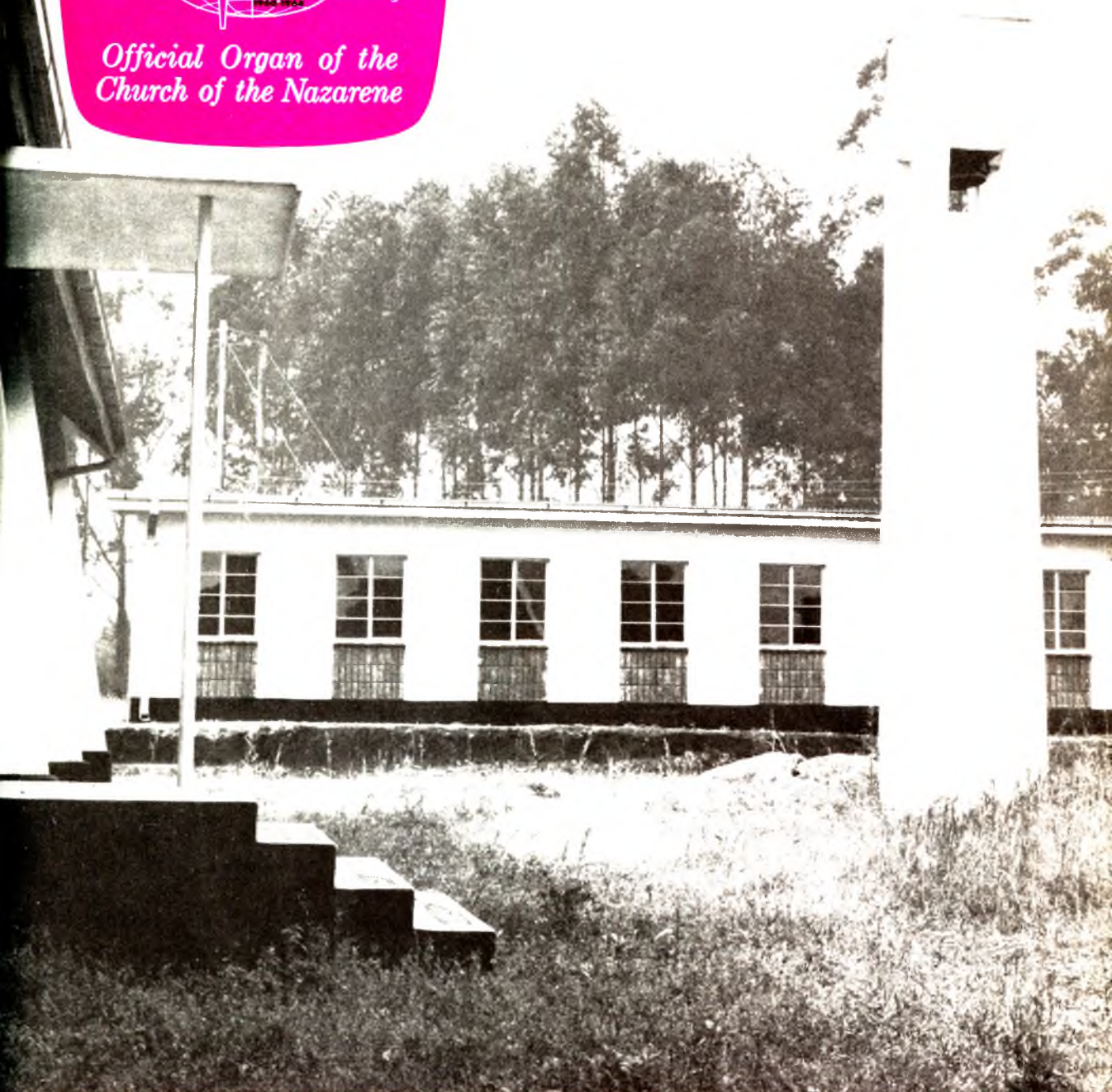


# Herald of HOLINESS

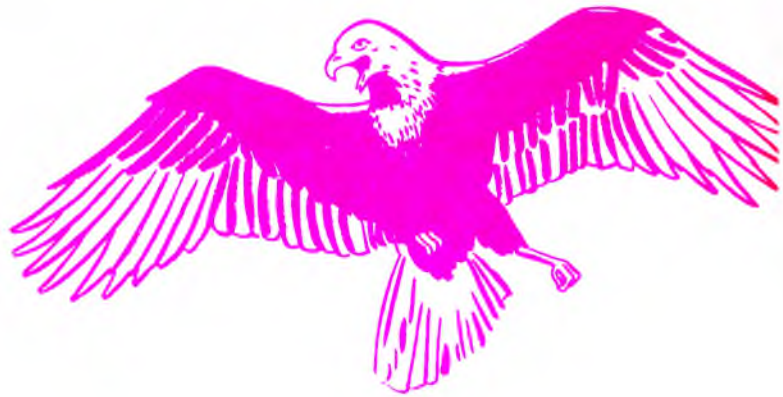


*Official Organ of the  
Church of the Nazarene*

**Limbe Church and Bible School**  
*Nyasaland, Central Africa*



*January 2, 1963*



## “WITH WINGS AS EAGLES”

YES, there is more to this verse. It also declares, “They that wait upon the Lord . . . shall run, and not be weary; and they shall walk, and not faint,” and it is the latter phrase which usually receives the major emphasis. I do not discount this “walk” phase of Christian experience, for surely much of life is of the “down-to-earth,” routine, plodding variety.

But here I would turn our thoughts from the earth-bound, the prosaic, the matter-of-fact, and extol the value of those times when the soul soars, the heart sings, and the whole being seems to approach the level of the spiritual stratosphere.

*Altitude makes a difference!*

It was night as I flew eastward over the Mediterranean sea toward Rome. In the



*General  
Superintendent  
Benner*

vicinity of the island of Corsica my attention was drawn to intermittent flashes of light from the trailing edge of the wing, and there was a moment of mild alarm until I discovered the source. Far below and to our right a thunderstorm was raging. Vivid flashes of lightning illuminated the

clouds beneath us and there were all the evidences of the tumult common to such a situation. But at our altitude there was no trace of turbulence—only smooth, swift, enjoyable flight under a starry dome. Altitude made the difference!

At dawn our big jet roared thunderously up from the runway of the Los Angeles airport, and climbing steeply, banked toward the northeast. Within moments we were over Pasadena and soon were high above the Sierra Madre Mountains, which form the northern backdrop for that city. I knew well the rough configuration of those mountains from the level of the foothills of Pasadena and Altadena. But now all was changed. As seen from our altitude their rugged, harsh outlines and precipitous steeps had disappeared and I sensed the thrill of a new perspective—the gentler contour, the smooth mounds, the deeply shaded valleys, the sweep of beauty revealed and awakening below me in the dawning light of the early morning sun. Altitude made the difference!

“Run”? Surely! “Walk”? Most certainly! But on occasion “Mount up with wings as eagles”! From the altitudes of spiritual joy and blessing, the storms of life will lose much of their turbulence and terror. From the heights of divine revelation, much of the harshness and roughness of life’s difficulties will disappear in the perspective of our Heavenly Father’s love and providence.

# EDITORIALS

By W. T. PURKISER

## **The New Year And the Old Paths**

The "winds of change" are blowing across the face of our world today. We may not like it, but we can't stop it. Vast forces and a great ferment are changing the political map almost every hour. New developments come with bewildering rapidity. If Henry Lyte were alive today, he could write with even greater feeling, "Change and decay in all around I see."

PEOPLE REACT to change in different ways. Some welcome it. They are apt to look on anything new as better than the old. The directions of change bother them not. They are a bit like the breathless man who just caught the bus pulling away from the depot and when securely on board asked, "Where is this bus going?"

Others resent and resist change. They are apt to look on anything old as better than anything new. All change to them represents a departure from what is true and right. Contrary to Ecclesiastes 7:10, they say that the former days were better than these.

Still others, like the prophet Jeremiah, have a realistic view of the need to preserve true values through the welter of change and revolution. God's great prophet spoke the word of the Lord for his day in terms so fitting for ours: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jeremiah 6:16).

If Jeremiah had stopped with the call for the old paths, he might have been accused of reaction. But he did not stop there. His concern for the old paths was not that they were old, but that they make up the *good* way. In terms of human life on this planet, not all that is old is necessarily good.

In some respects, churches are like people. Not only do they differ from each other in personal characteristics; they go through a pattern or cycle of growth. Not many people who have reached a happy and effective maturity would want to go back to the limitations and difficulties of childhood and youth. The little home mission church in which I first met the people called Nazarenes has a golden aura about it in memory, but I should be the last to wish it back in the struggles of its infancy.

YET THERE IS so much about our yesterdays we dare not and do not forget. May I suggest some of the old paths which make up this good way? This is not a complete list, but some items from personal recollection which impress and inspire me.

There is the path of heroic individualism in service to God and the church. Over and over, men of God stepped out alone to take up impossible tasks. They didn't know what couldn't be done, and just went ahead and did it. There is safety in numbers, but they weren't concerned with safety. And over and over, God vindicated a heroic faith and "things which are seen" were made of things which do not appear.

There is the path of strong convictions—first-hand convictions, not those passively accepted without reflection and prayer. It made for some oddities, but it gave a sturdiness to moral and spiritual character. We may have learned that there is a difference between being rugged and ragged, but we still need strong and firsthand convictions as the backbone of life. Of invertebrate religion—religion without spine—there is already too much.

There is the path of close fellowship, the real meaning of "the communion of the saints." It went much deeper than social friendship. It resisted all of the divided elements which might have rent the body of Christ. Thirty-seven years ago Dr. J. B. Chapman wrote in an editorial in the *Herald of Holiness*:

"The safety of a democracy depends upon the enlightenment and moral fidelity of its principal constituents. And it is like that in a free church like the Church of the Nazarene. Disgruntleds, free lances, insubordinates, panic announcers, calamity howlers, sowers of discord, nursers of sore heads, people who 'love the pre-eminence,' and other deflectors from the peace and harmony of Zion can do us more harm than they can do in a body which is ruled by a hierarchy. May the Lord save us from all such!"

There is the path of spontaneity and responsiveness to truth. In part this was verbal, the shouted "Hallelujah!"—the spoken "Amen!" More fundamentally, it was the light in the eyes, the expressive nod of the head, the glow on the countenance as the truth of God was received and joy sprang up in the heart. True, some absent-minded "Amens" were said at the wrong place. But it may still be better to say "Amen" at the wrong place than never to say it—or what is far worse, never to feel it—at all.

## The Cover . . .

*Central Africa, including Nyasaland, Northern Rhodesia, and Southern Rhodesia, is one of our newer fields, having been opened by Rev. and Mrs. James Graham and Rev. and Mrs. Maurice Hall in 1957. The first unit of the Limbe Bible School was built in 1960, and another unit the following year. The Bible school is staffed by Thomas and Ethel Lowry, James and Agnes Graham, and Salome Dhlamini. The school is situated on a hill, and the bell in the tower calls many Africans to church from far and near.*

There is the old path of "praying through." This is praying "in the Spirit," praying until there is a tug on the end of the line, praying until Heaven answers, faith kindles, and hope proclaims, "It shall be done." We don't hear much any more about praying through. And it is a good question whether most of our problems don't really begin right at the point of this failure. One doesn't have to worry much about the ethics and standards of people who have learned to "pray through."

There is the old path of depth of concern. Whatever may have been the fault of the fathers, indifference was not one of them. The "cult of the unconcerned" was unknown. For one reason, their faith cost them too much to be dissipated in carelessness and lukewarm unconcern. Without a burden for souls, the real work of the church grinds to a halt. The wheels may still turn, but they turn in the same place on the tracks and the "gospel train" is at a standstill.

SO AS WE face the new year with all it may bring, let us "prove all things" and "hold fast that which is good" (I Thessalonians 5:21). As a great and good man has said, "We carry forward from the altars of the past, not the ashes, but the flame."

*Stand ye in the ways, and see,  
and ask for the old paths,  
where is the good way, and walk therein,  
and ye shall find rest for your souls.*

## The Resources of God

It has been truly said, "We do not test the resources of God until we undertake the impossible."

So much of our effort is held within the bounds of human possibility. We set our budgets at a point "we" can reach, generally without too much effort. We outline our goals within the limits of our ability. We hold our pledges to the level of what we are able to foresee.

And by so doing, we very politely but surely close the door to the help God is waiting to give. For God will not do for us what we can do for ourselves. Until we get out beyond the place

where we are able to accomplish the task, we rule out the supernatural.

The world has a proverbial expression which is almost totally wrong—"God helps those who help themselves." Isn't it rather the case that God helps those who *cannot* help themselves? If "man's extremity is God's opportunity," then those who never get to the end of their own abilities give God no opportunity to show what He can do.

Prayer becomes effective only as it carries a note of desperation in it. That note does not enter until "the reach exceeds the grasp," until vision and faith ask for more than finite efforts can achieve.

This is no plea for reckless and ill-considered plunging, for presumption in the name of faith. It is, however, to express the concern that we more fully utilize the resources of God in the work of the church and in our own personal lives. It is by resolutely undertaking the impossible that we test the resources of God.

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# God was not in the wind

By BRIAN L. FARMER

Pastor, Bristol, England

FIFTY-ONE YEARS AGO Harmon Schmelzenbach began the work of the Church of the Nazarene in the tiny British protectorate of Swaziland. The people were primitive, sin was entrenched, superstition abounded, and disease was rife.

Little by little, however, the missionaries have been winning the battle; the work of our church is now firmly established. But every soul saved, every body healed, every mind instructed, and every building erected has cost dearly—almost excruciatingly—in terms of Christian sacrifice.

A few months ago a tornado swept through Swaziland. It destroyed, with its whirling winds, painfully procured mission property as though it were so much rubbish to be disposed of!

God is good? Then why?

If a person has not yet asked these two questions in rapid succession, he will eventually. Someday when he visits a cancer hospital, or hears of a young family suddenly bereaved, or of a little child brutally beaten, or of an old couple forced to live in poverty because of merciless robbery, he will want to ask these questions. He will want to ask, "Why?" and his question will be addressed to Heaven.

This spontaneous inquiry arises in the minds of all thinking people when, with the poet, they contemplate "nature red in tooth and claw." God is not displeased, for this questioning has led to some of the world's most profound and sincere thinking about the nature and purpose of God.

Perhaps the wisest first move is to allow one of life's most perplexing questions to lead us to the Book of the world's greatest answers. In and through the Biblical writings we can learn at least to "know in part." And though we may but "see through a glass, darkly," we are led to understand that one day we shall know even as we ourselves are known. This insight, of itself, is a source of great strength during our most troublesome questionings. It is gratifying to be assured that the questions do have answers; we may not receive the answers yet, but there is a key next door!

Not only are we forced to contemplate suffering, but at times we are required to bear it. What shall be our attitude? For one reason or another,

suffering is *allowed* to visit us. (This is not the same as to say that it is God's will that it should.) But because suffering is allowed to darken our lives, some people become bitter and live in hostility towards God. Thus there is a double calamity which inevitably leads to despair. On the other hand, the attitude of others is one of loving trust; it is an acknowledgment of God's perfection and of His ways and thoughts being higher than ours. This is the attitude Job adopted when he declared, "Though he slay me, yet will I trust in him" (Job 13:15).

Experience shows that the latter attitude is right, and not only so, but rewarding, for when we pass through the waters there is One to go with us.

The Bible unquestionably further teaches that sin and suffering are related. After the sinful fall of mankind, God said to the woman, "In sorrow thou shalt bring forth children"; to the man He said, "In the sweat of thy face shalt thou eat bread" (Genesis 3:16, 19). But in the new heaven and the new earth, when sin shall finally be defeated, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Revelation 21:4).

So, though evil may not be the direct result of a person's sin, suffering in general is certainly the consequences of the willful wrongdoing of mankind as a whole. This realization helps in the resolve to maintain a proper attitude towards suffering; for sin, after all, is man's fault and not God's.

Sometimes it appears that the best people suffer most. This is only an appearance, however, and statistics would show that this is by no means a general rule. In fact, those who live virtuously are the people most *likely* to enjoy health and happiness. We have all witnessed, though, seemingly undeserved suffering laid at the feet of good people.

All of us are aware that the suffering caused by one erring member of a family is very probably shared by all the members. Indeed, it is very often the case that other members of the family feel the consequences of sin very much more keenly than does the transgressor! Equally so, however, the blessings of virtue and intelligence are shared too. Perhaps this is one reason God has favored the family arrangement for mankind. Not many of us could command enough intellectual horsepower to invent an electric lamp, but Edison did it, and now we are all able to enjoy light at the press of a switch.

On this understanding, personal suffering cannot generally be regarded as punishment for personal sin. The spiritual life of the whole race is related. When the disciples asked Jesus whether it was because of his own sin or the sin of his

parents that a man was born blind, Jesus replied: "Neither . . . but that the works of God should be made manifest in him" (John 9:3).

Suffering is not God's will in any direct sense any more than is evil. God has seen fit, however, to create the universe with freedom and the possibility of evil, and therefore with the possibility of the consequence of evil: suffering. But the very last thing God *wills* is that suffering should mar the happiness of His creation. His great desire is that men should learn so to live and love Him as to respect His laws and thus not get hurt. When we suffer, He suffers too. Calvary tells us this.

A mother greatly desires that her child learn to walk. She wants the child to learn to walk even at the cost of his falling and bumping his knees. Now no one would say that the mother *willed* that the child would hurt himself, but she did want him to learn to walk even at the price of passing pain—to them both.

Pain is passing; there is comfort in that.

But something more. The Swazi tornado brought destruction and suffering. Why it came, exactly, we cannot be sure. But of one thing we can be certain: *God was not in the wind*. Maybe, however, He will use it to cause some soul to listen to a voice still and small.

## The "Land of Beginning Again"

By KATHERINE BEVIS



OUR CALENDARS tell us that a new year has arrived. We take the new year as a fitting occasion for renewed aspirations, renewed effort, renewed resolve. We yearn to do better in this new year than we did in the one that has just closed. We take courage in the thought that the new year offers new opportunities, gives us a new chance.

But, sad to say, too many times the new year slips gradually into a continuation of the old, resolutions falter and fail, and January becomes simply an extension of December. The old is carried over into the new.

Then plaintively and wistfully we find ourselves wishing that there was some wonderful place called the "land of beginning again, where all our mistakes and all our heartaches could be dropped like a shabby old coat at the door and never put on any more." And perhaps you shake your head as though such a place does not exist except in the realm of fancy.

Well, this is not wishful thinking. There is a "land of beginning again." It is God's true universe. The divine Creator, who gave us this yearning, provided for its complete satisfaction and fulfillment.

In the wisdom of God, man was created to know length, breadth, height, and depth—a life with four dimensions. To achieve real happiness he must have these. They are determined in part by heredity, partly by environment, but mostly by choice. Each individual must determine the dimensions of his own life as well as its content. And when one does this his opportunities are limitless—he finds the "land of beginning again."

Two thousand years ago Christ, the Master Architect, built this "land" for us. He came to this world to begin this new creation, and blasted

away the sands and rubbish of false security to reach the bedrock of eternal life. He reinforced the cracks and crevices of a crumbling universe with His own flesh and blood. He plumbed and penetrated every subterranean fissure, and became at once the Bedrock, the eternal Foundation, and the chief Cornerstone of this new land. Upon this Foundation a new creation was to be built—thus it was written, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation" (Isaiah 28:16).

And He did more, to give to us this "land of beginning again," for as Creator, He effectively became a part of His own creation. Through His humanity He penetrated the race of Adam and provided thereby a living bond between God and man, and man and God. "For which cause he is not ashamed to call them [us] brethren" (Hebrews 2:11).

The pressures and perils of times like these demand a sure foundation, a living union, a life of four dimensions—and this "land of beginning again" provided by our Saviour will give that dimension so needed today—*depth*—and it is the neglecting of this dimension that keeps us out of this "land."

Our calendars tell us that a new year has arrived. The calendar is a symbol of time, representing the infinite, the eternal, the boundless, representing the greatest wealth that any man can have—that of entering into this new year of 1963, into that "land of beginning again" provided by our loving Saviour.

*A happy New Year to all with a life of four dimensions, and remember—depth is the one most neglected, yet the one most important to take us into this "land."*

# THE IMPORTANCE OF CHRISTIAN FORGETTING

by  
*Sunday School*  
*Evangelist*  
A. S. LONDON



WE FACE A NEW YEAR. What is written is written. There are at least three things we should forget as we enter the untrodden path before us.

## **Forget Our Sorrows**

The Apostle Paul said: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark . . ." (Philippians 3:13-14). He suffered probably as much as any Christian man ever suffered. He had foes, heartaches, and physical, mental, and soul conflicts; but he resolved to leave them all behind.

A Spanish proverb says, "Every home has its hush." Every life has its sorrow. Why bring yesterday's burdens over into the new year? Each day brings problems. It seems that one of the greatest lessons learned in Christian living is the art of being able to forget.

All men suffer: "Man that is born of a woman is of few days, and full of trouble" (Job 14:1). "Man is born unto trouble, as the sparks fly upward" (Job 5:7). A friend had a great sorrow come into her life fifteen years ago. She suffered daily over it by not being able to forget it. Her life is wrecked; she often wishes to die.

Sorrows can poison the life. The promise is, "As thy days, so shall thy strength be" (Deuteronomy 33:25). To keep pondering the sufferings of by-

***He who does not praise God while here on earth, shall in eternity be dumb.—Jan van Ruysbroeck.***

gone days spells death to victorious Christian living. To keep the mind filled with God's blessings means to be refreshed, uplifted, and heartened for each day's task. "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18). A man prayed, "Lord, give me a good forgetter."

## **Forget the Forgiven Sins of the Past**

God said, "I will not remember your sins." Jesus forgives and forgets. If Christ makes such an offer, why do we keep on remembering our sins and blunders after they have been blotted out?

A great preacher blundered. It was not a moral break, but simply a mistake, a common blunder. But he could not forget it. He wanted to go to an altar of prayer in a camp meeting after he had preached the morning message. The late Dr. J. B. Chapman said to him, "Do not go to a public altar. Your mistake did not hurt or hinder the cause of Christ. Settle this matter in your own inner life. Forget the mistake." The good man took Dr. Chapman's advice, and won out over his blunder by being able to forget it.

It is a denial of our faith in Christ to keep harboring wrongs that were confessed and forgiven long ago. May Christ help us to remember the promise of forgiveness, as we turn from darkness to light, and to the present hope of a compassionate Saviour!

## **Forget the Wrongs of Others**

"Vengeance is mine; I will repay, saith the Lord" (Romans 12:19). Booker T. Washington said, "I will permit no man to drag me down by causing me to hate him." Many refuse to see the good in others, and dwell on their sins, blunders, and shortcomings. This attitude hinders all parties involved. It is a bitter sin to harbor ill will.

God's grace can lift us above petty prejudices and littleness. It is big to forgive. It is little to hold malice or envy in the heart life.

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14). "Love worketh no ill to his neighbour" (Romans 13:10).

May the Lord Jesus Christ save us from nursing grudges, holding resentments against others, and help us constantly to remember our own need of divine grace. Help us to move from condemnation to forgiveness, is our prayer!

What would happen over our Zion if all would heed the words of the great Apostle Paul when he said, ". . . forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14)?

# EVANGELIZE OR FOSSILIZE!



**By JOSEPH L. BRIGHT**

Pastor, First Church, Watseka, Illinois

AN ARTICLE recently came out in the press describing the footprints of a great, prehistoric creature of the dinosaur family which had a normal stride of twelve feet. There have also been found in the western states, as well as other areas of the world, great skeletons which have become fossilized, many of which were as much as eighty feet long.

However, there isn't a single living dinosaur in all the world, and all we have to prove that they ever existed are the fossilized bones and tracks that have been preserved in some mysterious way by the God of nature. There isn't one single germ of life remaining in those bones and tracks to either bless or curse the world.

Evangelistic churches and individuals who are enjoying the blessings of God with revival fires burning are typical of living, breathing, multiplying, and history-making giants. As we become submerged in the machinery of organization, we are inclined to depend more on the traditions of "our fathers," and less upon the living, pulsating, and energizing experiences of personal victory. We need not exploit any imagination to see in many

## Dedication of My Hands

*I dedicate my hands, O God,  
That whether a lofty ministry  
Or tasks as humble as the sod  
Shall be my portion, all shall be  
A holy offering unto Thee.*

*God of infinite light and power,  
Whatever work my hands shall meet,  
Oh, may I find it good and sweet,  
As One who in a shadowed hour  
Reached out to wash His followers' feet.*

**By GRACE V. WATKINS**

of the "old line" denominations the deterioration of their evangelistic fervor upon the sacrificial altars of secularism, materialism, and denominationalism.

In this quadrennium when our beloved Zion is emphasizing "Evangelism First" as the front-line attacking force against the powers of Satan, we could be well on our way towards reversing the modern attitude of many people in the church world. Instead of a dry, fossilized form, and intensive church tradition by which to abide, we are still possessed by the "quickenings Spirit" of eternal life.

Tradition is a wonderful thing as long as it does not take the place of the revealed Word of God or dispense with the freedom of the Spirit. The temptation is to depend more on tradition and less on the Word as we grow older and larger, but thank God for an evangelistic leadership that will keep us clear of those hidden rocks of destruction.

May the Heavenly Father help the people called Nazarenes ever to keep the fires of evangelism burning so high and so hot that not only will we remember the rich traditions of our founding fathers and the examples set by them, but we will maintain the spirit of evangelism that made them what they were.

May we never become merely an ecclesiastical fossil without that germ of life which motivates us to give the saving gospel to all men in the same measure that we have received it.

## MIRACLE



*in the sky*

**By HAROLD E. PLATTER**

Pastor, First Church, Franklin, Ohio

THE "TRY CHRIST'S WAY" program of witnessing has made Nazarenes aware, as never before, of the possibilities in personal evangelism. Our lives touch the lives of others in so many ways and places. Opportunities arise almost unexpectedly where we can speak for Christ.

The following account of the "Try" witnessing endeavor is proof positive of this. It was related to me by a devoted Nazarene husband and wife, laymen, from the Middle West. Read the story in their own words:

"We were en route by jet plane to Boston to visit our son. The stewardess, a young woman of Oriental birth, was attracted to us by the 'Try' pin we were each wearing on our lapels. Also, I



had a number of schoolbooks, kindergarten variety, beside me on the seat. I was reviewing these for my classes. The stewardess, whose name we found out was Joyce, came over to us and began inquiring about the books. My husband moved out into the aisle and let Joyce sit down.

"Joyce told of her interest in education and how she had finally acquired a master's degree from the University of Hawaii. She said she was on the job to be near her fiance, who was completing his medical studies in New York City. In June they would be married and then back home to Hawaii for them.

"But Joyce kept glancing at the 'Try' pin on my suit. She could resist no more. She wanted to know what we were advertising. 'It must be something important,' she said; 'both of you are wearing one!'

"Without hesitation we told her it was important. We said that it had to do with salvation and asked her if she had ever tried Christ's way. She didn't know what we were talking about.

"We then explained to her how Christ had died for our sins and her sins. We told her we had given our hearts and lives to Jesus. We told her that Jesus had saved us, forgiven our sins, and since that time our living was directed by Him. We told her how we start every day and how we live every day under the Lord's guidance and of the wonderful peace and joy we have in this Christian way. Not one day would we want to live without Jesus in our hearts. We told her of our church, the help we found in attending regularly, and how the church was always seeking to give the gospel to others. This 'Try' pin was part of that seeking of others.

"Joyce then asked if our church was the only church that believed this way. We assured her there were many people around the world who believed in Christ as Saviour. We then named some of these churches.

"Then Joyce changed the conversation to tell of her family, her parents, her brothers and sisters, their lives together in Hawaii, and of her plans for the future.

"But the conversation came back to the 'Try' button. We offered to send Joyce the addresses of some of our churches where she could attend the services during her off time. She said she would like that, and then wondered if we had any churches in Hawaii. (Oh, how I thanked God that Nazarene concern reaches around the world and that we did have churches in Hawaii!) We also promised to pray for her. When we returned from our trip to Boston, we secured the addresses of churches near her home here in the States and in Hawaii and we mailed these to Joyce.

"Two letters crossed in the mail: ours with the addresses for the churches, and a letter from Joyce

## Celestial City

*Beyond the tears and the turmoil  
Of life's brief, passing day;  
Beyond the roar of the battle  
At the end of a weary way;*

*Beyond the noise and confusion  
Of frustrations and earthly care,  
There lies the glow of hallowed hope  
At the top of the golden stairs.*

*Ahead lies a goal eternal  
Above the vain view of earth.  
Ahead lies a glimmer of glory,  
A treasure of wondrous worth.*

*Ahead lies a land of victors;  
Ahead lies a shimmering shore:  
Ahead, the celestial city,  
Where saints dwell evermore.*

**By JACK M. SCHARN**

to us. Let me quote from the letter she wrote us: 'My first opportunity to visit the church of which you told me, I heard how Jesus would forgive my sins, and I have received Him as my Saviour. I will have to fly the plane this Christmas and it will be my first one away from home. I will not be lonely though, because I can take Jesus with me. I will sing a Christmas carol for all of my passengers. It will be wonderful to tell other people what has happened to me.'

"Some weeks later we received a letter from Joyce's mother, written by a younger sister, and I quote from that letter: 'We went to church when Joyce told us. Jesus has saved our hearts. Thank you for telling us about Him.'"

It was only a small pin. It carried only one word, "TRY." Winging along at over fifteen thousand feet, these consecrated Nazarenes were part of a "Miracle in the Sky." The doorway to salvation had been opened there above the clouds. One young woman saw the light of redeeming grace and heard how Jesus died for her sins. She was stirred by this truth and at her first opportunity gave her life to Christ. Because someone had told her of Christ, she quickly told her own family and has now led them to her Saviour. And the ripple of testimony from the little "Try" pin is now still widening its circle. From these, others will hear of Christ and how He can save. So wherever we go, whatever we do, may we earnestly TRY to let Jesus Christ live through us, so that when people know us they will also want to know our Christ.

# Caricatures

## of the Almighty!

By **RUSSELL METCALF**, *Pastor, Butler, New Jersey*

CARTOONISTS are skilled in the art of making their subjects recognizable by magnifying a single outstanding characteristic. A shock of hair, a beetling brow, a coonskin cap—and the little cartoon characters become presidents, senators, and world figures.

Cartoon sketches are never confused with actual photographs, for the cartoonist must distort as he makes recognizable; of necessity he must leave out most of the subject's true features.

Caricatures of the Almighty are quite common today! Sacrilegious as it may seem—and sacrilegious it is—there are scores of false doctrines and false teachers whose ideas of God are so one-sided that the image of Him they would promulgate is more distortion than description. And while cartoons may have their place in depicting presidents and earthly kings, man's eternal destiny depends upon his having a reliable portrait of his God. A twisted idea of God must result in a twisted view of life and eternity.

Some of these false pictures of God magnify His infinite love in proportion to His justice and His holiness. God is made to appear "all love," while

His commandments and requirements and man's responsibilities are never mentioned at all. God's love is made to appear as a license for willful sin without fear of divine retribution.

Other distortions dwell on God's perfect justice while minimizing His mercy, until He is made to appear as an overbearing, spiteful monster, waiting to crush sinful man as He would a loathsome insect. Such an idea of God brings despair unmitigated by hope of divine forgiveness.

Still other caricatures picture God's majesty in lofty terms while ignoring His infinite loving-kindness to mankind, His condescension to our low estate. So God is made to seem like a distant, detached monarch who surveys His creation—if indeed He looks at it at all—with a sort of impersonal interest, never deigning to interfere in the affairs of mankind.

Other wrong ideas make God's mercy and His omnipotence combine to the exclusion of His glory and His sovereign will, so that God becomes the servant of man's whim, existing chiefly to glorify man, and to make life on earth profitable and pleasant for him.

These and many other warped ideas of the nature of God are being taught and preached today as *the* interpretation of what God is really like! They are being passed off as portraits, while in reality they are just shoddy caricatures! Cartoons of God!

What then *is* God like? Does every man have to substitute his own idea for the caricatures of the false teachers? Is there not a reliable picture of God beyond the words of mystery that God spoke of himself to Moses: "I AM THAT I AM"?

Yes, thank God, there is one authentic portrait! "God, . . . hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Corinthians 4:6). As preacher-missionary, E. Stanley Jones once said, "We have a Christ-like God!" Through the wonder of divine grace we can come to intimately know Jesus Christ as Saviour and as Friend. In

## BLESSINGS

*from the Hand of God*

*The colors of the sunset,  
The bloom upon the hill;  
The golden glow of beauty  
In the fragrant daffodil;  
And many other splendors  
That enrich my life each day,  
Are blessings from the hand of God  
To brighten up my way!*

—By **RUBY M. FRANKLIN**

Jesus Christ we can see the full spectrum of God's glory: from His intense hatred for sin to His redeeming love for sinners; from His intolerance for hypocrisy to His tender compassion and forgiveness to the truly repentant.

We are always in serious danger of being caricaturists in our thoughts of God unless we stay in close fellowship with His Son. But so long as we fellowship Him, we fellowship God!

Theologians may argue, philosophers may quib-

ble, keen minds may try to pierce the gloom of infinity by mere human brilliance. But the humblest of Christians confidently walks the highway to eternity, a highway that is lighted by the certain knowledge of God that shines forth in the face of Jesus Christ.

## OUTCASTS, but not ORPHANS!

By **IVAN A. BEALS, Pastor, Benton, Illinois**

**MOST PEOPLE** express an obvious concern about acceptance in their social realm. Few relish the thought of being an outcast, exiled from social approval, and opposed by all of humanity.

Yet this was the unique position of Jesus. "He came unto his own, and his own received him not" (John 1:11). Aside from the partial understanding of His small flock of disciples, our Lord was an outcast in the eyes of the world. He stood alone, in utter dependence upon the Father for strength and fellowship.

Christ's own countrymen rejected Him as the Messiah, the Son sent of God to save them and all peoples from the destruction of sin. Only a handful received Him as Lord, as the Saviour foretold by the prophets. How sad His disciples were when Jesus told them of His inevitable death and departure from their midst! They could expect no sympathy or help from the sin-loving, Christ-rejecting world, and they felt the frightful pangs of the deserted.

However, along with the distressing word of His imminent departure, Jesus also gave the good news of a promise. It carried the power to remove the sting from the separation, and to provide sustaining fellowship in spite of hostile surroundings. The Lord declared that the Father would send another Comforter, who would remain with them forever (John 14:16). His promise ultimately includes everyone who will accept the salvation He provides.

There are at least two definite aspects contained in Christ's gospel of the Comforter: the negative aspect of being cast out by the world, and the

positive aspect of being graciously indwelt by the Holy Spirit. The one lesson which Jesus clearly taught was that all who truly accept Him and follow His pathway will necessarily suffer the reproach of an ungodly world. There is no compatibility between righteousness and unrighteousness, for each is contrary to the other by nature.

Because the world continually rejects Jesus Christ as its Saviour, it has no knowledge or intention of receiving the Spirit of Truth. Consequently a world of sinfully-minded people will neither understand nor applaud the activity of a Spirit-filled people. Therefore all who accept Jesus as their Saviour, and who receive the Comforter, will be as outcasts on earth. Popular acceptance by the world would certainly indicate a separation from Christ and His holy purpose.

The other lesson that Jesus taught His disciples was that they would not be "orphans." He declared that His people would not be left comfortless or without assistance, and that His Spirit would come to them to fortify, to strengthen, and to abide (John 14:18). Thus Christians are not deserted to the forces of evil, nor are they stranded helplessly in this wilderness of sin. They are not left without the companionship of a holy relationship and strong family ties to God.

How wonderful it is to know that we can be heirs of God and receive the blessed benefits of a heavenly relationship even now! The Holy Spirit comes not only as a Guide into all truth, but He comes also as our sustaining Guardian. Let us not be dismayed at the pressures of evil, nor dejected by the hostility of this sinful world. Even though we are outcasts, we are not "orphans"!

# THE CHURCH AT WORK

## LATE NEWS

### Telegram . . .

St. Louis, Missouri—Missouri District has reported the largest Thanksgiving offering in the history of the district, with every church participating, and reporting. Sixteen churches reached their suggested goals, and the following churches gave the largest offerings: Webster Groves, \$2,000; Wellston, \$1,750; Lafayette Park, \$1,639; Overland, \$1,636; Mexico and Northside, \$700 each. Missouri marches on!—E. D. Simpson, District Superintendent.

On December 18 a cable was received from India stating that David Greer (age sixteen) and Lawrence Pease (age fifteen) were drowned in a lake on December 15. David is the son of Rev. and Mrs. Bronell Greer, and Lawrence the son of Rev. and Mrs. Wm. Pease, our missionaries in India.

Mrs. Littrell died December 11. She was the wife of Dr. V. W. Littrell, superintendent of Virginia District. Besides her husband, she is also survived by one daughter. The home is at 710 Prosperity Avenue, Fairfax, Virginia. Funeral service was held on December 14 at the Calvary Church of the Nazarene, Arlington.

After serving First Church in Canastota for four and one-half years, Rev. Ronald W. Kelly has accepted a unanimous call to the church in Lake Placid, New York.

Dr. Harold B. Hoyt, who for the past six years has been a professor in the Department of Religion at Bethany Nazarene College, Bethany, Oklahoma, has resigned to enter the field of Christian counseling—having accepted the directorship of the Highland Counseling Center in Oklahoma City.

THANKS: The family of Rev. R. E. Griffith will hold in grateful remembrance all those who remembered us in our recent sorrow and bereavement.

Rev. C. E. Winslow sends word: "After almost ten remarkable years as pastor of the wonderful people in our church in Manchester, Connecticut, I have resigned to accept a call to our fine church in Binghamton, New York."

## GENERAL INTERESTS

### SPECIAL NOTICE

At a meeting held on December 11, 1962, the Board of General Superintendents voted to make division of the Northern California District effective January 1, 1963, in accordance with actions taken at the 1961 and 1962 assemblies of said district. The following district superintendents have been appointed effective January 1, 1963:

Northern California  
(coastal area)

—Dr. E. E. Zachary

Central California

—Rev. Eugene Stowe

Sacramento

—Rev. Kenneth Vogt

**SAMUEL YOUNG**

for the Board of  
General Superintendents

### Nazarene Work Now in 43 Countries

Kansas City, Missouri—The Church of the Nazarene now has work established in forty-three countries.

The program abroad has grown to 921 national churches with 58,965 members and a Sunday school enrollment of about 100,000.

Members abroad now total more than the church membership in the U.S. in 1924, which was 55,142. Domestic membership in 1962 totaled 335,005 in 4,803 Nazarene churches in the U.S. and British Commonwealth.

The Church of the Nazarene, with world offices in Kansas City, Missouri, supports more than 500 full-time workers abroad. These include missionaries, pastors, doctors, nurses, teachers, builders, and administrators. They are assisted by 1,710 national workers.

Large modern hospitals are operated by the Nazarenes in India, Swaziland, and in the Republic of South Africa.

Of the forty-three countries with Nazarene work, the program in thirty-six is in charge of the foreign missions department, and work in seven countries is administered through the home missions department.

The list of forty-three countries follows:

Central America—Mexico, Guatemala, British Honduras, Nicaragua, Panama, Panama Canal Zone

West Indies—Haiti, Puerto Rico,

Cuba, Bermuda, Barbados, Trinidad, Virgin Islands

South America—British Guiana, Peru, Bolivia, Chile, Argentina, Uruguay, Brazil

Europe and Atlantic—Cape Verde Islands, Italy, West Germany, Denmark

Africa—Northern Rhodesia, Mozambique, Swaziland, Nyasaland, Republic of South Africa

Middle East—Israel, Jordan, Lebanon, Syria

Far East and Pacific—Japan, Korea, Okinawa, Taiwan (Formosa), India, Philippine Islands, New Guinea, American Samoa, New Zealand, and Australia.—N.I.S.

### Dr. Parrott to Trevecca

Dr. Leslie Parrott, who has been pastor of the Church of the Nazarene in Kirkland, Washington, has accepted appointment to the faculty of Trevecca Nazarene College, Nashville, Tennessee.

The appointment, which was effective January 1, was announced by Dr. A. B. Mackey, Trevecca president.

Dr. Parrott will be chairman of the Division of Education, Psychology, and Sociology. He will continue as research director of the Nazarene Commission on Education.

He formerly was pastor of the First Church of the Nazarene in Flint, Michigan. He earned the doctoral degree at Michigan State College.—N.I.S.

## SERVICEMEN'S COMMISSION

PAUL SKILES, Director

### It Happened in My Office

About seven-thirty one morning a knock was heard at my door. In the doorway there stood a marine sergeant with a disturbed look on his face. "Good morning, Sarge; what's the matter?" "Chaplain, I have a problem—a spiritual one." Then he began to unfold his story.

"Chaplain, I really don't know how to begin, but here goes. It seems as though lately everything has been going wrong. I used to be a Christian, but now I realize that I have not been doing what I should. I feel so guilty, so condemned. Is it possible to regain that relationship with God which I once had—and if so, how?"

I began to unfold the gospel story to this sincere, hungry man, and as the Holy Spirit joined us, conviction settled down upon him so that he began to sob and tremble, very noticeably. "Sarge, are you ready to pray?" "Yes, Chaplain, I am." Right there in the

office I witnessed the most glorious sight. As the sergeant's soul was being forgiven, my soul was being refreshed. His prayer was brief—but powerful—for it reached heaven. When he had finished, he looked up, and I saw a man with a shining face, much different from the man I had met moments before.

"Chaplain, I haven't felt this way for many years." And then he left.

This is a simple story about a man meeting God and being transformed. It is as old as the gospel itself. Yet when we witness a genuine conversion, it is so new and so refreshing to our souls. Certainly it is the desire of all genuine Christians to lead unbelievers to Christ.

I must say that this experience has caused me to be grateful for one thing—preparedness. I had a ready testimony to give this sergeant. I was so happy because I was prepared to minister spiritual advice. Had I not been ready, then this miracle of grace would not have happened in my office.

CHAPLAIN JOHN A. HATHAWAY  
*United States Marine Corps*

## FOREIGN MISSIONS

GEORGE COUTLER, Secretary

### Answers to Prayer

Word has just been received that visas have been granted for Miss Kathryn Johnson and Rev. and Mrs. Ronald Beech. This is a wonderful answer to prayer. We are grateful to all faithful Nazarenes who brought these needs before God and held on in prayer until the answers came. Miss Johnson will probably be going to the Republic of South Africa around December 28, and the Beeches are hoping to be on their way to the Philippines before the end of the year also.

### Prayer Requests

Don Servando Ruiz, our Nazarene pastor at Jinotepe, Nicaragua, is ill with leukemia, for which there is no known medical cure. Brother and Sister Ruiz have seven children; the oldest is twelve years old, and the youngest is just a small baby. Please pray for this good man, that if it please God He will heal His servant.

### Revival Among Student Nurses

By ABIGAIL HEWSON  
*Republic of South Africa*

The work at Acornhoek continues to go forward. We have just finished a revival among our African student nurses, and I believe many of them have prayed through to victory. We pray that they may remain in victory and go on to bring other Africans to the Lord. We have many wonderful opportunities and privileges in the medical work, and we touch so many souls who otherwise would never be

reached. Our constant prayer is that we may be faithful to every soul, and try to show each the way of salvation.

We are thankful too that we are not alone, but have the help of those at home who constantly stand behind us in prayer and sacrifice. Without them we could never carry on. We are encouraged to continue to push forward, for we know that God hears and answers prayer and will send us revival if we are faithful.

### Missionary Address Correction

The address for Miss Lesper Heflin, on furlough from Nicaragua, was listed

## "SHOWERS of BLESSING"

### Program Schedule

January 6—"The Disappointed Christian," by Lloyd B. Byron

January 13—"If Deliverance Delays," by Lloyd B. Byron

January 20—"Without Holiness, What?" by Lloyd B. Byron

incorrectly in the November *Other Sheep*. The address should be: Miss Lesper Heflin, 102 West Arlington Street, Hattiesburg, Mississippi.

### Moving Missionaries

Rev. and Mrs. James Graham, missionaries to Nyasaland, are on furlough in Scotland until January 3, when they expect to come to the United States.

Rev. and Mrs. Donald Scarlett, new missionaries to our Coloured-Indian District in South Africa, have arrived in Cape Town for their first term of service. Their address is P.O. Box 5, Ottery, Cape Province, Republic of South Africa.

Miss Lois Pass is stationed at P.O. Box 29, Trichardsdal, Transvaal, Republic of South Africa. She is filling the post formerly occupied by her sister, Hazel, while the latter is on furlough.

Rev. and Mrs. Charles Tryon are now located at P.O. Box 14, Baguio City, Mt. Province, Philippine Islands.

Rev. and Mrs. Maurice Hall have returned to Nyasaland for their second term of missionary service. Their address is P.O. Box 566, Limbe, Nyasaland, Central Africa.

### Jean Williams to Have Surgery

Miss Jean Williams, first-year missionary in Japan, is expecting to undergo surgery in the immediate future. Please pray for her speedy and complete recovery.

### New Missionary on Field

Peggy Ann Wilson arrived in the home of Rev. and Mrs. Allen Wilson, Coban, Guatemala, on October 1, 1962.

### Announcements

BORN

—to Rev. Phil and Shirley (Biggs) Riley of Lawson, Missouri, a son, David Mark, on December 4.

—to Bob and Mary (Deasley) Wiens of Nazarene Theological Seminary, Kansas City, Missouri, a son, Robert Scott, on November 13.

### SPECIAL PRAYER IS REQUESTED

—by a Nazarene lady in California for her son and his wife, both backslidden, also their three boys;

—by a Christian brother in Ohio "that a problem in connection with my employment be solved," and that he may be fully victorious in the Lord;

—by a Christian friend for two urgent unspoken requests, one in connection with a teen-age granddaughter—that God will undertake.

### Directories

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## THE BIBLE LESSON

By HARVEY J. K. BLANEY

Topic for January 6:

### Jesus Prepares for His Ministry

SCRIPTURE: Mark 1:1-13 (Printed: same)

GOLDEN TEXT: *For in that he himself hath suffered being tempted, he is able to succour them that are tempted* (Hebrews 2:18).

Jesus is nowhere in the New Testament described as living by His divine prerogatives, relieved of the slow, tedious, toilsome route which other men must travel in life. He shared the lot of common man and lived under the sentence given in the tragedy of Eden—"In the sweat of thy face shalt thou eat bread, till thou return unto the ground" (Genesis 3:19). He did not live His life by miracles, and the angels which ministered to Him in the wilderness and in Gethsemane did not offer to deliver Him from the burdens He carried.

And so it is not strange that Jesus needed to make preparation for His ministry. We could wish that more of His early life had been recorded for us, but the account (Luke 2:41-52) of His Temple visit at the age of twelve years states that he afterward became subject unto His parents, and that He "increased in wisdom and stature, and in favour with God and man." The implication is that Jesus grew and learned and prepared to live very much as any other normal young man.

The scripture lesson speaks of two very specific phases of Jesus' life preparation—His baptism and His threefold temptation. He needed not to be baptized as a sinner, for He knew no sin within himself. We may understand the necessity in part by trying to imagine the result if He had sought to carry on a ministry of repentance and baptism without himself publicly accepting that which He was to demand of others. This was the just and the right thing to do (see Matthew 3:15).

In this way He also proclaimed to the world that He was committing himself to a religious movement outside the established ecclesiastical organization. From that time on both the Temple priests and the Pharisees kept their eyes on Him. And it was probably at His baptism that Jesus became fully conscious of His God-chosen call in life, for there He received the baptism of the Holy Spirit.

The temptations of Jesus, which Mark merely mentions and John mentions not at all, but which both Mat-

thew (1:1-11) and Luke (4:1-11) describe, are rich in teaching material. They represent not just single, one-time temptations but the total scope of temptation which Jesus experienced as a Man among men throughout His life (see Golden Text). They cover the physical, the intellectual, and the imaginative phases of human nature.

Trials are often associated with temptations. But while the intent of trial is to bring forth good, the purpose of temptation is to produce evil. God tries but never tempts. A temptation

resisted becomes a trial and the result is all gain.

Temptation may come from within or from without. If from within, evil is present in the heart. "Every man is tempted, when he is drawn away of his own lust [desires], and enticed" (James 1:14). If the heart is pure, temptation must come from without—even as Jesus was tempted of Satan.

Our lesson today shows Jesus as a man, even as you and I, but not for any purpose of lessening His deity. It shows that by His grace we may be tempted as Christians and not as unconverted, and that our temptations may be turned to trials which will produce in us more and more of His likeness. Without a publicly announced purpose to serve God and the successful overcoming of temptation, one is not yet ready to pursue his vocation in life.

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

ROY F. SMEE, Secretary

There are now applications on hand, approved or in process, amounting to over \$250,000 above our available funds. A layman from Virginia recently wrote: "Many Nazarenes know little or nothing about our loan fund. I believe there are hundreds of Nazarenes who will be

willing to help build more churches through this fund. Let's get behind it so that more churches can be built, so that more souls can be won, so that more money can be given to foreign missions!"

Many have co-operated to build this fund. Savings deposits now amount to over \$1,150,000 and depositors received over \$25,000 in semiannual interest payments last October.

# GROWING

## THE GENERAL CHURCH LOAN FUND

# NEEDED

### YOUR SAVINGS BUILD NAZARENE CHURCHES

• 3½-4½% interest paid • Ample safeguards

For further information, write to Division of Church Extension, 6401 The Paseo, Kansas City 31, Missouri.

## EVANGELISTS' SLATES

### PREACHERS:

#### A to C

Abia, Glen W. ☞ Publishing House<sup>®</sup>  
Aubright, J. C. 592 Lincoln Ave., Saugus, Mass.  
Allen, Arthur L. 51 E. Main St., Yarmouth, Maine  
Hamden, Conn. . . . . Jan. 30 to Feb. 3  
W. Somerville, Mass. . . . . Feb. 13 to 17  
Allen, Jimmie (J. A.) ☞ Publishing House<sup>®</sup>  
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Applegate, Nellie T. 742 Elysian Ave., Toledo 7, Ohio  
Aycock, Jarrette and Dell. Preacher and Singer,  
☞ Publishing House<sup>®</sup>  
Vancouver (Central), Wash. . . . . Jan. 7 to 9  
Port Angeles, Wash. . . . . Jan. 11 to 20  
Bailey, E. W. 3589 55th Ave. North, St. Petersburg, Fla.  
Battin, Buford. 3015 47th St., Lubbock, Texas  
Canton, Tex. . . . . Jan. 2 to 13  
Arlington, Tex. . . . . Jan. 16 to 27  
Beaty, B. K. Route 4, Taylorville, Ill.  
Elwood, Ind. . . . . Dec. 31 to Jan. 6  
Open dates to February 20  
Bebout, R. E. 1873 Channel Drive, Ventura, Calif.  
Bender Evangelistic Party, James U. P.O. Box  
8635, Sulphur Springs, Fla.  
Tarpon Springs, Fla. . . . . Jan. 6 to 20  
Bennett, R. Lee. 339 N. Second St., Scottsburg, Ind.  
Bertolets, The Musical (Fred and Grace). 1349  
Perkiamen Ave., Reading, Pa.  
Collingdale, Pa. . . . . Jan. 6 to 13  
Philadelphia, Pa. . . . . Jan. 16 to 20  
Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.  
Tilden, Ill. . . . . Jan. 4 to 13  
Danville (So. Side), Ill. . . . . Jan. 18 to 27  
Blaney, Joseph. 224 So. 17th St., Terre Haute, Ind.  
Einger, Pa. . . . . Jan. 16 to 27  
Dowry, Del. . . . . Jan. 30 to Feb. 10  
Bishop, G. Preston. 1542 Picardy Circle, Clearwater, Fla.  
Atlanta, Ind. (W.M.) . . . . . Jan. 9 to 20  
Westfield, Ind. (Bib. Sem.) . . . . . Jan. 21 to 25  
Bishop, Joe. 1515 S. Jensen, El Reno, Okla.  
Vinton, La. . . . . Jan. 3 to 13  
Blythe, Ellis G. 225 Ludlow, Springfield, Ohio  
Sarasota, Fla. . . . . Jan. 6 to 13  
Somerton, Ariz. . . . . Jan. 20 to 27  
Boggs, W. E. ☞ Publishing House<sup>®</sup>  
Winterhaven (Bard), Calif. . . . . Jan. 9 to 20  
Red Bluff, Calif. . . . . Jan. 23 to Feb. 3  
Bouse, Fred. 420 East 12th St., Indianapolis, Ind.  
Bowman, Russell. 2719 Morse Rd., Columbus, Ohio  
Dayton (Central), Ohio . . . . . Jan. 27 to Feb. 3

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Bowsher, O. W. 146 Losee, Cynnet, Ohio  
 Bradley, Ernest R. 20 17th St., Lowell, Mass.  
 Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind.  
 No. Manchester, Ind. Jan. 3 to 13  
 Kenton, Ohio Jan. 17 to 27  
 Brannon, George. 4105 N. Wheeler, Bethany, Okla.  
 Macon, Ga. Jan. 16 to 27  
 Bluffton, Ind. Jan. 30 to Feb. 10  
 Bridgewater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.  
 Gainesville, Tex. Jan. 9 to 20  
 Brockmuller, C. W. and Esther. 908 15th Ave. So., Nampa, Idaho  
 Brown, Charles. 212 Clay St., Dayton, Ky.  
 Brown, J. Russell. % Publishing House\*  
 Southport, Ind. Feb. 7 to 17  
 Brown, Marvin L. 810 Pleasant St., Kewanee, Ill.  
 Brown, W. Lawson. Box 785, Bethany, Okla.  
 Browning, John R. 606 Dingess St., Logan, West Virginia  
 Bryan, John "Benny." % Trevecca Nazarene College, Nashville 10, Tenn.  
 Gainesville, Ga. Jan. 7 to 13  
 Greenville, S.C. Jan. 14 to 20  
 Burnem, Eddie and Ann. Box 1007, Ashland, Kentucky  
 No. Little Rock (Grace), Ark. Jan. 27 to Feb. 3  
 Greenville (First), Tex. Feb. 6 to 17  
 Burton, C. C. 412 Monticello St., Somerset, Ky.  
 Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.  
 Deming, N.M. Jan. 9 to 20  
 Cargill, Porter T. 6905 N.W. 41st, Bethany, Okla.  
 Carleton, J. D., and Wife. Preacher and Singers, % Publishing House\*  
 Carlisle, Harold G. 4845 Phillips Drive, Corpus Christi, Texas  
 El Paso (Grace), Tex. Jan. 23 to 27  
 Odessa, Tex. Jan. 28 to Feb. 3  
 Carroll, Morgan. Box 42, Vilonia, Ark.  
 Carter, E. L. Blufford, Ill.  
 Casey, H. A. and Helen. Preachers and Singers. % Publishing House\*  
 Fargo, N.D. Jan. 3 to 13  
 Ellendale, N.D. Jan. 16 to 27  
 Caudill, Virgil R. Route 3, Troy Rd., Springfield, Ohio  
 London, Ohio Jan. 6 to 13  
 Chalfant, Morris. 1420 Oak Ave., Danville, Ill.  
 Harvey, Ill. Jan. 7 to 13  
 New Castle (Broad St.), Ind. Jan. 14 to 20  
 Chapman, C. L. 415 S. Mill St., Olney, Ill.  
 Chapman, W. Emerson. % Publishing House\*  
 Chatfield, C. C. and Flora N. Evangelists and Singers, % Publishing House\*  
 Clark, Eddie. Route 1, Colona, Ill.  
 Clark, Gene. 104 Waddell St., Findlay, Ohio  
 Bucyrus, Ohio Jan. 13 to 20  
 Columbus (First), Ohio Jan. 21 to 27  
 Clark, Ronald E. 135 E. Shannon Ave., West Carrollton, Ohio  
 Bradley, Ill. Jan. 30 to Feb. 10  
 Cochran, Richard H. 102 Cora St., Sebring, Ohio  
 Cole, George O. 413 E. Ohio Ave., Sebring, Ohio  
 Tawas City, Mich. Jan. 16 to 27  
 Mineral City, Ohio Feb. 13 to 24  
 Condon, Robert. % Publishing House\*  
 Kalama, Wash. Feb. 6 to 10  
 Spokane (First), Wash. Feb. 12 to 17  
 Cook, Charles T. 433 Plum St., Albany, Ind.  
 Cooper, Marvin S. 1514 N. Wakefield St., Arlington 7, Virginia  
 Corbett, C. T. P.O. Box 215, Kankakee, Ill.  
 Panorama City, Calif. Jan. 16 to 27  
 Phoenix, Ariz. Jan. 30 to Feb. 10  
 Cox, C. B. 1322 N. First Ave., Upland, Calif.  
 W. Sacramento, Calif. Jan. 3 to 13  
 San Francisco (Sunset), Calif. Jan. 21 to 27  
 Cox, David M. 1857 Walker St., Cincinnati, Ohio  
 Nashville (Bethel), Tenn. Jan. 28 to Feb. 3  
 Open dates for February  
 Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio  
 Tuscaloosa (Alberta), Ala. Jan. 7 to 13  
 Sumter (First), S.C. Jan. 21 to 27  
 Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.  
 Crews, H. F. and Mrs. Evangelist and Singers, % Publishing House\*  
 Biloxi, Miss. Jan. 2 to 11  
 El Paso (Valley), Tex. Jan. 17 to 27  
 Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.  
 Terre Haute (S. Side), Ind. Jan. 16 to 27  
 Boonville, Ind. Feb. 6 to 17  
 Cruse, C. E. and Barbara. Preacher and Singers, 1403 Monroe, Charleston, Ill.  
 Custer, Hilar C. % Publishing House\*  
 Cullumber, James F. 809 S. Belvedere, Tucson, Arizona  
 Reserved Jan. 30 to Feb. 10

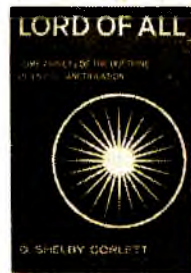
## D to F

Danner, Joel. P.O. Box 404, Bethany, Okla.  
 Darnell, H. E. P.O. Box 929, Vivian, La.  
 Johnstown, Pa. (W.M.) Jan. 1 to 13  
 Bremen, Ohio (P.H.) Jan. 17 to 27

\*Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo.

Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.  
 Snoqualmie, Wash. Jan. 24 to Feb. 3  
 Davis, E. H. 1717 Washington Ave., Parkersburg, W.Va.  
 Davis, Ray. % Publishing House\*  
 Dayhoff, I. E. Missionary-Evangelist, Box 233, University Park, Iowa  
 DeLong, Russell V. 19236 Gulf Blvd., Indian Rocks, Fla.  
 Dennis, Laston and Ruth. Evangelist and Singer, % Publishing House\*  
 Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla.  
 Dobbins, C. H. Yoder, Indiana  
 Dodds, Paul L. 936 S. Chestnut St., Casper, Wyoming  
 Drye, J. T. % Publishing House\*  
 Osborne, Kans. Jan. 14 to 20  
 Winfield, Kans. Jan. 21 to 27  
 Duncan, W. Ray. Waverly, Ohio  
 Dunham, L. J. Lake Road, Route 2, Eureka, Ill.  
 Lincoln, Ill. Jan. 7 to 13  
 Open dates through February  
 Dunn, T. P. 318 E. Seventh St., Hastings, Neb.  
 Compton (Grace), Calif. Feb. 6 to 17  
 Easley, Gordon W. % Nazarene Camp, Anadarko, Okla.  
 Eason, H. J. 5001 Jasmine Ave., Savannah, Ga.  
 Eastman, H. T. and Vera May. Preacher and Singers, 2005 E. 11th, Pueblo, Colo.  
 Edwards, L. T. and Wife. 1132 Ash St., Cottage Grove, Ore.  
 Open dates for January and February  
 Elsea, Cloyce. Box 18, Vanburen, Ohio  
 Elmrick, C. Ross and Dorothy. Evangelist and Musicians, 600 N. Trumbull St., Bay City, Mich.  
 Emsley, Robert. Bible Expositor, 200 East & West Road, Buffalo 24, N.Y.  
 Freeport, Pa. Jan. 6 to 13  
 Allentown, Pa. Jan. 29 to Feb. 3  
 Ensey, Lee H. 2094 "F" St., San Bernardino, Calif.  
 Kimberly, Idaho Jan. 9 to 20  
 Riverside (First), Calif. Jan. 23 to Feb. 3  
 Erickson, A. Wm. (Billy). 994 Gwynn Dr., Nashville 6, Tenn.  
 Chattanooga (E. Lake), Tenn. Jan. 7 to 13  
 Poughkeepsie, N.Y. Jan. 21 to 27  
 Estep, Alva O. and Gladys. Preacher and Singers, Box 7, Losantville, Ind.  
 Ridgeville, Ind. Jan. 2 to 13  
 Ludale, O. W. 603 S. Second, Marlow, Okla.  
 Felter, Harry J., and Wife. Box 87, Leesburg, N.J.  
 Ferguson, Bobby R. Route 3, Floydada, Texas  
 Fightmaster, Wm. F. 2663 Blackhawk Rd., Dayton 20, Ohio  
 Files, Gloria, and Adams, Dorothy. Evangelist and Singer, Wiley Ford, W.Va.  
 Ephrata, Pa. Jan. 6 to 13  
 Bridgewater, Va. Jan. 15 to 20  
 Finger, Joseph. Box 623, Route 1, Orlando, Fla.  
 Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.  
 Finkbeiner, A. J. % Publishing House\*  
 Livermore, Calif. Jan. 16 to 27  
 Open date Jan. 30 to Feb. 10  
 Finestone, Orville. 736 East 43rd North, Tulsa 6, Okla.  
 Minden, La. Jan. 11 to 20  
 Frederick, Okla. Jan. 21 to 27  
 Fisher, C. Wm. % Publishing House\*  
 Brea, Calif. Jan. 3 to 13  
 Long Beach, Calif. Jan. 20 to 27  
 Fitch, George L. 124 Elder St., Nampa, Idaho  
 Fitch, James S. 4105 Floral Ave., Norwood 12, Ohio  
 Fitz, R. G. 215 Chestnut, Nampa, Idaho  
 Fleshman, C. E. 139 S. Park Ave., Cape Girardeau, Mo.  
 Florence, Ernest E. 1000 S. Cross St., Robinson, Ill.  
 Mt. Vernon, Ill. Jan. 20 to 27  
 Lawrenceville, Ill. Jan. 30 to Feb. 10  
 Foster Family. Evangelistic Party, The Thomas. Preacher and Musicians, % Trevecca Nazarene College, Nashville 10, Tenn.  
 Open dates, Jan. 10 to Feb. 5  
 Knoxville, Tenn. Feb. 7 to 17  
 Fox, Stewart P. and Ruth G. Evangelist and Singers, R.D. 2, Box 221, Leesburg, Va.  
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.  
 Freeman, Mary Ann. % 407 N. Clinton St., Bloomington, Ill.  
 Maples Mills, Ill. Jan. 15 to 20  
 Annonist, Mo. Feb. 6 to 17  
 French, W. L. Route 1, Emmett, Arkansas  
 Frogde, Harold C. 201 N-6, Marshall, Ill.  
 Vivian, La. Jan. 1 to 13  
 Shreveport (Warner Pk.), La. Jan. 16 to 27  
 Fugett, C. B. 4311 Blackburn, Ashland, Ky.  
 Hattiesburg (First), Miss. Jan. 6 to 13  
 Moultrie (First), Ga. Jan. 14 to 20

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## G and H

Gaines, George A. 564 Wellington Rd., Orange, Calif.  
 Garvin, H. B. 5920 S.W. 14th St., Plantation Isles, Ft. Lauderdale, Fla.  
 Gawthrop, Loy A. Box 37, Mansfield, Ill.  
 Greding, W. W. and Wilma. Preachers and Chalk Artist, Fletcher, Missouri  
 Laona, Wis. Jan. 3 to 13  
 Sidney, Ohio Jan. 17 to 27  
 Gibbons, Paul. 648 N. Boyer Ave., Gallatin, Tenn.  
 Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.  
 Gilliam, Harold P. Box 25, Julietta, Idaho  
 Spokane (Millwood), Wash. Jan. 9 to 20  
 Gilmour, A. Alan. 309 Spring St., Jamestown, N.Y.  
 Glaze, Harold. 332 Woodlawn Ave., Hot Springs, Ark.  
 Temple (Bresee), Tex. Jan. 9 to 20  
 Gleason, J. M., and Wife. Preacher and Singers, 931 N. Mueller, Bethany, Okla.  
 Goodall, Haven and Gladys. 22330 Lanark St., Canoga Park, Calif.  
 Gordon, Maurice F. 2417 "C" St., Selma, Calif.  
 Griffin, Clarence A. 5829 North 64th Drive, Glendale, Ariz.  
 Griffith, W. O. 343 North East St., Mooresville, Ind.  
 Grimm, George J. 106 East St., Sistersville, W.Va.  
 Portland, Ind. Jan. 20 to 27  
 Camden (First), N.J. Jan. 14 to 27  
 Grubbs, R. D. 2600 Wenning Rd., Cincinnati 31, Ohio  
 Guy, Marion O. Route 5, Muskogee, Okla.  
 Haden, Charles E. P.O. Box 245, Sacramento, Ky.  
 Owensboro, Ky. Jan. 2 to 13  
 Cincinnati, Ohio Feb. 1 to 10  
 Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.  
 Columbus (Linden), Ohio Jan. 6 to 13  
 Nashville (Inglewood), Tenn. Jan. 14 to 29  
 Hampton, Pleas and Dorothy. Evangelist and Singers, % Publishing House\*  
 Hareling, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.  
 Rock Island (First), Ill. Jan. 6 to 13  
 Seymour (First), Ind. Jan. 20 to 27

Harley, C. H. Burbank, Ohio  
Pittsburgh, Pa. (Interden.) . . . . . Jan. 2 to 13  
Fostoria, Ohio (U.B.) . . . . . Jan. 16 to 27  
Harrison, Raymond W. 2401 W. Luke Ave., Phoenix,  
Ariz.  
Harrison, Travis J. % Publishing House\*  
Harrod, John W. Box 291, Red Key, Ind.  
Davis, Calif. . . . . Jan. 2 to 13  
Los Angeles (Riverside), Calif.  
Hawkins, Alton. 6802 N.W. 45th, Bethany, Okla.  
Hayes, Thomas. % Publishing House\*  
Hegstrom, H. E. P.O. Box 8, University Park, Iowa  
West Lebanon, Ind. . . . . Jan. 9 to 20  
Knoxville, Iowa . . . . . Jan. 23 to Feb. 3  
Heriford, Russell W. Box 62, Big Bear City, Calif.  
Hess, Weaver W. 329 E. Ave. R-7, Palmdale, Calif.  
Higgins, Charles A. 1402 Boutz Rd., Las Cruces,  
N.M.  
Open dates for January  
Hodgson, Robert E. Box 555, Bethany, Okla.  
Hockle, Wesley W. P.O. Box 3338, Corpus Christi,  
Texas  
Hoffman, Daniel C. 5874 Hopkins Rd., Mentor,  
Ohio  
Hokada, James T. Route 1, Parkview, Grafton,  
W.Va.  
Hoot, G. W. and Pearl. Evangelist and Musicians,  
Box 745, Winona Lake, Ind.  
Touring Southern States . . . . . January  
Cadillac, Mich. . . . . Feb. 7 to 17  
Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va.  
Powhatan Point, Ohio . . . . . Jan. 17 to 27  
Follansbee, W.Va. . . . . Jan. 31 to Feb. 10  
Hoots, Bob. Box 1, Albany, Ky.  
Clarksville (Eastmeade), Tenn. Jan. 14 to 20  
Tullahoma (First), Tenn. . . . . Jan. 21 to 27  
Hoover, Amos. 1451 Ravine Rd., Vista, Calif.  
Hopkins, L. C. (Lee). Mounted Route, Nampa, Idaho  
Nyssa, Ore. . . . . Jan. 22 to 27  
Nampa, Ida. . . . . Jan. 30 to Feb. 3  
House, John W. 1719 W. 19th St., North Little  
Rock, Ark.  
Hubartt, Leonard G. Route 4, Huntington, Ind.  
Champaign, Ill. . . . . Jan. 21 to 27  
Muncie, Ind. . . . . Jan. 30 to Feb. 10  
Humble, James W. % Publishing House\*  
Twechar, Scotland . . . . . Jan. 5 to 17  
Ashton-Under-Lyne, Lancs., Eng. Jan. 19 to 31  
Hutchinson, C. Neal. 933 Linden St., Bethlehem,  
Pa.  
Delaware, Ohio . . . . . Jan. 6 to 13  
Ettrick, Va. . . . . Jan. 20 to 27

**I to L**

Ice, Charles and Betty. 8404 Asher Ave., Little  
Rock, Ark.  
Larned, Kans. . . . . Jan. 9 to 20  
Rock Hill (Emmanuel), S.C. Jan. 23 to Feb. 3  
Ide, Charles D. 4875 Aleda, S.E., Grand Rapids,  
Mich.  
Miami (First), Fla. . . . . Jan. 4 to 13  
Ft. Lauderdale (First), Fla. . . . . Jan. 15 to 27  
Ingland, Wilma Jean. 322 Meadow Ave., Charleroi,  
Pa.  
California, Pa. . . . . Jan. 3 to 13  
Freedom, Pa. . . . . Jan. 15 to 29  
Irick, Mrs. Emma. P.O. Box 917, Lufkin, Texas  
Topeka (First), Kans. . . . . Jan. 20 to 27  
Brownwood (First), Tex. . . . . Jan. 31 to Feb. 8  
Isenberg, Don. Chalk-Artist Evangelist, 240 E.  
Grand St., Bourbonnais, Ill.  
N.W. Ill. Dist. . . . . Jan. 7 to 13  
Lacon, Ill. . . . . Jan. 16 to 27  
Jarkson, R. W. Route 1, Davis Ave. Ex., Nampa,  
Idaho  
Spanish Work, % Rev. Wm. Vaughters,  
San Antonio, Tex. . . . . Jan. & Feb.  
James, Melvin R. 771 Esther St. N.W., Warren,  
Ohio  
Jaymes, Richard W. 424 E. Sandusky Ave., Belle-  
fontaine, Ohio  
Open dates . . . . . Jan. through March  
Jerrett, Howard W. 630 W. Hazelhurst, Ferndale,  
Mich.  
Johnson, A. G. P.O. Box 422, Nowata, Okla.  
Broken Arrow, Okla. . . . . Jan. 16 to 27  
Open dates for February  
Johnson, Everette A. 214 Malvern, Monroe, La.  
Open dates for January  
Johnston, Lester. 11510 S. Union, Chicago 28, Ill.  
Jons, A. K. 315 Harmon Ave., Danville, Ill.  
Jones, Claude W. R.F.D. 3, Bel Air, Md.  
Cambridge, Md. . . . . Jan. 2 to 13  
Bel Air, Md. . . . . Jan. 15 to 20  
Jones, M. J. 2624 Hawthorne Ave., Orlando, Fla.  
Justice, Eugene S. P.O. Box 586, Ashland, Ky.  
Peoria (Faith), Ill. . . . . Jan. 27 to Feb. 3  
Keith, Donald R. % Publishing House\*  
Kelly, Arthur E. 511 Dogwood St., Columbia,  
S.C.  
Robertsdale, Ala. . . . . Jan. 2 to 13  
Zephyrhills, Fla. . . . . Jan. 16 to 27  
Knight, George M. 118 Hughes Ave., Oildale, Calif.  
Kruze, Carl H., and Wife. Evangelist and Singer,  
4503 N. Redmond, Bethany, Okla.  
Gothenburg, Neb. . . . . Jan. 2 to 13  
Mt. Pleasant, Tex. . . . . Jan. 16 to 27

Langford, J. V. 701 N. First, Henryetta, Okla.  
Lanier, John H. Poplar St., Junction City, Ohio  
New Straitsville, Ohio . . . . . Dec. 26 to Jan. 8  
Petroleum, Ind. . . . . Jan. 13 to 27  
Lanterman, R. S. % Publishing House\*  
Law, Dick and Lucille. Preachers and Singers, %  
Publishing House\*  
Union City, Ind. . . . . Jan. 9 to 20  
Mt. Sterling, Ohio . . . . . Jan. 23 to Feb. 3  
Leichty Family, The (Elvin, Marge, Dianne, Donald).  
Evangelist and Singers, 569 S. Wildwood, Kan-  
kakee, Ill.  
Crown Point, Ind. . . . . Jan. 21 to 27  
Miami (Central), Fla. . . . . Feb. 2 and 3  
Leih, John. 25319 Terry Lane, Hemet, Calif.  
Hemet, Calif. . . . . Jan. 27 to Feb. 3  
Leih, Martin. 124 W. Palm Drive, Arcadia, Calif.  
Yucaipa, Calif. . . . . Jan. 23 to Feb. 3  
Leonard, James C. 223 Jefferson St., Marion, Ohio  
Springfield (Wash. C.H.), Ohio  
Leverett Brothers. Preacher and Singers, Route 4,  
Lamar, Mo.  
Toronto, Kans. (P.H.) . . . . . Jan. 4 to 13  
Lewis, Ellis. 6706 N.W. 31st St., Bethany, Okla.  
N. Sacramento, Calif. . . . . Jan. 9 to 20  
Modesto (Trinity), Calif. . . . . Jan. 21 to 27  
Lewis, Ralph L. % Asbury Theological Seminary,  
Wilmore, Ky.  
Liddell, T. T. 10050 S. Carpenter St., Chicago 43,  
Ill.  
Caro (First), Mich. . . . . Jan. 2 to 13  
Lipker, Charles H. Route 1, Alzada, Ohio  
Weirton, W.Va. . . . . Jan. 11 to 20  
Fairborn, Ohio . . . . . Jan. 24 to Feb. 3  
Lykins, C.E. % Publishing House\*  
Syracuse, Ind. . . . . Jan. 6 to 13  
Phoenix (Deer Valley), Ariz. . . . . Feb. 3 to 10  
Lyons, James H. P.O. Box 336, Harvey, Ill.

**M**

MacAllen, L. J. and Mary. Artist-Evangelist, 119  
W. Rambler, Elyria, Ohio  
Leipsic, Ohio . . . . . Jan. 4 to 13  
Grove City, Pa. . . . . Jan. 14 to 20  
Markham, Walter. 408 S. Cottage Ave., Porters-  
ville, Calif.  
Martin, Paul. % Publishing House\*  
Tillamook, Ore. . . . . Jan. 7 to 13  
Glendale, Ariz. . . . . Jan. 14 to 20  
Martin, Vern. Rt. 1, Box 118, Caldwell, Idaho  
Mayo, Clifford. 516 E. Marlboro, Lubbock, Texas  
Nocona, Tex. . . . . Jan. 4 to 13  
Palestine, Tex. . . . . Jan. 21 to 27  
McCullough, Forrest. % Publishing House\*  
Decatur (First), Ill. . . . . Jan. 14 to 20  
Louisville (S. Side), Ky. . . . . Jan. 21 to 27  
McDonald, Ray. 5958 Southwind, Houston 21,  
Texas  
Home Missions—Miss. Dist. . . . . January  
Laurel, Miss. . . . . Feb. 4 to 10  
McDowell, Doris M. 948 Fifth St. Apt. H, Santa  
Monica, Calif.  
Coalinga, Calif. . . . . Jan. 9 to 20  
La Puente (Fairgrove), Calif. . . . . Feb. 10 to 17  
McFarland, C. L. Michigantown, Ind.  
McGuire, W. M., and Wife. 616 Louise Drive, Lake-  
land, Florida  
McMahon, Louis O. % Publishing House\*  
Thousand Oaks, Calif. . . . . Jan. 2 to 13  
Saugus (Forrest Pk.), Calif. . . . . Jan. 16 to 27  
McWhirter, G. Stuart. 202 Stewart St., Cordova,  
Ala.  
Birmingham (First), Ala. . . . . Jan. 14 to 20  
St. Louis (Overland), Mo. . . . . Jan. 21 to 27  
Meadows, A. G. 3928 W. Cypress St., Phoenix,  
Ariz.  
Meadows, Naomi; and Reasoner, Eleanor. Preacher  
and Singer, 2510 Hudson Ave., Norwood, Ohio  
East St. Louis, Ill. . . . . Jan. 18 to 20  
St. Louis (N. Side), Mo. . . . . Jan. 23 to Feb. 3  
Meighen, J. M., and Family. Preacher and Musi-  
cians, 2122 Goshen Pike, Milford, Ohio  
Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne,  
Ind.  
Mickey, Bob and Ida Mae. Evangelist and Singer,  
309 Cimarron Ave., La Junta, Colo.  
Grass Valley, Calif. . . . . Jan. 16 to 27  
Tracy, Calif. . . . . Jan. 30 to Feb. 10  
Miller, A. E. and Pauline. Preachers and Chalk  
Artist, 307 S. Delaware St., Mt. Gilead, Ohio  
Tyrona, Pa. (F.M.) . . . . . Jan. 15 to Feb. 3  
Open date . . . . . Feb. 6 to 17  
Miller, Harold F., Sr. 307 Townsend Ave., Lake  
Wales, Fla.  
Miller, Leila Dell. % Trevecca Nazarene College,  
Nashville 10, Tenn.  
Anderson (E. 38th St.), Ind. . . . . Jan. 2 to 13  
Columbus (Warren), Ohio . . . . . Jan. 16 to 27  
Miller, Nettie A. % Trevecca Nazarene College,  
Nashville 10, Tenn.  
Ft. Myers (First), Fla. . . . . Jan. 9 to 20  
Bethany (Wms. Mem.), Okla.  
Jan. 23 to Feb. 3  
Miller, W. F. 521 Victoria Ave., Williamstown,  
W.Va.  
Millhuff, Charles. % Publishing House\*  
Pekin (First), Ill. . . . . Jan. 27 to Feb. 3

Mitchell, H. Dale. 261 Kathryn Dr., Elkhart, Ind.  
Japan . . . . . Jan. 3 to 13  
India . . . . . Jan. 18 to 27  
Moore, Ernest, Jr. 718 Saipan Pl., San Antonio,  
Texas  
Moore, Franklin M. Box 302, Castle Rock, Colo.  
Van Wert (First), Ohio . . . . . Jan. 2 to 13  
Lebanon (First), Tenn. . . . . Jan. 16 to 27  
Moore, Sartell. 7 Ferro-Monte Ave., Kenil, N.J.  
Mooshian, C. Helen. 18 Bellevue St., Lawrence,  
Mass.  
Morgan, J. Herbert and Pansy S. Evangelists  
and Singers, 334 N. Randolph St., Indianapolis 1,  
Ind.  
Open dates for January  
Moulton, M. Kimber. % Publishing House\*  
Monrovia, Calif. . . . . Jan. 2 to 13  
Redlands, Calif. . . . . Jan. 16 to 27  
Mounts, Dewey and Wavlene. Evangelists and Sing-  
ers, 123rd St. and Ridgeland Ave., Worth, Ill.  
Mounts, Paul E. P.O. Box 84, Bethany, Okla.  
Broken Bow, Okla. . . . . Jan. 16 to 27  
Murphy, B. W. 2952 Fourth Ave., Huntington 2,  
W.Va.  
Myers, J. T. 502 Lafayette St., Danville, Ill.

**N to R**

Nelson, Charles Ed. and Normadene. Evangelist  
and Singers, P.O. Box 241, Rogers, Ark.  
Hickory Plains, Ark. . . . . Jan. 17 to 28  
Noggle, James R. 717 Kimbal Ave., Grand Junc-  
tion, Colo.  
Norris, Roy and Lilly Anne. Evangelist and Sing-  
ers, % Publishing House\*  
Newark (E. Side), Ohio . . . . . Jan. 7 to 13  
Columbus, Ind. . . . . Jan. 17 to 27  
Norsworthy, Archie N. 113 Asbury, Bethany, Okla.  
Norton, Joe. Box 143, Hamlin, Texas  
San Marcos, Tex. . . . . Jan. 9 to 20  
Ft. Lauderdale (Manor), Fla. . . . . Feb. 7 to 17  
Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.  
Osborne, O. L. 619 E. Tenn. St., Evansville, Ind.  
Palmer, "Bob." 1320 Grandview Ave., Ports-  
mouth, Ohio  
Parrott, A. L. 403 S. Main Ave., Bourbonnais, Ill.  
Oklahoma City (Crown Hghts.), Okla.  
Burlington (First), Iowa . . . . . Jan. 2 to 13  
Passmore Evangelistic Party, The A. A. Evangelist  
and Singers, % Publishing House\*  
Akron (E. Liberty), Ohio . . . . . Jan. 11 to 20  
Clearfield, Pa. . . . . Jan. 25 to Feb. 3  
Pattan, Martin L. Route 11, Box 54, Fort Worth,  
Texas  
Patterson, A. B. Box 568, Abbotsford, B.C.,  
Canada  
Patterson, Walter. 1642 Wilson St., Wichita Falls,  
Texas  
Pestana, George C. 3 Swan Court, Walnut Creek,  
Calif.  
Peters, Joseph W. P.O. Box 22, Virden, Ill.  
Phillips, Miss Lottie. % Trevecca Nazarene Col-  
lege, Nashville 10, Tenn.  
Pickering Musicalaires, The. Evangelist and Musi-  
cians, 41st and Linden Sts., Allentown, Pa.  
Millersburg, Pa. (P.H.) . . . . . Jan. 9 to 13  
Syracuse (First), N.Y. . . . . Jan. 14 to 20  
Pierce, Boyce and Catherine. Evangelist and Sing-  
ers, 505 W. Columbia Ave., Danville, Ill.  
Lindgate, Ala. . . . . Jan. 3 to 13  
Prichard (First), Ala. . . . . Jan. 17 to 27  
Pittenger, Twyla, Shelby, Ohio  
Plummer, Chester D. 515 N. Chester Ave., Indi-  
anapolis, Ind.  
Blytheville, Ark. . . . . Jan. 2 to 13  
Central, Ind. (E.U.B.) . . . . . Jan. 16 to 27  
Potter, Lyle and Lois. Sunday School Evangelists,  
% Publishing House\*  
Banning, Calif. . . . . Jan. 11 to 16  
Pomona (First), Calif. . . . . Jan. 20 to 23  
Prentice, Carl and Ethel. Evangelist and Children's  
Worker, 6900 N.W. 43rd St., Bethany, Okla.  
Belle Chasse (West Bank), La. . . . . Jan. 8 to 13  
Walters (First), Okla. . . . . Jan. 17 to 27  
Prouse, Willard G. 3 Bay St., R.D. 4, Mechanics-  
burg, Pa.  
Purkiser, H. G. % Publishing House\*  
Raker, W. C. and Mary. Evangelists and Singers,  
Box 106, Lewistown, Ill.  
High Springs, Fla. . . . . Feb. 14 to 24  
Richards, Alvin D. and Annabelle. Preacher and  
Singers, 5103 Thompson Rd., Linden, Mich.  
Open dates for January  
El Centro, Calif. . . . . Feb. 1 to 10  
Riden, Kenneth R. 121 E. Main, Cambridge City,  
Ind.  
Warsaw, Ind. (W.M.) . . . . . Jan. 7 to 13  
Cayuga, Ind. . . . . Jan. 18 to 27  
Robbins, James. 1817 "F" St., Bedford, Ind.  
Seymour, Ind. . . . . Jan. 7 to 13  
Bloomfield, Ind. . . . . Jan. 17 to 27  
Roberts, Robert C. 639 Hill Top Drive, Cumber-  
land, Md.  
Robinson, Paul E. P.O. Box 981, Dayton, Ohio  
Robison, Robert, and Wife. Evangelist and Sing-  
ers, Heaters, W.Va.  
Richwood (Craigsville), W.Va. . . . . Jan. 3 to 13  
Junior, W.Va. (E.U.B.) . . . . . Jan. 23 to Feb. 3

\*Nazarene Publishing House, P.O. Box 527, Kansas  
City 41, Mo.



Rodgers, Clyde B. 505 Lester Ave., Nashville, Tenn.  
 Palmetto, Fla. Jan. 2 to 13  
 Jacksonville (Faith), Fla. Jan. 16 to 27  
 Rodgers, J. A. (Jimmy). 695 N. Market St., East Palestine, Ohio  
 Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.  
 Rothwell, Mel-Thomas. 4701 N. Donald Ave., Bethany, Okla.  
 Austin, Texas Jan. 25 to 27  
 Arkansas City, Kans. Feb. 8 to 10  
 Rushing, Charles and Emma Jean. Preacher and Singers, % Publishing House\*  
 Rust, Everette F. 420 Sherman, Alva, Okla.

Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20, Ohio  
 Brookville, Ohio Jan. 7 to 13  
 Bedford (Davis Mem.), Ind. Jan. 14 to 20  
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.  
 Lincoln (First), Neb. Jan. 3 to 13  
 Bradenton, Fla. Jan. 31 to Feb. 10  
 Thomas, James W. Box 143, Gravette, Ark.  
 Nederland, Tex. Jan. 27 to Feb. 3  
 Trissel, Paul D., and Family. Evangelist and Singers, 341 Emmett St., Battle Creek, Mich.  
 Lakeland (Crystal Lake), Fla. Jan. 22 to 27  
 Bradenton (First), Fla. Jan. 30 to Feb. 10  
 Tucker, L. M. 417 Long St., Cambridge, Ohio  
 Turpel, John W. Route 2, Minesing, Ontario, Canada  
 Open dates for January & February

Brown, Curtis R. Song Evangelist, 449 Bresee Ave., Bourbonnais, Ill.  
 New Castle (First), Pa. Dec. 26 to Jan. 6  
 Sharpsville, Pa. Jan. 16 to 27  
 Callihan, Jim and Evelyn. Singers and Musicians, Box 3123, O.B., Dayton 31, Ohio  
 Carmickie, James and Juanita. Singers and Musicians, 4023 Mesa Ave., Sarasota, Florida  
 Open dates for January and February  
 Coulter, Miss Phyllis. Song Evangelist, 1430 Fletcher Ave., Indianapolis, Ind.  
 Crider, Jim and Janet. Singers and Musicians, Box 157, Shirley, Ind.  
 New Castle, Ind. (Indoor Camp) Dec. 28 to Jan. 6  
 Greenfield (First), Ind. Feb. 13 to 24  
 Darm, Jean and Jane. Song Evangelists, 338 Michigan Ave., Adrian, Mich.  
 Davis, Leland R. Song Evangelist, Nazarene District Center, R.D. 1, Louisville, Ohio  
 Dennis, Darrell and Betty. Song Evangelists and Musicians, % Publishing House\*  
 New Castle (So. Side), Ind. Jan. 30 to Feb. 10  
 Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Drive, Nashville 11, Tenn.  
 Eustis, Fla. Jan. 2 to 13  
 Lansing, Mich. (Indoor Camp) Jan. 20 to 27  
 Everleth, Lee and Judy. Song Evangelists, 618 8th St., Marietta, Ohio  
 Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichaels, Pa.  
 Ford, A. E. and Mrs. Song Evangelists, 647 W. Lincoln St., Caro, Mich.  
 Gillespie, Sherman and Elsie. Song Evangelists, 1614 N. Rector, Muncie, Ind.  
 Blountsville, Ind. Jan. 1 to 13  
 Albany (Selma), Ind. Feb. 4 to 17  
 Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.  
 Granger, Miss Marjorie. Song Evangelist, 3634 Blaine Ave., St. Louis 10, Mo.  
 Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.  
 Miami (First), Fla. Jan. 8 to 13  
 Jacksonville (Central), Fla. Feb. 21 to Mar. 3  
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.  
 Hostetler, Robert L. Song Evangelist, 1017 E. Firmin, Kokomo, Ind.  
 Jantz, Calvin and Marjorie and Carolyn. Singers and Musicians, % Publishing House\*  
 Topeka, Kans. (Indoor Camp) Jan. 2 to 6  
 Ft. Morgan, Colo. Jan. 7 to 13  
 Keller-York Party, The. Singers and Musicians, Box 444, Nampa, Idaho  
 Kelly, Don and Helen (Greenlee). Song Evangelists, 1237 Perryville Ave., % D-26, Danville, Ill.  
 Kennedy, Roger D. Song Evangelist, 3437 E. Carpenter Rd., Flint, Mich.  
 McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.  
 McNutt, Paul W. Song Evangelist, % Publishing House\*  
 Weirton (First), W.Va. Jan. 10 to 20  
 Wichita, Kans. Jan. 27 to Feb. 3  
 Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, % Publishing House\*  
 Arcadia, Fla. Jan. 27 to Feb. 3  
 Xenia, Ohio Feb. 8 to 17  
 Miller, Mrs. Ruth E. Song Evangelist, 111 W. 46th St., Green Tree Acres, Reading, Pa.  
 Mitchell, the Musical (Lloyd and Addle). Song Evangelists and Musicians, R.D. 1, Summerville, Pa.  
 Mund, Fred A. Song Evangelist, 10101 Coburg Lands Drive, St. Louis 37, Mo.  
 Osburn, Brian. Blind Song Evangelist, 2206 Oregon Ave., Orlando, Fla.  
 Paul, Charles L. Song Evangelist, Route 5, Cookeville, Tenn.  
 Qualls, Paul M. Song Evangelist, 5441 Lake Jesamine Dr., Orlando, Fla.  
 Richards, Larry. Song Evangelist, P.O. Box 6, Martinsville, Ind.  
 Rushing Dee and Bernadene. Singers and Musicians, King City, Mo.  
 Sanford, Mrs. Ruth. Song Evangelist, 9553 Hiway 67, St. Louis 36, Mo.  
 Siger, Ray. Song Evangelist, 4001 Kings Highway, Dayton 6, Ohio  
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.  
 Danville (S. Side), Ill. Jan. 18 to 27  
 Speedway, Ind. Jan. 28 to Feb. 3  
 Wagner, Larry R. Song Evangelist, 2651 Airdale Drive, Greenville, Miss.  
 Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass.  
 Whisler, John V. Blind Singer, 404 N. Francis, Carthage, Mo.  
 Wilkinson Trio (Lloyd M., Wife, and Daughter, Margaret). 1104 Penn St., Columbus, Ind.  
 Williams, Miss Eileen. Song Evangelist, 9061 Cincinnati-Columbus Rd., West Chester, Ohio  
 Yoakum, Mrs. Beatrice. Song Evangelist, 209 W. Jackson Blvd., Medford, Oregon

## S and T

Scarlett, Don. P.O. Box 48, North Vernon, Ind.  
 Troup (Martins Chapel), Tex. Jan. 9 to 20  
 Scott, Carmen A. 111 E. Curtis St., P.O. Box 455, Stryker, Ohio  
 Sears, L. Wayne. % Publishing House\*  
 Hillsboro, Tex. Jan. 2 to 13  
 Florissant, Mo. Jan. 16 to 27  
 Sellick, R. T. Box 22, Oxford, N.S., Canada  
 Stephenville, Nfld. Jan. 2 to 13  
 St. Johns, Nfld. Jan. 16 to 27  
 Seiz, Joseph W. 627 Juniper St., Walla Walla, Wash.  
 Shackelford, H. W. 614 W. Market St., Washington C.H., Ohio  
 Wilmington, Ohio Jan. 28 to Feb. 3  
 Sharp, L. D. 1026 Dayton St., Wichita, Kansas  
 Sharples, J. J., and Wife. Evangelist and Singers, 41 James Ave., Yorkton, Sask., Canada  
 Prince Albert, Sask. Jan. 16 to 27  
 Claresholm, Alta. Jan. 30 to Feb. 10  
 Shea, Albert J. 4245 Forest Ave., Cincinnati 12, Ohio  
 Reedsville (Chester), Ohio Jan. 2 to 13  
 Hamilton (Tuley Rd.), Ohio Jan. 16 to 27  
 Shomo, Philip and Miriam. Preachers and Singers, % Trevecca Nazarene College, Nashville 10, Tenn.  
 Clarksville, Tenn. Jan. 14 to 20  
 Poplar Bluff, Mo. Jan. 21 to 27  
 Short, J. W. and Frances. % Publishing House\*  
 Sisk, Ivan. Box 17022, San Diego, Calif.  
 San Diego, Calif. (Bap.) Jan. 6 to 13  
 Vista, Calif. Jan. 14 to 20  
 Slater, Glenn. 320 So. 22nd St., Independence, Kans.  
 Slater, Hugh L. % Publishing House\*  
 Sebring (First), Fla. Jan. 3 to 13  
 Sterling (First), Ill. Jan. 28 to Feb. 3  
 Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.  
 Smiley, Thos. R., and Wife. 342 S. Jackson St., Oakland City, Ind.  
 Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio  
 Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.  
 Smith, C. B. Box 505, Vernon, Ind.  
 Smith, Ernest D. Strong, Maine  
 Smith, Otis E. Route 1, Edinburg, Pa.  
 Obetz, Ohio Jan. 3 to 13  
 Jasper, Ala. Jan. 17 to 27  
 Smith, Paul R. 305 Central Ave., Spencer, W.Va.  
 Farmington, Mich. (Meth.) Jan. 2 to 13  
 Sparks, Arla. 68 Lester Ave., Nashville 10, Tenn.  
 Defiance, Ohio Jan. 2 to 13  
 Muscatine, Iowa Jan. 16 to 27  
 Sprowls, Earl L. 1317 Lakview Ave., Battle Creek, Mich.  
 Otsego, Mich. Jan. 4 to 13  
 Muskegon (First), Mich. Feb. 6 to 10  
 Stabler, R. C., and Wife. Box 34, Montoursville, Pa.  
 Waynesburg, Ohio (Community) Jan. 30 to Feb. 10  
 Stafford, Daniel. Box 11, Bethany, Okla.  
 Moline, Ill. Jan. 10 to 20  
 Bethany (Calvary), Okla. Jan. 23 to Feb. 3  
 Stallings, Oscar. 2708 Stallings Lane, Jonesboro, Ark.  
 Stebbins, J. P. P.O. Box 1, Colleyville, Kansas  
 Redwood City, Calif. Jan. 2 to 13  
 Salem (So. Side), Ore. Jan. 30 to Feb. 10  
 Staininger, Dwight K. Chalk-Artist Evangelist, % Gen. Del., Nashville, Ind.  
 Stewart, Paul J. P.O. Box 850, Jasper, Ala.  
 Detroit, Mo. Dec. 30 to Jan. 6  
 Leador City (White Wing), Tenn. Jan. 28 to Feb. 3  
 Strack, W. J. Box 112, Jefferson, Ohio  
 Strahm, Lorán. 732 Kingston Ave., Grove City, Ohio  
 Columbus (Frank Rd.) Ohio Feb. 3 to 10  
 Sturtevant, L. R. Box 535, Connell, Wash.  
 Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.  
 Pahoka, Fla. Jan. 23 to Feb. 3  
 Tarvin, E. C. California. Kentucky  
 Taylor, Emmett E. % Publishing House\*  
 Semosie, Okla. Jan. 21 to 27

Underwood, G. F., and Wife. Preachers and Singers, 1834 Westlawn, S.W., Warren, Ohio  
 Van Slyke, D. C. 508 16th Ave. So., Nampa, Idaho  
 Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.  
 Wagner, Betty. % Publishing House\*  
 Walker, W. B. % Publishing House\*  
 San Antonio (Hatfield Mem.), Tex. Jan. 31 to Feb. 10  
 Wallin, Henry B. 1414 N. Hill Ave., Pasadena, Calif.  
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, 2710-C Fowler St., Ft. Myers, Fla.  
 High Point, N.C. Jan. 2 to 13  
 Chattanooga (Calvary), Tenn. Jan. 15 to 20  
 Watson, C. R. Sealy, Texas  
 Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark.  
 Weatherby, T. O. 1106 So. 30th Ave., Yakima, Wash.  
 Naches, Wash. Jan. 27 to Feb. 3  
 Weathers, C. G. and Florence. 811 N. Sinclair, Tavares, Fla.  
 Weaver, W. E., and Wife. Preacher and Singers, 149 E. Randall St., Coopersville, Mich.  
 Williamston, Mich. Jan. 2 to 13  
 Weeks, James A. 7641 Gwennyn Drive, Cincinnati 36, Ohio  
 Miamisburg, Ohio Jan. 8 to 13  
 Dayton (Radcliffe Hghts.) Ohio Jan. 15 to 20  
 Weils, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont.  
 White, W. T. 116 E. Keith, Norman, Okla.  
 Whitley, C. M., and Wife. Preacher and Singer, % Publishing House\*  
 Williams, Earl C. % Publishing House\*  
 Williams, Lillian. 327 W. Broadway, Sparta, Tenn.  
 Williams, L. W. 1026 So. 17th St., New Castle, Ind.  
 Willison, Otto R. 2910 N. College, Bethany, Okla.  
 Chickasha Okla. Jan. 2 to 13  
 Yukon, Okla. Jan. 16 to 27  
 Wilson, Matthew V. Route 2, Vicksburg, Mich.  
 Winegarden, Robert. % Publishing House\*  
 Somerton, Ariz. Jan. 2 to 13  
 Winterhaven, Calif. Jan. 16 to 27  
 Wolfe, E. D. % Publishing House\*  
 Wood, Eugene. 2527 Niles, Apt. 4, Bakersfield, Calif.  
 Woodward, Daniel E. P.O. Box 853, Portsmouth, Ohio  
 Waterloo, Ohio Dec. 30 to Jan. 6  
 Bedford (First), Ind. Jan. 27 to Feb. 3  
 Woodward, George P. Artist-Evangelist, 326 Dry Run Rd., Monongahela, Pa.  
 Smithton, Pa. Dec. 28 to Jan. 6  
 Jackson (First), Miss. Jan. 11 to 20  
 Woolman, J. L. % Publishing House\*  
 Bethany (McConnell), Okla. Dec. 30 to Jan. 6  
 Tulsa (West), Okla. Jan. 23 to Feb. 3  
 Worcester, Gerald. 11629 E. 164th St., Norwalk, Calif.  
 Wordsworth, E. E. 107 E. Sammamish Rd. North, Redmond, Wash.  
 Wright, Fred D. Route 1, Hometown, Ind.  
 Zimmerman, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo.  
 Long Beach (W. Side), Calif. Dec. 31 to Jan. 13  
 Downey, Calif. Jan. 30 to Feb. 13

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 Naches, Wash. Jan. 27 to Feb. 3  
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 Dayton (Radcliffe Hghts.) Ohio Jan. 15 to 20  
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 Williams, L. W. 1026 So. 17th St., New Castle, Ind.  
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 Long Beach (W. Side), Calif. Dec. 31 to Jan. 13  
 Downey, Calif. Jan. 30 to Feb. 13

Open dates for January & February

## SINGERS:

Ashby, Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis 27, Ind.  
 Bailey, Clarence and Thelma. Song Evangelists, 1197 West Arch Street, Portland, Ind.  
 Baldrige, Willis and Velma (DeBoard). Song Evangelists, 24 Sharilane Drive, East St. Louis, Ill.  
 Bierce, Jack. Song Evangelist, % Publishing House\*  
 St. Louis, Mo. (Hol. Conv.) Jan. 7 to 11  
 Open dates to March 5  
 Bohi, James. Singer, 307 S. Pine, Bloomfield, Iowa  
 Martinsville, Ind. Jan. 7 to 13  
 Nashville (Grace), Tenn. Jan. 21 to 27

\*Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo.

**New Guinea Believers Undaunted by Persecution**

SYDNEY, AUSTRALIA (MNS) — An Anti-Christian uprising which took the lives of eighty Baptists and razed fifty tribal villages in the North Baliem Valley of New Guinea has aroused unprecedented interest in the gospel message, according to reports received by Baptist leaders here.

The September 30 massacre of Dani Christians was led by two tribal chiefs who had opposed the preaching of the gospel ever since the first Australian Baptist missionaries moved into the valley in 1956.

Missionaries still in North Baliem have reported that on the Sunday following the attack church attendance in the area was higher than it had ever been before.

The Christian people have declared they will rebuild their villages in the same location—"because they want to stay near the mission where they can continue to hear the Christian message." According to custom, when villages are destroyed in intertribal fighting the people will move to a new area. The Christians' decision to rebuild was termed "unprecedented."

**FCC Warns Radio, TV Against Bingo Promotion**

WASHINGTON, D.C. (EP) — The Federal Communications Commission has warned radio and television station licensees that broadcasting of advertisement or information concerning "any lottery, gift enterprise, or similar scheme, offering prizes dependent in whole or in part on lot or chance" is prohibited by law and will be vigorously enforced.

Violations can result in revocation of broadcast license, the FCC warned. "Any station which may have been broadcasting such advertisements in the mistaken belief it was permissible should immediately terminate this practice."

It said advertising of bingo games or lotteries is illegal even if such enterprises are legal in the state where the broadcast originates. The law applies to lotteries sponsored by charitable organizations as well as those conducted by profit-making enterprises.

**Sudan Government Takes Over Christian Hospital**

NEW YORK CITY (MNS) — The Nyakma Leprosy Settlement in the Nuba Mountains of the Sudan has been taken over by the government, but Christian activities have not been curtailed, according to a report received at the headquarters of American Leprosy Missions here.

The hospital, established in 1952 by the Australian and New Zealand branch of the Sudan United Missions, now treats 500 resident patients and approximately 25,000 in nearby village clinics.

In a letter to O. W. Hasselblad, M.D., president of American Leprosy Missions, Rev. W. J. Lunn, field superintendent of the Sudan United Mission, said, "So far as we can see, the medical staff sent

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

**With regard to the army that was resurrected at the command of Ezekiel—did those persons again face death, and were they temporarily removed from their eternal reward? As living persons, was their destiny fixed, or could those who might have been sinners repent?**

Bible scholars almost without exception hold that this passage in Ezekiel 37 was, in Adam Clarke's words, "a spiritual vision." That this is correct seems to me quite certain from verse 11, in which God tells Ezekiel that "these bones are the whole house of Israel," all of whom, of course, were not physically dead. While there is an intimation of future resurrection of the body here, the primary application is to the revival of the nation and its return to Palestine after

the Babylonian exile.

However, as to other dead persons raised to life in Bible times, we have no direct word of God on the subject. Presumably they were still mortal (that is, subject to physical death until the time of the final resurrection), and were permitted to come back from the dead in evidence of the power of God, the Source of all life. Whether they could have changed their destiny, or not, frankly I do not know.

**I have a scripture that has been troubling me greatly. It is the first six verses of James 2, and also verse 9, which reads, "If ye have respect to persons, ye commit sin." Practically everyone I know in the church makes over people who have money or fine clothes or big cars. In electing board members, they seek to have members elected who are of this class. I see dear saints who are living holy lives bypassed by the nominating committee because they are not rich in this world's goods.**

To whatever degree this is true, it represents a state of affairs which should not be. Frankly, I have never seen it in the six or eight local churches with which I have been more or less closely connected either as pastor or as a member. Holiness of life and consecration to God have been qualities most esteemed in church leadership.

On the other hand, there are thoroughly spiritual people in the church who have been prospered by the Lord.

They not only have the love of God in their hearts, but they have qualities of leadership which are of value both in business and to the church. I have had cause to thank God many times for men of high professional and business qualifications who have been willing to give a great many hours of time to the business of the church which the church could not have possibly bought and paid for. This, too, is worthy of note.

**The question of purgatory comes up in my Sunday school class occasionally, and I would like to explain it clearly to the satisfaction of a Catholic pupil. A Knights of Columbus advertisement in our newspaper said, "It is true, of course, that the Bible does not mention the word Purgatory . . . But it does clearly indicate that there is a place of satisfaction for sin and the temporal punishment due to it after death, but before the general Judgment (I Cor. 3:13-15)." They go on to say that "Paul himself observed the custom of praying for the dead (II Timothy 1:18)." Would you explain what Paul meant in this verse? I don't think it clearly states that Onesiphorus was already dead, do you?**

It would take a big stretch of the imagination to relate either Bible reference to the point it is supposed to prove. The passage in Corinthians does not mention and has nothing to do with sin, "venial" or "mortal." And there isn't a shred of evidence to indicate that Paul was praying for a dead man in II Timothy 1:18.

In Catholic doctrine, purgatory is the place and condition after death of tem-

poral punishment for venial sins. It is alleged to be shortened by saying the Mass and prayers for the dead. In the absence of any better evidence for the belief than is given, I would write it off as sheer fabrication. So far as I'm concerned, it is infinitely more wise to take care of the sin problem through forgiveness and entire sanctification here in this life than it is to depend on someone to "pray us out of purgatory."

by the government medical department are doing their work efficiently. There has been no interference with the church life and work at the Nyakma Leprosy Settlement, and the pastor re-

mains in residence there."

He reported also that the leprosarium staff had already left the Sudan and were planning to establish leprosy work in the neighboring country of Chad.



## My Debt Is Great!



AS A CHRISTIAN, as a member of the Church of the Nazarene, as a citizen of the United States, my debt is great. Everything I possess has come to me from these three sources. In return I owe much. My debt is great.

God doesn't owe me anything. He gave His Son to die on the Cross in my stead for my sins. He has forgiven my sins and paid the penalty of their guilt. He has changed my life, until the things I once loved I now hate, and the things I once hated I now love. He has given me a healthy body and a rational mind, the ability to see the difference between right and wrong, and the desire to choose the right. God doesn't owe me anything, but to Him my debt is great. Only my life will begin to pay the debt I owe to God.

My church doesn't owe me anything. The development of those faculties given me by God has been through my church. My church has taught me the meaning of morality and how practically to live the Christian life. My church has given me spiritual direction when I couldn't find the way by myself. My church has shown me how to pray, how to worship God, and how to witness to others. My church has opened to me the value of the human soul and the essence of loving my neighbor as myself. My church has led me on the path of peace on earth and good will toward men. I am a great debtor to my church. Only the giving of my life to God through my church will begin to pay the debt I owe to both.

My country doesn't owe me anything. The freedom to live a Christian life as my church has taught me has been given me by my country. My country has given me the privilege of teaching what I believe to any man that chooses to listen. My country has exempted my church from taxation to better enable her to fulfill her mission of holiness to men. My country has given me the privilege of giving to God, through my church, 30 per cent of my income tax free. Great is my debt to my country. I can begin to pay this debt only by giving myself to God through my church for my country.

"Almighty God, help me as I strive to pay my

debt to these I love!"—Joseph D. Wright, Nampa, Idaho.

## The Cost of Living



WE OFTEN HEAR it said, "It's Papa who pays." The truth is, we all pay.

The song writer has said, "It's worth all it costs to be holy." Why not a song, "It is never worth what it costs to be unholy"?

Look over the price that people pay. The one who goes with God yields all to Him. He lets God choose his life's work, his life's companion, even the place where he lives. As a result, he is a laborer together with God, whether he be a missionary or a mason, a preacher or a printer, a bishop or a barber. He has an inner rest because he is in his rightful place. He has fellowship with God on the job and on his pillow at night. He has a Christian home with the right companion.

He will not be free from trials and tests, but in every one he has a family altar to help hold the family together and keep God's hand upon the helm. Sickness will come, but he knows the Great Physician. Maybe there will be empty cupboards, but he has a personal acquaintance with the One who feeds the sparrows. When sorrows or tragedies come to his door, he has Romans 8:28: "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

Then that last enemy comes, and death walks in. But the child of God finds leading him that nail-scarred Hand that holds the keys of death. A step through that door with Him and all the blessings of an eternal home with God are his! What a small price to pay!

On the other hand, some do not pay God's price, but still their choice costs them. They pay for their self-will by misfit lives, unhappy families, broken homes, drunken companions, thwarted ambitions. Sorrows come, sickness comes, poverty comes. There is no God to guide, no Christ to comfort, no Saviour to smile. There is no song in the night, no light in the dark! Then death comes—cruel, cold, and clammy! And then—oh, the awful cost! It is far beyond human calculation!

Even if on the counter of trade one has received all the high hills, all the snow-capped mountains, all the clear streams, all the dashing waterfalls, all the peaceful lakes, all the rich valley farms, all the mighty factories in the world, plus the seven seas and the ships that sail them—and all the other kinds of wealth in this world—if all these he has received, but pays for them with his soul, the cost is too high!

Yes, it costs to live, but considering the prices paid and the values received now as well as in the future, the best investment is with God.—  
Leah Whitcanack Smith, Danville, Illinois.

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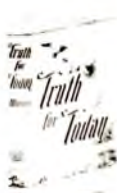
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