



Herald of HOLINESS

December 7, 1960

Official Organ of the Church of the Nazarene

Let the Light Shine!

General Superintendent Benner

It was in San Juan Chemelco, Guatemala. With one of our missionaries I stepped into a large, new Church of the Nazarene to find more than five hundred Kekchi Indians reading from the Word of God in their own dialect.

Only a few years earlier they enjoyed no such opportunity or ability. Although at that time they were affiliated with a group professing the name of Jesus Christ, they were denied access to the Bible and lived in ignorance, superstition, and spiritual darkness.

But into that situation came a sanctified Nazarene missionary and translator, William Sedat. With superior linguistic skill and unlimited patience he began the translation of the New Testament into the difficult Kekchi dialect. I saw in his study the completed translation files, with a card for each verse in the New Testament. Week after week passages were selected and printed so that the people could learn to read the Scriptures. This process was useful also in correcting or revising the translation so that it would be accurate and clear.

Thus, through the specialized ministry of a Nazarene translator the light of God's Word began to shine into the minds and hearts of the Kekchis. As I listened, the sounds were strange, but my heart was blessed as I sensed the spirit of these redeemed Kekchis as they read from the divine revelation.

The translation of the Bible into more than one thousand languages and dialects, together with the distribution of multiplied millions of copies throughout the world, constitutes a glorious phase of Christian evangelism. In this the American and British Bible Societies have played a major part, and today the Church of the Nazarene is aided and strengthened in a score of fields by the projects of these societies.

With gratefulness to God for the abundance of redemptive light which we enjoy through free access to the Bible, let us support generously these groups whose ministry is so vital to the spread of the gospel of Jesus Christ.

LATE NEWS

Telegram . . .

Nashville, Tennessee—Around three hundred ministers and laymen from the Southeastern Educational Zone gathered at Trevecca Nazarene College, November 16 and 17, for the "Evangelism First Conference." Dr. V. H. Lewis, Dr. Edward Lawlor, and the twelve district superintendents of the Southeast gave messages that revealed their hearts' cry for souls. The theme of the conference could well have been "Win Souls Now." A feeling of deep urgency was felt in every session. It was generally expressed that there was a spiritual depth to this conference that one seldom experiences. Dr. Lewis closed the conference with a challenge to win souls, which the visitors and the college accepted, pledging to persuade men to "Try Christ's Way."—Leon Chambers, Dean of Students, Trevecca Nazarene College.

Rev. J. L. Longnecker has resigned as pastor of First Church in Flora, Illinois, effective January 1, and is entering the field of full-time evangelism.

Rev. Jack Sutherland writes that after five years of evangelism he and his wife have accepted the call to pastor Southside Church in Omaha, Nebraska.

Pastor D. F. Hail sends word from Council Bluffs, Iowa: "First Church enjoyed missionary convention, November 10 through 13, with Mrs. Louise R. Chapman, speaker. Good victories at altar on Sunday. November 20 offering for world-wide evangelism, \$2,710."

THE SHARING

By GRACE V. WATKINS

*I shared a new-made loaf of bread
One quiet morning long ago,
And suddenly my heart was fed
With gladness in a shining flow.*

*Once when the moon was gold and bright
I shared my coins and, oh, there stirred
Within me pools of peace and light
Beyond the scope of phrase or word.*

*When twilight time was blue and dim
I knelt with one in lonely grief
And, praying humbly, shared with him
The holy kinship of belief.*

*And in that well-remembered hour
My heart became a chapel place
That glowed with wondrous faith and
power,
With unhorizoned love and grace.*

Herald of Holiness



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SANCTIFICATION

"Holiness or entire sanctification is the application of redemption to the depraved, corrupt nature in which we were born. It is that feature of salvation which lies back of pardon—which is for an act—and back of justification, which refers to our adjusted relations: it relates to our depravity. For the inheritance of our depravity we are not responsible. We never committed the sin that produced it, and can not repent of being so born, nor seek pardon for it. God's remedy is cleansing, called 'entire sanctification,' 'holiness,' 'perfect love.' On the side of man it is through consecration and faith. On the part of God it is the application of the cleansing blood. Entire sanctification makes us morally pure from our inherited depravity. It destroys the old man of sin, the carnal mind."—RIV. ISAIAH REID.

"I WANT TO DO IT BY MYSELF"

By WILBUR J. DODSON*

We had been teaching our two-year-old daughter to offer thanks and to pray at our family altar. Those who have children know that at about that age children become quite independent. She wanted to dress herself, cut her own meat, pour her own milk, and care for the countless other items that small children need to have done for them—and would say, "Let me do it by myself."

On a certain morning at the breakfast table all hands were folded, eyes were at least partly closed, and I was trying to get her to repeat a prayer of thanks. Suddenly she said, "I want to do it by myself." No, we could not understand all she said, but God knew.

I was reminded that the disciples said, "Lord, teach us to pray" (Luke 11:1). They could see the results of His prayers in His countenance and His power. They wanted to draw from the same source of power as their Master. It was a sign of spiritual growth to hunger and thirst after righteousness.


Christ knew that after He was gone this would be the only means His disciples would have of communicating with Him. It was a joy for Him to teach His disciples to pray. He gave them a pattern of good prayer. Also He gave them an illustration of one who had a need and how that need could be met: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9).

A little girl lay seriously ill in the hospital. Her mother was planning to visit her, and her father sent word that he was praying for her recovery. The mother went into the room, greeted the girl, and gave her the father's message. "Did Daddy pray real hard?" the little girl asked. Her mother assured her that he had prayed earnestly. "But did he pound the chair with his hand?" the girl still insisted. "Yes, he did," the mother replied. "Then I am going to get well," was the statement of the little girl, who had confidence in the sincere prayers of her father.

Disciples, fathers, and children have to be taught first by example, by words—but sooner or later it's, "I want to do it by myself." Surely when we pray we grow, and we grow because we pray.

*Pastor, Fessenden, North Dakota.

"The radiant warmth of Christian hospitality can lend enchantment to the humblest of dwelling places."—MARY SANDERS.



The BOOK for ME

By EUGENE STOWE, *Pastor, College Church, Nampa, Idaho*

At this period of the year when the Christian Church observes Universal Bible Sunday, it is interesting to note that the first word which many of our children learn to spell is the word "Bible." Long before they enter public school they are enrolled in Sunday school. Almost as soon as they can sing, many of them are taught the chorus which states:

*The B-I-B-L-E,
Yes, that's the book for me;
I stand alone on the Word of God:
The B-I-B-L-E.*

What better way for a child to begin his Christian education than this? What better foundation upon which to build a life than a reverent appreciation for the Holy Scriptures as God's written Word?

Wise indeed is that person, whether child, youth, or adult, who can testify that the Bible is ". . . the book for me." Millions around the world of every age and from every cultural and economic level unite their voices in this affirmation. One reason for this universal acceptance of the Scriptures is that the Bible has proved itself to be—

THE BOOK OF AUTHORITY

Dr. H. Orton Wiley, dean of Nazarene theologians, declares, "Our conclusion is that the Scriptures were given by plenary inspiration to the degree that they became the infallible Word of God, *the authoritative rule of faith and practice* in the Church." Protestantism has believed this from the beginning. However, in recent years liberal theology has sought to undermine this foundational truth. Dr. Harold John Ockenga, writing in *Christianity Today*, states: "The watershed of modern theology remains one's attitude toward the Bible as the *ultimate and final authority for faith and action.*"

The tragic impotence of much of today's preaching can be directly traced to a proclamation of "Thus saith man's reason" instead of "Thus saith God's Word." However, it is encouraging to note that even in communions whose ministers do not accept the Bible as authoritative there are numbers of laymen who place their final faith in its teachings. In the uncertainty of these changing

times they have found that the faith of their fathers revealed through the Scriptures still speaks with unchanging authority.

Furthermore, the Bible remains the best-selling Book because it is—

THE BOOK OF SECURITY

In the recent political campaign in America much was said about the security of the nation and of the individual. Throughout the world there is a universal cry for physical and economic safety. But even more important than *social security* is *soul security*. In the words of Jesus: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matthew 10:28). This being true, the only real relief from fear about the future will be found when one secures the eternal part of his nature for eternity.

This is what the Bible is all about! It is not a history book, a science book, or a storybook. *It is a Textbook on salvation, or soul security.* Article IV of the Articles of Faith, in the *Manual* of the Church of the Nazarene, states: ". . . we understand the sixty-six books of the Old and New Testaments [were] given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation, . . ."

The Bible clearly maps the road from earth to heaven. It describes man's major malady as sin. It reveals Jesus Christ as the Lamb of God that taketh away the sin of the world. It defines the process by which a man may confess his sins, be forgiven, and be born again into an eternal life. It further instructs the Christian to make a full commitment, and receive cleansing from the nature of sin and the infilling of the Holy Spirit. Finally, it guarantees that those who obediently walk in the light have a continual cleansing from all sin and a truly "eternal security."

Without the Bible, man is hopelessly estranged from God. With it he has the very key to the gates of heaven. The power of this written gospel has been proved countless times. One illustration comes from the life of Mahatma Gandhi, the father of Indian independence. Although not a Christian

himself, Gandhi accepted many of the teachings of Christ. On one occasion he sent a copy of the New Testament to a man who was confined in jail. The prisoner read the Book avidly. The Holy Spirit applied the truth, and he was genuinely converted. Without benefit of a human preacher or teacher this heathen man was brought to a saving knowledge of Christ through reading a por-

tion of the Scriptures which had been sent him by another who was not himself a Christian!

Let every Christian not only reverence the Bible as "the Book for me," but let us give our hearty co-operation to every agency which is engaged in translating and distributing the Scriptures, so that it may in fact become "the Book for every man everywhere."



THY WORD IS TRUTH

By CHARSTEN CHRISTENSEN

Thy word is truth (John 17:17). The old blacksmith illustrated this thought perfectly: his anvil had not worn out by repeated blows on it, but rather it had worn out many hammers. ". . . the word of God which . . . abideth for ever" (I Peter 1:23).

It was Julian, the apostate emperor of Rome, who attempted to stamp out Christianity. But he failed so miserably that when he died, the story has it, he said, "O Galilean, Thou hast conquered!"

Another antagonist of the Word, Voltaire, boasted that he had effectively crippled Christianity. But it was the birthplace and family home of this same Voltaire which later was used as a storehouse for the Christian Scriptures by the British and Foreign Bible Society.

Many years ago God said to Abraham: "I will bless them that bless thee, and curse him that curseth thee: . . ." (Genesis 12:3). Hitler did not believe the Bible; therefore he attempted to stamp out the Jews. He exterminated six million individuals of the Jewish race. But Hitler is gone, and the Jewish race is more firmly entrenched than ever. "Thy word is truth."

Charles Darwin set out indirectly to prove the fallacy of Genesis. But it was Charles Darwin himself who said that after examining over 160,000 specimens, he found absolutely no evidence of the transmutation of species. Genesis says, "after his kind" (1:25). *Thy word is truth.*

"Christ and Alexander died at thirty-three"—so goes the beautiful poem. Alexander set out to con-

quer the world by the sword. The Word of God says, "They that take the sword shall perish with the sword" (Matthew 26:52). Alexander died at thirty-three—one of the most amazing failures in history.

"Bob" Ingersoll was a militant atheist. He went about using his fine talent in an endeavor to break down faith in the Word of God. In various places a little, shriveled-up Irishman used to debate with him, and quite often put him to discomfiture. The Word of God says, "Answer a fool according to his folly" (Proverbs 26:5), and old Father Brown worked on that principle.

At one time when the two met on a public debating platform the crowd was definitely pro-Ingersoll. Ingersoll knew it, and as he strode onto the platform in all his resplendent appearance—a big man, well dressed, handsome—he pointed a scornful finger at Father Brown and said: "Just look at him. He's an example of Christianity. I am an example of atheism. Why, if I rubbed a little butter on him, I could swallow him at one gulp."

And little Father Brown, backing up in mock terror, said, "Yes, yes, I know you could. But if you did, you would have more brains in your stomach than you ever had in your head." "Answer a fool according to his folly!" From then on the crowd was with little Father Brown.

The idea of the Flood often has been subjected to ridicule. Not long ago a number of coins minted in the third and second centuries B.C. were found in a little town in Phrygia. These coins depicted Noah and his wife walking from the ark. The Greek word under it is *Noe*, and a dove with an olive branch is seen above the ark.

Far over on the other side of the world the Thlinkut Indians in British Columbia tell a story of one of their forefathers who took refuge in a great floating building. They describe it in much the same language as that which describes Noah's ark.

Today we fear the onslaught of communism. One of the tenets of communism is the *MCH*—the Materialistic Concept of History. Jesus said, "Man shall not live by bread alone" (Matthew 4:4). Nor will the human race continue itself on a materialistic concept. Let us encourage our hearts by the "every word that proceedeth out of the mouth of God." *Thy word is truth.*

The Speaking Word

By HARVEY J. S. BLANEY

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

The Bible has two centers of divine revelation—Mount Sinai and Mount Calvary. At Sinai the moral code was established in the Ten Commandments. At Calvary redemption was provided for man, who had broken the moral law. Both were evidences of the covenant relationship which God holds with His people. The first covenant was ratified by a sacrificial ceremony, repeated year after year. The second covenant was ratified by the sacrificial death of Christ, once for all.

The moral code is the theme of the Old Testament; Christ is the Theme of the New Testament. The moral law, and thus the Old Testament, streams from the first two commandments which reveal the character of God. The gospel, and thus the New Testament, streams from the Incarnation, the revelation of the person of God.

In the Old Testament, God meets man beside the tablets of broken law in the holy of holies. In the New Testament, God meets man at the cross of Christ. These two foci give the heart and kernel of divine revelation in the Scriptures—God revealing himself at the place of man's sin. In the law, He leads man to Christ (Galatians 3:24). In Christ, He draws man to himself (John 12:32).

It is therefore imperative to recognize the Bible as primarily the revelation of God himself in His manifold character, and after that the revela-

tion of those truths which He seeks to make known. It is not enough to read the Bible as the *words* of God. The Bible is *the word* of God—God revealed. "The word of God is quick, and powerful" (Hebrews 4:12); it is living and active. It is dynamic and eternal, speaking not only of what God has done and said in the past, but of what He is doing and saying now.

When the Bible is used only to confirm one's accepted beliefs, when it speaks comfort and never rebuke, when it speaks to one's strength and not to his weakness, when it is made to give license to one's ideas and practices and never humbles him before his own shortcomings and failures, when the Bible becomes the tool of one's plans and wishes and not the monitor of them—in short, when the reader of the Bible achieves less than a personal encounter with the living God, he stands at a door which has not opened to him. When he goes through that door to where God himself waits to be known, ever new and thrilling experiences will be his.

He will hear God in both the thunderings of Sinai and in the still, small voice of Horeb—and God will be standing by the Red Sea place in his life. He will see God in the burning bush and on Moses' mount of vision—and God will lead him into His Canaan land of perfect love. There he will find the fountain of truth and the light of life, the vision of greatness and the path to perfection. The moral code will become his way of life, and the Cross his salvation from sin. The Bible will become free from the bounds of petty dogmas, and the reader will become free in mind and spirit—free with the freedom wherewith Christ has made him free.

The tablets of the moral law have been lost in the debris of time. Christ no longer walks in Galilee. But God is still speaking, whether it be in law or in gospel, and the Holy Spirit, who "searcheth all things, yea, the deep things of God" (I Corinthians 2:10), has been given to lead us into all truth.

THY WORD WILL GUIDE

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

*According to the light we have,
Help us to walk, O God;
For other souls, in other times,
Have mastered stony sod.*

*Through every verity of life,
Thy insight is complete;
Through pathways dark and treacherous
Thy Word will guide our feet.*

*Have mercy, Lord; increase our strength,
For we would do Thy will.
Remember now how frail we are—
And all our being fill!*

—FLORA E. BRECK

Renewing the Call of the Pastor

General Superintendent Williamson

The General Assembly made some significant amendments in relation to the renewal of the call of the pastor. The new *Manual*, section 10, paragraphs 87 and 88, reads as follows:

"87. A pastor receiving less than two-thirds, but a majority vote, on a renewal call shall be considered re-elected for a period of one year; but cannot be voted on again unless nominated by the church board as in regular procedure of calling a pastor. A vote for an extended call may not be taken unless there is a favorable two-thirds vote of the church.

"88. However, it is hereby provided that the local church may, when voting to renew pastoral relations after the pastor has served the church for at least one year, extend the call for a period of two, three, or four years on condition that the pastoral vote for one year has been presented and a favorable vote received, and that such extended call shall have been recommended by majority vote of all members of the church board and approved in writing by the district superintendent. Such a vote must be by two-thirds vote by ballot of church members of voting age present and voting, and must be taken at a church meeting duly called for that purpose at least ninety days, but not more than one hundred eighty days, prior to the date of convening the next District Assembly."

SIGNIFICANT CHANGES

Three points in the revised working need attention. (1) A vote to renew the pastor's call may not be taken more than 180 days prior to the expiration of the term now in effect. (2) A pastor who has served at least one year may now receive an extended call for two, three, or *four years*. (3) A pastor who receives a majority of the votes on a renewal ballot is elected for one year. Under such circumstances a vote to extend the call may not be taken. Furthermore, the pastor is not eligible for renewal of his call again except upon the nomination by a majority vote of all members of the church board, which has been approved in writing by the district superintendent. Election for one or more years in such a case will require a two-thirds majority.

REASONS FOR THE CHANGE

This action by the General Assembly recognizes the fact that the demand for a two-thirds majority for renewing the pastor's call has been too exact-

ing on the pastor. What was advisable thirty years ago is not necessary or appropriate now. The Church of the Nazarene has grown to greater maturity.

(1) The requirement that a pastor must receive a two-thirds majority in a renewal call places the power in the hands of a minority. A fundamental principle in a democratic form of government is that the majority rules. (2) A pastor who received one less than two-thirds of the votes has heretofore been eliminated. He has been humiliated along with his family. (3) Furthermore, in most cases a cleavage in the church membership leaves wounds that often take years to heal. (4) Almost invariably the church is discounted in a community for having turned its pastor out. (5) The problem of terminating ineffective pastorates was not solved by a congregational vote. Often those getting little or nothing done were given substantial majorities to continue, while men making steady progress are voted out for insufficient reasons. (6) Pastors guilty of infidelity to the doctrines and standards of the church are seldom eliminated by a vote of the congregation. The *Manual* provision for their removal is the method which must usually be employed. (7) None should forget that when unsuccessful men are removed from one church they remain in the ministry of the denomination and their placement, which is now more difficult, is a continuing responsibility of the church and its leaders.

THE ADVANTAGES TO THE PASTOR

Let us admit that the new provisions do not solve all the problems related to pastoral tenure and further changes may be necessary. There are, however, some advantages to the pastor. (1) There should be a relaxation of tension both on the part of the pastor and the members of the church at the time for re-election of the pastor. Only on rare occasions will members believe they can eliminate the pastor by a majority negative vote. (2) A pastor who receives a majority is elected. (3) He will have sufficient time to bring about the reconciliation of his opposition. If the church board and the district superintendent believe he can gain a two-thirds majority the next year, he will have opportunity for the call to be renewed and it could mean a lengthened tenure. (4) If the opposition is irreconcilable, the pastor will have as long as a year and a half to make his adjustments. (5) This procedure provides a much

better chance for the district superintendent to place a worthy man on his district or to assist in finding him a location elsewhere.

RESPONSIBILITY ON THE DISTRICT SUPERINTENDENT

To considerable extent the operation of the new provision depends on the district superintendent. (1) He should make sure that a clear, understandable statement of the new ruling is given to pastors and the voting congregation. He can do this either in person or in writing. (2) He should emphasize the fact that a call is renewed if a simple majority is received by the pastor. (3) In case a pastor has the call by a majority only, the district superintendent should either exert his influence to strengthen the pastor's position or to find a satisfactory change for him before the situation further deteriorates. (4) His attitude toward the new procedure should be positive until it has at least been given a quadrennium for a fair trial.

PASTOR, YOU CARRY THE BALL

The success or failure of the advantages provided by the new law of the church depends on the pastors who are given a year of grace. (1) Re-

sentment and retaliation toward those who voted negatively or even the assuming of an attitude of self-pity will make the extended year an unhappy one. (2) You are elected; accept the fact graciously, and rejoice in it. (3) Do not insinuate that you even suspect who voted for a change. If you have an idea who did, win them to your support by kindness. Treat them better if possible than you do those who supported you. This is not human but it is Christian. (4) Work close to your district superintendent. Accept his advice cheerfully. (5) If you are convinced that your opposition will not change, accept the first reasonably satisfactory call to another church. (6) Never take up a cudgel to browbeat your opposition for the sake of self-defense. Such an attitude is plainly contrary to the spirit and teaching of Jesus Christ. (Under all circumstances you are to be Christlike.) Your wrong spirit will hurt you more than anyone. Furthermore, you may turn back the tide of the whole church which now runs in your favor. Or you can by your magnanimous spirit prepare the way for further legislation favorable to the pastor. The ball is in your hands! Play the game like a man!

THE Book

By D. SHELBY CORLETT

Pastor, Arcadia, California

There are two aspects to any book: the visible aspect, the material factors which make up the book; and the invisible aspect, the message which its words convey and the thoughts these words inspire. The invisible purpose is the basis for the book's existence.

Before there is a book there is an author whose thoughts call for expression. The design of the book is the expression of these thoughts through the printed page. The purpose of presenting this material book is to enable readers to know the author's message, to think his thoughts after him, and to stimulate their minds to understand and to assimilate his message. This is the intangible and permanent value of the book.

The word Bible means "book." It has a material phase: its paper, its binding, its printing. It is only through this material phase that its message may be conveyed. The message of the visible Book expresses truths which existed long before the material Book came into being. God would express His thoughts, so He communicated them and revealed His nature to men. He spoke to the fathers

in ancient times and they spoke or wrote as they were moved by the Holy Spirit. He revealed His nature in the Living Word, our Lord Jesus Christ. He lived, loved, worked, died, was raised from the dead, sent the Holy Spirit, worked through His Church as its living Head. It was to make known this revelation of the message and nature of God and the life and work of Jesus that this Book was brought into existence. It reveals God to us so truly that we call it God's Word to us.

As we read the material pages of this Book, God speaks to us. His message is brought to our minds; we have some conception of what His words meant to the people to whom it was first given, but best of all through its timeless message God speaks afresh to us. As we read this message thoughtfully we think God's thoughts after Him; we let Him open the eyes of our hearts, that we may see the deeper truths of the Spirit; we meditate upon its words, that we may be inspired and enlightened by the Holy Spirit. The value of the Book is this intangible and spiritual aspect: what we think, what we feel, what we do as the result of reading the material product.

We love the Bible, not because of its beautiful binding, its lovely printing, or its helpful pictures; but because its message conveys God's truth and light to us and through it we are brought into a vital, living, personal relationship with Him.

The Late Alfred H. Ackley

The name of Rev. Alfred Henry Ackley is very familiar because it occurs in nearly every current hymnal. But in July of this past summer Mr. Ackley, the noted Christian song-composer, passed into "God's Tomorrow" (name of one of his compositions). He was born on a farm near Spring Hill, Pennsylvania, January 21, 1887, into a Methodist home. His father was a gifted musician who led singing schools and who studied under famous song writers of his day—Root, McGranahan, and Palmer. Thus this background of music in the home gave him a love for gospel songs and hymns. He describes his father as "a fine Christian man, a strict disciplinarian, and the leader of a little country band of about twelve pieces." His brother, the late B. D. Ackley, who was also well known as a composer, was twelve years older and in a letter to us told about an old melodeon that was such a thrill in their home—a gift to their mother by her father on her birthday.

In later life, A. H. and B. D. Ackley's father became a Methodist minister. Composer A. H. Ackley appreciated the little country church he first attended, as expressed in a song, not as well known as some, entitled "The Little White Church on the Hill" (we include the second and fourth stanzas.)

*There's an old-fashioned bell in that little
white church,
And its sweet, solemn tone I can hear,
Calling, "Come, ye oppressed; come to worship
and rest,"
And I think of it now with a tear.*

*There is none can compare with the little
white church,
With its spirit of peace and good will;
Only heaven could be any sweeter to me
Than the little white church on the hill.*

CHORUS:

*Oh, the little white church of my childhood,
Precious memories hallow it still!
Joys celestial I share as my tho'ts linger there,
In the little white church on the hill.**

Mr. Ackley was thoroughly educated, even to completing seminary training, and was ordained a Presbyterian minister in 1914. He was a cello player of note, having specialized in this field enough to become first cellist in a prominent orchestra. Even though he remained a Presbyterian, he pastored the First Congregational Church in Escondido, California, for many years and he was

pastoring this church when we received our correspondence from him concerning his hymns. The ministerial labors of Rev. A. H. Ackley are duly appreciated, but no doubt he will long be remembered for the following contributions to hymnody: "I Shall Not Be Moved," "He Lives," "The End of the Road," "Heartaches," "Take Up Thy Cross," "Song of the Soul Set Free," "Jesus Set the World to Singing," "Wonderful Name He Bears."

These Ackley brothers, Alfred Henry and Bentley De Forrest, have often collaborated in song writing—B. D. usually writing the music, as evidenced in these well-known songs: "Where They Never Say Good-by," "The Day Without a Cloud," "You Cannot Hide from God," and "Oh, How I Love Him!" Their works certainly do live after them!

Oh, the Prospects of a Christian!

*Oh, the prospects of a Christian!
Growing brighter all the time,
Even when "the darkness deepens"
And no earthly light doth shine;
For within his bosom burneth
One pure ray surpassing all
Earthly grief and tribulation
And whatever might befall.*

*For that light will lead him safely
Past each rock and danger zone
To the very gates of heaven,
Where one moment will atone
For the heartaches and the burdens
Carried here—this earthly mile.
Oh, the prospects of a Christian,
Growing brighter all the while!*

By ALICE HANSCH MORTENSON

Years ago a friend painted for me a very simple and beautiful motto. It contained but three words. For over twenty years it has hung on the wall of my office and has been a source of help not only for me but for scores of others as well. There have been many times, both in the pastorate and the work of Christian education, when circumstances have arisen that seemed insurmountable. However, through the years I have looked at the motto and received strength anew, knowing that "God Is Able."—HAROLD W. REED.

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An insight into the work of

Your Bible Society

By **ORVILLE JENKINS**

Pastor, Kansas City First Church

To attend the annual meeting of the American Bible Society is an enriching experience. There, gathered from all parts of the nation and from many parts of the world, are men and women, church leaders, all interested and all committed to the uniting task of giving the Bible to the peoples of the world.

Most of our meetings were conducted in an assembly room in the second basement floor of Christ Church in New York City. Seeing the serenity and quietness of that room, one would never suspect that just a few feet beyond the wall to our right ran the main line of the New York Central Railway Company as it tunnels its way into Grand Central Station, or that just beyond the north wall was the main artery of the New York City subway system.

There we sat and with growing appreciation heard the reports of officers, directors, and personnel telling of the Society's work of the year just concluded.

First, we soon had the realization that here were men who were not just doing a job—they are men dedicated to serving God by translating and sending His Word into all the world.

Second, we realized that the Society's work was big business carried on in an efficient and orderly manner. Standing behind the staff in this far-reaching work is a board of directors made up principally of business and professional men. They know how a successful business should be conducted. They serve without pay and give of their time and ability to the successful operation of the American Bible Society.

Third, we slowly got a grasp of the tremendous size and the complexity of the Society's operation as the thrilling work of translations and Bible dissemination unfolded before us, told in word and in picture.

Lastly, we became aware of the important part that each denomination plays in this great work. As we reviewed the previous year's financial statement and the contributions from the various denominations, both in total and percentagewise, we were happy that our churches had participated. Only now we wished that our young people's societies and all the other societies of our churches had given a little more toward this important work.

It is of this approaching offering for the American Bible Society that I would write. The officers of the Society expressed to me several times their

NEWS in PICTURE



Rev. Frank Tolson, left, pastor of the Church of the Nazarene in Santa Barbara, California, receives the one thousandth pulpit Bible presented to newly organized Nazarene churches by the American Bible Society. Dr. W. Shelburne Brown, district superintendent, makes the presentation. The pulpit Bible is one of the many editions published by the American Bible Society in its effort to bring about a wider distribution of the Holy Scriptures in this country and abroad. In 1959 the Society distributed over 17,000,000 volumes of Scriptures in nearly 300 languages. Since it was founded, in 1816, the Society has distributed over half a billion Bibles, Testaments, and portions.

sincere appreciation for what the young people of the Church of the Nazarene are doing in their annual offering to the work. And you will be glad to know that our total giving has been increasing from year to year. Yet, when one sees how vast the needs and demands are, he comes away with the feeling that we ought to do better. We must give more.

The work of translation is tediously slow. Only a few new languages are added each year. The translators in the remote areas of the world are usually missionaries. It requires time and additional money for them to capture an unwritten language, place it in alphabetical form, then slowly translate God's Word. Yet the work is going on all the time. Some of our own missionaries are contributing to this important work.

So when you receive your offering this month, remember that by giving you are helping to send His Word to people who have never had the privilege of hearing the gospel once. "No man has the right to hear the gospel twice until every man has heard it once." You will give generously this year in your offering to the American Bible Society, will you not?

"I Will Walk Before the Lord"

By MAYNARD JAMES

On Friday night, July 22, 1960, Helen E. Fisher was consecrated a deaconess in the Church of the Nazarene by General Superintendent Hugh C. Benner. A radiant and lithesome figure, Mrs. Fisher showed no signs of the dreadful disease which had made her a helpless cripple for years. In 1957 she had been wheeled in her chair to the Butler campgrounds, dependent upon the constant attention of a trained nurse. In 1960, on those same campgrounds, she walked freely up the steep terrace and told me her remarkable story.

Appended to this account of her miraculous healing are statements by District Superintendent R. B. Acheson and Rev. L. B. Baltz, which certify the genuineness of Mrs. Fisher's deliverance.

Said Sister Helen Fisher in her quiet talk with me:

"I was brought up in a fine Christian home and I gave my heart to Christ when but a girl. In my early teens I was badly injured in a motorcar accident. This brought on two herniated discs, for which I underwent surgery. Gradually I grew worse. Paralysis seized my limbs, and multiple sclerosis afflicted my whole body. The bones became soft and the spine was affected. So complete was my paralysis that I could not move my limbs, and I had to be turned over in bed. Tubes were inserted into me, and for twelve months my body was in a full brace, reaching from my shoulders downwards. My feet were so distorted that they turned in and up; and when the brace was removed my knees would pull right up to my body. For two long years I was completely helpless, and

for twelve months I was in the Allegheny General Hospital for treatment.

"My body was so numb that the instrument used for registering pain showed no reaction in my case. Even when needles were thrust into me I had no feeling whatever. In this sad state I lingered, until the time came when I felt I could stand it no longer. As a Christian who believed in Christ's power to heal, I had prayed for years that the Lord would deliver me from my affliction. He gave me two precious promises from Psalms 116 and Isaiah 42. Again and again I would cling in faith to those comforting words:

"'I will walk before the Lord' (Psalms 116:9), and 'I [the Lord] will make . . . crooked things straight' (Isaiah 42:16).

"Then came an unforgettable night. It was New Year's Eve, 1957. I was especially desperate at the time and I cried unto the Lord that He would do something to end my misery. Suddenly I had a vision of Jesus Christ sitting near my bed. He simply said: 'Go to church tonight.' So impressed was I that the great crisis moment had arrived that I telephoned the Church of the Nazarene parsonage in Kittanning, Pennsylvania. The pastor was the Rev. L. B. Baltz (now in charge of our Grove City Church); and special revival meetings were then being conducted by Evangelist Joe Kanzelmar. I said to Pastor Baltz: 'Tell the evangelist to bring the anointing oil with him to the service. Tonight, either I shall be healed or taken to heaven.'

"That same evening my son wheeled me to the church and then carried me down to the front. A holy quietness filled the place. Pastor Baltz really thought I would go home to heaven that night. When the time came to anoint the sick, the evangelist realized that he had forgotten to bring the anointing oil with him. So someone went out to get it. In the meantime God himself was working mightily in my body. In faith I arose from my seat and took one step forward to the altar. (Purposely I had left my brace at home that night).

"Suddenly I felt intense pain surging through my body—something I had not experienced for years. Life, vibrant life, was flowing through my whole system, and I knew that the Lord was miraculously healing me. The intense pains I felt were sweet indeed; they were evidence that my

WINTER AFTERNOON

By GRACE V. WATKINS

*Gone are the gold adagios,
Stern and swift is the wind that blows
Through gray and leafless boughs; yet high
And holy wonder is here, for I
Can see a broader reach of sky.*

*Whenever something lovely goes,
Lord, let mine be a heart that knows
With wider vistas I can see
New, shining paths and walk with Thee,
Victoriously!*

paralyzed body was awakening to the touch of Omnipotence.

"Then I began to walk up the aisle, trembling at first, because I was like a child learning to walk. When the saints realized what was happening they broke out into fervent praise to God. The glory of the Lord rolled over that church like the waves of the sea.

"A week later I was back at the piano, playing the songs of Zion. In my longing to glorify God for this miracle of healing, I determined to pay a surprise visit to my physician, Dr. Joe Thompson. Like most of the people in Kittanning, the doctor knew me well, for I had lived in that one place for thirty-one years. When that good man heard my amazing story and saw me walking in front of him, he exclaimed, 'This is your faith.' He was so convinced of the reality of my healing that he urged me to go to the hospital the following Sunday morning to meet the doctors of the town who gathered there for consultation once a week. I did so and was carefully examined by those medical authorities. They were astonished and confessed it was a miracle.

"Today I am enjoying good health and am able to work six days a week as a nurse in private practice. Also I serve as a consecrated deaconess in our local church. For this great privilege I am grateful to God and to the Church of the Nazarene.

"To God be the glory for the wonderful things He has done for me!"

—HELEN E. FISHER

Certification:

"I have great pleasure in stating that I was Mrs. Helen Fisher's pastor when she was miraculously healed in our Kittanning Church of the Nazarene, on New Year's Eve, 1957. I witnessed that amazing scene when Sister Fisher, who had been a helpless cripple for years, arose from the altar and walked up the aisle of the church. She is now a consecrated deaconess in our church in Johnstown, Pennsylvania, and is in a good state of health."

(Signed) REV. LESLIE B. BALTZ, Pastor, Grove City Church of the Nazarene. August, 1960

District Superintendent R. B. Acheson has written of this miracle: "There is no doubt in my mind about its authenticity."

THE ENDURING AND ENDEARING

By J. V. WILBANKS

Nazarene Lay Member, Colorado Springs, Colorado

The things which are seen are temporal; but the things which are not seen are eternal (II Corinthians 4:18).

Today my family and some friends went to Cripple Creek and Victor, famous gold-mining areas of Colorado. At Victor we rummaged through the museum which displays life as it was around Victor sixty years ago.

How quickly customs of man change in half a century! Heating equipment, once more excellent than par, now completely outmoded. Fine furniture, that graced well-to-do homes of half a century past, is now useful only to restir the memories of ancient days. The fashions of dress likewise have suffered a drastic change—perhaps for the worse!

Here in the town of Victor about the only things still in use from "the good old days" are the buildings; and these, though their day too is almost o'er, tie you to the past with voices of silent reminder.

But the objects of a bygone day witness to something else. To the soul without hope, perhaps, their drabness and decay merely reflect the black tomorrows. To the Christian they fix in bold relief

the unchangeable usefulness of the Word of God—the Bible. The Bible has been through, not one century of time, but nineteen and more; and it comes forth undiminished, in more glory than at the beginning. This sublime truth, alone, should convince all of the Book's veracity and genuineness.

But our museum will teach us more. The human hands that made these buildings and used these obsolete tools have long been idle in earth's cold clay. I wondered how many of these dear souls, of the generation past, had lived for things eternal and unseen. Did the majority of them live and die unprepared, as men now do? This serious and weighty reflection causes one to remember something else. The salvation extended to men in the nineteenth century was adequate to meet every human need—present and eternal—whether they availed themselves of it or not.

Now, today, as we browse through the museum and view the city's dilapidated buildings, we still realize that Christ's salvation has not changed. It is adequate for our society today. It makes demands relating to mankind now. Though garments of linen and wool will become moth-eaten; though buildings of brick and stone will crumble; and though man in the past, present, and future will lie down in the grave and return to dust, yet the eternal Word of God and Christ's salvation apply to every generation. Every individual's reaction to God and His redemptive scheme through Christ opens one of two doors into eternal realities, either eternal life or eternal damnation where "their worm dieth not." What are we, as Christians, doing to guide our generation through the right door?

EDITORIALS

By W. T. PURKISER

Book for the Ages

The Bible is the Book for the Ages.

It speaks to our human need as no other volume ever has or could.

It challenges every capacity of the person. The mind is challenged by its truths for doctrine, the emotions by its insights for devotion, and the will by its guidance for the conduct of life.

Books made in the minds of men come and go. Of the making of them there is no end. But the Book of God is always timely because it is timeless. No other can equal its importance, and all together cannot take its place. The Bible, as Francis Bacon said, is such a Book that men would not write it if they could, and could not write it if they would.

In the preface to his two-volume set of "standard sermons," John Wesley wrote a memorable and much-quoted paragraph about the Bible:

I am a creature of a day, passing through life as an arrow through the air. I am a spirit, coming from God, and returning to God; just hovering over the great gulf; a few moments hence I am seen no more; I drop into an unchangeable eternity! I want to know one thing—the way to heaven: how to land safe on that happy shore. God himself has condescended to teach the way. He hath written it down in a book. O give me that Book! At any price, give me the Book of God! I have it: here is knowledge enough for me. Let me be a man of one book. Here, then, I am, far from the busy ways of men. I sit down alone; only God is here. In His presence I open, I read His book, for this end—to find the way to heaven.

Yet one of the most amazing things in modern life is the fact that the world's "best seller," the most praised and prized Book on earth's bookshelves, man's greatest literature, is unknown, unread, and subject to almost unbelievable ignorance. As God's prophet long ago said, these are the days of famine in the land, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11). God says, "I have written to him the great things of my law, but they were counted as a strange thing" (Hosea 8:12).

Three times in the Bible—in Deuteronomy once, and twice in the Gospels—we read the words, "Man shall not live by bread alone, but by every word

of God." This is because man is more than matter. We are citizens of two worlds. On the one hand, we are creatures of time, living in a physical order, subject to natural law. On the other hand, we are creatures of eternity, living in a spiritual order, subject to moral law.

Where the Bible is rejected or ignored, the spiritual dimension of life comes to seem unreal. Attention is centered in material things. The sensual becomes more attractive than the spiritual. The great goals, the ends and purposes for which we should live, drop over the horizon, and men wander with little or no sense of direction. The Bible will never be out of date so long as human beings need not only the means of livelihood but something *for* which to live.

The Bible is the Guardian of the human conscience in our age. It brings reinforcement to the moral will. The Psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalms 119:11).

The Bible raises its voice of protest against the moral relativism so widespread in our day. It proclaims a moral law which is both objective and absolute. It reminds us that we do not break the law of God. Ultimately, finally, we only break ourselves upon it.

In a shallow, rootless, convictionless age, the Bible proclaims a standard of right and wrong not measured by human desires, but which measures those desires. Halford Luccock said it well: "When life acknowledges no great imperatives, it comes under the cruelest tyranny that it can ever know, the tyranny of the whim of the moment. The word 'must' as it comes from the command of Jesus does not come into life like a ball and chain but like a key that unlocks a jail."

But supremely, the Bible is the channel of a personal life-commitment to Christ and the sanctifying will of God. It is "able to make thee wise unto salvation" (II Timothy 3:15).

I could not for a moment underrate the importance of the written Word. Yet, after all, it is an instrumental value. Its real purpose is to lead us to the Living Word—the crucified, resurrected, ever-living Lord, in whom alone there is salvation. To stop short of a total surrender and a complete consecration to God is to carry the doctor's prescription in wallet or hand, but to fail to take the remedy provided.

The Bible is indeed the Book for the Ages—
for every age, and for ours most of all.

*O Word of God incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky,
We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.*

*It floateth like a banner
Before God's host unfurled;
It shineth like a beacon
Above the darkling world;
It is the Chart and Compass
That o'er life's surging sea,
'Mid mists and rocks and quicksands,
Still guides, O Christ, to Thee.*

Editorial Notes . . .

Don't overlook the annual offering sponsored by the Nazarene Young People's Society for the work of the American Bible Society in the United States, and the British and Foreign Bible Society in the commonwealth countries. The Bible societies serve all churches and mission fields, and represent the type of work we can do all together which none of us could do working separately. Give liberally next Sunday through your local N.Y.P.S.

♦ ♦ ♦

Leaders of a sister denomination have expressed concern that the number of young people being called into the full-time ministry seems to be decreasing. One of them recently said, "There is no better barometer of the spiritual life of a denomination than the commitment of young life to the call of God. When that barometer starts falling along with a diminishing of evangelistic concern at home, then it is time to fall on our knees and cry for God's forgiveness and help."

We in the Church of the Nazarene may well share this concern for ourselves. The sober fact is that we are quickly approaching an acute shortage of qualified applicants for ministerial and missionary service in our Zion. Our colleges and seminary are just not getting enough applicants for ministerial courses of study to supply the demand of the very near future.

The establishment of new churches, the expansion of our missionary work, and the rate of retirement of older men all add up to a need for some four hundred new workers every year. Let us pray that God will "send forth labourers into his harvest" by calling our finest youth to His service. And let us remember the lesson of history, that this prayer is answered only in a spiritually vital church.

GUEST EDITORIAL

By Paul Skiles, General N.Y.P.S. Secretary

The Book for Everyone

"The Bible is for people—everywhere and at all times. It is God's Word about Himself. It describes His purposes and plans for His world. It introduces and interprets Jesus Christ, man's only sufficient Saviour. We, as representatives of the denominations, set ourselves to the task of helping men everywhere to possess and utilize this soul-inspiring and life-charting book that, as the BOOK FOR EVERYONE, it might bring life and salvation to everyone."

These words are from the preamble of the 1960 American Bible Society Advisory Council report, and bring us quickly to the heart of a great task.

And from the 1955 Advisory Council, this resolution: "We call attention to the fact that the American Bible Society is related to the denominations in a unique manner and is, in a real sense, the agency of the denominations in the task of translating, publishing and distributing God's Word. We recommend also the indispensable service which the Society renders to the denominations in their respective missionary tasks."

And what is the record? In the overseas distribution alone last year, the American Bible Society engaged in the translation, publication, and distribution of the Scriptures in 296 languages (the Scriptures now exist, at least in part, in more than 1,100 languages) in 75 countries and territories on 5 continents, in co-operation with 22 other members of the United Bible Societies. Last year this effort produced a total circulation of 30,000,000 copies of the Scriptures. Distribution outside the U.S.A. was made possible through the dedicated efforts of thousands of men and women (many of whom are Nazarene missionaries) who speak hundreds of languages in scores of lands but who have a single purpose, to see that the Bible becomes in fact "THE BOOK FOR EVERYONE."

We recognize that if churches were to do this work individually, the costs would be immeasurably higher. Hence we acknowledge our responsibility to support the Bible Society in every way possible.

Universal Bible Sunday, December 11, 1960, will be the time for the offering to be received for the work of the Bible Society. The goal? Every congregation participating. We, of the Church of the Nazarene, will again have the opportunity to give our share to help make it possible for men everywhere to read the Scriptures and be made "wise unto salvation through faith which is in Christ Jesus."

SUNDAY SCHOOL ATTENDANCE



REPORT

	October 1959	October 1960	Increase
NORTHWEST ZONE			
Washington Pacific	*6,180	6,853	673
Alaska	764	850	86
Northwest	7,241	7,266	25
Minnesota	2,425	2,422	-3
Nevada-Utah	923	911	-12
North Dakota	1,556	1,524	-32
South Dakota	767	724	-43
Rocky Mountain	2,527	2,352	-175
Idaho-Oregon	6,187	5,956	-231
Oregon Pacific	8,483	8,088	-395
CENTRAL ZONE			
Southwestern Ohio	*8,830	9,800	970
Southwest Indiana	10,373	10,860	487
Northwestern Illinois	5,565	5,924	359
Michigan	8,928	9,239	311
Missouri	*7,078	7,325	247
Northwestern Ohio	*5,920	6,149	229
Chicago Central	6,583	6,757	174
Northwest Indiana	6,242	6,404	162
Wisconsin	2,301	2,409	108
Eastern Michigan	9,823	9,780	-43
Central Ohio	15,265	15,172	-93
Northeastern Indiana	11,098	10,952	-146
Indianapolis	10,032	9,703	-329
Illinois	9,553	8,875	-678
Iowa	no report		
North American Indiana	*1,186	1,296	110
SOUTHERN ZONE			
Abilene	5,968	6,245	277
Southwest Oklahoma	*5,588	5,796	208
Dallas	4,873	5,076	203
Southeast Oklahoma	3,448	3,647	199
Joplin	4,475	4,576	101
Northeast Oklahoma	4,267	4,344	77
Northwest Oklahoma	5,963	5,997	34
Houston	3,778	3,782	4

	October 1959	October 1960	Increase
North Arkansas	*3,693	3,681	-12
South Arkansas	3,907	3,828	-79
San Antonio	3,609	3,526	-83
Kansas	8,852	8,758	-94
Nebraska	2,806	2,700	-106
Louisiana	3,161	3,029	-132
Kansas City	5,272	4,978	-294
SOUTHWEST ZONE			
New Mexico	2,818	3,502	684
Los Angeles	10,549	11,196	647
Southern California	13,910	14,450	540
Colorado	6,461	6,741	280
Northern California	16,035	16,191	156
Hawaii	756	756	0
Arizona	4,432	4,306	-126
SOUTHEAST ZONE			
Georgia	*5,862	7,546	1,684
Florida	10,124	11,006	882
Alabama	7,435	7,907	472
Virginia	3,736	3,910	174
Eastern Kentucky	*5,389	5,543	154
Mississippi	2,915	1,912	-3
Tennessee	8,100	8,045	-55
East Tennessee	5,882	5,765	-117
South Carolina	5,064	4,922	-142
West Virginia	11,608	11,345	-263
North Carolina	no report		
Kentucky	no report		
EASTERN ZONE			
Maine	*3,248	3,576	328
New England	4,350	4,527	177
New York	*2,173	2,211	38
Albany	3,965	3,845	-120
Washington	5,927	5,723	-204
Pittsburgh	8,934	8,675	-259
Akron	13,602	12,429	-1,173
Philadelphia	no report		
BRITISH COMMONWEALTH			
Canada West	4,318	4,733	415
Canada Central	2,644	2,817	173
Canada Atlantic	1,067	1,186	119
Canada Pacific	1,279	1,330	51
Australia	*838	873	35
British Isles North	1,803	1,950	-453
British Isles South	no report		
Estimated average for October, 1960			432,937
Increase over average of October, 1959			6,158
Per cent of increase			1%
*Average attendance last assembly year.			
E. G. BENSON,			
Field Secretary			



Thanks for the Literature

"While serving with the U.S. Air Force for the past twenty months on Guam Island it was a joy and privilege to receive the *Herald of Holiness*, the *Other Sheep*, and *Conquest*.

"As you probably know, we do not have a Church of the Nazarene on Guam, so we depended upon the church papers to stay in contact with the church.

"I want to thank you for being so faithful in sending me the church papers. A person cannot realize what it is like to not have a Church of the Nazarene to attend until he finds himself in this situation.

"Again let me say thank you for the fine job

you are doing, and keep up the good work."
—DONALD L. DIXON.

"My wife and I have greatly appreciated the publications the Nazarene Servicemen's Commission has so faithfully furnished to us these past two years of military service. As a chaplain's assistant with a full schedule of post chapel activities, our Nazarene literature was about our only link with our church, even though several Nazarene churches were within driving distance of our post.

"Even greater seemed the value of this literature while I was isolated in northern Greenland for six months.

"I wish for you God's richest blessings."—REX ROBY, JR.

"I would like to thank you for the literature.

"There have been many times when I was far from Christian fellowship but the literature came faithfully.

"It has been an important influence in my life. May you continue the good work."—GERALD JONES.

NAZARENE SERVICEMEN'S COMMISSION

Paul Able DIRECTOR



FOREIGN MISSIONS



Sunday because of the floods, we came home to have about thirty-five in our Wednesday evening prayer service. This work was only begun the last of May. We feel God has been good in bringing this response from the people.—Mrs. GALLOWAY, Nicaragua.

GEORGE COULTER, Secretary

Back to Africa

Our journey on the "African Moon" has been restful. We enjoyed the ninety-one miles up the beautiful Congo River, where we unloaded United Nations supplies for the Congo nation, including many tons of frozen meat.

Two months ago sixteen hundred European folk fled from this port city of Matadi, the only seaport of the whole Congo. Hundreds of homes now stand empty, and many businesses are closed. The few that are open are now run by the Congolese themselves. We were glad to be on our way again after our stop in this semi-deserted city.

In Cape Town we saw the Penns and Mrs. Steigleder. Then at Durban, the Merkis and Miss Tustin disembarked to go to their field. It will be good to get back home again to Tavane, Mozambique, and get back into the work.—LORRAINE SCHULTZ, Mozambique.

Report from Africa

While missionaries of many denominations were being flown out of the Congo recently, the missionaries of the Church of the Nazarene convened their thirty-seventh African Mission Council to report on expansion of their work, and to discuss projects of venturing into new territories. The Council met at Arthurseat, Eastern Transvaal, in the Union of South Africa.

Dr. W. C. Esselstyn, who was unanimously re-elected field superintendent, reported the growth of the African field during the past quadrennium.

	1956	1960
Number of organized churches	218	280
Number of self-supporting churches		
churches	(not reported)	37
Full members	4,892	5,802
Probationary members	5,159	6,251
Sunday school enrollment	15,795	21,968
Total giving of the African church	\$20,609.00	\$24,063.60
Enrollment in Bible schools	75	109

Dr. Esselstyn challenged the missionaries to lead the African church as rapidly as possible to responsible self-government, and to look toward future days when the church should be ready to send its own nonwhite missionaries to evangelize Africa. He called for three days of prayer and fasting at the close of the months of September, December, March, and June.

The Christian Church faces critical days on this great continent; but the slogan of the new quadrennium, "Evangelism First," is the answer which Nazarenes here, as in other lands, give to the disruptive forces which seek to blast

the Church out of existence.—BETTY EMSLIE, Reporter.

Note from Nicaragua

Nicaragua has suffered severely in the lower places, mostly west of León, with floods from continuous rains these past few weeks. The older people say they have seen nothing like it before.

Although we were off at the Pastors' Conference in Jinotepe when the floods struck near León, God was good and watched over our children and the girl who was caring for them for the two days. We were unable to go home because three bridges had been washed out. We stayed in Managua for two days, then left the jeep station-wagon there and flew home. Many railroad bridges were destroyed and will take considerable time to restore. The highway is under repair but impassable as yet. The territory west of Managua can be reached only by air. The Red Cross has helped the poor who are left without homes or any way of livelihood—but no one can replace the loss of life.

Nicaragua has been hard-pressed with lack of work and soaring prices; now this disaster will increase their problems. Our people and pastors suffer because of the conditions. Your prayers are especially needed for Nicaragua these days.

We are encouraged in the work here in León. After having to be away over

In Brasilia

The Lord is richly blessing our work here in the new capital city of Brazil. We have a nice class of prospective members, and are hoping to organize the church at the time of the dedication of the new church building in November. The construction of the new church is moving along well, for which we praise the Lord. It will be our first church building on our own property here in Brazil.—SARAH DENTON, Brazil.



Because we are not prepared to obey, we say we are not able to believe. Of course there are such things as genuine intellectual problems; but too often our vaunted unbelief is a respectable screen for our secret disobedience.—JOHN R. W. STOTT.

When church members allow their "first love" to start waning, all too often tongues are apt to start "wagging"—excessively!—MARY SANDERS.



NAZARENE MINISTERS BENEVOLENT FUND

Department of Ministerial Benevolence
DEAN WESSELS, Secretary

It is the custom of the Department of Ministerial Benevolence to remember the members of the benevolence roll on their birthdays each year. This letter was received from an elder who served the church for forty years,

"Your highly appreciated and most useful gift was received. Thank you!"

"It was a happy reminder of battles fought, victories won, and the gracious fellowship with the heart-warming association of the brethren as we labored together with faith and vision for God and the Kingdom."

Your faithful support of the Ministerial Benevolence budget helps the church to remember those who have given their best to the work of the Kingdom. Let us do our best for them now.

the *Answer corner*

Conducted by W. T. PURKISER, Editor

Is there a place for repentance in the sanctified life?

If by repentance you mean contrition for and turning from known sin, the answer is, "No." If you mean a feeling of regret and humiliation as a result of human failures and imperfections, the answer is, "Yes." If I promise my wife I will bring home a loaf of bread, and forget it, I will apologize (and go back after it) and say, "I'm sorry," and perhaps even, "Forgive me; I should have remembered." But there is no sin present as there would be in a broken promise.

The words of John Wesley are worth pondering at this point: "The best of men still need Christ in His priestly office, to atone for their omissions, their shortcomings (as some improperly speak), their mistakes in judgment and practice, and their defects of various kinds. For these are all deviations from the perfect law, and consequently need an atonement. Yet that they are not properly sins, we apprehend may appear from the words of St. Paul. He that

loveth, hath fulfilled the law; for love is the fulfilling of the law (see Rom. 13:10). Now mistakes, and whatever infirmities necessarily flow from the corruptible state of the body, are no way contrary to love; nor, therefore, in the Scripture sense, sin. . . . Not only sin, properly so-called, that is, a voluntary transgression of a divine law; but sin, improperly so-called, that is, involuntary transgression of a divine law, known or unknown, needs the atoning blood. I believe there is no such perfection in this life as excludes these involuntary transgressions, which I apprehend to be naturally consequent on the mistakes and ignorances inseparable from mortality. Therefore, sinless perfection is a phrase I never use, lest I should seem to contradict myself. I believe a person filled with the love of God is still liable to involuntary transgressions" (*Plain Account of Christian Perfection*, pp. 42-43).

Do you believe any Nazarene pastor has a right to gather funds without telling the members of the church where the money comes from? Isn't there danger to his own soul for pledging himself to secrecy just to get the money?

It is quite possible that a situation might arise in which a pastor would be fully justified in accepting money for the local church when the donor requested that the source of the gift be not known. It is not likely that this would be a regular practice, and if any considerable sums are involved the pastor should protect himself by telling his district superintendent, the chairman of his finance committee, or the church treasurer. Surely persons in such responsible places could be trusted with the confidence.

Do you think it is possible that there be a barrier between people for years, living in the same house, but speaking only when necessary? Can they keep saved and in the will of the Lord?

I think that it would be very difficult, if not impossible, to keep saved and in the will of the Lord under such circumstances. It seems to me that such verses would apply to this situation as I Peter 3:7, "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your

prayers be not hindered"; Colossians 3:18-19, "Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them"; and Mark 11:25-26, "And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses."

Do we scripturally have the right to call sinners "brother" or "sister"?

There is a broad sense in which it may be proper to speak of unconverted persons as "brother" or "sister," as for example when we speak of being our "brother's keeper." However, generally

within the household of faith, "brother" or "sister" would be used of those who are in the Lord. I would think it would be best to reserve the term to those who are Christians.

THE SUNDAY SCHOOL LESSON

By ROBERT L. SAWYER

Topic for
December 18:

The Compassion of Christ

SCRIPTURE: Isaiah 61; Matthew 11:27-30 (Printed: Isaiah 61:1-3, 10-11; Matthew 11:27-30)

GOLDEN TEXT: *Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls* (Matthew 11:29).

Christ, the Fulfillment of the hopes and dreams and faith in the Messiah that should come, was long foretold by prophets wise and obedient to the vision and will of God. Micah saw Bethlehem as the place of His birth; Zechariah saw Him riding into Jerusalem on a donkey; Isaiah and the Psalmist saw Him in the minute details of His life among men. Beautiful beyond the words, precious to the followers of the Nazarene, we read again the thrilling predictions of the Prince of Peace.

The Fulfillment of Prophecy: Not the least of the prophets, John the Baptist, prepared the people of his day for the coming of Christ, with the rugged doctrine of repentance and regeneration and baptism with water.

Imprisoned alone, most of his disciples having gone to follow Jesus on the dusty roads of Palestine, John sent to Jesus for a reassuring word that He was the promised Messiah, the long-awaited Saviour, who would bring full salvation to the people of his and every generation following.

Proof to John was simple. As Jesus quoted Isaiah 61 at the beginning of His ministry, so He sent to John evidences of His preaching—the healing of mind and spirit, deliverance from the bondage of sin, comfort and joy and praise, and a declaration of the day of the Lord.

The Compassionate Prophet: Jesus was a Friend to man. He was moved with compassion at the sight of the people as sheep without a shepherd, the sick without a physician, the lonely and despondent without comfort and joy, the seeking soul with no satisfaction, the

sin-damned soul with no Saviour. These He had come to help.

Yet only as they came to Him by faith could they realize protection, healing, comfort, and the joy and peace of sins forgiven and the heart cleansed.

As followers of Jesus, we must voluntarily take up the "yoke of Christ," that we may know Him better and that our generation may see not us, but Christ in us. "the hope of glory."

Augustine cried out, "Our souls are restless till they rest in Thee," O God. But in coming to Christ and taking His yoke we find rest and peace in learning of Him.

We find the abundant life and complete satisfaction in the gentle and lowly Man of Galilee—God incarnate in human flesh—Jesus Christ, the Son of God.

Wonderful Saviour! Wonderful Friend!

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.

Religious News and Comments



By WILSON R.
LANPHER

Return to Congo

From various sources comes heartening news that missionaries from several denominations are returning to the troubled Congo. Sixteen Methodist men missionaries are back at seven stations in the Central Congo Conference area. They are the first from their church to return since over one hundred missionary personnel evacuated the area in July. Indications are that more missionaries may return in limited numbers soon, and that conditions and morale are excellent. Also some Presbyterian missionary families have returned. A group of fourteen women and eight children flew last month from Salisbury, Southern Rhodesia, the point to which they were evacuated three months ago. The women missionaries, among them one doctor and several nurses, are rejoining a small task force that remained during the crisis in the tortured Congo.

Confronting Organized Violence

It is difficult for the average church member, living in a respectable part of town, and going about his daily routine

among congenial and respectable people, to realize that in the heart of our largest city there are organized gangs of boys and young men who have well-defined areas that are theirs to control, and in which every kind of vice flourishes. In the recent crusade conducted by Billy Graham in New York City, he spoke to seventy leaders of East Harlem gangs. In the half-hour encounter with the frankly curious boys, he warned against seeking security in gangs instead of in Jesus Christ. He recommended sexual purity, prayed with the youths, and urged them to trade their guns and switch-blades for Bibles. About twenty boys timidly raised their hands when he requested "decisions for Christ." The crusade was sponsored by the Protestant Council of the City of New York, which estimates that about one-half of the city's one million Spanish-speaking people are unchurched. Every Sunday school teacher in the junior high and high school departments of our church, and every Caravan and scout leader, ought to take heart and fresh courage, because they are doing some of the most important work in all the world.

Disturbing Surveys

Not in competition to, but in addition to, the emphasis that our church places on reaching our youth, we ought to begin definite projects to reach the increasing number of "senior citizens" of our country. The need for evangelization among the nation's elderly was made apparent by two recent surveys. In Iowa, a report on the problems of those over sixty indicated that religion is decreasing "as an important source of meaning and security in later life." More than one-half of the women said that religion "was the most important thing in my life." Among the men the picture was different. Nearly one-half omitted churchgoing as a preferred activity, and more than one out of three did not characterize religion as a major source of comfort. A table on "preferred leisure time activities" showed that 84 per cent of the men and 90 per cent of the women enjoyed radio and television. In contrast, "reading the Bible" was enjoyed by 41 per cent of the men and 66 per cent of the women. In another survey, concerned by the low rate of participation in church life among rural farm and nonfarm families, the Rural Sociology Society set out to find some answers. In one Ohio county, two reasons were predominant: the people weren't interested and felt no need. Other reasons included: "no time," "dislike for ministers and members," "can't afford to," "no interest in socializing." Here is a challenge for our church to make the love of Christ so real in our own lives and in our churches that we can bring salvation and comfort to those who have become disillusioned with meaningless religion.

Public Morals and YOU!



Dr. Andrew C. Ivy, head of the clinical sciences department of the University of Illinois, says: "There must be something drastically wrong with our sense of values when we as a nation allow without protest the terrible ruination of life caused by the use of alcoholic beverages."

Mrs. Fred J. Tooze, national president, W.C.T.U., says: "We have been brainwashed with Communistic doctrine from without, and brainwashed by liquor propaganda from within. I am more afraid of the latter than the former."

Former President Herbert Hoover said in his address before the Republican National Convention in July, 1960: "Today America is in the midst of a frightening moral slump. During the 14 years following the end of the Second World War, our statistics show that major crimes in most of the years have increased three times as fast as the population. During the same period since the end of the war, our cities have become increasingly infested with teen-age gangs of criminal traits. In a recent year 740,000 of these youngsters were arrested by the police."

"Beyond the terrifying warnings of statistics, we can hardly believe that integrity and moral steadfastness are increasing when we witness the constant exposure of state and municipal corruption. We daily read blazoned headlines in the press exposing corrupt practices in some nationwide services and the fraudulent practices of some distributors of our daily necessities . . . But some part of this decline in morals is an infection from Communist Russia. I do not need to remind you that the doctrines of Karl Marx and of the Communists are a destroyer of all morals. They declare there is no God. They stigmatize religious faith as an opiate of the people."

EARL C. WOLF, Secretary
Committee on Public Morals

The Christian is not a settler here. He is a pilgrim. A pilgrim, let it be quickly added, and not a tramp! A tramp is aimless; a pilgrim has a shrine in his heart and a destination in his eye.

—PAUL S. REES.



EDWARD LAWLOR, Secretary

EVANGELISTIC HONOR ROLL

The districts shown report the following churches as having received the Evangelistic Honor Roll Certificate. This is presented on the basis of members received by profession of faith during the assembly year. The groups and qualification standards are shown as follows:

GROUP	MEMBERSHIP	GAIN REQUIRED	GROUP	MEMBERSHIP	GAIN REQUIRED
I	1-24	4	IV	150-299	18
II	25-74	8	V	300 and above	25
III	75-149	12			

The entire church and the Department of Evangelism rejoice with these churches and their pastors over the new Christians added to the fellowship of the church.

Membership
at

Church	Pastor	Last Assembly	Gain
NORTH ARKANSAS DISTRICT			
Clarksville	W. A. Sharpton	0	5
Ozark	T. and L. Altis	9	7
Crawford Memorial	G. and R. Smith	10	4
Russellville	J. McKinney	41	9
Morrison Davis	M. Courtney	59	13
South Side Ft. Smith	R. Miller	94	27
SOUTH CAROLINA DISTRICT			
Lake City	W. Copeland	5	4
Camden Emmanuel	F. L. Wilson	10	6
Rock Hill Grace	R. Agner	15	6
New Ellenton	G. Reynolds	17	4
Ashwood	E. Smith	24	4
Laurens	M. D. Jones	24	11
Pelion	T. Baughman	24	5
Sumter Boulevard	T. C. Childs	28	20

Charleston Garden Road	J. D. Taylor	33	8
Bamberg	J. M. Adams	34	14
Lancaster	J. Brazzell	46	8
Hartsville First	H. H. Haynes	48	18
Orangeburg First	W. E. Sargent	65	14
Georgetown	R. T. McElveen	69	11
Cayce	M. D. Cline	70	12
Charleston First	W. B. Welch	110	12
Chester	C. O. Moser	133	12
Columbia First	J. H. Eades	165	18

Correction:

The Gary Garden Homes Church on the Northwest Indiana District received twenty-one members by profession of faith. It was previously reported that they had received only eight members. We congratulate Pastor R. R. Featherston and the Gary Garden Homes Church on this wonderful group of new Christians added to the church. We are happy to list the correct information below:

Gary Garden Homes R. R. Featherston 68 21

OUR SOUL-WINNING PROGRAM

The "Try Christ's Way" soul-winning program did not end with our witnessing to 2,000,000 souls in November.

We hope to hear of 100,000 seekers kneeling at our altars and 25,000 people received into church membership by profession of faith when all reports are in, January 31.

Souls are dying. The world needs God. Knowing the terror of the Lord, we persuade men; This is "Evangelism First." We must continue to pray and encourage each other in our soul-winning program. We must work together for such an old-fashioned outpouring of the Holy Ghost, that our youth shall say, "This is that."



News of the Churches

Evangelist George C. Sherry reports: "During the fall we have had weeks of great victory and rejoicing in the Lord, serving Him and the church. In September, I was in West Virginia for several meetings. At Gallegar with Pastor Bill Martin, God gave a good meeting; and at Lens Creek Church, Charleston, with Rev. James Withrow, God blessed again with victory around the altar. At New Cumberland we had a meeting with Rev. Lawrence Martin and the Free Methodist church, and God blessed with victory and the strengthening of the church. Then to Seth, with Rev. E. J. Miley, with souls praying through at the altar and members added to the church. Next we went to Altoona, Pennsylvania, where God gave a great revival with Pastor Charles Wright. In service after service the altar was lined with hungry seekers and happy

finders. At this writing I am in a meeting at Sparta, Tennessee, with Rev. G. E. Wilson. It is a joy to serve God and work in the Church of the Nazarene. My home address is now 707 Long Avenue, Port St. Joe, Florida."

Frenton, Ontario—Our church recently enjoyed a most stirring revival under the ministry of Evangelist and Mrs. Harry J. Felter. Their God-inspired messages were a blessing and help to all, and the presence of the Holy Spirit was manifest in the services. Souls prayed through to God at the altar, and some, under deep conviction, prayed through to victory in their homes. Music was under the direction of Brother Marvin Mitts. We thank God for His blessings here as we strive to do our best in the "Evangelism First" emphasis.—R. W. SCHERMEFHORN, Pastor.

Evangelist H. A. Casey reports: "God blessed and helped us during the past assembly year. In 26 revivals, we saw 1,457 seekers, 127 new members added to the church, 151 new tithers, as we labored on 14 different districts. God has given me a wonderful companion to help in the music and singing, the former Miss Helen Lavelly; she traveled for eighteen years as a commissioned song evangelist in our church. Besides the preaching, we sing solos and duets, and play thirteen different musical instruments. Due to pastoral changes we have three dates open early in '61; January 18 to 29, March 15 to 26, and April 12 to 23; also a few dates open for summer and fall. We carry the full program for the meeting and will come for free-will offerings. Write us, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Cimarron, Kansas—On Sunday night, November 13, our church closed what was believed to be the most outstanding revival of its history, with a wonderful flood tide of victory. We had all-day services with an afternoon service celebrating the thirty-fifth anniversary of the church. Rev. H. D. Cole began this work, and his widow told of the beginnings of the work; and Rev. Archie Norsworthy, former pastor, brought the afternoon message. The revival workers were the very best—Rev. Mrs. Emma Irick, evangelist, assisted by Rev. and Mrs. Don Crenshaw, pastors at El Dorado. Sister Irick preached some great messages. God honored His word, the people worked and prayed, and God gave an old-fashioned revival. It was the type of revival you hear about, dream about, and pray for. More than fifty seekers were at the altar, some for the first time, and many prayed through outside the regular services. Those of all ages prayed through to God, and prayers of many years' standing were answered. We thank God for the evangelistic ministry of Sister Irick.—**NORMAN HOWERTON, Pastor.**

Evangelist James W. Humble reports: "I give thanks to the Lord for healing me this last spring so that I am now able to carry a full slate in the field. God has been meeting with us in a wonderful way and I am enjoying working with our good pastors and people in the great program of 'Evangelism First.' At present I have a good slate, but have a couple of open dates in the spring of 1961, and also some open time in the spring of 1962. I will be in the Northwest this coming spring, and in the Midwest in the spring of 1962. At this writing I am in the closing days of a good meeting in Larimore, North Dakota, with Pastor A. E. Belzer and his fine folks. Write me, 219 Elder Street, Nampa, Idaho."

Massillon, Ohio—God is blessing, and gave us a very wonderful revival during October under the ministry of Evangelists Dayton and Patricia Lockard. The attendance held up well, with many new people in the services—and these people are still coming. The preaching and singing by the evangelists was greatly appreciated by both pastor and people. More than forty people sought God at the altar of prayer, and two new members were added to the church. We give God praise for His blessings.—**M. LEROY HASTIE, Pastor.**

Jackson, Michigan—First Church enjoyed a good, eight-day meeting with Rev. Ponder Gilliland as the evangelist, and the pastor in charge of the music. God used the ministry of Brother Gilliland to build up our people in the faith, and about thirty bowed at the altar, where God met the needs of their hearts. The church and parsonage here were built under Rev. Charles McKinney, who was followed by Rev. H. T. Stanley. Both men are loved and respected for their contribution to this church. We have a good, loyal people, and count it a privilege to minister to them.—**HAROLD JOHNSTON, Pastor.**

Evangelist Emmett E. Taylor writes, "I have a January date open, and also some open time in the spring and summer of 1961. Write me, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Fredericktown, Missouri—Our church recently enjoyed one of the greatest revivals in its history. Evangelist H. N. Dickerson preached the old-fashioned gospel, and God spoke to hearts. Thirty-five persons bowed at the altar of prayer, many of these seeking God for the first time at the altar. Brother Dickerson carried a real burden for this revival, and God honored his faithfulness.—**LELAND BUCKNER, Pastor.**

Nashville, Michigan—Recently we closed a meeting with Evangelist Marvin S. Cooper as the special worker, and an outpouring of God's presence upon us. New people were definitely saved, and the church was marvelously helped by the ministry of Brother Cooper. The church board gave him a unanimous call to return for a holiness convention in the fall of '61.—**ALLEN COBB, Pastor.**

Pasadena College

At the meeting of the Board of Trustees of Pasadena College, Pasadena, California, in October, Dr. W. Shelburne Brown was elected president of the board. Dr. E. E. Zachary was elected vice-president, and the writer as secretary-treasurer.

This was the first meeting of the board since the election of Dr. O. J. Finch as the new college president. An outstanding spirit of co-operation and enthusiastic support was evidenced both among the board and Development Council, who met jointly, as well as among the faculty and student body.

The college is proceeding with the sale of \$750,000 of its first trust deed mortgage bonds for the financing of the acquisition of additional property to enlarge the campus and for new classroom facilities. The initial response of the constituency to the sale of the bonds, which pay interest of 6 per cent and are redeemable over a period of three to fifteen years, has been excellent with approximately \$100,000 already sold. A special sinking fund has been established to assure repayment of principal and interest as it shall become due.

Alumni Home-coming Day, November 11, was outstanding and set a new record for attendance. Rev. Hugh Glass, graduate of the class of 1938, was special speaker.—**J. WISLEY MIERAS, Secretary, Board of Trustees.**

Mt. Vernon, Illinois—Coming to pastor First Church here following our assembly of 1958, we found a fine group of people. In spite of transferring 30 members to other Nazarene churches, we have been able to hold our membership and Sunday school attendance, with excellent attendance in both morning and evening services. Our prayer meeting attendance averages about 65 per cent of the membership. During the assembly year of '59 we had a revival with District Superintendent C. E. Shumake (of Tennessee) as the evangelist, followed by a revival and an indoor



DON'T CHEW YOUR PILLS!

The preacher had given a short message on the necessity of forgiving others to a small group in the beautiful chapel of an old folks' home. After he concluded, an old lady whose face denoted intelligence and spirituality came forward to meet the guest speaker.

She gave her reactions to the message. She declared that some people in life had been able to injure her sufficiently to make her dislike them. A number of years before she had heard and heeded a homely bit of philosophy which had been a great help to her along this line. A certain pastor had exhorted his congregation, "Don't chew your pills."

This very quaint advice points up the fact that everyone will have some "bitter pills" to swallow in life and that it is poor judgment to chew such pills before swallowing. Their bitterness will increase with the chewing until the soul is in danger of being overcome.

Sometimes these bitter pills come to us through the malice of an adversary. At other times they come through a kindly providence which sees that a salutary lesson is in order. In any event, they all come by the permission of God and are intended, not to regale the gustatory nerves, but to nourish or heal the body through the action of the assimilative organs. It will be well for all of us, as we meet the often unpleasant circumstances of life, to remember this homely advice, "Don't chew your pills."—**R. A. KERBY, Greeley, Colorado.**

camp meeting. Evangelist Harold Frodge, and the Jantzes as singers and musicians, were with us for a week; then District Superintendent Harold Daniels joined them for all-day services on Sunday. We had exceptionally large attendance. In the spring we had a two-week revival with Evangelist Thomas Hayes. All of these workers contributed to the success of the church. We have just closed our fall revival with Evangelist H. A. Casey and wife as the special workers. The average evening attendance was 125, with seekers in almost every service, and many new people attending the meeting. Older members say the church is in the best spiritual condition in years. We appreciate our fine people and the wonderful spirit prevailing.—**W. E. ALLISON, Pastor.**

Evangelist L. D. Sharp reports: "Just recently we had a good revival in our West Side Church, Hutchinson, Kansas, with Pastor Eli Cook. The Lord blessed His Word night after night, and a good number of souls sought God for pardon and heart purity. Brother Cook said the crowds were the largest he had seen during his ministry there. Home talent provided the special singing and it was blessed of the Lord. Nazarenes from the other churches in Hutchinson came in to boost the meeting."

EVANGELISTS' SLATES

A to C

Allee, G. Franklin. 12844 N.E. 84th St., Kirkland, Wash.
Hillsboro, Ore. Dec. 1 to 11

Amos, C. A. Route 4, Boonville, Ind.
St. Paris, Ohio Nov. 30 to Dec. 11

Anderson, G. R. R.F.D. 1, Linesville, Pa.
Anderson, Gilbert and Sylvia. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.

Ashby, Kenneth and Geneva. Singers and Musicians, 1254 E. Thompson Rd., Indianapolis 27, Ind.

Bailey, Clarence and Thelma. Song Evangelists, Route 4, Portland, Ind.

Bayley, E. W. Box 239, Nocatee, Florida

Baker, Earl Raymond. Box 762, Springdale, Ark.

Baker, Everett. P.O. Box 527, Kansas City 41, Mo.

Balsmeier, A. F. and Leonora T. 14 N. Maple St., Hutchinson, Kansas

Battin, Buford. 1509 Seventh St., Lubbock, Texas

Beaty, B. K. Route 4, Taylorville, Ill.
East St. Louis (First), Ill. Nov. 30 to Dec. 11

Bebout, R. E. 215 N. Poli, Route 3, Ojai, Calif.

Belew, P. P. and Marie. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.

Bertolets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.
Ephrata, Pa. Jan. 4 to 8

Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.
Shelbyville (First), Ind. Dec. 2 to 11

Bierce, Jack. Song Evangelist, Box 118, Idaville, Ind.

Bierce, Joseph. P.O. Box 527, Kansas City 41, Mo.

Bishop, Joe. 1515 S. Jensen St., El Reno, Okla.
Mangum, Okla. Nov. 30 to Dec. 11

Blair, Earl E. 941 Idlewild Ct., Lexington, Ky.

Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Fresno (Grace), Calif. Dec. 1 to 11
Fresno (Central), Calif. Jan. 4 to 8

Bouse, Fred. 420 East 12th St., Indianapolis, Ind.

Brand, W. H., and Wife. Evangelists and Musicians, 3205 Winter St., Fort Wayne, Ind.
Pioneer, Ohio (U.B.) Nov. 30 to Dec. 11

Peru, Ind. Jan. 4 to 8

Brannon, George. 125 N. Wheeler, Bethany, Okla.
Home for Holidays Dec. 7 to Jan. 1

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

Brockmuller, C. W. and Esther. Evangelist and Singer, 908 15th Ave. So., Nampa, Idaho

Molalla, Ore. Nov. 30 to Dec. 11

Home for Holidays Dec. 12 to 30

Brown, Curtis R. Song Evangelist, 449 Bresee Ave., Bourbonnais, Ill.
Bel Air, Maryland Nov. 30 to Dec. 11

Brown, Marie. 1018 Malvern Ave., Hot Springs, Ark.

Brown, Marvin L. 810 Pleasant St., Kewanee, Ill.

Brown, W. Lawson. Box 498, Bethany, Okla.
Bethany (Westgate), Okla. Dec. 11 to 18

Buckley, Ray. 300 E. Jackson St., Orlando, Fla.

Budd, Jay B. 5030 Renard Drive, Dayton 24, Ohio
Casey, Ill. Dec. 7 to 18

Bullock, Ed. 605 Lexington Ave., Newport, Kentucky

Burnem, Eddie and Ann. Box 1007, Ashland, Ky.
Rising Sun, Ind. Dec. 7 to 18

Burton, C. C. 412 Monticello Ct., Somerset, Ky.

Callihan, Jim and Evelyn. Singers and Musicians, Box 3123 O.B., Dayton 31, Ohio

Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.

Cargill, Porter T. 405 N.W. First St., Bethany, Okla.

Carleton, J. D., and Wife. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.

Carlsen, Harry and Esther. Evangelist and Musicians, 168 Belmont St., Carbondale, Pa.

Carpenter, Harvey and Ruth. Evangelist and Singers, 5 Reading Ave., Hillsdale, Mich.

Carroll, Morgan. Box 42, Vilonia, Ark.

Carter, Jack and Ruby. Preacher and Singers, Box 222, Bethany, Okla.
Estherville, Iowa Dec. 1 to 11

Casey, H. A. and Helen. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Smithfield, Ill. Nov. 30 to Dec. 11

Dover, Okla. Dec. 12 to 18



Here's a pastor looking through his latest *Herald of Holiness*. Or is he a Sunday school superintendent thumbing through the latest catalog? He might be an N.Y.P.S. program chairman searching for Sunday night material. At any rate, he is unconsciously influenced by the sincerity of the message. Unknowingly, he reads *between the lines* to see if the contents have been discriminatingly chosen—for a Nazarene audience.

We at the *Nazarene Publishing House* trust that this gentleman, be he a pastor, Sunday school superintendent, N.Y.P.S. chairman, or if he is filling any of scores of other needs in the Church of the Nazarene, has come to rely on us to help him in his task.

Caudill, Virgil R. Route 3, Troy Road, Springfield, Ohio

Chatfield, C. C. and Flora N. Evangelists and Singer, P.O. Box 527, Kansas City 41, Mo.
Garden Grove, Calif. (c/o Ira Truex, 12661 Nelson St.) Dec. 1 to Jan. 1

Clark, Eddie. Route 1, Colona, Ill.

Clark, Gene. Box 7, Cory, Indiana
Lorain, Ohio Dec. 12 to 18

Terre Haute, Ind. (W. Gospel) Dec. 26 to Jan. 8

Clark, Hugh S. 602 S. Broadway, Georgetown, Ky.

Clemmons, Paul H. 1300 Terrace Dr., Defiance, Ohio

Clift, Norvie O. P.O. Box 527, Kansas City 41, Mo.
Boise (Euclid Ave.), Idaho Nov. 30 to Dec. 11
Bakersfield (Brentwood), Calif. Jan. 2 to 8

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

Cooke, J. Mervin. Route 5, Lynn St., Abbotsford, B.C., Canada

Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va.
Albion, Mich. Dec. 6 to 11

Corbett, C. T. P.O. Box 215, Kankakee, Ill.
Pontiac, Ill. Nov. 30 to Dec. 11

Coulter, Miss Phyllis. Song Evangelist, P.O. Box 33, Nineveh, Ind.

Cox, C. B. 1322 N. First Ave., Upland, Calif.

Crabtree, J. C. 1506 Amherst Road, Springfield, Ohio
Eudora, Kansas Dec. 5 to 11
Des Moines, Iowa Dec. 12 to 18

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

Halltown, Mo. Dec. 4 to 11

Crews, H. F., and Mrs. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Levelland, Texas Jan. 1 to 8

Crier, Jim and Janet. Singers and Musicians, Box 65, Greensboro, Ind.

Criider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.
Evansville, Ind. Dec. 7 to 18

Crites Evangelistic Team, J. A. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Minerwa, Ohio Dec. 7 to 18

Crutcher, Estelle. 9301 Jamaica Drive, Miami, Florida
Kinston, N.C. Dec. 4 to 11

D to F

Dale, Bennie I. 339 Northeast E St., Linton, Ind.

Danner, Joel. P.O. Box 527, Kansas City 41, Mo.

Ulysses, Kans. Nov. 29 to Dec. 11

Gloster, Miss. Dec. 16 to 25

Darnell, H. E. Box 929, Vivian, La.
Natchitoches, La. Nov. 30 to Dec. 11

Darnell, Leo and Pauline. Evangelist and Singer, 1524 Laurel Drive, Columbus, Ind.
Chrisman, Ill. Dec. 1 to 11

Nashville, Ill. Dec. 12 to 18

Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.

Davis, Leland R. Song Evangelist, Nazarene District Center, R.D. 1, Louisville, Ohio

Davis, W. H. (Bill), Rt. 3, Box 228-A, Henryetta, Okla.
Austin (South), Texas Dec. 2 to 11

Home for Holidays Dec. 12 to Jan. 1

Dayhoff, I. E. Missionary Evangelist, Box 233, University Park, Iowa

Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauderdale, Fla.

Dishon, Melvin. 252 East 14th St., Bowling Green, Ky.
Brownstown, Ind. Nov. 30 to Dec. 11

Dobbins, C. H. 604 S. Wayne St., Alexandria, Ind.

Dobson, J. C. Box 504, Bethany, Okla.

Donaldson, W. R. P.O. Box 527, Kansas City 41, Mo.
Portales, N.M. Dec. 1 to 11

Drayer, Fred E. 32 Fenner Ave., Newport, R.I.
Nashua, N.H. Dec. 1 to 11
Reserved—Holidays Dec. 12 to 31

Drye, J. T. P.O. Box 527, Kansas City 41, Mo.

Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood, Nashville, Tenn.

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

Eastman, H. T. and Verla May. Preacher and Singer, 2005 East 11th, Pueblo, Colo.
Norman (Grace), Okla. Dec. 7 to 18

Edwards, L. T., and Wife. 657 Second St., Stayton, Oregon

Elkins, W. T. Heaberlin Road, Wurtland, Kentucky

Elsea, Cloyce. Box 18, Vanburen, Ohio

Emrick, C. Ross and Dorothy. Evangelist and Musicians, 600 N. Trumbull St., Bay City, Mich.

Emsley, Robert. Bible Expositor. 26 Maple Ridge Ave., Buffalo 15, N.Y.
So. Milwaukee, Wis. Nov. 30 to Dec. 11

Erickson, Dave. 3972 Christopher St., Charleston Heights, S.C.
Richmond (So. Side), Va. Nov. 30 to Dec. 11

Houston (Canonsburg), Pa. Jan. 1 to 8

Erickson, Wm. (Billy). 521 Lemont Drive, Nashville 7, Tenn.

Estep, Alva O. and Gladys. Preacher and Singers, Box 238, Losantville, Ind.

Everleth, Lee and Judy. Song Evangelists, 618 8th St., Marietta, Ohio
Wapato, Wash. Nov. 30 to Dec. 11

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

Fales, Herman S. 3706 DeLevil Ave., c/o J. P. Fales, Tampa, Florida

Felter, Harry J., and Wife. Box 87, Leesburg, N.J.

Elkton, Maryland Dec. 7 to 16

Fightmaster, Wm. F. 2663 Blackhawk Rd., Dayton 20, Ohio

Files, Gloria; and Adams, Dorothy. Evangelist and Singer, Wiley Ford, W.Va.
 McConnelstown, Pa. Nov. 30 to Dec. 11
 Christmas vacation Dec. 12 to 31
 Finger, Joseph C. Box 632, Route 1, Orlando, Florida
 Finger, Maurice and Naomi. Route 3, Lincolnton, N.C.
 Firestone, Orville. 316 Edwards, Bossier City, La.
 Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
 Houston (First), Tex. Nov. 30 to Dec. 11
 Fitz, R. G. 215 Chestnut, Nampa, Idaho
 Ford, A. E. and Mrs. Song Evangelists, 647 W. Lincoln St., Caro, Mich.
 Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Orlando (Colonial), Fla. Nov. 30 to Dec. 11
 Fox, Stewart P. R.D. 2, Leesburg, Va.
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Franklin, Cletus M. 116 McGrath, Battle Creek, Mich.
 Freeman, Mary Ann. 721 W. Broadway, Monmouth, Ill.
 Canton, Ill. (F.M.). Nov. 30 to Dec. 11
 Frodge, Harold C. Box 96, Pana, Ill.
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.
 Chattanoooga Valley, Ga. Dec. 5 to 11
 Warner Robins, Ga. Jan. 3 to 8

G and H

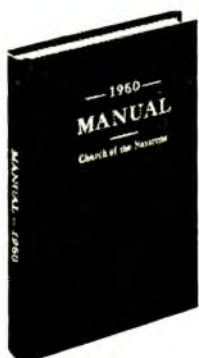
Garvin, H. B. 1415 Robinhood Rd., Charleston, W.Va.
 Geeding, W. W. and Wilma. Preachers and Chalk Artist, Box 123, Avon, Ill.
 Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.
 Gillespie, Sherman and Elsie. Song Evangelists, 1614 Rector Ave., Muncie, Ind.
 Gilmour, A. Alan. 309 Spring St., Jamestown, N.Y.
 Rio Grande, N.J. Dec. 7 to 23
 Gleason, J. M., and Wife. Preacher and Singers, 935 N. Mueller, Bethany, Okla.
 Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
 Goodall, Haven and Gladys. 22330 Lanark St., Canoga Park, Calif.
 Ford, Kansas. Nov. 30 to Dec. 11
 Gordon, Maurice F. 2417 "C" St., Selma, Calif.
 Granger, Miss Marjorie. Song Evangelist, 3634 Blaine Ave., St. Louis 10, Mo.
 Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
 Grand Rapids, Mich. Nov. 30 to Dec. 11
 Greenlee, Miss Helen. Song Evangelist, Route 2, Humeston, Iowa
 Griffin, Clarence A. 5829 North 64th Drive, Glendale, Ariz.
 Griffith, Roland E. Missionary-Evangelist, 960 Burrows Rd., Campbell, Calif.
 Yreka, Calif. Jan. 1 to 8
 Grimm, George J. 136 East St., Sistersville, W.Va.
 Mastontown, W.Va. Nov. 30 to Dec. 11
 Grubbs, R. D. 1704 Madison Ave., Covington, Ky.
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Haden, Charles E. Sacramento, Kentucky
 Decherd (Warren Chap.), Tenn.
 Nov. 30 to Dec. 11
 Home for Holidays. Dec. 14 to Jan. 1
 Hall Evangelistic Party, The Dave. Preacher and Singers, 776 E. Simpson, McPherson, Kans.
 Stafford, Kansas. Nov. 30 to Dec. 11
 Open dates for January
 Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.
 Ballwin, Mo. Nov. 30 to Dec. 11
 Hampton, Pleais and Dorothy. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.
 Harley, C. H. Burbank, Ohio
 Smithville, Ohio (U.B.). Dec. 7 to 18
 Harrington, Wm. N. 1251 N.W. 44th Ave., Gainesville, Florida
 Harrison, Charlie. P.O. Box 527, Kansas City 41, Mo.
 Harrold, John W. Box 291, Red Key, Ind.
 Freedom, Ind. Nov. 30 to Dec. 11
 Havener, J. D. 460 S. Bresee, Bourbonnais, Ill.
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
 Hegstrom, H. E. P.O. Box 8, University Park, Iowa
 Heriford, Russell W. Box 82, Big Bear City, Calif.
 Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.
 Custer, Okla. Nov. 30 to Dec. 11
 Hodge, Ralph and Mrs. Song Evangelists and Musicians, 417 Lawrence St., Benton, Ill.
 Hoffman, Daniel C. 557 Plains Rd., Mentor, Ohio
 Hokada, James T. Rt. 1, Parkview, Grafton, W.Va.
 Holstein, C. V. 623 Village St., Kalamazoo, Mich.
 Ortonville, Mich. Dec. 1 to 13
 Hoot, G. W. and Pearl. Evangelist and Musicians, Box 745, Winona Lake, Ind.
 Corey, Mich. Nov. 30 to Dec. 11
 Hoot, W. W. Rt. 5, Box 207, Morgantown, W.Va.
 Proctorville, Ohio. Nov. 30 to Dec. 11
 Hoots, Bob. Box 1, Albany, Kentucky
 Hoover, Amos. 1451 Ravine Rd., Vista, Calif.
 Hopkins, L. C. (Lee). 503 Holly, Nampa, Idaho

Hostetler, Robert L. Song Evangelist, 1017 E. Firmin, Kokomo, Ind.
 Hubart, Leonard G. Route 4, Huntington, Ind.
 Cloverdale, Ind. Nov. 30 to Dec. 11
 Humble, Don. Piketon, Ohio
 Langsville, Ohio. Dec. 6 to 18
 Ironton, Ohio. Dec. 27 to Jan. 8
 Humble, James W. 219 Elder St., Nampa, Idaho
 Butte, Mont. Nov. 30 to Dec. 11
 Reserved for Holidays. Dec. 13 to Jan. 2
 Hutchinson, C. Neal. 933 Linden St., Bethlehem, Pa.

I to L

Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.
 Irick, Mrs. Emma. P.O. Box 917, Lufkin, Texas
 Isenberg, Don. Chalk Artist-Evangelist, 17 Third St., College Park, Maryland
 Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Havana, Ill. Dec. 5 to 11
 Fairfield, Iowa. Dec. 15 to 18
 Jaymes, Richard W. 622 E. Ash St., Piqua, Ohio
 Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.
 Johnson, W. Talmadge. Box 249, Duncan, Okla.
 Jones, A. K. 315 Harmon Ave., Danville, Ill.
 Jones, Claude W. R.F.D. 1, Bel Air, Maryland
 Easton, Md. Dec. 6 to 11
 Hanover, Pa. Jan. 4 to 8
 Jones, M. J. 2624 Hawthorne, Orlando, Florida
 Open time for December

Jordan, Hugh R. 1124 Fort St., Boise, Idaho
 Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.
 Keiler-York Party, The. Singers and Musicians, Box 444, Nampa, Idaho
 Kimberly, Idaho. Dec. 1 to 11
 Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.
 Eau Gallie, Fla. Nov. 30 to Dec. 11
 Kimball, Everett and Irene. Evangelist and Singers, P.O. Box 408, Pottersville, Mich.
 Knight, George M. 723 Lincoln Ave., Oildale, Calif.
 Kruse, Carl H., and Wife. Evangelist and Singer, 503 N. Redmond, Bethany, Okla.
 Mena, Ark. Dec. 6 to 18
 St. Joseph (N. Side), Mo. Dec. 28 to Jan. 8
 Laing, Gerald D., and Wife. Preacher and Singers, 119 E. Reasoner, Lansing, Mich.
 Munith, Mich. Dec. 11 to 18
 Land, Herbert. Box 362, Dumas, Texas
 Langford, J. V. 701 N. First, Henryetta, Okla.
 Fillmore, Okla. Nov. 30 to Dec. 11
 Lanier, John H. Poplar St., Junction City, Ohio
 Williamsport, Md. Dec. 4 to 18
 Latham, E. L. Dawson, Illinois
 Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Beardstown, Ill. Nov. 30 to Dec. 11
 Gastonia, N.C. Dec. 28 to Jan. 8
 Leichty Family, The (Elvin, Marge, Dianne, Donald). Evangelist and Singers, Route 1, Earl Park, Ind.
 Leih, Martin. 309 Violet St., Monrovia, Calif.
 Longview, Wash. Nov. 27 to Dec. 7
 Leonard, James C. 223 Jefferson St., Marion, Ind.
 Tobsco, Ohio. Dec. 7 to 18



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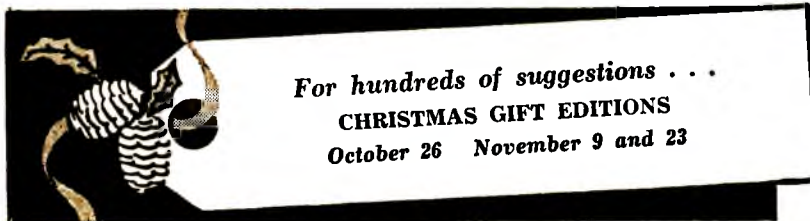
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 Lansing, Ill. Nov. 30 to Dec. 11
 Lipker, Charles H. Route 1, Alvada, Ohio
 Hamilton (Tuley Rd.), Ohio. Dec. 30 to Jan. 8
 Litle, H. C. 1338 1/2 Hunter Ave., Columbus 1, Ohio
 Lockard, Dayton and Patricia. Preachers and Singers, Rt. 2, Box 312-C, Charleston, W.Va.
 Sistersville, W.Va. Dec. 7 to 18
 Home for Holidays. Dec. 19 to 27
 Long, Robert E. Evangelist, Box 143, Hatfield, Pa.
 Longacker, J. L. Evangelist, 401 W. Sixth St., Beardstown, Ill.
 Mt. Carmel, Ill. Jan. 2 to 8
 Lummus, H. T. 109 Fifth St. West, Canby, Minn.
 Lyons, James H. 3117 W. Foster, Apt. C-3, Chicago 25, Ill.

M

MacA'len, L. J. 119 W. Rambler Ave., Elyria, Ohio
 Markham, Walter. 408 S. Cottage Ave., Porterville, Cal.
 Martin, Elsie G. 208 Martin St., Spencer, Ind.

Martin, Paul. 914 Greenwich St., San Francisco 11, Calif.
 Martin, Vern. Route 1, Fruitland, Idaho
 Maurer, Mrs. Ferné (Stinette). Song Evangelist, 1601 W. Ray Mar St., Santa Ana, Calif.
 May, Buddie. 328 Greenup Ave., Ashland, Ky.
 McCaull, C. B. Evangelist, 210 Phillips St., Berryville, Ark.
 McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.
 McCullough, Forrest. 787 E. Waldorf Ave., Memphis, Tenn.
 Waynesboro, Tenn. Dec. 7 to 18
 Knoxville (Grace), Tenn. Dec. 26 to Jan. 1
 McDonald, Ray. 5958 Southwind Houston, Texas
 McDowell, Mrs. Doris M. 948 Fifth St. Apt. H, Santa Monica, Calif.
 Ukiah, Calif. Nov. 30 to Dec. 11
 Home for Holidays Dec. 12 to Jan. 11
 McFarland, C. L. Route 1, Michigantown, Ind.
 Kirklín, Ind. (Ch. of God). Nov. 30 to Dec. 11
 McNatt, J. A. 2932 Wingate Ave., Nashville 11, Tenn.
 Birmingham (First), Ala. Nov. 30 to Dec. 11

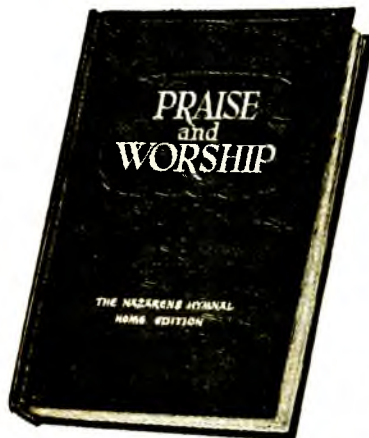
McNutt, Paul W. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Chicago, Ill. Nov. 30 to Dec. 11
 McWhirter, G. Stuart. Cordova, Alabama
 Meadows, Naomi, and Reasoner, Eleanor. Preachers and Singers, 2510 Hudson Ave., Norwood 12, Ohio
 Modoc, Ind. Nov. 30 to Dec. 11
 Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Harvey, Ill. Dec. 1 to 11
 Derby, Kans. Dec. 14 to 18
 Messer, Haley. P.O. Box 527, Kansas City 41, Mo.
 Meyer, Virgil G. 3112 Willow Oak Drive, Ft. Wayne, Ind.
 Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.
 Glenwood Springs, Colo. Dec. 7 to 18
 Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif.
 Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware S., Mt. Gilead, Ohio
 Miller, E. J. P.O. Box 527, Kansas City 41, Mo.
 Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Home for Holidays. Dec. 13 to 27
 Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Columbus, Georgia. Dec. 19 to 30
 Miller, Mrs. Ruth E. Song Evangelist, 310 S. Datura Ave., Littleton (Denver), Colo.
 Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
 Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, R.D. 1, Summerville, Pa.
 Moore, Ernest, Jr. 718 Saipan Place, San Antonio, Texas
 Moore, Franklin M. Box 24, Cory, Indiana
 Creve Coeur, Ill. Nov. 30 to Dec. 11
 Greeley (Sunnyview), Colo. Dec. 28 to Jan. 8
 Moore, Sartell. 7 Ferro-Monte Ave., Kenil, N.J.
 Moushian, C. Helen. 18 Bellevue St., Lawrence, Mass.
 Morgan, J. Herbert and Pansy S. Evangelists and Singers, 334 N. Randolph St., Indianapolis 1, Ind.
 Morgan, Oliver and Ruth and Daughter Mardell. Evangelist and Singers, 485 S. Bresee Ave., Bourbonnais, Ill.
 Kokomo (N. Side), Ind. Dec. 6 to 18
 Home for Holidays Dec. 19 to Jan. 3
 Moulton, M. Kimber. P.O. Box 527, Kansas City 41, Mo.
 Pomona Calif. Nov. 30 to Dec. 11
 Mounts, Dewey and Wavolene. Evangelist and Singers. 123rd St. and Ridgeland Ave., Worth, Ill.
 Clare, Mich. Dec. 7 to 18
 Mounts, Paul E. 6708 N.W. 29th St., Bethany, Okla.
 Mund, Fred A. Song Evangelist, 10101 Coburg Lands Drive, St. Louis 37, Mo.
 Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
 Myers, J. T. 502 Lafayette St., Danville, Ill.

N to R

Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark.
 Clarksville, Ark. Dec. 7 to 18
 Noel, Ark and Lou. Preachers and Singers, 902 S. Pettit, Hominy, Okla.
 Norris, Roy and Lilly Anne. Evangelist and Singers, c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Dellroy, Ohio. Dec. 28 to Jan. 8
 Norsworthy, Archie N. 113 Asbury, Bethany, Okla.
 Norton, Joe. Box 143, Hamlin, Texas
 Nutter, C. W. Box 48, Parkersburg, W.Va.
 Osborne, O. L. 619 E. Tennessee St., Evansville, Ind.
 Osburn, Brian. Blind Song Evangelist, 2206 Oregon Ave., Orlando, Fla.
 Palmer, "Bob." 59 Broad St., Jackson, Ohio
 La Harpe, Ill. Nov. 29 to Dec. 11
 Parrott, A. L. P.O. Box 68, Bourbonnais, Ill.
 Harvey (First), Ill. Nov. 30 to Dec. 9
 Passmore Evangelistic Party, The A. A. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Newport, Pa. Dec. 8 to 18
 Hanover, Pa. (Independ. Tab.). Dec. 28 to Jan. 8
 Patton, Martin L. Route 11, Box 54, Fort Worth, Texas
 Patterson, A. B. Box 568, Abbottsford, B.C., Canada
 Patterson, Walter. 1642 Wilson St., Wichita Falls, Texas
 Houston (Clover Leaf), Texas. Dev. 2 to 13
 Pease, Denver. 14 N. Davton St., Rockford, Mich.
 Perryman, V. Dan. 508 Wyche Ave., Bossier City, La.
 Peters, Joseph W. P.O. Box 22, Virden, Ill.
 Peterson, Amil. Evangelist, Apt. 5, Becker St., Kitchener, Ontario, Canada
 Phillips, Miss Lottie. c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Pickering Musicalaires, The. Evangelist and Musicians, 4042 Linden St., Allentown, Pa.
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 (10642 Olive Grove Ave., Sun. and, Calif.) Dec. 5 to 11
 Purkiser, H. G. 4531 Marcellus St., N.W., Canton 8, Ohio
 Morgantown, W.Va. Nov. 30 to Dec. 11
 home for Holidays Dec. 12 to 31
 Qualls, Paul M. Song Evangelist, 5441 Lake Jes-samine Dr., Orlando, Fla.
 Indianapolis, Ind. (Evang. Center)
 Dec. 8 to 18
 Raker, W. C., and Wife. Evangelists and Singers, Box 106, Lewistown, Ill.
 Richards, Alvin D. and Annabelle. Preacher and Singers, Linden, Mich.
 Richards, Larry. Song Evangelist, P.O. Box 6, Martinsville, Ind.
 Richardson, Harold S. and Flossie. Preacher and Singer, Route 4, Muncie, Ind.
 Richardson, L. A. and Nell. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
 Riden, Kenneth R. 30 W. Church, Cambridge City, Ind.
 Fowler, Ind. (Wes. Meth.) Jan. 1 to 8
 Robbins, James F. 1817 "F" St., Bedford, Ind.
 Roberts, Robert C. 639 Hill Top Drive, Cumberland, Maryland.
 Robinson, Paul E. P.O. Box 981, Dayton, Ohio
 Robison, Robert, and Wife. Preacher and Musicians, Heaters, W.Va.
 Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.
 Zion, Md. (Independ.) Dec. 1 to 11
 Home for Holidays Dec. 13 to Jan. 1
 Rodgers, J. A. (Jimmy). 12783 Beech St. N.E., Rt. 3, Alliance, Ohio
 Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.
 Quitman, Ark. Dec. 1 to 11
 Salem, Ind. Jan. 1 to 8
 Rogers, Lelan J. P.O. Box 527, Kansas City 41, Mo.
 Root, J. B. Summersville, Ky.
 Rossman, P. L. 1540 Spencer St., Lansing, Mich.
 Rothwell, Mel-Thomas. 701 Donald Ave., Bethany, Okla.
 Rowe, G. Howard. Evangelist, 2013 LaGrange Road, Dayton 32, Ohio
 Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.
 Rushing, Charles and Emma Jean. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
 Rust, Everett F. 420 Sherman, Alva, Okla.
 Shattuck, Okla. Nov. 30 to Dec. 11

S and T

Sanford, Mrs. Ruth. Song Evangelist, 9533 Hi-way 67, St. Louis 36, Mo.
 Savage, F. C. P.O. Box 3, Kokomo, Ind.
 Scarlett, Don. Route 1, North Vernon, Ind.
 Mexico, Mo. Nov. 30 to Dec. 11
 Scriber, George R. 5949 N. Forestdale, Glendora, Calif.
 Schultz, Walter C. Song Evangelist, 707 S. Chipman, Owosso, Mich.
 Scott, Carmen A. P.O. Box 455, Stryker, Ohio
 Scott, N. Edward. 873 Cottonwood Rd., Banning, Calif.
 Sellick, R. T. Box 22, Oxford, N.S., Canada
 Schenectady, N.Y. Dec. 1 to 11
 Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
 Sheets, Lloyd Dean. Box 165, Waverly, Ohio
 Shelton, S. Truman and Ruthellen. Evangelist and Singer, P.O. Box 926, Riverbank, Calif.
 Santa Cruz, Calif. Dec. 6 to Jan. 1
 Sherry, George C. 707 Long Ave., Port St. Joe, Florida
 Open date Jan. 4 to 15
 Sigler, Ray. Song Evangelist, 40 W. Second St., London, Ohio
 Silvernail, Donald R. Nazarene District Center, Vicksburg, Mich.
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Linton, Ind. Nov. 30 to Dec. 11
 Iowa Dist. Tour Dec. 28 to Jan. 8
 Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.
 Caruthers, Calif. Dec. 1 to 11
 Slavton, Hubert W. 237 N. Fifth St., Elwood, Ind.
 Smiley, Thos. R., and Wife. c/o Gen. Del., Odon, Ind.
 Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio
 Smith, C. B. Box 404, Vernon, Ind.
 Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
 Smith, Ottis E. 716 S. Main St., North Canton, Ohio
 Smith, Paul R. P.O. Box 527, Kansas City 41, Mo.
 Christmas vacation Dec. 12 to 27
 Frederick, Okla. Jan. 1 to 8
 South, J. W., and Wife. Evangelist and Singers, 1331 Field St., Hammond, Ind.
 Spackew. Glenn. 260 Buttonwood Ave., Bowling Green, Ohio
 Mt. Blanchard, Ohio. Nov. 30 to Dec. 11



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Stabler, R. C. Box 34, Montoursville, Pa.
 Milton, Pa. (P.H.) Dec. 7 to 18
 Stafford, Daniel. Box 207, Southport, Ind.
 Hot Springs (First), Ark. Dec. 1 to 11
 Caney, Ark. Dec. 12 to 18
 Steining, Dwight F. Route 3, Nashville, Ind.
 Colling, Mich. Nov. 30 to Dec. 11
 Stepp, Martin, Jr. Apt. 4-C, Robinson Terrace, Richmond, Ky.
 Stewart, Paul J. P.O. Box 850, Jasper, Ala.
 Stinette, Frank. 939 N. Lincoln, Loveland, Colo.
 Stockton, Fred G. 503 N. Tenth St., Alpine, Texas
 Strack, W. J. Box 112, Jefferson, Ohio
 Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.
 Tarvin, E. C. California, Kentucky
 Taylor, Emmett E. Evangelist, P.O. Box 527, Kansas City 41, Mo.
 Vidor, Texas. Nov. 30 to Dec. 11
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.
 Charleston (N. Side), W.Va. Jan. 1 to 8
 Thomas, James W. Rt. 2, Box 178-A, Gravette, Ark.
 Thomson, Wm., and Wife. Evangelist and Singers, 3223 Foltz St., Indianapolis, Ind.
 Trissel, Paul D., and Family. Evangelist and Singers, P.O. Box 352, Bradenton, Fla.
 Turpel, John W. Route 2, Minesing, Ontario, Canada

U to Z

Underwood, G. F., and Wife. Preacher and Singers, 2044 Hazelwood, S.E., Warren, Ohio
 Van Slyke, D. C. 508 16th Ave. South, Nampa, Idaho
 Lewiston, Idaho. Nov. 27 to Dec. 7
 Wachtel, D. K. 1025 Berwick Trail, Madison, Tenn. Reserved. Nov. 24 to Dec. 21
 Lancaster, Ohio. Dec. 31 to Jan. 8
 Wagner, Betty. Box 363, Hull, Illinois
 Fairfield, Ill. Nov. 30 to Dec. 11
 Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville 6, Tenn.
 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.
 Meridian, Miss. Dec. 7 to 18
 Waterman, George. Song Evangelist, 85 Wendell St., Cambridge 38, Mass.
 Watson, C. R. Sealy, Texas
 Watson, Paul C. 311 N.W. Seventh St., Bentonville, Ark.
 Alma (Mapleshade), Ark. Nov. 30 to Dec. 11
 Watson, Robert E. 126 Arlington Dr., Danville, Ill.
 Weathers, C. G. and Florence. 811 N. Sinclair, Tavares, Florida

December 7, 1960

Welch, Harry L. 3972 Christopher St., Charleston Heights, S.C.
 Wells, Kenneth and Lily. Evangelists and Singers, P.O. Box 1043, Whitefish, Montana
 West, George R. 5317 Cedar Ave., Long Beach 5, Calif.
 Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.
 White, W. T. 116 E. Keith, Norman, Okla.
 Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
 Wilkinson Trio (Lloyd M., Wife, and Daughter Margaret). 1104 Penn St., Columbus, Ind.
 Williams, Earl C. Box 64, Brighton, Colorado
 Tracy, Calif. Nov. 30 to Dec. 11
 Willis, Harold J. and Mae. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Mansfield, Ill. Nov. 30 to Dec. 11
 Weaverville, Calif. (c/o Gen. Del.) Dec. 15 to 25
 Wilson, Matthew V. Route 2, Vicksburg, Mich.
 Winegarden, Robert. Route 1, Cayuga, Ind.
 Rockford, Ohio. Nov. 30 to Dec. 11
 Wolfe, E. D., P.O. Box 527, Kansas City 41, Mo.
 Woods, Robert F. (Bob). Pefferlaw, Ontario, Canada
 West Somerville, Mass. Dec. 4 to 11
 Woodward, Daniel E. 1523 Chillicothe St., Portsmouth, Ohio
 Woodward, George P. Artist-Evangelist, R.D. 2, Box 677, Monongahela, Pa.
 Alloway, N.J. Dec. 2 to 11
 Worcester, Gerald. Route 2, Twin Falls, Idaho

Wordsworth, E. E. 107 E. Sammamish Rd. North, Redmond, Wash.
 Wright, Frank and Lois (Ferguson). Song Evangelists, 2219 Avenue "E," Fort Madison, Iowa
 Wright, Fred D. Hometown, Ind.
 Wright, John H. 144 Sixth Ave., Seaside, Oregon
 Zechman, Mrs. Ruth M. 45 E. Broad St., Shillington, Pa.
 Zimmerlee, Don and June. 1331 Gregan Place, St. Louis 33, Mo.
 Florissant, Mo. Nov. 30 to Dec. 11

Announcements

BORN—to Mr. and Mrs. Loren W. Pinyerd of Marion, Ohio, a son, Loren Alan, on November 10.
 —to S/Sgt. Carlos and Aleda (Watts) Arnold at RAF Sculthorpe, England, Base Hospital, a son, Andrew Curtis, on November 8.
 —to Bob and Dottie (White) Bryan of La Junta, Colorado, a son, David Allyn, on October 12.
 —to Emerson and Evelyn (Rutledge) Elmore of Nampa, Idaho, a son, Robert Jess, on September 13.
 —to Paul and Martha Ann Eby of Nashville, Tennessee, a daughter, Elizabeth Ann, on September 9.

SPECIAL PRAYER IS REQUESTED by a Christian friend in Illinois "that my financial pressure may

be relieved," also that the answer to an unspoken request be brought about speedily; by a Christian brother in Ohio that "I may have divine help in a personal problem"; by a Christian lady in Texas that, if the Lord wills, her father may be healed of cancer.

Directories

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NOTE: For an additional selection of outstanding Christmas assortments, see November 30 issue with special order form.