



November 30, 1955

The Crown of Life

General Superintendent Benner

THE "crown of life" is the hope of the Christian. Through all the ages the true servants of God have realized that they were but "pilgrims and strangers" here. They have found "this vile world" definitely not "a friend to grace."

They have met reproach, scorn, and persecution, but in the midst of such trials and afflictions they have been strengthened by their eternal hope, which no clouds of temporal experience could dim. They have been lifted above their tribulations by the assurance that God cared for His own, and that there were coming for them a time and a place where the accompaniments of sin would exist no more, and where sin itself would be banished—a glorious eternity in the presence of their beloved Lord, an eternity filled with

perfect service in His perfect will. And Christians today, walking the same thorny path, are finding strength and hope in the same assurance.

But with this hope is an implied warning. The promise of the "crown of life" is contingent upon obedience to the exhortation, "Be thou faithful unto death." Too many desire the bliss of heaven here, and when the battle is hard and the difficulties mount before them, they falter and fail.

Let us not get our worlds mixed: this is not heaven. The war is not over. Here we still face sin with its power and influence. But realizing this, being faithful to God, enduring to the end, surely we shall triumph eternally.

"Seek ye first the kingdom of God, and his righteousness; . . . " (Matt. 6:33).

TELEGRAM

Yakima, Washington — The Northwest District Annual Preachers' Convention, which convened in the newly remodeled church at Pomeroy, Washington, with Rev. Jack Hawthorne as host pastor, proved to be one of the very best meetings ever held in this area. Dr. Hugh C. Benner, in his masterful messages and helpful suggestions, endeared himself to the pastors. Dr. John E. Riley, president of Northwest Nazarene College, presented the needs of the college and also indicated that these are great days for the college. Dr. E. E. Zachary, district superintendent, again demonstrated his wonderful administrative ability in the well-planned sessions which were launched on the first day with a period of prayer and fasting, followed by the observance of the Lord's Supper on the last day. Dr. Zachary challenged us to substantial membership gains and larger giving to world missions.—J. PAUL DOWNEY, *District Advisory Board Secretary.*

NEWS IN BRIEF

Rev. D. C. Reynolds writes, "After years in the field of evangelism, I am leaving the field to accept our North American Indian Mission Station (Emerson—near Walters, Oklahoma).

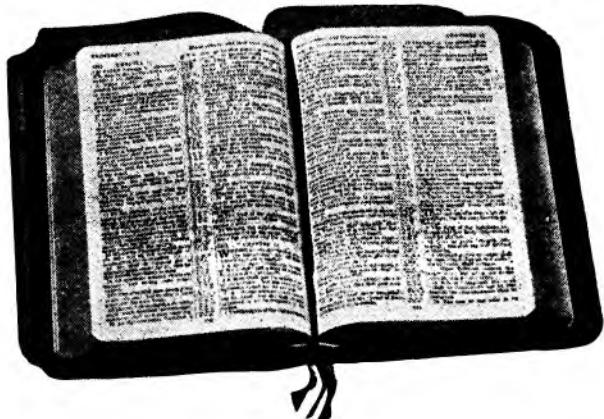
After five years as pastor in Newburgh, New York, Rev. Maurice D. Laurie has resigned to accept the pastorate of South Oak Cliff Church in Dallas, Texas.

"Mr. and Mrs. A. C. Wallace of the Church of the Nazarene, Regent, North Dakota, celebrated their fiftieth wedding anniversary on November 5, in their home on the farm, with open house from 2:00 to 5:00 p.m. Friends and relatives came in for the midday lunch hour. Mr. and Mrs. Wallace came to this section in the pioneer days of 1907; they have carried the burden in the heat of the day, in regard to building both the life of the community and the kingdom of God."—EVERETT A. STONE, *Pastor.*

After serving the church in Clendenin for nearly six years, Rev. Robert Salser has accepted the call to pastor the church in Logan, West Virginia.

Pastor Elbie D. Green sends word from Alhambra, California: "November 6 climaxed a glorious revival with Evangelist Leila Dell Miller. Near-capacity crowds nightly, several 'first

(Continued in column 3)



The Cornerstone of Our National Life

By Katherine Bevis*

ALL BUILDINGS of any importance have a cornerstone. The Holy Bible is the cornerstone of our national life. A knowledge of the Bible is indispensable to anyone who would understand the genius of America, and who would be equipped to defend and perpetuate true Americanism. It is our nation's sacred Book.

Practically the only textbook the children of the Puritan settlers of New England had for the first hundred years of their public school system was the Bible. Naturally, they became the moral lawgivers of the continent.

The relation of this Book to the very genius of America was accurately expressed by Andrew Jackson, the "Old Hickory" of hero worshipers, who, when dying, placed his hand upon the Bible and said: "That Book, Sir, is the Rock on which our republic rests."

Another of our great soldier-statesmen, U. S. Grant, tersely stated the *Houston, Texas

same idea when he said: "The Bible is the sheet anchor of our liberties."

Our American democracy rests upon the Biblical doctrines of the sacred worth of human personality, the quality of individual rights, brotherhood as interpreted by the Golden Rule, and service as the standard of greatness. All these foundation principles of democracy are quarried from that bedrock which we call the Bible.

Allow, if you will, the sententious utterance of Daniel Webster to sink deep into your hearts and minds as you read these immortal words: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but, if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm and bury all our glory in profound obscurity."

NEWS IN BRIEF

(Continued from column 1)

timers' found God, seekers every service except one. The Turbevills sang the glory down; Tottens' Youth Choir participated. Organized prayer prevailed, old-fashioned confessions were predominant. We give God praise!"

After pastoring the church at Erlanger, for seventeen months, during which time there was an 80 per cent increase in membership, and a 36 per cent increase in Sunday school, Rev. H. B. Garvin has resigned to accept the call to pastor the church at Augusta, Kentucky.

Rev. Mrs. Morris Gill, retired Nazarene minister, writes that she is steadily improving after undergoing serious surgery recently. She wishes to express her thanks to the many Nazarenes and other friends who prayed and sent good wishes for her recovery.

HERALD OF HOLINESS

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Africa Calling!!

General Superintendent Young

I HAVE JUST completed a six-week tour of our work in South Africa. I began with the work among the Europeans, which is part of our overseas Home-Missions program. Here, Rev. C. H. Strickland has been the pioneer and our first district superintendent. He has been a one-man team, but God has honored him, so that after seven and one-half years of service we now have 19 churches with a membership of 492. All but 2 of these churches are pastored by South Africans.

Brother Strickland's first assignment was to learn Afrikaans, for our work is bilingual, dealing with both Dutch and English backgrounds. My testimony from observation is that this approach has been sound. One of the Afrikaans laymen observed to me concerning Brother Strickland, "He understands us."

Their district assembly was well organized and, for their size, compares favorably with any district in our connection. Both languages were used in songs and in reports. The gains for the year were healthy and encouraging. Total monies raised for all purposes for the year amounted to \$33,023.00, a gain of 22 per cent over the previous year. The membership net increase was 75, or 18 per cent gain. The district Sunday-school enrollment, under the leadership of Rev. J. MacLachlan, is now 1,164, a gain of 13 per cent. The district N.Y.P.S., under the leadership of Rev. C. D. Botha, showed a gain of 107 members, or 34 per cent increase. The N.F.M.S., with Mrs. C. H. Strickland as president, gained 68 members and had a very large increase in General Budget and Alabaster Box giving.

The total district General Budget and foreign missions specials amounted to \$2,713.00, so they are fast approaching the 10 per cent goal of the church.

The future of our work among the Europeans in South Africa looks bright. They are out to build a holiness church, and already they are Nazarene in polity and practice as well as in faith.

Our South African Mission Council meeting was a high spiritual time for the writer. I received far more than I gave. The meeting was held in Bremersdorp, the home of the Raleigh Fitkin Memorial Hospital. Dr. Samuel Hynd and his staff of workers were gracious and efficient hosts. I wish every member and friend of our church might have heard those reports and personal testimonies on this our largest mission operation. The love of these missionaries for Christ and for Africa and their devotion to their task made me feel unworthy to minister to them. Their unity and leadership are well expressed in their enthusiastic vote for the district superin-

tendent. They gave my lifelong friend and brother, Rev. W. C. Esselstyn, all the votes but two, after thirteen years in this office.

Some of the gains reported for the year were as follows: net increase in full membership 238; net increase in probationers 342; total net gains (combined) 580. Our combined total membership (including probationers) now stands at 8,452. The Sunday school reported a total enrollment of 13,536, a gain of 14 per cent. The N.F.M.S. membership now stands at 6,581, a gain of 225 for the year. Tithes and offerings through the native church amounted to \$18,300.00 or a gain of 28 per cent over a year ago.

When this report reaches you, I'll be on the high seas bound for America and home, but I'll be watching for the early returns on that Thanksgiving Offering as soon as I land in New York. Africa is calling every Nazarene to do his best. I am praying for a new high in giving to world missions during 1955.

"Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).

Pentecostal Evangelism

By Paul Updike*

NEW TESTAMENT evangelism is known only through Pentecost. Judaism, with its proselyting and gathering of strangers to the fold, was a process of changing a man's religious beliefs, bringing him to a new system of thought, an acceptance of an educative tradition, symbolical ritualism, and code of regulations.

Pentecost, however, brought reality that the former never knew. The Lord of life himself had now descended in the person of the Spirit. He came to dwell in the hearts that make up the Church. He is not an idea, a thought, or a formula; He is God. "In him we live, and move, and have our being." Pentecost meant a new substance was poured out for man's personality.

Jerusalem had now become a place to "tarry until . . .," to "wait for the promise of the Father," to "be baptized with the Holy Ghost." The "fire" was given to purge, but also to spread until every nation should hear the gospel preached. Even "fools" would not err as they walked in its path. The heart gives something to the head that the head never can give to the heart. Dr. H. V. Miller was frequently reminding us, "Maintain the spiritual glow."

He who is the self-revealing One, who made himself known by His presence, must always be given the prerogative of making himself known by the means of himself. The Cross is not a vacant throne; it is an altar with a sacri-

*Superintendent, Northeastern Indiana District

fice poured out there. No words about Christ are sufficient to substitute for the person of Christ.

The Church must continue and enlarge on this Pentecostal evangelism. It means fastings and prayers, revival labors and sacrifices, personal contacts with God and men, humility and meekness, passion and concern, repentance and purity, grace and love. It means preparing the "way of the Lord" to the sinner as well as to the soul. The chosen vessel must be full; or why the pretense of holding something and the cost of the fashion of it?

The "corn of wheat" must have ground of faith to have the "blade and ear." It is easier for us to slight the passion and pride ourselves on earthly assignments, forget the secret closet and turn to the busy whirl of engaging events, substitute the knowledge about God and His way for the more precious experience of God in His way.

The Church of the Nazarene has always been an evangelistic church and, by God's grace, it will continue so. Our founding fathers and our present Board of General Superintendents are faithfully pressing the gospel of holiness. The church is true in its colleges and seminary. It is up to us all to keep major things major and do it with all our might.

There is no conflict between Pentecostal evangelism and Christian education. However, that does not mean that they are coequal in function. There must always be a subordination of imparting knowledge to the imparting of the holy personality. Jesus told Nicodemus that "ye must be born again" to "see" the truths of the Kingdom.

Let us carry on with the preaching of the rugged gospel that opens men's hearts, and support that message of "the Holy Ghost and fire" with convincing doctrine and consistent ethics of conduct. Pentecostal evangelism can and must be enlarged in every way to carry its place in the program of the church.

UNIVERSAL BIBLE SUNDAY—December 11

Am I Resting or Merely Being Idle?

By Clyde W. Rather*

THREE is danger during vacation days of our relapsing into idleness. As a Turkish proverb puts it, "A busy man is troubled with but one devil; the idle man with a thousand." According to the Spanish proverb, "Men are usually tempted of the devil, but the idle man positively tempts the devil."

Someone has said that religion is what one is in the dark. It might as well be said that it is what one is during a holiday. Abraham took a religious holiday in Egypt, and had the embarrassing experience of being politely invited to leave. Samson went on a social holiday down in "no Jews' land" and paid dearly by learning too late the blinding, binding, and grinding of sin. David in his prime took a vacation by dallying in Jerusalem, and blighted the rest of his life.

Some churches close during the summer months. Well and good, if the forces of evil would agree to rest at the same time! But they never seem to feel that they can afford a vacation. Neither is there ever a time when we, as Christians, can excuse ourselves from faithful attendance to our church or regular and systematic giving, from family and private devotions or from a heart-warming interest in others, merely on the assertion that it is our vacation time, that it is too hot or cold, that we are entitled to some of the holidays that belong to our way of life. As long as we accept Jesus as our Pattern and Guide we can but follow in the way that led Him, Sabbath by Sabbath, to the place of worship, "as his custom was."

Paul had a rare opportunity for a vacation in Athens, while waiting for his friends. What a wealth of aesthetic enjoyment was open to him! The glorious Parthenon was standing there in its perfection; the city was filled with the rarest of sculptures. But there was no "religious vacation" for Paul while error was subverting men's lives and he had the ability to give them the truth. In all his free time he found time to witness for Christ.

Whereas idleness is a curse, real rest is a blessing, the necessity of which Jesus knew well. "Come ye yourselves apart into a desert place, and rest a while," He said to His disciples when they came back from their first mission. Just where does strength-renewing rest end and idleness begin? This is certainly a fine point of discrimination which we should decide prayerfully. Let us serve, not slump, in our vacation time.

*Pastor, El Centro, Calif.

SUFFICIENT IS GOD'S GRACE

By Anna M. Gilleland

*Let go your grasp of transient things—
Earth's pleasures, wealth and fame—
That the Holy Spirit send you forth
To labor in God's name.*

*Sufficient is His matchless grace
To keep you day by day
True and faithful to His cause
And guide you on the way.*

*Heed not the call of evil men
To walk in vanity,
But seek the Master's holy will
In all humility.*

I Am the Bible

I AM THE Bible. I am God's wonderful library. I am always, and above all, the truth. To the weary pilgrim, I am a good, strong staff. To the one who sits in black gloom, I am glorious light. To those who stoop beneath heavy burdens, I am sweet rest. To him who has lost his way, I am a safe guide. To those who have been hurt by sin, I am a healing balm. To the discouraged, I whisper a glad message of hope. To those who are distressed by the storms of life, I am an anchor, sure and steadfast. To those who suffer in lonely solitude, I am as a cool, soft hand resting on a fevered brow. Oh, child of man, to best defend me, just use me.—Selected.



They drew their courage and inspiration from—

THE BOOK

By P. P. Belew*

ANY AMERICAN who can visit the points of historic interest at Plymouth, Massachusetts, and not have his emotions strangely stirred either must be uninformed or lacking in something essential to genuine patriotism. The rock on which the Pilgrims are supposed to have stepped when they landed, the replicas of the first houses they built and inhabited and of the old meetinghouse, and many other things are very, very interesting. But nothing I saw held more interest for me than the old residence known as the Howland House.

The Howland House is reputed to be the last remaining building in Plymouth whose walls heard the voices of "Mayflower" passengers. It was built in 1666—forty-six years after the landing of the Pilgrims—and purchased one year later by the son of John Howland. John Howland was one of those who came over on the "Mayflower." He spent his last days in this house and there put off his mortal body.

The focal point of interest to me was the father's bedroom upstairs. Sitting on a bureau in one corner of the room was a chest that reminded one of the ark of the covenant, and contained a large Bible. The guide remarked: "They had a little service each night. They drew their courage and inspiration from the Book. Without that they could not have made it."

My eyes filled with tears and my voice choked with emotion as I contemplated the sublime faith

and indomitable courage of these brave souls, who endured so much sacrifice and suffering to found our great country, dedicated to the ideals of civil and religious freedom. And I could not refrain from contrasting them with some of their well-favored but unworthy and ungrateful descendants who scoff at the inspiration of the Scriptures and contend that "our pre-scientific fathers" were mistaken in the matter of miracles. No deeds of heroism need be expected from their kind.

Yes, in all generations, persons in dire circumstances have drawn courage and inspiration from the Book. When Israel faced "that great and terrible wilderness," and Moses laid before them all the "words which the Lord commanded him," they responded, "All that the Lord hath spoken we will do." In a time of national emergency at a later date, they were greatly encouraged and inspired by Ezra's reading from the book "of the law of the God of heaven."

When the unity of our own country hung in the balance, the speeches of the immortal Lincoln were imbued with the spirit and sentiments of the Bible. Even Jesus, when assaulted by the tempter beyond what man has ever known, met the issue with, "It is written." And where is the Christian who has not drawn courage and inspiration from the Book? The Psalmist uttered the sentiment of every true Christian in all time: "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).

*Evangelist, Atlanta, Ga.

The Infallible Book

Universal Bible Sunday
December 11

By Mont Hurst*

IT SHOULD give every professed follower of Christ a thrill of joy each time he picks up his Bible. In fact, you will find this great feeling will surge within your heart, soul, and mind if, just before you pick it up to read, you will gaze

at it for a moment or so as it lies on the desk or table. Try it sometime. Pause and look at it, letting your thoughts rest upon the marvelous truths it contains. You will receive a genuine thrill of joy each time you do this. Just to look at an unopened Bible and allow your thoughts to move into the spiritual realm is to open it with new joy, appreciation, and satisfaction.

Between its covers

are all of the words God has found necessary to speak to us.

The Bible is the unfailing Guide to an unending spiritual feast and life of fruitfulness. No person can live out his life here on earth after the plan of God unless he uses the Bible as his present guide and emergency director.

A story is told of a great forest in a Northern state which was always a source of danger to woodsmen and others who sought to travel through it. Many men had been lost in its vast, almost impenetrable, recesses. One day a newly arrived settler had been exploring this great region and suddenly discovered that he could not see the sky nor the sun. He knew by the settling darkness that night was coming on and he thought of his new cabin and loved ones who waited there for him—and he thought he knew the way out and to his home. He was so sure of his direction that he didn't bother to look at the small compass he carried in his pocket.

But, when the man pulled out the compass and looked at it, he was greatly surprised to find that, where he thought he was going east, he was really going west. He was surprised. He had been so sure of his own judgment that he was angry at his compass and started to throw it away. Then he paused as he thought, You have never lied to me yet, and I will trust

you once more. He followed the directions of the compass and soon came out of the forest and to the trail that led home.

This is just the way the Bible acts. It is the infallible compass that has guided millions of people into heaven. There are some who neglect to use it and they grope about in the impenetrable forest of the world, the flesh, and the devil. They're lost and don't know the way out. But those who depend on the Bible for directions always come out safe and sound and eventually find their way to the heavenly home.

The Bible is the only Book in the world which is perfect in every respect. There is not an excess word in it and there is not a single contradiction, although skeptics and scoffers try to point out such. The Bible must be read, studied, and depended upon in its entirety. Taking a single passage, verse, or chapter from it and trying to criticize it with only such material as is chosen is ridiculous. To read and appreciate the complete, over-all continuity of the Bible is to know its priceless value as a guide.

Oh, the indescribable treasures to be found within the covers of our Bible! Kittredge said that this Bible, then, has a mission grander than any mere creation of God; for in this Volume are infinite wisdom and infinite love. Between its covers are the mind and heart of God; and they are for man's good, for his salvation, for his guidance, his spiritual nourishment. We do our souls a great wrong if we neglect the reading and studying of our Bible. The very fact of the Bible and its verities is proof enough that we must feed upon it, depend upon it for guidance through a world of sin and darkness.

Daniel Webster said that the Bible is a Book of faith, a Book of doctrine, a Book of morals, and a Book of religion, of special revelation from God; but it is also a Book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow man.

We find that the Bible contains the key which will unlock heaven's door to us. Thus it not only acts as our infallible compass but, after we arrive at the portals of eternity, it unlocks the door that opens into the place Jesus has gone to prepare for the redeemed.

Many years ago a new convert said: "The Bible has been my guide in perplexity, and my comfort in trouble. It has roused me when declining, and animated me in languor. Other writings may be good, but they want certainty and force. The Bible carries its own credentials along with it, and proves spirit and life to the soul. In other writings I hear the words of a stranger or a servant. In the Bible I hear the language of my Father and my Friend. Other books contain only the picture of bread; the Bible

*Dallas, Texas

presents me with real manna, and feeds me with the bread of life."

Today, as never before, the world is groping about in the dense forests of sin, with men's hearts failing them for fear. The countries suffering the greatest from this condition are not those of the jungle lands, but those of modern civilization. In this modern picture of civilization, the world has a compass which cannot err. The Bible is available to almost all people in so-called settled and civilized lands. Yet in the forest of sin, mankind gropes about, not realizing he has the infallible guide to show him the way out. Instead, he depends upon his own knowledge, planning, and conceited attitude.

May God grant that the leaders of the nations and those in authority will come to realize that their charts, guides, and compasses are faulty and subject to error. Then may they pick up the Bible, the perfect, infallible, and completely dependable compass that will point the way out of the forest, just as sure as the perfection of our God who spoke the world into existence and hung the stars in space. The Bible is perfect because God doeth all things well! That should be all the assurance anyone should require.

I've Sent My Reservation In!

By Pauline E. Spray*

LAST NIGHT we took our supper out to a quiet, secluded little lake, nestled in the hills several miles north of here.

We cooked our evening meal over the charcoal burner. The potatoes were tasty. We roasted them in the coals while the steak was frying. The steaming, hot coffee was delicious. We had baked apples for dessert. The odors of the warm, pleasant evening and the food cooking over the open fire are something to remember.

The scenery was beautiful. The maples were dressed in their gayest autumn hues. The conservative oaks were slowly exchanging their cloaks of green for dark red finery. Only the evergreens retained their consistent color and added accent to the costumes of their gayer neighbors.

The sinking sun sent its pink and lavender rays sailing through the lowering sky, which in turn were reflected on the placid, dark waters of the lake.

The girls sat in the nearby swings and sang lustily about a mansion over the hilltop.

But with such scenery as we had to enjoy right there, I'm certain my finite imagination cannot comprehend just what heaven will be like. Of this one thing I am certain, however: "Eye hath not seen, nor ear heard, neither have entered into

*Sparta, Michigan

the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9).

I don't want to miss it. I don't expect to, for I've been making preparations and "I've sent my reservation in."

"Be strong in the Lord, and in the power of his might. Put on the whole armour of God, . . . And take the . . . sword of the Spirit, which is the word of God" (Eph. 6:10-11, 17).

Our Church Board Members—

GOD BLESS THEM!

By Wilson R. Lanpher*

THE RESPONSIBILITY and privilege of serving as a board member of a local Church of the Nazarene ought to overbalance any false sense of importance. It is important to keep in sharp focus the fact that there is no division of emphasis between ministerial and lay leaders of a local church. Both of them are to exercise, first and foremost, spiritual leadership. The standard set in Acts 6:3 is still apt for our needs today. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." We are the definite losers when the average board member in the Church of the Nazarene drifts into the concept that his duties are primarily concerned with business matters and not spiritual matters.

Our needs and vision are such that, unless we approach church business with the conviction that board members are the spiritual leaders of the church, we can set the stage where "being practical and stingy masks itself as being conservative, and where 'foolishness and fancy hide behind the word faith.'"

Problems of finance and administration are best solved in a warm spiritual atmosphere. The saving of souls must be the "long view" in all deliberations and decisions.

Men and women who lead by spirit and example, who are burdened for revival, who put the church before business and personal convenience, who stay for the altar service, who are faithful at all services, who co-operate in a "Crusade for Souls" visitation program, do more to lead a church properly than the individual who is supposed to be brilliant in business matters but whose example and spirit spell doom to wholesome leadership.

Remember that Acts 6:3 states "full of the Holy Ghost and wisdom." Many board members have *knowledge*, but *wisdom* has a spiritual quality. Knowledge may be of the earth, but

*Pastor, First Church, Hutchinson, Kans.

wisdom is from above. If we are to be a spiritual church, board members as well as pastor must give spiritual leadership. Having brought into focus that a board member must be a spiritual leader by example and emphasis, here are a few "earmarks" to a good board member.

He maintains a comprehensive view of the church's entire work. He remembers that we are part of a large "household of faith." General Budget, general interests, district needs, college needs are his needs. He maintains up-to-date knowledge by reading all of the publications of his church.

On the local level, he remembers that all church departments—Sunday school, missions, youth, and all other activities—work together for the saving of souls. He remembers "all of God's chillin got shoes"—not just his particular interest.

He strives for unity without the sacrifice of principle. He gives leadership the benefit of the doubt. He seeks the highest good for the most. He brings the best of his mind and heart to board meeting, and prefers a victory for Christ and the church over a personal vindication.

And finally, he hides many, many things in his heart, for he is a trusted and honored leader.

Thank God for the hundreds of sanctified board members who give our churches spiritual leadership by example and emphasis. It's an honor and a privilege, and calls for the highest motives from our spiritual leaders in the local church—our board members.

Studies in the Epistle to the Colossians:

By H. Orton Wiley*

V. Partakers of the Inheritance

THIS STUDY marks the continuance and the climax of the Apostle's prayer for the preservation and enrichment of the Colossian church.

1. Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness (v. 11). This verse has been translated, "that in all power [dunamis] ye may be empowered [dunamoumeno]."¹ The word for might is *kratos* and the root word for glorious is *doxa* ("glory"). Since the word strengthened (*dunamoumeno*) is a present participle, it means "empowered continuously." The entire verse may then be read, "That in all power ye may be empowered continuously," with might manifested "on the scale" or "according to" His glory. What a glorious provision we have here! God is abundantly able to pour His might into our weakness and strengthen us according to His glory!

*President Emeritus, Pasadena College, Pasadena, Calif.

But what is this power? Some would have us believe that it means wonder-working or miracle power, but St. Paul is careful to explain that this power is "unto all patience and longsuffering with joyfulness." *Patience* is perseverance under trial, and *long-suffering* is perseverance under provocation. The Apostle tells us that God can pour His strength into our weakness, so that we can endure patience and long-suffering with joyfulness. This is God's standard of experience for His people—is it yours?

2. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light (v. 12). The words "partakers of the inheritance" refer to the land of Canaan as a type of the spiritual inheritance which the saints now enjoy. In order to be prepared for this inheritance, there must be the life of chastened joy, that can endure patience and long-suffering, and maintain continuously a spirit of thankfulness. Anything short of this fails of the fitness for the inheritance. It is a high standard but it is where St. Paul places it, and where we must place it if we are scriptural in our experience of holiness.

3. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son (v. 13). As in the preceding verse, there is a reference to the land of Canaan, so here there is an allusion to the deliverance from Egypt. The word for power here is *exousias* and means "authority"—that to which we surrendered ourselves as sinners. The word properly means "liberty of action," but like its English equivalent may be viewed either as the liberty which comes from obedience to law or as license which disregards all law. The word for "translated" is *metestesin*, and is drawn from the idea of the transportation of an ancient people into captivity. Here St. Paul uses it in the good sense of the transportation of a people from the tyranny of lawlessness into the kingdom of His dear Son. Thus, He rescues us from the tyranny of a godless rule and brings us into a well-ordered Kingdom—that of the "Son of His love." Here all is order, light, life, righteousness, and true holiness. What a change!

4. In whom we have redemption through his blood, even the forgiveness of sins (v. 14). The purchase price of our redemption is the blood of the Cross alone. What it purchased for us is the forgiveness of sins and restoration to the favor of God. This includes all that grace has in store for us: (1) conversion, by which we mean justification or the forgiveness of our actual sins, and regeneration, which is the impartation of divine life; (2) entire sanctification, which is the purification of the heart from sin or inherited depravity; and following this, (3) a life of holiness and righteousness, and (4) the end, everlasting life. St. Paul thus sums it up—"being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22).

God Works for My Good

By Mina Wiarda*

GOD IS always working for my good. My highest welfare is His chief business. He loves me, and He makes everything work out to bring me to realize it. In every smallest matter He is present, at every instant of time, always with His grace and power working in my behalf.

His great Father-heart is more deeply interested in me than I can ever know. Every ray of sunshine that He permits to kiss the earth, every drop of rain that moistens the soil, every wind that blows, every trial, testing, sickness, heartache, every sigh, every disappointment, every unkindness, every privation, is stamped with His wise design.

It takes faith to see it. But, oh, our faith is often so small that we recognize but little of all that He sends and permits and does in our behalf! Yet He goes patiently on, working infinitely for our good, throughout all the moments and days and years of our lives. Who shall stand before Him at the end and not realize how he squandered the riches of God's grace toward him?

As for our past failures, He has a river of grace greater than all of our transgressions. How few experience even a small measure of its abundance! Yet the stream of pardoning grace flows on for all.

For our weaknesses He has all power, provided through Christ's death and resurrection, so that we may stand, and overcome, and achieve. Yet how frequently we continue in weakness and frailty!

Regarding our development, He would do a work of sanctification in us that would lift us clear out of carnality and failure into His image and likeness, would we only yield to His Word and Spirit.

*Pierre, South Dakota

T R E A S U R E S

By Kathryn Blackburn Peck

*When shall man learn that the treasures of earth
Cannot be purchased and paid for with gold,
Cannot be viewed behind cases of glass—
Displayed for envious eyes to behold?
When shall we learn? Earth's best treasures are
these:*

*Babies' gay laughter and soft, clinging hands;
Love to go home to when night shadows fall;
Strength for the days, and life's varied de-
mands;
Beauty to lift us above the mundane—
Beauty in grandeur of mountains and seas;*

Concerning trials and testings, He promised that out of them all He is able to deliver us and to make them work together for our good, if we but love Him. He lets them happen because He has something better for us than we could plan or work out for ourselves. He permits them for our perfecting.

Oh, to be able to look at life from that angle; to believe that while the world may seem to be working against us, it is really God working for our good, as in the case of Joseph! God works infinitely in order to teach His creatures to rely on His wisdom, His power, His knowledge, His love, His grace, His mercy, His purpose, His working, His enabling, His glory, and His praise.

He would teach us to trust Him when there is need, to look to Him when it is dark, to seek Him when lonely, to follow Him when going, to talk with Him throughout the day, to order our lives to conform to His will, to engage our time and energies in His employ, to crave the fullness of His Spirit.

Believe every minute, no matter where you are or what you are or in whatever circumstances, that God has designed and is working for your good. Depend upon it and praise Him for it. In that way you will see that it is so—not always at the moment will you see it, but He will reveal it to you sooner or later.

It was so in the case of Martha and the sickness and death of her brother. She had sent for Christ and He hadn't come. Now Lazarus had been in the grave four days, and Jesus showed up. She couldn't see it, and the why of her cry was, "Lord, if thou hadst been here, my brother had not died." Mary heard it, and took up the rebuke.

But Jesus went right on working in their behalf; He made His way to the grave and ordered the stone removed. Still Martha reckoned without Him, crying, "Lord, by this time he stinketh: for he hath been dead four days." Lovingly He reminded her, "Said I not unto thee, that, if you wouldest believe, thou shouldest see the glory of God?"

*Beauty of rain, and the flight of a bird—
Dew on a rosebud—the rustle of trees—
Sweet, quiet comforts and blessings of home;
Kind friends who greet us with pleasure sin-
cere,
Worshiping with us, and sharing our faith—
Simple belief in the Book we hold dear.
These, and not man-made and cluttering "things,"
Are the real treasures of ultimate worth!
Warm in our hearts, deep and precious they lie,
Cheering us on through the changes of earth—
If we, with our headaches and heartaches and
cares,
Striving for mammon, and paying the fee,
Blinded by glitter and glamour and gold,
Only would pause for an hour to see!*

That's it, the glory of God seen in everything and every minute. It is always there; only faith can see it. It was the same in the storm; the disciples rowed until they were exhausted, and all the while the Lord was right there. Why didn't they call on Him at once? Waiting until every vestige of hope was gone only revealed their faithlessness. As soon as they turned to Him, they witnessed the miracle—a great calm, at which they marveled.

Right now He is working for your good. At this moment He stands at your very elbow. This instant He longs to have you yield your every concern to Him. He will work it out, and reveal the glory. He did it for Abraham, for Moses, for Joseph—yes, for all of His children in all ages. He is doing it today for many.

And He has not changed in His power and purposes. Oh, for faith to trust Him, in the dark and in the light, in abundance and in need, in sickness and in health, when alone or in the crowd, in youth and in old age! He will reveal His glory. His beauty shall be seen. His wisdom He will unfold. His purposes He will make known. He will enable you to believe and say, "God works for my Good!"

"Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11).

WHY PICK ON PETER?

By Ben D. Lemaster*

PETER is usually singled out from among the other disciples to illustrate the weakness of the unsanctified. He said to the Lord, "Though I should die with thee, yet will I not deny thee." What apparent courage! However, Peter's courage was later enveloped by fear and became a cursing denial.

But why pick on Peter? The remaining disciples were just as guilty as he. For they said the same thing to Jesus that Peter did following his stirring speech of commitment. "Likewise also said all the disciples." This scripture indicates that the entire group promised to go with the Lord even to death.

Peter spoke his denial. Thus, he becomes the point of illustration. But the mute denial of the others is just as indicative of carnality as the verbal outbreak of Peter. He spoke his denial while they evidenced theirs by silence. One does not have to speak to be heard, for silent discipleship sometimes echoes as loudly as verbose denial.

All the disciples were unsanctified. All needed the Pentecostal blessing. For when they had experienced the infilling of the Holy Spirit, they were changed from verbal and mute deniers to fearless, Spirit-filled proclaimers of the gospel of Christ.

*Pastor, Leavenworth, Kansas

I'm not wealthy, but—

I'm a Stock Market Watcher

By Lora Lee Parrott*

I READ THE want ads—all of them—cars for sale, situations wanted, houses for rent, and personals. I read the radio and television logs, the obituaries, and the recipes. I am an avid newspaper reader.

I also read the stock market quotations. I read the Investor's Forum column. Maybe that's the reason I am disturbed about my personal investments. What is the report on my investment in Prayer, Incorporated? Has my stock risen lately? Am I praying as much as I should? I am aware that my dividends will increase spiritually-wise with a greater investment in this wonderful security of prayer.

I must check on my holdings in Witnessing Brothers. Have I invested enough time and effort lately in speaking to others about their souls? The good works of witnessing hold a big place in the economy of grace.

General Loyalty Company is another security I hold much stock in. This preferred stock not only helps me but encourages my pastor and other members of the congregation. Never should a service be held without my being present and on time.

No broker or banker has to warn me not to buy stocks in the American Sabbath-Breaking Corporation, Prayer Meeting Limited, Evil Products, Slander Mines, National Religion Disinterest, Selfish and Miserly Firm, Central Laziness, and General Distrust.

I know that these securities do not pay dividends. Not only that, they would eventually cause my soul to go bankrupt.

P.S. God's dividends do not pay annually but eternally.

*Flint, Mich.

THE GOOD NEWS

By Jessie Whiteside Finks

Man is so precious in God's sight . . .
More than a wedge of Ophir's gold!
Christ died to save man from sin's blight—
The sweetest story ever told!

How from sin's depths he may be free
With no more power to drag him down,
But ever live triumphantly
Till he obtains his laid-up crown!

O Lord, then may we ever be
Faithful in telling of Thy love,
That men from sin may be set free
And one day reign with Thee above.

A THOUGHT for the DAY

BY BERTHA MUNRO

THAT I MAY KNOW HIM

Paul's *summum bonum* and Jesus' definition of life eternal (Phil. 3:10; John 17:3).

Monday:

Know His *story*, His *sonship*. Basic to all personal knowledge of Jesus is the fact of His person. That He was, and is, the Christ, unique among men, the Son of God. That He came to earth as the Light (of revealed, absolute Truth), the Way to God and blessedness (not Way-Show-er only), the Life (and divine Life-Giver). This fact, this Person, is solid foundation for faith. The only Jesus I can know is the real Jesus, the Christ of God. (Matt. 16:13-18; John 14:6.)

Tuesday:

Know His *saving*. Fact to be distilled by faith in deep, transforming reality. Living Person to enter and fill my experience. In the depths of

my consciousness the words sound with new power: "The Son of God, who loved me, and gave himself for me." My whole self responds—

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

I have begun to know Him as He wants to be known. (Gal. 2:20.)

Wednesday:

Know His *sternness*. No other way will do but His way. When thinking of the "sweet reasonableness" of Jesus, I must not forget the exclusiveness of His claims and the inflexibility of His demands. But I want to know Him truly and I dare not mislead others. "All other ground is sinking sand." (Matt. 7:26-27.)

Thursday:

Know His *standard* of values and of happiness. The bankrupt of spirit, the mourners for sins, the meek, the hungry for goodness, the merciful, the peace-giving, the pure in heart, the persecuted on His account—strange definition, but I must take it if I am to have Him. His gold standard is humble love unalloyed. I will trust myself to it. (Matt. 5:1-12.)

Friday:

Know His *supply* of inward riches. Subject to the same outer vicissitudes

as other men, they who know Him well have a wealth of inner adequacy (independent of shifting circumstances) that a millionaire might envy. Forbidden to worry, they have the rest of heart no money can buy; warned against piling up millions for themselves, they are accumulating imperishable treasure. His grant is commensurate with His resurrection power. (Matt. 6:19-20, 25-34.)

Saturday:

Know His *serving* and His *sending*. He emptied himself of greatness and took the lowest place; He girded himself with a towel and washed the feet of common men. He was at the beck and call of everyone in need. He lived to serve. He gives His Spirit to them that obey Him. To me, too, Lord. (Phil. 2:5-8; John 13:3-5, 14-16.)

Sunday:

Know the *sufferings*—of One who really cared for lost men and women that could not find the way home. Just what I pray when I ask for this fellowship I cannot fully comprehend, but without some measure of it my relation to Christ remains superficial. I am to love as He loved. Genuine love always is bound up with suffering. (Phil. 3:10.)

FOREIGN MISSIONS

REMISS REHFELDT, Secretary

NEWS NOTES

Trinidad: The visit of Sister Chapman is a real blessing to Trinidad. We are having one of the most wonderful weeks of our lives. There has been a real Pentecost among our students, and among the missionaries and workers. We believe that this next year is going to be the greatest one in the history of our work in Trinidad.

We have been joking with Sister Chapman that Barbados had its Hurricane Janet, but Trinidad has had Hurricane "Louise." She is certainly a most remarkable woman, and we have enjoyed her visit so much.—WESLEY HARMON.

Bolivia: We have taken 148 new members into full membership this year, so expect to show good gains. Day schools and Sunday schools are away up. Missionary societies and young people's societies are off a bit, mostly because our missionary force could not reach out that far. Giving

in bolivianos is away up.—EARL HUNTER.

Italy

We see the hand of God with us these days. The church in Florence is going on quite well. Sunday school for adults is practically unknown in Italy, and God has helped us to have adults and young people. New contacts are being made all the time. An artist was saved a few weeks ago, a very intelligent young man. I think he will come to our evening Bible school classes. In October we are planning to have six or seven evening classes, averaging two per evening. We have some young men in Florence who seem promising for the Lord's work.

Brother Del Rosso is on a trip to Sicily, visiting most of our groups on the way. The Lord is blessing him in the leadership of the work in Italy, and I thank God that He has given us harmony in the labor for the Kingdom.—EARL MORGAN.

End of School, Guatemala

The semester in the day school at Nazaret, is drawing to a close; I finished up the Bible course today with the some forty students of the higher three grades of the school. When they learned it was the final day to be with them, one boy, for whom I have had a special burden, came up especially to talk to me. He used to run and hide as the class convened and was rebellious to the "doctrine class" every session. For some reason, which I believe was the Spirit of God working with him, he changed into the most responsive pupil in the class, though there have been others who have also progressed spiritually.

I complimented a boy on a recitation he had given perfectly when Dr. Benner visited us, but my star pupil answered, "Those poems we will forget, but the Bible stories we can never forget, for they have been impressed on our hearts."

(Continued on page 14)

Some Thoughts About the Bible

TH E B I B L E is the Book of God. He is the main Character in this Volume. If you want to get quite a complete view of the Christian's God, or the only true God, turn to the Bible. There we learn that God is both holy and loving, all-powerful and all-wise. He loves righteousness and hates evil and will do all He can to forward the former and retard the latter, except destroy the free moral agency of finite persons. The Bible tells that God is the infinite One, striving to do His infinite best to promote holiness in His universe.

The Bible is the Book of man. It very frankly discusses man's sinful condition. It does not gloss over the failures of human beings. Even if God's chosen vessels fall into sin, the facts are set forth as they are. If you want to get a true picture of the blackness of the human heart in fallen man, there is no better place to find it than in the Bible. God is man's Friend, but this does not cause Him to misrepresent the condition of man as a sinner. All of his sham and deception is brought into the light.

The Bible is the Book of beginnings. "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters" (Gen. 1:1-2). These are the opening words of the Bible's account of the beginnings. This story in its completeness is very brief, since it quickly narrows down to a discussion of the earth and its inhabitants—an infinitesimal part of the universe as a whole. In fact, according to modern astronomy, it could hardly be described as "an infinitesimal part of the universe as a whole." Nevertheless, on this tiny fragment of things—the earth—the creation of man takes place, and this gives it incomprehensible significance.

The Bible is the Book of the future. It teaches that once a human soul comes into existence, it will never end. Then it proceeds to describe in beautiful and glorious language the life of the righteous as he dwells with God forever in the land of endless day. But it does not stop with this. It tells of the future state of the wicked in words so terrible that no one likes to repeat or even think about them. The Bible draws back the curtain as to the future and lets men look in on what is to be. It is the Book of the future! In this connection it should be added that while as the Book of beginnings and the Book of the future it does not give us all that we would like to know, it goes far beyond any other writings

Editorials



as to these matters.

Finally, the Bible is the Book of salvation. This is its chief emphasis. Above everything else, its purpose is to give to man the way of salvation. Man was created without sin, but disobeyed God and started on a downward path, which has brought in its wake an accumulation of sin and suffering.

The need of man has become indescribably great, and God has provided for that need to be met. The provision is found in Jesus Christ, and the Bible might be called the Book of Jesus Christ, the God-Man. The Bible not only gives us the truth about this redemptive plan; it gives us many glimpses of how it works. We are actually confronted with salvation-events, living examples of what has happened and what can still take place. What happened to Saul on the road to Damascus and to the jailer at Philippi has been repeated many times since then, and can still become the experience of sinners today. The Bible is the Book of God, of man, of beginnings, of the future, and—above everything else and in a sense including everything else—the Book of salvation.

Our Greatest Need Is Prayer

GOD IS blessing the Church of the Nazarene. He is giving us some excellent methods. I am thinking particularly now of the Crusade for Souls. It has come to our church at the right time and is making an outstanding contribution to the Church of the Nazarene and the cause of holiness. The same is true of the building programs which are in progress. God is helping our church to better equip itself with housing facilities. These will give us an opportunity to develop as we never have before.

Also, God is giving us increased missionary vision. We can't make it as a church unless we do our best to carry the gospel to the whole world. We must make an ever-enlarging place for home and foreign missions in our program. Then there are our schools; they are forging ahead as never

before in the history of our church. And our radio work is reaching out to touch every part of the world.

We should also mention the **HERALD OF HOLINESS** and its work; the more than one hundred thousand subscribers we have, and the special issue which is being printed every year—nearly one million copies of it now for several years. Certainly, only God knows the outreach of this instrumentality. Further, we thank God for all of the departments of our church. We are thrilled when we think of our church schools and the progress that is being made there, and all the excellent literature being put out by this department. Then there is the Nazarene Publishing House with its ever-increasing achievements, for which we praise God. Surely, we have every reason to thank God, to lift up our eyes and move on by His grace and help.

Nevertheless, there is one thing we must ever keep before us, and that is that our greatest need is prayer. None of these departments which we have mentioned can continue to move ahead as they should unless we back them up with genuine, old-time, earnest, Holy Ghost prayer. In spite of everything else we may do, revivals do not come by means of methods, or activities, unless they are shot through and through with earnest prayer. Our greatest need today is prayer.

In the latter part of October, I spent a Sunday with our church in Racine, Wisconsin. It has a beautiful building, and a wonderful crowd of people—members and friends. The pastor, Rev. E. E. Young, is genuinely concerned about the forwarding of the kingdom of God. He has pastored this church several years, and God has blessed his ministry and helped him, with the assistance of his people, to complete this new church home. He is thoroughly in sympathy with all the methods which our church is inaugurating, but he is also very much concerned about the need of more prayer. For about two years he has had a six o'clock morning prayer meeting going, and some of his people have been attending faithfully. The results of this Holy Ghost praying have begun to manifest themselves in every department of the work of the church, especially in their Sunday services. One could feel in an unusual way the presence of God and His blessing upon the services the Sunday I was there. What God has done I believe is only the beginning of what He wants to do for this church, and will do for them if they will keep up this praying and,

yes, even increase it. One of these days an old-fashioned, old-time, Holy Ghost revival will break in on them. I've never seen it fail when you can get a number of people to pray, and pray consistently.

Prayer, more nearly than any other power that we have, will break down every hindering force, and without it anything else and everything else that we do will fail. Our greatest need is prayer. We must, above everything else, be a praying church.

The Leaves Were Having a Picnic

As I DROVE to my office this morning (Nov. 2) the sky was overcast and the wind was blowing. Many of the leaves had already fallen. All the way down, they hurried along on the boulevards. The cars didn't bother them in the least. Why should they worry? The heavy wheels could do them little damage. They were in groups; there'd be an empty space on the streets, then a group of leaves dashing up to meet me, or maybe moving to the left or to the right of the car. The direction the wind was blowing didn't seem to determine the direction of the leaves.

I thought to myself as I watched them, The leaves are having a picnic. They were gaily dressed, with almost every color of the rainbow represented. God, with His fall weather, had painted them; some in very bright colors. For eight miles, as I drove to the office, I watched these groups of leaves, dancing here and there in their jubilant mood under the influence of the north wind.

I said to myself: It's a dance of praise. They are joining in the great choir of nature, with the musicians who sing the praises of God. The Psalmist says: "Let every thing that hath breath praise the Lord" (Ps. 150:6); but he doesn't stop there. He calls on the nonliving as well as the living, to praise the Lord:

"Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for he commanded, and they were created. He hath also stablished them for ever and ever: he hath made a decree which shall not pass. Praise the Lord from the earth, ye dragons, and all deeps: fire, and hail; snow, and vapours; stormy wind fulfilling his word: mountains, and all hills; fruitful trees, and all cedars: beasts, and all cattle; creeping things, and flying fowl: kings of the earth, and all people; princes, and all judges of the earth: both young men, and maidens; old men, and children: let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven. He also exalteth the horn of his people, the praise of all his saints;

even of the children of Israel, a people near unto him. Praise ye the Lord" (Psalms 148).

The leaves are not mentioned in this psalm, but I can't help but believe that if David were here today and I should ask him about it, he'd say, "Sure, put the leaves in there, too, along

with the mountains, hills, trees, cedars, fire, hail, snow, vapors, and stormy wind." He would say that not only should all that have breath praise Him, but that the nonliving should praise Him also, for God is the Creator of the nonliving as well as the living.

Religious News and Comments

Child Neglect

Washington Religious Report is authority for the statement that serious child neglect is one of the growing problems of the day. There are reported to be 40,000 mothers in Washington, D.C., who do not see their small children for three days in a row. The Service's Family and Welfare Report calls for more day-care facilities for the "kids." There are 60,000 preschool children who are neglected in this fashion while there are facilities for only 1,795. The report recommends that mothers be encouraged to go to work by allowing them to keep the first fifty dollars of their monthly earnings and not deduct it from their ADC grants. Further, it recommends that grants be raised from \$45.00 to \$50.00 and that fathers should be compelled to support their offspring.

Cult

The recent death of Lee Valentine, resulting from the supposedly religious rite of handling serpents, stirs something that is less than admiration but rather like pity and disgust. The practice can lay no valid claim to being Christian and certainly does not square with common sense. May we suggest some simple guides to right conduct in Christian rites and practices, for which we claim no originality. (1) Consult common sense and reason. (2) Seek out the true and evident meaning of the scriptures that have a bearing. (3) Inquire what, if anything, was the practice of the Apostolic Church and the Church of the apostolic fathers. (4) What is the opinion and practice of the Christian denominations of our day? See what the great body of Christians of today practice. These guides will help in getting our feet into the right paths.

Preaching in a Cafeteria

Four years ago Mr. and Mrs. Ben Dodson and their son and his wife, Mr. and Mrs. Joe Dodson, opened the Capitol Hill Cafeteria in Oklahoma City. Every Sunday morning

since their opening they have had worship services for the management and the workers from 10:30 to 11:00 a.m. At first they conducted the services among themselves. Soon, however, they invited a minister to aid them and this practice has continued to the present. "We run our business seven days a week," said Mrs. Ben Dodson, "and we feel the need of worship. It makes things run smoother." This is a most excellent practice and God will honor them in the doing of it.

Dial a Prayer

The system by which you dial a telephone number and hear a recorded spiritual number or a prayer has become widely popular. It is said to have been originated by Paul Phillips, a tool worker of Van Nuys, California, and was launched by the Y.M.C.A. Such systems, with varying offerings, are in operation in Los Angeles, Chicago, New York, Baltimore, and other cities, where calls range from 1,500 to 4,000 a day (*Christian Life*). This system carries the blessing and ministry of the gospel to many who are in great need.

Texas Jim Crow

Recently the Texas Supreme Court upheld a decision by a lower court of that state to deny to the Jim Crow Texas Citizens' Council an injunction barring state funds from integrated schools. (1) It declared invalid all statutes and provisions of the state constitution that required segregation,

and (2) rendered void a previous law that prohibited state funds to integrated schools. Attorney General Ben Sheppard is quoted as saying that the decision "settled the law in Texas on a state-wide basis." (*Time*) The nation can well congratulate itself on the calm, self-contained way in which its people are moving to uphold the Federal court's decision on segregation.

BRIEFS:

Numbers do have meaning. The Assemblies of God report an increase of 65 per cent in church membership in the last ten years. Their Sunday-school enrollment ranks eighth among all denominations. While numbers do not mean everything, numbers do have meaning.

Shall women be admitted to the ministry? According to *Washington Religious Report*, the Baltimore South District of the Methodist church, in a meeting in Annapolis, Maryland, adopted a resolution asking the General Conference to change its rules so as to admit women to the ministry. It stated in effect that women are as well qualified as men to become ministers.

There are 141,733 more places to buy alcoholic drinks than there are churches in the United States. This counts saloons, bars, cocktail lounges, and liquor stores. This report comes from Dr. Carradine R. Hooton, executive secretary of the Methodist Board of Temperance. The total of places selling drinks is 441,789. The total number of churches is 300,056.

FOREIGN MISSIONS

(Continued from page 11)

My purpose in the class has been to create an atmosphere which would be conducive to the acceptance of Christ, and I feel God has broken down the barriers and the King of Glory has entered many of these children's hearts. I share with you my praise to Him for a good year in Nazaret.—EVELYN VERHOEK.

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for December 11: Who Is My Neighbor?

Scripture: Luke 10:25-37 (Printed: same)

GOLDEN TEXT: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself* (Luke 10:27).

A friend of mine gave me a copy of the anniversary edition of the *Nazarene Messenger* printed July 5, 1906. It makes good reading, I assure you. In the light of the lesson of the Good Samaritan, it was interesting to note a statement of the reason for the location of the "Mother Church"—"Primarily to be nearer the poor people." Even at this early writing, the problem of the people moving to suburban areas was pointed out.

This characteristic of our church in its beginning can well be examined today by us. There is no doubt that our people have increased in earthly possessions, but the vital question is whether or not these added possessions have moved us closer to or farther away from the sores of mankind. What is implied by the terms "choice lots," or "desirable locations," and again "we are in the best part of the town"? Surely no one would contend that we are to neglect the middle-class people and that we ought not to have churches located in those areas. By the very same token, should we not honestly ask the question, "Are we gradually moving away from a class of people who lie by the side of the road beaten and bruised by adversity and sin?" Whatever we do,

we cannot afford to pass lightly by those needs on the way to our stately sanctuary in the "better" section of the city.

It is pointed out by the students of Greek that the difference between the attitude of the Levite and that of the Samaritan is obvious in the original wording. The Greek word for the action of the Levite expresses the thought that he "came down to the place" while the Samaritan "came down to him." What a sharp contrast! Some travel all over the world, but actually never into it. We have the deplorable ability to live next door to human need but at the same time to save ourselves the pain of moving into it.

A passenger with a comfortable income pulled down the window blind as his train approached the slum area of a large city, remarking to his companion, "I just can't bear to look upon that." His friend promptly flipped up the blind and snapped, "You'd better look at it before it is too late to look." We cannot go on through life refusing to see human need; but we had better not only look, but get out into the mess and see what can be done to clean it up.

It is noteworthy that our Lord reveals the preparedness of the Samaritan. *He had what was needed to meet the need.* Here was a man hated by the Jews and considered a total religious outcast, a man who wore no phylactery, but by his act

brought forth the highest commendation of our Lord—good neighbor. He was the man to be patterned after. No wonder they didn't let Christ live. The alternative was too costly; their little, tightly bound rules had given them a false security that could not live in the atmosphere produced by Jesus. Something had to go, and they chose rejection of the Son of God rather than to face the festering corruption of their own hearts, so neatly hidden from the populace, but so well known to the Light. This proved in more ways than one to be their most costly act. True love cannot be made to stay dead.

Through this lesson may God's Spirit search our hearts in the light of this disturbing account. All of us have better theories than we practice. May we be humble and willing to look long into the eyes of Jesus, then go to reflect that love wherever it is needed by human misery. Our Lord has never asked us to do what He has not done. He did not wait until it was safe or convenient, nor hesitate until we showed promise, but His love is unconditionally given through the Cross to all who have need. In fact, that is the very basis of God's love—another's need!

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.

HOME MISSIONS and EVANGELISM

First Church Building in New Zealand Dedicated

ON SATURDAY, October 1, 1955, our first church building in New Zealand was dedicated at Auckland. This church was pictured in the November 9 HERALD OF HOLINESS, p. 7 (843). The completion of the building represents an achievement that Rev. and Mrs. R. E. Griffith have been looking forward to for a long time.

It opens the way for the spreading of the work to other cities throughout the country. Pray for the Griffiths in this pioneer work. The following report of the opening revival campaign in the new building has just arrived from Dr. Richard S. Taylor, president of Nazarene Bible College, Sydney, Australia:

ROY F. SMEE, Secretary

"I have just returned from New Zealand, where I have had the privilege of conducting the opening revival campaign in the newly dedicated Church of the Nazarene at Auckland. Rev. R. E. Griffith is to be commended for the satisfactory completion of a suitable building in this the largest city in New Zealand. Our church

property is ideally located on a busy thoroughfare in the center of a very fine residential section. The building was planned for simple beauty and utility in the conduct of a well-rounded Nazarene program. It is a credit to the Church of the Nazarene and to the cause of Christian holiness.

"Both friend and foe predicted in the early stages of construction that the building would never be completed. Then when they saw that it was nearing completion they said it would never be filled. But it was filled—in the dedicatory service with approximately three hundred present.

"The campaign, which lasted two weeks, was quite well attended and resulted in several sound victories at the altar. The new altar, beautiful in its design, which reaches clear across the front of the auditorium, was hallowed with the tears of penitent hearts. This was the kind of spiritual dedication we wanted.

"God has given to the Griffiths a loyal band of sacrificing, hard-working Nazarenes, practically all of whom had never heard of the Church of the Nazarene before becoming members in Auckland. There is a typical Naza-

rene atmosphere, with joyous singing, testimony meetings, choir, special music, victorious altar services, and friendliness. Much volunteer help was given, often late into the night, to have the building in perfect readiness for the opening campaign. The young people engaged in house-to-house visitation, and as a consequence many strangers and visitors attended for their first time.

"Rev. and Mrs. Griffith and Connie are certainly in labors abundant. Mrs. Griffith's radio session called 'The Lady Traveller' has attracted the attention of thousands and opened many doors and won many friends for the church. The master plan of General Superintendent Williamson for an adequate building and strong church in Auckland before branching out was wise and is already abundantly justified. Faith envisions scores of Nazarene churches fanning out in the coming years from the 'mother church' to reach the remotest corners of these two islands with their two millions of souls."

If your group would like to see what New Zealand and our work there is like, write to the Department of Home Missions and Evangelism for

the New Zealand slide set. The rental for the set is only \$2.00.

South Africa Address Changes

A temporary change has been made in our leadership of the Lourenco Marques church, Portuguese East Africa, partly because of the residence permit situation. Rev. and Mrs. Floyd J. Perkins may now be addressed % P.O. Box 48, Florida, Transvaal, Union of South Africa. Brother Perkins will be assisting in the work of Nazarene Bible College at Potchefstroom. Rev. Clifford Church will be in charge of the Lourenco Marques church. He may be addressed at C.P. 1011, Lourenco Marques, Portuguese East Africa.

Reaching Roman Catholics

The Crusade for Souls Commission is seeking suggestions for effectively reaching Roman Catholics in personal evangelism, and in leaving literature in a community enrollment. We would appreciate hearing from any pastor or layman who has had some measure of success in this regard. Address the Commission at 6401 The Paseo, Kansas City 10, Missouri.

THE QUESTION BOX

Q. At Christmas time we hear a lot about the word Noel. Where does it come from, and what does it mean?

A. This word comes from the French, and the French term comes from the Latin word which literally means birth. In the Christmas carol "The First Noel," Noel means Christmas. Thus the title in this carol simply says, "The First Christmas." Further, one meaning of noel is a Christmas carol. Also, the shout of noel is made as a shout of joy.

Q. I have recently joined the Church of the Nazarene and believe that any mode of baptism—sprinkling, pouring, or immersion—is Biblical. In addition, I have believed that the Church of the Nazarene allows the individual to choose any of these three modes of baptism. Finally, if I am right in what I have said above, should a pastor in one of our churches spend his time on Sunday morning trying to prove that immersion is the only mode of Biblical baptism?

A. You are correct in your first two statements—any one of the three modes of baptism is Biblical, and our church gives the individual the privilege of choosing the mode he desires.

Conducted by
STEPHEN S. WHITE

Since what I have said is the case, I can see no reason for a preacher to spend the precious time of any service trying to prove that any one of these three modes is the only one which is Biblical.

Q. Our church has been organized more than two years, and we have never had a baptismal service of any kind. Don't you think that people coming into our church should be baptized by some mode which is sanctioned by our church?

A. I answer your question unhesitatingly in the affirmative. I believe that all Christians should be baptized at some time. Baptism is not essential to salvation, but it is a wonderful means of grace to those who have been saved.

Q. Don't you think that most of our people—both ministers and laymen—should be more careful about using slang? Wouldn't it be much more appropriate to say, "Don't deceive yourself," than to use the phrase, "Don't kid yourself"? Also,

don't you think we should refrain from calling men "guys" and children "kids"?

A. I believe that you are right, and I am glad that you have called our attention to these shortcomings, which I fear too many of us manifest in our daily lives. However, while slang is bad English, and should be avoided on that as well as other grounds, I would not want to say that a person sins every time he uses slang.

Q. According to my interpretation, there are two very common mistakes in the use of two verses of the Bible. One is Isa. 11:6, "A little child shall lead them." This is applied to little children leading older people to Christ, but it really applies to the little children leading the wild animals during the millennium. The other is, "I die daily" (I Cor. 15:31). This is taken to mean that we are to die daily to self, etc.; but according to the context, Paul was in jeopardy every hour and in danger of physical death. Am I correct in these interpretations?

A. You are correct in your interpretations. You might be interested to

know that Wesley states the quotation from Paul thus: "I am daily in the very jaws of death." While I agree with your interpretation of these two verses, I must add that all preachers that I have listened to or read after are guilty at times of dealing with a text in a way which is different from its immediate context. I am afraid that I am guilty at times of this myself. It is not criminal to do this if a person is careful that

he does not preach something from his text which is contrary to the whole tenor of the teaching of the Bible. A text may suggest some Biblical truth which is not immediately implied by its context.

Q. Did the saints who arose from the dead at the resurrection of Christ die a physical death afterward? It seems to me that this could not be,

since they had spiritual bodies. Is my conclusion correct?

A. I do not believe that anyone knows for sure what became of these saints who arose at the resurrection of Jesus Christ. However, I believe that it is reasonable to hold that they ascended to heaven when they came forth from the grave. One authority says that they presumably went to heaven with Jesus as the first fruits of the resurrection.

THE HOME CIRCLE

NO Vacancy—

IT WAS a long trip to take. By measuring and figuring the mileage the best we could, we came to the conclusion that there were about 1,250 miles between us and our destination.

"Now, if we start early on Monday morning, we can drive all day and so get a great deal of the trip over with on the first day. That will enable us to reach our destination about noon on Wednesday and thus be able to get in a sales call that afternoon," the man of the house planned.

Bright and early, according to schedule, we started. We drove all morning without a stop; then we had lunch in a drive-in, so we could use as little time in eating as possible. We gassed up and drove until five o'clock in the afternoon. By that hour we were beginning to become pretty tired in spite of all our grand plans. My feet ached, my eyes were heavy, and I did so long to get out and walk, or run, or just have a real good stretch.

"Do you notice that there are a lot of good places along here where we could spend the night?" I eased into the stopping idea.

"Yes, I have noticed. They are recommended places, too. But it is still light for a long time and we can drive on much longer than this. There will be other places no doubt. Don't you think we'd better drive on?"

"I believe we had better. So far there are plenty of places to stay, and if we keep on driving, we will have a better and easier day tomorrow," I answered as cheerfully as I could.

"There's a nice row of motels," my husband observed after we had driven awhile longer. "Do you notice, every one of those recommended places has a Vacancy sign on it."

Conducted by
GRACE RAMQUIST

"That's good," I answered. "We can drive longer." Then I began studying my road map. "In about an hour and a half we come to a nice-sized city, where I'm sure we can find a good place."

"That will still be pretty early, but we can at least begin to look by then," my husband agreed.

The hour and a half was over and past when suddenly I saw the first No Vacancy sign. My heart sank within me, for the sign was in front of one of the nicer places.

"There's the first No Vacancy sign," I remarked, a little nervously.

"Maybe we'd better start looking for a place," was the quick response.

We started looking, but after the first No Vacancy sign appeared, it seemed that all the best places had put up similar signs about the same time. Row after row of nice motels we passed, but we found not one welcome Vacancy sign. The towns began to come and go without our taking much note of their existence, for all we wanted was a motel with a Vacancy sign in view.

It was ten o'clock before we finally reached a worn-out sign telling us there was a room vacant. The motel was definitely a second-rate one at that. Knowing there might not be another one for many, many more miles, we stopped. In the room to which we were shown, the curtains were flimsy and crooked; the chairs were shaky and unmatched; the bureau must have been purchased from a secondhand dealer; the floors were rugless; the closet was an old hall tree which had long ago seen its best days; the shower was rusty and painted a dull, dark gray in color. I walked to the side of the bed and pulled back the covers.

"The sheets are clean," I brightly exclaimed. I knew we were too tired

to go farther. We had driven so long that the really important item was clean linens.

The next morning we awoke and looked around the shabby room.

"For the same money we could have had a beautifully appointed room," my husband slowly spoke.

"That we could have," I answered, a little sadly. "It's a queer fact, but when you pass up the good ones, it doesn't save you any money; you just have to sacrifice on the quality."

"You are so right. Tonight we will stop early," my husband answered, and I know that both of us hoped we really would.

We had been so busy going places that we failed to stop when we had such wonderful opportunities. It would have been much better for us physically and mentally if we had stopped.

"Then why didn't you?" you ask. Well, we just figured we'd find a better or at least as good a place later on.

Too frequently we all follow the above plan. We see opportunities to do good. We see a place where we could stop and visit a sick soul. We notice someone who could take a little encouragement, but we say, "We'll go on, for there may be better opportunities." We say, "Tomorrow I will read my Bible and study God's Word, as He has asked me to do." But as we look ahead, we see other fields of interest and so drive on, believing we shall have such opportunities later on. Then suddenly we awaken to the fact that the best opportunities, our youth and our young adulthood are gone. Then, because it is late, we take the only chances for improving and doing good which come our way. We have sacrificed quality! Oh, the price will be the same, but the results will be far from satisfying! Will you be content with second-choice opportunities?



SERVICEMEN'S CORNER

Chaplain William Wyland Huffman writes:

"I have been sailing in the Mediterranean with my destroyer squadron. This has been a wonderful experience for me. Almost every Sunday our ships are in a different port, with different surroundings. I usually hold my services on the deck of the ships under the open skies, and it seems that God has richly blessed us with His presence. The first Sunday of this month we were in Istanbul, Turkey, anchored in the harbor there. As we were singing the praises of God, and preaching, we could not help but think of the differences of the religions of our world. Turkey is almost entirely Moslem in religion, yet there we were having our divine worship of Christ, in Moslem waters. It reminded us of the fact that Christ is no respecter of places and can be with us in even the strange waters of Turkey. The next Sunday we were in Genoa, Italy, where the Roman Catholic faith is predominant. Again God was with us, and as we sang of a risen Christ, we prayed that Christ might make himself known to those people. And the next Sunday we were in Spain, and our prayer was the same. How difficult it is to realize how dark the world is spiritually, until we see it for ourselves!"

"I received your letter some days ago stating that you received my change of address. I certainly appreciate the thoughtfulness which you show for me. As for me keeping my faith in God now that I am overseas, I have been overseas for some seven or eight months now and it was here in Japan that I found the Lord. I don't think there is any chance that I'll lose that faith, but it will not hurt any to pray for me."

"You included a letter about 'Mom' and 'Pop' Mincey. Well, I would like for you to know that is where I am writing from. I first started coming to the home about three or four weeks ago and now I come just about every opportunity I get. I love it here and it sure has helped lift the heavy burden of loneliness and homesickness from me. As for 'Mom' Mincey, she is the greatest. I love her as I do my own mother."—ROBERT H. BRUNDICK.

NAZARENE SERVICE MEN'S COMMISSION
Al Dubois DIRECTOR

ANNOUNCEMENT

The annual Conference of Superintendents will be held at the First Church of the Nazarene, Forty-first and Harrison Streets, Kansas City, Missouri, on Wednesday and Thursday, January 11 and 12, 1956.

BOARD OF GENERAL
SUPERINTENDENTS
Hugh C. Benner,
Secretary pro tem

CHURCH NEWS

Evangelist E. J. Miller writes: "The diagnosis of a serious heart condition following an attack of 'strep' throat while in a revival at Houston, Mississippi, was proved in error by a cardiologist and diagnostician, who report that I am basically in good physical condition and after a short rest can be again in the field full time. I appreciate the prayers and sympathy of my friends during this illness, and ask continued prayer for my ministry of evangelism. My address is, Route 2, Box 53, Tuscaloosa, Alabama."

Evangelist F. B. Whittaker writes: "The Lord has blessed our efforts in the field of evangelism and given us a full slate during the past few months. We have much of '56 slated, but have the months of January and February open. Would be glad to go anywhere for a revival or youth meeting. Write me, 273 W. Locust Street, Newark, Ohio."

Evangelist D. F. Steininger writes that he has two short dates open for December: December 13 to 18 and December 28 to January 1. Write him, Box 445, Nashville, Indiana.

The Holso Evangelistic Party has an open date, January 11 through 22, which they would like to slate in Kentucky, Tennessee, or southern Ohio. Write them, 5332 Summer Avenue, Ashtabula, Ohio.

Evangelist Fred W. Fetter writes that he will be in Salem, Ohio, for a meeting, January 4 to 15; then has an open date, January 18 to 29, which he'd like to slate in that general area, on his way back to the West Coast. Write him, c/o the publishing house, P.O. Box 527, Kansas City 41, Missouri.

Evangelists Harold S. and Flossie Richardson report: "These are great days for God. In November we closed our tenth year in full-time evangelism. Last year we worked on seven different districts, and time after time we saw the Lord move in and souls pray through to victory without any preaching. We love the Lord, our church, the work which He has called us to do, and want to win souls for God. We have two open dates in our spring slate: February 1 to 12, and February 22 to March 4; also three good fall dates. The spring of '57 is also filling up. We carry the whole program for the meeting and will go anywhere the Lord may lead. Write us, Route 4, Muncie, Indiana."

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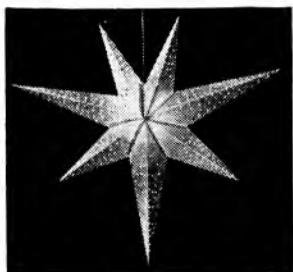
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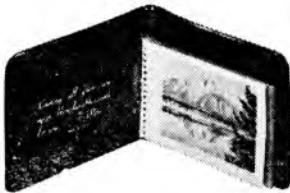
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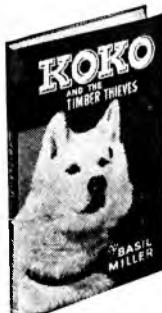
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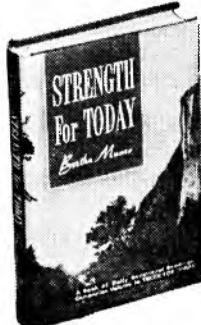
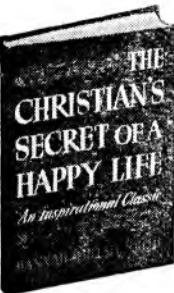
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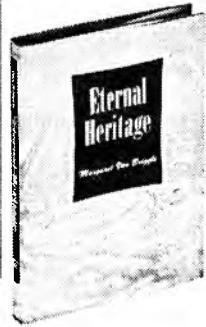
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Canada Central.....	May 23 and 24
New England.....	May 31 to June 2

G. B. Williamson
Office, 6401 The Paseo, Box 6076, Kansas City
10, Missouri.

ASSEMBLY SCHEDULE

Canada Pacific.....	April 12 and 13
Alaska.....	April 18 and 19
Canada West.....	April 25 and 26
British Isles.....	May

Samuel Young
Office, 6401 The Paseo, Box 6076, Kansas City
10, Missouri.

ASSEMBLY SCHEDULE

Washington-Philadelphia.....	May 10 to 12
Florida.....	May 16 and 17
Los Angeles.....	May 23 to 25
Rocky Mountain.....	May 29 and 30
Nebraska.....	May 31 and June 1

D. I. Vanderpool
Office, 6401 The Paseo, Box 6076, Kansas City
10, Missouri.

ASSEMBLY SCHEDULE

Idaho-Oregon.....	May 3 and 4
Oregon Pacific.....	May 9 to 11
Northwest.....	May 16 and 17
Washington Pacific.....	May 23 and 24
Nevada-Utah.....	May 30 and 31

Hugh C. Benner
Office, 6401 The Paseo, Box 6076, Kansas City
10, Missouri.

ASSEMBLY SCHEDULE

Akron.....	May 2 to 4
Northern California.....	May 9 to 11
Arizona.....	May 17 and 18
New Mexico.....	May 23 and 24
Southern California.....	May 30 to June 1

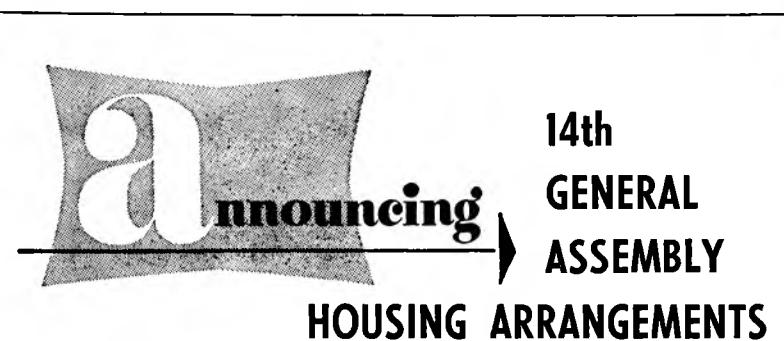
West Virginia..... July 5 to 7
Michigan..... July 11 to 13
Central Ohio..... July 18 to 20
Western Ohio..... July 25 to 27
East Tennessee..... August 1 and 2
Iowa..... August 8 to 10
Houston..... August 22 and 23
Southwest Oklahoma..... September 12 to 14
Northeast Oklahoma..... September 19 and 20

Alabama..... July 3 and 4
Colorado..... July 19 and 20
Southwest Indiana..... July 26 and 27
Kansas..... August 1 to 3
Chicago Central..... August 8 and 9
Northwestern Illinois..... August 15 and 16
Northwest Indiana..... August 22 and 23
South Arkansas..... September 12 and 13
North Arkansas..... September 19 and 20

South Dakota..... June 28 and 29
New York..... July 6 and 7
Maritime..... July 11 and 12
Pittsburgh..... July 18 to 20
Northwest Oklahoma..... July 25 and 26
Kentucky..... August 1 and 2
Kansas City..... September 5 to 7
North Carolina..... September 19 and 20
South Carolina..... September 26 and 27

North Dakota..... June 28 and 29
Minnesota..... July 18 and 19
Missouri..... August 1 to 3
Virginia..... August 8 and 9
Tennessee..... August 15 and 16
Indianapolis..... August 22 and 23
Mississippi..... August 29 and 30
Georgia..... September 12 and 13

Northeastern Indiana..... July 4 to 6
Eastern Michigan..... July 18 to 20
Eastern Kentucky..... July 25 and 26
Illinois..... August 1 to 3
Wisconsin..... August 8 to 10
Dallas..... August 15 and 16
Louisiana..... August 29 and 30
Southeast Oklahoma..... September 19 and 20



Attention: Delegates and Visitors

On the opposite pages you will find listed various hotels available during the time of your stay in Kansas City for the pre-assembly conventions (June 14-16) and the General Assembly (June 17-22, 1956). It is for your INFORMATION and CONVENIENCE that we suggest you use the opposite page for making your hotel reservations. Every effort will be made by the Housing Committee of the Chamber of Commerce to secure your first-choice hotel. However, it will not be possible to do so in all cases due to space limitations. THEREFORE, PLEASE LIST FOUR CHOICES. Please note the following items:

1. All persons coming to the General Assembly should have their housing planned and reserved before arrival.
2. Please use the blank provided for this purpose on the opposite page. It will make it much easier for the committee and reduce the possibility of error.
3. Send your request for reservation to THE COMMITTEE named on the reservation blank. Should an emergency arise which prevents your attending the General Assembly, your reservation can be canceled.
4. Because of other conventions for which the COMMITTEE is responsible, it is probable your request for rooms cannot be processed or confirmed until sometime after the first of the year.
5. If you are interested in accommodations at motels, a number of good ones are available. For this list, write direct to the Office of the General Secretary, 6401 THE PASEO, KANSAS CITY, 10, MO. The list will be available after January 1, 1956. You can then make your arrangements direct with the motel.

The Committee on Arrangements for the General Assembly extends a cordial invitation for Nazarenes to attend the conventions and the General Assembly. We will do all we can to make your stay among us pleasant and happy.

COMMITTEE ON ARRANGEMENTS

JARRETTE AYCOCK JOHN STOCKTON
S. T. LUDWIG A. MILTON SMITH
M. A. LUNN

GENERAL ASSEMBLY INFORMATION

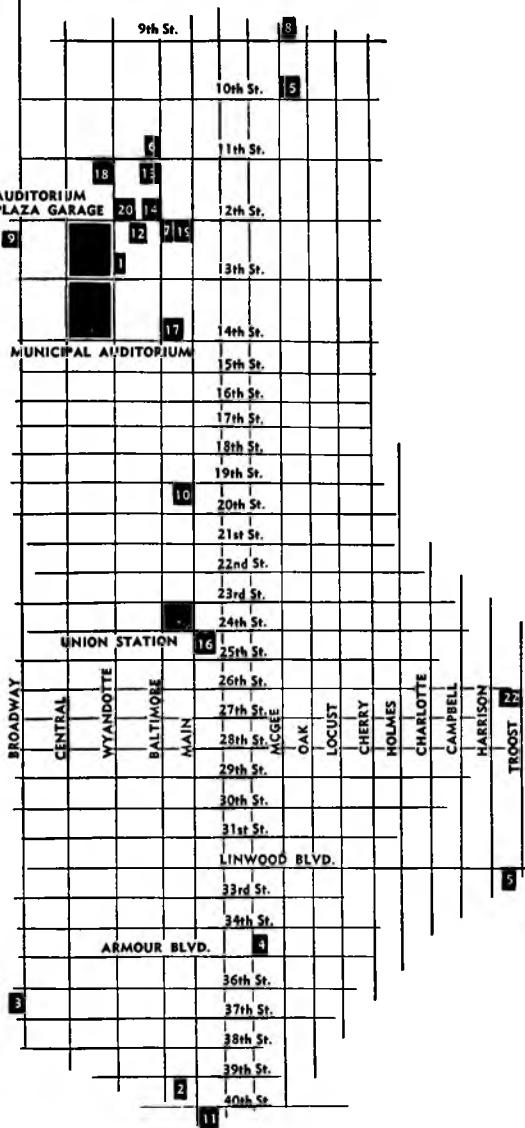
Downtown and Hotel District of Greater Kansas City



Hotel List

Hotel	For Two Persons		Double Bed	Twin Beds
	For One Person	Double Bed		
1 Aladdin	\$4.00—\$8.00	\$6.00—\$10.00	\$9.50—\$12.00	
2 Alcazar	2.50— 4.00	4.00— 6.00		
3 Ambassador.	4.00— 6.00	5.50— 7.50	5.50— 7.50	
4 Bellerive	5.00— 8.00	7.50— 10.50	9.00— 10.50	
5 Berkshire	5.00— 7.00	7.00— 10.00	8.50— 10.00	
6 Continental	5.00— 9.00	8.00— 10.00	9.00— 13.00	
7 Dixon	4.00— 5.00	6.00— 7.00	8.00— 9.00	
8 Fredric	2.00— up	3.00— up		
9 Kansas Citian	3.50— 6.00	5.50— 8.50	7.00— 8.00	
10 Monroe	2.00— 3.00	3.00— 4.00		
11 Montrose	2.50— 3.50	3.00— 5.00		
12 Muehlebach	6.50—13.00	8.00— 13.00	10.00— 15.00	
13 New Yorker.	5.00—10.00	7.00— 12.00	9.00— 12.00	
14 Phillips	6.50— 8.50	8.50— 10.50	10.00— 12.00	
15 Pickwick	6.35— 7.85	7.85— 10.85	8.85— 10.85	
16 Plaza	2.00— 3.50	2.50— 5.00		
17 President	5.50— 9.00	8.50— 11.00	10.00— 14.00	
18 Rasbach	3.00— 3.50	4.00— 5.00		
19 Senator	3.00— 6.00	3.50— 10.00	7.50— 10.00	
20 State	4.75— 6.50	7.50— 8.75	8.75— 9.25	
21 Town House.	5.50—10.00	8.00— 12.00	9.00— 15.00	
22 Troost Arms.	2.50			

Suites are available in some hotels.



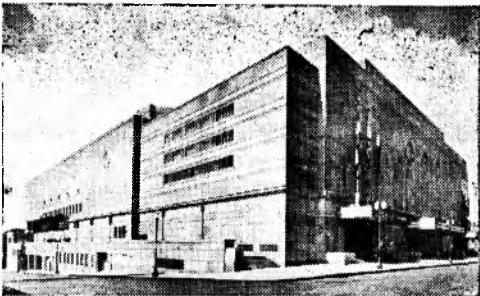
Retail District—Baltimore to McGee,
9th Street to 14th Street

GENERAL ASSEMBLY June 17-22, 1956
AUXILIARY CONVENTIONS June 14-16, 1956

Kansas City, Missouri

For Housing Application Blank See Other Side

November 30, 1955



Municipal Auditorium—Kansas City, Mo.

**General Assembly
June 17-22, 1956**

The General Assembly of the Church of the Nazarene will be held in the Municipal Auditorium at Kansas City, Missouri, June 17-22, 1956. The Quadrennial Conventions of the auxiliary organizations will be held in the Municipal Auditorium and the KMBC Auditorium in Kansas City, Missouri, June 14-16, 1956.

For the convenience of delegates and visitors, ALL RESERVATIONS for hotel accommodations will be handled by the Chamber of Commerce of Kansas City through the Convention and Visitors Bureau. This organization is able to secure the maximum number of rooms and will handle the volume of requests without cost to the church. Therefore, please make your requests direct to the Convention and Visitors Bureau. If you will refrain from making requests direct to hotels, it will greatly assist the Housing Committee and avoid complicating your hotel confirmation.

It will not be possible to give everybody his first-choice hotel. Therefore, you are requested to name four possible choices. The committee will do its best to give you your wishes in the order named.

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

Requests for reservations must give definite date and expected hour of arrival, also expected date of departure. Make your request on this application blank. Tear off page and mail to the Convention and Visitors Bureau. You will receive word direct from the hotel concerning your reservation. Be sure that the names and addresses of all persons who will occupy the reservation you request are listed on your application.

ALL RESERVATIONS SHOULD BE RECEIVED PRIOR TO JUNE 1, 1956.

NOTE: The Convention and Visitors Bureau handles hotel housing as a service to conventions meeting in Kansas City and to the people who attend them. Every effort will be made to place you according to your expressed wishes, or to best advantage elsewhere if that is not possible and you desire it. Please give the complete information requested below.

Application for Housing

CONVENTION AND VISITORS BUREAU
Nazarene General Assembly
1030 Baltimore Ave., Third Floor
Kansas City 6, Missouri

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

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

Remarks

First-choice hotel Third-choice hotel

Second-choice hotel Fourth-choice hotel

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

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

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

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

Name Address

Name Address

Name Address

Signed:..... Individual requesting reservation

Street

City

State

MAIL TO: Convention and Visitors Bureau, 1030 Baltimore, 3rd Floor, Kansas City 6, Mo.