

Herald of Holiness

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September 19, 1956

No Christian activity is more important than prayer. This is the reason the devil fights prayer more vigorously than any other phase of Christian life. It is the general testimony of godly people that they can testify, preach, give, or enter into any similar type of Christian service without sensing too much satanic opposition; but just let them

Toward More Prayer

General Superintendent Benner

And he spake a parable unto them to this end, that men ought always to pray, and not to faint.

—Luke 18:1

try to pray and every possible hindrance seems to be placed in their way.

Why should the devil so strongly oppose prayer? First, because prayer humbles the heart. The devil hates humility and encourages pride and independence. Prayer brings a sense of dependence on God and of need for His help.

Furthermore, prayer gives a renewed consciousness of God. When one really prays, he shuts out the world with its clamoring voices. It is then that God's presence is most consciously real, for true prayer involves communion, and in that sacred fellowship "our hearts burn within us."

Again, it is in prayer that the weaknesses and needs of our hearts are most clearly revealed. The Holy Spirit speaks to the heart and by promptings and warnings, by applying the Word of God, He brings a revelation of the true condition of the inmost being.

Finally, it is prayer that brings the power of God to bear upon our needs. Nothing is accidental in the spiritual realm. Dispensations of divine power come only as someone meets the conditions by which God moves and works. Through prayer the finite with its weakness and limitations is linked to the infinite with its illimitable source of divine energy.

Let us covenant with God that we will honor God and defeat the devil by giving ourselves as never before to this blessed privilege of prayer. Persistent, believing prayer secures for us personal, spiritual achievement, and sweeping revivals. "Lord, teach us to pray."

LATE NEWS

Telegram

Jackson, Mississippi—The Mississippi District Assembly convened August 29 and 30 with a prevailing spirit of unanimity. Dr. D. I. Vanderpool did a masterful job of stirring our hearts with his unique preaching. The bright spot of the district reports was a net gain of 103 church members. Dr. Otto Stucki was re-elected district superintendent for one and then three years, by an overwhelming vote.—Roy T. Nix, Reporter.

Later word received from Rev. R. T. Williams, pastor of Oklahoma City First Church, (see pictures on page 9) states that in the recent devastating fire he lost more than 90 per cent of his personal library (notes, sermon outlines, books, papers, including some of his father's notes). He is interested in hearing from anyone who might have a library of holiness books for sale, or file copies of the *Preacher's Magazine*. Write him, 901 N.W. Sixth, Oklahoma City, Oklahoma.

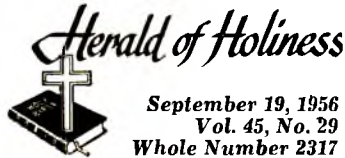
After having served the church at Fairbury, Nebraska, for three years, Rev. Claude E. Pittenger has resigned to accept the call to pastor the church in Chanute, Kansas.

Evangelists Tobe and Alice Mackey have left the field to accept the pastorate of the church in Fulton, Ohio.

Rev. B. J. Bixby has resigned as pastor in Newton Falls to accept a unanimous call to pastor the church in Butler, Pennsylvania.

Rev. W. C. Allshouse, pastor of First Church, Washington, D. C., accepted an invitation from Major General Charles I. Carpenter, of the office of chief of chaplains, to be one of four civilian members of a Protestant preaching mission team in the Far East, during the months of September and October. The combined boards of First Church voted unanimously to grant their pastor the time necessary to accept this responsibility. The itinerary includes seven Far East air force bases in Japan, Korea, Iwo Jima, Taiwan, and the Hawaiian Islands.

Rev. Ira E. Hammer, retired Nazarene minister of Nampa, Idaho, will be celebrating his eighty-second birthday on October 4. He began his active ministry fifty years ago as a pioneer preacher in North Dakota, where he was noted as a builder of churches.



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HERALD OF HOLINESS: Stephen S. White, Editor in Chief; Velma I. Knight, Office Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, General Superintendents, Church of the Nazarene. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second-class matter at the post office at Kansas City, Missouri. Printed in U.S.A.

Later he served as financial field agent for the Laymen's Holiness Association and two holiness colleges. While district superintendent on two districts he organized twelve new churches in six years.

Is Your Heart In Tune with Heaven?

By F. W. DAVIS

*Is your heart in tune with heaven?
Is there singing in your soul?
Is the sweetness of His glory
Blessing you, beyond control?
Do you feel His loving presence
Thrill your heart from day to day?
And His blessed Spirit lift you,
As you take time out to pray?*

*Is your soul in tune with Jesus?
Precious memories of love
Coming from the realms of glory
To your heart-life, from above?
Oh, the joy of Jesus' presence!
Draw me closer, Lord, to Thee—
Keep my heart-notes ever ringing
With sweet heaven's melody.*

DON'T WAIT FOR A FAIRY!

By Pauline E. Spray
Sparta, Michigan

Do you ever daydream? Wouldn't it be wonderful if a fairy dropped in some morning when you didn't feel like getting up, brought your breakfast to you in bed, and then did up all your household? That is wishful thinking, for most of us have our work to do whether we feel like it or not.

Sometimes if we are depressed, it is difficult to rejoice, but we should nevertheless. "It is a good thing to give thanks unto the Lord" (Ps. 92:1). He is worthy of our praise. He is a great God and above all else. He cares for each of us. He is our Maker and therefore He understands each of us perfectly. He is always faithful. He never fails. His loving-kindness endureth forever. We owe Him our gratitude.

"Let us come before his presence with thanksgiving. . . For the Lord is a great God, and a great King above all gods" (Ps. 95:2-3).

It is our obligation to give the Lord praise, and when we sincerely do so, we are actually helping ourselves, too. Thanksgiving is a character-refining process and adds grace and beauty to our own souls. Let us remember that it is the highest form of courtesy. The act of giving thanks tends to make us happier. Besides, our actions inspire others to better deeds, also.

It is a little thing to say, "Thank You," but it is an investment that pays big dividends. Count your blessings and thank Him. Do it yourself, now. "Don't wait for a fairy!"

By Harold E. Platter

Pastor, Glen Road Church of the Nazarene, Dayton, Ohio

Not behind nor in front, but . . .

“I am **with** you!”

My telephone rang and as I answered it I was quite surprised to hear the voice of one of my members who was at his place of work. We exchanged our greetings and then he spoke these words, which were to me a great blessing. He said: “Pastor, I haven’t anything special to call you for, except I’ve been thinking about you and know that you have been carrying a heavy load, and I thought you might need some encouragement. I want you to know from my heart, *I am with you!*”

Note, it wasn’t the oft-repeated statement, “I am back of you and the program of the church.” No, not behind me, but *with me*. What a lift! Here in the midst of a hard place there was another with me, trying to help carry the load.

This called to my mind the words of Jesus to His disciples after He arose from the dead. He said to them, “Lo, I am with you always” (Matt. 28:20). Those glorious words opened an undaunted pathway to those faithful followers. That presence is still ours today. Praise God, He is still with us!

My heart takes new courage today in the promise of Christ and the good company of godly laymen. We have much dissension in this world of ours without bringing it into the sacred influence of the church. These days of uncertainty should be to the church days of unity. We need to be “with” one another. I heard it said one time, “Two men cannot love the same God and hate each other.” There may be some points of disagreement, but on the basic issues concerning the kingdom of God we must be “with” one another.

We must not let petty strivings, wrong attitudes, misinterpreted words, exposed feelings, and misguided aims halt us in the program of saving men. All of these things can be found in everyday living. They should not be in our church; ours should and must be a united front. The unsaved of our areas are looking to us for help; our children also search for help. We must be “with” one another for these, so that our obligation to them concerning Christ and a vital experience in their hearts will be brought to pass.

A fellow pastor said not long ago: “It’s amazing what God can do with this human race. All of us with our quirks of character, our different reactions to things and people, our God-given convictions and shortcomings, can still find a blessed fellowship together through the power of God which transforms our lives. He fills us with His grace and His Holy Spirit and we are able to get along with one another.”

Thank God, this same grace will enable me to get along with anybody, as long as I keep humble at the Cross, love God with all my heart, pray, and earnestly seek the leading of the Spirit. “I am with you!” How those words bring a sense of unity and companionship, a tie that only the good presence of God makes possible! The song writer knew this when he gave us those words:

*Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.*

*Before our Father’s throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.*

Oh, might such unity invade our ranks, so that pastors and people can exert such tremendous spiritual power at the place of prayer that all outside things that might distract or block the spirit of God would be brushed aside! In the place of these things then would come spiritual blessings from the hand of God like we have never experienced before. Surges of revival, the shouts and praises of the redeemed of the Lord, world-wide growth of the Church, and with us heaven rejoicing as the lost and dying pray their way through to definite “victory in Jesus!”

All of this because, “Lo, I am with you always!” His presence makes us work together here below. O God, give us the spirit of oneness with Thee and our brethren in the Lord! Send us that Holy Ghost baptism which assures us that “I am with you!”

THE CROSS:



**Instrument
Of Life**

By WANDA MILNER

Indianapolis, Indiana

"This is the day of my death!" These words flashed into the mind of Charles Darney, condemned to die by the blade of the guillotine in Charles Dickens' immortal novel, *A Tale of Two Cities*. But it was not Darney's head which rolled that afternoon on the count of "twenty-two." In a heroic act of devotion and loyalty Sidney Carton had secretly exchanged places with the prisoner and gave his own life to save Darney.

If Carton had been allowed to speak his thoughts they would have been prophetic, Dickens added. "I see that child . . . who bore my name . . . I see him, foremost of just judges and honoured men, bringing a boy of my name, . . . to this place—then fair to look upon, with not a trace of this day's disfigurement—and I hear him tell the child my story, with a tender and a faltering voice."

As it was implied that Darney and his sons beheld the guillotine, esteemed the place, and expressed undying gratitude to the savior, so Paul of Tarsus contemplated Calvary, revered the Cross, and loved the Saviour. And of that act of divine love—not fiction, but fact—the Apostle exclaimed: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Death by Crucifixion

During the period of the French Revolution the guillotine was considered to be the fusion of "all the devouring and insatiate Monsters imagined since imagination." Yet the swiftness of its demand for life without exacting prolonged pain from the condemned marked a decided advancement from the age of execution by crucifixion.

According to Dr. Samuel Fallows the slow, agonizing death by crucifixion was caused by sympathetic fever excited by the wounds, and aggravation by privation of water, exposure to weather, and the painfully constrained position of the body. The sufferer complained of heat, throbbing headache, intense thirst, restlessness, and anxiety when the inflammation of the wound was characterized by heat, swelling, and great pain. Assuming a hectic character, the fever sooner or later exhausted the powers of life. However, when the inflammation of the wound was so intense and pro-

duced mortification, the immediate result was nervous depression. The victim sank rapidly. No longer sensible of pain, his anxiety and sense of prostration were excessive; hiccups supervened, the skin was moistened with a cold, clammy sweat, and death followed. "The wounds in themselves were not fatal"; said Dr. Fallows, "but, as long as the nails remained in them, the inflammation must have increased in intensity until it produced gangrene." It was with such an end in view that Jesus labored and loved.

Origin of the Cross

The cross was an ancient device of death when Christ set His face toward Jerusalem and Calvary. The fact that the words "cross," "crucify," and "crucifixion" are not mentioned in the Old Testament would seem to indicate that the use of the cross was not original with the Hebrews. Scholars believe that the shape of some tree branches may have suggested its use to some ancient people and probably such crude branches were the first instruments of crucifixion to be employed.

One of the first such executions set down in history was that of an African king by the Egyptians. Herodotus noted that after the siege of Babylon approximately three hundred persons were condemned to the cross by Darius. Later the Greeks adopted its use, and after the capture of Tyre two thousand captives were nailed to crosses along the seashore at the command of Alexander. The act of scourging preceding crucifixion was probably added by the Romans, who seem to have extended the practice throughout the expansive Roman Empire.

Jesus and the Cross

As it was His custom to use commonplace things for the illustration of spiritual truth—the yoke, the soil, a grain of mustard seed—so Jesus capitalized upon the Jews' knowledge of the cross. To His followers He spoke of the cross of service, hardship, and consecration. He told them of the power which comes to any life which takes up such a cross daily. "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). While to some degree this teaching was understood, Jesus' self-description as the subject of Isaiah's prophetic utterance in chapter fifty-three was not compre-

hended at the time by His followers. Thus in His death the disciples could see only the execution of an innocent Teacher, when in reality Christ on the cross became the great instrument of reconciliation between a righteous God and sinful men.

The Cross and the Church

Dawn's early light of resurrection day with its never-to-be-forgotten message, "Christ is risen!" illuminated the splintered, blood-stained cross. As the guillotine became the symbol of the rebirth of France, so the Cross became the symbol of eternal life. However, of greater import is the fact that the Cross became the emphasis of New Testament evangelism. Although unable fully to understand the doctrine of the atonement, the first-century Christians did not fail to accept the blessings of it.

With the formulation of New Testament thought concerning the Cross the Apostle Paul is credited. His writings are indelibly marked with the plus sign of life. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2:14); "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2); "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

The power of the Cross in preaching was undeniably pointed out to Paul, for when he failed to mention the Cross in his message few converts were won. Overwhelmed with disappointment and self-reproach, he later wrote to the Corinthians that when he came to their city he would not rely upon the "wisdom of words" (I Cor. 1:17), "lest the cross of Christ should be made of none effect," but would not "know any thing among you, save Jesus Christ, and him crucified" (I Cor. 2:2).

Through faith in the Man who had gone forth to die for them, the first Christians found courage to endure hardship for the gospel's sake, to zealously expand His sphere of influence, and if necessary to face martyrdom for the sake of the hope of eternal life.

With no less gratitude, twentieth-century men living in the shadow of the Cross by word and deed express the language of Isaac Watts:

*When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.*

*Were the whole realm of nature mine,
That were a present far too small.
Love so amazing, so divine,
Demands my soul, my life, my all.*

I Believe

By KATHRYN BLACKBURN PECK

The half-formed prayer my faltering lips
once pleaded

When faith's white candle flickered faint
and dim

On the heart's altar, one deep night of
sorrow,

Was carried through the darkness,
straight to Him;

And He who loves His child will not forget.
I know that He will answer—even yet!

The human arm I needed so for comfort
When most I craved its strength I found
withdrawn;

But as I grieved, another in dire weakness
Looked unto me for courage to press on.
For his sake, then, my arm must needs be
strong,

And in my soul was born a marching song!

The bitter pain I bore seemed cruel—
useless,

And I besought Him, "Take this cross
from me,

That I may serve Thee better!" But He
answered,

"Nay. Rather—I will come and walk
with thee;

For in the twilight valley, near to death,
My children find the star of brightest
faith."

I know that all things work for good
together

To those who love Him and His wisdom
own,

That what He doeth shall stand firm for-
ever,

And that His purposes shall be made
known,

That all who come to Him, He will receive.
These are God's promises—and I BELIEVE!

If the dying Christ had spoken all of His thoughts, would they have been prophetic? "I see the eleven who bear My name. I see them foremost of evangelists and men of honor, bringing others to this place—then fair to look upon, with not a trace of this day's disfigurement—and I hear them tell My story with tender and faltering voices. I see generations yet unborn—black, yellow, red, and white, come unto Me. In their own tongues I hear them say, 'My Jesus, I love Thee.'"

God and my dad joined in . . .

OPERATION PUNISHMENT

By CLINTON J. BUSHEY

Professor, Biology Department, Olivet Nazarene College, Kankakee, Illinois

"Spare the rod and spoil the child" was never practiced in our home. When my younger brother and I needed correction, we got it; yet our parents were not tyrants. I often recall one "whipping" I got when I was attending a country school in the mountains of Colorado.

Sammy Powell was one of the boys who also was attending our little log-cabin school some three or four miles from Victor, Colorado. He was not very popular, and some of us boys tormented him considerably. If I remember correctly, I was one of the older boys and was in the sixth grade. One day Sammy's father was killed in an accident in the gold mine where he was working, and almost immediately we boys were all sympathy and wanted to do something to encourage Sammy. The "school-marm" perhaps sensed our attitude and suggested that we go to see Sammy the next day after school was out.

I walked some two miles down a draw from our home to the schoolhouse to school, and Sammy's home was some three miles in another direction. But distances in, through, and over those mountains didn't mean much to us boys then. Should I go to Sammy's home it would mean an extra three miles' walk for me. When I told my father when I got home what the plans were, he objected: not on account of the distance, but he thought it wouldn't be the thing to do under the circumstances. But—

Next day the teacher let school out early and

instructed us to go to Sammy's and stay only a little while before going on home. I remembered, all right, that I wasn't supposed to go, but it didn't take much urging from the others to influence me to go anyway. I knew I could get home by the regular time anyway, and nobody would be the wiser. I went. Not knowing what else to do, it wasn't long before we were out playing ball and time slipped away rapidly. However, I got home on time.

The weather was just a little cool and I was wearing a pair of gloves which Father had loaned me. That is, I was wearing them, until I discovered just before I got home that I had only one of them in my pocket. Where was the other one? I recalled using it as a catcher's mitt, and after that what? The next day I tried to get word to Sammy and did all I knew to do to trace that other glove, but I never did find it.

It was several days later that Father wanted the glove and I could find only one. I never was good at falsifying, and he soon discovered that I had been where I should not have been. Right then and there I knew I was to get a good whipping, and I deserved it. Father looked at me and slowly turned away without saying a word, and that was all he ever did about it; but I sensed that I hadn't only done wrong, but also had failed his trust in me. It wasn't the value of the glove at all.

I never got away from that look on his face. I would time and again have gladly furnished him

Consider the Lilies!

Luke 12:27-32

By Letta J. Sigler

Consider the lilies how they grow;
They toil not, spin not, neither sow.
Yet Solomon in all his glory
Was not arrayed as one of these.

If God so then doth clothe the grass
Which today is grown in the field
And tomorrow is cast away—
How much more will He too clothe thee!

Be not of little faith today;
Seek not what ye shall eat or wear
Or drink; nor be of doubtful mind—
Your Father knoweth all your need.

But rather seek God's kingdom fair
And all these things shall added be.
Fear not; it is the Father's joy
That His bright kingdom you shall share.

the wherewithal to administer the whipping I deserved, just to get away from that look. But he left it just that way, and I never forgot it.

Why did he "whip" me that way? I don't know exactly, but I do know it was most effective. It was the worst "licking" I ever got, barring one perhaps which the Lord administered to me years later in life. Somehow the two occasions are linked together in my memory.

* * *

I had only recently been saved and more recently sanctified. I was attending a revival meeting being held in the Free Methodist church in Everett, Washington, and the Spirit was there in considerable demonstration. The one outstanding man whom I observed was a prominent Christian lumberyard owner in the city. He was in high standing in the community as a Christian gentleman; he was active in his church and definitely a man of God.

I noticed that every so often this man would get happy, shout, and (above all things) throw his songbook in the air as far as he could. Attending that demonstration, the whole congregation would get blessed, and the Spirit was there.

So I decided that, since it worked with him, why wouldn't it work with me? I loved the Lord and I wanted to do something to show that love. Several other rationalizing ideas came to me, so I decided to try it. One night I got everything all set, my book included, and just at the right time and just as it should be done, I yelled at the top of my voice and threw the book up. But nothing happened!

As I looked at it afterwards, I don't think anybody ever heard me nor saw me throw the book, and I've often hoped no one did! Yet the Lord did, and He just "looked" at me, and immediately I saw what I had done. Oh, how miserable I felt! I tried to hide in my seat—I felt so "little" that that shouldn't have been difficult, but I felt everybody was looking at me in disgust and disappointment. The Lord's "look" was the worst thing I ever experienced at His hands, a terrible "licking."

Thank God, I saw the point. "Others may, you cannot." Ever since then, although I enjoy true demonstrations of the Spirit, I've just let God do with me as He wanted to and I won't put on. Properly administered, punishment gets results. Whom He loveth, He punisheth.

Do you see now why these two occasions are so closely linked together in my memory? Two of the best "friends" I ever had loved me so much that they administered punishment in the most effective manner: and, like Peter, I went out and "wept bitterly." I am positive I loved both my father and the Lord more because they chastised me. I didn't enjoy either of the experiences at the time, but they were worth it all.

The Tender Mercy Of Our God

By June Pittman

Parsons, West Virginia

Through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace (Luke 1:78-79).

The unfathomable "tender mercy of our God" has sought a way to bring us light and peace. How measureless is His love! How rich and tender! My spirit is overwhelmed at the very thought of the lengths to which He has gone to reveal His tender mercy unto me. Truly, He has brought me out of the darkness and condemnation of sin and has, oh! so patiently and lovingly, guided my feet into the way of peace. Who can tell of His long-suffering! Who can describe His infinite kindness! How tenderly, how tenderly, He deals with us! How gently He leads us along!

When I think of how He reached me, I am reminded of all the others who "sit in darkness and in the shadow of death"—of my neighbors across the back yard who have no time for God, who do not attend church anywhere, and for whom God is just as concerned as He was for me. His "tender mercy" longs to reach them, too.

O kind and loving Father, the God of tenderest mercy, help me to help my neighbor to Thee. Enlarge my vision, increase my faith, give me a greater realization of Thy compassionate love to all who are without light and peace. O God, Thy tender mercy is longing, yearning, reaching out great fingers of divine concern to my own neighbors, striving to break through their indifference and remind them that Someone cares. Dear God, may I somehow reach them for Thee. Let me be the channel through which Thy tender mercy may flow. Let me bring to them the thought of a loving God.

Father, help me as I go next door!

Is What You Have Worth Sharing?

By C. B. Strang

Pastor, First Church, Chicago, Illinois

A few days ago I read this sentence regarding what a missionary said of her religious experience: "Sharing it seemed to be the most important thing in life."

After all, that is the only thing to do with experience. To mean anything to the one who has it, it must be shared. A missionary does not go to a foreign field merely as a preacher, a teacher, or a doctor. The preaching missionary goes indeed to preach the great truths of the Bible; but he goes primarily to say, "This happened to me," and I wish to share it. The teaching missionary does not go merely to display knowledge; he goes to say, "This truth transformed my own life. I wish to tell you about it, so that we may mutually share it together." The missionary doctor does not go merely to give medicine, reduce fractures, and bind up wounds. He goes to say, "I do this for you because I met a great Physician who bound up the wounds of my heart and made it well. I want to share Him with you."

I believe our missionaries are all thusly motivated. They are not off on grand, extended vacations. They are committed to a ministry of sharing.

But how about you and me? Are we engaged in the same character of activity here?

It comes down to this: Is what we have worth sharing? How long has it been since we examined our inventory? I am writing this in the last week of 1955—a time when commercial concerns are busily engaged in taking stock. There should be no guesswork at this point.

The other day in the barbershop I heard a fellow customer profanely saying that he couldn't be bothered with detailing all the goods on the shelves of this establishment. He took one quick estimate! I predict ultimate failure for him!

On the Christian, individual level we should take stock. What is *your* experience? Do you know now that Christ is your Saviour? Are you sure you are sanctified wholly? Have you an up-to-date experience? Have spiritual things become stale? Is your testimony trite? Are you ready to give an accounting of your stewardship? Is your tithe paid up to date? Do you have any unpaid obligations to creditors? Are there any debts of love to family or neighbors overdue?

After examining the goods on the shelves of your soul, do you honestly believe they are worth sharing with others?

If you are not satisfied with what you find in your heart, a period of Bible reading, prayer, and meditation is the starting place. Great reservoirs of grace are available. But do not make the mistake of thinking you are merely a reservoir or that the heart is a sort of silo. Our hearts are more like channels. We are branches attached to the Vine. Eternal blessings come to us to be channeled out again to very needy neighbors.

First, make sure that what you have is worth sharing!

Sharing is the most important thing in life.

The Perfect Center

By MRS. EVELYN GLADDING
Vincennes, Indiana

God's power is unlimited, and when He accomplishes a thing it is done perfectly. There are no "seconds," no imperfections with God.

The duty of a Christian is to be Christlike. We are human and encumbered by human frailties, shortcomings, and blunderings; yet the will to please our Lord can be made perfect. One can reach the perfect center if he chooses to do so. The Bible states that David was a man after God's own heart. There is a heart perfection.

If one were to study carefully the construction of this object called "center," he would find a surrounding area very near the mark, yet not the perfect center.

A man at a shooting match was seeking to win the prize. He had a good gun and was an expert marksman. He raised his gun, took careful aim, and shot. Everyone shouted—he had hit the bull's eye. The prize is his, they thought. Surely no one could do better than that.

Another marksman took aim and shot. To the surprise of everyone, the second marksman had hit center also. Now it was up to the judges to decide

the winner. To the human eye, both shots were perfect.

The judges had a more exact way of measuring. They had instruments that could see what the human eye could not. These revealed that the first man had hit the mark very near the edge. The second man with his shot had hit perfect center; he won the prize.

God's instruments measure correctly. He knows when we are trying, with all our power, to please Him. Certainly, nothing short of his best should be the aim of every Christian. When one thinks how the heart of our Lord is bleeding over a lost, suffering humanity, surely he will be pushed to do everything he can to please God. A true Christian does not want to grieve the heart of God.

Perhaps it is a habit that is keeping you from the perfect center. If so, correct it. Resolve not to speak unkindly of anyone. Try with all your might, and the help of God, to control your tongue. God's heart aches because of human conceit. Strive to please God instead of people. God sees into our hearts—people do not.

As wonderful as it is to be able to work for the Lord, and as surely as it belongs in the Christian life, there are times when working becomes a primary aim, and adoring the Lord secondary. God wants first a melted heart in complete abandonment and adoration to the great Creator of the universe. When He finds a soul thus before Him, God knows it is clay that can be molded and formed for the Master's use; and His heart is made glad.

Let us remember the words of the Apostle Paul when he said: "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

NEWS in PICTURE



DEVASTATING FIRE DESTROYS OKLAHOMA CITY FIRST CHURCH. *Thirty firemen narrowly escaped death when the roof collapsed. One estimate set the replacement cost at nearly \$100,000.00. Rev. R. T. Williams, pastor, and his people plan to rebuild. Remember them in your prayers.*

God Runs a Beauty Parlor

By **W. EVERETT HENRY**

McMinnville, Oregon

A college professor once said, "God runs a beauty parlor." He may have been speaking facetiously, but he uttered a great truth. God is running a great, world-wide beauty parlor.

In God's beauty parlor the emphasis is on soul beauty rather than body beauty. But soul beauty affects the whole person, producing also beauty of mind and body. God uses two processes in His beauty parlor. The first is the process of healing. This process of healing begins with the removal of the defilement which inheres in sin. Sin must be forgiven, blotted out, removed as far as the

east is from the west, cast into the depths of the sea, and remembered no more.

As after a wound is cleansed the healing process begins, so after the soul is cleansed the healing of the personality begins. The healing of the mind and the soul is not visible to others until it reveals itself in changed conduct. The healing of the body becomes quickly evident. The reformed cigarette smoker begins to eat as if he again enjoyed good food. The alcoholic not only loses his foul breath, but also begins to lose his base and ignoble appearance. The physical transformation of the al-

coholic and the narcotic addict is often astonishing.

Then in God's beauty parlor the process of healing merges into the process of building. The new birth brings a new view of life and its possibilities. The fog of the sinful life is blown away by the truth as it is in Christ Jesus, and all things become new. The mind is lifted from the plane of the material to the plane of the spiritual. Trivialities give place to eternal realities. Thought is no longer "cribbed, cabined, and confined," but challenged to climb to the heights of God's self-revelation.

The affections are detached from the things of the world and securely attached to the things of the life that "is hid with Christ in God." Self slips away from the center of thought and activity and others take its place. Gain is no longer represented by tangible things, the wealth of the world, but by intangible things, the wealth of the soul. Our love of Christ penetrates, purifies, and invigorates our love of others.

Judges, psychiatrists, doctors now generally admit that our thoughts and affections have much to do with bodily health. More and more the medical profession is putting its fingers on worry as the archenemy of physical well-being. How to free people from worry is becoming one of the urgent questions of this modern age.

And where is the cure for this destroyer of human health to be found? Certainly not in drugs. It can be found only in something far deeper than the bodily tissues. The mind and the affections must be reached and changed. And what is better adapted to do this than the Christian gospel?

What can lift our thoughts to higher and holier things than the gospel of Christ? In it is spread before us the creative and redemptive activity of the infinite wisdom, power, love, and holiness of God. As the mind thinks on these things, the peace of God steals into the heart, and the assurance deepens that one can do all things through Christ, who strengthens us. In such an atmosphere worry can no longer flourish.

What can better purify and strengthen our affections than the indwelling love of God which comes into the heart with the realization that God for Christ's sake has forgiven us our sins and welcomed us into the household of saints? From that moment our affections become fixed on "those things which are above, where Christ sitteth on the right hand of God," and the power of this love of the highest and best moves through the body with "healing in its wings."

Yes, in the highest possible sense of the words, "God runs a beauty parlor." He transforms the mind and the heart; and as the mind and heart take on beauty, the physical body becomes radiant with the beauty of the soul.



CUP OF FURY

By *Upton Sinclair* (Channel Press, \$3.00)

What a burning indictment of strong drink! Written by a literary master, it will hold you to the last page. And it tells the soggy story in its sordid details of alcohol and its grip on "bright lights" in the realm of literature and movies.

It will be shocking to read how some who are "NAMES" on the tongues of old and young alike have gone to grovenly despair by the demon of drink. Youth who see the "social glass" advertised so temptingly on TV and ads in magazines will find an antidote, strong and lasting, in this blunt story of the ruin made by John Barleycorn.

If the author had just given God a larger place, and called drunkenness sin instead of disease, this would be terrific. I warn you that you will not easily lay this book down once you have begun reading.

—NORMAN R. OKE, *Book Editor*

Read discriminatingly! Order all books from Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

She Shuddered at **"1953"**

By **E. WAYNE STAHL**

Nazarene Elder, Lowell, Massachusetts

One evening twenty years ago a little company of friends were gathered around a supper table of a home in the city of Lowell. Mr. W. was the host. Though not a member of the church where I served as pastor, he had been attending some of the revival meetings which were in progress there. So great a liking had he taken to the evangelist that he had invited this gospelizer and myself to enjoy his hospitality that night. One or two other friends of Mr. W. were also present. He lived in a large, beautiful house very near the city line; his street number was 1953.

As we sat there at the table, glowing under the rich incandescence of electricity, the table with its furnishings of snowy linen, crystal, china, and silver, the conversation was as sparkling as that equipment. "What social joys [were] there," at our sumptuous supper!

I recall that, during a lull in the talking, I referred to the fact that the street number of our host's home was 1953. Then I said, somewhat meditatively, and in effect, "I wonder where we all will be in the year 1953, and what we will be doing."

Though a score of years have passed, I clearly see and hear the lady who sat to my right, a middle-aged widow. A little shudder passed over her, as she spoke, with a look of distress, like this. "Oh, don't talk about it!"

Perhaps that question of mine was a somewhat gruesome one for the cheerful occasion, although I had no thought of interrupting the flow of innocent gaiety. I had no intention of being like the old Egyptians who, at their feasts, would have a mummy brought in to remind the guests that it should say to them: "As you are now, so once was I; as I am now, so you shall be," and that

they should "eat, drink, and be merry" while they could.

By contrast, I think of another meal at which I was present in the long ago, out in northern Illinois. A saintly old man was one of the guests; soon he expected to be departing for a distant point, with no certainty that he ever would be again in that town where we were then meeting. I can see the look of peace and victory on his face as he said, at the close of the dinner, "Well, when we all eat together again, it will be in glory!"

His words have haunted me all through the intervening years like sweet, triumphant music. No trembling for him as he faced the unknown days to come. He knew that his Father's love would be in them still, since he had said, "My times are in thy hand," and that he was on the way to the celestial supper where partings are no more and time shall be no longer.

A Salute to a Church

By One of the Members

It is my privilege to belong to an unusual church. The building, a memorial to one of our late general superintendents, was built with money a large part of which was personally solicited by his widow. His picture hangs in the sanctuary. It is a large picture and his eyes have that appearance of following one regardless of position in the room. Whether one is standing, preaching, or testifying, the expression on the face seems to carry an exhortation to be true to the doctrine and experience on which our church was founded.

Many people who belong to this church once belonged to other large Nazarene churches; some members are evangelists; some local people belong or attend. The prayer meetings are often graced by the attendance of the evangelist members who attend services faithfully when home from the field. The general president of the N.F.M.S. is always at every service when she is home from her labors, which are world-wide. No church member is or could be more loyal than she is. If anyone has justifiable excuse for being too tired to attend church, it would be she. In the local church she is a sacrificial giver, does visitation when home, brings children to Sunday school, is ready to assist in any task however menial, is an example to believers, and also a living proof that a foreign missionary enthusiast is first of all a home missionary.

A missionary on the field belongs to our church. Her tithe is paid into the local church treasury every month. She prays for us and frequently writes expressing her interest in "our church."

Our folks are a Sunday night crowd. Everyone attends the Sunday evening service and the mid-week prayer meeting as faithfully as the Sunday morning service. Our Sunday-school superintendent, young people's president, and president of the N.F.M.S. are pushers in their respective fields and co-operate in the whole program of the whole church.

The pastor is a scholar and a gentleman, but first of all a devout Christian. Someone remarked, "That must be a hard crowd to preach to, with so many ministers in the congregation." It is the unusual to have no ministers present. Usually there are from two to five ministers present, and we have had as many as nine at one regular service. Hard to preach to? They are the finest group to preach to you could find anywhere.

This church group, most of whom held prominent places of leadership in larger churches to which they belonged, work together in love and harmony, proving once again that perfect love, holiness, or whatever you call this experience of one filled with the Holy Spirit, is the most unifying force in the Church.

What Must I Do To Be Saved—Finally?

Recently, Dr. Roy F. Smee taught the Sunday-school class I attend at First Church in Kansas City. During the class session he said, "What must I do to be saved?" And then he added, "You are not saved yet." He meant that none of us is finally saved yet, beyond the possibility of backsliding. These words gave me the idea for this editorial.

A few weeks ago I wrote an article on "What Must I Do to Be Saved?" Later, I wrote one on "What Must I Do to Be Sanctified?" These you should have already read. Now I discuss the question, "What Must I Do to Be Saved—Finally?" What must I do as a Christian to keep from backsliding? It is very important to get saved, and the same is true of getting sanctified; however, it will not do us any good at last to get saved, or to get both saved and sanctified, if we fall by the way. It is the person who is faithful unto death who wins the crown. What must I do to be faithful unto death?

First, I would say, *read your Bible*; that brings to us the "Word" which can become the Bread of Life to our souls. Read your Bible every day, whether you want to or not. If you can't give a lot of time to Bible reading, give some time to it. Every minute you give to it will help to stabilize you and keep you from backsliding. How can I live and keep from dying? By eating wholesome food. Your body just can't survive without nourishment; and neither can the Christian life survive without nourishment. The chief nourishment for the soul of the Christian is the Bible, the Word of God. Read the Bible!

Second, *pray*. If you can't give a lot of time to prayer, give a little time; give as much as you can. Jesus was on the right track when He said, "Men ought always to pray" (Luke 18:1). Pray at least some every day; do it whether you feel like it or not. In prayer you commune with God, and if you expect to be finally saved, you must commune with God. I know of no "ought" in the Bible anywhere that is more significant than the "ought" in these words given to us by Jesus. "Men ought always to pray." And the verse continues, "and not to faint." The implication of these words of Jesus clearly is that if you don't want to fall by the way, pray. Pray—at least some every day; the more the better.

Third, *go to church*. The Church is not a perfect institution; it never has been and never will be. To some extent, it is of the earth and therefore "earthly." Nevertheless, it is the best institution that society has, and it is especially the organization for Christians. If you want to keep saved and avoid backsliding, go to church. Go to church every time the doors are opened if you can. Don't let friends, neighbors, loved ones, work, or wear-

ness, keep you from going to church. You need the worship with others which will be yours in the house of God. Occasionally someone asks me if it is possible to be a Christian without going to church; my answer always is, "No"—unless you are situated so you cannot go. God will take the place of the church if it is impossible for you to get there, but even then you will be deprived of one of the greatest means of grace. If you can go to church, my Christian friend, you'd better go, if you expect to make it through to heaven. The blessing of social worship is one of the greatest means for keeping spiritual life active. What must I do to be saved, finally? Go to church.

Editorials

Fourth, *fulfill your obligations to the church*. Don't just go to church, don't just warm a seat, do something. Enter into the church service, sing the hymns, be reverent in the house of God, give your tithes and offerings, co-operate with God in the work of the church in every way that you can; fulfill your obligations to the church. The Christian Church is the one organization which is especially designed to help the Christian be faithful unto death. Therefore, be sure to fulfill your obligations to the church.

Fifth, *fellowship with Christians*, make Christian friends. You won't be a Christian long if you find your social life among those who are not Christians. As you meet with Christians, you will be associating with those who have your ideals, your outlook upon life. Man is a social being, it is his nature to have friends, to fellowship with others; but if he finds this association, let me say again, among those who do not care for Christ and the church, he'll soon be back in the world. What must I do to be saved—finally? Fellowship with Christians.

Sixth and last and, in a sense, most important of all, is this admonition, *Walk in the light*. You can't live a Christian life walking back of light. You say, "What is light?" Light is apprehended truth. As you pray, read the Bible, go to church, fulfill your obligations to the church, and fellowship with Christians, you'll get new light, you'll apprehend more truth, you'll learn more about what it means to be a Christian. And, as you apprehend that new truth, you'll have to walk in it, or else backslide. Nothing will wreck a soul so quickly as deliberate refusal to walk in the light. In many respects, there are no more important words in connection with the Christian life than "walking

THE MAGIC OF BELIEVING

By EVA V. BEETS

Columbia, Mississippi

THE MAGIC OF BELIEVING: How to get what you want through laws of suggestion, or how you can put the powerful force of faith to work to change dreams into realities, is only a small part of the modern trend of the teachings being spread throughout the world today.

To achieve success in business and personal life one has only to combine Christian faith with the insights of modern science. If by faith in a supreme power one can achieve power, wealth, health, and friends with nothing to lose and everything to gain—well, why not gamble? Thus the sinner may ask himself while toying with the idea of drawing upon that higher power.

To harbor thoughts of commercializing God's divine power would be despicable, let alone foolish, in that Christ has commanded us: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal" (Matt. 6:19).

In Hebrews we read of faith as a mystery through which "the worlds were framed by the word of God" (11:3). One has only to turn the pages of the Bible to find evidences of this great mystery. It was faith that inspired Abel to offer the excellent sacrifice of his choicest lamb. Enoch knew through power of faith that he should not see death; and it is impossible to think that Noah would have built the ark in which to save his household from the Flood without faith in the power of God. Sarah, though past the flower of youth, would not be denied her child because she knew, through faith, there would be an answer to her prayer.

Then, why should I, the child of a King such as He, commercialize on that great storehouse of power when our Christ has said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"?

To walk close to His wounded side, to hold His nail-scarred hand, and to be always welcome to draw on that divine power so great there is no shortage, is enough for me. Praise His name!

As a strong, steady breeze shatters the petals of a rose, so the power of the living God disperses the sorrows of the human heart, working out each problem that may face those who love Him. Let's have faith in God and in His mighty power, remembering that Jesus said, "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth . . ." (Matt. 6:31-32).

. . . he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble (Jas. 4:6).

HE COULD AFFORD TO WAIT!

by
**Ernest
Moore
Jr.**

Pastor, Cumberland Church of
the Nazarene, Waco, Texas

We know that all things work together for good to them that love God, to them who are the called according to his purpose (Rom. 8:28).

The perfect plan of God is working out in the lives of all of His children. He makes even the wrath of men to praise Him. This includes injustices caused by evil intentions as well as errors in judgment. We see through a glass darkly at best, but He sees clearly with divine perspective. We know in part now, but then shall we know as we ourselves are known.

Joseph had an injustice heaped upon him by jealous brethren, but God worked it out for his good. He allowed a group of Midianite merchantmen to come by just in time to deliver Joseph down into Egypt, where He could use him best. Then when Potiphar's wife falsely accused him, he was put into the prison, where God could use him to tell first the interpretation of the butler's and then the baker's dream, and finally of the dream of Pharaoh himself. This was all part and parcel of the plan of God.

As one layman put it recently, had God allowed Joseph to leave the prison immediately after he had correctly interpreted the butler's and the baker's dreams, he would have been just another man out of jail. But by waiting until God saw fit to release him, Joseph became prime minister of Egypt, the greatest nation on the face of the earth at that time. And, more important, he became the savior of God's chosen people, the Israelites; and, ironically enough, he fed the very brothers who many years before had thrown him into the pit.

Joseph could afford to wait! For "all things work together for good to them that love God, to them who are the called according to his purpose."

The Sunday-School Lesson

FLETCHER
GALLOWAY



Topic for
September 30:

The Great Invitation

SCRIPTURE: Rev. 3:20; 21:1-22:21
(Printed: Rev. 22:1-5, 14-21)

GOLDEN TEXT: *The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.* (Rev. 22:17).

Salvation is the costliest commodity in all the universe. It cost the blood of the Son of God; but it is yours free for the asking. The plan of redemption makes the sharpest and most severe discriminations—those who receive it are eternally saved and those who reject it are eternally damned; but the worst sinner can be included if he will. It is a gospel for all, but there is only one way to get in. Anybody who tries to climb up some other way is a thief and a robber. Its fundamental issue is so sharp and rigid that it is "life" or "death," but its great saving factor is love.

The Book of Revelation was the last book of the Bible written; it ended divine revelation. The divine Spirit who inspired John to write told him to write, "Finis." "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life" (Rev. 22:18-19). Evidently Mary Baker Eddy, and Joseph Smith, forgot that this was in the Bible. To me, it is a glorious fact, however, that after having put in the glorious gospel invitation of verse 17, God closed the Book. This is it!

The Spirit says, "Come." The great ministry of the Holy Spirit in the world is first of all to "take the things" of Jesus and "shew them" unto us. Jesus even said of Him, "He shall not speak of himself." He makes the words of Jesus living words. He makes the death and resurrection of Jesus a vicarious reality to us. He quickens our consciences and convicts us of sin. If we will cooperate with Him, He will guide us through all the factors and issues involved and lead us right into the experience of regeneration and then will

give His own personal witness to the fact that the work is done. Following this, He will guide us into the experience of heart holiness if we meet the conditions He lays down.

The Bride says, "Come." The Church has only one mission in the world, and that is to carry out the purposes of Calvary. That purpose was to save men from their sins. The Church has carried on a great educational program. It has had a great healing ministry, through hospitals and dispensaries. It has been a great social influence, lifting races and nations to a higher plane of life. But the great mission of the

Church is, finally, evangelism. Unless men and women are brought into the saving knowledge of Jesus Christ, the Church has failed. The Church must never come to believe that it is an end in itself. Even keeping the church spiritual is not a primary end. Unless our definition of spirituality is such that we are getting more men and women and boys and girls to God, our definition is unscriptural.

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.



REMISS REHFELDT, *Secretary*

Village Life in India

By *Mary Harper*

In a simple, much-worn purple sari, Beekabai made her way into the small tent that hot afternoon in Shindkhe-draja. She had come to the little prayer meeting that Mertam Sahib Anderson had invited the laywomen of the church to attend. I had watched Beekabai after the morning service during the special meetings when she had given her heart to the Lord. From bits of conversation I had learned that she had never had the privilege of a Christian home. She could not read and write. And always, wherever she went she carried a small girl on her hip, and always she was smiling.

Today was her first chance to attend a prayer meeting like this.

I was in my own small tent—baking under the heat of the afternoon sun, and I listened to the words coming from the prayer tent closeby. In simple, clear language Mrs. Anderson gave the lesson to the little village women. The Holy Spirit hovered over as she prayed for God to guide and help each one.

Then the prayer meeting was over and the ever-important moment of serving tea to our guests arrived. I came out of my tent for tea. We served, and then Mrs. Anderson called upon Beekabai to pray. I glanced at the women seated on their little mats on the ground. Beekabai's eyes were open and she had a very surprised look upon her face. "But, Mertam Sahib," she exclaimed, distressed, "I have never prayed before in my life. I don't know how to pray."

Mrs. Anderson encouraged her to bow her head and just talk to the Lord.

How simple and sincere was her short prayer! One phrase at the closing I cannot forget—"Lord, make my raw heart ripe . . ."

Many times when I have not understood, when paths seem dark, when the future looms an uncertain mist before me, I think of little Beekabai, and I pray, "O Lord, make my raw heart ripe. In everything teach me the leadings and guidance of the Holy Spirit."

My scripture for this time and since has been ". . . the Holy Ghost, . . . he shall teach you all things. . . ." (John 14:26). However complex the process, we can have a heart "ripened" and fit to translate Jesus to the hungry millions in our world today.

Revival in P.E.A.

Just recently we have seen a real outpouring of the Holy Spirit here in the Bible school. One morning at the opening of theology class, our national pastor told of how God had been dealing with him and had showed him his unsanctified heart. The struggle was bitter, for Satan reminded him that he pastored our largest church, but he settled it that he would pay the price at any cost to go all the way with God. There was a hush over the room as we listened to his words. We made an altar right then and there, and he came and prayed through to a definite experience. His face was radiant as he told of what God had wrought in his heart.

Two days later Pastor James asked to testify in another class. Conviction came upon hearts and in just a few minutes we had placed benches for an altar and twelve rushed to the front to pray. The service lasted for nearly an hour and a half. Victories were won that morning that we had longed and prayed for during many long months. The following Monday in chapel God again broke through in another glorious altar service with four of our fine young men praying through to a definite experience of heart holiness. How we do

praise God for these victories! He is building His Church for tomorrow!—

LORRAINE SCHULTZ, *Portuguese East Africa.*



ROY F. SMEE, Secretary

New Churches

On August 19 Dr. V. H. Lewis organized a new church at Columbus, Texas, at the request of District Superintendent Leon Chambers for the Gulf Central District. A pastor has been appointed and the Houston District is assisting in the purchase of property for a church building. This is our first new church in our Negro work for this new quadrennium.

District Superintendent W. E. Albea has organized a new church at Wren, Ohio, on the Western Ohio District. A fine group of holiness people have been conducting their own services for about three years and have erected a lovely church edifice at a cost of \$15,000.00. Their association with Nazarene ministers brought about a decision to unite with the Church of the Nazarene and the details were worked out by Rev. J. Wesley Sherrill, chairman of the Lima Zone. Rev. Floyd A. Suman is pastor of the new church and the prospects for the future are very good.

At the Superintendents' Conference in January, 1951, Rev. Mark R. Moore, who was at that time superintendent of the Northwest Oklahoma District, read an excellent paper in the field of home missions. We anticipate the greatest home missionary strides the church has ever made in the quadrennium that has just begun, and the ideas of this paper are timely and pertinent for our present effort. We are therefore presenting the paper in several installments through this column of the *HERALD OF HOLINESS* with minor editing to fit our present quadrennium.

Finding Leads for New Churches

By Mark R. Moore

When we talk of new churches, our immediate task is to find leads for one thousand churches, and, following these leads, organize new churches until we reach our goal. This is not the end within itself, neither as to number nor as to motive. We must not cease our labors with one thousand. We must continue our program of evangelism until every city, town, and hamlet has been given a thorough opportunity to respond to the teachings, experience, and life of holiness.

Our primary purpose is to lead people into salvation, see that they are saved

and sanctified, and then organize them into a new church. When we reach our 1,000 goal, we will have that many more pulpits for the preaching of the Word; 1,000 more Sunday-school units for the teaching of the Word; another 1,000 places for the purpose of religious services; facilities for many thousands of revivals; a greater opportunity to reach the unchurched for Christ; and 1,000 more congregations to shoulder a world-wide responsibility for the lost. New churches for this purpose are not sinful, for in this our motive is pure.

If we are to find leads for new churches we must be looking for them. One reason we do not have more churches—the reason we do not see and find more leads—is because too many of us have not looked for these leads. True, they are covered. Often they are shrouded by a cloak of mystery and it will take real endeavor to uncover them. Many of us could pray the following prayer with profit: "Lord, give me a deeper insight into the spiritual needs of the communities near me. Open my eyes, mind, and heart to see, to understand, and to make use of the open doors about me. Do not let me stumble haphazardly over pleading possibilities. Give me grace and courage to establish the Kingdom for the spread

of holiness as You would if You were District Superintendent."

Looking for leads may cause us great inconvenience. One December a Mrs. Baird called me. She told of a friend who had \$500.00 he would like to invest in a holiness church in Mooreland, Oklahoma. I had written Mrs. Baird frequently about a church in this town of 811. I had made six visits to the community trying to find leads for a new church. When she told me of this individual wishing to make a contribution to the church, I immediately endeavored to reach him.

The country was under the grip of a blizzard. It was two days before Christmas, yet I drove the round trip of about five hundred miles over ice and snow, across dirt roads and icy hills, and once at the man's home I explained to him what we were endeavoring to do in home missions. I showed him our plan for raising money, what we had planned to do in his community, and what we could do if he started our fund with this generous contribution. He was convinced that we meant business and did not require us to sign a contract. This lead not only opened up the field to this new church, but the man united with us and pledged his tithe, which averages about \$1,000.00 a year. His wife and their fine family have all joined the Church of the Nazarene. They are helping us carry on the work in their community. It was at great inconvenience that I followed the lead, but the results were well worth it.

I am convinced that if we look for leads we will find them.

(To be continued, October 3)



A Great Big Thanks!

As most of the readers of the *HERALD* know, I bowed out at the recent General N.Y.P.S. Convention as general youth secretary. We are in the process right now of turning the reins over to the very capable and youth-loving, newly elected secretary, Rev. Ponder Gilliland.

I should like to take this opportunity to thank you, the N.Y.P.S., and the church for the privilege which has been mine the past twelve years to serve you. You are a wonderful group, you have been patient, you have been thoughtful, you have been co-operative, you have made my job easy because of your spirit and your enthusiasm. You have been gracious and generous to me as I have had occasion to come to your districts,

You have given me far more of love and consideration than I have ever been able to repay.

Twelve years is a big chunk out of one's life. There will not be many more such periods to give to God and the church. I shall never expect to live through a like period that will bring any more happiness and more sheer joy of service than these have brought.

When I stop to think that there will be those entering the N.Y.P.S. this year who were born the first year I was in office, it makes me realize that the years have slipped by. There is no argument I can find which will justify my claiming to be a youth among you any longer. Any that I have used with the passing of the years just will not work now.

You and your Morals



The December 22 issue of "Life" magazine was devoted entirely to Christianity—and there was not a liquor ad in it. Why?

Maybe the editors thought it would be inappropriate, as indeed it would have been. At any rate, write and congratulate them on this issue on Christianity and without liquor.

Tell them that liquor ads are inappropriate in any issue of any magazine concerned with the public welfare. They would not promote the Communists or peddlers of narcotics merely because there was money in it. Promoting the distillers and brewers is just as bad, maybe worse.

Ask them to join Reader's Digest (American issue), Ladies' Home Journal, the Saturday Evening Post, and others in refusing liquor ads. Write to:

Henry Luce, Editor, "Life" Magazine
9 Rockefeller Plaza, New York 20, N.Y.

Kenneth S. Rice, Secretary
COMMITTEE ON PUBLIC MORALS

It has been aptly said that old soldiers never die. I surely hope that this law applies to me. I am sure you will all readily admit, however, that this one has definitely already faded.

I should like to report that I believe in the young people of our church. I am not discouraged; I am optimistic. I see many evidences which prove to me that they love God and love the church. Allow me to describe it this way: I was raised in the Northwest, was saved and sanctified, received my schooling, and began my ministry there. On two or three occasions there were those who came out our way who implied that there were areas of our church where the young people were backslidden, where they were living below the standards of the church and were not being true to the heritage of the church. Frankly, I was bothered. I had not been around the church and I thought maybe this was so. I did wonder, however, what kind of religion it was that these Nazarenes preached when I was the only one who could get it and keep it.

When the General Convention of 1944 at Minneapolis so graciously and

courageously elected me as the General N.Y.P.S. secretary, this was one problem which bothered me. I knew that one of my responsibilities was to represent the General N.Y.P.S. on all of the districts to which I was invited, and I dreaded getting into some of the areas that I had heard about. What will I do? What will I say? How will I handle a situation such as this?

I want to report that long since I quit worrying about this. In these twelve years I have been on all but three of the sixty-six districts in the United States and Canada, and several places outside of this area. I have seen our

young people in about every situation, in their local churches, at camps, at conventions, at zone rallies, at our schools, and in their homes. I want to report that I have not in these twelve years run into the kind of situation about which I had been fearful. It tells me this: it just does not exist! Our young people love God; they love the church with its beliefs, its standards, its history, its emphasis. We are doing a better job today, I am convinced, of saving more of our young people, a greater percentage of our young people, to Christ and the church than ever before in our history.

"SHOWERS OF BLESSING" Stations In Southwest Educational Zone



Call Letters	City	Kc or Meg.	Time
ARIZONA			
KCKY	Coolidge	1150 kc	9:00 a.m. Sunday
KDJI	Holbrook	1270 kc	9:00 a.m. Sunday
KYUM	Yuma	560 kc	7:15 a.m. Sunday
COLORADO			
KRLN	Canon City	1400 kc	9:00 a.m. Wednesday
KWBY	Colorado Springs	740 kc	7:30 a.m. Sunday
KDTA	Delta	1400 kc	9:30 a.m. Sunday
KFTM	Fort Morgan	1260 kc	8:15 a.m. Sunday
CALIFORNIA			
KIBS	Bishop	1230 kc	12:30 p.m. Sunday
KYOR	Blythe	1450 kc	9:45 a.m. Sunday
KROP	Brawley	1300 kc	8:15 a.m. Sunday
KCHJ	Delano	1010 kc	9:15 a.m. Sunday
KIEM	Eureka	1480 kc	8:30 a.m. Sunday
KRED-FM	Eureka	96.3 meg.	8:30 a.m. Sunday
KCHV	Indio	970 kc	9:00 a.m. Sunday
KBEF-FM	Modesto	103.3 meg.	2:30 p.m. Sunday
KSEF	Needles	1340 kc	8:45 a.m. Sunday
KSBW	Salinas	1380 kc	*
KRNO	San Bernardino	1240 kc	8:45 a.m. Sunday
KTKR	Taft	1310 kc	8:30 a.m. Sunday
KAGR	Yuba City	1450 kc	10:30 a.m. Sunday
KUBA	Yuba City	1600 kc	6:00 p.m. Sunday
NEW MEXICO			
KQUE	Albuquerque	860 kc	8:15 a.m. Sunday
KAVE	Carlsbad	1240 kc	8:45 a.m. Sunday
KLMX	Clayton	1450 kc	9:45 a.m. Sunday
KOBE	Las Cruces	1450 kc	9:00 a.m. Sunday
KFUN	Las Vegas	1230 kc	8:15 a.m. Sunday
KLEA	Lovington	630 kc	8:45 a.m. Sunday
KENM	Portales	1450 kc	7:30 a.m. Sunday
KCHS	Truth or Consequences	1400 kc	3:00 p.m. Tuesday
KTNM	Tucumcari	1400 kc	7:30 a.m. Sunday
HAWAII			
KHBC	Hilo	970 kc	12:00 m. Sunday
KHBC	Hilo	970 kc	9:30 a.m. Sunday
KGMB	Honolulu	590 kc	9:30 a.m. Sunday
WTTV	Johnston Island	1250 kc	2:00 p.m. Sunday
WTTV	Johnston Island	1250 kc	11:45 p.m. Sunday
KANI	Kaneohe, Oahu	1150 kc	12:00 m. Sunday
KMVI	Wailuku, Maui	550 kc	2:45 p.m. Sunday

Consult local newspaper or radio station for exact information.

Servicemen's Corner



Chaplain Leroy A. Bevan from Mercer Island, Washington, who is serving as a transport chaplain, was recently promoted from Lt. Jg. to Lt. (Senior Grade). This official word was received prior to his departure from Seattle, Washington, July 31, 1956.

Chaplain Albert L. Gamble writes from Korea:

"I must tell you of a miraculous answer to prayer in regard to three of our fellows who had been court-martialed for an offense and received the sentence of one year and a bad-conduct discharge. All of them turned to Jesus Christ in their hour of desperation, and it was my privilege to lead them into an experience of salvation and to baptize them. All of them seemed like good fellows who had just forgotten God and got all mixed up. Through prayer, clemency was granted and the whole sentence was suspended. Two of these fellows have walked consistently with Christ for the past two months and the other, who was saved just three weeks ago, has given a wonderful testimony in almost every service of His faith and salvation. They have brought many of the other fellows in and have been instruments in others finding Christ. Despite the fact that the number of personnel on this base is being reduced, our attendance is holding up and in the one chapel it has steadily risen over the past three months from an average of twenty-five to fifty or more on Sunday. We started an evening service for evangelistic purposes two weeks ago and had twenty-two and thirty respectively for the first two services. All of our men are praying for a spiritual awakening in our revival or preaching mission."

"In regard to your sending the papers to me, I am a long way from home in the United States Air Force, and am very happy to get the literature. I appreciate it very much. It is very hard living a Christian life, but I find I can with the help of God. Even though life is hard at times, Christ always seems to be there with us day by day. I also find that by giving Christ my all I have been much happier. Praise Him for all He has done for me! Even in the service He helps us to grow closer to Him each day. Thank you all very much for sending the literature."—
FLORENCE RIVERS.

NAZARENE SERVICE MEN'S COMMISSION
Roder W. Gilliland DIRECTOR

the Question box

Conducted by STEPHEN S. WHITE, Editor

What became of Mary, the mother of Jesus, after the Ascension? I can find no account of her whereabouts after this event. Also, I would like to know who Mary's mother was.

There is no mention of Mary's mother in the Bible. We hear nothing about Mary, the mother of Jesus, after the Ascension (Acts 1:14). We do not know

when or how she died. Many legends have grown up about her, but they give us no authentic information.

What is the interpretation of Heb. 12:17?

One authority would connect the words "though he sought it carefully with tears" with the first part of the verse, and it would read like this: "For ye know how that afterward, when he would have inherited the blessing, he was rejected: though he sought it carefully with tears." In the light of this interpretation, this verse would refer strictly to the blessing, or inheritance, and have nothing to do with the relation between God and a lost soul. Then there are those who would say that these words have to do with a change of mind in Isaac; that is, Esau was seeking for it, and sought for it in vain. Isaac had come to the conclusion that it was God's will for Jacob to have the blessing, and he refused steadily to hear Esau's plea, even though it was made with tears. A third group

would connect the statement with actual, evangelical repentance; would insist that Esau, though he sought it with tears, failed to get it. I cannot accept the last interpretation, for it takes the verse completely out of its context. Dr. H. Orton Wiley discusses this verse in the *HERALD OF HOLINESS* for November 10, 1954. He begins his explanation thus: "Whatever may have been the eternal destiny of Esau, this is not the subject of discourse here. The question here is the sale of his birthright, which having disposed of in a moment of weakness, he could never again obtain, however bitter his repentance." Dr. Wiley and I do not exclude the possibility of committing the unpardonable sin, but we do not believe that this verse about Esau means that he was guilty of it.

Will a person in the darkest part of the lands which have never been reached by the gospel of Christ go to hell if he dies?

Not if he followed the light of nature, or conscience. However, I believe that the chances that he would do this are almost zero. But someone might say that to open such a possibility is to hold that there is salvation apart from Jesus Christ and His death. I do not agree with this contention. If there had been no grace through Christ, there

would have been no light of conscience, or nature, and no power to follow that dim light. Apart from all of this, we are obligated to give the full revelation of the gospel of Jesus Christ to him who has not yet received it, because of his desperate need and our inability to make it to heaven without doing it.

What was Paul's infirmity? Was it his eyes? Gal. 4:13-15 reads like it might have been. Does he refer to the same thing when he mentions a thorn in the flesh in II Cor. 12:7-9? Are there other references which give light on this?

Undoubtedly Paul's thorn in the flesh is the same as his infirmity of the flesh—the first referred to in I Corinthians 12 and the second in Galatians 4. Practically all Bible authorities believe that Paul is talking about a bodily ailment in these references. One man has tried at some length to prove that it was epilepsy—that Paul was at times subject to epileptic attacks, but there have been few who have accepted this view. Some have joined Sir Wm. Ramsay in

holding that it was a form of recurring malarial fever. However, the explanation which has been most widely accepted attributes it to a diseased condition of the eyes. People base this conclusion largely on Gal. 6:11; Acts 23:5; and Gal. 4:13-15. I like this theory best. This much we do know for certain, Paul asked to be delivered from this infirmity three times, but God did not grant his request (II Cor. 12:7-9).

Are the words "Spare the rod and spoil the child" in the Bible?

The words "Spare the rod and spoil the child" are not in the Bible. However, Prov. 13:21 and 29:15 express somewhat the same thought. The first says: "He that spareth his rod hateth

his son: but he that loveth him chasteneth him betimes." The second reads thus: "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame."



Dr. and Mrs. A. S. London report: "Pastor Milton Poole saw 261 in Sunday school at our First Church in Lubbock, Texas, during our convention. The church is now located on a \$30,000.00 lot with a \$175,000.00 property; it is a credit to the city and our church. Pastor Poole is courteous, kind, and highly appreciated; an excellent pastor. It was a thrill to see more than twenty people pledge to help build, or teach, in new Sunday-school classes. Mrs. Poole is the granddaughter of our late 'Uncle Bud' Robinson; her mother, 'Little Sally' as 'Uncle Bud' used to call her, was in our convention."

Evangelist Jimmie Allen writes that he is now returning to the U.S.A. and will resume his regular revival work, beginning with a meeting in Lawrence, Kansas, in September. Write him, c/o the publishing house, P.O. Box 527, Kansas City 41, Missouri.

Menomonic, Wisconsin—Through out the year at Forest Center Church we have seen God meet the needs of many people here at the altar of prayer. During Youth Week, Rev. and Mrs. James Ranum of Eau Claire ministered to us in song and message. In July, Evangelist John W. Harrold was with us for a meeting. The Holy Spirit honored his unique illustrations, holiness-centered, heart-searching messages and deep passion for souls, and many souls found definite help in God. The church board gave him a unanimous call to return. We praise God for these good folk and their ministry. Forest Center is again more than a "10 per cent" church. Our people have been good to us and have given us another fine vote to stay on.—DALE SIDLE, *Pastor*.

Rev. Maurice F. Gordon writes: "After serving our church in Colfax, Washington, for several years, I am re-entering the evangelistic field, where I have

served successfully for over twenty years. I am now available for Bible conferences, revivals, etc. God has blessed our ministry in the past in this our chosen field, and our messages along holiness, prophetic, and evangelistic lines have been appreciated. I am an elder on the Northwest District, and have evangelistic commission. I am now making up my slate for the fall and winter and through '57; will be glad to go anywhere the Lord may direct. Write me, 2417 'C' Street, Selma, California."

Rev. L. M. Seay writes: "I am an ordained elder, also a commissioned evangelist on the Dallas District; have served as pastor in Texas for some fifteen years, and also as an evangelist part time. I am now working full time in the evangelistic field, and making up my slate. I will be in my home church in Garland for a meeting closing October 7. Write me, 405 Washington, Garland, Texas."



by BERTHA MUNRO

Hearsay?

Monday:

"Savest thou this thing of thyself, or did others tell it thee?" (John 18: 34.) Dorothy Sayers, well-known literary critic, points out that the essence of Christianity is "particularity." Christ's Church is made up of "single and particular persons," each one related to Him by way of a firsthand encounter with a personal God.

Too many even of us who call ourselves His are still living on other people's knowledge—only half certain. (After all, to learn to swim you have to jump in yourself.) This matter of your soul's eternity is too important to be left to hearsay.

Tuesday:

"How do I know there is a God? And if there is, what does He expect of me?" The one way to find out—and incidentally to learn whether your question is "honest doubt" or evasive quibbling—is to come straight to Him to listen (not argue) and obey. He will deal personally—surprisingly—with you if you will deal personally with Him; He will not answer a mild idle curiosity. (John 7:17.)

Wednesday:

"How do I know Christianity is the one Way, superior to other world religions?" One approach is to look at its claims as compared with theirs. Why take the partial, the shadow, when the perfect, the substance, is available? But this leaves you still an outsider. The proof is the complete transformation that simple trust in the person Christ will make in you. Jesus himself said this new birth is the one road in. (John 3:3.)

Thursday:

Prayer—what is it, and what does it do? Shelves of books analyze prayer. "Is prayer just a steady, morale-building exercise? Or a rapid S O S convenience for tight spots? Does God really work miracles in response to prayer? Even the miracle of changing a stubborn man's mind?" Try and see. When prayer becomes your "vital breath," you will be encouraged and challenged by

reports of others' findings, but you will do your own exploring and make your own rich discoveries. (Luke 11:9-10.)

Friday:

"Fine ideals, but not practical—Christ's standards." "I'd rather not profess anything than be a hypocrite." "People who don't claim to be religious live better than a lot of . . ." Don't cheat your Lord, nor let yourself be cheated, by secondhand stuff. Take Jesus' twofold law of love in earnest. It is workable, to His honor, when you work it. (Mark 12:29-31; Matt. 7:24, 29.)

Saturday:

"Entire sanctification—a big word—is there such an experience? If so, how and when?" No need to wander in the rat-maze of what others say about it, whether rejecting or accepting. Open your heart and life directly to God. Take every step He lets you know. Don't be pushed into any insincere act, but don't lag behind. In His time and His way you will see for yourself your need and His willingness. Put these together, and you have the experience that is knowledge. (Rom. 12:1-2.)

Sunday:

Everyone is entitled to his own "unction." He can know for himself the things that really matter. This is the glory of our wonderful salvation. We have access by faith—the faith that insists on proving. (I John 2:20.)

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Columbia, South Carolina—Grace Church enjoyed an annual home-coming day on August 5, with special all-day services. A revival began in the evening with Rev. Hugh Hill of Charleston Central Church as the evangelist. His inspirational messages were of great help to the church, and several souls prayed through at the altar. On Sunday afternoon, August 12, our church had a joint baptismal service with West Columbia First Church. A nursery has been added to the church, and the church auditorium painted. We hope to go to the assembly with all budgets paid.—H. G. CLAYTON, *Pastor*.

Pastor Herbert Thompson writes: "Coming to Jackson after the Alabama District Assembly we found a group of faithful Nazarenes who were carrying a burden for lost souls. In our first board meeting we made plans for a revival meeting with Rev. J. H. King. God used the Spirit-anointed messages of Brother King, and some twenty people prayed through to victory, with five joining the church. The people gave the pastor a love offering of fifty dollars, and the board voted us an increase in salary. Our church is united and we are going forward to win souls for Christ."

South Arkansas District N.Y.P.S. Camp and Institute

The fourth annual South Arkansas District N.Y.P.S. camp and institute was held August 13 to 17, at Camp Couchdale, Hot Springs.

Rev. Curtis Smith, field representative for Bethany Nazarene College, was the special speaker for the camp, and was mightily used of God as 110 young people bowed at the altar of prayer seeking God for salvation or sanctification.

Rev. and Mrs. George Andrews were in charge of the music, with one of the Bethany Nazarene College quartets as guests for two days.

The N.Y.P.S. convention was held the first day of camp and moved along very smoothly. With District Superintendent W. L. French presiding, Bob Lindley was elected as district president, with a good margin on the second ballot. Other officers elected were: Eugene Twining, vice-president; Robert Nye, treasurer; Jack Abbott, secretary; Dick Jarrell, teen-age supervisor; George Andrews, supervisor of boys' and girls' work; Harrell Clinton Lucky and Ruth Ann McClung, teen-age representatives; and Wayman Davis as chairman of institute and camp.—JACK ABBOTT, *Secretary*.

North Dakota District Annual N.Y.P.S. Convention

The forty-second annual meeting of the North Dakota District young people was held at Sawyer, June 30, in conjunction with the district camp meeting and young people's institute.

The convention and institute were carried on under the able leadership of Rev. Claire W. Kern, district N.Y.P.S. president. Mrs. Harry E. Taplin, wife of our fine district superintendent, brought a brief devotional message at the beginning of the morning session.

Rev. Claire W. Kern was re-elected

as president; Rev. Gordon Belzer, vice-president; Mrs. Gordon Belzer, secretary; and Rev. Rudy Sauter, treasurer. Reports of the societies were all characterized by higher goals being aimed at for the coming year.

Special speakers for the convention were Evangelist Clayton Bailey and Rev. Ed. Dowd, pastor at Newport, Oregon. Brother Dowd was the institute instructor, using the book *The Golden Stairs*, by John E. Riley. Brother Bailey brought messages daily, both morning and evening. The institute was climaxed with more than one hundred young people rising and marching single file up the hill early Friday morning for a great communion service.—JOHN A. FLOWERS, *Reporter*.

Cullman, Alabama—In August our church had a very successful revival with Rev. V. S. Rushing as special worker. God honored Brother Rushing's ministry and twenty-nine souls sought the Lord at the altar of prayer. God gave wonderful victory, and we have received a good number into church membership. We thank God for His blessings on First Church.—A. M. PRUITT, *Pastor*.

North Carolina Boys' and Girls' Camp

The fourth annual North Carolina Junior camp for boys and girls was held July 30 to August 3 at Lake Lurecrest, North Carolina. We had an enrollment of 150 campers; an overflow crowd, along with 42 workers who were interested enough to give of their time and talent for the work of the Lord.

Rev. Allen Richardson, camp director, was at his best, working out all the details beforehand, so we had a smooth-running camp.

Our speakers were two of the very best: Rev. William Ardry, chapel speaker and planner of the Bible study to be followed, and Rev. John Soloky, night speaker. Both are pastors on the district. More than one hundred boys and girls bowed at the altar of prayer, seeking God for saving grace or sanctifying power. All our boys and girls went home testifying to victory.—DAVID M. COX, *Reporter*.

Iowa District Young People's Convention

Our district N.Y.P.S. convention was held on August 11, in conjunction with the annual assembly and camp, on the district grounds, near West Des Moines. Rev. F. E. Whitlatch ably presided.

Rev. James Adams delivered the morning devotional message, and Rev. Gene Phillips, our district superintendent, introduced the new quadrennial theme in a stirring message at the opening of the afternoon session.

Rev. F. E. Whitlatch was re-elected district president with a splendid vote of confidence; Rev. Al Foster was re-elected vice-president; Miss Irene Greenlee was re-elected secretary; and Rev. Walter Attig is the treasurer.

This has been a good year for the Iowa young people; 3 new societies were organized, with a net gain in membership of 82, and a total of \$10,505.00 was raised.

The presentation of two Olivet Col-

Notice to Pastors

The General Stewardship Committee is making available again this year a phonograph record (78 rpm) for use in local churches. This is designed to aid in publicizing the Thanksgiving Offering.

On one side General Superintendent Young will speak to the church. On the other side, Rev. Samuel Bhujbal, district superintendent of our work in India, will give his testimony and relate some facts about our work. It will be a challenge to hear these men speak to your people.

The playing time of the record is about five minutes for each side. It can be used in your church service as an announcement, or in Sunday school, N.Y.P.S., N.F.M.S., or prayer meetings.

This record will be sent to you free of charge upon REQUEST, provided you will help to get it into three other nearby churches. Make your request AT ONCE while the supply lasts. Records will be sent to reach you sometime during the week of October 8.

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S. T. Ludwig
Stewardship Secretary

lege scholarships and a very successful talent contest were other interesting high lights of the convention. Best of all was the knowledge of the abiding presence of the Spirit of God throughout.—IVAN A. BEALS, *Reporter*.

Missouri District Assembly

The forty-sixth annual assembly of the Missouri District was held at Pinecrest District Center, Fredericktown, August 1 and 2. Dr. D. I. Vanderpool presided with ease and grace, challenging the district in his own inimitable way to greater things for God and the church. His anointed messages were an inspiration and blessing.

Our greatly appreciated district superintendent, Dr. E. D. Simpson, presented a wonderful report. In his ten years of superintendency of the district, outstanding accomplishments have been achieved. Gains along every line were reported by the pastors and district officers, with spiritual advance indicated as well as statistical growth. Dr. Simpson received a wonderful vote, and he and Mrs. Simpson were given a fine offering in appreciation of their untiring labors.

Olivet Nazarene College was represented by Rev. John Swarcengcn, field secretary; Miss Helen Greenlee, soloist; and Miss Martha Reed, pianist.

The total giving exceeded \$670,000.00, of which \$57,489.00 was for the General Budget, and the district is now over the 5,000 mark in membership.

Mrs. Minnie Hoffert and Rev. Marion Holloway were elected as presidents of the district N.F.M.S. and the N.Y.P.S.

The climax of the assembly came at a most gracious outpouring of the Spirit upon the ministry of Dr. Vanderpool in the ordination service, when five candidates received elder's orders: Paul E. Ambro, Richard H. Cochran, James E. Palmer, William S. Pirtle, and Darrell W. St. Gemme.

Missouri District moves on!—*Reporter*.

Wisconsin District Assembly and Camp

The twenty-first annual assembly of the Wisconsin District was held August 9 and 10 at Camp Byron, Oakfield. For the past nine years the assembly had been held in conjunction with the annual camp meeting.

Dr. Hugh C. Benner was the camp evangelist as well as the presiding officer of the assembly. His forceful and Spirit-anointed messages proved to us that our general superintendents are able evangelists as well as efficient executives of the church.

Dr. Charles A. Gibson presented his thirty-fourth report as a Nazarene district superintendent, his twelfth as superintendent of the Wisconsin District. These years have given to Wisconsin a leader with wisdom and unsurpassed experience. The high point of his report was dramatically presented in the N.F.M.S. convention, which preceded the assembly by two days. In the 1955 convention the missionary society displayed a banner which pictured the islands of the sea (representing the world-wide need of evangelization) with hands reaching out of the water; the caption read, "They Reach to Us." Dr. Gibson counted the hands on the banner—nineteen; then he pleaded with the assembly to accept the challenge of raising \$1,000.00 for each hand. When the report was brought in this year we found we had raised a total of \$21,266.43! What a shout of praise arose from the assembly as two more hands were placed on the

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banner! After a period of great rejoicing it was suggested that we set the new goal at \$25,000.00, and the assembly adopted that goal enthusiastically. At a suggestion from Dr. Gibson, the pastors increased their fixed General Budget to a total of \$22,000.00. This figure represents a 100 per cent increase over the amount raised in 1954-55.

The true spirit of unity on the district was demonstrated as Dr. Gibson was re-elected district superintendent on the first ballot, receiving only one negative vote. The assembly joyfully presented the Gibsons with a substantial love offering. Other district officers elected were: Mrs. C. A. Gibson, N.F.M.S. president; Rev. Edwin Simmons, N.Y.P.S. president; and Rev. D. J. Gibson, district church schools chairman.

The Ambassadors Quartet from Olivet Nazarene College were the song evan-

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Charge to my account

gelsists in our camp, and were appreciated for their talented singing and fine Christian spirit. Miss Helen Greenlee, Miss Martha Reed, and Rev. John Swearingen presented the news and needs of Olivet Nazarene College. Dr. Erwin G. Benson was a successful salesman for our Nazarene Publishing House, as well as a brother beloved among us.

Wisconsin is wonderfully united under the leadership of Dr. C. A. Gibson, and is solidly back of the whole program of the Church of the Nazarene.—**D. J. GIBSON, Reporter.**

Western Ohio District Camp

On Sunday night, August 5, Western Ohio District closed one of the greatest camp meetings in its history, with Dr. Mendell Taylor and Dr. L. T. Wells, evangelists, and Calvin and Marjorie Jantz as the singers and musicians.

The crowds surpassed anything we

had seen—many times we were unable to accommodate the people who came. From the early morning prayer meeting until the last service in the evening, the people co-operated and a wonderful spirit prevailed. Prayer had been answered and the people rejoiced.

Again and again the preaching and singing of the special workers lifted us into the heavenlies until, with the victorious shouting of the people, the evangelist could no longer preach; upon invitation, seekers came and filled the long altar.

The tide rose higher and higher in each service, climaxing on the last Sunday night in a scene never to be forgotten by those present. God's leadership was evident from the opening song service. The glory of God came upon the people with such shouting in old-time, camp-meeting style and continued until, instead of preaching, Dr. Taylor began to exhort the people, calling seekers to the altar. They came from all over the tabernacle, filling the long altar. As one group of seekers prayed through, another call was given, others came and claimed victory, and others came—this continued until it was impossible to count the number who came to the altar. The large congregation remained, gazing in amazement at the scene. Dr. Taylor said he had never seen anything like it; and Dr. Wells said he had not seen anything like it in more than thirty years.

Thank God—He is the same today!
—**IRA R. AKERS, Reporter.**

Dallas District N.Y.P.S. Convention

The Dallas District N.Y.P.S. convention was held on August 14. Good reports were received from the local societies. Rev. Lawrence Gholson, president for the past two years, is leaving us to accept a pastorate on the Abilene District; we regret to lose him from our district.

The following were elected as officers for the coming year: Rev. C. M. Knight, president; Rev. Milton B. Parrish, vice-president; and Rev. M. A. Wagstaff, secretary-treasurer.

The Dallas District young people have accepted the challenge to give \$2,500.00 to support a home-mission work in the Casa View area of Dallas (a rapidly growing residential section) this year, and any other advisable area.

Many of our young people were established in their Christian experiences in the evening services conducted by Dr. Ralph Earle. We all feel we have grown spiritually for attending the convention, and we are trusting the Lord for a successful year for the Dallas District young people.—**HARLAN H. SHIPPY, Reporter.**

Rev. H. M. Daboe reports: "Six years ago we accepted a call to pastor our church in Wayne, Michigan, where the people were worshipping in a basement church which had housed them for fifteen years. After liquidating the debt on the property it was our pleasure to see a fine new auditorium completed at a very moderate cost. The church property, including a very fine parsonage, is valued at \$65,000.00; with a

present debt of around \$10,000.00. The church enjoyed a healthy and consistent growth during our ministry. We had a good missionary convention last spring with Miss Mary Scott, and an evangelistic meeting in May with Evangelists Harry and Esther Carlsen. The Lord greatly blessed their ministry in music and preaching, and whole families were saved and united with the church. A fine spirit of unity prevailed, and a love offering from the church made it possible for the pastor and wife to attend the General Assembly. Feeling it was God's will we accepted a call to the Highland church, and at the farewell gathering about seventy people came to wish their pastor God's blessings as he moved to his new field."

Dallas District Assembly and Camp

The forty-eighth annual assembly of the Dallas District was held in conjunction with the seventieth annual gathering of the Scottsville camp at Scottsville, Texas, August 13 to 19. The presence of God's Holy Spirit was felt throughout the services as God's servants brought messages of truth to the people.

Dr. Hugh C. Benner presided at the business sessions with dignity and poise, and won the hearts of the people with his aggressive attitude and spirit. His messages dealing with the Church were truly blessed of God.

Our good district superintendent, Dr. Paul H. Garrett, was re-elected with a strong vote. His report showed gains in nearly every department, and four new churches were organized during the year. The Dallas District appreciates Dr. and Mrs. Garrett, expressing their love with a generous love offering.

The assembly was preceded by the district N.F.M.S. and N.Y.P.S. conventions, each of which was a time of blessing and inspiration. Mrs. Garrett was re-elected as N.F.M.S. president, and Rev. Marselle Knight was elected as N.Y.P.S. president. Rev. H. F. Crews, district church schools chairman, was in charge of the Sunday-school convention. The convention was blessed by the message of Rev. Raymond McClung, pastor of the North Little Rock, Arkansas, church; he challenged us to greater heights.

The ordination service was the high light of the assembly as Dr. Benner ordained four men to elder's orders. The presence of God was real as Bobby Collins, A. H. Coston, Lee Hillery, and Robert L. Spinks were ordained.

Dr. Roy H. Cantrell, president, and a quartet represented Bethany Nazarene College. The Dallas District appreciates our college and the wonderful work it is doing.

During the week Dr. Ralph Earle preached at the camp meeting. His wonderful messages on holiness were well received and owned of God. The hearts of the people were thrilled from time to time as the Word of God was opened unto us through the ministry of this man of God.

With a spirit to do more for God, and a faith that God will help in the coming year, the delegates and visitors left the campground feeling, God met with us.—**C. M. KNIGHT, Reporter.**



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Wisconsin District

Young People's Convention

The twenty-first annual convention of the Wisconsin District N.Y.P.S. was held August 11 at Camp Byron, Oakfield, with Rev. Ed. Simmons presiding. All of the services and sessions were blessed with an awareness of the presence of God. The emphasis of the entire convention lay in the direction of a more spiritual and active young people's society. A greater burden for the younger members and contacts was evident as the reporting leaders of the local societies told of their successes and plans for the teen-agers.

One of the high lights of the business session was the presenting of the new district honor-rating system by Rev. Don Gibson. Prepared under his direction, he explained how the system, consisting of fourteen points, ranging from material projects in the local church to spiritual exploits in the realm of prayer, covers every phase of the young person's life.

Our spirits were lifted and our wills challenged as Dr. Hugh C. Benner spoke to us concerning the theme for this year, "We Ought to Obey God."

Rev. Ed. Simmons was re-elected as president for the coming year. The members of the council as determined by the election are as follows: Rev. Miles Finley, vice-president; Rev. E. W. Pannier, secretary; Rev. Dale Sidle, treasurer; Mrs. Joyce Leth, Junior Society director; Rev. R. Brunner, boys' and girls' sponsor; Miss Ruth Enoch, high school supervisor; Miss Marilyn Kramer and Miss Dorothy Williams, teen-age representatives.—ELMER W. PANNIER, Secretary.

Houston District

N.Y.P.S. Convention

August 7 was the time and Houston Oakwood was the place for the convening of the Houston District young people's convention.

Rev. Van Turman presided efficiently throughout the convention. He received a wonderful vote of confidence in his re-election to office. The council, in behalf of the district societies, presented Brother Turman with a beautiful wrist watch.

Dr. and Mrs. Jarrette Aycock were the special workers, and proved a great blessing to all. Dr. Aycock's messages were both practical and inspiring, and Mrs. Aycock added to the services with the directing of the singing and the very wonderful solos.

Reports from the local societies revealed a year of progress, for which we humbly praise God.

Rev. A. L. Payne was re-elected vice-president, along with Mrs. Marlow Salter as secretary, and Mrs. Ralph Wright as treasurer.—Reporter.

DEATHS

REV. VERNON EMOL LEDBETTER

Vernon E. Ledbetter, age forty-one, was born at Fargo, Oklahoma, and died June 7 at Hydro, Oklahoma, after being hospitalized for nearly ten months. He married Miss Ada Looper in 1938, and a son, Jimmie Paul, came to bless their home in 1947. He served thirty-four months in the U.S. Navy and saw action in several major battles in the Pacific theater in World War II. He felt a call to preach and attended Bethany Nazarene College, graduating

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In 1949. He served the Newkirk, Coleman Chapel, and Hydro churches on the Northwest Oklahoma District. Funeral service was conducted at Hydro by Rev. J. T. Gassett, district superintendent, assisted by Rev. L. H. Dickerson. Interment was at Fargo, where a graveside service was conducted by Rev. W. B. McCollom, of Larned, Kansas.

REV. JAMES LANGLEY McLENDON

James Langley McLendon of Lakeland, Florida, died in his home on August 6, at the age of eighty-six. He was born in Georgia on January 1, 1870. At the age of thirty-eight in Seminole, Oklahoma, he was "marvelously regenerated," as he so glowingly testified, and soon afterward entered the ministry. He joined the Church of the Nazarene in 1911, was ordained in 1912, and was active in the organization of Nazarene churches in the early days, especially in Texas and Louisiana. He also pastored a number of churches and served as an evangelist. He had lived in retirement in Lakeland for nearly twenty years. Survivors include his widow, Mrs. Jewel McLendon; three sons, Paul, Hiram, and Milton; and one brother, Professor O. H. McLendon. Funeral service was in charge of Rev. I. W. Justice of Lakeland First Church, assisted by Rev. C. E. Shaw, with interment in Lakeland's Roselawn Cemetery.

REV. CHARLES EDWARD HAGEMEIER

Charles Edward Hagemeier was born at Lansing, Iowa, August 30, 1896, and suffered a fatal heart attack on June 11, 1956. He was united in marriage in 1919 to Anna J. Devore. He entered the

ministry at the age of twenty, and he and his wife united with the Church of the Nazarene in 1920; both were ordained in 1934. He served several pastorates in western Oklahoma, Texas, and New Mexico, and erected new church buildings at Watonga, Hennessey, and Beaver on the Northwest Oklahoma District. He is survived by his wife; two daughters, Mrs. Vera Gilley of Isabella, and Mrs. Nina Mann of Bethany, Oklahoma; a son, Paul, a student at Nazarene Theological Seminary; also three brothers, John, Herbert, and Otto; and one sister, Mrs. Nora Roberts. Funeral service was conducted in Enid First Church by Rev. J. T. Gassett, district superintendent, assisted by Rev. Bob R. Felters, Rev. C. A. Smith, and Rev. Wade Powers, with burial at the Enid Memorial Cemetery.

REV. EUGENE W. SWIM

Eugene W. Swim was born at Rosemond, Illinois, August 6, 1873, and died at a hospital in Newton, Kansas, July 25, as a result of injuries suffered in a car accident the day following his return from the General Assembly. Son of pioneering, second-blessing holiness parents, he loved the service of God from his youth. He joined as a charter member the Holiness Mission which became First Church of the Nazarene; here he began preaching. He was ordained in 1930. Serving always in humble places, supplying pulpits, pastoring a colored Church of the Nazarene in Hutchinson, serving in Newton as custodian of his church, he found his highest joy in proclaiming the gospel whenever opportunity was afforded. In 1897 he was married to Effie J. Al-

bright; three sons and one daughter were born to this union. Some years following the death of his first wife, he was married to Susan E. Horst; four sons were born to this marriage. His second wife preceded him in death by three months; and a son, Paul, six months earlier. He is survived by seven children: Dr. Roy E. Swim of Kansas City; Floyd, Margaret, Kenneth, Earl, Eugene, Jr., Marvin; a stepson, J. Eber Horst; and two brothers. Funeral service was held in the Newton church with Rev. Clifton Norell, pastor, in charge, assisted by Rev. Wilson R. Lanpher of Hutchinson.

REV. CHARLES O. MILLER

Charles O. Miller was born in Maine on August 1, 1885, and died June 11 at his home in Los Angeles, California, at the age of seventy-one years. He had suffered for five years with a serious heart condition. He was converted in 1912, called to preach in 1914, and ordained in 1916. He was a faithful servant of the Lord. Although he suffered a great deal he never complained and still had hopes that he would be able to preach again. The Lord always blessed his ministry when he preached. He was a faithful member of the Eagle Rock Church of the Nazarene. He is survived by his wife, Mrs. Beulah D. Miller; three daughters: Mrs. Nina L. Travis of Las Vegas, Nevada; Mrs. Betty Thomas, of Westwood, California; and Mrs. Edna Fahlen, of Whittier; and Ray Johnson, of Azusa. Funeral was held in Pasadena, conducted by Rev. John Leih, assisted by Rev. M. Roland and Rev. Don Replogle, with burial in Mt. View Cemetery.

ANNOUNCEMENTS

WEDDING BELLS

C. Dene Simpson of Kansas City, Missouri, and Louise Cline of Gage, Oklahoma, were united in marriage on August 17, at the Church of the Nazarene in Fargo, Oklahoma, with Professor Jack T. Rairdon of Bethany Nazarene College reading the vows, assisted by Rev. Jack Houts, local pastor.

Miss Bythella Jane Theus of Shreveport, Louisiana, and Donald Vernon Peal of Marmot, West Virginia, were united in marriage on August 17, at Werner Park Church of the Nazarene in Shreveport, with District Superintendent Elbert Dodd officiating, assisted by Rev. C. K. McKay. (Mr. Peal is student pastor at Hartsville, Tennessee.)

SPECIAL PRAYER IS REQUESTED by a Nazarene, middle-aged man in Iowa who needs work very badly—he wants God's will in his life; by a Christian man in Kansas badly in need of special help from God both physically and materially;

by a Kansas mother, a Christian, for her daughter and husband to be convicted of sin and given a real desire to serve God and have a Christian home for their family—she needs help in prayer for them; by a Christian in Ohio that God will send just the right evangelist for the special meetings in their church, also for healing of body from chronic illness, and a special unspoken request; by a lady in Colorado for a Christian mother in West Virginia whose husband had to be placed in a mental institution—he is back home now, but seems unable to trust God and feels God has forsaken him, and he lives in great fear; by a Christian lady for a young man in Tennessee who has had a very serious operation which was causing paralysis, that the Lord may heal his body, according to His will.

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