

Herald of HOLINESS



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COURAGE *for the* CRISIS

THE CHRISTIAN'S COURAGE in a crisis springs from inside convictions, plus the assurance of a Divine Presence. It may be that the Divine Presence is not seen as it was demonstrated in the pillar of fire by night and the cloud by day to Moses, or as it was when hungry lions lost their appetite, and the furnace of fire lost its violence in the days of Daniel and the three Hebrew boys. Nevertheless, wherever and whenever obedience and faith are joined, that Presence abides to meet life's emergencies.

The Prophet Elisha was unafraid though surrounded by a Syrian host. His faith and obedience had filled the mountain with horses, and chariots of fire, which gave him a bodyguard that was invincible.

Crises that arise in our day calling for Christian courage may not be Egyptian armies, hungry lions, or furnaces of fire, but things that seem just as formidable and that can be met only with obedience, faith, and a divine presence. The crisis may be something unseen and intangible, such as a decision to enter a new field of labor with less pay or prestige but an outstanding challenge for fruitful service, or it may be a challenge to continue service in the present area and launch a program that will demand several years of weary toil but promises to bring definite advancement to the kingdom of God.

It is not always easy to stand and be counted on the right side of an issue that could bring unfavorable criticism for some.

It calls for Christian courage to warn

a man of certain perils when that warning could strain a lifelong friendship.

Subtle men may present business ventures which promise to be lucrative but under close scrutiny and analysis might prove to be questionable and could cast a shadow upon a man's loyalty to Christ and His standards. This is the time for convictions and courage that will enable the Christian to say with Peter, "Thy money perish with thee, . . . I perceive that thou art in the gall of bitterness, . . ." (Acts 8:20-23).

There may come a time when those with whom we have labored and shared alike are promoted and we are assigned a second place when there is no apparent reason why the other should be first . . . This can become a crisis in a person's life that calls for courage and commitment. Caleb had that courage

*General
Superintendent
Vanderpool*



and commitment that enabled him in later years to declare with joy, "I have wholly followed the Lord." For his integrity, he was duly rewarded.

The years ahead may bring crises in the nation, the church, and in our individual lives that can be met properly only by a courage of convictions and a sense of divine assistance such as characterized the attitude of the Old and New Testament worthies.

EDITORIALS

By W. T. PURKISER

Living on the Edges

Is there anything more pathetic than living in poverty on the edges of abundance? It is possible to become reconciled to a condition for which there is no remedy. But to be hungry in the presence of plenty, to starve before an open gate of wealth, to lack the necessities of life in the midst of available surpluses—this is a pity too great to be borne.

Yet it happens all the time. While the granaries of America are overflowing, millions of earth's population go to sleep hungry every night. Even in a land of plenty there are grinding poverty and bitter need. Some of this is due to economic inequity. More of it is the aftermath of sin.

It happens in the cultural realm. Library shelves are loaded with literary masterpieces, yet the "best sellers" in most cases are the "worst smellers" morally. There are magazines and journals crammed with truth and inspiration for young and old, yet the so-called "funny books" outsell them ten to one. The world's best music is at hand in fine recordings, but "jive" and "rock and roll" dominate the public taste.

It is in the realm of grace that the contrast becomes particularly sharp. Bidden to "launch out into the deep," so many of us spend our lives dabbling around in the shallows. Placed in the midst of a veritable feast of plenty, we let our souls grow lean and our hearts go hungry. With infinite resources at hand for the taking, we still limit ourselves and our Lord because we do not ask.

In meeting personal problems, God has so much more to give us than we are getting. For, as suggested by a famous prayer, the Lord can give us courage to change what can be changed, patience to bear what cannot be changed, and wisdom to know the difference. "If any of you lack wisdom"—and who of us does not?—"let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him" (James 1:5). When personal problems pile up, lean hard on the Lord. He will not let you down.

There are depths and heights of prayer we know so little about. It isn't that we do not pray. But we stop too soon. We talk so much more to each other than we do to the Lord. Who can read the promises of God in regard to answered prayer and fail to be convicted that we should "ever weak or heartless be"?

The Bible is a Storehouse of truth to challenge a lifetime of study, yet in so many cases it lies unread from day to day. But one said it well, "If there is dust on your Bible, there is apt to be sin in your soul." The Christian who has nourished his mind and heart with the Word of God is not likely to be blown around by the winds of doctrine and the innovations of men.

In realms of personal service in the Kingdom, there is "yet much land ahead to be possessed." God's "woe" against those who are "at ease in Zion" has never been rescinded. It is the cross we need, not the couch. We rob not only the church, but ourselves, when we fail God in sacrifice and service.

Why should there be famine in the land of plenty? Why such spiritual poverty in the presence of divine wealth? Why should any be content to live on the edges?

Perhaps we have failed to see that the Christian life is described so often in the Bible as a "way," a "walk." Conversion is an end to the life of sin, but the beginning of a pilgrimage of Christian service. Sanctification is not a goal to be reached only to stop in satisfaction; it is the starting point for a dedicated and holy life.

We have been very sensitive about the dangers of a doctrine of eternal security in relation to the born-again experience which could be taken as license for sin in the Christian life. We should not then fall into its practical parallel with regard to entire sanctification, and conclude that because we are sanctified we have "arrived," and "have it all."

They tell of a little girl who fell out of bed one night and awoke crying in pain and fright. As her mother comforted her, she asked, "How did you happen to fall out of bed?" The child's reply was, "I guess I went to sleep too near the place where I got in."

Could this be the reason for spiritual tragedies in our midst? Have we been doing just enough "to get by"? Have we faced up to the tendency to go to sleep too near the place we get in?

If so, the answer should not be too hard to find. "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor un-

The Cover . . .

Bethany, Oklahoma, First Church of the Nazarene is a completely remodeled structure of contemporary architectural beauty. The interior was designed with the concept of a pulpit-centered ministry. The altar is also central and easily accessible from any area of the auditorium. All colors, textures, design patterns, seating arrangement, and choir loft were tested by the criterion of making the sanctuary conducive to both evangelism and worship. Access to the sanctuary is by two ramps, eliminating the need for any stairs. Dr. E. S. Phillips is the pastor.

fruitful in the knowledge of our Lord Jesus Christ" (II Peter 1:5-8).

How Do We Compare?

Last summer 14,000 "delegates" gathered for what had been widely publicized as an international youth "peace" congress in Helsinki, Finland. The affair was frankly Communist-inspired, and recognized as such from the outset.

But not all who attended the gathering were Communists. Some were Christian workers from Britain, Canada, and the United States, armed with tracts and gospel portions, intent on witnessing personally to as many of the young people gathered there as possible.

They report many interesting experiences. One American minister told of a conversation with a dedicated young Communist, leading around to his approach with the gospel. The Christian asked about the dues paid to the Communist party. The Communist youth looked at him mystified. "Dues?" he said. "I do not understand."

"How much do you give the party?" the minister clarified. "A dollar a week, five dollars a week, a tenth of your income?"

The Communist laughed shortly. "Don't be silly," he said. "I keep the bare minimum it takes to live on. The rest goes to the party. For we are the wave of the future. We will rule the world."

What would happen if Christians were as serious about spreading the gospel of Christ as Communists are about spreading the evil system of Marx and Lenin? I doubt that we would have to cry and wring our hands or beg and plead

"The most comprehensive formulation of therapeutic goals is the striving for wholeheartedness: to be without pretense, to be emotionally sincere, to be able to put the whole of oneself into one's feelings, one's work, one's beliefs. It can be approximated only to the extent that conflicts are resolved."—Kate Horney.

for a missionary offering of one and one-third million dollars if such a sense of dedication should grip our hearts.

Perhaps we would better look over our consecration, and see if we've slipped in practice if not in theory from what our Christian profession demands. When we do, we'll have to face the fact that we do not compare too well.

Editorial Note . . .

Plan now to attend the class on "Studies in Stewardship" in your church during February and March. February is Stewardship Month, and an excellent time to take up the study of this subject so vital to Christian living.

The textbook for the course has been written by Dr. M. Lunn and is appropriately entitled *Treasures in Heaven*. No one is better qualified to write on this subject than Dr. Lunn, who served as manager of the Nazarene Publishing House for thirty-nine years, and as general treasurer of the Church of the Nazarene from 1928 to 1945.

The study is built around stewardship of life in its entirety as being the normal response of the Spirit-filled Christian. Specific areas include stewardship of time, talent, money, and devotion.

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The Canvas of Life



By **BRIAN L. FARMER**

Pastor, Bristol, England

GOD INTENDS that through the process of living we should each paint a beautiful picture. The life He gives us is virgin canvas unspoiled by previous painting. Colors are also provided, together with firm advice in the use of them, but their actual selection is a human prerogative.

The picture that our living portrays depends upon the choices we make; and though these choices are unquestionably ours, they are governed by immensely influential unseen factors.

Recall, for a moment, any painting you have ever seen. Why did the artist paint that picture exactly as he did? The question can be answered basically by saying, Because the artist was a man of a certain type and a man of a certain skill.

Variations in types of people, of course, are infinite. God made each person different from all others. But, for example, if the artist lives in the East, he will probably have chosen bolder colors than if he lives in the West; if he is crude, a different subject from one if he is refined; and so on. Also the artist's skill or technique will be reflected in his work. So the picture really depends upon what the man is and what he has learned.

The same two factors are basic and decisive on the canvas of life.

The Bible leaves us in no doubt that the most important of these factors is our *type*: the state of our hearts. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh" (Luke 6:45). We choose in the light of what we have learned, but, as this text shows, more fundamentally in the light of what we are.

Heart purity is too important for words if we are to have godly living, for it is from the time the Holy Spirit purifies the heart in entire sanctification that a person knows the constant inclination to make proper choices. Pure hearts are fitted for right choices.

Many mistakenly believe that evil is no longer presented to a sanctified soul. That is not so. Godly living is made up of a series of *real* choices.

If good is to be preferred to evil, both must be offered. God has ordained that men shall always have the prerogative of being selective. It was so with Adam in the garden; it was so with our Lord.

Through the process of learning, however, a Christian soon acquires a certain skill so that many wrong choices are virtually unconsciously and habitually rejected, while the right choices are just as readily embraced. Furthermore, it must be conceded that there are times when people with pure hearts (right motives) make wrong choices.

The picture does depend upon techniques as well as upon the quality or type of person. Indeed, some people are able to make quite attractive pictures of their lives simply because of what they *know* of Christian values. Ordinary people find it difficult to tell the difference between these paintings and the pictures of the true artists who have their *hearts* in their living. But God knows.

All this goes to show that becoming as skillful as we can in following in the footsteps of the Master is in itself a matter of great importance.

The most beautiful and meaningful pictures are painted by *true artists* who are also past masters of their technique. Thomas Carlyle declared that



For All Journeys

*Lord, when my path is a stony way,
With chilling winds and a sky of gray,
Help me never to envy the one
Whose road is smooth and golden with sun.
And when I am blessed with summer-sweet hours,
My pathway bordered by shining flowers,
Teach me compassion, gentle and warm,
Toward those who travel through dark and storm.*

*Whatever the journey, keep me strong
With faith and selfless love and a song.*

By **GRACE V. WATKINS**



genius is the infinite capacity for taking pains. All of us know some of God's children—perhaps we are numbered among them—who though pure in heart are sadly lacking in skill. Perhaps they choose the right subjects and maybe even the right colors, but they lack the know-how. It might even be that at times they do not make the right choices.

The chief Kingdom builders are those who not only consistently make choice of beautiful subjects and colors, but also of application and perspective. These are the salt of the earth. They are the pure, and also the mature; their sanctification is in process as well as in crisis.

WELL DONE



By **CLAYTON BONAR**

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Caldwell, Idaho

IN SERVICE TO GOD, the Christian does not look to the plaudits of men. Handshaking and merrymaking are not the order of the day. The soul joy of the child of God is the Master's voice saying, "Well done."

But we are full of infirmities. To what depths must God go to see the good we do? What are the qualities of well-doing? Jesus mentions three of them in the text: "Well done, thou good and faithful servant" (Matthew 25:21).

Good . . .

Oh, to be good! How is this possible? The Scriptures say that in and of ourselves we cannot hope to be good. We may say, then, that we are good primarily through *relationship*. "In Christ" is a common Pauline phrase used in the New Testament. Through the plan of redemption we are made into the spiritual image of God. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17). We are not good by our own resources, but by our relationship to the only One who is good—God.

Second, we are good by our *response* to the will of God. Goodness is not a static state. It is vibrant and full of action. The great commandment is a commandment to action, and the second commandment is like unto it. The Gospels are filled with stories of godly action. Notice the story of the Good Samaritan or the parable of the talents.

Through Scripture we are told to forgive as He forgave (Colossians 3:13); walk in love as He loved us (Ephesians 5:2); lay down our lives for others as He did for us (I John 3:16). We ought also to do good, as He "went about doing good" (Acts 10:38). Jesus made it clear that each child of God should "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).

Faithful . . .

By their very nature the faithful shall never fall. It is not enough to be good now. We must be good always. The so-called "Roman candle" Christian is a detriment to the church; a moment of blazing light, then utter darkness.

James says that the only way to receive the crown of life is to "endure." Peter gives a list for steady growth in the Christian graces. They are faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. In participating in this development program he says, ". . . ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (II Peter 1:8). Trying these a step at a time will give the Christian a new vision, new purpose for godly living. It will be to him a transforming lift to Christian maturity.

The Christian life is an act of faith. Growth in the Christian life is an act of faithfulness. This is the great secret. The woeful fact is that too few find it.

Paul Tournier, in his book, *Guilt and Grace*, says: ". . . among the faithful of all Christian Churches there are so many immature, infantile, timid souls, and so few radiant, victorious, de-

***"Christian worship is a dialogue between God and His people, a family conversation in which God discloses himself through the reading of Scripture and the preaching of the Word, in which the Spirit makes God's activity in an ancient day contemporary with his people in every generation."*—John Huxtable.**

veloped souls." One cannot patiently endure, one cannot press toward that heaven-ward call without learning the all-important key to blessing and continued peace—faithfulness.

. . . Servant

A living sacrifice is Paul's ultimate in Christian service. It is a total sacrifice, filled with life and action, bent to every leading of God. The little Pharisee turned fisher of men often termed himself a slave of God. The grace of God frees one from the bondage of sin *in order that he might become a love slave of God*. What else can one do but take the command of Jesus to deny himself and take up his cross and follow Him (Matthew 16:24)?

Peter left his nets to catch men. Matthew forgot the coins of men to follow the Christ of eternity. Luke learned to heal the broken heart as well as the broken body. The Sons of Thunder became the sons of God.

Each and all held no reserve. They left profession, family, and friends to give their lives to the promoting of the story of peace and love. Most of them met their death at the hand of the heathen. But all had settled the question of soul possession long before. They were God's. They were not alone in their battle. Jesus had promised them: "I am with you always, even unto the end" (Matthew 28:20). Then at the end of life's short journey they were assured of hearing God's voice saying, "Well done, thou good and faithful servant" (Matthew 25:21).

YOU can be a SOUL WINNER

By GORDON I. TORSTENBO, *Pastor, Hamlet Church, Amarillo, Texas*



LUTHER'S FORMULATION of the doctrine of the universal priesthood of all believers fostered several widespread and lasting results.

This principle became the foundation for the establishment of religious democracy. It also gave every born-again Christian an opportunity to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16).

Third, this principle of Protestantism obligates the laity as well as the clergy to do all they can to advance the kingdom of God among their fellow men. Someone has said that the dire need of the Church is not for more preachers, and better church buildings; but the dire need is for the Church to obligate the laity to spread the gospel.

The success of the Apostolic Church lies in this area. The Apostolic Church was primarily a lay movement. If the Church of Jesus Christ ever hopes to complete the Great Commission, it will come only when the laity and the clergy combine efforts in soul winning. The laymen must be allowed the right to shoulder the responsibility of evangelism in conjunction with the clergy. Some of the greatest revivals the world has ever known have been inspired by laymen.

It is significant to note that this principle has been and always will be the basis on which the

Church will carry out the mission to which it has been sent.

The Church has been commissioned to but one task, and that task is, "Go ye therefore, and teach [disciple] all nations" (Matthew 28:19). The true meaning of the word "teach" is conveyed better by the phrase "make disciples of." C. E. Autry says it connotes more than leading a man to Christ. It means to instruct him also. It suggests that we make him a learner, a student. It means to fulfill all that is embraced in making one an established Christian.

The Church's mission of "discipling" can be fulfilled effectively only when the laymen are sufficiently challenged to become personal soul winners.

Perverted dogma and misappropriation of truth caused men to flounder, stumble, and fall in the days of Martin Luther. Today the same thing exists, for many have forgotten that when the Holy Ghost comes He makes all who receive Him witnesses of the power of God unto salvation.

To be a soul winner is the primary task of every born-again, sanctified Nazarene. If you are not taking part in the harvest, you can. Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." (Acts 1:8). Again He admonished His disciples: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matthew 7:7-8).

You can be a soul winner; this is the promise of God. The first step that must be taken is to realize that it is your responsibility to be a witness; then you must ask God for the power to witness. The next step is to seek out someone to win. Finally, you must knock on his door. You can be a soul winner—if you plan to be!

MAN'S NEEDS

Man needs the ocean, for moisture must be

A part of the earth if he is to live.

Man needs the flat lands for grain and for tree,

For all of the sustenance that they give.

Man needs the high lands; his timber is there.

Man needs the earth depths for oil and for coal.

Man needs the desert for solitude, prayer.

Man needs his God to nourish his soul.

By ENOLA CHAMBERLIN



The Discipline of a Great Man

By **WAYNE WELTON**

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THIS MAN lost his first attempt to win a seat in his state legislature.

He lost two successive elections to the congressional House of Representatives.

Twice he was a defeated candidate for Speaker of the House.

Within a period of four years he twice lost in his efforts to be elected a United States senator.

Between these two defeats he lost his bid for the vice-presidency of the United States.

Not a very commendable record for any politician, one might candidly observe.

But this man, Abraham Lincoln, went on to win the presidency of the United States in 1860 after having been defeated in his attempts for state or national office at least eight times. Four years later, in 1864, in the midst of war, he was re-elected with nearly twice the popular vote of his first election.

When the Biblical hero Joseph was tortured, sold into slavery, wrongfully condemned to prison, and then thoughtlessly forgotten for years, he may have been treated like a slave, but he didn't act like one. The disciplined life he led eventually brought him into a position of power second only to that of Egypt's Pharaoh.

In Abraham Lincoln's life we can see a similar pattern of adverse circumstances which were used to mold him for leadership in an awkward and fast-developing nation. With no more than one year of formal schooling to his credit, he learned through perseverance and self-disciplined study to debate with the best of men. No doubt the limitations of his early library (the *Bible* and *Pilgrim's Progress* comprised one-third of that library) helped to equip him with the integrity and honesty which served as two of his greatest weapons.

Born of a mother who could not even write her name and a father who had written all he knew how to write when he had written his name, Abraham Lincoln became one of the most able writers

of his day and one of the greatest speakers in American history.

Out of the poverty of his early life Lincoln learned the frugality which later led him to assume business debts not lawfully his, but which earned him the title "Honest Abe," a name which was to prove no small blessing in his political career.

Personal hardships gave him a sympathetic understanding of the suffering of the Negro slaves on the auction block and added a determination to his ambition which later led him to declare: "*A house divided against itself cannot stand. I believe this government cannot endure permanently half slave and half free.*"

When he was nine years of age, Lincoln lost his mother, and death took his fiancée from him in young manhood. He saw two of his four sons laid to rest before they reached the age of twelve. Without doubt this gave him an understanding into the secret fears and shattered hopes of those who must give up their loved ones, tragically or unexpectedly. No wonder he could stand on the battlefield at Gettysburg and mourn with those who mourned.

A wife whom many have called imprudent and impulsive helped to give him a big heart of patience, long-suffering, and forgiveness, the kind of qualities so greatly needed by the head of a government where brothers were needlessly slaughtering each other on the battlefields of civil strife.

The dark side of Lincoln's life could consume many volumes, but he did not allow it the respect of living there and fretting needlessly about it. His was a life that made the most of all circumstances, good and bad. To Lincoln, poverty brought frugality, illiteracy brought a love for learning, hardship fostered hard work, and failures taught lessons which later produced personal and national victories.

Our sixteenth president lived in a day which had its particular disciplines. We are glad we don't have to live in an age when a log cabin was sometimes a luxury and a warm room an extravagance. Even so, our lives can be filled with character-molding lessons. We can also learn from defeat, strive to be disciplined enough to overcome disappointments, and allow the lonely hours to minister to our needs rather than haunt us.

Then we can say with the Apostle Paul: "Can

anything separate us from the love of Christ? Can trouble, pain or persecution? Can lack of clothes and food, danger to life and limb, the threat of force of arms? . . . No, in all these things we win an overwhelming victory through him who has proved his love for us. I have become absolutely convinced that neither death nor life, neither messenger of Heaven nor monarch of earth, neither what happens today nor what may happen tomorrow, neither a power from on high nor a power from below, nor anything else in God's whole world has any power to separate us from the love of God in Jesus Christ our Lord!" (Romans 8:35-39*)

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TO START A REVIVAL

By **CHARLES E. HIGGINS**

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GOD'S WAY of bringing revival is strange indeed to the finite, organizing mind of man. We often become convinced that revival should start in a certain place and in a prescribed fashion. We set up our own standards of revival and design a restricted format within which we expect God to operate. We set a schedule and promote it as a means of announcing God's arrival on the scene.

But, alas, all our plans and designing go for naught, for God cannot be bounded by any restrictive measure of man. I fear much of our front-page headline revival results are only products of human effort. There may be much effort, much noise, and much publicity, but no real depth that will effect a drastic change of the heart and will.

I am in no way decrying any attempts and desire for real revival. But I am inclined to believe that the real movement of the Holy Spirit cannot be bounded by any of our own attempts to give direction and government. Revival is purely and wholly God's own work. It is not the work of any other.

In the days when David took up his reign as king over Israel, his desire was to see God bring revival to his people. So David organized a band of men to do what had been neglected in Saul's reign: to bring the ark of the Lord back to its appointed place in the Tabernacle (II Samuel 6). But in their attempt to bring it back, tragedy and disappointment struck in the death of a man attempting to steady the ark to keep it from falling off the cart that was carrying it. So they left it at

the home of a pagan by the name of Obed-edom, who was ignorant in the ways of God's dealing with men. And it was in this home that God brought revival.

Who in the world would ever have thought that revival to Israel would come through the home of an unknown nobody like Obed-edom? In fact, those who thought they knew so much about the way God works were passing right by Obed-edom's house with the ark. And here it was all their plans and promotional efforts for revival broke down. David then carried the ark into Obed-edom's house. He gave up his own efforts and went back home empty-handed.

The Word tells us (II Samuel 6:10) that David "carried it aside" into the house of the pagan man. How many times we have had to lay things aside from what we think is the main road to success. But man's "aside" is often God's "way." David thought revival had to begin at the Tabernacle, at the palace, in the place of high authority. But man's "aside" and God's "way" were in the home of the humble and lowly Obed-edom.

We are quite prone to think that revival must begin with the leaders. It must begin in the nation's capital, in the Statehouse, in city hall, at the headquarters of our particular church. But sometimes God starts in the hearts of lowly, simple, unofficial people willing to just walk with Jesus. This doesn't provide much material for publicity or promotion, but God's ways are sometimes without benefit of publicity.

The story is told of the desire of workers in Africa who at one time thought, if revival was to gain a foothold and grow in their section, the rulers, the chiefs, and all in authority would need to be saved and see the way of revival. Then (so they thought) the whole area would be in the throes of revival.

But God showed them differently. With a simple illustration, they were reminded how fire starts. It does not start with the big logs, but rather in dry, dead grass. When it starts burning there, leaves and twigs are added to the blaze, then branches, and finally the big logs. The message for them was to be willing to be dead, dry grass where the fire would begin. And in God's time and plan the logs or the chiefs and those in authority would be part of the revival.

Perhaps there is a message in this for you and me. Rather than praying for revival to come to someone else, someone high in authority, let God bring revival to my own heart. This does not in any way discourage us from praying for those in authority, but rather pray that God will bring revival to my heart and home and let God bring revival to them in His time.

The folly of thinking revival should begin somewhere else can be found in our own homes. I am

often tempted to think that, if the other members of my family would be changed, then our home would be different. And then I hide behind this and use it as an occasion for not doing anything myself. But then I come to find out it isn't anyone else in my family that needs to see things differently. It is me. I am the one needing a renewal. I am the one who needs to come through.

This may also be true in the church. The people can look at their pastor and claim he is the key one needing to be revived. Or the pastor may say, "If only these people would be different and turn to God, then we could have revival." But this is not the answer. Each one of us, regardless of who he is, needs to be a center of revival. I need to be the one willing to be dead, dry grass where the fire starts. As soon as this happens, it will spread wherever God chooses.

This is the way God seemed to work with Israel in David's time. He started with an unknown fam-

ily and worked in their home. David didn't know this man. He had never met him before the day the ark was placed in his home. And I can imagine David was so obsessed with his own disappointment and discouragement that he really didn't get to know him that day.

Perhaps when the news was given to David that revival had come to the home of Obed-edom, David asked, "Who is Obed-edom, and where does he live?" To this they might have answered, "Don't you remember? That is where you left the ark that day." Immediately then David set out for this home where God had visited with such blessing. It was there that David sat at the feet of this man, Obed-edom, and heard his simple but life-giving testimony.

God wants to do His work in your heart and mine. Then, without fanfare, let us take the place of dead, dry grass where the fires of God's reviving grace can begin.

Distinctions with a Difference—

By **FRED SMITH**

DID YOU NOTICE that the title of this article ended, not with a full stop, but with a line which suggested that something more would follow if space in the title line had permitted it?

That something more comes right now in the body of the article. The expansion of the title thus leads on to the glorious fact that distinctions with a difference lead on to greater light. That is, or should be, always the ultimate goal of all our Christian activity. There is a common saying which too often is made to cover a multitude of errors, namely, that six of one is equal to half a dozen of the other. This may be true. But it is well to remember that there are many correlations in which things are not what they seem to be.

Take the common notion that churchianity is just another name for Christianity. This is to confuse the means with the goal. To be a Christian is a full-time job calling for expression seven days of the week. It was a fine sermon title I saw announced on a church bulletin board. "Remember the weekday to keep it holy." Holiness is not realized by reserving its expression to the services of one day in the week. Churchianity is a part-time activity which should lead to a Christianity to permeate and suffuse all the days of the week. This is a distinction between churchianity and Christianity which one can easily overlook.

Take another distinction with a difference on another plane of activity. As a churchgoing per-

son I have often noticed that the necessary observance of ritualism in a service has been allowed to degenerate into mere "rutualism." I once heard a prominent minister deplore this development by saying that God himself must get tired of hearing, at exactly seventeen and one-half minutes after a service begins, the habitual sentence, "Let us pray." Ritualism can become "rutualism" with a vengeance with the end result of somnolence instead of a revived spirituality.

Blessed to the point of holiness and happiness is that congregation whose minister knows the spiritual value of the secular proverb that in "variety is the spice of life." And what is true of variety in the observance of prayer is equally true in the selecting of hymns for a congregation to sing. Recently I noticed in a listing of the purposes of a local choral conductors' guild that the organization desired "to create and foster finer understanding between ministers and directors of the ministry of music." Here indeed was the pew, or rather, the choir loft, speaking to the minister and through him to the congregation. Ministers, as well as congregations, can too easily become the victims of "rutualism" instead of the rightful users of ritual.

These are but two of the many instances in which professing Christians may easily slip from the vital profession of their faith by making dissimilar things look as if they are the same thing—an error which can be avoided by keeping in mind the difference which exists in distinctions.

THE SABBATH

as a Touchstone of Devotion

By RICHARD SHELLEY TAYLOR

Associate Professor of Theology and Missions, Nazarene Theological Seminary, Kansas City, Missouri

THERE IS probably no more accurate test of one's Christian devotion than one's attitude toward, and conduct on, the Lord's day. At first this may sound like a rash and intemperate statement. But such is not the case, as a little careful thinking will show.

The claim is based on the simple premise that devotion is pure only when it seeks to please God solely for the purpose of pleasing and honoring Him. If we seek to please Him out of fear, or from a sense of propriety, or out of a sense of duty alone, or in the hopes of a return favor, then the attempt to please does not proceed from unadulterated devotion, but from mixed motives, even if not from totally unworthy ones.

The special fitness of the Sabbath as an accurate yardstick of our devotion is particularly striking since our relationship to it is one of grace rather than law. We now observe the first day of the week, and we call it the Lord's day, in honor of our Lord's resurrection. It is not a matter of law in the sense that we will be stoned if we gather sticks on Sunday.

Even the so-called "blue laws" on the statute books of many of our states are no longer enforced. Physically and legally we have all the liberty of pagans. This makes Sabbath observance the perfect test. For if we lay aside our own interests this one day, and dedicate the day to the Lord, our action will not be out of fear, for no severe penalties threaten us; nor will it be due to custom, in this age when old-fashioned Sabbath observance will make us embarrassingly conspicuous, even in church circles. It will more likely be out of pure devotion to the Master.

When we keep the spirit of the day gladly and willingly, out of sheer love, God is surely pleased. How could He *not* be pleased when after striving to serve Him through mundane business and secular activities all week we lay aside one day as uniquely *His*, and on this day gladly forfeit our own purely personal interests and say:

"Here, Lord, take the day! Show me where You can use me. Naturally, I'll be present in Your house of worship; but after that? Do You want me low at Your feet in prayer and quiet meditation, away from light talk and blaring radios? Do You want to teach me new things out of the Word—since on other days I have so little time for it? Do You want me to search for the lost sheep, or visit the lonely patient in the hos-

pital? During the week, Lord, I'm too busy for some of these things, but today is all Yours!"

And if this does please God, that is all that matters to the one whose devotion is pure. The deeper grows our devotion as Christians, the more intense will be our desire to please our Lord *just for the sake of pleasing Him*. Thus do we get back to our original premise.

When we think of the Lord's day in this manner, how shabby seem the querulous words: "Is there any harm in watching Sunday baseball? Any harm in playing a little tennis?" Such questions unmask a soul that is pitifully petty and earth-bound. He hasn't yet lifted his eyes to the hills. He has no vision of spiritual values and no appetite for spiritual exercises. He is like a would-be painter who occupies himself sketching rusty tin cans while he sits on the edge of Grand Canyon. Tin cans may be legitimate, but only undeveloped minds will be absorbed by them when the Grand Canyon is at hand. And only *very* undeveloped minds will complain of loss if deprived of tin cans in exchange for the Grand Canyon.

Is there harm? Perhaps not in the activities as such, in their proper place and time. But the man who simply can't lay them aside for just one day is in bondage indeed, and that on a very infantile level.

But the question persists: Any harm? There is harm in the loss of the superior values these trifles would crowd out on the Lord's day. There is harm in the willingness to accept the lesser over the greater. There is harm in the frame of mind that would prefer the tin cans of sport to the Grand Canyons of God. There is harm in the consequent shriveling of soul and littleness of spirit. There is harm in the missed opportunities for fellowship with the Master, and the coldness in our hearts through the following week. There is harm in the accumulation of self-centeredness when our personal pleasures outweigh the needs and heart cry of men. There is harm in being spiritual pygmies when Christ stands waiting to make us noble and grand, not in our own sight, but in His eternal scales.

Let us not allow the pleasures of sense to lay their seductive hand on us and keep us from the heights. Let us not be trapped by trivia when the open road of pure devotion beckons us on to the mountains.

THE CHURCH AT WORK

LATE NEWS

Word has been received that Evangelist John Harrold and wife were in an automobile accident on Christmas Day, at Ossian, Indiana. Mrs. Harrold was killed instantly, and Brother Harrold was in the hospital at Bluffton, Indiana, for most of the month of January. In critical condition for several days, he is now making rapid strides toward release from the hospital. He suffered deep lacerations on his right leg, face, and scalp, broken shoulder and collarbone, six broken ribs, and punctured lung. Unable to write, he would appreciate hearing from his friends; send mail to him at Red Key, Indiana. Funeral service for Mrs. Harrold was held on December 28 in her home church at Red Key.

Rev. Ira P. Dumas, retired elder, died January 11. He is survived by his wife, of 2291 "C" Buckeye Route, Redding, California; and a daughter, Mrs. Paul Miller. Funeral service was held on January 14 at Modesto First Church.

Rev. Thomas Eugene Wood died December 15. He was pastor of the Rosedale Church of the Nazarene in Bakersfield, California. He is survived by his wife, of 10,000 Enger Lane, Bakersfield.

Rev. E. E. Turner, retired Nazarene elder, died January 11 after a long illness. He is survived by his wife, Rev. Ora J. Turner, of the home address, 11 N. Crest Avenue, Clearwater, Florida.

Rev. H. J. Bingham, retired elder of the Abilene District, died January 9. His wife preceded him in death. Funeral service was at Post, Texas, on January 10.

Pastor C. D. Holley sends word: "Prayer is requested for little Monte Kalbfleish, four-year-old son of Captain and Mrs. Darrell Kalbfleish, of the Maxwell A.F.B., Montgomery, Alabama. Monte was struck by a car following the morning service at Montgomery First Church of the Nazarene; internal injuries, and emergency operation."

Pastor David Kline sends word from Houston, Texas: "Following a predawn gas explosion, fire gutted the sanctuary

of Central Park Church, Houston, Sunday, January 13. Loss was total, but covered by insurance. Providence miraculously spared the educational unit and surrounding residences. We praise God for His mercy and confidently face the task of rebuilding."

In Appreciation

We sincerely appreciate the many telegrams and letters of condolence on the loss of our boys, David Greer and Lawrence Pease, by drowning on December 15, 1962.

MR. AND MRS. BRONELL GREER
MR. AND MRS. WILLIAM PEASE
CHIKHIL, BULDANA DISTRICT
MAHARASHITRA, INDIA

HOME MISSIONS

ROY F. SMEE, *Secretary*

The Home Missionary Spirit

As we begin the year 1963, it is well to consider carefully the importance of maintaining a true home missionary spirit. Certainly our foreign missionary enterprise must not be neglected, but our vision must not be limited to distant places that we cannot see our responsibilities at home.

Our nations are in a period of revolutionary development and change. Populations are expanding rapidly; automation, surpluses, chronic unemployment, and persistent poverty present problems that plague the people with little prospect of quick solutions; urban renewal projects uproot thousands of people, many of whom become bewildered refugees of our cities; low-cost housing projects provide for hundreds of families without a ministering church; slum areas persist in spite of a climbing standard of living; the major metropolitan areas continue to expand and eat into the rural countryside.

All of these changing conditions challenge the church as never before in its history. Our eyes must be open to needs about us; our hearts must respond to the Lord's commission to go into all of our world with the gospel. This is not the day to build walls about our congregational families and let the rest of the world go by. We must accept the challenge of our day and keep the fires of a home missionary spirit burning.

There is something that every church

can do for home missions during 1963. Are we willing to find it and do it?

Small Church Achievement Program Honors

Churches receiving outstanding awards and honorable mention certificates in the Small Church Achievement Program from among the second one-third of the district assemblies held in 1962 were listed in the Home Missions column of the December 19, 1962, *Herald of Holiness*. The members of the Department of Home Missions on the General Board have chosen the following three churches from that list for special honor. The stories of these churches will appear in this column in later issues.

Saxonburg, Pennsylvania, Pittsburgh
Rev. Earl Huston
Albion, Pennsylvania, Pittsburgh
Rev. Donald Hennen
Saginaw Central, Michigan, Michigan
Rev. Franklin Ward

All churches with less than fifty members are eligible for participation in this program. The following received a beautiful plaque in recognition of being chosen as the outstanding small churches on their districts, from among the last one-third of the district assemblies held in 1962:

North Carolina—Hazelwood
Houston—Bellaire
Northwestern Illinois—Sunnyland
Akron—Boardman (Youngstown)
Missouri—Bloomfield
Tennessee—Ridgevale and Nashville
Benson Memorial
Louisiana—Winnsboro
Southeast Oklahoma—Panama
South Carolina—Rock Hill First and Ashwood
Georgia—Griffin
Kentucky—Louisville Fairdale
Kansas—Osborne and Ulysses
South Arkansas—Ashdown
Dallas—Dallas Buckner Boulevard
Iowa—West Des Moines, Washington, and Burlington Flint Hills
Virginia—Crewe and Lynchburg
Wisconsin—Appleton
Southwest Indiana—Owensville
North Arkansas—Rogers Chapel and Berryville
Kansas City—Bethel Glen and Kansas City Southwood

These churches received Honorable Mention Certificates in the Small Church Achievement Program for achievements during the year:

Kansas—Severy, Colby, and Scott City
Dallas—Mesquite
Kentucky—Nicholasville, Stanford, Corydon, New Liberty, and Burkesville

Southwest Indiana—Dana, Tell City, and Blackiston Mill
 Missouri—Ballwin and Rolla
 Houston—Nederland, Port Neches
 Tennessee—Ashland City and Nashville California Avenue
 Kansas City—St. Joseph Southside and Drexel.
 Southeast Oklahoma—Tecumseh and Wanette
 North Carolina—Goldsboro and Concord First
 Joplin—Aurora, Missouri; and Garnett, Kansas
 Akron—Goshen, Tallmadge, Cleveland Bethel, and Macedonia
 Northwestern Illinois—Dixon, Rockfalls, and Peru
 Iowa—Climbing Hill, Harlan, Clinton, and Lake City
 Wisconsin—St. Croix Falls, Mauston, and Monroe
 Louisiana—Shreveport Linwood Avenue

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Prayer Request

By EARL MORGAN, *Lebanon*

Please pray for Mrs. Morgan. She has had no sign of the return of Hodgkin's disease, and we feel God has touched her in answer to prayer. She has a check-up coming soon and we are just trusting. The doctor says there is no cure, but we believe God says there is.

Work Bearing Fruit

By RUTH MILLER, *Nicaragua*

Just fifteen short, but action-packed, years ago the Stanfield, Wellmon, and Rudeen families, together with Misses Walker and Crain, met together here in San Jorge for the first Nazarene council meeting in Nicaragua!

Now once again we have gathered to count our blessings and victories, and plan and pray for greater ones in the future—"not by might, nor by power, but by my spirit." In a world dark with storm clouds and facing a threatening future, we are not discouraged, for God is with us. Our desire is to reach as many priceless men, women, boys, and girls as possible for Christ in the days ahead in Nicaragua.

As we look at our work, it is thrilling to see long hours of tedious day school work bearing fruit in the lives of consecrated young people; the enforced closing of the San Jorge Clinic because of a nurse's furlough makes us appreciate more than ever what an important part the medical work plays in our district program, for we are missing it sorely; a deepening in the spiritual life and insight among the Bible school students makes us rejoice; as do the victories and new ground taken (sometimes inch by inch) as the pastors and churches work and pray and evangelize.

Definite Victories in Cape Town

By PHILIP STEIGLEDER
Republic of South Africa

God has been very good to us here in Cape Town. We have just completed a vacation Bible school program with the co-operation of our pastors and students, and enrolled 1,192 children. There were some definite victories—including our own son—which makes the effort worthwhile. The city council is giving us a church site in Factreton, and we trust that we will be getting a church site in Bonteheuvel (a new, large housing scheme). Rev. Fortoen, one of our Coloured ordained elders, has just recently moved down from Johannesburg to pastor the work at Bonteheuvel. When he was interviewed for one of the council houses and replied that he had lived here only two months, the lady said, "I'm sorry, but you should have lived here two years." Then she asked him if he wasn't the one who had just that morning been in to see her about having an extension of another week for the tent campaign. When he answered that he was, she told him how many good things she had heard about the vacation Bible school that they had just had in the tent and that she was going to recommend that he get a house in spite of the two-year requirement. They have told him that he should have a house before the end of the month. Praise the Lord! He is still on the throne.

Plans for Camp Meeting

By ERNA COPELIN
Philippine Islands

At the present time our churches are taking definite strides forward and they are thrilled with the challenges before them. During the council meeting we voted to have our camp meeting in the lowlands in order to make it possible for our laymen to attend much of the time. We plan to have it in the Binalonan area, where we have eleven churches close to one another, and our pastors are thrilled with this plan.

SERVICEMEN'S COMMISSION

PAUL SKILES, *Director*

A Sense of Accomplishment

The duties of a chaplain in the military service are many and varied. Some are well defined and others are not so clearly spelled out. Many of the more rewarding duties are those that are rarely seen or felt by anyone but the chaplain himself.

The greatest satisfaction is not in the number of services, character guidance sessions, or staff meetings one has. But often the contact with one individual

may prove to be the most rewarding.

Often the commanders of units appear to be almost beyond the point of concern. The men think him rough and he seems to delight, on the surface, in that image.

I came in contact with one such commander. Our first meeting was cold and very formal, and I wondered if there was much I could do with a fellow so "hard." But after a few visits to the unit, a few times of counseling with his men—helping them to solve their problems—this attitude of "coldness" had disappeared.

Now when I or any chaplain appears within the confines of this man's domain, the attitude is quite different. There is no longer a spirit of indifference to the chaplain's work. These words, "Chaplain, come again—real soon," let you know the "CO" is beginning to accept you and your role.

Perhaps to no one but the chaplain does this mean anything. But when the friendship of the commander is obtained, the avenues for helping the boys are much easier.

I pray God will give grace and strength that I may be a great help to our boys while in military service. I thank God for this opportunity of helping to build His kingdom.

CHAPLAIN LELAND BUCKNER
United States Army

"SHOWERS of BLESSING" Program Schedule

February 10—"A Call to the Deep,"
 by Dallas Baggett

February 17—"Our Refuge and Strength,"
 by Dallas Baggett

February 24—"Help for Your Home,"
 by Dallas Baggett

THE LOCAL CHURCHES

Crystal Lake, Illinois—The Church of the Nazarene was started here two and a half years ago in the home of Charles Stokes. Now the church owns three and a half acres of choice land, is worshipping in lovely combination parsonage-chapel, and making plans to erect a new building in the near future. It is a self-supporting, fully organized church, with all departments functioning well. An "over the top" drive, which generated much enthusiasm, resulted in seventy-one people being present on Sunday, December 2. The previous record was sixty-eight, set more than one year ago. Rev. Robert L. Owen, the church's pastor of four months, said the day was a "record breaker" for the entire church. God is blessing in a special way.—Reporter.

Marmet, West Virginia—Our church had a great revival in December. In

spite of zero weather, God blessed the ministry of Evangelist Paul Stewart, and thirty-eight souls found victory at the altar of prayer. We feel we never can be the same after hearing the stirring messages of Brother Stewart. Rev. and Mrs. Billy Crane sang the glory down. Our people have been helped and stirred, and we give God praise.—WILLIAM R. DILLON, *Pastor*.

CONTACT TO WIN!

Tarry . . . Go!

SEPTEMBER • OCTOBER • NOVEMBER • 1963



THE BIBLE LESSON

By HARVEY J. S. BLANEY

Topic for February 10:

Christ Needs Workers

SCRIPTURE: Mark 6 (Printed: Mark 6:7-13, 34-42)

GOLDEN TEXT: *Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father (John 14:12).*

There are two significant lessons to be learned from the combined accounts of the sending out of the Twelve and the feeding of the multitude. The first is that we do not have sufficient resources of ourselves to assure success in the work of the Lord. In the case of the disciples Jesus said that they might just as well "travel light"; the success of their venture would not depend upon the size of either their suitcases or their brief cases. They must depend upon their "inner resources."

The second lesson is that success does depend upon the dedication of what resources we have to the cause at hand. Jesus took the few loaves and fishes and fed a multitude.

On one occasion Jesus spoke of the fatal results of failing to use one's talent because it was small (Matthew 25: 24-30). There would be no reward and the talent would be lost. It is characteristically human for one to compare the worth of his resources to those of someone more generously endowed and then accept his lack of success on the basis of meager potential. The pastor feels that if he had a larger church and fewer

personal encumbrances he could produce outstanding results. The church feels that its poor location and the lack of modern Sunday school facilities are making growth impossible. The young man feels that he cannot get ahead in life because he lacks prestige, or a name, or proper connections.

In each case failure is blamed upon some external circumstances when it is more probably due to the lack of one's putting to the best use what is at hand. The man who will not use one talent because he doesn't have two, the minister who will not put his best into the small church, and the church which will not serve the people in its poor locality should not expect better things entrusted to them. This is why Jesus said that the one who has been faithful in that which is small shall one day be entrusted with something bigger.

On the other hand, the minister with the large congregation probably started with a small one, the church which attracts large crowds one day struggled to survive, and it has become almost proverbial that successful businessmen start as paper boys. It is more than probable that the one who does not achieve a measure of success on small resources would not be able to manage larger capital successfully.

God is able to use the smallest talent, and "little is much if God is in it." Nevertheless, God does not major in little boys with lunch baskets for building His Church. He uses men—stalwart men, strong men, talented men, dedicated men. A measure of glory doubtless accrues to God by His use of ignorant and untrained men, but this should never become the standard. It is more to His glory to offer Him talented and trained, educated and mature men and women for greater usefulness in His kingdom. Our best without God is not enough; but the more we have to offer Him, the more He will be able to accomplish through us.

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.

Deaths

REV. THOMAS MARION SCOTT

Thomas Marion Scott was born in Argyle, Texas, March 11, 1876, and died in Redlands, California, November 25, 1962. In 1897 he was married to Sarah M. Myers, who preceded him in death. In 1944 he was married to Mrs. Edna Mathis. Thomas Scott was converted and sanctified at Buffalo Gap, Texas, in 1902, and began his ministry soon after. He came into the Church of the Nazarene in the union of 1908 at Pilot Point, Texas. He was ordained by Dr. Bresee in 1911. He had a fruitful ministry as an evangelist in the early days of the church, holding meetings in tents, under brush arbors, in schoolhouses, etc. He also spent some years in the pastorate, at Bronco and Grassland, Texas; Artesia, New Mexico; Somerton, Arizona; and Lancaster, California. Hundreds of people were won to God in his meetings, some of whom are now Nazarene ministers. He is survived by his wife, Edna, of Yucaipa; two daughters: Mrs. Eunice Greer, of Ontario; and Mrs. Pauline Vaughn, of Lancaster; two stepdaughters: Mrs. Margery Masters and Mrs. Rachel Tatum, both of El Centro; two brothers: J. M., of Midland, Texas; and Rev. N. E., of Banning, California; and three sisters: Mrs. Mollie Irion, of Midland, Texas; Mrs. Annie Sheid, of Snyder, Texas; and Mrs. Katie Watkins, of Fontana, California. Funeral service was held in the Redlands church, with Rev. W. Herman Burton, Rev. Andrew Young, and Rev. Ralph Kaldenberg, pastor of the Yucaipa Valley Church, officiating. Brother Scott was a member of the Yucaipa Valley Church at the time of his death. Interment was in the cemetery in Pomona, California.

REV. EUGENE WOOD

Thomas Eugene Wood was born in Clifton, Texas, October 3, 1891, and died December 15, 1962, in California. He pastored churches in Washington, Texas, and California. All who knew him held him in high esteem as a true follower of Christ. At the time of his death he was pastor of the Rosedale Church of the Nazarene, near Bakersfield, California. He is survived by his wife, Bessie L. Wood; one son, Merle D., of Bakersfield; two daughters: Mrs. Faith Myatt, of Bakersfield; and Mrs. Zoe Acosta, of Ojai, California; and two brothers: Dr. Coke Wood, of Stockton; and Clem Wood, of Oklahoma City, Oklahoma. E. E. Zachary, district superintendent, presided at the funeral service, with Rev. Paul Mangum, pastor of Bakersfield First Church, assisting.

REV. FRED SUFFIELD

Fred Suffield was born in Winchester, Ontario, Canada, February 25, 1874, and died in Pasadena, California, January 3, 1963. In early life he became a Christian; and always an earnest Christian, after he entered into the experience of entire sanctification, especially did his heart burn to make God known to others. After a few years as a layman, God called him to the work of evangelism; to which he devoted himself for his entire lifetime. On December 26, 1910, he was united in marriage to Evangelist Kitty Jennett. Together, by the blessing of God, they became a very effective evangelistic team. Always in demand as camp meeting workers, much of their early ministry was with the camps of northern New York state. In one of these camps they worked for twenty consecutive years. In the early 1920's, the Suffields united with the Church of the Nazarene in southern California and, when his wife's health failed, Fred continued the work of evangelism in all parts of the nation. He was loved and appreciated by pastors and people. His messages were Biblical, sound, and provided a solid foundation for Christian living. He was a holiness preacher, seldom preaching without stressing the need for the experience of entire sanctification. God blessed and thousands of persons were saved, sanctified, and helped by his ministry. For the past thirteen years the Suffields have lived in Pasadena, and been members of Bresee Church. Even in years of retirement, Brother Suffield was intensely interested in the spiritual activities of the church, faithful in attendance at all the services, and carried a burden, always at the altar ready to give aid to seekers. His personal testimony was inspiring. He is survived by his wife, Kitty, who is sustained and comforted by the presence and strength of the Holy Spirit, the memory of fifty-three years of companionship with this good husband, and the hope of meeting him again. Funeral service was conducted in Bresee Church, Pasadena, with Rev. J. George Taylorson, Rev. I. W. Young, Dr. D. Shelby Corlett, and Professor Chester Crill participating. Interment was at Forest Lawn, Glendale, California.

Announcements

WEDDING BELLS

Miss Janice Price Williams of Mobile, and Horace Lamar Smith of Shawmut, Alabama, were united in marriage on December 16 at First Church of the Nazarene, in Shawmut, with Dr. Leon Chambers officiating, assisted by Rev. Harmon King.

Miss Sharon Ardith Myers of Bradley, Illinois, and Phillip Nolan Richardson of Macon, Missouri, were united in marriage on November 20 at the College Church of the Nazarene, Kankakee, Illinois, with Rev. M. W. Myers, father of the bride, officiating, assisted by Rev. Forrest Nash, pastor.

BORN

—to Alfred Jay and Alice Ann (Stone) Norris, of Poneto, Indiana, a son, Alan Jay, on December 19.

—to Rev. Charles F. and Nancy D. Shaver, of Bethel, Kansas, a son, James Paul, on December 18.

—to Rev. and Mrs. Russell J. Long, of Lisbon, Ohio, a daughter, Sue Elaine, on November 30.

SPECIAL PRAYER IS REQUESTED

—by a Nazarene lady in Indiana, that she may be called back to work soon, that a friend may make the right choice in marriage, for friends to solve a family problem regarding their children in the right way;

—by a friend in Kansas—a very urgent unspoken request;

—by a Nazarene friend in Arizona that God will help him to win souls in the group with which he is now working.

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 Albright, J. C. 592 Lincoln Ave., Saugus, Mass.
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 Phoenix, Ariz. Jan. 30 to Feb. 10
 Gladewater, Tex. Feb. 13 to 24
 Beaty, B. K. Route 4, Taylorville, Ill.
 Marshall, Ill. Feb. 21 to Mch. 3
 Bebout, R. E. 1873 Channel Drive, Ventura, Calif.
 Bender Evangelistic Party, James U. P.O. Box 8635, Sulphur Springs, Fla.
 Tarpon Springs (First), Fla.
 Feb. 20 to Mch. 3
 Dayton (Radcliff), Ohio March 10 to 24
 Bennett, R. Lee. 339 N. Second St., Scottsburg, Ind.
 Bertolotti, The Musical (Fred and Grace). 1349 Parkiomen Ave., Reading, Pa.
 Thomsville, Ga. Feb. 13 to 17
 Miami (Central), Fla. Feb. 20 to Mch. 3
 Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.
 Corydon, Ind. Feb. 1 to 10
 Conway, Ark. Feb. 15 to 24
 Bierce, Joseph. 224 So. 17th St., Terre Haute, Ind.
 Dover, Del. Jan. 30 to Feb. 10
 Easton, Pa. Feb. 13 to 24
 Bishop, G. Preston. 1542 Picardy Circle, Clearwater, Fla.
 Open dates for February
 Minneapolis (Bloomington), Minn. Mch. 3 to 13
 Bishop, Joe. 1515 S. Jensen, El Reno, Okla.
 Blythe, Ellis G. 225 Ludlow, Springfield, Ohio
 Scottsdale, Ariz. Jan. 30 to Feb. 10
 Tucson (Palmdale), Ariz. Feb. 17 to 24
 Boggs, W. E. % Publishing House*
 Fresno (First), Calif. Feb. 7 to 17
 Lubbock (First), Tex. Feb. 20 to Mch. 3
 Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
 Bowman, Russell. 2719 Morse Road, Columbus, Ohio
 Fredericktown, Ohio Feb. 27 to Mch. 10
 Bowsher, O. W. 146 Losee, Cygnet, Ohio
 Bradley, Ernest R. 20 17th St., Lowell, Mass.
 Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind.
 Crestline, Ohio Jan. 31 to Feb. 10
 Oneme, Va. (Friends) Feb. 14 to 24
 Brannon, George. 4105 N. Wheeler, Bethany, Okla.
 Bluffton, Ind. Jan. 30 to Feb. 10
 Greenfield, Ind. Feb. 13 to 24
 Bridgwater, R. E., and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
 Brockmueller, C. W. and Esther. 908 15th Ave. South, Nampa, Idaho
 Brown, Charles. 212 Clay St., Dayton, Ky.
 Brown, J. Russell. % Publishing House*
 Southport, Ind. Feb. 7 to 17
 Jerome, Ida. March 7 to 17
 Brown, Marvin L. 810 Pleasant St., Kewanee, Ill.
 Brown, W. Lawson. Box 785, Bethany, Okla.
 Lincoln, Neb. March 13 to 24
 Browning, John R. 606 Dingass St., Logan, W.Va.
 Bryan, John "Benny." % Trevecca Nazarene College, Nashville 10, Tenn.
 Batavia, Ohio Jan. 30 to Feb. 10
 Coodlettsville (Ridgevale), Tenn. Feb. 11 to 17
 Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
 Greenville (First), Tex. Feb. 6 to 17
 Lancaster, Ohio Feb. 20 to March 3
 Burton, C. C. 412 Monticello St., Somerset, Ky.
 Bossier City, La. Mch. 28 to Apr. 7
 Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.
 Hobbs, N.M. March 13 to 24
 Cargill, Porter T. 6905 N.W. 41st, Bethany, Okla.
 Carleton, J. D., and Wife. Preacher and Singers, % Publishing House*
 Carlisle, Harold G. P.O. Box 302, Moody, Texas
 Monahans, Tex. Feb. 4 to 10
 San Marcos, Tex. March 11 to 17
 Carroll, Morgan. Box 42, Vilonia, Ark.
 Carter, E. L. Bluford, Ill.

Casey, H. A. and Helen. Preachers and Singers, % Publishing House*
 Fargo, Okla. Jan. 30 to Feb. 10
 Camden, Ark. Feb. 13 to 24
 Caudill, Virgil R. Route 3, Troy Rd., Springfield, Ohio.
 Chalfant, Morris. 1420 Oak Ave., Danville, Ill.
 Greencastle, Ind. Feb. 5 to 10
 Galesburg, Ill. Feb. 11 to 17
 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
 Baltimore (Dundalk), Md. Jan. 31 to Feb. 10
 Glen Burnie (Marley Pk.), Md. Feb. 13 to 24
 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
 Mineral City, Ohio Feb. 13 to 24
 E. Liverpool (Wellsville), Ohio March 1 to 10
 Condon, Robert. % Publishing House*
 Kalama, Wash. Feb. 6 to 10
 Spokane, Wash. Feb. 12 to 17
 Cook, Charles T. 433 Plum St., Albany, Indiana
 Cooper, Marvin S. 1514 N. Wakefield St., Arlington 7, Virginia
 Corbett, C. T. P.O. Box 215, Kankakee, Ill.
 Phoenix, Ariz. Jan. 30 to Feb. 10
 Hanford, Calif. Feb. 13 to 24
 Cox, C. B. 1322 N. First Ave., Upland, Calif.
 Boise (First), Ida. Feb. 7 to 17
 Post Falls, Ida. Feb. 20 to 24
 Cox, David M. 1857 Walker St., Cincinnati, Ohio
 Open time for February
 Oxford (Woods Chap.), Ohio March 6 to 17
 Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio
 Houston, Tex. (camp) Feb. 13 to 17
 Dallas (S. Oak Cliff), Tex. Feb. 18 to 24
 Crews, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.
 Crews, H. F., and Mrs. Evangelist and Singers, % Publishing House*
 Amarillo, Tex. Jan. 31 to Feb. 10
 Kingsville, Tex. Feb. 13 to 24
 Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.
 Williamsburg, Ind. Feb. 6 to 17
 Paris, Ill. Feb. 20 to March 3
 Cruse, C. E., and Barbara. Preacher and Singers, 1403 Monroe, Charleston, Ill.
 Custer, Hilar C. % Publishing House*

D to F

Danner, Joel. P.O. Box 404, Bethany, Okla.
 Darnell, H. E. P.O. Box 929, Vivian, La.
 Selma (Harris Chap.), Ind. Feb. 1 to 10
 Philadelphia, Pa. (camp) Feb. 14 to 24
 Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.
 Phoenix (Alzona), Ariz. Jan. 31 to Feb. 10
 Elk City, Okla. Feb. 22 to Mch. 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*
 Bainbridge, Ind. Feb. 27 to March 10
 Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla.
 Dobbins, C. H. Yoder, Indiana
 Drye, J. T. % Publishing House*
 Ft. Walton Beach, Fla. Jan. 30 to Feb. 10
 Orange (First), Tex. Feb. 13 to 24
 Duncan, W. Ray. Waverly, Ohio
 Dunham, L. J. Lake Road, Route 2, Eureka, Ill.
 Potomac, Ill. Feb. 27 to Mch. 10
 East Moline, Ill. March 14 to 24
 Dunn, T. P. 318 E. Seventh St., Hastings, Neb.
 Compton (Grace) Calif. Feb. 6 to 17
 Hayward, Calif. Feb. 20 to March 3
 Eastley, Gordon W. % Nazarene Camp, Anadarko, Okla.
 Easton, H. J. 5001 Jasmine Ave., Savannah, Ga.
 Eastman, H. T. and Verla May. Preacher and Singers, 2005 E. 11th, Pueblo, Colo.
 Christiansted, St. Croix, Virgin Islands Feb. 1 to 25
 Edwards, L. T., and Wife. 1132 Ash St., Cottage Grove, Oregon
 Eisea, Cloyce. Box 18, Vanburen, Ohio
 Emrick, C. Ross and Dorothy. Evangelist and Musicians, 600 N. Trumbull, Bay City, Mich.
 Emsley, Robert. Bible Expositor, 200 East & West Road, Buffalo 24, N.Y.
 Riverton (Sunnyside), Wyo. Feb. 6 to 17
 Farmington, N.M. Feb. 20 to Mch. 3

Ensey, Lee H. 2094 "F" St., San Bernardino, Calif.
 Casa Grande, Ariz. Feb. 6 to 17
 Porterville (First), Calif. Feb. 20 to Mch. 3
 Erickson, A. Wm. (Billy). 994 Gwynn Drive, Nashville 6, Tenn.
 Richmond Hill, N.Y. Feb. 3 to 10
 Lynbrook (E. Rockaway 1st), N.Y. Feb. 14 to 24
 Estep, Alva O. and Gladys. Preacher and Singers, Box 7, Losantville, Ind.
 Dunkirk, Ind. Feb. 20 to March 3
 Eudaley, 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 Singers, Wiley Ford, W.Va.
 Ottawa (First), Ill. Jan. 31 to Feb. 10
 Logansport, Ind. Feb. 14 to 24
 Finger, Joseph. 6515 Calypso Drive, Orlando, Fla.
 Jacksonville (Forest Hills), Fla. Feb. 6 to 17
 Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.
 Finkbeiner, A. J. % Publishing House*
 Corning, Calif. Jan. 30 to Feb. 10
 N. Highlands, Calif. Feb. 13 to 24
 Firestone, Orville. 736 East 43rd North, Tulsa 6, Okla.
 De Ridder, La. Feb. 28 to March 10
 Fisher, C. Wm. % Publishing House*
 San Diego (Univ. Ave.), Calif.
 Jan. 30 to Feb. 10
 Pasadena (First), Calif. Feb. 17 to 24
 Fitch, George L. 124 Elder St., Nampa, Idaho
 Fitch, James S. 4105 Floral Ave., Norwood 12, Ohio
 Fitz, R. G. 215 Chestnut, Nampa, Idaho
 Fishman, C. E. 139 S. Park Ave., Cape Girardeau, Mo.
 Florence, Ernest E. 1000 S. Cross St., Robinson, Ill.
 Arcola, Ill. Feb. 13 to 24
 Casey, Ill. Feb. 27 to March 10
 Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, % Trevecca Nazarene College, Nashville 10, Tenn.
 Knoxville (South), Tenn. Feb. 7 to 17
 Oak Ridge (First), Tenn. Feb. 21 to Mch. 3
 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.
 Anniston, Mo. Feb. 6 to 17
 Peoria, Ill. Feb. 20 to March 3
 French, W. L. Route 1, Emmett, Arkansas
 Frogge, Harold C. 201 N-6, Marshall, Ill.
 Arenzville (Bethel), Ill. Jan. 30 to Feb. 10
 Orland Park, Ill. Feb. 13 to 24
 Fugett, C. B. 4311 Blackburn, Ashland, Kentucky
 Dublin, Ga. Feb. 17 to 24

G and H

Gaines, George A. 564 Wellington Rd., Orange, Calif.
 Garvin, H. B. 5920 S.W. 14th St., Plantation Isles, Ft. Lauderdale, Fla.
 Ft. Lauderdale (Faith), Fla. March 15 to 24
 Gawthorpe, Loy A. Box 37, Mansfield, Ill.
 Geeding, W. W. and Wilma. Preachers and Choir Artist, Fletcher, Mo.
 Jerseyville, Ill. Jan. 31 to Feb. 10
 Moberly, Mo. Feb. 14 to 24
 Gibbons, Paul. 648 N. Boyer Ave., Gallatin, Tenn.
 Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.
 Gilmore, A. Alan. 309 Spring St., Jamestown, N.Y.
 Gilliam, Harold P. Box 25, Juliaetta, Idaho
 Zillah, Wash. March 20 to 31
 Glaze, Harold. 701 Third St., Hot Springs, Ark.
 Othello, Wash. Feb. 10 to 17
 Cheyenne (Grace), Wyo. Feb. 20 to Mch. 3
 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 N. East St., Mooresville, Ind.
 Indianapolis, Ind. March 6 to 17
 Grim, Aiden D. 10601 N. May, Oklahoma City, Okla.
 Tatum, N.M. Jan. 30 to Feb. 10
 Open date Feb. 14 to 24
 Grimm, George J. 136 East St., Sistersville, W.Va.
 Canton (E. Side), Ill. Jan. 30 to Feb. 10
 Portland, Ind. Feb. 13 to 24
 Guy, Marion O. Route 5, Muskogee, Okla.
 Tahlequah, Okla. Feb. 28 to March 10
 Haden, Charles E. P.O. Box 245, Sacramento, Ky.
 Cincinnati, Ohio Feb. 1 to 10
 East Point, Ga. Feb. 27 to March 10
 Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.
 Blackwell (First), Okla. Feb. 17 to 28
 San Antonio (First), Tex. March 3 to 10

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

- Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.
Columbus (Wilson Ave.), Ohio .. Feb. 4 to 10
Marietta (First), Ga. Feb. 17 to 24
- Harley, C. H. Burbank, Ohio
Wellston, Ohio Jan. 30 to Feb. 10
Caledonia, Ohio Feb. 17 to 24
- Harrison, Raymond W. 2401 W. Luke Ave., Phoenix, Ariz.
Golden, Colo. March 6 to 17
Harrison, Travis J. % Publishing House*
- Harrold, John W. Box 291, Red Key, Ind.
Los Angeles, Calif. Jan. 30 to Feb. 10
Ossian, Ind. Feb. 27 to March 10
- Hawkins, Alton. 6802 N.W. 45th, Bethany, Okla.
Hayes, Thomas. % Publishing House*
Vallejo, Calif. March 20 to 31
- Hegstrom, H. E. P.O. Box 8, University Park, Iowa
Milwaukee (South 60th), Wis. .. Feb. 6 to 17
Algona, Iowa Feb. 20 to March 3
- Heriford, Russell W. Box 82, Big Bear City, Calif.
Wister, Okla. March 20 to 31
- Hess, Weaver W. 329 E. Ave. R-7, Palmdale, Calif.
New Cuyama, Calif. Jan. 30 to Feb. 10
Los Angeles (Chinese Naz.), Calif.
..... Feb. 20 to March 3
- Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.
Avondale, Ariz. Jan. 30 to Feb. 10
Hodgson, Robert E. Box 555, Bethany, Okla.
Hoeckle, Wesley W. P.O. Box 3338 Corpus Christi, Texas
San Antonio (E. Terrell Hills), Texas
..... Feb. 27 to Mch. 10
- 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.
Cadillac, Mich. Feb. 7 to 17
Durand, Mich. Feb. 21 to March 3
- Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va.
Follansbee, W.Va. Jan. 31 to Feb. 10
Charleston (Calvary), W.Va. .. Feb. 14 to 24
- Hoots, Bob. Box 1, Albany, Kentucky
Cincinnati (Brighton), Ohio Feb. 11 to 17
Danville (Stanford), Ky. Feb. 18 to 24
- Hoover, Amos. 1451 Ravine Rd., Vista, Calif.
Hopkins, L. C. (Lee). Mounted Route, Nampa, Idaho
Burns, Ore. Feb. 6 to 17
Nampa, Ida. March 6 to 17
- House, John W. 1719 W. 19th St., North Little Rock, Ark.
- Hubartt, Leonard G. Route 4, Huntington, Ind.
Muncie, Ind. Jan. 30 to Feb. 10
Shipshewana, Ind. Feb. 13 to 24
- Humble, James W. % Publishing House*
Manchester, Lancs., Eng. Feb. 13 to 18
Leeds, Yorkshire, Eng. Feb. 23 to March 1
- Hutchinson, C. Neal. 933 Linden St., Bethlehem, Pa.
Williamsburg, Va. Feb. 13 to 24
So. Petersburg, Pa. March 1 to 10

I to L

- Ice, Charles and Betty. 8404 Asher Ave., Little Rock, Ark.
Las Cruces, N.M. Feb. 21 to March 3
Fairview, Okla. March 6 to 17
- Ide, Charles D. 4875 Aleda, S.E., Grand Rapids, Mich.
Gainesville (First), Fla. Feb. 10 to 17
Jacksonville (Central), Fla. Feb. 21 to March 3
- Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.
Hamilton (Mt. View), Ont., Can.
..... Jan. 31 to Feb. 10
Doylestown, Ohio Feb. 14 to 24
- Irick, Mrs. Emma. P.O. Box 917, Lufkin, Texas
Junction City (First), Kans. .. Feb. 10 to 17
Marshall, Mo. Feb. 22 to March 3
- Iserberg, Don. Chalk Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill.
Frostburg, Md. Jan. 30 to Feb. 10
Apollo, Pa. (Meth.) Feb. 13 to 17
- Jackson, R. W. Route 1, Davis Ave. Ex., Nampa, Idaho
Spanish Work, % Rev. William Vaughters, San Antonio, Tex. February
- James, Melvin R. 771 Esther St. N.W., Warren, Ohio
Jaymes, Richard W. 424 E. Sandusky Ave., Bellefontaine, Ohio
Open dates for Feb. and March
- Jarrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.
Johnson, A. G. 1147 Ortega Rd. N.W., Albuquerque, New Mexico
Open dates for Feb. and March
- Johnson, Everette A. 214 Malvern, Monroe, La.
Johnston, Lester. 11510 S. Union, Chicago 28, Ill.
Jones, A. K. 315 Harmon Ave., Danville, Ill.
Ruport, Ida. March 8 to 17
- Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.
Waltersburg, Pa. Feb. 5 to 10
Washington (First), Pa. Feb. 20 to March 3
- Jones, M. J. 2624 Hawthorne Ave., Orlando, Fla.
Justice, Eugene S. P.O. Box 586, Ashland, Ky.
Keith, Donald R. % Publishing House*
Farnam, Neb. Feb. 20 to March 3
- Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.
Fern Park, Fla. Jan. 30 to Feb. 10
Lanett, Ala. Feb. 13 to 24
- Knight, George M. 118 Hughes Ave., Oildale, Calif.
Kruse, Carl H. and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla.
Mabelvale (Cedar Lane), Ark.
..... Jan. 29 to Feb. 10
Overland Park (Lakeview), Kans. March 3 to 10
- Langford, J. V. 701 N. First, Henryetta, Okla.
San Jacinto, Calif. Feb. 6 to 17
Poteau, Okla. Feb. 20 to March 3
- Lanier, John H. Poplar St., Junction City, Ohio
Montpelier, Ohio Feb. 6 to 17
Rockford, Ohio Feb. 20 to March 3
- Lanterman, R. S. % Publishing House*
Law, Dick and Lucille. Preachers and Singers, % Publishing House*
Walbridge, Ohio Feb. 6 to 17
Harvey, Ill. March 6 to 17
- Leichtys, The Singing (Elvin, Marge, Dianne, and Don). Evangelist and Singers, % Publishing House*
Florida Tour Feb. 5 to 15
Jacksonville (Malloy Mem.), Fla. Feb. 17 to 24
- Leih, John. 25319 Terry Lane, Hemet, Calif.
Leih, Martin. 124 W. Palm Drive, Arcadia, Calif.
Inglewood, Calif. Feb. 24 to March 3
- Leonard, James C. 223 Jefferson St., Marion, Ohio
Rarden, Ohio Feb. 27 to March 10
- Leverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.
Wenatchee (First), Wash. March 1 to 10
Lewis, Ellis. 6706 N.W. 31st St., Bethany, Okla.
Lewis, Ralph L. % Asbury Theological Seminary, Wilmore, Ky.
Liddell, T. T. 10050 S. Carpenter St., Chicago 43, Ill.
La Crosse, Wis. Jan. 30 to Feb. 10
Open dates, Feb. 15 through March
- Lipker, Charles H. Route 1, Alvada, Ohio
Moundsville, W.Va. Feb. 7 to 17
Auburn (First), Ind. Feb. 22 to March 3
- Lykins, C. E. % Publishing House*
Phoenix (Deer Valley), Ariz. Feb. 3 to 10
Albany, Ind. Feb. 15 to 24
- Lyons, James H. P.O. Box 336, Harvey, Ill.

M

- MacAllen, L. J. and Mary. Artist-Evangelist, 119 W. Rambler Ave., Elyria, Ohio
Gallipolis, Ohio Feb. 4 to 10
Montgomery (First), Ala. Feb. 14 to 24
- Mack, William. Evangelist, 512 High St., Williams-ton, Mich.
Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
Martin, Paul. % Publishing House*
Redlands, Calif. Feb. 4 to 10
Bakersfield, Calif. Feb. 11 to 17
- Martin, Vern. Rt. 1, Box 118, Caldwell, Idaho
Middleton, Ida. Feb. 13 to 24
- Mayo, Clifford. 516 E. Marlboro, Lubbock, Texas
Breckenridge, Tex. Feb. 1 to 10
Lubbock (Calvary), Tex. Feb. 13 to 24
- McCullough, Forrest. % Publishing House*
Memphis (First), Tenn. Feb. 7 to 17
Valdosta (First), Ga. Feb. 21 to March 3
- McDonald, Ray. 5958 Southwind, Houston 21, Texas
Laurel, Miss. Feb. 4 to 10
Homes, Miss. Dist. Feb. 11 to 17
- McDowell, Doris M. 948 Fifth St., Apt. 8, Santa Monica, Calif.
Hawthorne, Calif. Feb. 6 to 17
- McFarland, C. L. Michigantown, Ind.
McGuire, W. M., and Wife. 616 Louise Drive, Lakeland, Fla.
McMahon, Louis O. % Publishing House*
Reseda, Calif. Jan. 30 to Feb. 10
Sunnyvale, Calif. Feb. 27 to Mch. 10
- McWhirter, G. Stuart. 202 Stewart St., Cordova, Ala.
Akron (Arlington), Ohio Feb. 5 to 10
Pompano Beach, Fla. Feb. 13 to 24
- Meadows, A. G. 3928 W. Cypress St., Phoenix, Ariz.
Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, 2510 Hudson Ave., Norwood, Ohio
Winslow, Ind. Feb. 20 to March 3
- Van Wert, Ohio March 10 to 17
- Meighen, J. M., and Family. Preacher and Musicians, 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.
Tracy, Calif. Jan. 30 to Feb. 10
Terra Bella, Calif. Feb. 14 to 24
- Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
McArthur, Ohio Feb. 20 to March 3
- Richmond, Mo. March 6 to 17
- Miller, Harold F., Sr. 307 Townsend Ave., Lake Wales, Fla.
- Miller, Lelia Dell. % Trevecca Nazarene College, Nashville 10, Tenn.
Phoenix (Monte Vista), Ariz.
..... Jan. 30 to Feb. 10
Sterling, Colo. Feb. 13 to 24
- Miller, Nettie A. % Trevecca Nazarene College, Nashville 10, Tenn.
Lansing (Miffin), Mich. Feb. 6 to 17
Little Rock (Broadmoor), Ark.
..... Feb. 20 to March 3
- Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
Macedonia, Ohio March 18 to 24
- Millhuff, Charles. % Publishing House*
Lewistown, Ill. Feb. 4 to 10
- Mitchell, H. Dale. 261 Kathryn Dr., Elkhart, Ind.
East. Mich. Dist. Tour March 26 to 31
- Moore, Earnest, Jr. 718 Saipan Place, San Antonio, Texas
Moore, Franklin M. Box 302, Castle Rock, Colo.
Knoxville (First), Tenn. Jan. 30 to Feb. 10
Dublin (First), Ga. Feb. 13 to 24
- Moore, Sartell. 7 Ferro-Monte Ave., Kenil, N.J.
Morgan, J. Herbert and Pansy S. Evangelists and Singers, 334 N. Randolph St., Indianapolis 1, Ind.
- Moulton, M. Kimber. % Publishing House*
Vallejo, Calif. Jan. 30 to Feb. 10
San Jose (First), Calif. Feb. 13 to 24
- Mounts, Dewey and Wavolene. Evangelists and Singers, 123rd St. and Ridgeland Ave., Worth, Ill.
Yorktown, Ind. Feb. 6 to 17
- Mounts, Paul E. P.O. Box 84, Bethany, Okla.
Durant, Okla. March 13 to 24
- Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
Melbourne (First), Fla. March 10 to 17
- 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.
Udall, Kans. Feb. 28 to March 10
- Noggle, James R. 717 Kimbal Ave., Grand Junction, Colo.
Norris, Roy and Lilly Anne. Evangelist and Singers, % Publishing House*
Swartz Creek, Mich. Feb. 5 to 10
St. Paris, Ohio Feb. 20 to March 3
- Norsworthy, Archie N. 113 Asbury, Bethany, Okla.
Norton, Joe. Box 143, Hamlin, Texas
Ft. Lauderdale, Fla. Feb. 7 to 17
Rocky Ford, Colo. Feb. 21 to March 3
- Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
Osborne, O. L. 619 E. Tenn. St., Evansville, Ind.
Palmer, "Bob." 1320 Grandview Ave., Portsmouth, Ohio
Parrott, A. L. 403 S. Main, Bourbonnais, Ill.
Tipp City, Ohio Feb. 6 to 17
Salina (First), Kans. Feb. 27 to March 10
- Passmore Evangelistic Party, The A. A. Evangelist and Singers, % Publishing House*
Glassboro, N.J. Feb. 8 to 17
Martinsville (Trinity), Ind.
..... Feb. 22 to March 3
- Pattan, Martin L. Route 11, Box 54, Fort Worth, Texas
Patterson, A. B. Box 568, Abbottsford, B.C., Canada
Patterson, Walter. 1642 Wilson St., Wichita Falls, Texas
Gilmer, Texas March 11 to 17
- Pestana, George C. 3 Swan Court, Walnut Creek, Calif.
Peters, Joseph W. P.O. Box 22, Virden, Ill.
Phillips, Miss Lottie. % Trevecca Nazarene College, Nashville 10, Tenn.
- Pickering Musicalaires, The. Evangelist and Musicians, 41st & Linden St., Allentown, Pa.
Valdosta (Nashville), Ga. Feb. 14 to 17
Florida (concerts) Feb. 20 to March 10
- Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.
Birmingham (Cottage Hill), Ala. Feb. 1 to 10
Sheffield, Ala. Feb. 14 to 24
- Pittenger, Twyla. Shelby, Ohio
Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
Enid, Okla. Jan. 30 to Feb. 10
Loveland, Colo. Feb. 13 to 24
- Potter, Lyle and Lois. Sunday School Evangelists, % Publishing House*
Wash. Pac. Dist. S.S. Tour. Feb. 17 to 22
Kelso (First), Wash. Feb. 24 to March 3
- Prentice, Carl and Ethel. Evangelist and Children's Worker, 6900 N.W. 43rd St., Bethany, Okla.
McCroy (First), Ark. Jan. 31 to Feb. 10
Pearl River, La. Feb. 18 to 24
- Prouse, Willard G. 3 Bay St., R.D. 4, Mechanicsburg, Pa.
Purkhiser, H. G. 308 E. Hadley St., Aurora, Mo.
Raker, W. C. and Mary. Evangelists and Singers, Box 106, Lewistown, Ill.
High Springs, Fla. Feb. 14 to 24
- Riden, Kenneth R. 121 E. Main, Cambridge City, Ind.
Knightstown, Ind. Feb. 8 to 17
Sheridan, Ind. (W.M.) Feb. 22 to March 3
- Robbins, James. 1817 "F" St., Bedford, Ind.
Indianola, Iowa Jan. 30 to Feb. 10

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

Washington, Ind. Feb. 13 to 24
 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 Singers,
 Heaters, W.Va.
 Rodgers, Clyde B. 505 Lester Ave., Nashville, Tenn.
 Columbia (Grace), S.C. Feb. 6 to 17
 Rodgers, J. A. (Jimmy). 695 N. Market St., East
 Palestine, Ohio
 Nelsonville, Ohio Feb. 28 to March 10
 Roedel, Bernice L. 423 E. Maple St., Boonville,
 Ind.
 Hancock (Grace), Md. March 13 to 24
 Rothwell, Mel-Thomas. 4701 N. Donald Ave., Beth-
 any, Okla.
 Arkansas City, Kans. Feb. 8 to 10
 Mt. Vernon, Ohio (Preach. Meet.) Feb. 18 to 21
 Rushing, Charles and Emma Jean. Preacher and
 Singers, % Publishing House*
 Rust, Everette F. 420 Sherman, Alva, Okla.

S and T

Scarlett, Don. P.O. Box 48, North Vernon, Ind.
 Scott, Carmen A. 111 E. Curtis St., P.O. Box
 455, Stryker, Ohio
 Sears, L. Wayne. 905 S. Lahoma, Norman, Okla.
 Wellington, Texas Feb. 7 to 17
 Roswell (First), N.M. Feb. 21 to March 3
 Sellick, R. T. Box 22, Oxford, N.S., Canada
 Delta, Colo. Feb. 1 to 10
 Montrose, Colo. Feb. 13 to 24
 Setz, Joseph W. 627 Juniper St., Walla Walla,
 Wash.
 Shackelford, H. W. 614 W. Market St., Washing-
 ton C.H., Ohio
 Sharp, L. D. 1026 Dayton St., Wichita, Kansas
 Sharpies, J. J., and Wife. Evangelist and Singers,
 41 James Ave., Yorkton, Sask., Canada
 Prince Albert, Sask. Jan. 30 to Feb. 10
 Shea, Albert J. 4245 Forest Ave., Cincinnati 12,
 Ohio
 Cincinnati (Mt. Healthy), Ohio Feb. 18 to 24
 Shomo, Philip and Miriam. Preachers and Singers,
 % Trevecca Nazarene College, Nashville 10,
 Tenn.
 Edwardsville, Ill. Feb. 11 to 14
 Nashville (Richland), Tenn.
 Feb. 25 to March 3
 Sisk, Ivan. Box 17022, San Diego, Calif.
 Phoenix (Maryvale), Ariz. Jan. 30 to Feb. 10
 Portland (Moreland), Ore. Feb. 17 to 24
 Slater, Glenn. 320 So. 22nd St., Independence,
 Kans.
 West Plains, Mo. March 13 to 24
 Slater, Hugh L. % Publishing House*
 Grafton (First), W.Va. March 7 to 17
 Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.
 Smiley, Thos. R., and Wife. 342 S. Jackson, Oak-
 land City, Ind.
 Smith, Billy and Helen. Evangelist and Singers,
 816 McKinley Ave., Cambridge, Ohio
 Smith, Charles Hastings. P.O. Box 778, Bartles-
 ville, Okla.
 Smith, C. B. Box 505, Vernon, Ind.
 Smith, Ernest D. Strong, Maine
 Smith, Otis E. Route 1, Edinburg, Pa.
 Eris, Pa. Jan. 31 to Feb. 10
 Akron (Goodyear Hgts.), Ohio. Feb. 14 to 24
 Smith, Paul R. 305 Central Ave., Spencer, W.Va.
 Sommer, Eugene C. 558 S. Maple St., Monticello,
 Ind.
 Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.
 Loveland, Ohio Jan. 30 to Feb. 10
 Glasgow, W.Va. Feb. 13 to 24
 Sprolvis, Earl L. 1317 Lakeview Ave., Battle Creek,
 Mich.
 Muskegon (First), Mich. Feb. 6 to 10
 Portland, Mich. March 1 to 10
 Stabler, R. C., and Wife. R.F.D. 1, Tamaqua, Pa.
 Waynesboro (Community), Ohio
 Jan. 30 to Feb. 10
 Wellington, Ohio Feb. 13 to 24
 Stafford, Daniel. Box 11, Bethany, Okla.
 Bethany, Okla. Feb. 6 to 17
 Pryor, Okla. Feb. 21 to March 3
 Stallings, Oscar. 2708 Stallings Lane, Jonesboro,
 Ark.
 Steele, J. J. P.O. Box 1, Coffeyville, Kansas
 Salem (So. Side), Ore. Jan. 30 to Feb. 10
 Fremont, Calif. Feb. 13 to 24
 Steinginger, Dwight F. Chalk Artist-Evangelist, %
 Gen. Del., Nashville, Ind.
 Vevay, Ind. Feb. 13 to 24
 Edinburg, Ind. Feb. 27 to March 10
 Stewart, Paul J. P.O. Box 850, Jasper, Ala.
 Kissimmee, Fla. Feb. 4 to 10
 Lakeland, Fla. (camp) Feb. 14 to 24
 Strack, W. J. Box 112, Jefferson, Ohio
 Jewett (Scio), Ohio Feb. 27 to March 10
 Strahm, Loran. 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 Musi-
 cians, 722 Heyward St., Columbia, S.C.
 Charleston (Ashley River), S.C. . . . Feb. 11 to 17
 Columbus (Grace), Ga. Feb. 20 to March 3
 Tarvin, E. C. California, Kentucky

Taylor, Emmett E. % Publishing House*
 Springfield, Mo. Feb. 3 to 10
 Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20,
 Ohio
 Urbana, Ohio Feb. 4 to 10
 Wapakoneta, Ohio Feb. 11 to 17
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.
 Daytona Beach, Fla. Feb. 11 to 17
 Cocoa, Fla. Feb. 18 to 24
 Thomas, James W. Box 143, Gravette, Ark.
 Trissel, Paul D., and Family. Evangelist and
 Singers, 341 Emmett St., Battle Creek, Mich.
 Bradenton, Fla. (camp) Jan. 30 to Feb. 10
 Tucker, L. M. 417 Long St., Cambridge, Ohio
 Turpel, John W. Route 2, Minesing, Ontario, Canada
 Miami (Coral Village), Fla. Feb. 3 to 10
 Riviera Beach, Fla. Feb. 17 to 24

U to Z

Underwood, G. F., and Wife. Preachers and Singers,
 1834 Westlawn, S.W., Warren, Ohio
 Van Slyke, D. C. 508 16th Ave., S., Nampa, Idaho
 Payette, Ida. Feb. 17 to 27
 Nampa (First), Ida. March 3 to 13
 Wachtel, David K. 1025 Berwick Trail, Madison,
 Tenn.
 Wagner, Betty. % Publishing House*
 Staunton (Rockville), Ind. Jan. 28 to Feb. 10
 Walker, W. B. % Publishing House*
 Belton, Tex. Feb. 12 to 17
 Washington (Sunnyside), Ill.
 Feb. 26 to March 3
 Wallin, Henry B. 1414 N. Hill Ave., Pasadena,
 Calif.
 Artesia, Calif. March 1 to 10
 Ward, Lloyd and Gertrude. Preacher and Chalk
 Artist, 2710-C Fowler St., Ft. Myers, Fla.
 Savannah (E. Side), Ga. Feb. 10 to 17
 Princeton (First), Ind. Feb. 20 to March 3
 Watson, C. R. Sealy, Texas
 Watson, Paul. 311 N.W. Seventh St., Bentonville,
 Ark.
 Weatherby, T. O. 1106 So. 30th Ave., Yakima,
 Wash.
 Newport, Wash. Feb. 6 to 17
 Weathers, C. G., and Florence. 811 N. Sinclair,
 Tavares, Fla.
 Weaver, W. E., and Wife. Preacher and Singers,
 149 E. Randall St., Coopersville, Mich.
 Ionia, Mich. (supply) February
 Kempton, Ill. March 3 to 10
 Weeks, James A. 7641 Gwenwyn Drive, Cincinnati
 36, Ohio
 Cincinnati (Blue Ash), Ohio Feb. 12 to 17
 Indianapolis (Winter Ave.), Ind.
 Feb. 20 to March 3
 Wells, Kenneth and Lily. Evangelist and Singers,
 Box 1043, Whitefish, Mont.
 White, W. T. 116 E. Keith, Norman, Okla.
 Harlingen, Tex. Jan. 30 to Feb. 10
 Coffeyville (Central), Kans. March 3 to 10
 Whitley, C. M., and Wife. Preacher and Singer,
 % Publishing House*
 Williams, Earl C. % Publishing House*
 Shafter, Calif. Feb. 3 to 13
 Pittsburg, Calif. Feb. 14 to 24
 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.
 Crowley (Ebenezer), La. Jan. 30 to Feb. 10
 Harrah, Okla. Feb. 13 to 24
 Wilson, Matthew V. Route 2, Vicksburg, Mich.
 Winegarden, Robert. % Publishing House*
 Wauseon, Ohio Feb. 27 to March 10
 Wolfe, E. D. % Publishing House*
 Woodward, Daniel E. P.O. Box 853, Portsmouth,
 Ohio
 Woodward, George P. 326 Dry Run Rd., Monon-
 gahela, Pa.
 Bloomington (E. Side), Ind. Feb. 8 to 17
 Charleston (Elk River), W.Va.
 Feb. 22 to March 3
 Woolman, J. L. % Publishing House*
 Oklahoma City (May Ave.), Okla. Feb. 13 to 24
 Open dates, Feb. through March 24
 Worcester, Gerald. 11629 E. 164th St., Norwalk,
 Calif.
 Wordsworth, E. E. 107 E. Sammanish Rd. North,
 Redmond, Wash.
 Wright, Fred D. Route 1, Huntertown, Ind.
 Zimmerles, Don and June. Preacher and Singer,
 2060 S. Florissant Rd., Florissant, Mo.
 Downey, Calif. Jan. 30 to Feb. 10
 Los Angeles (Westchester), Calif. . . Feb. 17 to 24

Houston, Texas Feb. 13 to 17
 Brown, Curtis R. Song Evangelist, 449 Bresee Ave.,
 Bourbonnais, Ill.
 Henryetta (First), Okla. Jan. 30 to Feb. 10
 Auburn (First), Ind. Feb. 22 to March 3
 Callihan, Jim and Evelyn. Singers and Musicians,
 Box 3123, O.B., Dayton 31, Ohio
 Carmickle, James and Juanita. Singers and Musi-
 cians, 4023 Mesa Ave., Sarasota, Florida
 Coulter, Miss Phyllis. Song Evangelist, 1430 Fletch-
 er Ave., Indianapolis, Ind.
 Crider, Jim and Janet. Singers and Musicians, Box
 157, Shirley, Ind.
 Greenfield (First), Ind. Feb. 13 to 24
 Darm, Jean and Jane. Song Evangelists, 338 Michi-
 gan 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*
 Columbus, Ind. (indoor camp) . . . Feb. 7 to 17
 Indianapolis (Friendly), Ind.
 Feb. 21 to March 3
 Dunmire, Ralph and Joann. Singers and Musicians,
 202 Garwood Drive, Nashville 11, Tenn.
 Fern Park, Fla. Feb. 4 to 10
 Pompano Beach, Fla. Feb. 13 to 24
 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.
 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 Musi-
 cians, 1201 Bower Ct., New Castle, Ind.
 Gainesville (First), Fla. Feb. 10 to 17
 Cleveland, Ohio (city-wide) . . . Feb. 18 to 24
 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*
 Bloomington (First), Ill. Feb. 4 to 10
 New Boston, Ohio Feb. 13 to 24
 Keller-York Party, The. Singers and Musicians,
 Box 444, Nampa, Idaho
 Kelly, Don and Helen (Greenlee). Song Evangelists,
 1237 Perryville Ave., Danville, Ill.
 Canton (First), Ohio Feb. 20 to March 3
 Kennedy, Roger D. Song Evangelist, 3437 E. Car-
 penter Rd., Flint, Mich.
 McCoy, Norman E. Song Evangelist, 1318 East
 28th St., Anderson, Ind.
 Sinclairville, N.Y. (Meth.) March 4 to 8
 Hartford City, Ind. (Meth.) March 10 to 17
 McNutt, Paul W. Song Evangelist, % Publishing
 House*
 Orlando, Fla. (Hol. Conv.) Feb. 11 to 17
 Cocoa (First), Fla. Feb. 18 to 24
 Meredith, Dwight and Norma Jean. Song Evange-
 lists and Musicians, % Publishing House*
 Xenia, Ohio Feb. 8 to 17
 Kankakee (Fairmount), Ill.
 Feb. 20 to March 3
 Miller, Mrs. Ruth E. Song Evangelist, 111 West
 46th St., Green Tree Acres, Reading, Pa.
 Mitchells, The Musical (Lloyd and Addie). 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, Cooke-
 ville, Tenn.
 Qualls, Paul M. Song Evangelist, 5441 Lake Jes-
 samine Dr., Orlando, Fla.
 Kissimmee, Fla. Feb. 4 to 10
 Dayton, Ohio Feb. 27 to March 10
 Richards, Larry. Song Evangelist, P.O. Box 6,
 Martinsville, Ind.
 Rushing, Dee and Bernadene. Singers and Musi-
 cians, King City, Mo.
 Sanford, Mrs. Ruth. Song Evangelist, 9553 Hiway
 67, St. Louis 36, Mo.
 Sigler, Ray. Song Evangelist, 4001 Kings Highway,
 Dayton 6, Ohio
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Wagner, Larry R. Song Evangelist, 2651 Airdale
 Dr., Greenville, Miss.
 Waterman, George R. Song Evangelist, 85 Wendell
 St., Cambridge, Mass.
 Whisler, John F. 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 Cin-
 cinnati-Columbus Rd., West Chester, Ohio
 Yoakum, Mrs. Beatrice. Song Evangelist, 309 W.
 Jackson Blvd., Medford, Oregon

SINGERS:

Ashby, Kenneth and Geneva. Singers and Musicians,
 1254 E. Thompson Rd., Indianapolis 27, Ind.
 Bailey, Clarence and Thelma. Song Evangelists,
 1197 W. Arch St., Portland, Ind.
 Baldridge, Willis and Velma (DeBoard). Song Evan-
 gelists, 24 Sharilane Drive, East St. Louis, Ill.
 Bierck, Jack. Song Evangelist, % Publishing House*
 Martinsville (First), Ind. March 8 to 17
 Bohi, James. Singer, 307 South Pine, Bloomfield,
 Iowa
 Pensacola (First), Fla. Feb. 4 to 10

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

95th Annual National Holiness Association Convention

The Ninety-fifth Annual Convention of the National Holiness Association will be held April 16 to 18, 1963, in the Morrison Hotel, Chicago, Illinois. Program arrangements are now complete.

The convention theme is "Charged to Communicate." The keynote message will be brought by Rev. Richard Humble of the Churches of Christ in Christian Union. This first address to be heard at 10:00 a.m. on Tuesday, April 16, will be followed by the Convention Personnel Luncheon, which will feature the annual address of the N.H.A. president, Dr. Kenneth E. Geiger.

The Tuesday and Wednesday evening speakers, respectively, will be Dr. Hardy C. Powers, general superintendent of the Church of the Nazarene, and Dr. C. P. Haggard, president, Azusa College, Azusa, California. These evening public rallies will begin at 7:15 and will feature sacred concerts by the *a cappella* choirs of Greenville College and Olivet College respectively.

Six seminars or workshops will each have three sessions during the convention under the general leadership of Rev. Merne Harris. Following is a list of these seminars with their leaders: Camp Meetings, Bishop Henry Ginder; Doctrine, Dr. Leo Cox; Education, Dr. J. S. Logan; Evangelism, Dr. Robert Coleman; Holiness Preaching, Dr. Richard Taylor; Spiritual Life, Dr. J. C. McPheeters.

Dr. C. D. Ewell is serving as chairman of the Convention Host Committee. Rev. A. E. Bray and Lieutenant Colonel Bramwell Tripp are serving as vice-chairman and secretary respectively.

Percentage of Church Members Declines

NEW YORK, N.Y., January 2—For the first time in a hundred years, the percentage of church members in the nation's population has registered a decrease, the latest annual compilation of official church statistics reveals.

The decrease—a mere two-tenths of one per cent—is significant in that it may indicate a halt in the steady rise—throughout the history of the United States—of the proportion of church members in the total population, statistics in the new *Yearbook of American Churches* show.

The 1963 issue of the *Yearbook*, to be published today, gives membership in America's churches and synagogues in 1961 as 116,109,929 for all faiths. This represents 63.4 per cent of the population as against 63.6 per cent a year earlier. Records of church membership



the Answer corner

Conducted by W. T. PURKISER, Editor

In the story of Balaam and the ass in Numbers 22:21-35, Balaam was told not to go to Moab, and as he went the angel of the Lord stopped him. What I want to know is, why did Balaam go on to Balak and counsel with him when the Lord told him not to, and put an angel in the way to stop him? Was the angel put there for nought?

Because Balaam was a false prophet. He is cited in Jude 11 and 11 Peter 2:15 as typical of those who put gold above God, and love "the wages of unrighteousness." The angel was God's

last warning to Balaam. When he pushed past the angel, he sealed his fate. You'll find the record of his well-deserved end in Numbers 31:8 and Joshua 13:22.

Please explain John 10:28-29. Since the Church of the Nazarene doesn't believe in eternal security, I'd like your explanation. I've never believed a true, born-again Christian could go on willfully sinning and get to heaven. Should say I Corinthians 3:13-15 would mean the sinning Christian would only lose his reward. What is your view of this?

John 10:27-29 must be read as a whole: "My sheep hear my voice, and I know them, and they follow me; and I give them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." It means exactly what it says. Christ's sheep, which no man can pluck out of His hand, and which shall never perish, are those who hear His voice and follow Him. There is no promise here to straying sheep, or sheep who join themselves to another fold.

You are entirely right in your belief that a true, born-again Christian cannot live in sin. "He that committeth

sin is of the devil; . . . Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God" (1 John 3:8-9), just as an honest man cannot steal and a truthful man cannot lie.

1 Corinthians 3:13-15 has nothing whatever to do with "sinning Christians." It has to do with those who invest their lives in the trivial and temporal, and fail to build for eternal values. Verse 17 describes what happens to those who go back into willful sin: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

I want scripture from the Bible telling that when a Christian backslides he is lost, and what scripture tells how the Lord takes him back.

If by backslide you mean to go back into sin, then start with 1 John 3:8-10. Romans 11:22 is also clear and plain: "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off."

As to the way back: Luke 15:11-24 tells how the son who was "dead" and lost (verse 24) came back in repentance and faith to his father's house. He left

all the little pigs behind. 1 John 1:9 and 2:1-2 are also helpful: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"; "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

Is it right for a layman to use his tithes for something needed in the church?

I do not believe this is right, assuming that you mean taking the tithes to buy equipment or to do things quite at individual initiative, even though it be done for the church of which one is a member.

The reason is that this is a practice which could not be followed universally without chaos and ruin to the work of the local church. What is not right for all is not right for one.

since 1850 show that a decrease was registered only once before, in 1870, when church membership percentages

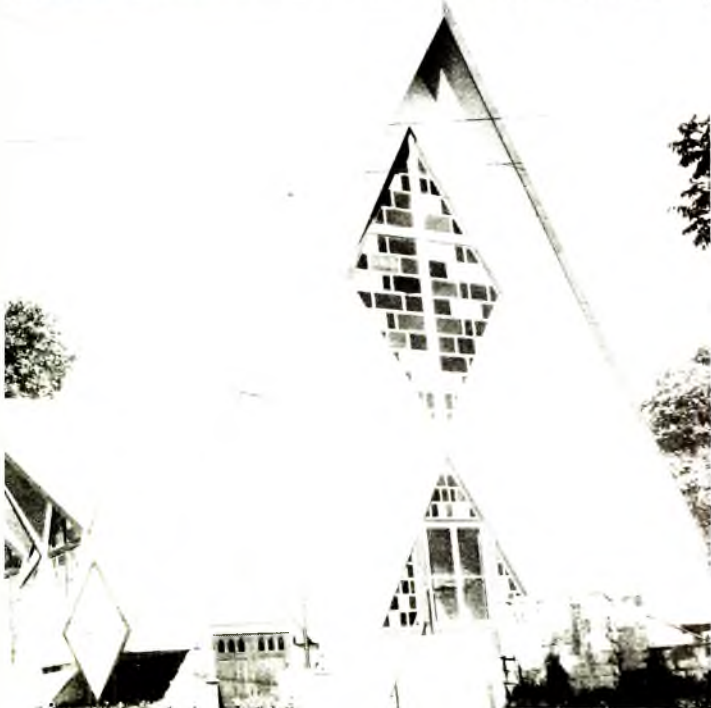
were recorded as 18 per cent, or 5 per cent less than the high of 23 ten years earlier.



● The new Church of the Nazarene at Greensburg, Indiana, was dedicated by District Superintendent Luther Cantrell. The building provides a sanctuary with seating for 225, four classrooms, a nursery, church school office, vestibule, and rest rooms. Construction is cement block covered with Bedford stone. The church is located in a new housing addition. Rev. A. J. Arbuckle is the pastor.

● Kelvin St. John was named Michigan District "Junior of the Year," and presented the award at the district N.Y.P.S. convention by the district junior director, Mrs. Paul K. Moore. Kelvin is the son of Pastor Keith St. John of the Clyde Park Church of the Nazarene in Grand Rapids, Michigan. Seated on the platform are District Superintendent Fred Hawk, and C. F. Champion, district N.Y.P.S. president.

● Chaplain Gordon V. Woods, Nazarene minister who serves as chaplain for the Tennessee State Penitentiary as well as



pastor of Nashville's Third Church of the Nazarene, is pictured receiving a copy of a Gideon Testament from the Honorable Buford Ellington, governor of the state of Tennessee, at the extreme right. Left to right are Keith Hampton, commissioner of correction; Rev. Gordon V. Woods; Homer Perdue, state president of the Gideons; and Governor Ellington. Thirty-six hundred New Testaments were donated by the Gideons for distribution to all inmates through the office of Chaplain Woods. Students from Trevecca Nazarene College assist with religious services on Sunday afternoons.

● Grace Church of the Nazarene of Ke-wanee, Illinois, was dedicated by General Superintendent V. H. Lewis. Greetings were given by Dr. George Coulter for the general church; by Dr. Lyle E. Eckley for the district; by Mayor E. F. Lindbeck for the city; and by Rev. Roland Florence for the local ministerial association. The church was organized by Dr. P. F. Bresee in 1904. Rev. J. Rex Eaton is the pastor.

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