



Herald of HOLINESS

October 14, 1959

The Greatest Peril of the Church

General Superintendent Williamson

The Church militant is always beleaguered by her foes. She must maintain herself in preparation for successful defense and for a vigorous offensive. To allow a single day of relaxed vigilance is an exposure to her enemies. Powerful forces from without are arrayed against her. Satan leads them as master strategist and brilliant commander. He enlists unbelievers of powerful intellect, materialists of inordinate passion, and those prodigal in their indulgence of fleshly appetites. The Church is opposed by the world, the flesh, and the devil.

Nevertheless the greatest peril of the Church is from within. It arises from the disposition to self-love. It is the exaggeration of a virtue. "No man ever yet hated his own flesh." Even service to others cannot be wholly separated from the resulting satisfaction and joy that it brings to the servant. But when this normal trait is given free rein, it becomes a devourer of all good.

Self-love chills the fervent passion of the soul and leads to lukewarmness and complacency. It also finds expression in pride which calls for worldly adornment and eagerness for acceptance by the crowd. It dissipates love of righteousness and encourages self-indulgence and in turn inspires defense of wrongdoing through rationalized self-justification. This often precedes total moral collapse.

Self-love changes the urge to do the work of God into ambition for success. It causes men to squabble over titles and spoils of office. They take advantage of existing issues to play themselves into the limelight. Where none exist, they create them. Those who have been chosen to positions of power surround themselves with others of like mind for self-protection. They introduce methods for elimination of all who disagree with them. They engage a "hatchet crew" to destroy their opposition, providing causes of their own concoction.

If the coveted position is not accorded to the man full of self-love, he becomes bitter toward the one who has gained the recognition he sought. Love of self turns good motives sour. It breeds factionalism and dissension. Political intrigue is practiced for discount of others when self-promotion fails. When adversities arise, self-love becomes suicidal self-pity. When one allows that which is for the defeat of himself, he also contributes to the failure of the church.

Keep thy heart with all diligence; for out of it are the issues of life
(Proverbs 4:23).



LATE NEWS

Telegrams . . .

Fort Smith, Arkansas—The North Arkansas District Assembly, under the capable and much-loved and appreciated leadership of Superintendent J. W. Hendrickson, reports new achievements in all areas. Three new churches were organized during the year. Rev. J. W. Hendrickson was elected for a three-year period, with a nearly unanimous vote; a love offering of over seven hundred dollars was received. A spirit of unity and harmony and a burden for lost souls grips the hearts of our people. Dr. G. B. Williamson was at his efficient best and endeared himself to the hearts of the pastors and people. On Wednesday evening Rev. Glen Jones, superintendent of Southeast Oklahoma District, brought a challenging message, at which time the people responded to the challenge with an offering of \$3,200 for home missions. Rev. Glenn Van Dyne was ordained in a very impressive ordination service. Mrs. J. W. Hendrickson was re-elected district N.F. M.S. president.—J. W. Livingston, Reporter.

Temple City, California—Los Angeles District reports some of the greatest summer camps in history. Dr. Norman Oke was the special speaker for the Institute; Rev. Hal Glover, special speaker for Junior Boys' Camp; Dr. and Mrs. Orian Burlison directed the Junior Girls' Camp, with Mrs. Emma Smith as special speaker. Dr. and Mrs. James Jackson directed Junior-Hi Camp, with Dr. Oscar Reed as special speaker. The Holy Spirit blessed all camps with many conversions.—R. M. Gunstream, Reporter.

Pastor Vernon Cargill sends word: "Hominy [Oklahoma] church organized October 13, 1909, celebrated fiftieth anniversary on October 11. 'Holiness' has been our message for fifty years."

Pastor Paul W. Urschel sends word from Hemet, California: "Rev. Mary Jo Kilgore, pioneer Nazarene minister, died on September 18 at Hemet. She was seventy-five years of age. She will be greatly missed; her life blessed everyone she met."

After having served over four years as pastor of the Lone Pine church, Rev. Bill and Evelyn Prince have resigned to accept the work of the Church of the Nazarene in Reseda, California.

Mr. and Mrs. J. Leroy Frank of Chatham, Chester County, Pennsylvania,

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service in the Sunday school. Mrs. Frank has served as Sunday school teacher, member of the church board, etc., and in 1942 was honored with a life membership in the W.F.M.S. The Franks have four daughters, all married, and all active in Nazarene churches in Coatesville and West Grove, Pennsylvania, and Newark, Delaware. The Franks were given special recognition in the morning worship service on Sunday, September 6, and presented with gifts by members and friends of the West Grove church, where Rev. and Mrs. Paul Kauffman are the pastors.

Our Spot of Holy Ground

*Why hope for that which can't be seen?
Yet hope steadfast helps God keep clean
That spot whereon we might have built*

*A hasty structure to fit our will.
Hope thus reserved in God's dear care
Builds for us a temple there*

*Which can't be measured by time or space,
For it's built by God's love; it's ours
by faith!*

—RAY MYERS

Religion Is More than Emotion

I have a growing concern for some who feel that emotion is about all there is to vital religion. I will admit that it would be wonderful if we all could live at camp meeting all year. But this is not the case. We must return home after the camp is over. We must come back to earth, so to speak, after the emotion of a great camp or revival service has died down or subsided. It is not how loud we shout at camp meeting, but rather how close we live to God through the year, as a result of camp meeting, that determines how much vital religion we really have.

Since I have been a Christian I have always had a good spiritual appetite for the blessings of God. I greatly enjoy a service where God seems to take over and run things—where the people are blessed to the point where they cannot contain themselves but must respond with shouts of praise to God. This I trust we shall never lose. On the other hand, there is enough grace in the storehouse of God to supply us with an experience that gives the assurance that we have as much religion when we feel bad as we do when we feel good. Emotion is a part of our religion, but religion is more than emotion.—PAUL E. HESS, *Pastor, Orangeburg, South Carolina.*

celebrated their golden wedding anniversary in September, with an "open house" given by their children. They were united in marriage on September 6, 1909, in Wilmington, Delaware, and became affiliated with the Wilmington Pentecostal Church of the Nazarene. Later, moving to Chatham, they joined the Church of the Nazarene in West Chester, Pennsylvania, as charter members. Later they were instrumental in opening up the work in West Grove, Pennsylvania, and transferred their membership to this church, of which they are now members. Both have been intensely active in the work of the church, Mr. Frank as a lay member of the district advisory board, and a lay delegate to the General Assembly three times. In June of 1952 he received recognition from the Department of Church Schools for twenty-five years of

Growing Strong in Faith

By WILLARD H. TAYLOR

President, Canadian Nazarene College, Red Deer, Alberta, Canada

... but was strong in faith, giving glory to God
(Romans 4:20b)

Abraham's faith has been an encouragement to the saints of all ages. His unflinching confidence in the promises of God has lifted the spirits of many of us at times. Paul, the apostle, indicates in the verse following the one quoted above that Abraham was "fully persuaded that, what he had promised, he was able also to perform." Nothing seemed to cause the old patriarch to waver when he remembered the Lord's commitments.

The beauty of Abraham's righteous living has driven some of us to trust God ourselves, knowing that his faith brought about his justification before God and the power of his devotion in the midst of many distressing and trying circumstances.

We forget sometimes, however, that Abraham had a growing faith. There was a hard core of belief, to be sure, but beyond that was a dimension of reality which came by increasing faith in the give-and-take of life. So it is with us, as life multiplies its problems, we must know a growth in faith to keep life victorious. It was not as difficult for Abraham at seventy-five to gather up his personal belongings and strike out with his family for an unknown land as it was for him at one hundred to believe that his aging wife could give birth to a son, who would write Abraham's name in the annals of history. But Abraham had faith equal to the need, because his faith grew.

Insistence upon growth in faith would be nonsense if there were no basis for achievement. The apostle specifies how Abraham grew in faith: "... but was strong in faith, giving glory to God." This clause contains the answer. Notice the position of faith! Christian faith always has an object—*God!* Faith is not some strange, psychological quality, which men have whatever their relationship to God. No! The Christian always says he believes that *God* will do thus and so. Neither is faith confidence in human beings. Faith must have the assurance that the object of its trust has the ability to keep promises. Men—even good men—fail at times, but God never fails. Faith does not waver when God promises. The nature of God with all its majesty of absoluteness, limitlessness, and unchangeableness is the glory of God and the basis of a growing faith.

Furthermore, faith has a purpose, namely, to bring glory to God. This fact points up the need

of examining the concerns of our lives. For *what* do we live? For *whom* do we live? Faith does not grow when it is choked by selfish interests. The promises of God involve the total surrender of the life to Him. Even though we might greatly desire the blessings of the promises of God, we do not create the conditions of faith for realizing them because we are not willing to relinquish our hold upon our personal interests. We must remember that we are made to bring praise to God's name, to show forth His glory. Unless we are given to that purpose, our faith will shrivel and die. But the cleansing work of the Holy Spirit makes it possible for our hearts and minds to be fixed on that objective, creating thereby the condition for "growing strong in faith."

PILGRIM WAY

By MARIAN L. KNORR

*Oh, I know my Father's voice
And I hear His every call.
I walk beside Him all the day;
He holds me lest I fall.
His love is constant and so true;
He's my Saviour and my Lord.
As hand in hand we go,
His blessings are outpoured.*

*Oh, I love the narrow path
And I walk the holy way . . .
Keeping close to Jesus' side,
He'll guide me day by day.
He's the One who'll take me thro'
Until this life is done,
Until I reach that city where
They need no sun!*

*Oh, 'tis wonderful to know
As I witness for Him here . . .
He will help and comfort me,
Give me joy and cheer.
Then someday on yonder shore,
Beside the crystal sea,
I'll live within that home
He has prepared for me!*

All the world will know how I've lived by—

The Trail I Am Leaving Behind Me



By DORA HALL McCANDLESS

*Is it a pathway of beauty, a thing of joy forever,
Or is it an ugly, disfiguring blot on the landscape?*

Well, here I am in a hospital—bedded down with the flu! What can I do? How can I occupy myself? Aimlessly my gaze wanders around the room—comes to rest on the breakfast tray; stops at the name plate—lingers there. Suddenly it is no longer an inanimate bit of chrome and paper bearing my name. The tiny letters are growing, expanding, developing! They take on the outlines of a person! They have become—*me!*

I begin to wonder just where that name has appeared or, to be more exact, where have I been and just what personal contacts have I made down through the years, and, most important of all, with what results? This business of living suddenly assumes a decidedly sobering aspect. The verse, "For none of us liveth to himself, and no man dieth to himself" (Romans 14:7), takes on new meaning as my mind travels back over the past. Just what has my life, has your life, meant to others? What is it meaning today?

It is in our homes that we are known the best. How do we conduct ourselves there? What sort of persons are we in the eyes of those with whom we live? Are we, as the saying goes, "street angels but house devils"? For it is our families who know the real "us," the "us" who inhabit these bodies of ours. Christ states that "a good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh" (Luke 6:45). We are, therefore, in large measure the product of our thoughts, and no one knows this better than those of our own households. Do our words and deeds prove that we really are Christian inside and out, or do they give the lie to our profession?

And then, too, there are our neighbors. When an author writes a biography, sometimes he spends days interviewing the neighbors to learn all he can about his subject's character, his mode of life, his habits, his likes and dislikes, etc. What sort

of tale could those in our neighborhood tell about us? Do they see "Christ in . . . [us], the hope of glory"?

Another revealing factor is our friends. The kind of friends we choose is also a sure indication of our character, inasmuch as "a man is known by the company he keeps." If our profession is sincere, only Christian friends can satisfy our longing for companionship, because there can be no real, lasting friendship between a believer and an unbeliever, as there is no sound basis for such an intimate relationship: ". . . for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (II Corinthians 6:14-15)

As we have associated with our friends, what sort of persons did they discover us to be? Have we always been understanding and sympathetic, showing forth the love and patience of our Lord? Have we been helpful and compassionate—not gossipers or talebearers—but people whom they could love and respect?

What does our pastor think of us? Does he see in each of us an individual who can always be depended on to be in his place for worship services, or are we among those who are always conjuring up some excuse to absent themselves from church while we hustle off to a favorite fishing spot or the golf links or some other recreation area? Does he find us quietly standing by through thick and thin, co-operating in every possible way, pouring oil on troubled waters and helping to carry the load, physically, spiritually, and financially? He couldn't possibly see a mischief-maker or a busy-body—or could he?

And, speaking of recreation, just what kind of places do interest us—places where we can unashamedly take Christ along? And our amusements—are they pure, clean, wholesome?

In our business deals and contacts, are we persons whose word can be relied on, whose honesty and integrity are above question, or are we known as one of those who are always trying to put one

over on the other fellow? It's far more Christlike to get "done" than "to do" somebody else. Christian testimony once lost is hard to recover.

Constantly we are contacting salesmen of various kinds as, for instance, our milkman, grocer, butcher, garbage man. I wonder if they find us kind and gracious, never condescending, regardless of race, color, or creed. Do we have a cheery smile and an encouraging word for them or, on the other hand, do we regard them as mere steppingstones to meet our various needs? These people, too, all have our measure.

Then there are those who dislike us, those whom we might consider our enemies. When we meet them, do we stick our noses high in the air and, like the priest and Levite of old, deliberately pass by with unseeing eyes? Or are we ever mindful of our Lord's admonition to "love your enemies,

The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary (Isaiah 50:4).

*Rescue the perishing; care for the dying;
Snatch them in pity from sin and the grave.
Weep o'er the erring one; lift up the fallen;
Tell them of Jesus, the Mighty to Save.*

—FANNY J. CROSBY

The more you study Isaiah 50:4, the more light you see streaming from its phrases. To analyze briefly, we begin with the Lord God, who is the Author of all wisdom. He is the Creator of man, and therefore knows the inmost thoughts and imaginations of His creature. God is almighty in power, thus being able to bestow discretion and understanding.

This verse speaks of Jesus Christ by inference because Christ is the Wisdom of God made manifest in the flesh. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Corinthians 1:30).

Wisdom is the essence of Christ, as shown by Proverbs 8:22, "The Lord possessed me in the beginning of his way, before his works of old." Compare this with John 1:1-5, "In the beginning was the Word, and the Word was with God, and the Word was God. . . ."

Therefore the learned tongue—the tongue which has been instructed—is the gift of God through Christ, our Lord. The *learned tongue* is the voice of the man who has sought his God and listened obediently to His teachings. The person who has yielded his heart and life to the Saviour with complete consecration, this is he (or she) who has

bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5:44)?

As we have traveled along life's highway, visiting new towns, living in new neighborhoods, forming new friendships, our personalities have made impacts and our influence has lingered behind. Was the impression, fleeting though it may have been, like that of a warm spring breeze, refreshing and inspiring? Or did it carry the repelling chill of a cold winter wind, tearing down and destroying?

Just as the lowly snail drags its house along and leaves behind a silvery trail as he journeys about his little world, just so have I, just so have you, left behind us a clear, unmistakable trail as we have gone about our everyday affairs. Is it a trail that reflects the radiance of the Lord Jesus Christ as our lives have brushed those of our fellow men?

The Tongue of The Learned

By CELIA M. WRIGHT

been granted the understanding with which to speak to the erring ones and to lift up the fallen.

We are told by James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

Down in the human heart, crushed by the tempter,

Feelings lie buried that grace can restore.

Touched by a loving heart, wakened by kindness,

Chords that are broken will vibrate once more.

—FANNY J. CROSBY

The second thought here is that God will give us the tongue of the learned that we may *know how to speak a word in season* to him that is weary. How does one learn how to speak such a word in season? The answer would be that he should listen to the Holy Spirit for guidance.

The Lord has given the one new commandment—that we should love one another as Christ loved us. The secret of winning people, or of helping even one individual, is to learn sympathy, under-

standing, unselfishness, compassion. "Rejoice with them that do rejoice, and weep with them that weep" (Romans 12:15). Put yourself out to learn the needs of others, and to bring comfort to them.

You can never win one soul without a truly unselfish sympathy. You must feel with him, without ridicule, without bitterness, without reproach. You must have faith in him, and appreciation for his good qualities. Most of all, you must be able to see beneath the surface what God can do for that person by His grace and mercy.

The Prophet Ezekiel relates his own experience among the captive Israelites by the river Chebar. "Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where

they sat" (Ezekiel 3:15). Ezekiel sat where they sat. He remained seven days in order to learn their sorrows and needs. Only after he had listened and waited did he venture to speak the word of the Lord to the captives.

The same lesson is portrayed in the story of the Good Samaritan. The good Samaritan "came where he was [the wounded man]" (Luke 10:33). *He came where he was.* His words to the wounded man were accompanied by the deeds of healing and love. This Samaritan spoke with the tongue of the learned.

If you would serve your Lord, you too must be given this tongue of the learned, that you may speak a word in season to the lost.

Music Memoettes



by
OVELLA SATRE SHAFER

"Nearer, My God, to Thee"

The hymn poem "Nearer, My God, to Thee," authored by Sarah Flower Adams over a hundred years ago, and set to Lowell Mason's familiar melody, is considered by many as the best hymn ever composed by a woman. At least its popularity was evidenced when in a nationwide hymn poll it was second to Bennard's "The Old Rugged Cross."

Although often thought of in connection with death (for example, its use in the funerals of President McKinley and George V), it really was written as a memorial to answered prayer in the writer's personal religious experience. She desired a more intimate acquaintance with God and based the hymn on the Biblical story of Jacob as recounted in Genesis 28:11-17. Jacob was fleeing from Esau's wrath, and when he became weary on his lonely journey, he went to sleep on a rocky hillside with a stone for a pillow. But he dreamed that night that he saw a ladder reaching up to heaven with angels ascending and descending and, when he arose the next morning, he set his pillow-stone upright, anointed it with oil, and named the place Bethel—"The House of God"—for here he had come nearer to His God.

Just examine the verses of this well-loved hymn of vivid imagery and lyric poetry and you will follow the story of Jacob's Genesis experience.

*Though like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone;
Yet in my dreams I'd be*

*Nearer, my God, to Thee;
Nearer, my God, to Thee;
Nearer to Thee!*

*There let the way appear,
Steps unto heav'n:
All that Thou sendest me
In mercy giv'n:
Angels to beckon me
Nearer, my God, to Thee.*

*Then, with my waking tho'ts
Bright with Thy praise,
Out of my stony griefs
Bethel I'll raise;
So by my woes to be
Nearer, my God, to Thee.*

Not only should this hymn be sung in times of sadness, but as Christians we can sing with joy and exaltation the climactic soaring which the last stanza supplies:

*Or if on joyful wing,
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly,
Still all my song shall be,
Nearer, my God, to Thee;
Nearer, my God, to Thee;
Nearer to Thee!*

Why not sing this hymn of inspiration and solace in your next midweek service after reading this Genesis account? The hymn and scripture will both take on a new meaning.

"In June" WITH HIM

By **CARL J. STOWELL, JR.**

Moody AFB, Georgia

At any moment the dark clouds overhead, which completely obscured the moon and the stars from view, would let loose with their heavy load of raindrops. It was a night in which to sit around a fireplace, occasionally turning the logs to keep the flames alive—not a night to be flying a routine patrol mission.

I was on my way home when a loud, frantic cry interrupted the silence on my radio: "Mayday! Mayday!" A pilot was in trouble and this was his way of making it known to anyone who was tuned in on his frequency. The lightning and the thunder had caused his radio compass to become erratic. This made it impossible for him to find his way down through the churning rain clouds before his fuel was exhausted.

Ground radar equipment operators, who constantly scan the sky for aircraft, immediately picked up the pilot's distress signal. It was in the form of an illuminated "blip" on their scopes. Without hesitating, the radar operators commenced to give directions to the disoriented pilot. This enabled him to bring the aircraft down through the stormy weather to an airfield. In a few moments the pilot was safely on the ground.

As I continued to fly through the dark, black night, I could not help but be amazed at this accomplishment. But what amazed me even more was the fact that our Lord performs these feats even more miraculously! How often have we been out in the storms and the trials of life? How often have we lost our way along life's road? How often have we cried out when there was no other way? We don't have to use code words such as "mayday" or send out a special signal which is picked up on a radarscope in order to receive help. All we have to do is to say, "Lord, help me!" or, "Lord, I need You now!" or any other humble, sincere way that we know of—and immediately the Lord will come to our aid! He will calm the stormy clouds: He will cause the moon and stars to shine; He will lead us safely home to a new and brighter day.

In the air force we have procedures to follow which will indicate the type of trouble that we have. If our radio receiver becomes inoperative, which makes it impossible for anyone to contact us, we fly a prescribed distress pattern in the sky. If our radio transmitter becomes inoperative, which makes it impossible for us to contact anyone, we fly a different prescribed pattern. The radar operators who constantly monitor their scopes on

the ground can tell what our trouble is by interpreting these patterns. A plane is dispatched and sent to our aid. It is directed to us by the use of radar. When the pilot of the dispatched aircraft takes his position at our side, we follow him home in formation.

The Lord, too, has methods of helping us through troublesome situations. Many times we cannot seem to pray through to the Lord. And many are the times the Lord tries to guide us or to show us the way but we cannot seem to understand what He is attempting to say. His "radar" is also constantly scanning the skies in order to pick up our "distress signals." Immediately He sends us aid. Help may come through a friend who comes to our home to guide us through a time of mourning or a time of testing and temptation. Help may come through a song or a poem or someone else's prayer. But whatever the method, the Lord will come to our side and stay with us until we are out of danger. We need but to follow.

Each time that I go flying I make it a practice to contact the personnel who will give aid to me in an emergency. I ask them to locate my aircraft on their radarscopes. Then I request to be given directions and instructions which will guide me to an available airfield on which to land. By doing this I receive confidence and assurance that I will be able to contact them in case a real emergency arises.

The same practice should be used in our daily lives. We should not wait until we are in trouble before we cry out to the Lord for help. There is a chance that we are not "in tune" with Christ and that He will not hear our cry. We should get in touch with the Lord daily. The more we pray, the greater our faith will become to know that the Lord hears and answers prayer. Then when we cry out in time of need we can be sure that He hears and will do all that He can to help us.

When I was a child I often questioned the possibility that the Lord knew about our needs. Constantly I would wonder how He could keep track of us, how He could tell when we were in distress, and how He could hear us when we called upon Him. But when I stop and think how man is able to direct and communicate with tiny aircraft in the sky, then I know that surely God, who made man and gave him these incredible powers, can direct and guide those who are fully yielded to Him. Our only requirement is that we stay "in tune" with Him.

The Point of Pain

By HELEN EDMINSTER

"Always keep at the point of pain," the physical therapist admonished me as I swung my arm cautiously under her critical eye.

The doctor said I had acute bursitis in one shoulder. Exercise I must.

"But how can I *know* how far to swing?" I asked, trying to keep my voice steady.

"Keep at the point of pain," the therapist repeated briskly and firmly, albeit kindly. "Otherwise, it will do you no good. It is up to you."

I soon learned what she meant. I swung into blinding, sickening pain every time I swung my arm a foot.

But in a few days I found, to my glad surprise, I could swing much farther—without pain! I remembered her caution, "Keep at the point of pain!"

I swung a little farther and there it was, the same searing flame of pain. I swung into it.

The temptation was to stop short of the pain. But I wanted to get well, and I remembered her words.

"And not only so," it says in Romans 5:3-5, "*but we glory in tribulations* also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." *Glory in pain!*

This must be, in part, what Jesus meant in John 12:25a, "He that loveth his life shall lose it." Complete abandonment to Him!

Our Heavenly Father, in infinite love, ofttimes would keep us at the point of pain, because less than that would do us no good.

How often we cringe and draw back, becoming cripples along the way! Oh, let us "live dangerously" *for Him!* Never mind the pain! Let us dare to trust Him and swing out wider, and ever wider, in an ever-widening circle of love that spreads and spreads until the whole world *has heard the name of Jesus! It is up to you!*

When We Testify

By GENEVIEVE THOMPSON

"Ye shall be witnesses unto me," the Lord said in Acts 1:8. A witness is one who speaks of what he knows to be true. His testimony must be firsthand information, not hearsay. As Christians, we have the greatest thing in the world about which to testify—the salvation of the Lord Jesus Christ. We must know about it firsthand, through the new birth, before we can be satisfactory witnesses. But witnessing requires some other things too. Not only must we speak out of our own knowledge, but we ought to speak with *sincerity*, tact, and kindness.

Insincerity is easily recognizable in a testimony. Without judging, it is easy to feel when the words are from the heart or from the lips. If one does not speak with sincerity it is best to keep silent, for insincerity repels the listener. On the other hand, even a halting testimony of only a few words, spoken with deep sincerity, has power to move the hearer.

A whole volume could be written concerning the value of *tact* in our testimonies. Actually, tact is just good judgment. Because a thing is true, it

does not follow that it need be published abroad. Have you ever sat through a testimony meeting where you literally cringed from the tactless words someone spoke? Perhaps there was someone in the congregation whom you knew would be offended; it might have been your own guest.

It seems that a good rule to follow is to examine what one is about to say by asking oneself, Will this really glorify God? Numerous things are sometimes included in public testimonies which would be left unsaid if so examined. I recall in particular the testimony of one woman some years ago. I was a new Christian who had never had any contact with holiness people. I literally drank up the wonderful preaching and the spiritual fellowship. The testimonies of the saints were meat and drink to my soul. But I always experienced a feeling of withdrawal when a certain woman testified. She would rise, with hair unkempt, clothing rumpled, perhaps slip showing, and praise God for having delivered her from the powder puff. She would even shout about it sometimes! I was always keenly ashamed of the irreligious thought that she looked



News in Picture



NEW SEMINARY STUDENTS FROM JAPAN AND ISRAEL confer with Dr. L. T. Corlett, president. Makoto Harada (left), Japan, attended Northwest Nazarene College, and Harry Dadian, Israel, Olivet Nazarene College. At the time the picture was taken, the Seminary reported a 20 per cent increase in new students.

as though God had delivered her from the comb and washcloth at the same time. But I always thought it, in spite of my shame.

Last, but far from least, we must be *kind* in our testimonies. There are things one can, and sometimes should, say when dealing with one soul which should not be said in a group. There are testimonies which are entirely proper and uplifting to the saints in the prayer meeting which are equally improper in the Sunday night service with outsiders present. There are things we discuss in the privacy of our families which we do not mention when we entertain company.

One of the most glaring offenses along this line is name calling. I believe we are seldom, if ever, justified in naming any other denomination publicly in any manner which appears critical. I have often regretted such testimonies when I knew (and so did the speaker) that we had visitors of that denomination in our midst. I came into the Church of the Nazarene from another denomination, as many have done. I came because I was spiritually unsatisfied where I was. I have never regretted the change, nor would I ever go back. But when I feel God would have me testify publicly to that fact, as I sometimes do feel, I say that I belonged formerly to one of the larger old-line churches.

One's church is like one's home. None of us would be guilty of crowing over a neighbor because we have a nicer home than he has. We know it is nicer and so does he, but we would not be discourteous enough to brag about it. The same is true of a church. It takes only one visit to feel

the warmth and friendliness and joy and concern of a spiritual church. It is rude and unkind to point out the difference to the visitor by naming his own church publicly. If we do, we will antagonize and estrange him.

Tact and kindness are not compromise; they are good manners and good religion. A pastor said to me several years ago, "I shake in my shoes when some of my people rise to testify, never knowing what they will say." We need not fear; our visitors will quickly recognize any genuine superiority in our services and in our lives. It is up to us to see that the superiority exists. When it does, our friends and neighbors will begin to question why. That is the time and place to point out the difference.

So let us be faithful to testify. But let us do it with *sincerity, tact, and kindness*. Let us praise God for the blood of Jesus, which saves us from our sins. Let us praise Him for the faithfulness of the Holy Spirit, for answered prayer, for needs met, for divine guidance. Let us praise Him for deliverance from inbred sin and for the abiding presence of the Holy Spirit in our hearts. It helps to ask ourselves, Will this testimony glorify God?

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love (I John 4:7-8).

After twenty-five years of happy service she recounted—



What She Got Out of Her Church

By ELIZABETH W. SUDLOW

It was the twenty-fifth anniversary of a certain church. One of the original founders of the organization was asked to speak on the topic "What Have I Gotten Out of This Church?" She had always been an active member of the group, ready to do her share and more, whenever there was a call for service. So it seemed at first as though her topic might have been "What Have I Given to This Church?" However, as it developed, she had actually been on the receiving line and had gotten much benefit from her association with the group. She discussed her gains from four angles, each designated by a word beginning with the letter S. Here they are.

Satisfaction. For twenty-five years she had watched the little mission grow until now it was a well-established church. She had stood by and watched the children grow up to become the leaders; had watched the "wild boys" become officers of the church; had seen the timid or forward girls become active in every department of the church; had helped build the little group until now it was an outstanding congregation of Christians, worshipping in a beautiful sanctuary dedicated to God. All this was a great satisfaction.

Sympathy. Several times during the quarter of a century just passed she had stood beside the open grave of loved ones. Then it was that she knew the sympathy and love of her fellow church members as they stood by to offer help in her sorrow. Then it was that she realized that salvation had come to her loved ones through the services of the church.

Sustenance. During twenty-five years she had listened to many, many sermons, prayers, hymns, anthems, and had been helped by their messages. True, she could not remember all that had been said or sung, but she was sure she had been blessed and helped and strengthened by each. Perhaps she could specifically recall but a few of the sermons, but all had helped her. She recalled that of all the meals of which she had partaken during the same twenty-five years there were not many she could remember in detail—of course there were a few that stood out in her memory—but for the most part their individual make-up was forgotten. Just so with the spiritual food with which she had been

fed; it had all gone into the nourishment of her soul. Her body had been sustained by the food she had eaten even though she had forgotten about it, and so had her soul by her association with fellow Christians in the house of the Lord.

Service. During the twenty-five years while the church was growing she had been given many opportunities for service. She was grateful that she had been considered worthy to be a co-worker with God in training children in the Bible school, in helping in many different ways to build the kingdom of God. And so she was humbly grateful for every opportunity that had come to her whereby she might serve in the Kingdom.

It might not be a bad idea if we all sat down and considered just what we have gotten out of our relationship with our church. Has it been a privilege to serve? Have we been sustained spiritually? Have we received, and given, sympathy and love when both were needed, and have we glowed with satisfaction as we have seen the work grow and grow, and that because we have helped make it so?

No Time to Serve Jesus!

By EDITH ROBERTS

No time to serve Jesus, too busy today.

No time for His service, His love to repay.

But maybe tomorrow will do just as well—

You might keep on waiting and wake up in hell.

*No time to serve Jesus, no time for the King,
Too busy with pleasure His praises to sing.*

No time to serve Jesus—oh, why do you wait?

Perhaps by tomorrow it may be too late!

*No time to serve Jesus and make Him your Lord,
For maybe you've riches and you can't afford
To make Him your Master; He might want your
gold
To help save the lost ones away from the fold.*

*No time to serve Jesus and make Him your choice,
For money or pleasure has dimmed His sweet voice.
Eternity's coming; then what will you say?
Excuses won't save you on God's judgment day!*

The grandest view of all comes when we make—

THE LAST TURN OF THE ROAD

"Come with Me," He said. "I want you to share my home in the hills."

I agreed to go, not only out of curiosity to see His home, but the soft chuckle in His voice let me know that He would be a delightful Companion. So we started.

At first the climb was steep, the air exhilarating as it fairly raced through our lungs. We laughed as we strode from rock to rock, brushing aside the branches, pulling ourselves up steep embankments. Ah, but it was good. We rejoiced that we were young and strong—youth was made for steep hills, quick pulses, strong muscles. We looked with hope to the path ahead, and pitied those who could not climb.

Then the road became smoother and less steep. It was well, for we were wearier now. The hills gave way to occasional broad valleys, green, sun-soaked, and heavily fruited. And as our pace became slower, we rejoiced in the beauty of laden boughs and wagons creaking beneath their loads. And it was good. My Companion and I rejoiced

that the joy of fruitful fields made our hearts sing even as did the winds on the steep crags.

But now the touch of autumn crisped the leaves. Their flaming colors made every tree-lined mile breathless. The air was still and mellow; it seemed that one could touch the sky, so low it reached. A scuttling squirrel, cheeks full; fast-flying birds on their southward journey—all spoke prophetically and in hushed tones of home.

"This is the grandest mile of the way, for the hint of home is in the air," I said to my Companion. He only smiled as my tiring feet, now slower, felt out for sure footing.

Then the road turned and before us stood His home—welcome written all over it—set amid large, trim lawns with laughter echoing across the threshold.

"The last turn of the road is the grandest of all," I exclaimed.

"Yes," He said, "it is when you are going home."

As I approached closer, there came from my lips familiar words, "*In my Father's house are many mansions.*"—NORMAN R. OKE, *Book Editor*.

Christ's Definition of Love

By RUTH VAUGHN

I love you! The three most beautiful words in our language: I love you! The most beautiful—and the most demanding. Christ commanded us that we should love others—and He himself set the supreme example.

Jesus said to the world about Him: "I love you!

"I love you when you scorn My message.

"I love you when you turn away from My entreaties.

"I love you when you laugh at My sorrow for your sins.

"I love you when you mock My concern for your redemption.

"I love you when you ridicule the sting of My tears.

"I love you when you sneer at My breaking heart.

"I love you when you are indifferent to My compassion.

"I love you when you jeer and call Me names.

"I love you when you spit in My face and jerk out My beard.

"I love you when you crush cruel thorns into the tenderness of My brow.

"I love you when you nail My throbbing body to a splintered Cross.

"I love you in the agonies of death.

"I love you more than riches, more than honor, more than glory.

"I love you more than My very life.

"I love you!"

When we strive to live up to His command to love others, we must understand fully Christ's definition of love.

A decorative header featuring a quill pen on the left, with the word "EDITORIALS" in a bold, serif font. The letter "E" is significantly larger and more ornate, with a quill pen nib extending from its base. The word "EDITORIALS" is positioned to the right of the "E", and the entire title is flanked by dotted lines. A large, detailed drawing of a quill pen's feather extends from the top right across the top of the page, overlapping the word "EDITORIALS".

EDITORIALS

Victory Through the Indwelling Spirit

What does this subject suggest? First, I think of Pentecost, the story of which is told in four verses, as follows: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4). These four short verses give us the record of the first Pentecost. Many books have been written about it and as to its effects, but the actual story itself is told in these four verses. They bring to us, from some viewpoints, the most important event that the world has ever witnessed.

Of course Pentecost could not have taken place if Christ had not been born, lived, died, and been resurrected. These were essential preliminaries. But if the living, resurrected Christ had not sent the Holy Ghost, had not given us Pentecost, He would have stood apart from this world, He would never have meant what He has to this world. Pentecost means that the triune God comes to man, to those who will let Him, to those who are prepared for Him. Without this living, triune God in the hearts of men, Christianity would not have survived. In a way, it would not have begun.

There are several things about Pentecost on which we may not all agree: where it occurred, how many were involved in it, and the meaning of some of the things that happened. But all agree, I believe, on this truth, that those who participated in Pentecost were at that time filled with the Spirit—"they were all filled with the Holy Ghost."

Yes, victory through the indwelling Spirit means Pentecost. It also signifies the baptism with the Holy Ghost. I can't think of victory through the Spirit, and Pentecost, without thinking of Matthew 3:11-12, where John the Baptist says: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Pentecost and the baptism with the Holy Ghost are identified by the holiness movement. On this point there has been no difference of opinion within the holiness movement as I have known it.

But we can't stop here. Victory through the indwelling Spirit suggests cleansing by the baptism with the Holy Ghost, the freeing of the heart from inbred sin. This is implied by the fact that it is the *Holy Ghost* that fills, or fully indwells, the heart. He cannot dwell in a heart in His fullness where there is sin. Further, the very thought of baptism suggests the idea of cleansing. And then it is the baptism with the Holy Ghost and with fire. Fire is a cleansing agent, and in Matthew 3:11 the word used in the original is really an adjective. We might well read the latter part of verse 11 thus: "He shall baptize you with the 'fiery' Holy Ghost." Once more this idea of cleansing is taught in this passage by verse 12, which reads, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." What better cleansing picture could one want than this! It results from the baptism with the Holy Ghost, from Pentecost,

through the indwelling Holy Spirit, the abiding Comforter, the triune God, who has come to take up His abode in the heart of the Christian.

Such a dynamic, divine transaction as I have been discussing surely carries with it the thought

By *Stephen S. White*

of victory over sinning, victory over deliberate, willful wrongdoing. It guarantees a holy life; but this is not the kind of guarantee that does not demand the Christian's active response. He who is filled with the Holy Spirit must co-operate with that presence of the Holy Spirit moment by moment. Unless he does this, the Presence leaves and the sinning begins. This indwelling Holy Spirit not only means victory over the sin nature and victory over sinning, but also victory in service. He will enable the Christian who has this experience to do exploits for the King of Kings. "Greater works than these shall he do" (John 14:12), Jesus said; and when He said this, He was thinking of the post-Pentecostal experience, that is, after the Christian had been filled with the Holy Ghost.

Finally, the indwelling Spirit means joyous victory; not that there will never be any moments of discouragement, but rather that there will be a note of triumph and blessing in the midst of problems and difficulties. What a wonderful, ever-enlarging thought is the truth which results from or is implied by my subject, "Victory Through the Indwelling Spirit"! Thank God, there can be such victory for every Christian!

Milk and Not Meat!

The Apostle Paul speaks of the brethren at Corinth as "babes in Christ." Because of this he had fed them milk and not meat. In other words, he had provided for them a special diet, that which fitted them as beginners in the Christian way. This passage of scripture was brought to my mind recently because my youngest grandson had come to visit us with his parents and older brothers and sister. He is fourteen months old. I was asked to buy some baby food for him when I went to purchase the groceries. I found quite an array of baby food on the shelves of the big chain store. Everything was there that a well-rounded human being needed in his diet—strained peaches, apricots, applesauce; strained meat—lamb, pork, beef; all kinds of strained vegetables, pudding, cereals.

Added to these were all sorts of vegetables with chicken. In fact, those shelves had on them a better and more complete diet for that fourteen-month-old boy than most grown people get day by day, even those who are among the best fed.

There was nothing of this kind on the shelves of the grocery stores when I was a baby; neither were these varieties of specially prepared foods for babies on the shelves of the grocery stores when the father and mother of this grandchild were babies. In those days there was much more anemia among children and much more trouble with rickets. Even with the best of milk, their diet was limited. That was true in spite of the fact that all sorts of fruit juices were added. A child needs a full, well-rounded diet in order to grow and develop as he should. This well-rounded diet must be so made as to be as easily digestible as milk. We must still really feed these babies with "milk, and not with meat"; that is, we cannot give them their food in the form that grownups take it.

As I pondered all of this, and thought of these different kinds of baby foods, I was made to thank God again for all of the agencies which we have in our churches to help the children—from the nursery on up through their teen years—to grow and develop spiritually. Sometimes we find people, and even churches, which are still trying to deal with children and young people just as they deal with grownups. They want to feed babes in Christ meat instead of milk; they object to any other method. They want young Christians to be like Grandma and Grandpa. This is unnatural and impossible. Grandma and Grandpa had to have time in order to develop the spiritual graces which they now possess. They had to have a considerable number of years pass by before they could exchange milk for meat.

Suppose you sit down sometime, take your pencil and a piece of paper, and make a list of all the helps and methods which we use today in dealing with our children and young people which we did not have fifty years ago. You'd be surprised at the number. More than that, if you'll watch and see how these methods work, you'll be surprised at their success. The fundamental content of their diet is not much different from that of Grandpa and Grandma, but the manner in which it is prepared and administered is and must be different. Young people just as surely need to be saved and sanctified as old people. But we must remember that it takes growth in grace after they have been saved and sanctified to place them in the position that Father and Mother, Grandpa and Grandma

are in; they have been on the way twenty-five, or maybe fifty, years.

Paul didn't know anything about baby foods, but he knew something about working with new converts. He said, in substance, "I must feed you with milk and not with meat; I can't put you in the same class with those who have been in the way for many years. I must treat you as 'babes in Christ,' and feed you accordingly."

We must also remember that the growing-up days, not only physically, but spiritually, were longer in Christ's time than they are today; that is, if we are to judge by the age at which His public ministry actually began. After Jesus (at the age of twelve) met the doctors in the Temple, He went back home, and for eighteen more years

was subject to His parents; and He was, at least to some extent, under their care and demanded special attention. This is also true as to Moses, if we are to take into consideration the age at which God called him to lead the people of Israel out of Egypt.

Paul said, "I have fed you with milk, and not with meat" (I Corinthians 3:2). Keep this in mind, will you, please, and not be too ready to criticize that boy or girl who has not been long in the Christian way. Give him a chance to grow and develop; provide him with a well-rounded diet that can be easily digested at his age, while he is still young spiritually. It will help him to keep from backsliding and, more than that, it will help to develop him in the things of God.



Foreign Missions

REMISS REHFELDT, *Secretary*

From Carolina, Transvaal

By IRMA KOFFEL

The Lord is helping us here and we praise Him. We are not getting church sites as fast as we would like but it is all encouraging anyway. We had a wonderful camp meeting in January, our third for the district, and we had over 150 attending each service. There were 230 on Sunday morning. Our first class was baptized, since I've been here. Four were baptized and one was received into membership, accepting his previous baptism as sufficient. We have three men and two girls at Bible school and the hope of more next year. Had a wonderful vacation Bible school in the Carolina Location with 376 on the roll and an average of 254 in attendance. Many came in and out daily who were not recorded. It was a joy, yet a problem, to handle them all. We had three tents and three teachers from Swaziland under Miss Della Boggs. I had my Bible school students and three teachers and the preacher along as helpers. Our Sunday schools have shown a benefit ever since. If we can save the children of Africa, our future is bright. Do pray much for us. Our greatest need is for consecrated workers and church sites.

At Basim, India

At present we are having revival services here in Basim. Rev. J. W. Anderson is preaching at the evening services, and Mrs. Anderson speaks in the morning services, which are especially for the high school boys who live here on the

compound and attend the village school, and for the nurses who work at the hospital. Others are welcome too, but the services are especially for them.

Mrs. Anderson has been especially dealing with them along the lines of sanctification, and her message this morning was so simple and had that special touch of God upon it that made one sure it was going deep into the hearts of some. We believe that God led the mission council to place the Andersons in charge of the evangelistic work of the hospital, and in charge of the boys' hostel. There are many needy people who come and go at the hospital, including the nurses who work there—some in training—and others who have graduated.—JUANITA JAMES, *India*.

An Army Captain Visits Japan

By CAPTAIN E. GOLDEN

Radio City, NBC, Hollywood—no, it's none of these. It is only a very small studio on the Nazarene compound in Tokyo.

Here Bartlett P. McKay and a staff of five write, produce, and tape seven religious programs each week which are broadcast locally and short-waved from several Eastern countries.

One program is a fifteen-minute, weekly production of music and scripture which is released over a local station every Sunday morning. It isn't an ordinary program, but it is felt to be a God-given program here in Japan.

Mr. McKay had longed and prayed for a way to present the Christian message to the people of Japan by radio but the commercial rates were one hundred to one hundred and fifty dollars for a fifteen-minute program. It looked impossible, but last fall a new radio station was licensed and Bartlett made a contract with it weeks before it went on the air. He was able to put the Christian message on the air for about twenty-five dollars a week.

Thus the Church of the Nazarene now has a chance to reach a potential thirteen million listeners during the Sunday morning broadcast. Many letters have been received asking for more information concerning Christ and Christianity.

That is only one of the programs produced in this small studio.

Matsumoto-san graduated from the Nazarene Bible Seminary two years ago, and has spent full time in the radio work since spring, 1957. He is script writer, announcer, control room operator, music director, and all-round producer. There are two young ladies who write scripts, announce, and assist with music. Then there is a technician who spends full time in repair, rebuilding, and operating the equipment.

Each morning before work begins they all gather around the very small kerosene heater in the office, workshop, and music room to read scripture and have prayer together.

Each of these young people could make much more financially working for a Japanese commercial firm, but they feel they have a job to do for Christ.

Their schedule calls for producing seven programs each week. All seven are taped and retaped until they meet the highest professional standards. Then six of the tapes are mailed to Okinawa and Manila, where they are broadcast locally and again by short wave.

Some of the programs are beamed to Japan by short wave. Others are beamed to China and Russia, as well as other islands of the Pacific.

The tapes from Okinawa are forwarded to the Philippines for rebroadcasting there.

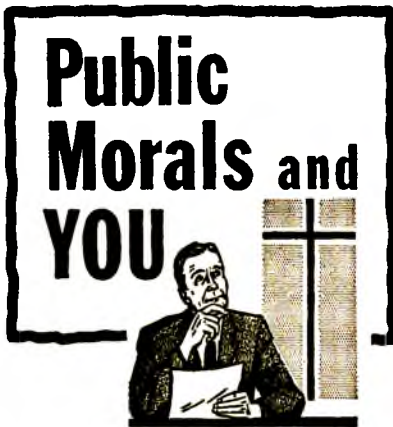
One broadcast is made in the Russian language every week. Thus the Word of God goes out from our small Nazarene radio studio in Tokyo to Russia, China, Japan, and the many islands of the Pacific, through the dedicated efforts of this little group of Nazarene young people and your missionary.

Missionaries on the Move

Miss Agnes Willox has gone to British Honduras for her third term of missionary service. Her address is: P.O. Box 175, Belize, British Honduras, C.A.

Rev. and Mrs. Allen Wilson are in Guatemala for their first term of service. Their address is: Senahu, A.V., Guatemala.

Rev. and Mrs. Howard Grantz have returned to Peru for their second term of service. Their address is: Apartado 163, Piura, Peru, S.A.



These are facts that should shock us as Christians. Alcoholic beverages are becoming more and more accepted in our present-day society. As they do, their distribution and sale continues to spread throughout the nation. At present there are 131,040 more alcoholic beverage outlets in the United States than the combined total of churches, synagogues, and temples.

Here are the figures:
Retail dealers in liquor
Retail dealers in beer

275,876
162,057

Total	437,933
Churches and synagogues	
Protestant	279,744
Roman Catholic	21,327
Jewish	4,079
Eastern Churches	1,357
Old Catholic and Polish	
National Catholic	337
Buddhist	49

Total **306,893**

Today one of America's greatest health problems is that of alcoholism. According to the September 1, 1959, issue of "Contact," alcoholism in the United States is now seven times more prevalent than cancer. There are six times as many alcoholics as there are active and inactive cases of tuberculosis.

Here are the figures:

Alcoholism	5,015,000
Tuberculosis	800,000
Cancer	700,000

Surely this is not a day for apathy. We must oppose the liquor industry and we must help people to come to know "the more excellent way."

EARL C. WOLF, Secretary
Committee on Public Morals

Servicemen's Corner



CHAPLAIN'S ASSISTANT HONORED—"S/Sgt. Thomas L. Blaxton, a Nazarene elder from the East Tennessee District, has been awarded the Air Force Commendation Medal for service while in Japan. This is the second highest award given by the air force in peacetime. From the citation accompanying the award: 'Staff Sergeant *Thomas L. Blaxton* distinguished himself by meritorious service as Non-Commissioned Officer, Base Administration Annex Chapel, Itazuke Air Base, Japan. During this period he secured through his own ingenuity, initiative and personal sacrifice of funds, assistance in securing an orphanage more adequate facilities, clothing, food and medical treatment. At the same time he built a solid foundation of good public relations between the United States and the Japanese people. Throughout his assignment Sergeant Blaxton demonstrated outstanding professional ability and thereby reflected great credit upon himself, the Pacific Air Forces and the United States Air Force.'

"Sergeant Blaxton is now serving as chaplain's assistant to one of our own Nazarene chaplains, Major Claude L. Chilton, at Truax Field, Madison, Wisconsin."

FROM THE NAVY—"Thanks a lot for your magazines. They help me to continue to serve for God. We are in Guam for about four days, and then leave on a cruise. Share your prayers for us. I thank you, for we are sailors of the

seas, but also sailors of our God."—HECTOR R. RODRIGUEZ, JR.

APPRECIATION—"Thank you very much for all the literature you've sent me. I know it will be a great spiritual help during my tour of duty."—MICHAEL D. KITSKO, *U.S. Navy*.

FROM A CHAPLAIN—"September 20 is the 'kickoff' day for an expanded Protestant program on this base. In my specialized area of activity, we anticipate approximately five hundred in attendance in Sunday school. I wish it were possible to attend one of the retreats for service personnel this fall. No doubt they will be a rich experience. We appreciate the church's keen interest in their service personnel."—Chaplain (Capt.) J. LOWELL GEORGE, *USAF*.

AN AIRMAN WRITES—"It's not an easy task to serve Christ in the military, but I have always found His grace is sufficient to keep the joybells ringing deep within my soul. I love Him with all my heart, and my desire is to serve and follow Him all the days of my life."—A/IC LOYD E. EDDY.

NAZARENE SERVICEMEN'S COMMISSION
Louise W. Gilliland DIRECTOR

Thought for the Day



by BERTHA MUNRO

"ALL THINGS ARE OF GOD" (II Corinthians 5:18a)

Monday:

Yesterday was all optimism; we could and would make the world perfect. Today a terrible mood of futility has set in; a perverse evil fate is seen controlling man's destiny. "God is dead," wrote Nietzsche, "and with Him died the perceptible reason for living." Prominent writers and thinkers have chosen suicide as the only way out.

But with God—the Christian also is confronted by the problem of causeless evil, but seeing first the greater mystery of the uncaused *love of God*, he accepts the lesser mystery—a surd, yes,—unexplainable to finite understanding, but clear to infinite knowledge and conquerable by infinite love. "Shall not the Judge of all the earth do right?" "He that spared not his own Son?" (Genesis 18:25; Romans 8:32.)

Tuesday:

"The 'sense of life' is gone," they say. No meaning, no purpose—only extinction ahead. True enough for "the senseless, empty, graceless chromium world" of a civilized society trying to live without God. But the Christian sees the God of love working all things together for good for those who give themselves over to *His purposes*, and filling their lives with joyful, creative meaning. (Romans 8:28.)

Wednesday:

"You can do anything you want to if you want it bad enough." A relic of the old optimistic days? A fine humanistic statement, with many examples of superhuman human achievement to support it. But the Christian corrects it: "You can do *anything God wants* if you want it bad enough." You can do anything you want if God is in it—do it through God. (Mark 9:23; Matthew 17:20e.)

Thursday:

"All you have to do, to make a successful life, is begin—with a *covenant of God*." God assumes responsibility for all further directions. His personal covenant with you. realized in you by obedience, is dependable. Abraham proved it through faith and patience of hope.

So can you. (Genesis 12:1-5; 17:1-8; Hebrews 11:17-19; Romans 4:17-22.)

Friday:

"God's eyes are better than His ears." He sees what in your heart you want, better than He hears what in your words you say. What are you really praying for? And are you listening to Him? God's *thought* must be ours if our request is to be granted. (Matthew 11:26; John 15:7; Luke 22:42.)

Saturday:

"There is a way to be greater than bigness; we find it by choice, not chance." You can choose to be a *God-conveyor*. You can live a life of blessing. You cannot only say, but live, "God

bless you." To "bless" is to "put God on" a person or a situation. (Genesis 12:2-3b.)

Sunday:

"Preach the *kingdom of God*." These were Jesus' words, never recalled. We dare not abandon God's world to its traitor claimant. We cannot win it over wholly, but we can stand loyally for the title of the rightful Owner, and reclaim for His use as much as is in our power. (Luke 9:60.)

"A single-track mind may be an advantage on a four-lane expressway." The column quip is apt in our day of confused thinking. "Sin is misplaced allegiance." (Matthew 6:22, 24.)

SUNDAY SCHOOL ATTENDANCE REPORT



	August 1958	August 1959	Increase
NORTHWEST ZONE			
Washington Pacific	5,616	6,417	801
Oregon Pacific	6,997	7,317	320
Minnesota	2,256	2,111	145
Idaho-Oregon	5,520	5,648	128
Rocky Mountain	2,259	2,346	87
North Dakota	1,488	1,528	40
South Dakota	682	695	13
Alaska	*725	653	-72
Nevada-Utah	859	759	-100
Northwest	*6,938	6,498	-440
CENTRAL ZONE			
Central Ohio	13,540	13,788	248
Western Ohio	13,373	13,543	170
Northeastern Indiana	9,817	9,849	32
Chicago Central	5,283	5,299	16
Michigan	8,043	8,022	-21
Illinois	*8,684	8,536	-148
Northwestern Illinois	4,964	4,804	-160
Northwest Indiana	*5,850	5,674	-176
Wisconsin	2,352	2,125	-227
Missouri	7,164	6,710	-454
Iowa	6,304	5,805	-499
Indianapolis	9,449	8,684	-765
Eastern Michigan	no report		
Southwest Indiana	no report		
SOUTHERN ZONE			
Abilene	5,720	6,117	397
Kansas	7,492	7,634	142
Dallas	*4,671	4,734	63
North Arkansas	3,596	3,634	38
Southeast Oklahoma	3,561	3,576	15
Nebraska	2,708	2,715	7
Northeast Oklahoma	3,898	3,824	-74
San Antonio	3,362	3,263	-99
Louisiana	3,288	3,150	-138
South Arkansas	3,951	3,767	-184
Kansas City	no report		
Houston	no report		



Religious News & Comments

By **LESLIE PARROTT**

● Admiral Ben Morrell, retired board chairman of Jones and Laughlin Steel Corporation, called for and directed an interdenominational, nationwide day of prayer which coincided with the arrival in the United States of Soviet Premier Nikita Khrushchev. Morrell, an active layman, said, "There was general consensus that while we should refrain from any demonstrations of hostility, it would be right and proper that Mr. Khrushchev's arrival in this country should be set aside as a day of

prayer in all the churches of the land. It was generally agreed that since we are a people whose trust is in God, and whose social structure has its roots founded deeply in our religious beliefs, the moral implications of the visit far outweigh all the others." Support for the day of prayer came from such prominent church leaders as Dr. Billy Graham; Dr. Frederick Brown Harris, chaplain of the U.S. Senate; Dr. George Ford, executive director of the National

Association of Evangelicals; Dr. Jesse Bader, general secretary of the World Convention of Churches of Christ; and the minister of the National Presbyterian Church, where President Eisenhower worships in Washington.

● The Lutheran World Federation has applied for a radio franchise in Ethiopia to set up a transmitter that will beam religious broadcasts to the entire continent of Africa. According to the *New York Times* the Lutherans will not abstain from engaging in "Education for Christian Citizenship" but will not involve themselves in partisan politics.

● According to *Religious News Service*, "Americans are more inclined to wear their religion on their sleeves and less apt to keep their offerings in their pockets than are British churchgoers."

● In an unprecedented move, the youth division of reform Judaism voted in New York to take up an extensive program of co-operation with the youth group of the National Council of Churches and with the National Council of Catholic Youth. Reform Judaism has four hundred branches in the United States.

● After the hardest year of his political career, Governor G. Mennen Williams of Michigan announced that he and his wife would make a month-long pilgrimage to the religious shrines in Jerusalem, Athens, and Rome this fall.

● The American and the Southern Baptist Conventions have provided funds for a Christian Student Center in the heart of the university area of Paris, France. Located in the heart of a large student housing area that will ultimately have seven thousand university and college youth, the Center will provide recreation facility and space for seminars, conferences, and lectures. Plans also include the eventual organization of a student church.

● President Eisenhower's last church service prior to his European trip was at the Gettysburg Presbyterian Church, where a Negro minister was in charge.

	August 1958	August 1959	Increase
Southwest Oklahoma	no report		
Northwest Oklahoma	no report		
Joplin	no report		
SOUTHWEST ZONE			
Southern California	11,168	12,226	1,058
Arizona	3,603	3,834	231
Los Angeles	9,172	9,117	-55
Hawaii	768	695	-73
Northern California	14,903	14,728	-175
New Mexico	3,187	2,931	-256
Colorado	5,880	5,516	-364
SOUTHEAST ZONE			
West Virginia	9,950	10,825	875
Florida	8,739	9,297	558
Alabama	7,259	6,855	404
Tennessee	7,400	7,709	309
Virginia	3,099	3,151	52
Georgia	5,824	5,771	-53
Mississippi	2,851	2,795	-56
Eastern Kentucky	5,239	4,880	-359
East Tennessee	5,872	5,480	-392
North Carolina	no report		
Kentucky	no report		
South Carolina	no report		
EASTERN ZONE			
New England	6,636	6,881	245
Philadelphia	4,956	5,197	241
Washington	4,968	5,172	204
New York	1,907	2,059	152
Pittsburgh	*8,237	8,113	-124
Akron	11,348	11,168	-180
Albany	no report		
BRITISH COMMONWEALTH			
Maritime	956	1,057	101
Canada Central	1,913	1,931	18
Canada Pacific	1,097	1,100	3
Australia	*746	701	-45
British Isles South	2,867	2,756	-111
Canada West	3,878	3,401	-477
British Isles North	no report		
Estimated average for August, 1959		384,696	
Increase over average of August, 1958		5,621	
% of increase		1%	

*Average attendance last assembly year.

E. G. BENSON
Field Secretary

"The hardest sin to excuse is ingratitude and it comes from thoughtlessness. A thinking people is a thanking people. The folk I know who have tapped the 'fount of blessing' are not those who pack their prayers with personal pleas but proffer them with praise. Our words may not bear the same poetry of the Psalmist, yet our hearts can bear the same spirit. Let us begin as he did, 'Bless the Lord, O my soul.'"—CHARLES J. MUXWORTHY.

New Churches

District Superintendent Bert Daniels organized the Richmond church in British Columbia on July 19. This was a branch Sunday school supervised by Vancouver First Church before its organization. Rev. G. J. Ferris has been appointed pastor. It is the second church on the Canada Pacific District this quadrennium.

A new church was organized on August 2 at Richardson, Texas, by District Superintendent Paul H. Garrett. Rev. Bryan Taylor has been appointed pastor. It is the sixth new church for the Dallas District since the 1956 General Assembly.

The Sikeston East Side Church was organized recently by District Superintendent E. D. Simpson at the altar of Sikeston First Church. There are twenty-one charter members and the Sunday school is now averaging sixty in attendance. An entire city block has been purchased and a building on it remodeled into a beautiful auditorium and classrooms. Mrs. J. W. Hoffert has been appointed pastor, and the mother church is moving forward with increased interest. This is the ninth church organized on the Missouri District this quadrennium and the twenty-sixth since Dr. Simpson has been the district superintendent.

The Eastside Church in Austin, Texas, was organized September 13 by District Superintendent James C. Hester. Rev. Victor Enoch has been appointed pastor. A good lot and building have been purchased with the help of the district during the past five years. It is located in a fine part of Austin. The San Antonio District is justly proud of the fact that its home mission "goose egg" has been broken with this new organization.

District Superintendent W. T. Johnson organized two new churches on the Southwest Oklahoma District on August 16. The church at Lindsay is the outcome of a home mission effort that began in May. A tent meeting was held in July with Evangelist Joe Bishop and the pastor of the work, Rev. Paul Stroud. Lindsay is a growing community in a fertile farming area. A lot has been purchased with a house that is being used temporarily as church and parsonage. There is sufficient property so that a church building can be erected in the future.

ROY F. SMEE, Secretary

The Southeast Church in Oklahoma City was operated for several years as the Walnut Grove Mission with assistance from the district. It has now reached the point where it could become an organized church. Rev. Luther Hoover has been appointed pastor. The congregation is worshipping in rented property. There are four new churches on the Southwest Oklahoma District this quadrennium.

District Superintendent H. Harvey Hendershot organized the Bethel Church at Rand, West Virginia, on August 23. This has been operated as a mission with Rev. Randolph Holder as pastor for over a year. Brother Holder is from British Guiana. His wife and two daughters just recently secured permission to come to the United States. Mrs. Holder preached in a revival meeting at Rand for two weeks and attendance reached as high as 145. This is another organized church among the Negroes of the United States and is the thirteenth new church on the West Virginia District this quadrennium.

Your Savings Deposit Will Help Churches Now

There are many churches with approved applications for loans on the waiting list of the General Church Loan Fund. Your savings deposit now will help these churches build before winter sets in. Write for complete information to the Division of Church Extension, P.O. Box 6076, Kansas City 10, Missouri.

October 30 is the date for semiannual interest payments to depositors. It is a good time for new depositors to send in a deposit that will assist in this worthwhile enterprise. Your money will earn interest for you while it is helping a church secure a much-needed building for which it could not get a loan from a local lending agency. Your money is protected by ample safeguards set up by the General Board for the operation of these funds.

Changes in Alaska Churches

Rev. A. R. Johnson, pastor at Juneau, Alaska, has recently returned after completing excellent work in Juneau. Under his ministry a good church building was erected. This had been a long-standing need for our Juneau church.

Rev. Edgar F. Bibb, who has been pastor at Nome since 1956, is moving to Juneau this month to begin his pastorate there. Nome is a remote

town, with airplanes as the only means of transportation in the winter and about three boat visits in the summer. The population of 2,000 is about evenly divided between Eskimos and Caucasians. While Nome has been an organized church for more than ten years, it is a mission station with its principal work among the Eskimos. Pastor Bibb has worked well in a different assignment, following the pioneer work in Nome of Rev. Lewis I. Hudgins.

Rev. Orval L. Schmidt has moved from Miles City, Montana, to take the pastorate of our Nome work.

These are the addresses of these pastors: Rev. Edgar F. Bibb, 746 West 12th, Juneau, Alaska; Rev. Orval L. Schmidt, Box 24, Nome, Alaska.

The Sunday School Lesson

MENDELL TAYLOR

Topic for October 25:

Undaunted Witnesses

SCRIPTURE: Acts 4:1-31 (Printed: Acts 4:1-14)

GOLDEN TEXT: *Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard (Acts 4:19-20).*

The first century Christians jumped at every opportunity to leave a testimony for the Lord. They were dauntless in their daring. They were uninhibited in their boldness. They were rejoicing when they had every right to complain. Their power with the Lord caused their enemies to resent them. Their success in capturing the attention of the people made their opposition seethe with hate. The following developments emerged from the circumstances related to the healing of the lame man:

Bewildered Opposition: The enemies of Christianity placed barrier after barrier in front of the early Christians. Attempts were made to stamp out this spreading flame. As Peter and John gave their testimonies, many people gathered around and became convinced of the rightness of Christianity. As this epidemic of faith gained proportions, the enemies of Christianity laid hold upon the disciples and put them under

the custody of the law. At the proper time the leaders of the opposition proceeded to cross-examine the disciples. The questions directed to the disciples indicate how bewildered the opposition was. They wanted to know: (1) By what power do you do these things? (2) By what name do you do these things?

Bold Obsession: Peter capitalized on the opportunity to glorify the Lord. He literally said to his questioners: "You asked for it; so here goes." He fashioned his answer under the power and anointing of the Holy Spirit. He declared his message under the guidance of the Holy Spirit. As a climax to his remarks, he boldly announced the absolute uniqueness of Jesus. The exclusiveness of Christ had become such an

obsession with Peter that he unhesitatingly announced: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Bolstering Observation: The opposition quickly discerned that Peter and John were ignorant and unlearned. As this word was passed along, it looked as if this handicap might put the disciples in a place where their influence would be limited. If the enemies of Christianity had pointed out the mental deficiency of the disciples and thus made people think they were nothing but "crackpots," the disciples would have been justified in being discouraged. But something follows which bolstered their courage. The opposition

not only noticed that the disciples were ignorant, but they were equally convinced that the power of the Lord was upon them. Their statement was: "They took knowledge of them, that they had been with Jesus" (v. 13). This left the critics speechless (v. 14).

No matter how polished and educated we may be, we have failed in the Christian life if we do not convince the world that we have been with Jesus. No matter how limited our background and training, we can have a genuine sense of achievement if the world takes note of the fact that we have been with Jesus.

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.

NEWS of the Churches



Evangelist H. H. Hooker writes: "I have two open dates which I shall be glad to slate as the Lord may lead, November 18 to 29 and December 2 to 13; also have several other good dates open for the winter and spring. Write me, P.O. Box 11, Gardendale, Alabama."

Vancouver, British Columbia—The Richmond Church was organized on Sunday evening, July 19, with twelve charter members. The organization began as a branch Sunday school, under the direction of Rev. W. R. Robinson, in October of 1954. A Sunday school superintendent was appointed, and the teachers were supplied from Vancouver First Church. Following a timely message, Rev. Bert Daniels, superintendent of the Canada Pacific District, introduced the newly appointed pastor, Rev. Garfield J. Ferris, and his family. The remaining charter members came from Vancouver First Church. Rev. D. George MacDonald, local pastor, told the newly organized group that the Vancouver church would make the down payment on a parsonage for them and underwrite the difference between the required payments and that which they could raise. Mr. John Olsen, now in glory, had left five hundred dollars for the work of the church in the Richmond area.—ED. THOMSON, *Reporter*.

Evangelist E. J. M'ler reports: "On June 11 we began our summer work by heading west. God gave us a good revival with Pastor D. W. Hopkins and the church at Brookfield, Missouri. We were privileged to preach at Cody, Wyoming; Nampa North Church, Idaho; and at Santa Cruz and Watsonville, California, before boarding ship at San Francisco for Hawaii. While in the Islands we preached at Wahiawa, Honolulu First, and Honolulu Kaimuki on the island of Oahu. The closing night of the revival at Kaimuki was one of the greatest thrills of our ministry

as we saw the altar lined with seekers—Japanese, Chinese, Hawaiian, and Caucasians, all praying through and testifying in the Nazarene manner. Pastor Robert Gore and his people are to be commended for the outreach of their work. We were also privileged to visit Hilo, on the island of Hawaii, where Brother Bill Sever, a former serviceman stationed in Hawaii, is now serving as pastor. We had a good time with the Hilo Nazarenes. It was a real joy to be with the new district superintendent, Dr. W. S. Purinton, who seems to be God's man for the hour. He is giving Hawaii a strong, spiritual leadership. I am now back in the mainland for our fall meetings, with a greater appreciation for the world-wide ministry of the Church of the Nazarene."

Evangelists Billy and Helen Smith write: "We have an open date, November 18 to 29, which we'd like to slate as the Lord may lead. We care for the preaching, singing, and children's work. After January 15 we will be in Florida and will be available for some week-end meetings and/or youth revivals. Our home address is 816 McKinley Avenue, Cambridge, Ohio."

CORRECTION: In the report of the Oregon Pacific District camp meeting, through an oversight, I failed to mention that Rev. and Mrs. Norvie Clift were our children's workers. They did outstanding work, and we saw good success among our boys and girls every day under their splendid leadership. I regret that I failed to mention them in the report.—HAROLD M. SANNER, *Reporter*.

Evangelist Roy A. Bettcher reports: "A little more than one year ago I left the pastorate of our First Church in Chattanooga, Tennessee, to re-enter the evangelistic field, feeling this was God's

will for me. Since that time I have helped in seven camp meetings, twenty revivals, and a number of holiness conventions. God has blessed, and we have seen over three thousand seekers at our altars, so we are convinced we are doing the work the Lord wants us to do. So far as we know now, we will be in this great work until Jesus comes. My home address is 3212 Fourth Avenue, Chattanooga, Tennessee."

Rev. Carmen A. Scott writes: "I am a commissioned evangelist of the Michigan District, and began my fall schedule with a meeting at Frankfort, Michigan. We are equipped to entertain ourselves as we travel with a mobile home, thus relieving the local church of this problem. We are making up our schedule and shall be glad to go anywhere the Lord leads. Write us, P.O. Box 455, Stryker, Ohio."

Evangelist Bob Palmer writes: "I will be closing a meeting in Lucasville, Ohio, on October 25; then have an open date, October 28 to November 8. I shall be glad to go anywhere for free-will offering. Write me, 59 Broad Street, Jackson, Ohio."

Evangelist Hugh Slater writes: "I will be closing a meeting in our Orange-wood Church, Phoenix, Arizona, on October 25. Then, because of a change of pastors, I have the following time open, October 29 to November 8. Would like to slate this somewhere between Phoenix and the West Coast. Also I have an open date, December 3 to 13. Write me c/o P.O. Box 527, Kansas City 41, Missouri."

Rev. Everett E. Heron writes: "After eleven years spent in New York state as pastor of our churches at North Tonawanda and Buffalo, on Albany District; and at Kingston on the New York District, where we have just



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closed five and one-half years of service, I have moved to Ohio and am now engaged in evangelism. At this writing I am in my first meeting at East Flint Church, Michigan, with Pastor Wm. Vermilya, and God is blessing. I have two open dates before Christmas, also some open time in the winter and spring. I shall be glad to go anywhere the Lord may lead. Write me, Box 46, Edgerton, Ohio."

Evangelist R. A. Isbell reports: "I have just completed my first year's work since re-entering the evangelistic field. God has blessed and I have been privileged to conduct twenty-one revival meetings, and six week-end meetings. Over five hundred people have sought God at our altars for pardon or heart purity; fifty of these have joined our church by profession of faith. I have labored on six districts, and appreciate our fine pastors and laymen. I begin my second year, happy in the will of the Lord and thankful for the open doors. I have a good slate, but do have some time open this fall, and also some time in January; will be glad to go anywhere the Lord may lead. Write me, Box 957, Crowley, Louisiana."

Evangelist C. V. Holstein writes that he has an open date, November 19 to 29. If possible, he'd like to slate this time in a mid-central state. Write him, 623 Village Street, Kalamazoo, Michigan.

Evangelists Everett and Irene Kimball report: "We will be closing a meeting on November 15 in our First Church, Mount Pleasant, Iowa, and would like to slate one or two more meetings between Iowa and Denver, Colorado. We have two open dates, November 18 to 29 and December 2 to 13, that we'd like to slate in this area. Write us, P.O. Box 408, Potterville, Michigan."

Houston, Texas—The Cloverleaf Church had a good revival in September with Evangelist Herbert Land, and twenty-seven souls prayed through at the altar. Things are moving along nicely here. The church board has voted to send 10 per cent in for missions; we believe God will answer prayer for a sacrificing church.—R. E. ZELL, Pastor.

Abilene District Camp

The Abilene District camp meeting, conducted at Camp Arrowhead, near Glen Rose, Texas, August 24 to 30, was the greatest in the history of the camp. God blessed the ministry of Dr. John Logan, Rev. C. B. Cox, and Professor Ron Lush. In service after service God honored their ministry with great altar services.

The large group of teen-agers and children under the direction of Professor Lush proved to be of great spiritual blessing to the entire camp.

Rev. Raymond Hurn, with his lovely family, was officially introduced as the new superintendent of the Abilene District. They were graciously received by the people and already have found a place in the hearts of our people. Brother Hurn presided with ease and grace throughout the camp, causing all of us to thank God for sending him and his family our way.

We were thrilled by our consecrated young people of the district, in the teen-talent contest under the direction of the District N.Y.P.S. Council.

Plans are under way to enlarge our facilities for an even greater camp next year if the Lord tarries. For the victories won and for the great spiritual uplift to all our hearts, we praise God and give Him the glory.—W. J. BENSON, Reporter.

**Northwest Oklahoma District
N.Y.P.S. Convention**

The eleventh annual N.Y.P.S. convention of the Northwest Oklahoma District, which met on July 28 at Bethany First Church, was a source of blessing and inspiration to all who attended. The splendid message of Rev. Emma

Irick challenged the youth of the district to greater victories for Christ and the church.

Filling out the unexpired term of Rev. Eugene Riddle, Rev. Carl Powers did an especially noteworthy job as district president and youth camp director and, after an intriguing "space-age" report, was enthusiastically elected as district president for the ensuing year.

Other officers elected by the convention included: Rev. Leon Jennings, vice-president; Rev. C. W. Schardein, secretary; Rev. Harold Blankenship, treasurer; Rev. J. Reyndal Russell, teen-age supervisor; Mrs. Roy Darden, Junior Society director; and Anita Winter and Delbert Morgan, teen-age representatives.

Delegates elected to the General N.Y.P.S. Convention were—Anita Winter, Carolyn Swigart, Delbert Morgan, Carl Powers, Harold Blankenship, and B. Leon Pelley.

The young people of the district especially appreciate and value the wise counsel and keen interest of our youth-ful district superintendent, Rev. Jonathan T. Gassett.—J. REYNDAL RUSSELL, Reporter.

**Southwest Oklahoma District
Annual N.Y.P.S. Convention**

The annual convention of the Southwest Oklahoma District N.Y.P.S. convened on Saturday, August 1, at the district campgrounds near Anadarko, with Rev. Bob Carroll, district president, in charge.

The spirit of the convention was most gratifying. Rev. Bob Carroll was re-elected with a near-unanimous vote. In his report he noted that a gain was made in nearly every area, with special emphasis on the fact that we reached our goal for the American Bible Society offering.

Other officers elected were: LaVern S. Day, vice-president; O. W. Wilson, secretary and treasurer; Talmage Johnson, teen-age supervisor; Karen Johnson and David Fitzgerald, teen-age representatives; Mrs. LaVern S. Day, junior supervisor.

Delegates elected to the General Convention were: Bob Carroll, Garland Johnson, Talmage Johnson, Karen Johnson, David Fitzgerald, and Glen McArthur.

The district is blessed with a fine group of spiritual young people, and plans are already made to make the new year one of the best the district has had.—LAVERN S. DAY, Reporter.

**Minnesota District N.Y.P.S.
Convention**

The Minnesota District held its twentieth annual N.Y.P.S. convention on July 18 at Mission Farms, Minneapolis.

The special order of the day was the election of the new N.Y.P.S. president, Rev. John Bruce, pastor of the Minneapolis Spring Lake Park Church. Other officers elected were: Joe Michel, vice-president; Mrs. James Leitzman, secretary; Bill Russell, treasurer; Richard Kisse, teen-age supervisor; and Mike Grimshaw and Judy Miller, teen-age council members.

**ATTENTION:
Pastors**

The fifteen-minute tape recording of singing and testimonies direct from several of our mission fields is available October 15. This can be used by N.Y.P.S. or N.F.M.S. groups, for Sunday school opening exercises or prayer meeting services, in support of the Thanksgiving Offering. If you want to reserve a copy for your church, write or wire at once to:

STEWARDSHIP
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Kansas City 10, Missouri
—General Stewardship Committee

Dr. Mel-Thomas Rothwell of Bethany, Oklahoma, was the special speaker at the convention, and also for the youth banquet on the preceding evening. He challenged the youth to "save themselves from idleness."

The Calvin Jantzes provided a splendid variety of vocal and instrumental selections throughout the convention.

The Minnesota District N.Y.P.S. is out to "Rejoice and Sing" and "Witness to Win."—PHIL WILLIAMS, *Reporter*.

Joplin District Assembly

The Joplin District Assembly met September 2 and 3, at First Church, Coffeyville, Kansas, with Rev. J. J. Steele, host pastor, assisted by Rev. Harold R. Morgan, pastor of Central Church.

Dr. Hardy C. Powers presided with his usual efficiency. He was used mightily of the Lord to inspire the members and friends of the assembly. All those present felt keenly the challenge he gave to a richer faith and a fuller service.

Rev. George Rice represented the Nazarene Publishing House very effectively.

The report of the district superintendent, Rev. Dean Baldwin, was a point of high interest. It revealed progress and vision, with the following accomplishments: \$354,257 raised for all purposes, an increase of \$14,839; total raised for general interests, \$38,115, an increase of \$4,272. The Joplin District is approaching 10 per cent in its general giving, with a new high of 8.6 per cent. A net membership gain of 125 was reported, with 473 members received by profession of faith. New churches were organized at Noel, and at El Dorado Springs, Missouri. The people of Joplin District are solidly behind the leadership of Superintendent Baldwin and his fine family. To further show appreciation for the district superintendent, who is serving on an extended call, a love offering of \$525 was given to him.

Rev. Paul Sodowsky was elected to serve as district secretary, and Rev. Floyd Hess as district treasurer.

Dr. Roy Cantrell, president of Bethany Nazarene College, was guest speaker in the Wednesday evening service, and his ministry was a blessing. Support of the college in every way is an accepted part of the district interests.

In the closing service on Thursday evening two were given elder's orders: Robert Ferguson Gaut and William Harold Barnett.

A spirit of harmony and unity prevails on the district, with unwavering faith in our church and leadership, and the manifestation of the Spirit was evident in our midst.—HARLEY A. DOWNS, *Reporter*.

Kansas City District N.Y.P.S. Convention

The Kansas City District N.Y.P.S. convention was held on September 7 at the Lakeview Nazarene Campgrounds. At the opening of the morning meeting an inspiring devotional message was presented by Wil Spait, youth director at Kansas City First Church. The business was conducted by Rev. Ralph



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WONDERFUL	By Haldor Lillenas	25c
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Jared, retiring president, and a love offering was given to him as an expression of thanks for a job well done.

Rev. Leon Wyss was elected president for the new year. Other officers elected were Rev. Jim Tracy, vice-president; Rev. Paul Hagemeyer, treasurer; Rev. Russell Human, teen-ager supervisor; Elizabeth Wyss, junior supervisor; and Justin Rice and Joyce Justice, teen-agers at large.

Delegates elected to the General Convention in 1960 were: Leon Wyss, Jim

Tracy, and Kenneth Meredith, ministerial; Justin Rice, Wanda Petefish, and Joyce Justice, lay.

A very interesting program of songs, scripture, and stories was presented by the juniors under the direction of Elizabeth Wyss. Rev. Bennett Dudney gave a challenge to all the young people with his message in the afternoon meeting.

The meeting was a blessing and an inspiration to all who attended.—RICHARD W. FIELDS, *Reporter*.

San Antonio District

The Austin Eastside Church of the Nazarene was organized on September 13 with a fine nucleus of members representing five heads of families. The church is well located with a nice lot and a building 26 x 50 feet. Rev. Victor Enoch, a graduate of Nazarene Theological Seminary, has been appointed pastor.

We owe much to Rev. Ponder Gilliland and Rev. W. H. Davis in behalf of this church. They raised monies for the new church while serving the district. The three other Austin churches and pastors contributed much to the success of the organizational campaign.—JAMES C. HESTER, *District Superintendent*.

First Regional Evangelists' Conference

Dr. V. H. Lewis very wisely and efficiently planned and conducted the First Regional Evangelists' Conference in the Olivet Zone, September 7 and 8, in First Church, Muncie, Indiana. This conference was attended by approximately seventy-five evangelists and song evangelists coming from twelve states.

Dr. Hardy C. Powers was present as sponsor of the Department of Evangelism. He spoke three times and his messages were inspiring and challenging to all present. In the opening address on Monday evening Dr. V. H. Lewis inspired and challenged the evangelists and song evangelists in his clear statements of the mechanics of the revival in the local church, and gave good methods of procedure in revival campaigns. He also gave details of the department's plans for the coming quadrennium.

Dr. Paul Updike, superintendent of Northeastern Indiana District, brought a very fine and interesting address to the evangelists.

Very excellent papers were read by Evangelist C. Ross Emrick, Fred Thomas, Mel-Thomas Rothwell, and Bob Hoots.

This first regional conference for evangelists was indeed a profitable venture in the great evangelistic effort of the Church of the Nazarene in this twentieth century.—M. J. JONES, *Reporter*.

Eastern Michigan Boys' and Girls' Camp

Rev. and Mrs. Robert A. North directed the camps during the first three weeks of August. This is the sixth year that the Norths have served as directors. The staff operated efficiently and smoothly. A good percentage of the staff members had the advantage of several years' camp experience.

Rev. Robert Milner served as chaplain the first and third weeks. Rev. Mrs. R. C. Johnson served as chaplain the second week.

It was a wonderful improvement to be at our own district center after using rented grounds for nine years.

This is the first year that the camps have extended over a three-week period. The total enrollment was 355. The first week 98 boys, ages eight to eleven, attended; the second week there were

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105 girls this age; while 142 boys and girls, ages twelve to fourteen, were present for the third week. Nearly all the campers returned home with a personal experience. There was a healthy spiritual atmosphere that made the youth hungry for Christ and anxious to develop Christian character.—STANLEY NORTON, *Reporter*.

North Arkansas District N.Y.P.S. Convention

The North Arkansas District N.Y.P.S. climaxed its year of activities by meeting in annual convention at Batesville church on Labor Day. Rev. Eugene Hulsey, district president, presided over the fine crowd of delegates. He was re-elected as leader for another year with a "landslide" majority vote.

District Superintendent J. W. Hendrickson challenged the convention to raise one thousand dollars within the next year to establish a new church at Clarksville, Arkansas, and this goal was accepted. This year the N.Y.P.S. made one of the most outstanding records of progress shown by the N.Y.P.S. in some years.

District President Hulsey and Rev. John Bogart were elected delegates to the General N.Y.P.S. Convention, along with the lay delegates, Linda Joe Livingston and Cecil Ross.

Brother Bogart, district Junior Society director, distributed certificates to Standard Junior Societies. One Junior Society, Morrison Davis Memorial at Fayetteville, received the "Gold Seal" award.

The convention closed in the afternoon with a good message by Rev. Boyd

C. Hancock of Fort Smith. Closing with prayer around the altar, the entire convention was stirred and blessed by the presence of God.—A. D. MARTELL, *Reporter*.

Virginia District N.Y.P.S. Convention and Institute

The Virginia District N.Y.P.S. convention was held August 1 at the district campgrounds near Dillwyn. Rev. W. O. Holloway, vice-president, was the speaker, his theme being "Witnessing to Win."

Rev. David S. Radcliffe was enthusiastically re-elected president and given a love offering of seventy-five dollars. His report revealed progress; new societies were organized during the year at Hopewell and Hampton; 16 societies received honor rating certificates, and a total of 432 subscriptions were secured during the *Conquest* campaign—104 per cent of the district quota.

Other officers elected were: Rev. W. O. Holloway, vice-president; Mrs. Loraine Gould, secretary; Mr. Raymond Carr, treasurer; Rev. L. W. Gould, teen-age supervisor; Mrs. Loraine Gould, Junior Society supervisor; and Ronald Graham and Dianne Peters, teen-age representatives. Delegates elected to the General N.Y.P.S. Convention were—Rev. David S. Radcliffe, Rev. W. O. Holloway, Mrs. Helen Radcliffe, and Raymond Carr.

The youth of the district met on the campgrounds, July 13 to 17, for their camp and institute under the capable leadership of Rev. D. S. Radcliffe, camp director. The messages of Rev. Paul

Martin, special camp speaker, were practical and directed to help the young people in Christian living. The altar services were times of victory with many seekers finding God. Long to be remembered will be the communion service on Thursday night, in charge of Dr. V. W. Littrell, district superintendent, whom the young people of the district all love and appreciate.

The camp was also privileged to have the services of Miss Marie Perry and the ladies' trio from Trevecca Nazarene College. Their singing was appreciated by all.—A. V. MOUNTFORD, *Reporter*.

South Arkansas District Youth Camp and Institute

The seventh annual youth camp and institute of the South Arkansas District was held August 10 to 14 at Camp Couchdale near Hot Springs, Arkansas. The camp was under the leadership of Rev. Waymon Davis, district N.Y.P.S. president; and Rev. Becton Cain, camp director. The spirit and impact of the institute upon the 155 campers will live on and on.

Rev. H. H. Hendershot, superintendent of West Virginia District, was the special camp speaker; his messages were anointed of God. The music was rendered under the blessing of God, as the Collegiate Quartet from Bethany Nazarene College, and the Gaither Trio from Alexandria, Indiana, sang the glory down. Sixty-five young people bowed at the altar seeking spiritual help from God, and most of them prayed through.

The new "Holiness Institute Series" was used and well received again this year, as our teaching staff was "tops."

We appreciate the way District Superintendent W. L. French and wife stood by and helped in the camp in every way they could.

Only eternity will reveal the impact of this camp on our churches and for lost souls.—BECTON CAIN, *Reporter*.

Deaths

GLENN MELVIN GUYNN was born in Lynn County, Iowa, April 20, 1902, and died in La Puente, California, in June of 1959. He was married to Annie Laurie Daniel in 1930. To this union were born four children, Glenn Robert, Danny, Wesley, and Barbara Ann. He was genuinely converted in El Paso in 1950. Later he was sanctified and joined the church, where he became a tireless worker. He was a good tither and gave liberal offerings. He stayed happy and was blessed in his soul. Moving to La Puente, California, in 1957, he attended services in the Church of the Nazarene at Azusa, where he last held membership. He loved and co-operated with his pastors 100 per cent. He is survived by his wife, of La Puente; three sons; and one daughter; also two sisters, Mrs. Genevieve Neeley and Mrs. June Richardson; and a brother, Roy Gynn. Funeral service was conducted in the church at Azusa by his pastor, Rev. G. Frank Webb; and a second service in El Paso, Texas, with Rev. P. L. Stanton, former pastor, officiating. Interment was in the Restlawn Cemetery in El Paso.

JOHN HENRY O'BANNON, Sr., was born July 19, 1898, at Fredericktown, Missouri, and died June 18, 1959, in Fredericktown. He was united in marriage to Ethel McKinnis in 1921. To this union four children were born: Mrs. Faye Enders, John H., Jr., and Melvina E.; he was preceded in death by an infant daughter, Norma Jean. Besides his wife and three children he is survived by his mother, Mrs. Louise O'Bannon, two sisters, and four brothers. When the family moved to St. Louis thirty-four years ago he joined the Church of the Nazarene, where he faithfully served as Sunday school superintendent and Bible teacher for many years. Returning to Fredericktown one year ago, he began teaching the adult Bible class in the local Church of the Nazarene. He was a devoted husband, a loving father, a kind and gentle man, and will be mourned by a host of former Sunday school scholars.



New Books Recommended For This Quarter's S.S. Lessons

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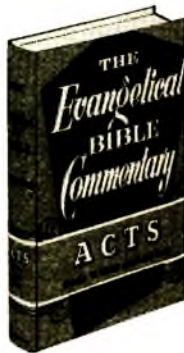
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CHARLES W. (Jimmy) HERFURTH of Easton, Maryland, died October 14, 1958, at the age of fifty-four years. He had been a member of the East Baltimore Church of the Nazarene but had backslidden. God was merciful, and Mr. Herfurth was reclaimed on Saturday night before being found unconscious on the morning of October 12. He is survived by his wife, Marguerita A. Herfurth; a daughter, Mrs. Bernice Anthony; a son died in infancy. Funeral service was conducted by Rev. Thomas Starnes, pastor of the Easton church, assisted by Rev. Thomas Boates, with burial in the Baltimore Cemetery.

C. A. McMAHAN was born May 20, 1879, in Belton, South Carolina, and died March 24, 1959, in Hillsboro, Texas. He was united in marriage with Beulah Mae Pritchard, in Texas, in 1902. They moved to Hill County more than fifty years ago, settling in the Yates Community, where Mr. McMahan and his brother, the late Rev. W. M. McMahan, organized a holiness church which became a Church of the Nazarene. C. A. McMahan was a member of the Church of the Nazarene from its beginning; also a delegate to the first assembly held in Pilot Point, Texas, in 1908. He and his wife have lived in Hillsboro for the past thirty-five

years. He is survived by his widow; four sons: E. C. J. E., A. B., and W. C.; three daughters: Mrs. Eunice Carmichael, Mrs. G. W. Minix, and Mrs. W. W. Murphy. Funeral service was held in Hillsboro, with Rev. F. W. Rogers, his pastor, and Rev. W. R. McClure, former pastor, officiating.

MRS. LILLIA BELLE PEARLE, age sixty-five, died on June 2, 1959, at a hospital in Houston, Texas. She was born in Bowie, Texas, saved and sanctified at an early age, and joined the First Church of the Nazarene in Houston, later transferring her membership to the Lake Forest Church of the Nazarene as a charter member there. She was united in marriage to Robert H. Pearle, who survives, along with a son, Clayton Lee Pearle. Funeral service was held in the East Houston Methodist Church with her pastor, Rev. Raymond L. Wilson, officiating, assisted by Rev. W. W. Brazelton and Rev. Otis Sutton. Interment was in Forest Park Cemetery.

Announcements

RECOMMENDATION—Rev. Paul R. O'Brien is an evangelist in the Church of the Nazarene and lives at University Park, Iowa. He is available for revival meetings and has open time for this fall. This is the first announcement of his entering into the field, and he will be glad to assist you. Brother O'Brien spent some time in the pastorate and will be experienced in helping with the needs of the church. Contact him immediately if you are interested.—Gene E. Phillips, Superintendent of Iowa District.

WEDDING BELLS—Miss Bobbie Alyce Elkins and Richard Carl Turner, both of Berkeley, California were united in marriage on August 14 at First Church of the Nazarene in Oakland, California, with the bride's brother, Rev. Charles T. Elkins, officiating, assisted by Rev. Ira P. Dumas of San Francisco.

BORN—to Rev. Virgil and Gladys (Bartram) Borden of Hanapepe, Kauai, Hawaii, a daughter, Delight Ann, on September 10.

—to Rev. and Mrs. Mel Palmquist of Port Angeles, Washington, a daughter, Lori Jo, on September 9.

—to Mr. and Mrs. Gerald Hale of Austin, Texas a son, Terrell Martin, on July 2.

SPECIAL PRAYER IS REQUESTED by a Nazarene woman in Texas, going through a severe trial that God will keep her saved and give her strength needed to stand; by a Christian brother in Ohio that he may be a soul winner, also be guided by God in a very important decision, for a revival in their church his wife to be healed, and their son to be reclaimed; by a lady in Ohio for herself, as she is extremely nervous—that the Lord will heal her if it is His will, or give her grace to overcome.

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