

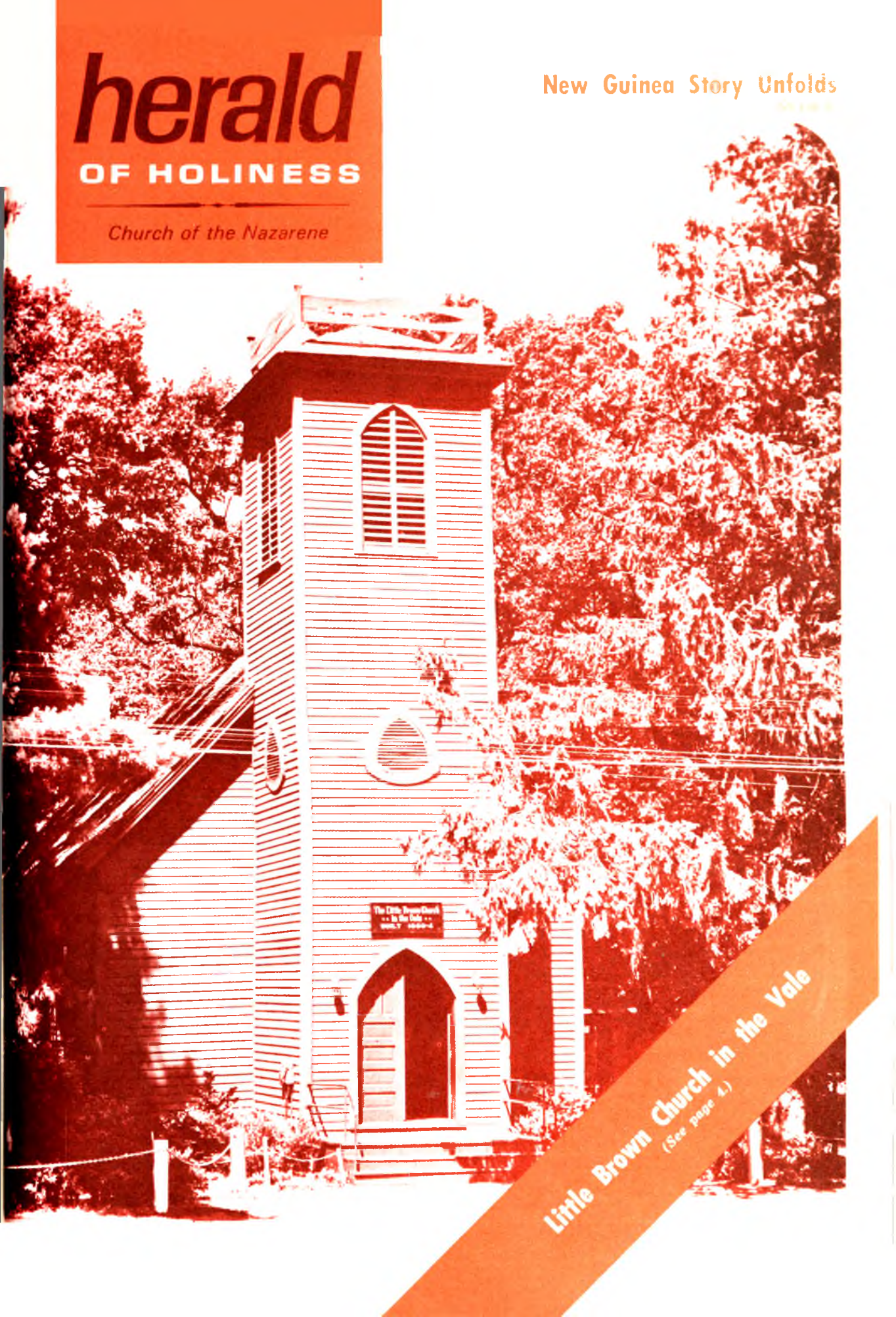
herald

OF HOLINESS

Church of the Nazarene

New Guinea Story Unfolds

By Paul G.



Little Brown Church in the Vale
(See page 4.)

"IN EVERY THING GIVE THANKS"

THERE ARE TIMES when thanksgiving is spontaneous, even exuberant. In journeys in which schedules are kept with perfect timing we freely express gratitude. When undertakings prosper and returns are greater than expected, praise is given. We are prone to forget that God's mercy and wisdom may be more intentionally present in delays, disappointments, and failures than when every piece in the puzzle fits into a perfect picture.

The prosperity in which we rejoice may bring greater temptation than poverty. We may become surfeited in our abundance until mind and spirit are corroded with prodigal indulgence. Wishes gratified may encourage undisciplined habits and arrogant disregard for the rights of others.

Our well-laid plans foiled by untoward circumstances may reduce the soul to cynical bitterness. Or they may be seen as the working out of a higher aim to bring our lives to more complete fulfillment of God's eternal purpose, if in patience we possess our souls. Faith that reaches beyond the visible and the temporal becomes a serene confidence.

Sorrows and anxieties depress the spirit with crushing weight. Untimely death of loved ones, illness that results in helpless dependence, betrayal by those trusted raise questions for which there is no answer until we know as we are known. The grace of God provides more than strength to bear these burdens in stoical endurance; it sanc-

tifies our deepest distress until it becomes a cause for voluntary giving of thanks.

If the years have brought us by paths of pleasantness, let us not forget that every good and perfect gift is bestowed by the Father of lights, with whom is no variable-ness. But dire deprivation, frustrating failure, and heartbreaking sorrow, instead of affluence, success, and unmixed joy, call for thanksgiving too. God's grace is more magnified by undisturbed peace when storms break upon us than in a voyage under clear skies with favorable winds. We learn that disappointments may be His appointments. To taste the bitter cup and find sweetness in sorrow, to know that God's way is best

*General
Superintendent
Williamson*



and that everlasting arms never fail, brings a restful assurance more priceless than uninterrupted gladness.

"In every thing give thanks." Then strength to overcome is discovered, and a convincing witness is given for God's glory. Potential deficit is changed to a credit balance in eternal values. "Let us be glad and rejoice all our days."

SHE was a tall, thin girl with long, brown hair. Her face wore a worried look as she bent over the hospital bed to attend to her two-year-old baby. "I'm so glad you came to see us," she said in southern accent. "My minister hasn't been here."

A pastor encounters more than a few true-life sagas of sorrow. This was one of them. Though no doubt scarcely twenty, here was a child thrust into a woman's world. She was the victim of circumstances she neither invited nor understood. Her baby was ill, but that was only one of this stranger's crosses. That baby was born out of wedlock. There was no one with whom to share her anxiety, no one to keep her company during the long night's vigil, probably no one to pay the bill when the baby would recover. The father had offered to marry her, she said, but only months after she had borne her shame without him. Now she would not have him.

Where were the girl's parents? Back in the mountains? Perhaps deceased? Our conversation did not allow me time to inquire. But no matter. A far more relative question is: Where was the church? "My minister hasn't been in," she said. I asked, "Does he know?" She replied, "It wouldn't matter. He wouldn't come to see us anyhow."

Quietly, unofficially, this fallen lady had been isolated from the "saints." It was not really that they feared contamination. They were too "super" for that. It was merely that the girl had sinned and had to be punished. Apparently there was too much Christ in the congregation to stone her and too much devil to say, "Neither do we condemn thee." And so there she stood in a polite "no-man's-land," desiring not the world, desired not by the church. What loneliness!

"Come unto me, all ye that labour and are heavy laden." "Let him that is athirst come. And whosoever will, let him take the water of life freely." The Church says that. But more than one congregation adds in parentheses, "This does not apply if you have borne a child out of wedlock, if you have been divorced, if your skin pigment is different from ours, if you are poorer (or richer) than we, if you dress differently than we, if your creed doesn't match ours, if . . . , if . . . , if . . ."

The Church of God is not an exclusive fraternity. It is a loving fellowship. Not only do we reach our hands in reconciliation to every Blood-washed one; we reach our hands in rescue to every unwashed one. We ask not, "What are you?" but, "What do you want to become?" If a sinner is entitled to say to the Christ, "Just as I am without one plea, O Lamb of

THE

LOVING

FELLOWSHIP?

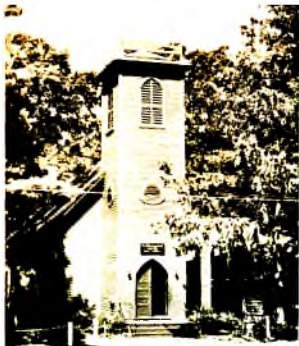


By KEITH HUTTENLOCKER

God, I come," he cannot be less free to say to the bride, "Just as I am without one plea, O Church of God, I come."

Jesus did not instruct the Church to coddle the church boss, comfort the thin-skinned, cover the hypocrite, chase after the kidder, conciliate with the divisive, or content the embittered. Plainly our commission is to "rescue the perishing, care for the dying." A loving fellowship will lavish its attention upon those who

need it the most and who will profit most from it. Our mission is to help the habit-enslaved, the guilt-ridden, the social outcast, the bereaved, the spiritually ignorant. In short, it is to all who sincerely desire help in beginning life anew. Ours is a saving, redemptive ministry which, when finding a man down, does not try to keep him down, but endeavors to lift him up.—From *Vital Christianity* (used by permission).



“The Little Brown Church in the Vale”

By **OVELLA SATRE SHAFER**

MY NATIVE STATE, Iowa, holds many scenic spots within its borders, but none more beautiful and famous than “The Little Brown Church in the Vale,” located two miles northeast of Nashua, Chickasaw County, on U.S. Highway 218.

It was my privilege not too long ago, along with my sister and two nieces from Iowa, to visit this dedicated sanctuary. “The Little Brown Church” was organized after a community revival at the First Congregational Church of Bradford, Iowa, November 4, 1855, with Rev. Ozias Littlefield as founder and first pastor. The present and original church building was erected in 1864 and dedicated on December 29 of that same year during the pastorate of Rev. J. K. Nutting.

The song about the church was written in 1857 and sung for the first time publicly in the spring of 1861 by the composer, William S. Pitts, and his

singing class from the Bradford Academy. Soon after, it was published, and by dedication day the hymn and the church were wed and have been known through the years as one and the same.

William S. Pitts, besides being a music teacher, was a country doctor. He was a native of New York, but practiced medicine in Fredericksburg, Iowa, for more than forty years. He died in New York in 1918, but was buried at Fredericksburg near the little church he immortalized with his composition.

The old town of Bradford no longer has a post office or college, and mail is now addressed to Nashua, Iowa. The original manuscript adorns the wall of the church, as well as a large framed picture of the author, Dr. Pitts. The old reed organ used in the composing is also a part of the church's fixtures, as is a modern electric organ. This writer and her sister, Mrs. Thomas Mathre, of Kanawha, Iowa, sang the duet “The Little Brown Church in the Vale,” accompanied by Mrs. Mathre's daughter on the old organ. This was taped with permission from the cordial caretaker.

In 1914 the little church became a branch of the Congregational church in Nashua. The present pastor is Rev. Glenn L. Utterback and as resident pastor he serves approximately one hundred twenty-five members. Sunday school meets at ten o'clock each Sunday. A worship service is held each Sunday morning at eleven o'clock, throughout the year, and of course visitors are welcome.

Thousands of persons have been baptized at “The Little Brown Church in the Vale” in special, beautiful services of consecration and baptism of little children. The church is available for weddings, and people come from the four corners of the world to be married in this sacred shrine. The lush, green grass and verdant trees in the woodland at the back of this edifice serve to corroborate the meaning of the famed title. You would enjoy a visit here!

About This Issue . . .

“The Little Brown Church,” now more than a century old, is rustic and nostalgic both in song and in fact. Ovella S. Shafer presents on this page her views of a visit to the Nashua, Iowa, Congregational church. There are 87 Nazarene churches on the Iowa District, which embraces the same geographic area as the state. There are more than 5,200 Nazarene members of Iowa churches, and 6,500 members in Sunday schools. Iowa Nazarenes gave \$740,542 in 1964. Dr. Gene E. Phillips has been superintendent of the Iowa District for seventeen years.

Dr. J. Glenn Gould, Eastern Nazarene College professor, gives a penetrating look at the two-pronged responsibilities of Nazarene colleges (see page 9). He makes his observations from watching Nazarene students over many years.

There are now a dozen Nazarene missionaries in New Guinea. Field Superintendent Wallace White, also a photographer, brings us up to date on the field where Nazarenes are aggressively expanding. Take a look at pages 6 through 8.

—Managing Editor

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A CHRISTIAN FARMER in the state of Kansas was attending camp meeting. During the progress of the camp he received a telegram. It said, "Come home immediately; the grasshoppers are eating the wheat." He wired back, "It's God's wheat, and His grasshoppers. If He wishes to fatten His grasshoppers on His wheat, it's all right with me. I'm staying for camp meeting!" That farmer had the correct philosophy about stewardship. He knew what belongs to whom.

Scientists tell us that matter cannot be destroyed. Changed, yes, but destroyed, no. The Bible says, "We brought nothing into this world, and it is certain we can carry nothing out" (I Timothy 6:7). It's all here yet, and it all belongs to God.

A trainload of corn leaving the state of Iowa may be overturned, dumping the entire cargo into the Mississippi River. To man the grain is lost, but not to God.

Man looks upon his agricultural, industrial, and financial economy as a vast, intricate machine all wound up like a clock. He figures the rise and fall of the stock market with computers. The wheels of social life, to him, are all geared and powered by an unchanging law of supply and demand. When one little cog slips, the results are disastrous to him. Not so with God. He is just as rich whether the stock market fails or not.

And since you can't bankrupt God, it's easy to understand that you can't bankrupt His children, either! Fact is, we have God's word for it, "God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19).

This verse needs a little expounding. The writer is confident that too many Christians have overlooked two important truths here. One is that God will supply the need of His children according to His riches in glory, and not earth.

True enough, the riches of earth are included in the promise. But the benefits are deeper, higher, and wider than that. In other words, should the resources of earth be exhausted, then the Lord would draw on the resources of heaven to take care of His own. Someone has said that, if it were necessary, God would put the angels on half rations to supply the need of His children!

The other great neglected truth in the passage, which we often fail to see, is that all our *need* will be supplied. Material provisions are the least of mankind's needs. Far more does he need those moral and spiritual assets that make life worth the living. These, too, will God supply according to His riches in glory.

St. Paul urges the same sentiment in II Corinthians 9:8, "And God is able

to make all grace abound toward you." This promise includes both material and spiritual blessing.

We are living in a day of spiritual dearth. Teen-agers who have been clothed, housed, and fed with the finest of temporal goods are resorting to rowdiness and narcotic stimulants for a "kick." Others, too exhausted both physically and emotionally even in their youth, are seeking a way out of their misery by suicide. They have become bankrupt in the strictest sense of the word.

No one can blame these poor souls for their abject poverty. But what about the Christian who barely makes it day in and day out, dragging around half starved for real soul food and spiritual life? The trouble generally can be

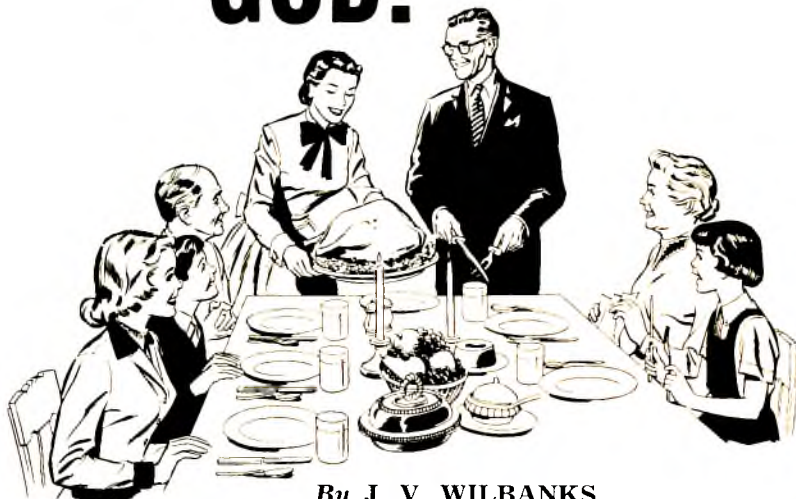
traced to his over-concern for material necessities, or to surfeiting mind and heart with cheap literature and television programs. In seeking these he has neglected the most important.

The command and promise of Jesus in Matthew 6:33 to seek first the kingdom of God and His righteousness is just as philosophically correct and divinely immutable as the day He spoke it. Be saved from sin. Get "the sanctification" (Hebrews 12:14) without which no man shall see the Lord. From henceforth pursue spiritual things, and you will not only receive that daily satisfying soul portion but all necessary temporal blessings as well.

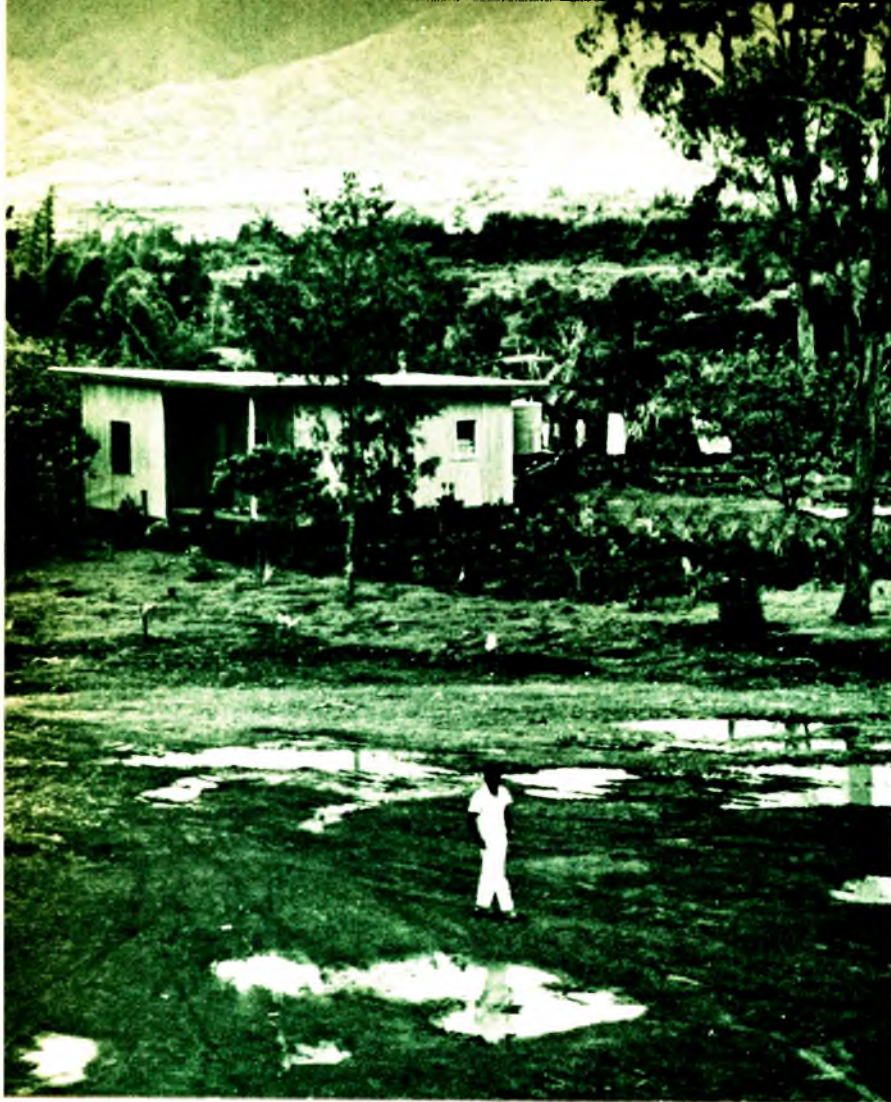
These latter come somewhat as an appendage. And they are postpaid. You can't bankrupt God.

The earth is the Lord's and the fulness thereof; the world, and they that dwell therein (Psalms 24:1).

YOU CAN'T BANKRUPT GOD!



**By J. V. WILBANKS
Colorado Springs, Colorado**



Mountains in the distance, male nurse student leaves his dormitory. His neat garden lies behind him.

and an average lifetime is thirty-five years. Infant mortality in some areas runs as high as 50 percent. The normal practice in childbirth is for the woman to be alone.

The Wahgi Valley, in the northeastern section of the island in the Territory of New Guinea, rests 5,000 feet above sea level. The people here are essentially little different from those elsewhere on the island, with the exception, of course, of their language. They speak a dialect different from those in other isolated sections, mainly because they have not found it necessary to communicate with them.

Here, for the last ten years, Nazarene missionaries have developed for these untutored nationals what must be an exciting image. To outsiders, it is a story of a spiritual mission being accomplished through the aid of medicine and education.

Aina, now a young lady in the girls' day school from the Tun area, was found by a Nazarene missionary suffering from cerebral malaria. Her family had given her up for dead; in fact preparations for burial had begun. After medical treatment, she survived. Later, along with her family, she was converted. Aina's recovery, remarkable to her neighbors, helped the missionary to break through their communication barrier with the gospel. Today the church maintains a thriving church near Aina's home. Field Superintendent Wallace White said, "In part, our medical work was responsible. We show we care by what we do."

The church's "care" program is going

"We Show We Care by What We Do"

Medicine, Education Help Bridge Gap for Gospel in New Guinea

By ELDEN RAWLINGS
Managing Editor

A LITTLE MORE than five thousand miles southwest of Los Angeles (half again as far as it is from New York to Los Angeles), about three hundred miles below the equator, and much closer to the turmoil in southeast Asia is the divided island of New Guinea.

Its western half, formerly Dutch New Guinea, now carries the name of West Irian since it was taken over by the Indonesians. The eastern section is divided in half, but both Papua and the

Territory of New Guinea are Australian-controlled.

Roughly fifteen hundred miles long, the island is mountainous, and, for the most part, accessible only by air. Its people cut off from the outside, are primitive. Still steeped in witchcraft and sorcery, they believe sickness does not come from natural sources, but from someone who is angry or revengeful, casting a spell over them.

The death rate accordingly is high,

even farther. Three day schools—two for boys and one for girls—are now being operated. A literacy program for adult education was projected at the August mission council meeting. Two medical dispensaries are in operation. In May, 1964, a denomination-wide offering of \$214,000 was given toward the building of a hospital in Kudjip—the central missionary station. Dr. and Mrs. Dudley Powers have already departed for their new assignments, where he will be ad-



Logging crew begin their long tour back down the road they helped construct with timber for the hospital.



Rough construction under way for kitchen and storage area.

administrator of the new hospital.

Work has begun on the hospital, which is requiring in addition to the construction of buildings the development of a power plant to create 50,000 watts of electricity to operate sterilizers, X-ray units, and other hospital equipment. The power to operate the turbine will come from one of three hydro schemes now under consideration.

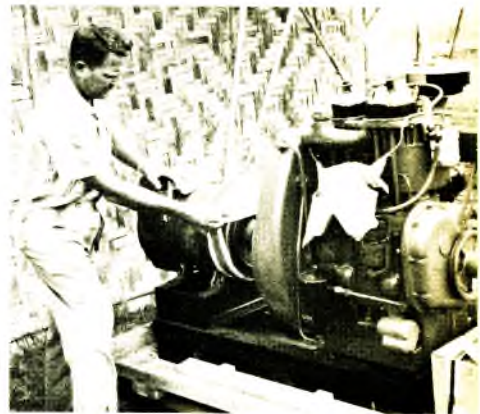
According to Missionary White, the first possibility for power to operate the turbine is a waterfall site near the Tun station, 8 miles from Kudjip, the site of the hospital. The water falls 250 feet out of the mountains in the first stage, and 300 feet in its second. While the power created by the falling water is excellent for a hydro plant, the distance is a disadvantage.

The second possibility is three-quarters of a mile from the hospital on the Kanya River. There, after falling twenty feet into a five-foot crevice, water runs twenty-five feet deep through the narrow gorge, creating a massive amount of energy. But a dam would be necessary to take advantage of the natural resource.

Another alternative, which according to Mr. White is most promising, is the development of a water race through which the Kanya River would be diverted along an escarpment to a point where the water could fall 54 feet. The 5-foot-wide race would carry a flow of water 5 feet deep. As it falls, the water could drive the 50,000-watt turbine.

The work on the hospital itself is already under way. A contractor and his wife from Newport, Oregon, Mr. and Mrs. Ken Dodd, are donating eighteen months—or as long as it takes to finish

Missionary Wallace White unwraps 50,000-watt turbine.



Knox Church is New Guinea mission landmark.





Group of male nurses in training.



Ken and Carrie Dodd are giving a year and a half to help in construction of hospital, and work in dispensary.

—to the building of the hospital. Mr. Dodd supervises eight New Guinea carpenters, two plumbers, and thirty-five laborers. Mrs. Dodd, a registered nurse, is working in the hospital and child welfare clinics during this time.

Before building could begin on the hospital, it was necessary to cut lumber. And before workmen could reach the trees, a road had to be built. The log-

ging site, like the best waterpower source, was near the Tum station, eight miles away. Now the road has been built, much of the lumber cut, the building foundations have been poured, and rough construction work is under way.

Training medical personnel is a task as large as constructing the building. Already a class of men who are learning

to be male nurses and hospital orderlies has been started. Next year a nurse's course for girls will begin. Dr. Dudley Powers will spend much of his time during the early months of his term working with the group he hopes someday will be his aides. The most promising student thus far—Leslie Kewa—has been sent to Australia for completion of high school. From there he plans to enter college, and eventually become a doctor. His ultimate goal, Mr. White said, is to return to Kudjip and work in the Nazarene hospital near where he began at the age of five attending the mission school.

"The object of our medical work," Mr. White said, "is to reach more people for Christ. A chapel was incorporated into the hospital plans. Regular services will be conducted. A full-time chaplain for the hospital will be supplied by the local church."

Another area of outreach is through the child welfare clinics, where more than twelve hundred babies are checked each month. Nurses also witness to outpatients; each morning before medical treatment is administered, they tell a simple gospel story.

Establishing the work in New Guinea has required much of Nazarene missionaries. Rev. Sidney Knox, after arriving in New Guinea, October 14, 1955, spent the last months of his life establishing three churches and a day school. He died of cancer on the third anniversary of his arrival in New Guinea, but laid a foundation Nazarene missionaries following him have successfully built on. His wife, Wanda, continues to serve in New Guinea.

After ten years the church now is maintaining 12 missionaries—that's 1 for every 8,334 Kuma people in this colorful, 45-mile-long New Guinea Highlands valley. To say the least, they need our prayers.



NEW GUINEA BOUND—Dr. and Mrs. Dudley Powers and their three children board a jet in Columbus, Ohio, which took them on the first leg of their trip to New Guinea. In London, they boarded a ship which would eventually deliver them to their new medical missionary charge. The children are: Peter, five; Elizabeth Ann, three (both on the loading ramp); and Brad, twelve.

THE COLLEGES maintained by the Church of the Nazarene were begun basically as training schools for future ministers of the church. The founding fathers were themselves men who had brought to their new affiliation a profound respect for an educated ministry. To provide such leadership for the church they felt to be a first claim on their limited financial resources.

At great sacrifice training schools were established. In fact they were organized in such profusion that consolidation of many of these was inevitable. But their very proliferation in early days points up the depth of concern for education.

But the colleges were never restricted to the fields of Bible and theology. To be sure, these were areas of major emphasis. Stress was laid upon an education in the so-called liberal arts. Early Nazarene curricula, surprisingly enough, were laced with courses in languages both classical and modern, in history, philosophy, social sciences, mathematics, and (within modest limits) modern science. All of this was believed essential to the adequate education of men who were called of God to the preaching of the gospel.

This primary emphasis of our early days is still the prevailing one in our

as students without any clear call of God upon their lives and often without any settled Christian experience are led to a personal relationship to Jesus Christ as Saviour and Sanctifier. Later they receive a clear call from God into the work of the ministry. My observation has led me to the conclusion that the number of our young people who receive their call to Christian service during their college days is fully as great as the number of those who are aware of God's call before entering college. These are reassuring facts.

Training for the ministry has become more extensive and complex than it used to be. We are fortunate now to have an excellent seminary where candidates for the ministry pursue professional training. But I am heartened to observe that our colleges have not abandoned their basic responsibility in meeting this fundamental need of the church.

Alongside this historic role, the colleges have accepted the herculean task of training lay young people. The importance of education for life in the modern world is being emphasized as never before. It is not alone for the work of the ministry that an adequate education is essential. In modern industry, with its increasingly involved

and all of these require a basic training that only the liberal arts college can give.

The most serious shortage of qualified personnel is in the field of public school teaching. More Christian young people are responding to the call for service in these varied areas. Here is a need which our church colleges must face seriously and meet to the best of their ability.

The departments in our colleges which have been undergoing most rapid development in recent years are those of physics, chemistry, biology, and education. To render adequate service in these departments, our schools have had to expand their facilities, often at staggering costs.

Yet it seems to me that our Christian young people who are not called to specific Christian work have as much right to the services of a Christian college as do those who are looking toward the ministry. We need Christian teachers and administrators in a public school system which is becoming increasingly secularized. We need Christians in medicine and law. We need scientists who are Christian and who can bear their witness to the saving power of Christ.

This is the new task which our Nazarene colleges must accept as their own. To meet this challenge involves no

NEW TASKS FOR NAZARENE COLLEGES

J. GLENN GOULD

Professor of Religion, Eastern Nazarene College, Wollaston, Mass.

colleges. Their basic function is still the preparation of men and women for the work of the Christian ministry.

Indeed, our colleges play a doubly strategic role in the production of ministers. On one hand, they receive students who are already aware of the call of God upon their lives. The college takes responsibility for guiding them through undergraduate work and seminary until they are ready, under God, to enter the ministry.

On the other hand, many who enter

technology, scientific training is extremely important. Christian young people must qualify themselves for playing responsible roles in these burgeoning developments.

There was a time when young people sought doctorates in the various sciences only to engage in college teaching. But today industry is employing Ph.D's trained in science to a far greater extent than do our colleges and universities. Christian young people are being challenged to enter the various professions,

abandonment whatever of our time-honored responsibility for the training of candidates for the ministry. These two undertakings can and do proceed side by side.

Thus our colleges are seeking to serve all of our people, laity and ministry alike. These new outreaches of our colleges are as essential and as Christian as any we have ever undertaken. They deserve our best efforts and our consecrated support in prayer, in loyalty, and in sacrificial giving.

EDITORIALS

By W. T. PURKISER

We Need Thanksgiving

Someone has raised the question as to why God should seek the praise and thanksgiving of His people. Over and over throughout the Bible we are commanded to express thanksgiving and praise to the Lord for His manifold mercies.

The answer is not hard to find. Thanksgiving is for our sakes. It is an untold benefit to us. As C. S. Lewis remarked, "Praise is inner health made audible."

Dr. A. J. Cronin, a physician and author, wrote about a doctor in Wales who prescribed what he called his "thank-you cure" for certain types of patients who came to his office. Whenever one came discouraged, pessimistic, full of his own troubles, but without any symptoms of physical ailment, the doctor would prescribe a strange but effective cure.

"For six weeks," he would direct, "I want you to say, 'Thank you,' whenever anyone does you a favor; and to show that you mean it, emphasize the words with a smile."

A common reply would be, "But no one ever does me a favor, Doctor."

The wise old doctor would then borrow a line from Scripture and say, "Seek, and ye shall find."

More often than not, the doctor reported, his patient would come back six weeks later in a radically different frame of mind—freed of his sense of grievance against the world, and sure that people had become more kindly and friendly.

The change, of course, was real. But it was a change within the person who took the "cure." Dr. Cronin commented, "Nothing brightens life—our own and others'—so much as the spirit of thanksgiving."

ISAIAH, MORE TERSELY AND LONG BEFORE, had spoken of the way God's people may receive "beauty for ashes, the oil of joy for mourning, [and] the garment of praise for the spirit of heaviness" (Isaiah 61:3). Nothing will so quickly dispel the spirit of heaviness as donning the garment of praise.

An old Scottish puritan wrote in his *Memoirs*, "I have found a law that always, even when at the lowest depths, I can pull myself back into the sunshine through the duty of thankfulness."

Thanksgiving saves us from the conceit of self-sufficiency. It is easy to think of our advantages as being due to our own effort or cleverness, until

we stop to think that it is the Lord our God who "giveth thee power to get wealth" (Deuteronomy 8:18).

The very bread we eat is a gift of the bounty of God. In Maltbie Babcock's beautiful lines:

Back of the loaf is the snowy flour,

And back of the flour the mill,

And back of the mill is the wheat and the shower,

The sun and the Father's will.

One more point: If we need Thanksgiving once a year, we need it every day. The Thanksgiving of the fourth Thursday in November doesn't mean very much unless it is a focal point for expressing an attitude that marks every other day of our lives.

Whatever may be our station or lot in life, God has given us much for which to be thankful. Our emotional and spiritual health depends upon our readiness to render unto Him "the sacrifice of thanksgiving."

The New (Im)Morality

We live in a day of new names for old natures. We have seen the rise of the "new orthodoxy," the "new liberalism," the "new fundamentalism," and the "new evangelicalism." Now it is the "new morality."

A closer look at most of these "new" attitudes or movements reveals an interesting fact. They really aren't new. About all that is new about them is that they give a new twist to an old term.

Particularly is this the case with the "new morality." It is really hard to see here more than the old immorality baptized with a respectable name.

"Adultery" and "fornication" are ugly words for ugly sins. They are not changed by being made part of a "new morality." You can call a skunk a "two-toned kitty with a fluid drive," but changing the name doesn't change the scent.

"Love" is a beautiful and sacred term. But the love that hallows all human relationships is God's kind of love. To claim that God's love will sanctify what God's law condemns is confusion of the worst sort.

Jesus said, "If ye love me, [ye will] keep my commandments" (John 14:15). Lawfulness is the best and most immediate proof of the sincerity of love.

Through all the change of social custom the absolutes of God's truth and law remain fixed. Purity and chastity in relations between the sexes are not incidental matters subject to change at the vagary

of human whim. They are part of the grain of the universe, and one can't run his hand against the grain without getting festering splinters in his fingers.

WHAT OUR GENERATION NEEDS TO SEE more than anything else is that God's law is not arbitrary. Its purpose is not to cramp and restrict. Its purpose is to liberate and expand human life by directing it in ways that are in harmony with the nature of reality.

Unchastity and impurity are not only wrong because God says they are wrong; they are wrong because they work havoc with human life as it is. God says they are wrong because they are wrong—contrary to the very structure of the universe.

The "new morality" appeals to the human weakness to rationalize. It is all too easy for people to find "reasons" for doing what they strongly want to do. For all men's vaunted intelligence, most of the sources of action are emotional rather than rational.

The very sophistication of the "new morality" makes it doubly dangerous. Its arguments are plausible, its appeal is subtle, and its end is disaster.

It was of matters like the "new morality"—or more properly, the "new immorality"—that the wise man wrote: "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14:12).

The Middle of the Muddle

Oswald Chambers had a unique way of expressing the truth of the sanctified life. What he once said about meditation in Christian devotion is pointed and worth considering:

"Meditation means getting to the middle of a thing, pinning yourself down to a certain thing and concentratedly brooding upon it. The majority of us attend only to the 'muddle' of things, consequently we get spiritual indigestion, the counterpart of physical indigestion, a desperately gloomy state of affairs. . . .

"Meditation is not being like a pebble in a brook, allowing the waters of thought to flow over us; that is reverie. Meditation is the most intense spiritual act, it brings every part of body and mind into harness."

A big part of success in any endeavor is getting to the middle of things without getting lost in the muddle of things. There is no better way to do it than by that kind of prayer which properly goes by the name of "meditation."

When one is lost in a forest, the best thing he can do is climb the tallest tree or the highest hill and get his "bearings," as we say. Prayerful meditation serves as just such a tree or hill in the muddle in which we often find ourselves.

PILGRIM MOTHER

*She bent above the wide hearth fire and stirred
The bubbling food, the hot smoke in her eyes.
She soothed a whimpering child with gentle word,
Then, apprehensive, watched the storm-dark skies.
Her man was out somewhere with heavy gun
To find wild game, augment the common hoard
Of winter food for each and everyone—
All ate alike, a full or scanty board.
At dusk she sees him coming through the trees,
Wild turkeys tightly held within his grasp.
In joyfulness she falls upon her knees,
Her hands held up to God; their reverent clasp
And all the heartfelt things she cannot say,
A grateful thanks for blessings of the day.*

By ENOLA CHAMBERLIN

So many today are like the Lock in *Alice in Wonderland*—running to and fro, searching behind stones and stumps, logs and trees, hunting feverishly, anxiously.

When Alice asked, "What is the matter?" the reply was, "I am seeking for something to unlock me."

More seriously, Viktor Frankl has said that the most fundamental human need is to fill the inner emptiness, the spiritual vacuum, by finding a personal meaning for life.

But we don't get to the middle of things by "muddling through." We get to the middle of things by bringing them into the presence of God. When life is without form and void, it is the Spirit of the Lord brooding over the face of the deep who turns chaos into cosmos.

Our part is to expose ourselves repeatedly and persistently to the divine. We do this in meditation and prayer.

It takes something of effort for most of us to "be still, and know" that God is Lord, and that His wisdom has the answer for our puzzles. In the lost art of meditation, we find again the way from the muddle of things to the middle of things.

GENERAL CHURCH ACTIVITIES

Letters from Missionaries:



Carol Derry Church

REPUBLIC OF SOUTH AFRICA—The Carol Derry Church of the Nazarene, built by gifts from Glendale (California) First Church, has recently been completed.

It is a very substantial little building of brick with a cement floor, steel windows and doors, and a corrugated-iron roof. After many years of worshipping under a tree, the people are delighted with their new church. Rev. Robert Jackson, former missionary visiting in Africa, dedicated the new building.

A man of the congregation who had been away working in the mines for a number of years came home for the dedication and brought an offering from other men in the mine, to show their gratitude for the new church. The congregation brought their gifts too, and over thirty dollars came in that day for help in purchasing the benches and pulpit for the church.

—Elmer Schmelzenbach

Prayer Request for Missionary

Rev. Cyril Blamey, missionary in the Republic of South Africa, has just undergone surgery for a detached retina in one eye. Recovery is slow, but he is

improving. He would appreciate the prayers of Nazarenes and friends.

MOVING MISSIONARIES

Miss Mary Bagley has returned to Swaziland from furlough. Her address is P.O. Box 3, Stegi, Swaziland, South Africa.

Dr. and Mrs. William Eckel, retired, have moved to 15120 Victory Boulevard, Apt. 19, Van Nuys, California.

Mr. and Mrs. Oliver Karker have a change of house number, on their furlough address. It is now 48 West Elm Avenue, Wollaston, Massachusetts 02170.

Rev. and Mrs. Joseph Penn now live at 22 Daniel Malan Drive, Florida Park, Transvaal, Republic of South Africa.

Miss Betty Cummings has returned to Africa after furlough. Her address is P.O. Box 14, Manzini, Swaziland, South Africa.

Dr. William Sedat has returned to Guatemala. His address is Apartado 28, Coban, A.V., Guatemala, Central America.

Rev. Stanley Storey has moved to Apartado No. 1911, Santa Ana, El Salvador, Central America. He will be opening a new church there.

To Superintendents, Pastors:

Pastors and district superintendents are urged by General Secretary B. Edgar Johnson to send to the General Secretary's office five copies of printed programs or church bulletins explaining the occasion of special anniversaries, dedications, founders' day programs, ground breakings, etc., both on local and district level. "These are important to us," Dr. Johnson said, "as a source of

historical data, and will be filed in the Headquarters archives."

DISTRICT ACTIVITIES

Dome Tabernacle Dedicated On Canada West District

A new dome-shaped tabernacle, seating 700 persons, with room for several hundred more under attached canopies, was taxed to its capacity August 6 for a service to dedicate the building on the campgrounds of the Canada West District, near Olds, Alberta.

The eighty-foot dome, which is twenty-seven feet high, was named Thomson Tabernacle, after Dr. C. E. Thomson, a pioneer Nazarene minister who was also active in the founding and development of Canadian Nazarene College. District Superintendent Herman L. G. Smith said Dr. Thomson "represents the best of the history of our church in Western Canada, and anticipates the future with vision and holy zeal."

Provincial authorities refer to this Nazarene camp as one of the best equipped church centers on the Canadian prairies.



CANADIAN DOME DEDICATED—Superintendent Herman L. G. Smith speaks to the congregation which attended the dedication services of the Canada West District camp tabernacle in the picture above. At left, the part of the crowd which cannot get inside for the dedication service gather under the canopies of the unique building.



Puerto Rican Giving Increases 15 Percent

Increasing in membership by forty-two persons, Sunday school average attendance by fifty-one, and per capita giving by \$14.58, Puerto Rican Nazarenes reported major gains in several areas of activity at their district assembly, October 11-12, according to Reporter Edward G. Wyman.

District Superintendent Harry J. Zurcher was the elder presiding over the sessions held in the Santurce (Puerto Rico) First Church.

Church membership is now 520, plus 126 probationary members, a figure which has also grown. Sunday school enrollment is 1,796, with an average attendance of 1,461. The nearly 15 percent gain in per capita giving boosted that figure to \$99.14. Puerto Rican churches contributed 10.1 percent of their income to the General Budget. For all purposes, the district gave \$64,239.07, an increase of more than \$11,000.00.

One church became self-supporting, one new church was organized, a new church and parsonage were built, and three parsonages were purchased during the year. To expand the Bible Institute, a new lot was bought, as well as the purchase of a house to serve as a chapel.

Eight missionaries are serving in Puerto Rico.

White Elected in New York

Rev. Jack H. White was reelected to a four-year term as superintendent of the New York District after he reported to the fifty-eighth annual assembly September 24 that churches on the district had contributed 12.5 percent of their income to world missions.

General Superintendent George Coul-

ter presided over the sessions held at Valley Stream, Long Island, New York. He also ordained into the Christian ministry four candidates, according to District Secretary Jay W. Patton. Ordained were Leonard Hemphill, Gilbertson Stuart, James H. Swartz, and David S. Wayman.

The district achieved a "millionaire" status in achieving an increase in Sunday school enrollment, and paid its educational budget to Eastern Nazarene College in full.

... OF LOCAL INTEREST

Revivals sounding notes of spiritual victory have recently been held at Oklahoma City (Oklahoma) Will Rogers; Joelton, Tennessee; Arlington (Virginia) First Church; Ionia (Michigan) State Street; and Catlett, Virginia, churches. Evangelists were Dr. Mel-Thomas Rothwell, Rev. Glenn Eades, Rev. Richard Shomo, the Greenbaum evangelistic team, and Rev. W. W. Rose, respectively.

Rev. and Mrs. Roy M. Vaughn, Ocala, Florida, were recently injured in an automobile accident. Mrs. Vaughn critically. After being in a coma for two days, she has begun a recovery which should be complete. Her address is Post Office Box 225, Ocala, Florida. Mr. Vaughn is pastor of the Ocala church.

Rev. and Mrs. Charles Powell, after one year in the evangelistic field, have accepted the positions of pastoral assistant and music minister in Springdale (Arkansas) First Church.

Among sixty colleges and universities in the nation, Bethany Nazarene College has been invited to participate in the Princeton Debate tournament, Decem-

ber 11, on the New Jersey campus of Princeton University. The four Bethany debaters are Allen Hannaford, Carole Hysom, Kayla Bower, and Vergil Davis. They will be accompanied by Coach Charles Harrison.

Rev. J. H. Wilson was recently elected to head the West Plains, Missouri, ministerial alliance. Mr. Wilson is the Nazarene pastor in West Plains.

Rev. Luther Williams, after twenty-five years in the pastorate, is entering full-time evangelistic work. His address is Box 238, Shirley, Indiana.

THIS SUNDAY'S LESSON Brian L. Farmer

Topic for November 28: Amos: Champion of Justice

SCRIPTURE: Amos 1-9 (Printed: Amos 7:12-15; 5:14-15, 18-24)

GOLDEN TEXT: *Let judgment run down as waters, and righteousness as a mighty stream (Amos 5:24).*

Here was a man before his time; a right-thinking man who connected righteousness with godliness and justice with religion.

There is no joy here for the man who draws unfounded comfort from the grace of God. To unscrupulous men who misguidedly depended on God's favor and looked forward to the day of the Lord, the prophet thundered: "To what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him" (5:18-19). To be unashamed and uncondemned in the Judgment, men need to be good men, unselfish, hating

Garbage Collector's Training Spurs Sunday School Teachers

The fact that a New York garbage collector spends a week in training before he can start to work has stirred twenty-three Cushing, Oklahoma, Sunday school teachers to better prepare themselves for their jobs, according to Sunday School Superintendent Charles Grim.

"How much more important it should be that we adequately prepare ourselves to teach the Word of God!" Grim said, in comparing teacher training to the garbage-collecting seminar.

The big step toward the teacher-training program was the selection of Mrs. Elsie Bolerjack as Christian Service Training director. Her organizing and promoting teacher education was largely responsible for a class of seventeen teachers receiving their Registered Teacher Certificates, followed by five more several weeks later. Mr. Olen Fricker has received the Qualified Teacher rating, the second in three steps toward becoming a Certified Teacher. Registered Teacher is the first.

Rev. Robert Weathers is the pastor of the church, which is on the Northeast Oklahoma District.



AMONG REGISTERED TEACHERS—Mrs. Elsie Bolerjack, Cushing, Oklahoma, Christian Service Training director, presents to Sunday School Superintendent Charles Grim his Registered Teacher Certificate. Pastor Robert Weathers (left) received his certificate also, along with fifteen others, two of whom are standing behind Mr. Grim. They are Mr. and Mrs. Johnny O'Kelley. At a later date, five more received Registered Teacher Certificates.

"SHOWERS of BLESSING" Program Schedule

November 28—"Repent or Perish," by
Russell V. DeLong

December 5—"Why the Bible Is the
Word of God," by Russell V. De-
Long

December 12—"Why Is Religion Los-
ing?" by Russell V. DeLong

NEW "SHOWERS OF BLESSING" OUTLETS

WSLB	Giddensburg, N.Y.	
	1400 kc.	10:13 a.m. Sunday
WFIA	Louisville, Ky.	
	900 kc.	11:30 a.m. Saturday
WBCN-FM	Milwaukee, Wis.	
	107.7 meg.	4:00 p.m. Sunday
WTTS	Bloomington, Ind.	
	1370 kc.	6:45 a.m. Sunday
WTTV-FM	Bloomington, Ind.	
	92.3 meg.	6:45 a.m. Sunday
WUNH-FM	Durham, N.H.	
	90.3 meg.	6:00 p.m. Sunday



ANNEX DEDICATED—Philadelphia District Superintendent James Hunton (center) told the persons attending the dedication of the Port Elizabeth New Jersey, church annex that "the need of all communities, small or big is the church to be a vital part of the homelife." Port Elizabeth Mayor Jess Vanaman (left) also commended the church's progress. Pastor Ralph Ferrioli (right) led the church in building the addition which houses Sunday school rooms and an auditorium. A large amount of renovation was also completed on the rest of the church.

injustice, and with their hearts filled with love.

Salvation by works, eh? . . .

Before you count me among the heretics let me add an explanatory word or two.

Paul plainly teaches that we are not saved by works but by grace. The very best works which can ever be forthcoming from a fallen humanity are, in comparison with the absolute perfection required by a holy God, as the Bible says, "as filthy rags" in His sight. But that all-important *grace* upon which our every hope of salvation depends is not granted to the profligate, the debauched person who has no desire and no will to be good. It is given only to the person who begins with the good work of repentance and who goes on unto perfection, bending every effort to attain holiness of heart and life.

There is a presumptuous and scripturally unfounded way of thinking of the free and unmerited grace of God. It ought, surely, to go without saying that God's grace may never be regarded as ensuring safety in sin. Any who imagine

it does have never known it. St. Paul asks a question about this matter and also gives the question a resolute answer. "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Romans 6:1-2) Grace is God's disposition to lift higher those who are already stretching as far as they can.

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. KENDALL S. WHITE, sixty-eight, died recently at his home in Post, Texas, where he had been serving as pastor. Mr. White had been active in both evangelistic and pastoral work for thirty years. He served as the North Dakota District superintendent, and pastored in Georgia, Illinois, and Texas. In addition to his wife, he is survived by a son, Kendall Steven, of the home.

REV. JAMES HOWE JAMISON, eighty, died October 2 at his home in Stockton, California. He was ordained by General Superintendent H. F. Reynolds

in 1910, and pastored twelve churches in his active ministry. Rev. Robert Sutton, Sacramento, District Superintendent Kenneth Vogt, and Rev. E. E. Ewell assisted in the funeral service. He is survived by his wife and five daughters, Mrs. Earl Dofflemeyer, Mrs. Bernard Meath, Sr., Mrs. Guy Morrill, Mrs. Cecil George, and Mrs. Stanley Barker.

REV. ROLLIN T. HOLMES, seventy-nine, died October 5 in San Pedro, California. After pastoring for twenty-six years in the Northwest, he and his wife were retired in San Pedro. Southern California District Superintendent Nicholas A. Hull and Pastor B. E. Gebhart conducted funeral services. In addition to his wife, he is survived by one sister.

MISS MARY NESBITT, eighty-eight, died October 18 in Georgetown, Illinois. She had been ill for several months. Dr. R. L. Lunsford, Olivet Nazarene College, and Rev. L. Brookman, pastor of the Georgetown Methodist church, conducted funeral services. Miss Nesbitt, in 1907, was the first teacher of the school which became Olivet Nazarene College. A women's dormitory, Nesbitt Hall, was named after her. She is survived by sixteen nieces and nephews.

MRS. SOPHIA A. WILKE, eighty-three, a charter member of Owensboro, Kentucky, First Church, and a Sunday school teacher of the four- and five-year-old children for forty-four years, died August 14. She is survived by her husband, O. W. Wilke, and a sister.

Announcements

RECOMMENDATION

—Rev. Charles J. Gammill, 104 Ivy Street, Nampa, Idaho, is entering the evangelistic field. He has done excellent work as a pastor on our district and we feel that he will do any church good as an evangelist. He is acquainted with the problems in the church as a pastor and evangelist.—E. D. Simpson, Superintendent of Missouri District.

BORN

—to Dr. and Mrs. Donald Miller, currently on furlough from India, a daughter, Denise Marie, on September 16.

—to Mr. and Mrs. Herbert Hamlin of Boyne City, Michigan, a son, Thomas Henry, on October 24.

Directories

BOARD OF GENERAL SUPERINTENDENTS

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ATTENTION, ALL CHURCH TREASURERS!



Have you mailed all funds received for the Thanksgiving Offering to:

Dr. John Stockton, Treasurer
6401 The Paseo
Kansas City, Missouri 64131?



EVANGELISTS' SLATES
Compiled by
Visual Art
Department

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

Albright, J. C. 24 Pleasant St., Oak Side Trailer Park, Zephyrhills, Fla. 33599

Allen, Arthur L. 51 E. Main St., Yarmouth, Me. 04096

Allen, Jimmie (J. A.). c/o NPH*

●Ashby, Kenneth and Geneva. 6249 Hardegan Rd., Indianapolis, Ind.

Aycock, Jarrette and Dell. Preacher and Singer, c/o NPH*

●Bailey, Clarence and Thelma. Song Evangelists, 1197 W. Arch St., Portland, Ind.

Barton, Grant M. 301 Lincoln Ave., Bedford, Ind.: Ft. Wayne, Ind., Nov. 24—Dec. 5

Battin, Buford. 3015 47th St., Lubbock, Tex. 79413

Beaty, B. K. 705 Cheney, Taylorville, Ill.

Bender Evangelistic Party, James U. P.O. Box 8635, Tampa 4, Fla.: Andalusia, Ala. (Antioch), Nov. 25—Dec. 5

●Benjamin, Floyd H. Evangelist and Musician, 78 E. Frambes Ave., Columbus, Ohio

Bennett, R. Lee. 339 N. Second St., Scottsburg, Ind.

Bertoletti, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.: Hanover, Pa., Dec. 1-5

Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.: Des Moines, Iowa (Central), Nov. 26—Dec. 5; Lake Charles, La., Dec. 10-19

Beuthin, R. J., Jr. 4459 Warren St., Bridgeport, Mich. 48722

●Bierce, Jack. Song Evangelist, c/o NPH*

Bishop, Joe. 1515 S. Jensen, El Reno, Okla.

Blythe, Ellis G. c/o NPH*: Springfield, Ohio (Erie Ave.), Nov. 30—Dec. 5; Gainesville, Fla. (Trinity), Dec. 10-12

Boggs, W. E. c/o NPH*: Blackwell, Okla. (Southside), Dec. 1-12

●Bohi, James. Singer, 1002 Hillcrest, R. 2, Bloom-

field, Iowa 52537; Fostoria, Ohio, Dec. 1-5; Louisville, Ky. (Broadway), Dec. 6-12

Bowman, Russell. 129 Tibet Rd., Columbus, Ohio: Proctorville, Ohio, Dec. 1-12

Bradley, Ernest R. 20 17th St., Lowell, Mass.

Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind.: Montpelier, Ind. (1st), Nov. 25—Dec. 5

Brannon, George. 4105 N. Wheeler, Bethany, Okla.: Clermont, Ind., Dec. 1-12

Bridgwater, R. E. 116 Wolfe Ave., Colorado Springs, Colo.

Brockmueller, C. W. 555 Greenleaf Ave., Nampa, Ida.

●Brown, Curtis R. Song Evangelist, 8921 South Hermitage Ave., Chicago, Ill. 60620

Brown, J. Russell. c/o NPH*: Connell, Wash., Dec. 5-12

Brown, W. Lawson. Box 785, Bethany, Okla.: Waterloo, Iowa (Downing), Nov. 25—Dec. 5; Vidor, Tex., Dec. 8-19

Brunner, R. M. 1226 East 14th St., Marshfield, Wis. 54449; Rockton, Ill., Dec. 1-12

Burnem, Eddie and Ann. Box 1007, Ashland, Ky.: Brightwaters, N.Y., Dec. 1-12

Buttles, Robert F. c/o NPH*

●Callinan, Jim and Evelyn. Singers and Musicians, Box 83, Fairborn, Ohio

Cargill, A. L. and Myrta. Route 1, Box 181-A, Cedaredge, Colo.

●Carmickle, James and Juanita. Singers and Musicians, c/o NPH*

Carpenter, R. W. 800 S. 6th, Lamar, Colorado 81052; Craig, Colo., Dec. 9-19

Carter, E. L. Bluford, Ill.

Casey, H. A. and Helen. Evangelist, Singers, Musicians, c/o NPH*: Petersborough, Ont., Dec. 1-12

Casto, Clyde C. 4121 Dayton St., Sacramento, Calif.

Caudill, Virgil R. 1004 N. Washington, Owosso, Mich.: Pitgas, Pa. (United Missionary), Nov. 30—Dec. 12

Chalfant, Morris. 1420 Oak Ave., Danville, Ill.: Selma, Ind. (Harris Chapel), Nov. 29—Dec. 5; Rockford, Ill., Dec. 6-12; Cincinnati, Ohio (Norwood), Dec. 28—Jan. 3

Clark, Gene. 104 Waddell St., Findlay, Ohio: Naperville, Ill., Dec. 5-12; Marion, Ohio (Salem E.U.B.), Dec. 26—Jan. 2

Clendenen, C. B., Sr. 272 Jack Oak Point Rd., St. Marys, Ohio

Cliff, Norvie O. c/o NPH*: Atwater, Calif., Nov. 26—Dec. 5; Willow Creek, Calif., Dec. 6-12

Cole, George O. 413 E. Ohio Ave., Sebring, Ohio

Condon, Robert. c/o NPH*: San Mateo, Calif., Nov. 28—Dec. 5; Astoria, Ore., Dec. 12-19

Cook, Charles T. 521 N. Plum St., Albany, Ind.

Cook, Leon G. and Marie. Evangelist and Singers,

In the exultation of winning a soul there come new strength and freshness to weary bodies and minds. As we let His life flow through us to others, we are invigorated. What soul winner has not experienced it? Our meat—our strength—is to do the will of Him.—Mrs. Ira Cox.

Box 64, Newport, Ky.: Walters, Okla., Dec. 2-12; Savannah, Ga. (East Side), Dec. 31—Jan. 9

Cooper, Marvin S. 1514 N. Wakefield St., Arlington 7, Va.

Corbett, C. T. P.O. Box 215, Kankakee, Ill.

●Cox, C. B. and Jewell. 1322 N. First Ave., Upland, Calif.: Dallas, Tex. (Buckner Blvd.), Nov. 26—Dec. 5; Watonga, Okla., Dec. 7-12

Cox, Curtis B. Aultz Trailer Court, Rt. 5, Box 510F, Charleston, W.Va.: Charleston, W.Va., Nov. 24—Dec. 5; Kingwood, W.Va., Dec. 6-12

Crabtree, J. C. 1506 Amerst Rd., Springfield, Ohio

Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R.R. 2, Vicksburg, Mich.: Polk, Ohio (Rowsburg), Dec. 3-12

Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.

●Crider, Jim and Janet. Box 157, Shirley, Ind.

Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.: Veedersburg, Ind., Nov. 26—Dec. 5

Dale, R. L. 802 Upper 11th St., Vincennes, Ind.

Darnell, H. E. P.O. Box 929, Vivian, La.: Meadville, Pa. (1st), Dec. 2-12; Tarrant, Ala., Dec. 13-19

Davis, Florence. 4305 N. Donald, Bethany, Okla.

Davis, Ray. c/o NPH*: Vinita, Okla., Nov. 26—Dec. 5

DeLong, Russell V. 121 Siobhan, Tampa, Fla.: Phoenix, Ariz. (East Side), Dec. 3-5; Chattanooga, Tenn. (Tri-State Indoor Camp), Dec. 28—Jan. 2

●Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*: Grandview, Ind., Nov. 29—Dec. 5

Dennis, Garnald D. c/o NPH*: Albany, Ky. (Northside), Nov. 29—Dec. 5; Madison, Ind. (1st), Dec. 6-12

Dennis, Laston and Ruth. Evangelist and Singer, c/o NPH*

DePasquale, James. 1593 Loma Vista, Pasadena, Calif.

Dickerson, Harry W. 1200 W. Eight Mile Rd., Ferndale, Mich. 48220

Dixon, George and Charlotte. Evangelists and Singers, 33 Clark St., Patchogue, N.Y.: Shamrock, Tex., Nov. 26—Dec. 5

Dobbins, C. H. Yoder, Ind.

Donaldson, W. R. c/o NPH*

Duncan, W. Ray. Waverly, Ohio

●Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.: Sulphur, La. (1st), Nov. 30—Dec. 5; Nashville, Tenn. (Bell Rd.), Dec. 7-12

Dunn, T. P. 318 E. Seventh St., Hastings, Neb.

Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.

Edwards, L. T. 1132 Ash St., Cottage Grove, Ore.

●Elliott, Keith and Leanna. Singers and Musicians, 6726 S. Washington, Lansing, Mich.

Emmert, A. L. 2233 Nelson St., Indianapolis, Ind.: Princeton, Ind. (West Side Tab.), Nov. 26—Dec. 5

Emrick, C. Ross and Dorothy. Evangelist and Musician, 3012 Niccolet Pl., Bay City, Mich.

Emsley, Robert. Bible Expositor, 432 Eden St., Buffalo, N.Y. 14220; Union Gap, Wash., Nov. 24—Dec. 5

Ensey, Lee H. c/o NPH*: Indio, Calif., Nov. 28—Dec. 5

Estep, Alva O. and Gladys. Box 7, Losantville, Ind.: Neosho, Mo. (1st), Nov. 24—Dec. 5

Esterline, John W. P.O. Box 668, Reedley, Calif.: Dayton, Wash., Nov. 30—Dec. 5; Waitsburg, Wash., Dec. 6-12

Eudaley, O. W. 603 S. Second, Marlow, Okla.

●Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichaels, Pa. 15320

Felter, Harry J., and Wife. Box 87, Leesburg, N.J.: St. Thomas, Ont., Nov. 28—Dec. 5

Ferguson, Edward and Alma. Route 2, Vicksburg, Mich.: St. Thomas, Ont., Nov. 28—Dec. 5

Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y.: Pottstown, Pa., Nov. 28—Dec. 5

Finger, Maurice and Naomi. 122 Charlotte Rd., Lincolnton, N.C.

Firestone, Orville. c/o NPH*: Franklin, Ind.



FIRST FOR CHURCH SCHOOL—North Carolina District Superintendent Lloyd Byron (holding plaque) prepares to hand to Sunday School Superintendent Eugene Funderburke, of the Charlotte (North Carolina) Thomasboro Church, the denomination's first "Sunday School of the Year" award. The idea was developed by Church School Chairman Milton Wienecke (right). Thomasboro Pastor Robert Andress (left) looks on.

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

- (Walter's Chapel), Nov. 25—Dec. 5; Ford, Kans., Dec. 9-19
- Fisher, C. Wm. c/o NPH[®]
- Fitch, James S. 3389 Mimosa Dr., Nashville, Tenn.
- Fleshman, C. E. 139 S. Park Ave., Cape Girardeau, Mo. 63701: Felicity Ohio, Nov. 25—Dec. 5
- Florence, Ernest E. 202 E. Pine St., Robinson, Ill.: West Union, Ill., Dec. 1-12
- Ford, James and Ruth. Preacher, Singer, and Children's Worker, c/o Homer N. Shaw, R.R. 8, Box 677, Indianapolis 31, Ind.: Plant City, Fla., Nov. 25—Dec. 5; Canton, Ill. (Maples Mill), Dec. 9-19
- Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH[®]: Petersburg, Ind., Dec. 2-12
- Fox, Stewart P. and Ruth G. Evangelist and Singers, R.D. 2, Box 221, Leesburg, Va.
- Frodge, Harold C. 201 N-6, Marshall, Ill.: Cuba, Ill., Nov. 29—Dec. 5
- Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.: Caruthersville, Mo. (1st), Dec. 5-12; House Springs, Mo., Dec. 13-19
- Gadbow, C. D. 1014 S. Tompkins, Shelbyville, Ind.: Indianapolis, Ind. (Ritter), Nov. 25—Dec. 5
- Gamble, Albert L. and Mrs. 808 5th St., Puyallup, Wash.: Valley City, N.D., Nov. 24—Dec. 5; Fairbury, Neb., Dec. 8-19
- Gammill, Charles J. 104 Ivy St., Nampa, Ida. 83651
- Geeding, W. W. and Wilma. Preachers and Chalk Artist, Fletcher, Mo.
- Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.
- Gillespie, Sherman and Elsie. Song Evangelists, 203 E. Highland, Muncie, Ind.: Cowan, Ind., Dec. 1-12
- Gilliam, Harold P. Route 1, Box 690, Moscow, Ida.: Denhoff, N.D. (Hurdsville), Nov. 24—Dec. 5
- Gilmour, A. Alan. 921 N. Main St., Jamestown, N.Y.
- Glaze, Harold. 2015 Orange St., North Little Rock, Ark.
- Glorylander's Quartet. c/o Frank A. Cox, Route 2, Wilmington, Ohio: Milford, Ohio (Baptist), Dec. 11, Cleves, Ohio (Baptist), Dec. 12
- Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
- Gollier, Ted I. P.O. Box 49, Modoc, Ind.
- Gordon, Maurice F. 2417 C St., Selma, Calif.
- Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH[®]: West Lebanon, Ind., Dec. 5-12
- Gravatt, Harold F. Box 427, Anna, Ill.: Aurora, Ill., Nov. 28—Dec. 5; Fairmont, Ill., Dec. 6-12
- Green, James and Rosemary. Singers and Musicians, P.O. Box 227, Canton, Ill.: Charlotte, N.C. (Plaza), Nov. 29—Dec. 5; Charleston, W.Va. (Capitol View), Dec. 8-12; Freeport, L.I., N.Y., Dec. 14-19
- Greenbaum, David L. 716 W. Chillicothe, Bellefontaine, Ohio 43311
- Griffin, Clarence A. c/o NPH[®]
- Grimm, George J. 1007 Park Ave., Princeton, W.Va.: Wurland, Ky., Nov. 25—Dec. 5
- Grimshaw, Michael, c/o NPH[®]: In Germany Guy, Marion O. Route 5, Muskegoe, Okla.
- Haden, Charles E. P.O. Box 245, Sacramento, Ky. Hall, Orville and Nan. Evangelist and Singers, c/o NPH[®]
- Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb
- Harrison, J. Marvin. Box 23254, San Antonio, Tex. 78223
- Harrold, John W. 409 14th St., Rochelle, Ill.: Potsdam, Ohio, Dec. 1-12
- Hart, H. J. 310 E. Bank St., Iowa Park, Tex.
- Hayes, Thomas. c/o NPH[®]
- Herford, Russell W. Rt. 1, Inola, Okla.: Blackfalds, Alta. (Joffre), Dec. 1-12
- Hess, Weaver W. 19614 69th Pl. W., Apt. 2, Lynnwood, Wash. 98036
- Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.
- Hodgson, R. E. 6709 N.W. 34th, Bethany, Okla.: Farmington, N.M. (1st), Nov. 28—Dec. 5
- Hoeckle, Wesley W. 642 Vaky St., Corpus Christi, Tex.: Austin, Tex. (South), Nov. 28—Dec. 5
- Holstein, C. V. Rt. 2, Box 172, Vicksburg, Mich. 49097
- Hood, Gene and Mrs. c/o NPH[®]: Dumas, Tex., Nov. 29—Dec. 5
- Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind.
- Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va.: Chesapeake, Ohio, Dec. 2-12
- Hoots, Bob. Columbia, Ky.: Cadillac, Mich. (Cherry Grove), Nov. 30—Dec. 5; Knoxville, Tenn. (South), Dec. 7-12
- Hopkins, L. C. (Lee). 720 9th Ave., South, Nampa, Ida.: Marsing, Ida., Dec. 5-12
- Howard, A. S. and Mrs. 4108 Ann Arbor, Oklahoma City, Okla.
- Hubartt, Leonard G. Rte. 6, Huntington, Ind.: Rock Falls, Ill., Dec. 1-12
- Hughes, H. B. 4204 N. Donald St., Bethany, Okla.
- Hutchinson, C. Neal. 2335 Stonehenge Rd., Bethlehem, Pa. 18018: Litchfield, N.H., Dec. 5-12
- Hysong, Ralph L. c/o NPH[®]: Nanty Glo, Pa., Nov. 28—Dec. 5
- Ide, Glen, Jr., Evangelistic Party. R.R. 2, Vicksburg, Mich.: Bronson, Mich., Dec. 5-12
- Inglad, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.: El Cajon, Calif., Nov. 28—Dec. 5
- Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex.: Ardmore, Okla. (1st), Nov. 26—Dec. 5; Springfield, Mo. (Central), Dec. 6-14
- Irwin, James S. Fulfilling Mill Rd., Villas, N.J.
- Isenberg, Don. Chalk Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill.: Oklahoma City, Okla., Nov. 24—Dec. 5
- Jantz, Calvin and Marjorie, and Carolyn. Evangelist, Singers, and Musicians, c/o NPH[®]: Minneapolis, Minn. (Spring Lake), Nov. 29—Dec. 5; Portage, Ind., Dec. 6-12; Triunvir, Ohio (Cooperdale), Dec. 13-19; Orlando, Fla. (Central), Dec. 26—Jan. 2
- Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio: Jerome, Pa., Nov. 26—Dec. 5
- Johnston, Lester. 11510 S. Union, Chicago 28, Ill.
- Jones, A. K. 315 Harmon Ave., Danville, Ill.
- Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.: Modoc, Ind., Nov. 29—Dec. 5; Lancaster, Pa., Dec. 7-12
- Karns, Max L. 2517 E. Fifth St., Dayton, Ohio 45403
- Keel, Charles. 1329 Brooke Ave., Cincinnati 30, Ohio
- Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.: Miami, Fla. (Coral Village), Dec. 1-12
- Kerr, Edith. Blountsville, Ind.
- Killen, Ailen R. 407 Campbells Creek Dr., Charleston, W.Va.: Pineville, W.Va., Nov. 29—Dec. 5; Newell, W.Va., Dec. 8-16
- Klinger, Orville G. Route 3, Box 121, Reading, Pa.
- Knight, George M. 118 Hughes Ave., Oildale, Calif.
- Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla.: Monett, Mo., Nov. 23—Dec. 5; Elk City, Kans., Dec. 8-19
- Land, Herbert. 500 E. Live Oak St., Austin, Tex.
- Langford, J. V. 701 N. First, Henryetta, Okla.
- Lanier, John H. Poplar St., Junction City, Ohio: Boonsboro, Md., Dec. 1-12
- Law, Dick and Lucille. Preachers and Singers, c/o NPH[®]: Maryville, Calif. (Hallwood), Dec. 1-12; Sutherland, Ore., Dec. 15-26
- Laxson, Wally and Ginger (Smith). Route 3, Athens, Ala.: Indianapolis, Ind. (Broad Ripple), Nov. 29—Dec. 5; Bethel, Ohio (1st), Dec. 6-12
- Leichty Quartet. The (Elvin, Marge, Dianne, and Don). Evangelist and Singers, c/o NPH[®]
- Leih, John. 40936 Mayberry, Hemet, Calif.: New Cuyama, Calif., Dec. 1-12
- Leonard, James C. Box 12, Marion, Ohio: Rarden, Ohio, Dec. 1-12
- Lester, Fred R. 1136 East Grand Blvd., Corona, Calif.: Costa Mesa, Calif., Dec. 1-12
- Leverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.
- Lewis, Ralph L. c/o Asbury Theological Seminary, Wilmore, Ky.
- Liddell, P. L. c/o NPH[®]: Attica, Mich., Dec. 5
- 1-12; Ypsilanti, Mich., Dec. 13-16
- Lineman, Hazel Fraley. 10 S. Third St., Bradford, Pa.
- Lipker, Charles H. Route 1, Alvada, Ohio: Marion, Ohio (Kensington Pl.), Dec. 3-12
- Livingston, James H. Box 142, Potomac, Ill.
- Lush, Ron. c/o NPH[®]: Whittier, Calif. (Mirada), Nov. 28—Dec. 5; Westminster, Calif. (Garden Grove), Dec. 6-12
- Lyons, James H. University Heights, 1121 North Court, De Kalb, Ill. 60115
- MacAllen, L. J. and Mary. Artist-Evangelist, 11 Rambler Ave., Elyria, Ohio
- Mack, William M. Route 1, Sherwood, Mich. 49080
- Mansfield, Howard. 1110 N. 6th St., Boise, Id. 83702: Eagle Rock, Calif., Dec. 1-12
- Markham, Walter. 253 S. Cottage St., Porterville, Calif.
- Martin, Paul. c/o NPH[®]: Billings, Mont., Nov. 29—Dec. 5; Casper, Wyo., Dec. 6-12; San Francisco, Calif. (Chinese), Dec. 13-19; Vacaville, Calif., Dec. 26—Jan. 2
- Martin, Vern. Rt. 1, Box 118, Caldwell, Ida.
- Martin, W. Dale. 2943 Adams St., Ashland, Ky.
- Mathis, I. C. c/o NPH[®]: Hernando, Fla., Dec. 5-12
- May, Vernon D. and Mrs. c/o NPH[®]: Carrington, N.D., Dec. 1-12
- Mayfield, Paul and Helen. c/o NPH[®]: Holt, Mich. Dec. 1-12
- Mayo, Clifford. 516 Madison, Lubbock, Tex. 79401
- McCoy, Norman E. Song Evangelist, 1020 W. 4th St., Anderson, Ind. 46016
- McCullough, Forrest. c/o NPH[®]: Freedom, Ohio Nov. 26—Dec. 5; Dover, Okla., Dec. 7-12; Glenwood, Iowa, Dec. 13-19; Athens, W.Va., Dec. 26—Jan. 2
- McDowell, Doris M. 948 Fifth St., Apt. J, San Monica, Calif.: Los Angeles, Calif. (Grace), Dec. 1-12
- McGrady, Paul. 7900 N.W. 18th, Oklahoma City Okla.
- McGuffey, J. W. 1628 Central, Tyler, Tex.
- McIntosh, John P. Knobel, Ark. 72435: Charleston, Ill., Dec. 1-12
- McKinney, Evelyn M. 4488 S. Cedar Oak Dr., Lake Oswego, Ore.
- McNaught, J. Austin. Rt. 2, Box 501, Clackamas, Ore.
- McNutt, Pauline. 3208 N. Halloway, Bethany, Okla.
- McWhirter, G. Stuart. c/o NPH[®]: Sumter, S.C. (1st), Nov. 29—Dec. 5; Grand Bay, Ala., Dec. 7-12
- Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924
- Chesterton, Ind., Dec. 3-12
- Meighan, J. M., and Family. Preacher and Musicians, 2122 Goshen Pike, Milford, Ohio
- Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH[®]: Baxter Springs, Kans., Nov. 29—Dec. 5; Kingman, Kans., Dec. 6-12; Ford, Kans., Dec. 13-19; Chattanooga, Tenn. (Tri-State Indoor Camp), Dec. 28—Jan. 2
- Merryman, Paul. c/o Trevecca Nazarene College, Nashville, Tenn.
- Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind.: Cowan, Ind., Dec. 1-12
- Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.: York, Neb., Dec. 1-12
- Miller, Leila Dell. c/o NPH[®]: Ropesville, Tex. Nov. 24—Dec. 5; Little Rock, Ark., Dec. 6-12
- Miller, Nettie A. c/o NPH[®]: Indianapolis, Ind. Nov. 28—Dec. 5; Marion, Ind., Dec. 6-12



CHOIR, PASTOR APPEAR ON TELEVISION—The choir of Kansas City (Kansas) Rainbow Boulevard Church of the Nazarene and Pastor Herbert L. Rogers recently appeared on KCMO-TV's weekly program, "Your Church and Mine." Mr. Rogers (left) gave a brief devotional talk, following the choral selections, directed by Ed Nicholson, during the thirty-minute program.



VISIT AFRICAN CHURCH—Dr. Cecil Ewell, pastor of Chicago First Church, and Mrs. Ewell pause with Nurse Jessie Rennie in front of the David Jones Memorial Church at Acornhoek in East Transvaal, South Africa. The Chicago church contributed towards the pews for the church. The Ewells have recently returned from a round-the-world tour.

● Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa.
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Millhuff, Charles. c/o NPH*: Jacksonville, Fla. (Central), Nov. 28—Dec. 5; Houston, Tex. (Spring Branch), Dec. 7-12; Hugoton, Kans., Dec. 14-19
 Mingleorff, O. C. R.F.D. 3, Douglas, Ga. 31533
 Mitchells, The Musical. Summerville, Pa.
 Monck, Jim and Sharon. Evangelist, Singers, Musician, c/o NPH*: St. Johns, Mich., Dec. 1-12; Des Moines, Iowa (Highland Park), Dec. 15-19
 Moore, Franklin M. Box 302, Castle Rock, Colo.: Arthur, Neb. (Pilgrim Holiness), Dec. 2-12
 Morgan, J. Herbert and Pansy S. Evangelists and Singers, c/o NPH*
 Moulton, M. Kimber. c/o NPH*: Buena Park, Calif. (Cypress), Nov. 29—Dec. 5; Huntington Beach, Calif., Dec. 6-12
 Mounts, Dewey and Wavolene. Evangelists and Singers, Box 52, Worth, Ill.
 Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
 Myers, David. Route 1, Box 108-A, Logan, Ohio 43138: Lancaster, Ohio, Dec. 1-5; Danville, Ill., Dec. 10-12
 Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark.
 Neseth-Hopson Party. c/o NPH*: Lynn, Ind., Nov. 24—Dec. 5; New Ellenton, S.C., Dec. 8-19; Clearwater, Fla., Dec. 26—Jan. 1
 Noland, Reine. 191 Sierra Madre Blvd., Sierra Madre, Calif.
 Norris, Roy and Lilly Anne. Evangelist and Singers, c/o NPH*: Rockford, Ill. (Auburn), Dec. 2-12; Galena, Ill., Dec. 14-19
 Northrup, Lloyd E. 1000 Greer Ave., Covina, Calif.
 Norton, Joe. Box 143, Hamlin, Tex.: East Moline, Ill., Nov. 25—Dec. 5; De Kalb, Ill., Dec. 10-19
 Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla.
 Osborne, O. L. 619 E. Tenn. St., Evansville, Ind.
 Oyler, Calvin B. c/o NPH*
 Palmer, "Bob." 494 E. Perry St., Tiffin, Ohio 44883
 Parrott, A. L. 460 S. Breesee, Bourbonnais, Ill.: Sylvia, Kans. (Pleasant Hill), Dec. 1-12
 Passmore, Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH*: Rome, N.Y., Dec. 10-19; Owego, N.Y., Dec. 31—Jan. 9
 ● Paul, Charles L. Song Evangelist, c/o NPH*
 Peacock, E. Leora. 65 Grandora Crescent, St. Albert, Alberta, Can.
 Phillips, W. D. 5924 Barbanna Lane, Dayton, Ohio 45415: West Carrollton, Ohio, Nov. 26—Dec. 5
 Picking Musicalaires, The. Evangelist and Musicians, 41st and Linden Sts., Allentown, Pa.
 Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.: Ferguson, Mo., Nov. 26—Dec. 5
 Pipkin, Sylvia M. P.O. Box 322, Killbuck, Ohio
 Pittenger, Twyla. Shelby, Ohio
 Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind.: Lamar, Colo., Dec. 1-12
 Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH*: Monterey Park, Calif., Dec. 1-5
 Potter, Orville S. Route 2, Box 2278, Auburn, Calif.
 Powell, Charles and Mrs. Box 66, Brooksville, Fla.: Lake Wales, Fla. (1st), Nov. 26—Dec. 5

Powell, Curtice L. Preacher and Singer, 33 Reba Ave., Mansfield, Ohio 44907: Middleport, Ohio, Nov. 24—Dec. 5
 Prentice, Carl and Ethel. Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Hutchinson, Kans. (Westside), Dec. 3-12; Edmond, Okla. (Fairview), Dec. 13-19; Lindsay, Okla., Dec. 31—Jan. 9
 Prouse, Willard G. 3 Bay St., R.D. 4, Mechanicsburg, Pa.
 Purkhiser, H. G. 308 E. Hadley, Aurora, Mo.
 ● Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla.
 Rahrar, H. J. R.R. 1, Box 292A, Camby, Ind. 46113
 Rains, Harold L. Box 299, Caddo, Okla.: Mansfield, Ark., Dec. 1-12
 Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill.: Farmer City, Ill., Dec. 5-12; Illinois Dist., Dec. 13-22
 Rees, Orville W. 5440 Rosslyn Ave., Indianapolis, Ind. 46220
 ● Richards, Larry and Phyllis (Coulter). Singers and Musicians, 1735 Dawson St., Indianapolis, Ind.
 Robison, Robert, and Wife. Evangelist and Singers, Heaters, W.Va.
 Roddy, Frank. 562 Hadley Ave., Dayton, Ohio 45419
 Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.: Wichita, Kans. (Rolling Hills), Dec. 1-12
 Rodgers, J. A. (Jimmy). 695 N. Market St., East Palestine, Ohio
 Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.
 Rose, W. W. 200 Phifer St., Monroe, N.C. 28110: Brunswick, Ga. (Bethel), Nov. 29—Dec. 5
 Rothwell, Mel-Thomas. 4701 N. Donald, Bethany, Okla.
 Rupp, John G. Box 190, Modesto, Calif. 95353
 Rust, Everett F. 420 Sherman, Alva, Okla.
 Schoonover, Modie. 1508 Glenview, Adrian, Mich.
 Scriber, George R. and Mrs. 5949 Forestdale, Glendora, Calif.
 Sciscoe, Ora W. 731 West Howe, Bloomington, Ind.
 Scott, Carmen A. 111 E. Curtis St., P.O. Box 455, Stryker, Ohio
 Sears, L. Wayne. c/o NPH*: Medford, Okla., Dec. 5-14
 Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio: West Union, Ohio, Nov. 29—Dec. 5
 ● Sharp, Albert and Acena. 8926 Arlington Ave., Riverside, Calif.
 Sharples, J. J., and Wife. Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.
 Showalter, Keith and Mrs. Box 213, O.N.C., Kankakee, Ill.: Lombard, Ill., Dec. 1-5; St. Charles, Ill., Dec. 14-19
 Sisk, Ivan. 4327 Morage Ave., San Diego 17, Calif.
 ● Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Slater, Glenn. 320 S. 22nd St., Independence, Kans.
 Slater, Hugh L. c/o NPH*: Sterling, Ill., Nov. 28—Dec. 5
 Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio: Lakeland, Fla., Dec. 1-12
 Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.: Houston, Tex. (Broadway), Nov. 28—Dec. 5; San Angelo, Tex. (1st), Dec. 6-12

Smith, Ernest D. P.O. Box 483, Pittsfield, Mass.
 Smith, Ottis E., Jr. Route 1, Edinburg, Pa.: McVeytown, Pa. (Burnham), Dec. 2-12; Syracuse, N.Y. (North Syracuse), Dec. 14-19
 Smith, Paul R. 305 Central Ave., Spencer, W.Va.
 Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.
 Sprows, Earl L. 1317 Lakeview Ave., Battle Creek, Mich.: Laingsburg, Mich., Nov. 30—Dec. 5
 Stabler, R. C., and Wife. R.F.D. 1, Tamaqua, Pa.: New Ringgold, Pa. (E.U.B.), Dec. 1-12
 Stafford, Daniel, Box 11, Bethany, Okla.: Yukon, Okla., Nov. 29—Dec. 5; Decatur, Tex., Dec. 9-19
 Steele, J. J. P.O. Box 1, Coffeyville, Kans.: Pittsburg, Kans., Nov. 26—Dec. 5
 Steininger, Dwight F. Chalk Artist-Evangelist, c/o Gen. Del., Nashville, Ind.: Parker, Ind., Dec. 5-12
 ● Sterling, Wilma. 101 New Alex. Rd., Brilliant, Ohio 43913
 Stewart, Paul J. P.O. Box 850, Jasper, Ala.: Dallas, Tex. (Central), Nov. 30—Dec. 5
 Stiefel, Albert D. 10 Bent Tr., Quincy, Mass. 02169
 Strack, W. J. Box 112, Jefferson, Ohio
 Strahm, Loran. 732 Kingston Ave., Grove City, Ohio 43123
 Sturtevant, L. R. 652 2nd Ave. E., Twin Falls, Ida.
 Swarth, D. and Helen. Evangelists and Music, 1207 Dominion Ave., Pasadena, Calif. 91104
 Swearingen, J. W. 210 Munroe St., Bourbonnais, Ill.: Lomax, Ill., Dec. 3-12
 Talbert, George H. 409 N.E. 3rd St., Abilene, Kans.
 Tarvin, E. C. California, Ky.
 Taylor, Emmett E. c/o NPH*: Baldwin, Mo., Nov. 26—Dec. 5
 Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20, Ohio: Loveland, Ohio, Nov. 30—Dec. 5; Kearney, Neb., Dec. 6-12
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.: Evansville, Ind. (Northside), Dec. 6-12
 Thomas, Henry C. Box 104, Dimmitt, Tex.: Wheeler, Tex., Dec. 3-12
 Thompson, Harold C. 650 E. Main St., Blytheville, Ark.
 Toone, L. E. 365 Burke St., Bourbonnais, Ill.: Warren, Ind., Dec. 1-12
 Transue, C. F. Route 1, Poplar Bluff, Mo.
 Tripp, Howard M. c/o NPH*: Sulphur, La., Nov. 30—Dec. 5; Jennings, La., Dec. 13-19
 Trissel, Paul D., and Family. Evangelist and Singers, 341 Emmett St., Battle Creek, Mich.
 Turpel, John W. R.R. 2, Minesing, Ont., Can.
 Underwood, G. F., and Wife. Preachers and Singers, Box 433, North Jackson, Ohio
 Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida.
 Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.
 ● Wagner, Larry R. Song Evangelist, Box 2095, Bethany, Okla. 73008
 Walker, W. B. c/o NPH*
 Wallin, Henry B. 1414 N. Hill Ave., Pasadena, Calif.
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla.: Muncie, Ind., Dec. 1-12; Blountsville, Ind., Dec. 13-19
 ● Waterman, George R. Song Evangelist, c/o NPH*
 Watson, H. T. 1226 N. Cumberland, Morristown, Tenn.
 Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark.: Blytheville, Ark., Nov. 24—Dec. 5; 73060
 Wells, Kenneth and Lily. Evangelist and Singers, Wellmon, Robert C. 116 S.W. 9th, Moore, Okla. Box 1043, Whitefish, Mont.: Danielson, Conn. (1st), Nov. 25—Dec. 5
 ● Whisler, John F. 404 N. Francis, Carthage, Mo.: Perry, Okla., Dec. 5-12
 White, W. T. 6401 N.W. 34th St., Bethany, Okla.: Bryan, Ohio (1st), Nov. 24—Dec. 5; Wauseon, Ohio, Dec. 6-12
 Wilkinson Trio. 1104 Penn. Columbus, Ind.
 Williams, Earl C. c/o NPH*: Lafayette, Colo., Nov. 25—Dec. 5; Trinidad, Colo., Dec. 9-12
 ● Williams, Eileen. Song Evangelist, 9061 Cincinnati-Columbus Rd., West Chester, Ohio
 Williams, Orville E. Box 221, Conway, Ark.
 Willis, Harold and Mae. c/o NPH*
 Willison, Otto R. 2910 N. College, Bethany, Okla.: Bethany, Okla. (Calvary), Nov. 24—Dec. 5
 Winegarden, Robert. c/o NPH*: McConnelsville, Ohio, Dec. 1-12
 Woodward, George P. 326 Dry Run Rd., Monongahela, Pa.: Sandusky, Ohio, Dec. 5-12
 Worcester, Gerald A. 11128 Molette, Norwalk, Calif.
 Wyss, Leon. c/o NPH*: Joplin, Mo. (Calvary), Nov. 30—Dec. 5; Lubbock, Tex. (Calvary), Dec. 6-12
 ● Yoakum, Mrs. Beatrice. Song Evangelist, 309 W. Jackson Blvd., Medford, Ore.
 Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo.: Kalvesta, Kans. (1st), Dec. 1-12

● Indicates Singers.

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



. . . Of People and Places

Rev. Lawrence Martin, who suffered a heart attack one hour before the dedication of the Paris (Pennsylvania) church, where he was pastor, died October 28. Dr. Robert Goslaw, Pittsburgh District superintendent, preached the funeral service in the church which he had dedicated two weeks before on October 17. Survivors include Mr. Martin's wife, of the home, 132 Franklin Street, Weirton, West Virginia 26062.

Mrs. Merrillyn Lord, thirty-five, wife of Rev. Glenn Lord, pastor of the Coffeyville (Kansas) First Church, died of cancer November 1. Joplin District Superintendent Dean Baldwin preached the funeral message in the Coffeyville church. In addition to her husband, Mrs. Lord is survived by a four-year-old adopted son.

Average contributions to the Nazarene Bible College by individual churches showed a slight increase as the total as of November 8 neared \$100,000.00. The offering totalled \$96,583.23. Individual church contributions averaged \$37.52, an increase of \$1.36 over the week before. Of the more than 4,000 churches in the denomination, 2,574 had contributed.

Reservations to the International Laymen's Conference on Evangelism neared the 800 mark, and 6 districts, 4 of them western districts, have reached their quota. The Department of Evangelism is holding 411 applications, which represent, to November 8, 794 persons who have paid the registration fee. Districts with waiting lists will be given first priority January 1, when applications will be received without regard to districts.

"Showers of Blessing" in Spanish has

been accepted by Radio Belize, and is being broadcast at 4:45 p.m. on Sunday, a prime time, according to British Honduran District Superintendent L. Elward Green. There are 9,000 radio sets in Belize and an average of 6 persons listen to each set. This station is among 233 radio stations now carrying the Spanish program. Sixty-three of these stations are in Mexico.

The Board of Directors of the Spanish Nazarene Theological Seminary in San Antonio, Texas, met Wednesday, November 10, for its annual meeting. The board which maps the plans for the seminary during the coming year, and also meets to correlate work among the Spanish-speaking people in Mexico and the U.S., is made up of eight district superintendents. They are: Rev. Raymond Hurn, Abilene; Rev. Raymond McClung, Houston; Rev. James Hester, San Antonio; Rev. Everette Howard, Central Latin-American; Rev. Juan Madrid, Western Latin-American; David



MISSIONARY Harmon Schmelzenbach delivering a deeply moving message in Wichita, Kansas.

J. Sole, Southeast Mexican; Robert Moreno, Northern Mexican; Enrique Rosales, Central Mexican.

Former Missionary Dies After Five Years in Coma

Mrs. Ruth Bishop, forty-four, wife of Rev. Ronald Bishop, pastor of the Fort Wayne (Indiana) Grasmere Heights Church, died November 9. Funeral services were held November 11 in Fort Wayne. She had been in a coma for more than five years, following major surgery May 2, 1960.

The Bishops served as missionaries in British Honduras from 1944 until 1959, when they returned for Mrs. Bishop to enter the hospital. During the ensuing operation, her heart stopped and doctors opened her chest and massaged her heart. While it recovered, Mrs. Bishop never regained consciousness.

In addition to her husband, three daughters survive: Carol Marie, twenty; Elizabeth Catherine, eighteen; and Mary Rosellen, sixteen. Two sons died in infancy in British Honduras.

NEWS OF THE RELIGIOUS WORLD

Calls on U.S. to Increase Anti-Pornography War

New York (EP)—Federal government "lag" in permitting regional U.S. attorneys to initiate actions against smut peddlers was assailed here by Citizens for Decent Literature (CDL) at its fourth annual convention.

More than a thousand delegates from nearly every state gave unanimous approval to a series of strong resolutions. Chief among them was a demand that U.S. Attorney General Nicholas Katzenbach start "vigorous enforcement" of existing federal obscenity laws in all jurisdictions.

An "alarming increase" in obscene materials, including those sent through the U.S. mails and interstate commerce, was noted by James J. Clancy, CDL's general counsel. Nevertheless, little action has been taken in the courts.

20,000 Attend Mission Conventions

About twenty thousand persons attended ten two-day missionary conventions conducted in a cross-country tour by the Department of World Missions. The tour which, for the staff, covered twelve thousand miles, was completed November 3.

Five missionaries and as many missions executives addressed the convention workshops, discussing subjects ranging from field activity to the details of missionary recruitment. A seven-minute, animated, color-sound film, "The General," was shown in each convention to explain the purpose of the General Budget, and how it is allocated.

The largest attendance was at Bethany

(Oklahoma) First Church, where seven-hundred people attended during the final service. At Pasadena (California) Bresee Church, nearly one thousand were present for every service, and twelve hundred for the final service. In Miami, Birmingham, and Phoenix, chairs were crowded into the aisles and across the backs of auditoriums to accommodate the crowds.

Rev. Franklin Cook, missions administrative assistant, said hundreds of teen-agers and young adults "reaffirmed their commitment to God's will" during the final service of each convention. From these, missionary executives hope to ultimately find candidates for missionary service.

In addition to the special speakers, the conventions were highlighted with choral presentations, by both youth and college groups.

Workshop personnel included Missionaries David Browning, Harmon Schmelzenbach, Donald Owens, Earnest Eades, and James Kratz. Cook and Neil Rimington, financial assistant, along with Miss Mary Scott, N.W.M.S. executive secretary, and Dr. H. T. Reza, Spanish executive secretary, spoke during workshops and conventions.

Dr. E. S. Phillips, World Missions executive secretary, was in charge of the services.

Reflections . . .

FOR MANY YEARS I have heard of the unusual ministry of Dr. E. F. Walker.

"Old-timers" whom I have met in my travels have told me of his exegetical powers. Often it has been reported that he would preach once a day for two weeks from the same text and never repeat himself. This he did during the days of his presidency of Olivet Nazarene College and Pasadena College.

Not only was he famous as a pulpiteer, but his trenchant pen produced holiness literature of depth and clarity. With holy anointing he led our Zion as general superintendent from 1911 to 1918. Dr. Charles A. Gibson, Dr. C. Warren Jones, and Dr. A. E. Sanner are a few of the pioneer Kingdom-builders who were ordained by his hand.

A few years ago, in company with Dr. D. Shelby Corlett, we sought out Dr. Walker's grave in a small but beautiful cemetery in San Gabriel, California. An attendant led us to his resting place. Silently we read the wording on the pulpit-high tombstone:

EDWARD F. WALKER, D.D.
1852-1918

"He did what he could to help others to God and Holiness"

Like letters of fire the epitaph stood out as we thought of the penman, the passionate soul winner, and the presiding officer, buried in this out-of-the-way spot, awaiting the resurrection morning. The inscription was simple, but what eulogy could be greater than "He did what he could to help others to God and Holiness"? Without question, we agreed, the words rang true to the man and his ministry.—*Evangelist C. T. Corbett.*

Not by Bread Alone

Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. This is an Old Testament quotation from Deuteronomy (8:3). It is a statement of the right relationship of man to things revealed to Moses and relayed through the ages.

Fifteen hundred years later Jesus Christ, the Son of God, was tempted by Satan to make a show of power and change stones into bread. His answer to the tempter was a quotation of the truth: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4). It was an effective weapon and Satan changed his tactics to another subtle approach.

Now, two thousand years after Christ, we are still tempted. The error is to think that all meaning in

the Answer corner

Conducted by W. T. PURKISER, Editor

According to Galatians 5:24, does a person not become Christ's prior to a second work of grace? When one is born of the Spirit, is he yet Satan's? As I understand it, "they that are Christ's" and "they that have crucified the flesh" are the same.

Galatians 5:24 reads, "And they that are Christ's have crucified the flesh with the affections and lusts."

Your understanding is quite correct to the extent that "they that are Christ's" in this full measure and those who have "crucified the flesh with the affections and lusts" are one and the same class of persons.

What is not so clear to you, apparently, comes out in verse 17 of the same chapter, which says, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

The New Testament indicates that people are "Christ's" in three different senses. First, we are Christ's by creation (Colossians 1:16-17). Second, we are Christ's by the Cross, by redemption (1 Peter 1:18-19). Third, we are Christ's by consecration (Romans 6:13,

19; 12:1-2).

All human beings are Christ's by creation. All converted persons, born of the Spirit, are Christ's by redemption through the blood of His cross. Yet they still find within themselves the civil war described in Galatians 5:17 with the flesh lusting against the Spirit and the Spirit against the flesh until they become Christ's by consecration. Then the flesh is crucified (Galatians 5:24; Romans 6:6-13).

You will of course see by Galatians 5:17-24 that, when Paul speaks of the flesh in contrast to the Spirit, he does not mean the physical body but the "carnal nature." Of the seventeen works of the flesh listed, only five have any connection with the physical life. The rest are sinful attitudes, dispositions, tendencies, and acts of the moral or spiritual nature of man.

Is it right to talk about other people's mistakes and faults even though true, and take the position that whatever is true is not gossip?

My dictionary defines a gossip as "a person who habitually retails facts, rumors, or behind-the-scenes information of an intimate, personal, or sensational nature." This would include passing

along derogatory information which may be true but which is not particularly the business of the persons speaking or hearing it.

There is much discussion and controversy concerning capital punishment. I would appreciate your answering this question as to the Bible as well as your own opinion.

I can only repeat an answer of some five years ago to a similar question. "The Bible has been quoted for and against capital punishment. I believe the weight of the evidence lies in the direction that willful murder justifies capital punishment. This, as I see it, is the only crime which does."

I do not think it is right to extend capital punishment to other crimes such as kidnapping, assault, espionage, or habitual criminality. Communist regimes freely use capital punishment for

a wide variety of "crimes." This is absolutely contrary to the Christian and democratic concern for individual personality.

And even in the charge of willful murder, if there is any possibility of doubt, the death penalty should not be imposed. After all, our judicial processes are not infallible. This is seen at least in part in the fact that the majority of those actually put to death are indigents who are unable to hire attorneys of their choice.

life is to make money, to acquire land, cars, furniture, fashionable clothing, and fine fare. But like the people of Moses' day, like the Master himself, like all who give spiritual perspective to their lives, we must engage the weapon for defense.

Not just for what we get out of it

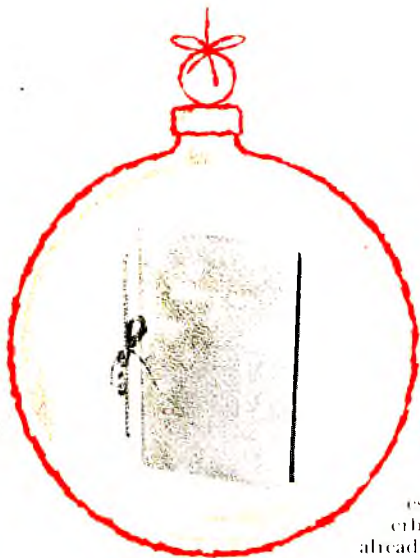
do we go to church, give our alms, minister to the human needy. We must paint even when there is no pay, write when there is no reward, and love even if there is no guaranteed trophy. For "man shall not live by bread alone."—*Clifford F. Church, Pastor, First Church, Charlottesville, Virginia.*

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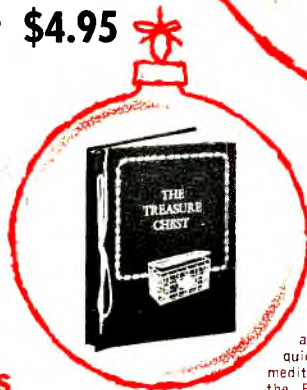
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