the main lessons we learn from our considerations today is the emphasis that spiritual fellowship means much in the development of Christian character. In all of our local churches we are trying to help people to know the value of a "hallowed fellowship as cannot otherwise be known" (Manual). This we believe is found only in the church. Our highest moments, it seems, ought to center around spiritual gatherings, times when Christ "comes down our souls to greet."

We learn also that persons who are weak and have seemingly big flaws in their characters can, through fellowship with Christ, develop into wonderful spiritual beings, and can become very effective witnesses for Christ. Peter is a case in point. Knowing his weakness, we see him fail under test, and go all the way back on his "Great Confession";

vet. even so, through the refining fire of the Holy Ghost in his own personal Pentecost he became one of Christ's trained and tested followers.

It is an interesting study also to see how these three men, each one different, yet supplemented and complemented each other as they worked in Kingdom building. God has a place for all kinds and types of persons—redeemed ones, that is.

Paul encourages us when he tells the Corinthians that "not many mighty, not many noble, are called." It seems that most of God's work is done by the ordinary people. It has been said that "anyone you meet can do something better than you can." Diversified talents—God has a place for them. How satisfying it is for a person to find in the church an outlet for his talent and use it for the glory of God!

We are challenged by the spiritual emphasis of Peter, James, and John to want to "scale the utmost heights"; also to strive for the "high calling" Paul emphasized; to move from the borderlands and the plains of Canaan, and to seek to climb to the mountaintops. "Give me a heart like Thine!"

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.

Announcements

WEDDING BELLS

Miss Martha Evelyn Carter of Enid, and Lawrence Z. Williams of Bethany, Oklahoma, were united in marriage on December 23 at First Church of the Nazarene, Enid, with Rev. C. L. Elston officiating.

Miss Patsy Reynolds of Philo, California, and John David Hewitt, of Crowley, Louisiana (USN), were united in marriage on November 2 at the Lockport Church of the Nazarene, Norfolk, Virginia, with the father of the groom, Rev. M. D. Hewitt, officiating, assisted by Rev. J. Roberts.

BORN

—to Mr. and Mrs. Eugene A. Lewis of Conway, Arkansas, a son, Jerry Eugene, on December 23, 1963.

—to Gerald and Pat Derby of Visalia, California, a son, Matthew Wayne, on December 22, 1963.

—to Rev. Donald and Shirley (Townsend) King of Chillicothe, Ohio, a son, Scott Alan, on December 5, 1963.

—to Rev. Kenneth G. and Sylvia (Matheson) Heaton of Temperance, Michigan, a daughter, Caroline Rose, on November 26, 1963.

—to John and Jacquelyn (Fulwood) Snider of High Springs, Florida, a daughter, Dana Sue, on November 12, 1963.

—to Rev. Joe Lee and Deletta (Vandegrift) Tompkins of Bethany, Oklahoma, a son, Jason Lee, on December 18.

—to Cecil and Mary (Tripp) Harris, Jr., of Fort Walton Beach, Florida, a daughter, Tamara Sue, on December 9.

SPECIAL PRAYER IS REQUESTED

by a reader in New Mexico, "an unspoken request concerning some very serious problems in the home":

—by a friend in California for an elderly man and wife, formal church members, that God will get to their hearts and save them—for one almost blind, for healing physically and spiritually for God's glory—"for myself, that God may completely save and cleanse me from a bad habit";

—by a friend in Kansas, an urgent request that God may undertake in a tragedy that has befallen a little granddaughter; only God can help.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS

District Assembly Schedule—Spring, 1964
Washington April 29 and 30
Philadelphia May 6 and 7
Sacramento May 13 and 14

Los Angeles May 20 to 22
Southern California May 27 and 28

G. B. WILLIAMSON

District Assembly Schedule—Spring, 1964
Hawaii February 13 and 14
Alabama May 13 and 14
Florida May 18 and 19
Arizona May 28 and 29
New Mexico June 3 and 4

SAMUEL YOUNG

District Assembly Schedule—Spring, 1964
San Antonio April 29 and 30
Abilene May 13 and 14
Canada Pacific May 21 and 22
Alaska May 28 and 29
South Dakota June 3 and 4

D. I. VANDERPOOL

District Assembly Schedule—Spring, 1964
Northwest April 29 and 30
Idaho-Oregon May 7 and 8
Washington Pacific May 13 and 14
Rocky Mountain May 28 and 29
Canada West June 4 and 5

HUGH C. BENNER

District Assembly Schedule—Spring, 1964
Central California May 6 and 7
Northern California May 13 and 14
Nevada-Utah May 20 and 21

V. H. LEWIS

District Assembly Schedule—Spring, 1964
British Isles North April 25 to 28
British Isles South May 2 to 5
Mississippi May 13 and 14
Maine May 27 and 28
New England June 3 and 4

Following General Assembly

North Dakota July 2 and 3
Southwestern Ohio July 8 and 9
Northeastern Indiana July 8 to 10

Canada Central July 9 and 10
Nebraska July 9 and 10
West Virginia July 9 and 10
Albany July 15 and 16
Central Ohio July 15 to 17
Illinois July 15 to 17
Michigan July 15 to 17
Oregon Pacific July 15 to 17
Colorado July 16 and 17
Eastern Kentucky July 22 and 23
Eastern Michigan July 22 and 23
Northwestern Ohio July 22 and 23
Canada Atlantic July 23 and 24
Pittsburgh July 23 and 24
Northeast Oklahoma July 29 and 30
Northwest Oklahoma July 29 and 30
Akron July 30 and 31
Chicago Central July 30 and 31
East Tennessee July 30 and 31
Iowa August 5 and 6
Kansas August 5 to 7
Dallas August 6 and 7
Wisconsin August 6 and 7
Kentucky August 13 and 14
Southwest Indiana August 13 and 14
Virginia August 13 and 14
Gulf Central August 14 and 15
Houston August 19 and 20
Tennessee August 19 and 20
Northwestern Illinois August 20 and 21
Northwest Indiana August 20 and 21
Indianapolis August 26 and 27
Kansas City August 26 and 27
Louisiana August 26 and 27
Minnesota August 27 and 28
Missouri August 27 and 28
Georgia September 9 and 10
South Carolina September 9 and 10
Southeast Oklahoma September 9 and 10
Southwest Oklahoma September 9 and 10
Joplin September 16 and 17
North Carolina September 16 and 17
South Arkansas September 16 and 17
North Arkansas September 23 and 24
New York September 25 and 26

EVANGELISTS' SLATES
Compiled by
Visual Art
Department

Notice—Send your slate direct to the Nazarene Publishing House (Visual Art Dept.), Box 527, Kansas City, Mo. 64141.

● Indicates Singers

Abla, Glen W. c/o Publishing House*
Albright, J. C. 24 Pleasant St., Oak Side Trailer Park, Zephyrhills, Fla. 33599
Allen, Arthur L. 51 E. Main St., Yarmouth, Me. Anson, Me. Feb. 21-23
Allen, Jimmie (J. A.), c/o Publishing House*
Applegate, Nellie T. 742 Elysian Ave., Toledo 7, Ohio
● Ashby, Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis 27, Ind.
Aycock, Jarrette and Dell. Preacher and Singer, c/o Publishing House*
Denver, Colo. (Lowell) Feb. 9-16
Bethany, Okla. (Westgate) .. Feb. 23—Mar. 1
● Bailey, Clarence and Thelma. Song Evangelists, 1197 W. Arch St., Portland, Ind.
● Baldridge, Willis and Velma (DeBoard). Song Evangelists, 2122 N. Main, Pueblo, Colo.
Barton, Grant M. 301 Lincoln Ave., Bedford, Ind. Bicknell, Ind. Feb. 2-9
Astoria, Ill. Feb. 16-23
Battin, Buford. 3015 47th St., Lubbock, Tex. Electra, Tex. Feb. 9-16
Baxter Springs, Kans. Feb. 19—Mar. 1
Beaty, B. K. 705 Cheney, Taylorville, Ill.
Bebout, R. E. 296 W. Oakview Dr., Oak View, Calif.
Bender Evangelistic Party, James U. P.O. Box 8635, Tampa 4, Fla.
Bennett, R. Lee. 339 N. Second St., Scottsburg, Ind.
Bertolets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.
Orlando, Fla. (Colonial) Feb. 9-16
Henryetta, Okla. (1st) Feb. 21—Mar. 1
Beltcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.
Charlottesville, Va. Feb. 7-16
Bloomington, Ind. (East Side) Feb. 21—Mar. 1


● Bierce, Jack. Song Evangelist, c/o Publishing House*
Terre Haute, Ind. Feb. 3-9
Bishop, G. Preston. 1542 Picardy Circle, Clearwater, Fla.
Bluffton, Ind. Jan. 28—Feb. 2
Tampa, Fla. (Sulphur Springs) Feb. 5-16
Princeton, W. Va. Feb. 23—Mar. 4
Bishop, Joe. 1515 S. Jensen, El Reno, Okla.
Picyayne, Miss. Feb. 12-23
Blythe, Ellis G. c/o Publishing House*
Highland, Mich. Feb. 6-16
Lapeer, Mich. Feb. 17-23
Plymouth, Mich. Feb. 25—Mar. 1
Boggs, W. E. c/o Publishing House*
Santa Ana, Calif. Feb. 6-16
Ada, Okla. Feb. 20—Mar. 1
● Bohi, James. Singer, 307 S. Pine, Bloomfield, Iowa
Houston, Tex. (Crusade) Feb. 19-23
Shreveport, La. (Werner Park) Feb. 25—Mar. 1
Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
Bowman, Russell. 2719 Morse Road, Columbus, Ohio
Dallas, Tex. Feb. 12-23
Gallipolis, Ohio Feb. 26—Mar. 8
Bradley, Earnest R. 20 17th St., Lowell, Mass. Pawtucket, R.I. Jan. 22—Feb. 2
Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind.
Homestead, Fla. (First Alliance) Jan. 30—Feb. 9
Zion, Ill. (First Alliance) Feb. 13-23
Richland Center, Wis. (1st) .. Feb. 27—Mar. 8
Brannon, George. 4105 N. Wheeler, Bethany, Okla. Bloomington, Ind. (Broadview) Jan. 29—Feb. 9
Fort Wayne, Ind. (Grasmere Heights) Feb. 12-23
Norfolk, Va. (1st) Feb. 26—Mar. 8
Bridgewater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
● Brown, Curtis R. Song Evangelist, 449 Bresee Ave., Bourbonnais, Ill.
Ephrata, Pa. Jan. 22—Feb. 2
Oskaloosa, Iowa (1st) Feb. 12-23
Brown, J. Russell. c/o Publishing House*
Carson, Wash. Feb. 6-16
Meridian, Ida. Feb. 20—Mar. 1
Brown, W. Lawson. Box 785, Bethany, Okla.
Clovis, N.M. (Fairview) Feb. 6-16
McCrary, Ark. Feb. 19—Mar. 1
Browning, John R. 606 Dingess St., Logan, W. Va.
Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
Barnesville, Ga. Jan. 29—Feb. 9
Erie, Pa. (1st) Feb. 12-23
Newark, Ohio (1st) Feb. 26—Mar. 8
● Callihan, Jim and Evelyn. Singers and Musicians, 2752 Old Yellow Springs Rd., Fairborn, Ohio
Campbell, David Carson. Box 177, Redkey, Ind. 47373
Paris, Ill. (1st) Feb. 2-9

*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

- Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo. Torrington, Wyo. Jan. 26—Feb. 2
- Cargill, Porter T. 6905 N.W. 41st, Bethany, Okla. ● Carmickle, James and Juanita. Singers and Musicians, 4023 Mesa Ave., Sarasota, Fla.
- Carter, E. L. Bluford, Ill. Metropolis, Ill. Feb. 19—Mar. 1
- Casey, H. A. and Helen. Preacher and Singers, c/o Publishing House* Brookville, Fla. Jan. 31—Feb. 9
Otwell, Ind. (Iva) Feb. 12-23
Hebron, Ohio Feb. 26—Mar. 8
- Caudill, Virgil R. Route 3, Troy Rd., Springfield, Ohio
- Chalfant, Morris. 1420 Oak Ave., Danville, Ill. Martinsville, Ind. (1st) Feb. 3-9
Oskaalosa, Iowa (1st) Feb. 12-23
Grand Rapids, Mich. (Fuller) Feb. 24—Mar. 1
- Chapman, C. L. 415 S. Mill St., Olney, Ill. Chapman, W. Emerson, c/o Publishing House* Clark, Eddie. Route 1, Colona, Ill. Clark, Gene. 104 Wedell St., Findlay, Ohio Fredericktown, Ohio Jan. 30—Feb. 9
Wapakoneta, Ohio Feb. 13-23
- Cochran, Richard H. 102 Cora, Dexter, Mo. Cole, George O. 413 E. Ohio Ave., Sebring, Ohio Condon, Robert. c/o Publishing House* Panorama City, Calif. Feb. 2-9
Concord, Calif. Feb. 11-16
Freemont, Calif. (Irvington) Feb. 19-23
- Cook, Charles T. 433 Plum St., Albany, Ind. Cooper, Marvin S. 1514 N. Wakefield St., Arlington 7, Va. Corbett, C. T. P.O. Box 215, Kankakee, Ill. Oakdale, Calif. Jan. 29—Feb. 9
Woodland, Calif. Feb. 12-23
- Coulter, Phyllis. Song Evangelist, 1430 Fletcher Ave., Indianapolis, Ind. Cox, C. B. 1322 N. First Ave., Upland, Calif. San Francisco, Calif. (1st) Jan. 27—Feb. 2
Hawthorne, Calif. (1st) Feb. 6-16
Banning, Calif. Feb. 19—Mar. 1
- Cox, Curtis B. Aultz Trailer Court, Rt. 5, Box 510, Charleston, W.Va. Beckley, W.Va. Feb. 16-23
Barrett, W.Va. Feb. 26—Mar. 8
- Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio Las Cruces, N.M. (First) Feb. 4-9
Albuquerque, N.M. (Sandia) Feb. 10-16
Houston, Tex. (Crusade) Feb. 19-23
Shreveport, La. (Werner Park) Feb. 24—Mar. 1
- Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R.R. 2, Vicksburg, Mich. Alpena, Mich. Jan. 24—Feb. 2
- Crider, Jim and Janet. Singers and Musicians, Route 3, Shelbyville, Ind. Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind. Corydon, Ind. Jan. 29—Feb. 9
Evansville, Ind. (Northside) Feb. 19—Mar. 1
- Crum, Opal. 1780 Richmond Rd., Columbus 23, Ohio Dale, R. L. 802 Upper 11th St., Vincennes, Ind. Darnell, H. E. P.O. Box 929, Vivian, La. Moline, Ill. (Community) Jan. 30—Feb. 9
Rock Hill, S.C. (West Main) Feb. 13-23
Charleston, W.Va. (Loudendale) Feb. 27—Mar. 8
- Darnell, Leo and Pauline. 1524 Laurel Dr., Columbus, Ind. Freetown, Ind. Jan. 23—Feb. 2
Shelbyville, Ind. (Ev. Meth.) Feb. 12-23
Dexter, Mo. Feb. 27—Mar. 8
- Davis, C. W. and Florence. 1337 Hillcrest, Colorado Springs, Colo. Davis, Ray. c/o Publishing House* Walters, Okla. Jan. 23—Feb. 2
Claremore, Okla. Feb. 6-16
Purcell, Okla. Feb. 20—Mar. 1
- Dayhoff, I. E. Missionary-Evangelist, 2310 E. 9th Ave., University Park, Iowa DeLong, Russell V. 19236 Gulf Blvd., Indian Rocks, Fla. Gainesville, Fla. Jan. 27—Feb. 2
Lakeland, Fla. (Camp) Feb. 13-23
- Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o Publishing House* College Corner, Ohio Feb. 19—Mar. 1
Dennis, Gernald D. c/o Publishing House* Indianapolis, Ind. (Ray St.) Feb. 3-9
Richmond, Ind. (St. Paul) Feb. 11-16
College Corner, Ohio Feb. 19—Mar. 1
- Dennis, Laston and Ruth. Evangelist and Singer, c/o Publishing House* Gallup, N.M. Jan. 16—Feb. 2
Dewey, Merrill E. 12053 Chesterdale Rd., Cincinnati, Ohio Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla. Dobbins, C. H. Yoder, Ind. Dunkirk, Ind. Feb. 26—Mar. 8
Duncan, W. Ray. Waverly, Ohio Dunham, L. J. 512 W. Cruger, Eureka, Ill. 61530 E. St. Louis, Ill. (1st) Feb. 26—Mar. 8
- Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn. Ft. Lauderdale, Fla. (Faith) Feb. 4-9
Sanford, Fla. Feb. 10-16
Orlando, Fla. (1st) Feb. 19—Mar. 1
- Dunn, T. P. 318 E. Seventh St., Hastings, Neb. Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo. Edwards, E. H. c/o Rev. Don L. Farrand, 2920 Emerson St., Palo Alto, Calif. Edwards, L. T. 1132 Ash St., Cottage Grove, Ore. Boise, Ida. (Euclid Ave.) Jan. 24—Feb. 4
Emrick, C. Ross and Dorothy. Evangelist and Musician, 3012 Niccolet Pl., Bay City, Mich. Emsley, Robert. Bible Expositor, 432 Eden St., Buffalo, N.Y. 14220 Denver City, Tex. Jan. 29—Feb. 9
Albuquerque, N.M. (Los Altos) Feb. 12-23
Roswell, N.M. Feb. 26—Mar. 8
- Ensey, Lee H. 2094 "F" St., San Bernardino, Calif. Dallas, Tex. (Beacon Free Meth.) Feb. 9-19
Rockwall, Tex. (Free Meth.) Feb. 23—Mar. 1
- Erickson, A. Wm. (Billy). 994 Gwynn Dr., Nashville 6, Tenn. Tullahoma, Tenn. Jan. 27—Feb. 2
Chattanooga, Tenn. (East Lake) Feb. 10-16
Gainesville, Ga. Feb. 20—Mar. 1
- Estep, Alva O. and Gladys. Preacher and Singers, Box 7, Losantville, Ind. Ojai, Calif. (1st) Jan. 30—Feb. 9
Phoenix, Ariz. Feb. 12-23
Madera, Calif. (1st) Feb. 26—Mar. 8
- Esterline, John W. P.O. Box 565, Reedley, Calif. Holtville, Calif. Jan. 29—Feb. 9
Corcoran, Calif. Feb. 12-23
Frazier Park, Calif. (Lake of the Woods) Feb. 26—Mar. 8
- Eudaley, O. W. 603 S. Second, Marlow, Okla. ● Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichaels, Pa. Farris, J. W. 2904 Hillside Ave., Springfield, Ohio Lima, Ohio (Grand Ave.) Jan. 27—Feb. 2
Dayton, Ohio (Glen Rd.) Feb. 5-16
Van Buren, Ohio Feb. 20—Mar. 1
- Felter, Harry J., and Wife. Box 87, Leesburg, N.J. Ferguson, Edward and Alma. c/o Publishing House* Kissimmee, Fla. (1st) Jan. 29—Feb. 9
Batavia, Ohio Feb. 26—Mar. 8
- Fightmaster, Wm. F. 2663 Blackhawk Rd., Dayton 20, Ohio Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y. West Chester, Pa. Jan. 26—Feb. 2
North Syracuse, N.Y. Feb. 13-23
- Finger, Joseph. 6515 Calypso Drive, Orlando, Fla. Finger, Maurice and Naomi. 122 Charlotte Rd., Lincoln, N.C. Finkbeiner, A. J. c/o Publishing House* Shedd, Ore. (Meth.) Feb. 2-9
West Germany Feb. 11—June
Firestone, Orville. 736 E. 43rd St. North, Tulsa 6, Okla. Vidor, Tex. Feb. 6-16
Gosport, Ind. Feb. 20—Mar. 1
- Fisher, C. Wm. c/o Publishing House* El Paso, Tex. (1st) Jan. 29—Feb. 9
Upland, Calif. Feb. 12-23
Tucson, Ariz. (1st) Feb. 26—Mar. 8
- Fitch, George L. 124 Elder St., Nampa, Ida. Fitch, James S. 4105 Floral Ave., Norwood 12, Ohio Fitz, R. G. 215 Chestnut, Nampa, Ida. Fleshman, C. E. 139 S. Park Ave., Cape Girardeau, Mo. Moberly, Mo. Jan. 30—Feb. 9
Florence, Ernest E. 408 W. Railroad, Robinson, Ill. Sparta, Ill. Feb. 5-16
Albany, Ky. Feb. 19—Mar. 1
- Ford, A. E. and Mrs. Song Evangelists, 647 W. Lincoln St., Caro, Mich. Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o Trevecca Nazarene College, Nashville 10, Tenn. Dublin, Ga. (Graham Mem.) Jan. 30—Feb. 9
Chattanooga, Tenn. (Valley) Feb. 13-23
Rossville, Ga. (Fairview) Feb. 27—Mar. 8
- Fox, Stewart P. and Ruth G. Evangelist and Singers, R.D. 2, Box 221, Leesburg, Va. French, W. L. Route 1, Emmett, Ark. Alamogordo, N.M. Feb. 2-9
Dallas, Tex. (North) Feb. 11-16
Amarillo, Tex. (1st) Feb. 17-23
- Frodge, Harold C. 201 N-6, Marshall, Ill. East Moline, Ill. Feb. 5-16
Bloomington, Ill. Feb. 17-23
Evansville, Ind. (Bethel) Feb. 24—Mar. 1
- Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky. Tucson, Ariz. (Central) Feb. 2-9
Tucson, Ariz. (Catalina Vista) Feb. 10-16
Glendale, Ariz. (1st) Feb. 17-23
- Gaines, George A. 2862 La Loma Place, Hillside Manor, Riverside, Calif. Gamble, Albert L. and Mrs. 2958 South Davidson, Wichita, Kans. Garvin, H. B. 5920 S.W. 14th St., Plantation Isles, Ft. Lauderdale, Fla. Gawthorp, Loy A. Box 37, Mansfield, Ill. Geedling, W. W. and Wilma. Preachers and Chalk Artist, Fletcher, Mo. Afton, Mo. Feb. 2-9
Jerseyville, Ill. Feb. 13-23
Rockford, Ill. (Auburn) Feb. 27—Mar. 8
- Gilson, Charles A. 192 Olivet St., Bourbonnais, Ill. Kankakee, Ill. (Olivet College Lectures) Feb. 19-21 ● Gillespie, Sherman and Elsie. Song Evangelists, 1614 N. Rector, Muncie, Ind. Farmland, Ind. Jan. 26—Feb. 9
- Gilliam, Harold P. Box 25, Julianna, Idaho Gilmour, A. Alan. 921 N. Main St., Jamestown, N.Y. Waynesburg, Pa. Jan. 29—Feb. 2
- 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. Graham, Napoleon B. P.O. Box 385, Tracy, Calif. ● Green, James and Rosemary. Singers and Musicians, 1201 Bower Court, New Castle, Ind. Bradenton, Fla. (1st) Feb. 3-9
Columbia City, Ind. Feb. 11-16
Pontiac, Mich. (1st) Feb. 23—Mar. 1
- Griffin, Clarence A. 5829 North 64th Drive, Glendale, Ariz. Grim, Alden D. 10601 N. May, Oklahoma City, Okla. Guy, Marion O. Route 5, Muskogee, Okla. ● Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind. Haden, Charles E. P.O. Box 245, Sacramento, Ky. Jacksonville, Fla. (Normandy) Feb. 2-9
Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo. Waco, Tex. (1st) Jan. 30—Feb. 9
Pendleton, Ore. Feb. 12-19
Bremerton, Wash. (1st) Feb. 23—Mar. 4
- Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb. Phoenix, Ariz. (1st) Feb. 2-9
Visalia, Calif. (1st) Feb. 23—Mar. 1
- Harley, C. H. Burbank, Ohio Risingsun, Ohio Jan. 29—Feb. 9
Sciotoville, Ohio (Highland Bend) Feb. 12-23
North Baltimore, Ohio (Un. Br. in Christ) Feb. 26—Mar. 8
- Harrison, Raymond W. 2401 W. Luke Ave., Phoenix, Ariz. Harold, John W. Box 291, Redkey, Ind. Blountsville, Ind. Feb. 5-16
Milwaukee, Wis. Feb. 19—Mar. 1
- Hayes, Thomas. c/o Publishing House* Hegstrom, H. E. P.O. Box 8, University Park, Iowa Chandler, Okla. (Northside) Jan. 22—Feb. 2
Lincoln, Okla. (1st) Feb. 19—Mar. 1
- Heriford, Russell W. Rt. 1, Inola, Okla. Hamford, Calif. Jan. 29—Feb. 9
Deming, N.M. Feb. 12-23
Olds, Alberta, Can. Feb. 26—Mar. 8
- Hess, Weaver W. 38831 Ninth St., East, Palmdale, Calif. Livermore, Calif. Feb. 26—Mar. 8
Hicks, A. M. 336 Norway Ave., Huntington W.Va. Darnell, W.Va. (Free Meth.) Feb. 9-18
Belington, W.Va. Feb. 28—Mar. 1
- Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M. Hoeckle, Wesley W. P.O. Box 3338, Corpus Christi, Tex. Lafayette, Colo. (1st) Jan. 22—Feb. 2
San Antonio, Tex. (E. Terrill Hills) Feb. 16-23
Kingsville, Tex. (1st) Feb. 26—Mar. 8
- Holtzclaw, Paul M. 306 S. Jefferson, Robinson, Ill. Hoot, G. W. and Pearl. Evangelist and Musicians, Box 745, Winona Lake, Ind. El Centro, Calif. Feb. 12-23
Vallejo, Calif. Feb. 26—Mar. 8
- Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va. New Cumberland, W.Va. Jan. 23—Feb. 2
Franklin, Pa. Feb. 20—Mar. 1
- Hoots, Bob. Columbia, Ky. Chattanooga, Tenn. (E. Ridge) Feb. 3-9
Salem, Ohio (1st) Feb. 20—Mar. 1
- Hostetler, Robert L. Song Evangelist, 1017 East Firmin, Kokomo, Ind. Howard, A. S. and Mrs. 4108 Ann Arbor, Oklahoma City 22, Okla. Hubartt, Leonard G. Route 4, Huntington, Ind. Vicksburg, Miss. Feb. 5-16
Montpelier, Ind. Feb. 17-23
Lowell, Ind. Feb. 26—Mar. 8
- Humble, James W. c/o Publishing House* Hutchinson, C. Neal. 933 Linden St., Bethlehem, Pa. New Bedford, Mass. Feb. 16-23
- Ide, Glen, Jr., Evangelistic Party. 246 W. River St., Bourbonnais, Ill. Lafayette, Ind. (1st) Jan. 27—Feb. 2
Celina, Ohio Feb. 20—Mar. 1
- Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa. Akron, Ohio (Elliot) Feb. 2-9
Akron, Ohio (Goodyear) Feb. 13-23
Sharpsville, Pa. Feb. 27—Mar. 8
- Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex. Scott City, Kans. Jan. 28—Feb. 4
Wichita, Kans. (Linwood) Feb. 5-9
Rockford, Ill. (1st) Feb. 14-24
- Isenberg, Don. Chalk Artist-Evangelist, 240 East Grand St., Bourbonnais, Ill. Milford, Ill. Jan. 22—Feb. 2
St. Catherine, Ont., Can. Feb. 5-16
- Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

Youngstown, Ohio (Boardman) Feb. 18—Mar. 1
 James, Melvin R. 771 Esther St., N.W., Warren, Ohio
 ●Jantz, Calvin and Marjorie, and Carolyn. Singers and Musicians, c/o Publishing House*
 La Porte, Ind. Feb. 3-9
 Gary, Ind. Feb. 10-16
 Portsmouth, Ohio (1st) Feb. 19—Mar. 1
 Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio
 Johnson, A. G. c/o Publishing House*
 Johnson, Lester. 11510 S. Union, Chicago 28, Ill.
 Jones, A. K. 315 Harmon Ave., Danville, Ill.
 Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.
 Marion, Ind. (26th St.) Feb. 3-9
 Yorktown, Ind. Feb. 12-23
 Ft. Wayne, Ind. (Lake Ave.) Feb. 26—Mar. 8
 Keel, Charles. 1329 Brooke Ave., Cincinnati 30, Ohio
 Keith, Donald R. c/o Publishing House*
 Lynwood, Calif. Feb. 19—Mar. 1
 Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.
 Norfolk, Va. Jan. 29—Feb. 9
 Charleston, S.C. (West Ashley) .. Feb. 10-16
 Rock Hill, S.C. (Emmanuel) .. Feb. 17-23
 Odessa, Tex. (Central) Feb. 26—Mar. 8
 ●Kelly, Don and Helen (Greenlee). Song Evangelists, 1237 Perrysville Ave., c/o D-26, Danville, Calif.
 Knight, George M. 118 Hughes Ave., Oildale, Calif.
 Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla.
 Gothenburg, Neb. Feb. 25—Mar. 8
 Langford, J. V. 701 N. First, Henryetta, Okla.
 Harmon, Okla. Feb. 19—Mar. 1
 Lanier, John H. Poplar Street, Junction City, Ohio
 Crooksville, Ohio Jan. 29—Feb. 9
 Rockford, Ohio Feb. 12-23
 DeGraff, Ohio Feb. 26—Mar. 1
 Lanterman, R. S. Box 2013, R.R. 2, Red Deer, Alta., Can.
 Law, Dick and Lucille. Preachers and Singers, c/o Publishing House*
 Oklahoma City, Okla. (Trinity) Jan. 22—Feb. 2
 Pittsburg, Kans. (1st) Feb. 5-16
 Leichty Quartet, The (Elvin, Marge, Dianne, and Don). Evangelist and Singers, c/o Publishing House*
 Chrisman, Ill. Jan. 27—Feb. 2
 Leih, John. 25319 Terry Lane, Hemet, Calif.
 Huntington Park, Calif. Feb. 9-16
 Arcata, Calif. Feb. 19—Mar. 1
 Leonard, James C. 223 Jefferson St., Marion, Ohio
 Lancaster, Ohio Jan. 29—Feb. 9
 West Portsmouth, Ohio Feb. 19—Mar. 1
 Lester, Fred R. 1136 E. Grand Blvd., Corona, Calif.
 Leverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.
 Lewis, Ellis. 3804 Redmond, Bethany, Okla.
 Kingsbury, Calif. Jan. 27—Feb. 2
 Lewis, Ralph L. c/o Asbury Theological Seminary, Wilmore, Ky.
 Liddell, P. L. c/o Publishing House*
 Harvey, Ill. (1st) Jan. 27—Feb. 2
 Columbus, Ga. (1st) Feb. 5-16
 Lineman, Hazel Fraley. 10 S. Third St., Bradford, Pa.
 Lipker, Charles H. Route 1, Alvada, Ohio
 Cardington, Ohio Jan. 31—Feb. 9
 Bradley, Ill. Feb. 11-16
 Mansfield, Ohio (1st) Feb. 20—Mar. 1
 Lyons, James H. P.O. Box 1311, Joliet, Ill.
 MacAllen, L. J. and Mary. Artist-Evangelist, 119 Rambler Ave., Elyria, Ohio
 Freedom, Pa. Jan. 27—Feb. 2
 Bath, N.Y. Feb. 3-9
 Mack, William. Rt. 1, Sherwood, Mich.
 Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
 Martin, Paul. c/o Publishing House*
 Central Ohio Dist. Tour Jan. 28—Feb. 9
 N.E. Ind. Dist. Tour Feb. 12-26
 Martin, Vern. Rt. 1, Box 118, Caldwell, Ida.
 Caldwell, Ida. Jan. 29—Feb. 9
 Gooding, Ida. Feb. 16—Mar. 1
 May, Vernon D. and Mrs. c/o Publishing House*
 Rock Springs, Wyo. Jan. 29—Feb. 9
 Billings, Mont. Feb. 12-23
 Mayo, Clifford. 516 E. Marlboro, Lubbock, Tex.
 Dallas, Tex. (Lake June) Jan. 31—Feb. 9
 Dallas, Tex. (Casa View Free Meth.) Feb. 14-23
 ●McCoy, Norman E. Song Evangelist, 1318 East 28th, Anderson, Ind.
 McCullough, Forrest. c/o Publishing House*
 Oakman, Ala. (Grace Chapel) Jan. 27—Feb. 2
 Hobart, Okla. Feb. 10-16
 Oklahoma City, Okla. (Shields) ... Feb. 17-23
 Longview, Tex. (Northside) Feb. 24—Mar. 1
 McDonald, Ray. 5958 Southwind, Houston, Tex.
 McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif.
 Sacramento, Calif. Feb. 19—Mar. 1
 McFarland, C. L. Box 245, Michigantown, Ind.
 McMahon, Louis O. c/o Publishing House*
 Newhall, Calif. Jan. 28—Feb. 2
 Blythe, Calif. Feb. 3-9
 Columbia, S.C. Feb. 27—Mar. 8

*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.



INTERNATIONAL
Teen-age Choir
General N.Y.P.S. Convention
June 18-20, 1964 **Portland, Oregon**

PAUL SKILES, Director

All teen-agers are invited to join the choir!

FIRST REHEARSAL:
WEDNESDAY, JUNE 17, 1964, at 7:30 p.m.
INSTRUMENTAL SECTION (Brass Only)
Bring Instrument

Special Teen-age Activities
on the afternoons of General Assembly
Monday, Tuesday, Wednesday, June 22, 23, 24

SIGHT-SEEING • RECREATION • CAMPFIRE
COOKOUT • SERVICE PROJECT

All teen-agers invited!

REGISTRATION

If you plan to attend part or all
of the activities of the General Convention and Assembly,
fill out the following and mail at once.

NAME

ADDRESS

AGE BOY OR GIRL

Please check:

.....Plan to sing in the choir at *Convention* (June 18-20)

.....I plan to bring a brass instrument (type

.....I plan to be present for the afternoon activities during
General Assembly (June 22-24).

Mail to:

PAUL SKILES
6401 The Paseo, Kansas City, Missouri 64131

Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C. Lancaster, S.C. Feb. 17-23

Tarvin, E. C. California, Ky.

Taylor, Emmett E. c/o Publishing House* Tulsa, Okla. Feb. 26--Mar. 8

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

Nebraska Dist. Tour Jan. 5--Feb. 9

Charleston, W.Va. Feb. 12-23

Peoria, Ill. (1st) Feb. 28--Mar. 8

Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind. Jacksonville, Fla. Feb. 3-9

Saline, Mich. Feb. 10-16

Charleston, W.Va. (Eik River) Feb. 17-23

Thomas, Henry C. Box 104, Dimmitt, Tex. Nocoma, Tex. Feb. 19--Mar. 1

Thomas, James W. Box 143, Gravette, Ark. Tahlequah, Okla. Jan. 26--Feb. 2

Transee, C. F. Route 1, Poplar Bluff, Mo.

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

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

Turpel, John W. Route 2, Minesing, Ont., Can.

Underwood, G. F., and Wife. Preachers and Singers, Box 433, North Jackson, Ohio

Van Slyke, D. C. 508 16th Ave. South, Mampa, Ida. Hermiston, Ore. Feb. 16-26

Vascoe, David J. 701 N. 12th St., Duncan, Okla.

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

Wagner, Betty. c/o Robert Cole, 1006 E. Oak, Griffith, Ind.

Wagner, Larry R. Song Evangelist. P.O. Box 2095, Bethany, Okla. 73008

Walker, W. B. c/o Publishing House* Corpus Christi, Tex. (Trinity)

Wallin, Henry B. 1414 N. Hill Ave., Pasadena, Calif. Maywood, Calif. Feb. 2-9

Ward, Lloyd and Gertrude. Preacher and Chalk Artist. Crystal Arcade, 2710 C. Fowler St., Fort Myers, Fla.

Vivian, La. (Buckner Blvd.) Jan. 29--Feb. 9

Dallas, Tex. Feb. 12-23

Lubbock, Tex. (Calvary) Feb. 27--Mar. 8

Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass. New Bedford, Mass. Feb. 16-23

Watson, C. R. 1813 N. Ave. 1, Freeport, Tex.

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

Weeks, James A. 1441 Kensington, Ann Arbor, Mich.

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

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

White, W. T. 116 E. Keith, Norman, Okla. Centerville, Mo. Jan. 26--Feb. 2

Park City, Kans. Feb. 9-16

Wichita, Kans. Feb. 19--Mar. 1

Whitley, C. M., and Wife. Preacher and Singer, c/o Publishing House*

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

Williams, Earl C. c/o Publishing House*

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

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

Willison, Otto R. 2910 N. College, Bethany, Okla. Sayre, Okla. Jan. 29--Feb. 9

Oklahoma City, Okla. (Grand Blvd.) Feb. 12-23

Waurika, Okla. Feb. 26--Mar. 8

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

Winegardner, Robert. c/o Publishing House* Lincoln, Ill. Jan. 27--Feb. 2

Wolfe, E. D. c/o Publishing House*

Woodward, Daniel E. P.O. Box 853, Portsmouth, Ohio Lexington, Ohio Feb. 2-9

Van Wert, Ohio Feb. 28--Mar. 8

Woodward, George P. 326 Dry Run Rd., Monongahela, Pa. South Charleston, W.Va. (1st) Jan. 31--Feb. 9

Urban, Ohio (1st) Feb. 14-25

East Palestine, Ohio (1st) Feb. 28--Mar. 8

Woolman, J. L. c/o Publishing House* Oklahoma City, Okla. (Crown Heights) Feb. 2-16

Eik City, Okla. Feb. 19--Mar. 1

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

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

Wyss, Leon. c/o Publishing House* Abilene Dist. Tour. Feb. 3-7

Lubbock, Tex. Feb. 9-16

Placenta, Calif. Feb. 23--Mar. 1

Yeakum, Mrs. Beatrice. Song Evangelist, 309 W. Jackson Blvd., Meeford, Ore.

Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo. Toronto, Ohio (1st) Feb. 2-9

Amelia, Ohio Feb. 10-16

Decatur, Ill. (Trinity) Feb. 19--Mar. 1

*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

I would like to know if there is a way that I could get a copy of the Dead Sea Scrolls discovered in 1947.

Not all of the scrolls have been transcribed and translated, but the bulk of those now available are found in Millar Burrows' book *The Dead Sea Scrolls*, and his later work, *More Light on the Dead Sea Scrolls*. Two other good books on the scrolls are F. F. Bruce's *Second Thoughts on the Dead Sea Scrolls* and W. S. LaSor's *The Amazing Dead Sea Scrolls*. You may be able to get these at your local library, or you can order them through the Nazarene Publishing House.

This amazing discovery in caves along the shore of the Dead Sea at Khirbet Qumran has had far-reaching effects on the study and understanding of some aspects of the Biblical record. For one thing, it has given Bible scholars copies of some of the Old Testament writings a thousand years older than any previously known. The result has been thoroughly to validate the accuracy of the Hebrew text from which our English translations are made.

In the coming of the Lord, will the babies of Christian parents be saved and caught up in the air to meet the Lord at His return? What about the small children of unsaved parents? Please give me scriptures.

The best Biblical answer I know is found in our Lord's words, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matthew 19:14; Mark 14:14-15; Luke 18:16-17). Mark and

Luke both speak of receiving the kingdom of God as a little child. When Jesus comes to receive His own, none of those still in the innocence of childhood will be left behind, regardless of the spiritual state of their parents.

Where was the paradise where Christ said He would be with the thief? How would you explain I Peter 3:19 and Ephesians 4:8-10?

I believe the paradise where Christ said He would be with the thief was the *Sheol* of the Old Testament, the place of the dead; or the Abraham's bosom of Luke 16:22. It is generally described in the Bible as being "down," but no other geographical hints are given. In connection with this, I Peter 3:19 ("He went and preached unto the spirits in prison") and Ephesians 4:8-9 ("When he ascended up on high, he led captivity captive. . . he also de-

scended first into the lower parts of the earth") are to be explained.

These passages are not easy to understand. They are summarized in the sentence in the Apostles' Creed which reads, "He descended into hell." The purpose of His *descensus*, as it is called, was to proclaim His victory over sin and death to men of the Old Testament times, and to bring the righteous dead into the heavenlies.

Do John 3:13 and Acts 2:34 teach soul sleeping, or mean that the soul has gone to heaven and not the body?

John 3:13 has no reference to either. The context makes it clear that it means that no man has ascended into heaven and returned in order to tell of heavenly things. Only the Son of Man, the Lord Jesus Christ, has come down from heaven.

connection with v. 29, which states that David was both dead and buried. In context, the verse just says that David's statement, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption" (v. 27), was a prediction of Christ's resurrection since it was not fulfilled in the case of David himself. David's spirit is with the Lord while his body still sleeps in the dust of Jerusalem awaiting the resurrection of the dead.

Acts 2:34 ("For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand") refers to the resurrection of Christ, and must be read in

Does the Church of Christ include the Old Testament saints, or are only the New Testament Christians included?

While temporarily and locally it is proper to speak of "the church in the wilderness" (Acts 7:38), ultimately and universally there is but one Church, "the general assembly and church of the firstborn, which are written in heaven" (Hebrews 12:23), of which Christ is the

sole Head (Colossians 1:18), having abolished all distinctions through His death on the Cross and in His risen life (Ephesians 2:11-22). All redeemed persons are included in the true Church of Christ, and therefore the Old Testament saints are also.



Parker Named Book Editor

Dr. J. Fred Parker, who has been editor of *Conquest*, the youth magazine of the N.Y.P.S., for sixteen years, has been appointed book editor for the Church of the Nazarene and Nazarene Publishing House. The announcement was made by General Superintendent Hardy C. Powers during the recent General Board meeting in Kansas City.

The position was made vacant last spring when Dr. Norman Oke resigned to accept the pastorate of Washington, D.C., First Church. Dr. Parker will relinquish his duties as editor of *Conquest* July 1.

His academic work includes completion of three degrees: bachelor of theology and master of theology from Northwest Nazarene College; bachelor of divinity from Nazarene Theological Seminary. In addition, a doctor of letters degree was conferred last spring from Northwest Nazarene College.

He has served as a public school teacher; as assistant pastor at Spokane when the present General Superintendent Benner served there as pastor; as pastor of a rural church in Alberta, Canada; and as teacher at Canadian Nazarene College for four years.

The *Conquest* has rated high in the youth division of the Evangelical Press Association several times in recent years. The magazine was placed annually in competition with all other evangelical youth periodicals. *Conquest* circulation jumped from 12,000 in 1948, when Dr. Parker was named editor, to the present 53,000. This is the largest circulation of any religious youth magazine in the world.

Three Named to General Board; Gassett to Wills Position

Three new members were elected to the General Board, and the announcement of a new position relating to the General Treasurer's office was made as the first day of activities at the annual General Board meeting in Kansas City came to a close.

The three elected to the board were Rev. Robert F. Woods, Canada Atlantic district superintendent; Rev. Bert Daniels, Washington Pacific district superintendent; and M. R. Hansche, Racine, Wisconsin, layman. Daniels replaced the late Dr. B. V. Seals. Woods filled the place left vacant by Daniels, who formerly was Canada Pacific and Alaska superintendent, and representative to the General Board from the Canadian Zone. Hansche was elected in the place of Dr. Howard Hamlin, who resigned to become a medical missionary to South Africa. Daniels will represent the Northwest Zone as a ministerial delegate; and Hansche, the Central Zone as a lay delegate.

Dr. Jonathan T. Gassett, superintendent of the Northwest Oklahoma District, was named by Dr. John Stockton, general treasurer, as field secretary for wills, annuities, and special gifts. Dr. Gassett has been Northwest Oklahoma district superintendent since 1952. He will travel considerably, visiting Nazarene churches and counseling with members regarding estate planning.

Mieras Certified to Supreme Court Bar

Attorney J. Wesley Mieras of Los Angeles, California, has the honor of being the first Nazarene attorney admitted to the practice of law before the Supreme Court of the United States. The special ceremony and administration of the oath took place in Washington, D.C., January 14, before nine justices of the high court. Mr. Mieras is a member of the General Board of the Church of the Nazarene, where he serves as chairman of the Department of Publication and on the executive committee. He is a trustee of Pasadena College, president of the college alumni association, and a member of Pasadena First Church of the Nazarene.

N.F.M.S. Council Meets

Reports to the General N.F.M.S. Council meeting in January revealed all numerical goals for the quadrennium exceeded. A record giving for world evangelism through the N.F.M.S. for 1963 totaled \$2,848,221. Two thousand thirty-five names were placed on the Memorial Roll.

Plans for observance of the N.F.M.S. Golden Anniversary year during 1961-65 were developed, and will be announced in detail in the *Herald of Holiness* for April 15, the May issue of the *Other Sheep*, and the *Council Tidings*.

Missionaries Report

A total of fifty missionaries on furlough reported to the Department of Foreign Missions of the General Board this year representing major fields in Africa, India, the Caribbean, Latin America, the Orient, and the Middle East.

Firsthand reports from missionaries who have seen service on their respective fields enable the department to keep in close touch with their work, and to consider their suggestions and recommendations. Members of the Foreign Missions office staff and wives of staff members provided refreshments and fellowship at a special hospitality center in the Headquarters building for the missionaries.

Wichita Nazarene to President's Prayer Breakfast

Layman Darrel Thorp of the Wichita, Kansas, Linwood Church of the Nazarene, has been invited to attend the "Presidential Prayer Breakfast" in Washington, D.C., February 5-7. The invitation came in a letter from Kansas Senator Frank Carlson in recognition of Mr. Thorp's outstanding service with the International Christian Leadership of Wichita. He is also active in youth work in his local church.

The Prayer Breakfast is a yearly event attended by top Christian leaders of the nation. President Lyndon Johnson and Evangelist Billy Graham are featured speakers in this year's event.

Ambassadors Chosen

Final selection of college and seminary students to serve as Nazarene Evangelistic Ambassadors has been announced. The fourteen students selected will be divided into two teams, one tentatively scheduled to work in Trinidad, Guatemala, and Mexico, and the other in British Guiana, Puerto Rico, and Nicaragua next summer. The group will be introduced and commissioned in the missionary rally at the General Assembly in Portland, June 21.

Included are Charles E. Jones and Richard Bond, from Bethany; Robert E. Boden, Canadian; David Fisk and Fletcher Tink, Eastern; Galen Olsen and Mark Rudeen, Northwest; James Monck and Lynn Smith, Olivet; John Smece and Stephen Gilbertson, Pasadena; Jerry Appleby and Myron Wise, Trevecca; and William Porter, Nazarene Theological Seminary.

Plan European Institute

The General N.Y.P.S. Council in its January meeting authorized plans for a European International N.Y.P.S. Institute in the summer of 1956, according to an announcement released by General Secretary Paul Skiles.

The meet will probably be held in West Germany, and will involve members of the N.Y.P.S. from the British Isles districts, Italy, Denmark, and West Germany.



1 First Church of the Nazarene, Richmond, Virginia, recently completed a new sanctuary seating 300 and educational facilities for 9 classes in a relocation program. Pastor H. G. Compton serving as general contractor, and members of the congregation donating labor, saved approximately \$50,000 on the cost of a \$125,000 building. General Superintendent Samuel Young dedicated the building on the fortieth anniversary of the church.



2 Dr. Edward S. Mann (third from the left), president of Eastern Nazarene College, was presented the Benjamin Franklin Hodgkinson Cup in recognition of outstanding and unselfish service in the city of Quincy, Massachusetts, as an educator and civic leader for the betterment of youth. In the picture from left to right, A. Wendall Clark, a previous recipient of the award, who is making the presentation; President Paul C. Serene, of the Quincy Rotary Club; Dr. Mann; and Delcecare King, donor of the trophy and scroll.



3 Some of the participants in the Sixth Annual Servicemen's Retreat held in Berchtesgaden, Germany. Herald Editor W. T. Purkiser was the speaker and Bible teacher, and Chaplain Lyle Robinson the retreat co-ordinator, assisted by Chaplains Curtis Bowers, Calvin Causey, and Shurl Knippers. A total of 116 registered for the four-day meet.



4 Interior of the recently completed sanctuary of Boise First Church of the Naz-

arene. The congregation was organized almost sixty-one years ago under the direction of Dr. P. F. Bresee. The new sanctuary seats 575 people with overflow areas bringing the total capacity to 800. The entire structure provides facilities for 700 in Sunday school, plus a chapel and fellowship hall. The new facilities were dedicated by General Superintendent Hardy C. Powers. Rev. E. B. Hartley, pastor, is in his ninth year of service.

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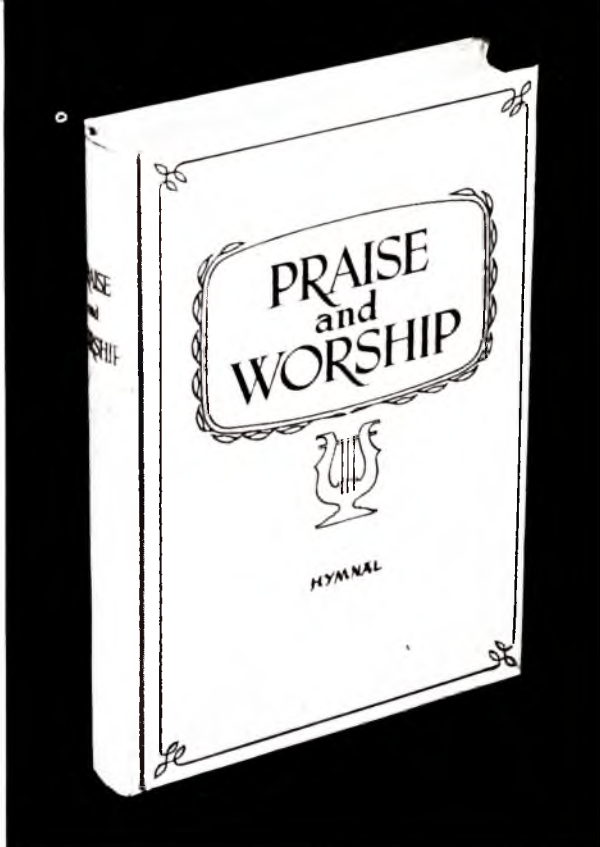
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