

Herald of Holiness



Official
Organ
of the
Church of
the Nazarene

September 10, 1958

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No week in our Golden Anniversary program is more important than the week of October 5 to 12. This is the week for special emphasis on witnessing. *One million people must hear a Nazarene voice in Christian witness that week.* We have a story of unfathomed love to tell, a life-changing experience to relate.

Jesus gave witness to the woman at the well—her life was changed completely. Peter gave witness to the lame man at the gate. He was healed and stood among the people as a witness himself. Martin Luther, John Wesley, and the found-

A Telling Week in a Golden Year

General Superintendent Vanderpool

ers of the Church of the Nazarene, all gave witness to the power of Christ to deliver from the enslavement of sin.

Millions of testimonies are given in our midweek prayer meetings during a year, but only those in attendance hear the good news.

Christ is without a witness only through His disciples. He said, "Ye are my witnesses." Today—millions remain untold. We challenge our people everywhere to become "telling" disciples. Let us make October 5 to 12 a "telling" week in a golden year.

People around the world like to know *how* and where we found *peace*.

I touched a tired, sweat- and dirt-begrimed man on the shoulder and said, "It will be great to get to a country where we never get tired, nor have a want." A new light came into his weary eyes as he inquired about that country. Before the week passed, that man was beautifully converted. Years later he told me that my touch upon his shoulder was the most important event in his life up to that time.

We urge the church to united efforts. This week of *witnessing* must not be treated lightly. It is the big week in our golden year!





Telegrams . . .

Nashville, Tennessee—Rev. C. E. Shumake re-elected superintendent of Tennessee District with only one dissenting vote; call extended to three years with only four negative votes.—Edward F. Cox, Reporter.

Houston, Texas—Houston District Assembly characterized by wonderful spirit of blessing and unity. Dr. D. I. Vanderpool's ministry a challenge and inspiration to all. Dr. W. Raymond McClung, district superintendent, reported substantial gains in almost every department; 167 net gain in church membership; 566 gain in Sunday school enrollment; two new home mission churches organized; \$433,754 raised for all purposes; \$44,888 for foreign missions. Houston nearing the "10 per cent" mark with 9 per cent this year. Dr. McClung serving second year of three-year call. Houston District Nazarenes solidly behind the McClungs; gave \$700 in love offering. Harlan H. Shipley ordained in closing service. We take the spiritual impetus of this assembly and go to translate it into souls for Christ and His kingdom.—Harold L. Maiden, Reporter.

Bethany, Oklahoma—Evangelist J. C. Henson died Sunday, August 24. Funeral service at Bethany First Church, Tuesday, August 26.—Mrs. Hugh Barton, Daughter.

Rev. John W. May has resigned as pastor of the Elk River, Charleston, Church to accept the pastorate of First Church at Parkersburg, West Virginia.

After serving in the evangelistic field for the past three years, Rev. T. J. Daggett has left the field to accept the pastorate of First Church in Wausau, Wisconsin.

Rev. Kenneth M. Luther writes: "After pastoring our church in Peniel, Texas, for more than two years, I have resigned to accept a position on the teaching staff of Olivet Nazarene College. I have enjoyed working with some of our first-generation Nazarenes."

After serving for three and one-half years as assistant to the pastor at First Church, Indianapolis, Indiana, Rev. R. Gouthey Jones has resigned to accept the pastorate of Drexel Church in Dayton, Ohio.

Miss Jeanette Korody, teen-age daughter of Rev. and Mrs. M. R. Korody, pastors of the 13th Avenue Church in



September 10, 1958
Vol. 47, No. 28
Whole Number 2420

- 1 A Telling Week in a Golden Year, General Superintendent Vanderpool
- 2 Late News
- 2 Today as Then, Dorothy Conant Stroud
- 3 Importance of Vision, D. Rand Pierce
- 3 Galilee of the World, Jean Leathers Phillips
- 4 The Week of Witnessing . . . Our Challenge, V. H. Lewis
- 4 Golden Triumphant, E. Wayne Stahl
- 5 Our Witness . . . What Is It? Paul Updike
- 6 "Faith of Our Fathers . . . Living Still!" J. R. Mangum
- 7 I Shall Be Witnessing . . . My Personal Christian Privilege, Willis Brown
- 8 Our Slogan: "You Are One in a Million!" Eugene Stowe
- 9 News in Picture
- 9 "Bracelets" for Others
- 10 Preparing for the Harvest, L. Lee Gaines
- 10 I Joined the Colorado Pioneers, Grace Wilson
- 11 Glorifying, Rejoicing, Boasting, Lawrence B. Hicks
- 11 "Your Labour Is Not in Vain," F. W. Davis
- 12 Editorials, Stephen S. White
- 14 The Sunday School Lesson
- 14 Foreign Missions
- 15 Servicemen's Corner
- 15 Religious News and Comments
- 16 Department of Evangelism
- 16 Thought for the Day, Bertha Munro
- 17 The Question Box
- 17 You and Your Morals
- 18 News of the Churches

Next Week . . .

Special emphasis by Department of Church Schools for "Christian Education Week"

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.

Anchorage, Alaska, writes to thank the people "all over the world" for their prayers. Her arm is much stronger and doctors say that within a year she should have the full use of it. She writes, "I have started playing the piano and violin already, and I intend to dedicate all of my talents for the glory of God. . . . thanks to everybody for your interest and prayers."

Rev. Ellis Lewis writes that "after eight years as an evangelist I have accepted the Britton Church in Oklahoma City, Oklahoma. I want to take this opportunity to thank both pastors and people with whom I have worked for the wonderful way they stood by me while I was in the field. In coming here we feel we are in the will of the Lord."

Rev. Charles D. Ide has resigned as pastor of the church in Plymouth, Michigan, to accept a call to pastor Central Church in Orlando, Florida.

After serving North Side Church in Vincennes for three years, Rev. Ora W. Sciscoe has accepted a call to the Walters Chapel Church (Franklin, Indiana) on the Indianapolis District.

After pastoring the church in Fitzgerald for two years, Rev. Doyle C. Smith has accepted a call to pastor First Church in Moultrie, Georgia.

Rev. Paul T. Byrns sends word that "after four happy and good years with the church in Spencer" he has accepted a call to pastor the church in Oakland City, Indiana.

Rev. C. B. McCaull has resigned as pastor of the church at Columbus to accept the call to the church in Ulysses, Kansas.

After serving as pastor of the Bonham church for eight and one-half years, Rev. Leon Martin has resigned to accept a call to pastor the church in Sherman, Texas.

TODAY AS THEN

*The world awaited Jesus' birth
Through long and lonely years
Filled with injustice, grief, and shame,
And hunger, death, and tears.*

*Today, as then, the world awaits
His coming in the skies,
For in Him only, in His grace,
The world's salvation lies!*

By DOROTHY CONANT STROUD

Importance of Vision

By D. RAND PIERCE

"Where there is no vision, the people perish," says the inspired Word. The vision here referred to is not that mental vision about which so many modern philosophers and unconverted preachers have chimed and chattered. It is that spirit vision that sees things in the realm of revelation and soul life where the keenest brain cannot penetrate. This is one of the luxuries of the Spirit-filled life—one can see into the invisible realities and have a most wonderful time of holy enjoyment while the average religionist looks on in amazement and, seeing nothing to rejoice over, goes away to declare such an one crazy.

It has been said that "the Holy Ghost is the conservator of orthodoxy." This is not merely a bright epigram; it is a remarkable truth. There would never have been a higher critic in the world if the Church had not lost her vision by losing the Holy Ghost. There probably never was a truly regenerated higher critic. A good case of salvation always cures skepticism. It was because the Church failed to perpetuate Pentecost that paganism, the Dark Ages, and modern infidelity have been made possible. When a man's heart is filled with the illuminating Spirit the Bible is an unsealed book to him.

It is said of Ewald, the famous scholar, that around Max Muller's hospitable table he met some of the leading scholars of Oxford at that time. One evening at dinner a goodly number of guests was present, and the conversation turned to some New

Testament themes. Ewald answered questions about Christ, the kingdom, the future life, etc., so dogmatically, that he was asked how he came to know Paul's secret thoughts so certainly. He seemed in a fix, but at length replied, in emphatic tones, and in good English, "I know them by the Holy Ghost." The conversation stopped at this point, and Ewald was allowed to finish his dinner in peace. This is a striking illustration of what the New Testament teaches concerning true spirituality. The Spirit of God influences the soul of the humblest as well as of the greatest and sheds the light of truth upon the way of the pilgrim. Education is important and essential, and Ewald had it in abundance, but it is still true that "the Christian on his knees sees further than the philosopher on his tiptoes."

There has been a growing tendency to exalt the purely intellectual to the neglect of that spiritual vision which comes alone through the Holy Ghost indwelling the sanctified heart. It has been a custom from time immemorial to store things away in the loft. That is what the majority of Christians are doing today with religion—putting it all up in the head. The Bible says almost nothing about the head, for the heart is the real fountain of spiritual life. A thing that is stored up in the head is in cold storage, and that will always freeze the life out of religious experience.

—*Herald of Holiness*
March 18, 1914

Galilee of the World

By JEAN LEATHERS PHILLIPS

*In Galilee He waited
For them who followed Him,
Beyond the sacred precinct
Of Temple, high and grim;
Beyond the shade of olives
Or avenue of palm;
Beyond the friendly quiet
Of friendship's peace and calm;
Where came no sound of trumpets,*

*No chanted hallels sweet,
No light or incense burning.
He tarried there to meet
His chosen and beloved,
Their faith made strong again,
To venture forth, evangels,
Among a world of men.*

*And still He waits our coming,
From bondage to be free,
To compass with His gospel
This world-wide Galilee!*

The Week of Witnessing



... our challenge

By V. H. LEWIS, Executive Secretary, Department of Evangelism

We met the challenge of "A Million for Missions" in the Easter Offering. We will no doubt give a million again in the Thanksgiving Offering. These two great challenges met and accepted with victory will be a part of the great celebration of this year. October 5 to 12 offers us as a church another challenge. It is the "Week of Witnessing" during which we are going to witness to one million souls! Or are we?

WE SHOULD!

It is a worthy challenge. We who are interested in world evangelism have so signified that interest by the great Easter Offering. We must also be concerned over the million souls to whom *we should*

witness. They are important in God's sight and therefore in our sight also.

The evaluation of a church is not in the smooth workings of machinery. It lies in its ability to bring Christ to men and men to Christ. Out of our love for Christ we *should* meet the challenge. If we love Him we will give expression to our love during this goal week.

The challenge of a million souls is worthy of our best. There is no way to estimate their value since it is more than one million worlds. This week will be a *big business week* for the Church of the Nazarene—when we consider the values involved.

The challenge of the crisis of this hour in world history *should* send us forth eagerly into this mighty

A jubile shall that fiftieth year be unto you (Leviticus 25:11).

Golden Triumphant

**"Hats off to the past!
Coats off to the future!"**

*We would sing the golden story
Of our church's fifty years,
Sing her victory and glory;
Like the music of the spheres,
With their rich and sweet vibration,
Is the story we would tell.
'Tis the story of salvation
Wrought by Prince Immanuel.*

*Faithfully our fathers builded,
Laying each foundation stone;*

By E. WAYNE STAHL

*They today, with brightness gilded,
Sing before Jehovah's throne,
In the city with no temple,
Since its temple there is He.
Praise to God for their example,
In our church's jubilee!*

*That example may we follow:
Joyfully they sacrificed,
Earthly fame accounting hollow,
Sharing the reproach of Christ.
Entering into their labors,
We our debt to them would pay,
Preaching Christ unto our neighbors,
As with gladness once did they.*

*If we still hold high our banner,
"Holiness unto the Lord,"
If our lives in noble manner
With that standard will accord,
Through believing, consecrating,
Oh, what triumphs yet shall be!
We shall then be celebrating
A continuous jubilee!*

week. We will be dealing in the truth the world needs. We will be witnessing for Christ. He is what one million people need for living and for dying.

WE CAN!

A Week of Witnessing! There can be nothing unusual about such a week. Witnessing is surely a part of our relationship with God. It is our main purpose in living and speaking for Christ. A week is a period of time; and our time belongs to God as well as our eternity.

We can meet this glorious challenge, for we are 300,000 strong. Here is a worthy appeal for the Nazarenes of this golden year. Here also are Nazarenes worthy of the challenge.

The assignment for my local church is four times its membership. But since some are ill and others may be away, I will need to witness to eight or ten this week and hand them the *You Are One in a Million* folder. I am a Nazarene. I can meet the challenge. Our church can meet the challenge; the denomination can achieve great victory this week.

WE WILL!

We will accept this challenge because it is Christ's command. He is our Captain. His command we must obey! How could we really celebrate our

Nothing else is so pitiful, so heart-breaking, as to see someone spend his soul on a private brand of religion—and then fail.—Ivan Beals.

golden year without this expression of our faith, love for Christ, and concern for men!

Plans, promotion, money, speeches, sermons, monuments, and publications are all playing a part in this momentous year. They will all be crowned and brought to full meaning in our mighty challenge, the "Week of Witnessing."

The prayers and labors of our fathers are projected unto this day—as we witness. The security of our children will be made greater by our spiritual advance of this week.

The destiny of weary people who now are lost will be brightened by our witness.

Heaven will rejoice, as new names will be written in the "Lamb's book of life."

Our Lord and our God will be pleased and will abide with us still.

Our church will be enlarged as in this fiftieth year we bring it to climax and fulfillment by such a golden harvest of souls.

"Week of Witnessing"—our challenge: We should, we can, we will accept it!



Our Witness

... what is it?

**By PAUL UPDIKE, Superintendent of Northeastern Indiana District
Member, General Department of Evangelism**

The streets of Jerusalem were filled with a milling, motley throng. Just outside of the Upper Room house there stood a group of Galileans who were speaking in the language of their excited hearers.

Talking and jesting faded away as the "Big Fisherman" patiently explained that his comrades were not drunk already at nine o'clock in the morning. This was what the Prophet Joel had spoken about, fulfilled in fact and spirit. Pointedly, then, he explained that the experience he and his companions had in relation to the life, death, and resurrection of the Lord Christ was the work of God, who had poured out His Spirit in spite of and for the "crucifiers."

The "witness" had begun; the work of the Spirit began to show fruit. Consciences were pricked, and souls began to seek the Saviour. Jesus had told His disciples that they were to be His witnesses, but hardly had they dreamed that the opportunity would come so soon or that they would see the mass revival from their personal testimonies.

From that point on, men who "know the Lord" have found it both profitable and inwardly pleasant to tell the wandering that "whosoever will may come." The stream of salvation continues to flow across the centuries.

To identify the witness, we must begin with a personal experience. Whatever else goes into it, the witness is a personal expression resulting from

a personal encounter with a personal Saviour. That inward pressure—"I must tell somebody"—reaches its height when the Spirit of Christ fills the soul of the redeemed in the presence of those who are lost.

Both the Garden and God were lost when our foreparents sinned, and this separation brought darkness. Only as light comes from some "vessel" of the Lord can men know just what to do about their sin. Changed lives and speaking tongues in the language of the transgressors point the way to heaven for men on the way to destruction.

But men must be contacted. Souls groping in darkness or sinking in the surging sea are lost unless something reaches them that they can get hold of or "feel" in their wild struggle for security. Our witness is the bringing of that testimony that makes a difference and applies it with love and concern for those for whom Christ died. Contact with Christlike affection means that homes must be visited; shops, stores, private offices, farms, and business establishments must all lie in the path of our rendezvous with souls.

It is not necessarily a witness just because we say it; the anointing Spirit must accompany the message of light. It must also reach the prospective heart in life situations where attention and concern can give opportunity for deliberation and judgment. It is for "fruit" in the vineyard. Jesus likened it to the place where the "husbandman"

freely gives personal attention. He approves the "much fruit" blessing.

The warmth and fellowship of others, the consciousness of like fellows together, the hunger of the heart for the Word of God, all make it necessary to include an invitation to the church and its services; to the Sunday school, the young people's society, and the missionary society—such an invitation to be given to those in the world. These live encounters with faith and its solution to the problems of life attract people in homes where there is much wrestling with living.

The bridge across the gap of acquaintance is better crossed by leaving some guiding material with the prospect. Here the general church has again provided a splendid folder, *You Are One in a Million*. This, in itself, will acquaint, interest, explain, and draw the soul towards God and the church.

Our witness—*what is it?* It is just a simple testimony to what Christ has done for one personally and what He can do for others, expressed in loving care for their spiritual welfare and relationship to God. It involves a cordial invitation to fellowship and activity of faith with the people of God at the church and its services. This witness incorporates the leaving of the printed outline of the church's plan for this concerted action, making room for further contact and study. It is the Spirit of Christ still seeking the lost.

"Faith of Our Fathers

... *living still!*"



**By J. R. MANGUM, Nazarene Physician and Surgeon of Nampa, Idaho
Member, General Department of Evangelism**

It is mid-July in the Idaho mountains—a few hours ago the sun was shining in a near-cloudless sky. A small cloud appeared and then another; my radio crackled; the very atmosphere seemed tense. In a little while the sky was darkened and a few solitary raindrops hit the dust.

Then came the wind, a sudden gust ballooning the roof to my tent-house upward. I hurriedly tied it down more securely. Then came the lightning, followed by a clap of thunder like a rifle shot seconds later—two or three, no more, because it had shattered a big tree nearby. Now come rain and hail, almost continuous lightning and thunder; the wind still blows in gusts and is cold.

This is living with the elements now, and since the beginning; and though my initial remarks concern the local weather, I desire to broaden this thought into a concept of life in general.

In the storms of life which have so frequently upset the history of man, particularly in Bible times and in the periods of great spiritual awakening, as in the lifetimes of Wesley, Knox, and Whitefield, there has been a God-given faith which has been tremendous in its scope and accomplishments. This faith is not an ethereal, effervescent, now-you-see-it, now-you-don't something—it is a down-to-earth, up-to-heaven reality. Through it man can tap the resources of God. It has been done!



I Shall Be Witnessing

... my personal Christian privilege

By **WILLIS BROWN**, Nazarene Businessman in Brush, Colorado
Member of District Advisory Board
and General Department of Evangelism

Of all the privileges that come to me through the church, not one offers more in return than that of witnessing. God's blessing is promised to those who witness to win souls. What greater reward could we have than the pleasure of seeing another brought to Christ through our efforts in witnessing? True pleasure and satisfaction can be found only in sharing with others. What greater treasure have we than the gospel?

One of the greatest thrills of my life came to me recently. Some years ago I had a part in leading a man to Christ, and recently I heard his son, speaking in the interest of Christian education, tell how God had helped him through high school, led him to a Nazarene college, and now he was preparing for ministry in the Church of the Nazarene.

But how can I separate privilege from responsibility? If I accept the benefits of America, I must also accept the responsibility of citizenship. If I accept the privileges and pleasures of home, I must also accept the responsibilities of providing

for my home and family. If I accept and enjoy the benefits and privileges offered to me by my church, I also will enjoy telling others about my church. If I accept the blessings of the gospel, I obligate myself to tell others about Christ, what He has done for me, and what He can do for them.

In thinking of this matter of witnessing, my thoughts turned to some witnesses I have seen and heard. I recall a court case where some witnesses were subpoenaed. They witnessed because they were ordered by law to appear and tell what they knew of the case. Then I remembered watching a TV newscast a few weeks ago, when a witness was called by a congressional committee, and this individual refused to witness because of the possibility of self-incrimination. I also recalled some so-called witnesses that have called at my place of business; they made a nuisance of themselves by their insistence that I listen to them, even when I told them I did not care to hear what they had to say.

I don't want to be a witness who witnesses be-

The mouths of lions have been stopped as though stuffed with cotton or paralyzed. Women have received their dead raised up again. Even a Roman centurion had this experience because he had faith not common in his day. Yes, this even in Christ's day. Read the faith chapter in Hebrews again. It is wonderful! We read it and see all the results of faith. Is it living still?

Thank God, it is! The faith of our fathers is still real; it is vital in our lives today. I know it is alive because it has the qualities of life today. It moves, it is warm, it reacts to stimuli, it grows when it is fed. Around us we see the results of faith in our day. Churches, schools, hospitals, home and foreign mission programs, miracles of grace all around us in individual lives and all wrought by faith. The renewed interest of lay groups in the advancement of missions shows the results of faith—faith today!

Without faith "it is impossible to please him [God]." Where there is doubt, faith is either on the decrease or is absent. This substance of things hoped for and this evidence of things not seen must be abiding in the victorious Christian. Through faith we conquer the paralyzing fear of the known and the unknown. Faithlessness is folly.

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (Hebrews 10:38). "For by it [faith] the elders obtained a good report. Through faith we understand . . ." (Hebrews 11:2-3).

The faith of our fathers is living still—let us keep it alive by nurturing it daily. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Hebrews 12:1-2).

cause of law or duty; I don't want to be a reluctant or fearful witness, or an obnoxious witness. Mine is a privilege—to witness to others about my Christ; the Christ who sought me, saved me, sanctified and keeps me. It is a *privilege* to tell others what Christ has done for me. It is a *privilege* to tell others about my church, the church that has provided a place for fellowship for my family and myself—a place to serve, a place to worship, all these meeting basic human needs.

When I am thoroughly sold on a product, when I can recommend the product because I have used it and found it meets my need, then I have little trouble telling a prospective buyer all about the

product and what it will do for him; thus the sale is made easier.

As laymen in the Church of the Nazarene, we have the product. No other church offers all the benefits that our church offers. We have the safest, sanest doctrine, we have the equipment, and we have the organization needed to operate efficiently. And, above all, we have the "Greatest Story Ever Told" to tell to others—Christ can save "to the uttermost" all "that come unto God by him."

I want the privilege of being one of three hundred thousand witnessing to a million. *It is my Christian privilege!*

Our Slogan:

"You Are One in a Million!"



By **EUGENE STOWE**, Pastor, College Church, Nampa, Idaho
Member, General Department of Evangelism

"The pause that refreshes"—"Ask the man who owns one"—"The future belongs to those who prepare for it." With these catchy phrases, millions of dollars in sales have been rung up in soft drinks, automobiles, and life insurance.

How appropriate, then, that when we propose to "sell" Christ and the Church of the Nazarene to one million people in the "Week of Witnessing" we should have a slogan—a conversation starter—a door opener! And we have! It is, "*You Are One in a Million!*" It is our fervent hope and prayer that before the week of October 5 to 12 has come to a close these words will have become the most familiar ones in the vocabulary of the people called Nazarenes.

Have you ever stopped to think how many one million people really are? Look at it this way. If they were to line up in single file and pass by at the rate of one a second, how long do you suppose it would take you to count them? A day? A week? A month? No. If you counted eight hours a day, five days a week, it would take you *seven weeks!* That's a lot of people, any way you look at it!

"But how can we hope to witness to that many people in just one week?" you ask. Certainly no one of us could do it alone. But if every member of the Church of the Nazarene will faithfully witness to four, the job can be done easily. This catchy slogan is one of the tools which the church is putting into your hands to help you. There are several ways in which it can serve you.

Each member of the family can wear the special pin with the big number "1" on it. This will cause some people's curiosity to prompt them to ask, "What does that mean?" This affords a golden opportunity to explain the slogan and give them a warm word of witness and welcome. When Dad goes to work, he can greet the men on the job with a cheery, "Say, did you know that you're *one in a million?*" When they answer, "Why, no; what do you mean?" he can go on to explain that he is a member of the Church of the Nazarene, which is witnessing to a million people this week. When Mother goes to the store to do her shopping, she can tell the clerk that he's *one in a million* and invite him to attend our Golden Anniversary services on Sunday. Bill and Mary can take their *One in a Million* folders to school with them. Surely during the week they can find four opportunities to give this witness to their friends. The truth is, many families will need to stock up on folders when they come to prayer meeting on Wednesday night, for they'll find that four is just a good start.

Looking at this slogan again, it should give every Nazarene a sense of justifiable pride to know that he belongs to a church which in just fifty years of existence has already begun to think in terms of millions. In 1908 when several holiness groups united under the banner of the Church of the Nazarene at Pilot Point, Texas, they did well to think in terms of hundreds and thousands. The totals then showed just 10,000 members, 6,700



CALIFORNIA VISITORS SEE NEW PRESS. *Mr. and Mrs. Harold Johnson, who attend Los Angeles First Church, toured the House and are shown looking at another new Harris Offset Press. Mr. Johnson is in the printing business.*

Sunday school scholars, and \$140,000 raised for all purposes in one year. The 1958 statistics will show one-third of a million church members, Sunday school enrollment stretching toward the one million mark, over one million dollars given for world evangelism in the Easter Offering, and total giving in the forty-million-dollar category.

Thank God for the achievements of these fifty years! And thank God for the vision of our leaders who are challenging us to make the slogan, "*You Are One in a Million*" an actuality—a victorious report of a man-sized job of mid-century witnessing well done! By God's grace and with His help we will do it!

"Bracelets" for Others

Add to the list of Nazarenes with unusual work the name of Mrs. Maureen Brumbeloe of Birmingham, Alabama. She is the first of her sex to wear the uniform of the Birmingham Police Department and she is working with teenage girls who have gotten into trouble.

In a recent feature article about Mrs. Brumbeloe's appointment, the Birmingham *Post-Herald* had the headline: "She Carries Bracelets for Others." It read, in part:

"Instead of the regular assortment of

items usually found in a woman's handbag, such as lipstick, rouge, and other cosmetics, this attractive young woman packs a pistol and a pair of handcuffs.

"The large bag with the shoulder strap is where she carries her .38 caliber police pistol and the handcuffs. She does not wear make-up because of her religious beliefs."

The article then tells how she started in the police department as a stenographer in the record bureau and won promotion to the uniform job. The newspaper states that Mrs. Brumbeloe currently is serving as president of the young people's society in the Cottage Hill Church of the Nazarene, and that her husband, Bynum, is choir director. She is the daughter of J. C. Lawrence, Ensley, a Birmingham suburb.—*Nazarene Information Service.*

Let's admit
that we need to do more

Preparing for the Harvest

By L. LEE GAINES
Pastor, Belton, Texas

We would consider it sheer madness for a would-be farmer to engage a harvesting crew to harvest his crop, setting the date for the work and giving specific directions as to how to reach his field, then for the harvest crew to find that the would-be farmer had not so much as plowed his field, much less having sowed the seed. Absurd! Sure, but are we altogether without fault in our methods?

Evangelistic workers are called; dates are set; directions are given us as to how to reach the church; provisions are made for entertainment of the workers; some publicity is given. Here we stop. We proceed to carry our regular program and our business as usual—no extra prayers, no special prayer meetings, no nights of prayer watches, no fastings, no extra seeking of unsaved friends whom we might interest in the meeting, no special burden for the unsaved, no seeking of the prayers of all for our unsaved loved ones.

There's just a drifting until the date and evangelists arrive to begin the campaign. We are there for the first service to see what manner of workers we have. If they entertain us, amuse us, tickle us, we will attend regularly; if not, well, it will be business, TV programs, and other things as usual. Then we wonder why we do not have revivals as our founding fathers had fifty years ago. We would say in the words of David of old: "Is there not a cause?"

It might help if we could only realize that often

I am a fringe-area Nazarene, so—

I Joined the Colorado Pioneers

I am a fringe-area Nazarene. I do not mean by this that I am a borderline Christian, or that the Holy Spirit does not shed His radiance in my soul. Thank God, I am not and He does! What I do mean is this—during most of my years as a Christian I have lived too great a distance from a Church of the Nazarene to be able to attend.

Other denominations have opened their doors to me and granted me the privilege of serving my Lord and sharing their worship and fellowship. Nevertheless my heart has been hungry for the clear note of holiness that is sounded forth in Nazarene services. It grieves my soul that my children, though they grew up in church, lack the clear-cut Nazarene heritage that was mine as a child.

For the past few months my daughter and I have been driving into Denver to attend Southside Church of the Nazarene. How heart-warming has been the welcome accorded us by pastor and people! How refreshing the soul-searching messages!

Truly that hour we spend at Southside is indeed the means of spiritual nourishment and enrichment to carry us through the week. Yet we have the problem of the distance being too great to permit us to attend more than one service each week.

We are unable to enter fully into the activities of the church. We are simply "bench warmers."

There is no opportunity to be of service because of living in the fringe area. That is the reason I joined the Colorado Pioneers for Home Missions in Colorado. Perhaps not in our community, but in some community my small pledged response to their call will help build a Church of the Nazarene where there was none before. Someone's children will be encouraged to develop into loyal, wholehearted Nazarenes and someone's lonely heart will be given the joy of serving Jesus in the precious Nazarene way.—GRACE WILSON, *Elizabeth, Colorado.*

those evangelists who fail to meet our full approval in all their methods and mannerisms could be just the very ones whom God would use to save our friends and our loved ones if only we would stay right in every service with our prayers, our labors, and our presence.

Certain preparations are as essential for a harvest of souls as preparing the ground and sowing the seed are to making a crop. There must be a broken heart in the Christian breast, a cleansed heart burdened for the salvation of the lost. We need to seek out the unsaved, show them we have an in-

terest in their souls, give them tracts, get them to reading the Bible, and interest them in the coming revival campaign. Pray with and for them. Get them on your heart until you weep over them. Such work and labor provide the best seed for a harvest of souls.

May we encourage our faith with the words of the Psalmist: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalms 126:5-6). O Lord, teach us how to do these things!

Glorying, Rejoicing, Boasting

By LAWRENCE B. HICKS, Pastor, Central Church, Orlando, Florida

Do we "glory" in our religion? Or are we a bit ashamed that we are "holiness people"? Do we really exult in our salvation, or do we feel oppressed when in the presence of the world? Do we "rejoice" in the glorious truth of sins forgiven, in His blood, and do we "boast" of Him who hath redeemed us through His blood and by His grace? Such "glorying," such "rejoicing," such "boasting" are our right, according to the Bible. The Greek word *kaucheema* is thus translated in our King James Version of the New Testament. Let us claim our victorious relationship in Christ Jesus.

In many great blanket promises the Holy Spirit assures our complete victory over the world, the flesh, and the devil. In Romans 8:37 He informs us that we are "more than conquerors" through Christ. In II Corinthians, He again inspired St. Paul to write that God "always causeth us to triumph in Christ." In Colossians 2:15 we are shown that Christ has won such a victory over evil forces as to make a "shew of them openly." What a triumphant parade is ours! Let us "rejoice" and "boast" in Him.

All "boasting" is vain and of all things most hateful if done in the flesh and of man. It is not in humanism that we "rejoice" and "boast." It is over no filthy rags of self-righteousness that we pride ourselves. It is through no self-made merit that we delight. It is only in the "working" of His cross that we shout.

Need it be considered vanity to claim heart purity? A holy and divine blessing is pronounced on such by none other than our blessed Lord Jesus Christ himself in Matthew 5:8. Need it be considered proud to profess to be sanctified when both our divine Lord and His great apostle prayed that

we might be such in John 17:17 and I Thessalonians 5:23?

Shall we longer keep silent? Do not the very rocks almost split into lips and cry in voices of praise? Let us "glory" in that full salvation that became ours on the Cross according to Hebrews 13:12. Others need to know—we must "boast" of it and of Him to them.

"Your Labour Is Not in Vain"

(I Corinthians 15:58)

*Toil on, O pilgrim, tho' weary thou be;
God sees every effort you make.
He knows every heartache and burden you bear;
He sees every step that you take.
Be not weary when the battle is hard;
His grace is sufficient for thee.
There's a prize to be won at the end of the race
That will last for eternity!*

*Indeed 'tis a pleasure to labor for Him,
Our Master, our Saviour and Guide.
When the heat of the day bears down on our souls,
He's always there at our side.
Then keep looking up, and watch unto prayer,
And work as never before.
Just a few more days and the job will be done—
God has a great payday in store!*

By F. W. DAVIS



EDITORIALS

A Witness Extraordinary! *Whereas I was blind, now I see (John 9:25).*

John 9 gives the story of the healing of the man born blind. At present I am especially interested in his testimony, his witness to what happened. *First* of all, this witness was *verbal*. Life and works are very important, but no amount of doing will take the place of telling. One of the highest types of witnessing is by word of mouth.

In Revelation we are told of those who overcame the accuser of the brethren "by the blood of the Lamb, and by the *word* of their testimony" (Revelation 12:11). Here Christian testimony is linked up with the blood of Jesus; it is given the highest association possible. Therefore we must not forget that the witness of a man born blind to his healing was verbal: "The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he" (vv. 8-9). There was no hesitation there, but he said, "I am he."

Then they asked him how his eyes were opened. "He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight." The man born blind who had been healed is on the witness stand all through this chapter, and in every place he speaks with assurance.

Second, the witness was *factual*; there was no guesswork about it. People could see the change, and the man himself knew beyond any doubt that, whereas he was blind, now he could see.

Third, the witness was *personal*. Closely con-

nected with the factual character of the testimony is the truth that it was personal. It was something that the young man himself had experienced. It was not knowledge which he had received from someone else; it was that which had become his through experience.

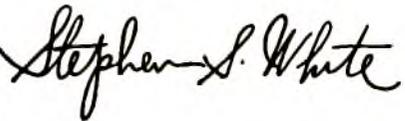
Fourth, this witness was *physical*. It had to do with the opening of physical eyes, eyes that could be touched, eyes that people knew had been blind and were now seeing eyes; eyes that were a part of this man's body.

In addition, his testimony developed and became something more than a witness to a physical happening; it became *spiritual*. The man's faith grew and he began to realize that Jesus was more than a man. In verse 17 he speaks of the One who had healed him as "a prophet." Then when the Pharisees reviled him and accused him of being Jesus' disciple, while they were "Moses' disciples," he answered with these words: "Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out." The man had taken another step in his faith; he was sure that the Man who had healed him was from God.

In addition, his testimony was *Christian*; in other

words, it was a witness to Christ's saving grace. This is proved by these verses: "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him" (vv. 35-38).

This was the climax of the process which led to the conversion of this man. His testimony was

By 

clear and definite as to the fact that he had accepted Christ as well as to his healing. The witness of this man born blind was "a witness extraordinary," not only because it was verbal, factual, personal, physical, spiritual, and Christian but also because it was *given in the open*, and not in the church. Please do not misunderstand me here. I believe in testimonies in the church; I believe in people "standing up and being counted"; I believe in people taking the witness stand and testifying to the fact that they are saved and sanctified, and doing this in the meeting place. This is a public confession, and many sinners have been saved through such public confessions in the house of God. However, today as never before, we need not only such testimonies; we need also witnesses

outside of the place of worship. We need people out in the open who will tell to others what Jesus has done for them.

This is what we are emphasizing during the *Week of Witnessing*. We want people to go everywhere telling others what Christ has done for them. We want them to be specific; we want them to witness joyfully. We want them to do it to their neighbors, friends, and to strangers, to people of every class and race. We want three hundred thousand people witnessing during this week. If we will really do this, there is no way to estimate the effect of such an avalanche of Christian testimony.

And last, this ninth chapter of John teaches by miracle that *Jesus is the Light of the World*. This is the greatest truth brought out in chapter eight. Jesus was the Light of the World to this man who was born blind; He opened his eyes and he saw for the first time. He was the Light of the World to this man who was born spiritually blind. He opened his spiritual eyes and, for the first time, he saw the glories of the kingdom of God. He became a Christian in spite of the coolness of his parents toward him and their fear and hesitation about what had happened to him, in spite of the questioning of friends, in spite of being hounded by the Pharisees. He stood true and testified publicly, out in the open, to the fact that he had been made to see physically and, more than that, that he had been made to see spiritually. Jesus Christ truly became the Light of the World to him!

The Significance of Creeds

In preparing a paper for the workshop at Bethany, Oklahoma, I studied many creeds of holiness churches and other denominations or religious groups. This convinced me more than ever of the importance of creeds. They are our articles of faith and are not to be ignored or become dead letters. The meeting at Bethany encouraged me very much, for I am confident that all who were there will take our fifteen Articles of Faith and the eight articles in our Agreed Statement of Belief more seriously, if possible, than ever before. These statements of belief, which are accepted by the church as a whole, take precedence over everything else, so far as the theology of our church is concerned. What I believe as a member of the Church of the Nazarene must harmonize with these two statements of belief, which harmonize with each other.

A preacher, or theologian, however much standing he may have or however much confidence we

may have in him, can never expect his statements of doctrine to supplant what has been laid down by our church as the truths which we believe. No doubt our church stands for them because it is confident that the Bible teaches them. At points where they give liberty, or do not specifically state the church's position, there is freedom; but whenever they speak forth, they, and no one else, are the voice of the church. They are what we believe! All of us must not only realize that, but also abide by those beliefs.

Turn to pages 27 to 34 in our 1956 *Manual* and read our Articles of Faith. They embody our longer creed. Then, in the same *Manual*, turn to pages 35 and 36 and go carefully through the Agreed Statement of Belief, which gives us our shorter creed. The truth found in these two statements of belief should doctrinally guide our thinking as Nazarenes.

The Sunday School Lesson

MILTON
POOLE



Topic for
September 21:

"The Spirit . . . Beareth Witness"

SCRIPTURE: Romans 8:14-17; Galatians 4:4-6; Hebrews 10:14-22; I John 3:19-20, 24; 5:6-13 (Printed: Romans 8:14-17; Galatians 4:4-6; I John 5:6-13)

GOLDEN TEXT: *The Spirit itself beareth witness with our spirit, that we are the children of God* (Romans 8:16).

Can one really know that he is now saved? And if so, how?

There is abundant scriptural evidence to answer a confident, "Yes!" I can know that I have passed from death unto life.

But if we would avoid an excited imagination on the one hand, and the delusion of the devil on the other, we must ask the question, "What is the witness of the Spirit?" The scripture used in this study clearly teaches that it is the genuine privilege of each believer in Christ Jesus to have this witness of the Spirit. This witness is not feeling or spiritual ecstasy. Nor is it the fact of believing, for I John 5:10 says, "He that believeth . . . hath the witness." Believing is what I do, and the witness of the Spirit is what He gives. This witness is an inner knowing, a confidence steadied by an obedient and loving walk with Jesus Christ, granting to His child the boldness to declare, "I know I have passed from death unto life."

On what is this witness grounded?

1. The testimony of the Holy Spirit is always preceded by genuine repentance. Until your spirit is humbled, iniquity abandoned, one can never know the sweet assurance of His Spirit's witness to your soul. Make sure this assurance has been grounded in godly sorrow for sin, a sorrow that led you to hate sin with your whole being. And from this, act on the authority of the Bible, which says, "If we confess our sins, he is faithful and just to forgive us our sins, . . ."

2. Where the Holy Spirit bears His witness, He produces a holy character. This indirect witness of the Spirit, springing forth of the fruit of the Spirit, is never produced by fancy or delusion. A holy heart is mirrored in a holy walk.

3. The regulatory factor in this assur-

ance must ever be that "the just shall live by faith." This is a faith of fact, the fact of constant love to God and

service in His kingdom, the thrilling knowledge of "Christ in you, the hope of glory."



Foreign Missions

REMISS REHFELDT, *Secretary*

Mrs. Prescott Beals

Word has just been received of the death of Mrs. Prescott Beals, of Walla Walla, Washington, the wife of Rev. Prescott L. Beals, our veteran missionary, who retired in January, 1958. Brother and Sister Beals went to India in 1920 and spent thirty-two years in missionary service there, except for three years at home on furloughs.

In 1952 they returned home because of Mrs. Beals's illness. She had surgery and recovered sufficiently for them to accept an assignment in Trinidad in 1955. One year later they returned to the States, and since that time Mrs. Beals's condition had slowly deteriorated. She had failed rapidly since the last of July, and passed away peacefully at nine o'clock at night on August 17.

Our sincere sympathy goes out to Brother Beals and the family in this hour of bereavement. Friends who wish to send cards and letters should address them to Rev. Prescott Beals, 170 Bryant Street, Walla Walla, Washington.

Missionaries on the Move

Rev. Harold Hampton has now moved to: 16-09 George Street, Fair Lawn, New Jersey.

Rev. James Jones and family, home on furlough from Barbados, are now living at Wilmington, New York.

Miss Lois Pass, Africa, will furlough in October. She will spend three months visiting in Africa, and the remainder of her furlough year in Britain.

Brief News from Lebanon

We are now having two vacation Bible schools here in Lebanon. One is for the Arabs at the Bible school, and the other is for the Armenians at Sin-el-field. The Arab school has an enrollment of 120, and the Armenian school has 60. These schools are a great blessing to our work here. We plan to have another for the Arabs in Sin-el-field, and one in Munseph.

We are thankful for the leadership of God and the blessings we have enjoyed here in Beirut. Things are now quieter and we are carrying on as usual. —DONALD REED, *Lebanon*.

Revival Time in Gaza

This is revival season in Gaza, and the one at Tavane was supposed to have closed last night. However, the Lord really came upon the children in their service, and the workers for them had to call for help. They

prayed, shouted, confessed, and had a wonderful time in the Lord until very late. Then this morning the Bible school students who had helped in the children's services were asked to testify, and again God came on the scene. By noon shouts and tears could be heard from all over the station, and those of us who were not in the school when it started found our way down there. Such a scene as met our eyes! The schoolroom was overcrowded, not only with Bible school students, but many others. When some were through praying for themselves, they went out and got others and brought them in. Among them were two heathen who repented. About noon the students scattered to invite the heathen in to the service this evening, for the revival services will be going on as long as the Lord leads. We all feel that this is what we have been praying for for a long time.—MARJORIE STOCKWELL, *Portuguese East Africa*.

Bible School Revival in the Philippines

It is hard to express how wonderful our Bible school revival has been. Such a change has come over the students! They are spiritually alive and show the joy of the Lord on their faces. Some have not yet come into this full victory and we are praying for these. We have a native boy who knows nothing of a definite experience of salvation. Please pray for this young man.

The students went down to their home churches this past week end and told the people what God was doing for us here. In some places six or eight people came to the altar and others said they too wanted this experience of joy and victory. When the students returned and reported on their visits in chapel, they could scarcely talk, they were so burdened for their families and their home churches.

We are continuing our prayer meetings before classes and at noon. Each noon we pray for several churches by name, and you should hear the burdened cries of these young students for these places. God comes in as they pray and they find it easy to intercede for the lost.

The night the revival broke I had just returned from Manila and had gone to bed early, for I wasn't feeling well. The girls began to pray between nine and nine-thirty, as that was their regular devotional period together. They read their scripture lesson and called upon two girls to pray. Then a third girl who had been praying and

Servicemen's Corner



Notice to Pastors

We are preparing a new **NAZARENE CHURCH DIRECTORY** of all our churches near **MILITARY BASES**. This will be sent to all of our military men around the world.

If you would like your church listed, and would be willing to serve as a **POST PASTOR** to receive names and addresses from us to be followed up by your local church—please

notify us by **September 15, 1958**. Give name and address of your church, in addition to your own name.

Send to: **Ponder W. Gilliland, Director**
NAZARENE SERVICEMEN'S COMMISSION
6401 The Paseo, Box 6076
Kansas City 10, Missouri

A new Church of the Nazarene is being established in Jacksonville, North Carolina, at 403 Johnson Boulevard. This will be the closest church to Camp LeJeune, North Carolina. Pastors and parents with service personnel stationed there, please note.

A new air base is being completed near Belle Chase, Louisiana, to be known as Alvin Callender Air Force Base. Rev. Everett A. Dix, pastor of Westbank Church of the Nazarene, Harvey, Louisiana, will welcome anyone stationed there.

fasting for three days for revival began to pray. The Holy Spirit came down upon them, and they began to pray and shout. It awakened me and I wondered what was taking place. Then things quieted down and I went back to sleep. Later I learned that they had been testifying. Around eleven I awakened again and heard the girls praying. I knew then that beyond the ordinary was taking place. One of the girls who had been a problem told the girls she could not testify and asked them to pray for her. They got hold of God and held on for an hour or more until Linda shouted the victory. I was up by then and went into the dormitory. After Linda testified I told the girls that we needed this outpouring upon our churches, and we knelt to pray and

to praise God for what He had done here.

The next day nine girls fasted and God came again and poured out His Spirit upon our prayer service preceding the classes until we had no classes that day. God's Spirit took over. The revival that had begun with the girls spread to the boys. They have taken a burden for the work of the whole church in these islands upon their hearts and are praying mightily for a revival to come to our local churches. It is wonderful to see the shine of glory on these students' faces. God is truly moving in our midst, and we praise Him even as we wait before Him for His reviving power to sweep through our churches. Pray with us.—FRANCES VINE, *Philippine Islands*.

at 40,000,000 per year, the challenge of the Church to "Christianize the world" before the world paganizes the Church" is particularly important.

Other reports by the *Yearbook of American Churches* include a 1 per cent increase in Sunday school enrollments, 7.3 per cent increase in annual giving, and new church construction doubling the report of eight years ago. The Seventh-day Adventists again topped the list in per capita giving with a record of \$202.02.

Aid in Lebanon Emergency Asked

An appeal for \$25,000 to help 11,000 families made homeless by the Middle East crisis in Lebanon has been launched by Inter-Church Aid. The money will be used to provide food, clothing, and shelter to the uprooted families. At the same time the group appealed for prayers that God would aid in reaching them with the necessity of knowing Christ.



By R. L. LUNSFORD

Juvenile Delinquents Without Church Affiliation

Ninety-five per cent of New York teen-agers in trouble have no church affiliation according to Rev. Dan M. Potter, in charge of the Protestant Council's services to the city's troubled youth. The organization is now reaching 23,000 needy young people with vacation Bible schools, job placement services, and community projects. "The Church must do everything it can to reach them," Mr. Potter concludes.

National Church Membership Shows Rise—and Decline

America has 964,724 more church members than one year ago, according to the *Yearbook of American Churches* just published. However, they report an increase of only nine-tenths of one per cent, while the population increase was 1.7 per cent. While 62 out of every 100 Americans were church members last year, the figure stands at 61 per cent for the current year. With the world population reportedly increasing

Teen-age Album of Sacred Music Released

Hard-pressed parents in this "rock-and-roll" age will be happy to know that Youth for Christ International released a special album of religious music for teens on August 15. Recorded at the International Convention of the organization, it is expected to provide religious music enjoyable to teen-agers and with a definite Christian message. The world-wide youth organization will launch its Fifteenth Anniversary celebration among its two thousand clubs in forty-three nations of the world next January.



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, Secretary

EVANGELISTIC HONOR ROLL

Church	Pastor	Present Membership	Gain
EASTERN KENTUCKY DISTRICT			
Evarts	Z. Pettitt	22	8
Prestonsburg	T. Nelson	25	16
Little Rock	R. Ketchum	29	9
Falmouth	N. Hill	38	9
Catlettsburg First	P. T. Vickers	43	13
Richmond Rosemont	A. A. Frederick	70	21
Turkey Creek	H. Mills	75	22
Ravenna	H. Tingle	99	12
Mt. Sterling	K. E. Cummins	117	16
Ashland Grace	W. J. Blackmon	132	15
Covington First	L. G. Cook	190	24
Ludlow	A. O. Little	243	54
EASTERN MICHIGAN DISTRICT			
Flint Westgate	R. Moss	15	5
Detroit Shiloh	L. C. Pettross	23	5
Ortonville	F. Lalone	24	19
Holly	C. R. Jones	25	11
Williams Lake	P. Coleman, Jr.	28	13
Marine City	H. J. Yochim	32	9
Bad Axe	V. W. Traver	41	9
Adrian East	E. Raymond	46	12
Clintonville	O. Ferris	50	13
Hazel Park	J. W. Mellish	52	10
Eureka	D. K. King	66	11
Rochester	T. C. Riddle	67	11
Flint West	B. Gill	84	17
Flint South	Wm. O. Welton	126	14
Detroit Calvary	M. S. Johnson	137	12
Howell	W. E. Varian	212	21
ILLINOIS DISTRICT			
Casey	O. Farris	23	9
NORTHWEST OKLAHOMA DISTRICT			
Richland	E. A. Rawlings	20	8
Cherokee	E. E. Orton	50	13
Enid Maine Street	H. Blankenship	58	12
Guymon	L. Jennings	144	17
WESTERN OHIO DISTRICT			
Milford	R. Blanchard	12	7
Toledo Colored	R. L. Spencer	17	6
Leipsic	G. L. Kennedy	21	8
Wren	F. Suman	32	9
South Lebanon	H. Oney	35	10
Toledo Sylvania Ave.	R. G. Anspach	38	11
Greenfield	D. Nichols	45	15
Amelia	L. Daws	47	13
Sardinia	M. E. Dewey	47	19
Defiance	V. Applegate	48	15
Cedarville	B. Modesitt	55	18
Dayton Edgemont	R. Bridges	66	13
Kennard	H. E. Suman	66	26
Toledo Jackman	G. R. Evans	67	14
Dayton Northridge	K. Grandy	68	15
Eaton	E. D. Bennett	78	13
Dayton Drexel	J. L. Krauss	80	12
Sidney	J. W. Wasson	89	13
Celina	W. V. Sharp	99	23
Tipp City	V. W. Ballmer	119	18
Miamisburg	J. G. Wells	126	40
Dayton Wrightview	R. Nash	129	25
Toledo Manhattan Blvd.	R. V. Clay	141	14
St. Marys	R. L. Ellis	151	19
Springfield High St.	R. L. Sumner	193	23
Dayton Maryland	W. A. Strong	204	23

Thought for the Day

by BERTHA MUNRO



"Tangled Strands"

Monday:

The song writer wrote about asking the Lord to take up the "tangled strands" when it seems that we have "wrought in vain"; for what seemed our best had been all too poor.

"Master, we have toiled all the night, and have taken nothing: nevertheless at thy word . . ."

"Launch out into the deep, and let down your nets" (Luke 5:2-5).

Tuesday:

"Tangled strands"? Tangled perhaps because toiling alone. "Thy word" neglected means lack of certainty, lack of direction, lack of conviction; weakness, faltering, gullibility, false starts—defenses down against the cares of this world and the deceitfulness of riches and the overmastering desires for other things. Help us, Lord, to disentangle the strand of *Bible reading*. (Psalms 119:45, 105, 130, 133.)

Wednesday:

Before all service Jesus questions. "Lovest thou me?" *Private prayer* is our prime means of keeping love warm. Our connection with the skies, our basic channel for intake of strength and grace, our one means of communication to receive daily assignments—from the spiritual clearinghouse of secret prayer we go out with the much-coveted, God-promised, steady peace of mind. Prayer neglected, small wonder our work has sometimes tangled; *we were tangled*. (John 21:15-18; Luke 18:1; Matthew 6:6.)

Thursday:

The strand of *home life*? Our family

altar shall be strengthened, mended, possibly rebuilt. Praying together will keep the atmosphere fresh, sunny, bracing. United in prayer, we cannot go long at cross-purposes. And the best life insurance for any child is to have seen his parents live by the Bible and to know that they really believe in prayer. (Deuteronomy 6:6-9.)

Friday:

And our *church life*? Christ himself with the gift of the Holy Spirit organized isolated believers into a close-knit fellowship. The Spirit is still the great Organizer and Executive of a true church; and, knowing all hearts, He has for every time of meeting *the gift* for every individual: check, reminder, encouragement, illumination; new insights, new responsibilities; fresh grace, fresh love, fresh anointing. We will look to our church attendance and church expectation, receptivity, response. No service shall fall flat because we are dull of heart. (Acts 2: 41-47; Matthew 16:18; 18:20; John 16: 13.)

Saturday:

Our *personal relationships*? All too easily, without the Spirit's controlling touch, these become tangled and

unhappy. Christian fellowship is a precious—and correspondingly delicate—instrument. Confessions? Restitutions? We can afford to go more than half-way to maintain or mend it.

And “honestly toward them that are without”? Debts paid of intercession? of seeking the lost? Living is *people*, and every contact is ours to make jangle or harmony, tangle or weaving. (Matthew 18:15-19; I Thessalonians 4:12; Romans 1:14.)

Sunday:

Our *possessions*? What we call our own. Money—little or much; the tithe—and all the rest. Friends—their opinions and their demands. Time—both Thy Sunday and all the other days. Heart's desire, mind's concentration, will's energy—all at Thy disposal, to order as Thou wilt.

We have cleared the tangles as best we could. We have let down our nets at Thy word. The rest is Thine. Thou wilt not fail—and “the glory shall be thine.” (Romans 12:1-2; Mark 12:30; Isaiah 1:25.)



The United States brewers are delighted. The long-time policy of the *Saturday Evening Post* against taking any beer or liquor ads is shaking at its foundations. The brewers' termite approach is through the no-deposit beer bottles by Owens-Illinois.

The brewers cannot get into the *Saturday Evening Post* with their own ads, so they talked Owens-Illinois into helping them. The bottle-makers' ad appears in the July 5, 1958, edition of the *Post*. It features a double-page spread in four colors (approximate cost: \$70,000) with four attractive beer drinkers broiling one small steak. Says the headline: “When the occasion calls for beer . . . buy it in bottles you don't take back!” Why not send a card or letter to: The Editor, *Saturday Evening Post*, Independence Square, Philadelphia 5, Pennsylvania, and tell him how much you appreciate the stand the *Saturday Evening Post* has taken to eliminate beer ads but how disappointed you are that the beer industry has been able to advertise indirectly through this ad of Owens-Illinois? The sincere commendation of their stand may do much to help them to maintain it.

Be sure to write the letter now or you may forget it.

**KENNETH S. RICE, Secretary
Committee on Public Morals**

the Question box

Conducted by STEPHEN S. WHITE, Editor

According to one present-day religious writer, “inherited sin” is passed from generation to generation through the blood stream. Thus the undertaker is co-operating in the atonement when embalming is carried out. Then we will in our glorified bodies each have a little of Jesus' blood. This seems to me to be counter to our thinking. Can you give an answer, as some are confused at this point?

This theory is fanciful. I know of no Bible grounds for belief in it. Further, I have never found any well-known theologian or Biblical scholar who even

hints that he holds such a theory. The laws which govern the inheritance of sin are no different from the ordinary laws of heredity.

What is the position of the Church of the Nazarene as to the wearing of shorts? I notice that it is becoming quite common in the United States and elsewhere—even some Nazarenes are taking up the practice.

So far as I know, the *Manual* of the Church of the Nazarene says nothing specifically about the wearing of shorts. It would seem, however, that its statement as to dressing modestly would bar this practice. As a church, we are neither

nudists nor semi-nudists. In addition, I am surprised that any Nazarene—man or woman—has become involved in such a practice. It is no recommendation to him or the church to which he belongs.

What would be the view of the Church of the Nazarene as to the use of an “inquiry room”? I have heard it mentioned by Nazarenes and others familiar with our church that this may be a good plan, due to the confusion which so often results at our altars. Should not our method with souls be effective rather than one which preserves tradition?

I do not know what the view of the Church of the Nazarene would be as to using the “inquiry room.” Our church has never taken any official position for or against it. However its practice has been, as your question implies, the use of the altar, or mourners' bench. I had some experience with the “inquiry room” in city-wide campaigns when I was a pastor. The “inquiry room” has its disadvantages as well as its advantages. The same is true of the mourners' bench, or altar. However, I am still sold on the latter, that is, the altar. You speak of the confusion at our altars as if there

were never any in the inquiry room. There is confusion connected with both types of services. Then you refer to following the method which is effective rather than tradition. Here again you imply that there is no ineffectiveness connected with the inquiry room. My experience would cause me to believe that there is more ineffectiveness in the work of the inquiry room than at the altar. It is very easy to think that the grass in the other field is greener than that which is in your own, or that other methods are better than the one you are following.

Will you please explain Luke 19:40?

This verse is a part of Luke's story of Christ's triumphal entry into Jerusalem. In verse 19, Christ no doubt has Habakkuk 2:11 in mind. Here Christ, in a very rhetorical manner, is emphasizing the fitness of praise at this time.

In fact, one might even say “the necessity for praise at this time.” Before this, Christ had restrained demonstrations in His behalf, but not so now. At last they were in order, even demanded.

Does the Church of the Nazarene believe in having a godmother or godfather at the dedication of an infant? If it does, where is the scripture for it?

I do not know of any particular scripture for having a godfather or godmother. Besides, this custom is not usually practiced in our churches. On the other hand, I see no reason for objecting to it. I have a large, up-to-date dictionary, and the first definition which it gives of godfather is: “A man who becomes

sponsor for a child at baptism, and makes himself a surety for its Christian training.” A godmother should play the same role. I can't see anything wrong in having a person become definitely responsible for the Christian training of the child who is baptized. It certainly could do no harm.

Do any of our pastors wear robes? If so, in what section of the United States is this more likely to be the case? Also, why are our churches not more formal in the order of worship? Do any of them have the cross and candles so frequently seen in the more formal denominations?

Our pastors do not wear robes in their regular preaching services. As to the crosses and the candles, we are still able,

thank God, to get along without them as regular parts of our sanctuaries or services.



Temple, Michigan—At the close of the assembly year we have much for which to praise God. Coming to this rural church last assembly we found a group of people who desired to see God's work go forward. In October this church will celebrate its twentieth anniversary. The church made good gains when first organized, as oil was discovered in this area about twenty years ago; but when the oil wells shut down after some ten years, many, many people moved away and it looked like the church would have to close. But God had His hand on the work in spite of the difficulties through the years, and this past year we have had gains in every department. New people are attending the church and Sunday school, the Sunday school attendance has nearly doubled over last year, church attendance has doubled, offerings have increased, budgets are paid in full, and our people are encouraged and united. During the year we had a good youth revival with Brother Ronald Webb, and a good revival with Evangelist and Mrs. Haven Goodall. Good crowds attended the services, souls were helped at the altar of prayer, and eight new members were added to the church. This gave us a net gain of eight, and a 10 per cent gain in membership for the assembly year. The church is moving forward and we plan to serve as pastor of these good folks another year.—DELMAR R. DRAVENSTATT, *Pastor*.

Pittsburgh, Pennsylvania—The Wilkinsburg Church recently had the "Singing Brands" with us as special workers; they gave us a good revival. Rev. Willis Brand is one of our best preachers and also has an excellent voice; he and Mrs. Brand sing together. Mrs. Brand is an accomplished musician who plays on a number of instruments, and excels on the Swiss bells. They are very splendid workers and did our church much good by bringing in the largest congregations we have had in years.—JAMES H. GARRISON, *Pastor*.

Indianapolis District N.Y.P.S. Convention

On July 4 and 5 the Indianapolis District N.Y.P.S. convention was held at our district campground at Camby, Indiana. Rev. Kenneth Jewell, our efficient young people's leader, presided very graciously.

Rev. Curtis Smith, of Bethany Nazarene College, Bethany, Oklahoma, was the guest speaker. Without a doubt he was the man for the hour. His messages were soul-stirring and challenging.

From start to finish the convention was under the leadership of the Holy Spirit, with many good things to enjoy. In this our Golden Anniversary year we look forward to greater things under the able leadership of District Superintendent Luther Cantwell and District N.Y.P.S. President Kenneth Jewell.—WALTER MIRACLE, *Reporter*.

Rev. Jay B. Budd writes: "After pastoring for ten years on two districts—Northwest and Western Ohio—I have entered the evangelistic field. I had assumed that I would always be a pastor, but after much prayer and consideration during the past eighteen months, I have found God's will for me and by faith I am determined to follow it. The Lord has approved in giving me a number of meetings immediately. I still have some open dates in the fall of '58 and for the winter and spring of '59. I will be making my home in Dayton, Ohio, and shall be glad to go as the Lord may lead. Write me, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Northwest Oklahoma District Assembly and Indoor Camp Meeting

Northwest Oklahoma Nazarenes are 100 per cent in backing the forward movement for God in this Golden Anniversary year. The tenth annual assembly and indoor camp meeting were held in Bethany First Church, July 28 through August 3.

Dr. G. B. Williamson presided over the assembly in his own gracious manner, and also thrilled the hearts of his hearers with his stirring evangelistic messages during the camp. Rev. Maynard James of England, the other camp meeting evangelist, was mightily used of God in winning souls.

The dynamic spirit of the Nazarenes of this district was demonstrated through the reports of the local churches and highlighted by the report of our beloved district superintendent, Rev. J. T. Gassett. In his report Brother Gassett outlined some of the progress made during the ten-year history of Northwest Oklahoma District. Some high points are: number of churches increased from 46 to 68; number of church members from 3,506 to 4,887; average Sunday school attendance from 4,107 to 5,523; Sunday school enrollment from 5,763 to 8,556; amount paid on General Budget in 1948 was \$14,196 and for the past year \$49,341; amount of pastors' salaries increased from \$77,971 to \$147,181; and total paid for all purposes increased from \$325,399 in 1948 to \$612,443 in '58. The district is grateful to God for His help and blessing.

Goals set for the new year included "every church on the district a '10 per cent' church in giving for world evangelism," a "minimum of \$20,000 in the '58 Thanksgiving Offering," and "a mighty revival in every church on the district."

While Superintendent Gassett is now serving on an extended call, the district expressed its appreciation for his wonderful service to God and the church by spontaneously giving him and his good wife a love offering of more than \$800. We feel there is no finer superintendent in our church than Rev. J. T. Gassett.

Words are inadequate to express our

appreciation for the ministry of General Superintendent Williamson as he challenged us to more intense devotion to God and His cause and to service to our beloved church. He was in charge of an impressive service in which elder's orders were given to Carson Snow and Lowell Bell.

The work of the Church of the Nazarene on the Northwest Oklahoma District is off to a wonderful beginning under the leadership of our district officers: Rev. J. T. Gassett, superintendent; Dr. E. S. Phillips, Rev. Leon Jennings, Harry Craddock, and W. J. Bryan, advisory board; Dr. Fred Floyd, secretary; Dr. D. R. Danskin, treasurer; Mrs. Leon Jennings, N.F.M.S. president; Rev. C. E. Riddle, N.Y.P.S. president; and Mrs. Roy Darden, junior supervisor.

The assembly was honored to have many guests, including Rev. Geren Roberts, superintendent of Rest Cottage, Pilot Point, Texas; Rev. George Rice, representing the Nazarene Publishing House; and Rev. J. Elton Wood, missionary from Cape Verde Islands.—E. BOYD SHANNON, *Reporter*.

Evangelist J. B. Miller writes: Due to a cancellation because of unforeseen circumstances, I have an open date for a revival, October 8 to 19. As I will be in California, I'd like to slate this time in that area. Write me, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Rev. T. O. Weatherby writes: "After almost two years of being out of the active ministry because of illness, I have sufficiently recovered to accept a unanimous call to pastor our church in Wapato, Washington. God was good to me during this time of illness, and I praise Him for His blessings. Also I wish to thank the many wonderful friends who prayed for me. We have a beautiful place to live, a wonderful people to serve, and a great God to sustain us."

Evangelist Dewey Mounts and wife write that "due to a cancellation we have an open date, October 15 through 26." Write them, 123rd Street and Ridgeland Avenue, Worth, Illinois.

Evangelists Alva O. and Gladys Estep write: "At the close of another assembly year we are happy to say this has been the best of our near twenty-five years in the field of evangelism. We have been privileged to work with some of our finest pastors and people during the past few months. We are enjoying our work, and God has blessed and given several hundred seekers with fine classes added to the church membership. We are grateful to God and the people for the good slate we have. We have a little open time in January and February of '59 that we'd be glad to slate. Write us, Box 238, Losantville, Indiana."

West Virginia District Assembly and Camp

"Believing firmly that I have fulfilled God's will as district superintendent of the West Virginia District, I wish to offer my resignation . . ."

With these words Dr. Edward C. Oney brought to a close eighteen history-making, progress-filled years as West Virginia's first district superintendent. The sixty-eight-year-old warrior of the Cross, beloved leader of the state's nearly eight thousand Nazarenes, made the announcement during the nineteenth annual assembly, July 3 to 5, at the district center near Summersville.

Although shocked by the announcement, members of the assembly rose to the occasion, and with the wonderful spirit of unity and harmony which has characterized the district since its formation in 1940, elected Rev. H. Harvey Hendershot with an overwhelming vote of confidence on the second ballot. God swept in on the scene, giving ample evidence of divine approval of the assembly's action.

Visibly moved, Dr. D. I. Vanderpool, presiding officer, entertained a motion, which was unanimously approved, to raise a love offering of \$7,500 for Dr. and Mrs. Oney. Within a few moments the churches had pledged slightly more than this amount in an atmosphere charged with God's presence.

Brother Hendershot has been a successful pastor on this district for sixteen years, at the time of his election pastor of Parkersburg First Church. He is loved and appreciated by the Nazarenes of West Virginia.

Rev. John R. Browning and Rev. C. Glenn Bowling were re-elected as district secretary and treasurer, respectively.

Dr. Vanderpool very capably conducted the assembly sessions and captured hearts with his wonderful spirit. His messages were anointed by the Holy Spirit and delegates and visitors alike were challenged and inspired.

Reviewing the progress made during his eighteen years as superintendent, Dr. Oney reported: district increased from 48 churches and 2,763 members in 1940 to 117 churches and 7,441 members in 1958. When the district was formed from the old Kentucky-West Virginia District, and Dr. Oney appointed superintendent by Dr. H. V. Miller, the Sunday school enrollment was 8,212 and a total of \$10,130 was given for all purposes; today the Sunday school enrollment is 18,588 and total giving during the past year was \$901,308. In 1940, valuation of church and parsonage property was \$122,395, with no district property; today the value of property is \$4,270,200, which includes a district center valued at more than \$200,000 and a commodious district parsonage in Charleston. We give praise to God for His help and blessings, and thank Him for Brother Oney's leadership in the face of many obstacles.

The assembly climaxed with the ordination service conducted by Dr. Vanderpool, and the following receiving elder's orders: Jack R. Archer, Jay C. Bybee, Merlin Provance. The elder's orders of Rev. Randolph Holder from the Pilgrim

50TH ANNIVERSARY YEAR

We announce a fifteen-minute tape recording of an interview between Dr. Hardy C. Powers, general superintendent; Dr. Remiss Rehfeldt, foreign missions secretary; and Dr. Roy F. Smee, secretary of home missions.

This tape can be played on any tape machine recording a speed of 7½. It is available to churches who may wish to use it in N.Y.P.S., N.F.M.S., or prayer meeting services. It will give a clear summary of our program of **WORLD EVANGELISM in the Church of the Nazarene. It is available FREE for use among our churches in connection with the THANKS-GIVING OFFERING. The supply is limited, so order AT ONCE by writing**

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Holiness church were recognized and received.

The N.F.M.S. convention preceding the assembly was highlighted by tremendous messages by Dr. Remiss Rehfeldt, foreign missions secretary, and Missionary D. H. Spencer from Africa. Mrs. W. C. Miller was re-elected district president by a wonderful vote.

The preaching of Evangelists Fred Thomas and D. K. Wachtel and the singing and music of Professor and Mrs. Paul Qualls were blessed of God during the great camp meeting following the assembly. Hundreds of souls prayed through to victory, and the presence of the Holy Spirit was manifest time after time in both day and night services. The ministry of the special camp workers was deeply appreciated by pastors and laymen; we thank God for each of them.

West Virginia has had great days in the past; the district is enjoying God's blessings today—and tomorrow looks bright. We thank God for our new superintendent, Rev. H. H. Hendershot, and under his leadership and the blessing of God we march forward.—JOHN J. HANCOCK, Reporter.

Evangelist C. T. Corbett writes: "I have had a cancellation, due to a change of pastors; thus have an open date, October 15 to 26. Write me, P.O. Box 215, Kankakee, Illinois."

Georgia District

From June 23 to 27, 216 boys and girls gathered at Camp Adrian, Georgia, for a week of play, study, and worship. District N.Y.P.S. President Jack Dell and his wife served as directors. Rev. Paul Nesmith and Rev. Paul Barnes were the special speakers. This largest gathering of its kind ever to assemble at Camp Adrian was mightily blessed of God. Many boys and girls found Christ as their Saviour.

Youth camp and institute began the following week with 130 young people on hand. Again Brother Dell was director. Two classes and chapel were offered in the morning, with handcrafts and recreation in the afternoon. A special treat was what might be called "The Laughter Hour" from 6:30 to 7:30 p.m., when humorous skits and plays were presented.

The evangelistic services were owned of God throughout the week. Rev. Ponder Gilliland, general N.Y.P.S. secretary, simply, sincerely, and forcefully presented the full-orbed gospel to his young listeners. When camp closed all but a few youth had found Christ as Saviour. On Wednesday night, after a glorious altar service, heaven lingered as young people extolled the glories of Christ for more than an hour. It was an unforgettable experience.

Also memorable were the campfire services conducted by Rev. and Mrs. Bob Radebaugh. On Thursday night, after Brother Gilliland had charged the teen-agers to be soul winners, each one lighted his torch and helped to form a large circle while all sang "Send the Light." It was an impressive service. We feel that our young people have grasped their torches and are brightening dark corners throughout this state.—GEORGE W. PRIVETT, JR., Reporter.

Northwest Oklahoma Youth Camp and Institute

Green-carpeted hillsides and beautiful Greenleaf Lake, near Muskogee, Oklahoma, provided the setting for the 1958 (July 7 to 11) edition of the Northwest Oklahoma District N.Y.P.S. camp and institute. Even the shimmering surface of the placid lake seemed to reflect the shouts of victory and enhance the thrill of God's presence as 150 campers listened in rapt attention while our beloved district superintendent, Rev. J. T. Gassett, spoke under the anointing of God. A large number of young people sought God for pardon or heart purity as a spirit of camp meeting prevailed.

Fervent prayer, hard work, and long hours of preparation resulted in a wonderful camp peculiarly blessed of God. Camp Director C. E. Riddle, District N.Y.P.S. President Bob Fetters, and the staff of teachers and counselors did an excellent job.

Bethany Nazarene College was ably represented by the Collegiate Quartet, whose gracious spirit and splendid singing added much to the services.

After the last good-bys had been said and carloads of weary but happy campers were wending their way homeward, all felt that it truly had been good to sit in heavenly places together.—CARL POWERS, Reporter.

Pittsburgh District Assembly

The Pittsburgh District Assembly began with a great home mission rally. Seventy-five pastors of the district were on the platform and sang "Victory in Jesus." The new home mission churches were introduced by District Superintendent R. B. Acheson. Dr. Hardy C. Powers gave a challenging message, at the close of which a total of \$10,054 was pledged for home missions. It was a thrilling service and, as a fitting climax, the film "Fifty Golden Years" was shown.

Pastors' reports were a blessing and inspiration to all present. District Superintendent Acheson gave a wonderful report for his first year in office. For district and general interests the district raised a grand total of \$138,535; 6 new churches were organized, with an increase of 1,029 in Sunday school attendance. There were 262 voting and Brother Acheson received an almost unanimous vote for election; then a three-year call was extended and 255 voted yes with an enthusiastic demonstration of approval. He was given a love offering of \$200.

The following officers were re-elected: Advisory board—Rev. W. Gordon Graves, Rev. John Z. Andree, Maurice R. Emery, and Robert M. Ingham. The church school board had two additions—Rev. George R. Sarber and Rev. Robert E. Frederick; district treasurer, Maurice R. Emery; district secretary, Rev. Russell E. Lewis; and trustees to Eastern Nazarene College—Rev. R. B. Acheson, Rev. John Z. Andree, Maurice R. Emery, and Robert M. Ingham. Two were added to the camp meeting trustees, Rev. Jerry R. Woodcock and Paul Strotman.

In the closing service on Friday evening Dr. Hardy C. Powers dedicated five babies to the Lord; then credentials were received of Ramon Eugene Street and Thomas Eugene Akester, transferring to our denomination, and seven young men were ordained to the ministry: Leland L. Hagens, Kenneth E. Neiderhiser, Richard H. Neiderhiser, William R. McElry, Allen G. Ray, Julian L. Jackson, and Glenn S. Edward. Two of them were sons of one of the district pastors, Rev. and Mrs. Clarence E. Neiderhiser.

The camp meeting followed immediately, beginning on Saturday morning.—GEORGE P. WOODWARD, *Reporter*.

Western Ohio District Assembly

The fifteenth assembly of the Western Ohio District was held July 23 to 25, at the District Center, on Lake St. Mary's. It was a time of spiritual refreshing and challenge. Dr. D. I. Vanderpool, presiding officer, spoke in his characteristic practical, forthright manner and conducted the assembly business with dispatch.

Dr. W. E. Albea, beginning his third year on a three-year call as district superintendent, together with Mrs. Albea, has provided wise direction of the district program this Golden Anniversary year. Their personal interest in the parsonage families has won them the high regard and esteem of the district through these fifteen years.

Statistical reports show we now have

11,273 members; new churches were organized at Vandalia and Milford, for a total of 130; Sunday school enrollment, 28,699; \$108,335 contributed to General Budget; \$13,771 given to specials; with a grand total for all purposes of \$1,499,680.

The district is credited with 5,437 *Herald of Holiness* subscriptions, and 7,441 subscriptions to the *Other Sheep*. Thirty churches gave "10 per cent" or more for world evangelism; 39 churches made a 10 per cent gain in membership, and 26 churches had a 10 per cent or more increase in average Sunday school attendance.

Wilbur L. Jackson, Douglas D. McAdams, Bernard F. Miller, and Noah A. Wyatt were ordained as elders; and the elder's orders of L. E. Stewart and Earl C. McKinney were recognized, coming from the Pilgrim Holiness church.

Western Ohio is determined to reach her Golden Anniversary goals!—PAUL G. BASSETT, *Reporter*.

New Mexico District N.Y.P.S. Convention

The eighteenth annual N.Y.P.S. convention of the New Mexico District convened July 29 at the district Mountain Park campgrounds near Capitan. The convention was held at the beginning of the district N.Y.P.S. camp and institute, which enjoyed the highest number in registration of any camp during the history of the district.

Rev. Hugh Russell gave his fifth report as district president, and was overwhelmingly elected to his sixth year. The young people of the district are united in their support of the vigorous, Spirit-filled leadership of the district president and council.

Reports were heard from the teen-age representatives to the International Camp and Institute. There is little doubt but that the impact of this encampment will be felt throughout the district and the entire denomination. The district president, institute dean, and teen-agers all count the gathering at Estes Park as the high light of their lives thus far.

The convention adopted plans for next year, making it possible to hold the district convention on Monday and closing the camp and institute on Saturday morning, rather than the customary Friday morning.

Rev. Wilford Vanderpool, special institute speaker, challenged the young people at both morning and evening services of the convention concerning the place, stand, and mission of the Church of the Nazarene in this generation and for the future.

The prospect is bright for New Mexico District Nazarene youth.—KENNETH O. FREY, *Reporter*.

Rev. Frank Stinnette writes: "After serving for more than fifteen years as pastor on the Colorado District, I have felt it in God's will to resign as pastor of our Florence church to enter the field of evangelism. I am open for calls for holiness conventions and/or revival meetings, and shall be glad to go anywhere as the Lord may lead. Write me, 939 N. Lincoln, Loveland, Colorado."

Bethany, Oklahoma—The people of Bethany First Church have enjoyed many times of special blessing from God as we have moved forward under the leadership of our fine pastor, Dr. E. S. Phillips, who is completing his ninth year of service in our church. The divine leadership of the Holy Spirit was felt very keenly in the opening school convention (last fall) with Dr. Timothy Smith, the fall revival with Rev. Ponder Gilliland, and the spring revival with Dr. Lawrence B. Hicks. The Youth Week services were especially outstanding with Charles Shaver and Peter Gunas from our Seminary. Reports from the various departments show a gain of 27 in Sunday school, with an average of 1,047 for the year, and a gain of 41 in membership, bringing the total to 1,301. This also has been a good year financially, showing a gain of \$23,000 over last year, with a total of \$162,000 for all purposes. We paid off the indebtedness on our youth activity building, completed in the spring of 1957, and began a building program expected to total \$300,000, of which one unit, the nursery wing, has been completed. We thank God for the wonderful people of our church and praise Him for the victories won.—GENE L. GORE, *Reporter*.

Central Ohio District Annual N.Y.P.S. Institute

The thirteenth annual N.Y.P.S. Institute of the Central Ohio District was conducted August 4 to 9, at the Nazarene campgrounds, Columbus, Ohio, with Rev. Jay H. Keiser as director. Under the supervision of the director, and his staff of 40, a well-balanced program of study, worship, and recreation was provided for the 178 young people enrolled.

Rev. and Mrs. Ross Emrick, evangelists, brought a Spirit-filled ministry to the youth. Many of the instituters were won to Christ, others felt the call to Christian service, and all were strengthened in their faith through the messages of Brother Emrick.

Each young person was awarded a billfold-size certificate for the completion of the first two units of the Holiness Institute series, "Determining Right and Wrong" and "Careers for Christians." Rev. Clare St. John served efficiently as dean of the institute by arranging for these classes.—JOHN W. DENNIS, *Reporter*.

Los Angeles District N.Y.P.S. Institute

The Los Angeles District was blessed with the largest and finest N.Y.P.S. Institute in its history, August 4 to 9. Rev. Glenn Chaffec, district N.Y.P.S. president, and Dr. L. Guy Nees were director of the camp and special speaker, respectively. Scores of teen-agers made decisions for Christ.

On Friday evening three of the International Instituters presented "The Terrible Meek," a devotional play with the scene set at the foot of the Cross. The spiritual impact of their effort was felt by everyone who witnessed it, and the service was climaxed with a wonderful altar service. We are grateful to God for His anointing on our hearts.—*Reporter*.

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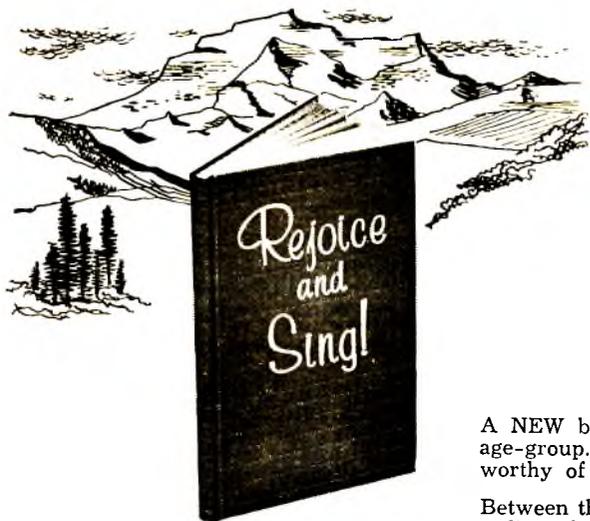
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Rev. Leo D. Steinger writes: "After fifteen years in the ministry, the last three in the pastorate at Brainerd, Minnesota, and the previous three years in the teaching field at Canadian Nazarene College, I feel a strong persuasion to serve in the area of Christian Service Training in the local church. This I will do in conjunction with revival campaigns or in schools giving full attention to training. I will be prepared to work in local congregations, city-wide schools, zone institutes, or district tours, working closely with the district and general programs of our church. Write me, c/o General Delivery, Brainerd, Minnesota."

Central Ohio District Assembly

What was perhaps the largest assembly in Central Ohio District's history adjourned Friday noon, July 18. Dr. G. B. Williamson, presiding officer, was at his extra-best and there was not a dull moment in the entire three-day session.

Highlighting the reports was that of Dr. Harvey S. Galloway, district superintendent, which disclosed that the past year saw a gain of 6 new churches or-

ganized, and a membership growth of 371. This now gives the district a total of 127 churches, with a combined membership approaching 11,000. Prospects are bright for the organization of several more churches before the close of '58. Thirty churches earned the Evangelistic Honor Roll Certificate.

In spite of the recession, finances for the year were generally steady, with a grand total given of \$1,330,883, a gain of \$19,000 over the previous year. Of this amount \$151,064 was given for general interests and world evangelism. Forty-six churches were presented certificates certifying the giving of 10 per cent or more to world evangelism.

An impressive anniversary service was held on Wednesday night in recognition of the fiftieth year of the denomination and the fifteenth year of the district. A historical narration was presented against a background of organ music depicting the development of the district since its beginning November 1, 1913. A huge map ingeniously arranged with series of electric lights pinpointed every church on the district and, at the conclusion, a beautiful fig-

ure of Christ became visible on the face of the map by means of black light. A double quartet provided appropriate music.

On Thursday evening Dr. Williamson conducted the ordination service with the following receiving elder's orders: Willis Coburn, Paul Pusey, and Harold Young. The following were given recognition as elders, coming from other denominations: Johnnie Elliott, A. Eugene Clark, and Daniel Woodward.

Dr. Galloway has one more year to serve as superintendent on a three-year call. Paul K. Hayman and W. E. Zimmerman were re-elected district secretary and treasurer, respectively. Among the many visitors present were Rev. and Mrs. Lester Johnston and daughters, missionaries from Argentina. Brother Johnston transferred his membership to this district and the family united with the Athens church.

Challenging goals were set by our district superintendent for the balance of the anniversary year, and Central Ohio was never in better position to push ahead in the climactic battle for souls.—PAUL K. HAYMAN, Reporter.

Dallas District Assembly

The fiftieth annual assembly of the Dallas District was held August 13 and 14 at First Church, Texarkana, Texas, with Dr. Hardy C. Powers presiding and Rev. R. B. Kelly as host pastor.

A wonderful spirit of love and unity prevailed throughout the assembly, and the presence of God was marvelously manifested. Dr. Powers' messages were stirring and challenging. He proved once more to be an efficient leader as he presided over the assembly.

The high light of the assembly was the good report of Dr. Paul H. Garrett, district superintendent, and his re-election with a fine vote for another year. In this report (his tenth to the Dallas District) Dr. Garrett reported 286 church members received on profession of faith by 46 churches; 11 churches on the Evangelistic Honor Roll, with a total membership for the district of 4,355. Two new churches were organized—Van Alystene and Farmer's Branch, with a goal of 4 more new churches by the close of 1958.

Dr. Roy H. Cantrell, president, ably represented our Bethany Nazarene College; Brother George Rice did a fine job representing the Nazarene Publishing House; and Dr. Raymond McClung, Dr. Timothy Smith, and Rev. Geren Roberts were among the fine group of visitors to the assembly.

Dr. Powers called for a testimony and report from our three pioneers present—they were on hand at Pilot Point for the union in 1908: Rev. R. B. Gilmore, and Rev. and Mrs. W. N. Nelson. They responded with wonderful testimonies, saying they still believed in our church and were 100 per cent Nazarenes.

In an impressive service on Thursday afternoon, Rev. M. C. Fleming, pastor of Mount Hope Church, was ordained to the ministry.

In the pre-assembly conventions, Mrs. Paul H. Garrett was re-elected as N.F.M.S. president with a fine vote; Rev. Milton B. Parrish was re-elected as N.Y.P.S. president. Miss Mary Scott and Rev. and Mrs. Elton Wood were the special speakers for the missionary convention, with Miss Scott and Brother Wood speaking for the N.Y.P.S. convention. Their messages were thrilling and challenging and well received.—GLENN W. BOUNDS, Reporter.

Evangelist W. F. Miller reports: "Through the goodness of God I have now completed forty-two years of full-time ministry, including a term in Japan and also one in Korea, as missionary, seventeen years as a pastor, and I have recently closed my 305th revival meeting as an evangelist. These years have been rich and wonderful. God has helped me to dig out fifty churches, and given me thousands of souls, some of whom are now preaching the gospel. Thank God for the Church of the Nazarene, our general, district, and local leadership—I love and appreciate our Zion. Forty-six years ago, in an old, unpainted, board tabernacle, near Post Falls, Idaho, God saved me. That was a great meeting, and God is still giving wonderful revivals."

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Have NEW hymnals for Anniversary Sunday! Dignified white and gold PRAISE AND WORSHIP with anniversary emblem given FREE to all pastors (family name imprinted in gold) of churches ordering twelve or more copies of the regular edition.

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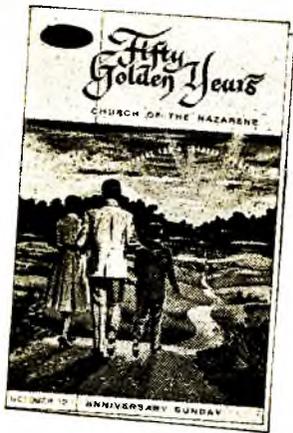
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Deaths

REV. C. C. MORTENSON

A Sunday school teacher, lay minister, and later an ordained minister of a Fundamentalist church, Rev. C. C. Mortenson died June 23 at his home in Racine, Wisconsin, after a long illness. He was seventy-four years of age. While regularly employed he had served as a lay minister and for twenty-five years was teacher in the Fundamentalist Class of the Calvary Memorial Church. He helped found the Christian Business Men's Committee, in which he was active, and worked with the Gideon Bible Society. He was born in Racine on August 30, 1883. He is survived by his wife, Alice H. (writer of many poems in the Herald of Holiness); a daughter, Mrs. Carl Jensen; a son, Paul C.; also two sisters, Mrs. George Perham, and Thorina Graves; and one brother, Lawrence. Funeral service was conducted by Rev. E. E. Young, Nazarene pastor in Racine, with burial in Mound Cemetery.

E. E. HILL was born May 23, 1886, at Kully Chaha, Indian Territory, and died April 8, 1958, at his home in Poteau, Oklahoma. In 1906 he was united in marriage to Otis Lenora Miller. To this union were born four sons, Bud, Hayward, Delbert, and E. E. He is also survived by two brothers, Marvin and Veston; and one sister, Mrs. Eunice Bowlin. In 1909 he was appointed the first postmaster at Hill community; in 1923 he became postmaster of Cameron, which office he held until his retirement in 1948. He was converted at an early age, later uniting with First Church of the Nazarene in Poteau. He was a faithful father, loving companion, and a good Christian. Funeral service was held in First Church of the Nazarene, under the direction of his pastor, Rev. Cleon G. Powell.

FRED LEON SLONAKER, age sixty-three, member of the Church of the Nazarene in Colfax, Washington, died suddenly April 11, 1958. He had been an active member of the Church of the Nazarene for thirty-five years. He is survived by his widow, Zella, and two sons: Wayne Louis, of Colfax; and Wallin William, of Palouse.

Directories

GENERAL SUPERINTENDENTS

HARDY C. POWERS

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

District Assembly Schedule for '58

North Carolina September 17 and 18
South Carolina September 24 and 25

G. B. WILLIAMSON

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

District Assembly Schedule for '58

Southeast Oklahoma September 17 and 18

SAMUEL YOUNG

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

D. I. VANDERPOOL

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

District Assembly Schedule for '58

South Arkansas September 17 and 18
North Arkansas September 24 and 25

HUGH C. BENNER

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

District Assembly Schedule for '58

Southwest Oklahoma September 17 and 18

District Assembly Information

NORTH CAROLINA—Assembly, September 17 and 18, at First Church, 1217 E. Green St., High Point, North Carolina. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. J. H. Eades, 1219 E. Green St., High Point, North Carolina. General Superintendent Powers presiding.

SOUTH ARKANSAS—Assembly, September 17 and 18, at First Church, 9th and Battery, Little Rock, Arkansas. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. Kline Dickerson, 800 Battery, Little Rock, Arkansas. General Superintendent Vanderpool presiding.

SOUTHEAST OKLAHOMA—Assembly, September 17 and 18, at Church of the Nazarene, 8th and Trudgeon, Henryetta, Oklahoma. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. David L. Krick, 805 Gentry, Henryetta, Oklahoma. General Superintendent Williamson presiding.

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September 10, 1958

SOUTHWEST OKLAHOMA—Assembly, September 17 and 18, at Church of the Nazarene, 506 S. Rock Island, El Reno, Oklahoma. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. Willie W. Voigt, 506 S. Rock Island, El Reno, Oklahoma. General Superintendent Benner presiding.

NORTH ARKANSAS—Assembly, September 24 and 25, at the Conway Church, corner Faulkner and Scott Streets, Conway, Arkansas. Entertaining pastor, Rev. Harold Latham, 523 Center St., Conway. Send mail and other items relating to the assembly c/o Rev. J. W. Hendrickson, Box 907, 1922 Jefferson St., Conway, Arkansas. General Superintendent Vanderpool presiding.

SOUTH CAROLINA—Assembly, September 24 and 25, at First Church, 305-309 West Oakland Avenue, Sumter, South Carolina. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. C. Harry Huff, P.O. Box 295, Sumter, South Carolina. General Superintendent Powers presiding.

**Announcements
 WEDDING BELLS**

Miss Sarah J. Langley of Conway, Arkansas, and Mr. Eugene A. Lewis of Fredericktown, Missouri, were united in marriage on August 14 at First Church of the Nazarene in Conway, with Rev. P. A. Lewis, father of the bridegroom, officiating, assisted by the Reverend Mr. Latham, pastor of the Conway church.

Miss Gwen Edith Hatter of Cranston and Frederick Ernest Angilly, Jr., of Providence, Rhode Island, were united in marriage on August 9, at the Pawtucket Baptist church, with Rev. Wm. H. Herman, pastor, officiating, assisted by Rev. Arthur Hughes of the Providence Church of the Nazarene.

Miss Jacqueline Munroe of Bourbonnais, Illinois, and Mr. Jerry Ferree of Anderson, Indiana, were united in marriage on August 2 at College Church of the Nazarene in Bourbonnais, with Rev. Forest W. Nash, pastor, officiating, assisted by Rev. Walter Graeflin.

Miss Annie Mae Cole of Cullen, Louisiana, and Ray Boney of Belton, Texas, were united in marriage on August 9 at the Nazarene parsonage at Springhill, Louisiana, with the Rev. M. D. Hewitt officiating.

Miss Faye Williams and Alton Hogue, both of Springhill, Louisiana, were united in marriage on July 26 in the Springhill Church of the Nazarene, with the pastor, Rev. M. D. Hewitt, officiating.

BORN—to Mr. and Mrs. John Sparkes of Bourbonnais, Illinois, a daughter, Sandra Kaye, on August 6.

—to Rev. and Mrs. William McKay of Bourbonnais, Illinois, a son, Brian Todd, on August 4.

—to Wayne and Carol (McClain) Ingalls of Bourbonnais, Illinois, a daughter, Ronda Rae, on August 4.

—to Martin and Mary Louise (Wilson) Moomey of Severy, Kansas, a daughter, Marcia Lynn, on August 1.

—to Oscar and Sadie (Strickland) Ahlemeier of Tefft, Indiana, a son, Dale Oscar, on July 27.

—to Clifford and June (Spraker) Schaffer of Kankakee, Illinois, a daughter, Rebecca Lynette, on July 14.

—to Rev. and Mrs. Hartman Henderson of Orms-town, Quebec, Canada, a daughter, Lillian Jean, on July 13.

—to Harrold and Louise (Munroe) Curl of Bourbonnais, Illinois, a son, David Lawrence, on July 7.

ADOPTED by Rev. and Mrs. Henry Schott of Atwood, Colorado, a daughter, Sherrel Lee, born June 26.

SPECIAL PRAYER IS REQUESTED by a Christian lady in Texas that a serious family problem may be solved, also that God will undertake for a minister in the family who is hurting his ministry by his materialism;
 by a brother in California that God may undertake for a serious nervous condition;
 by "an old Missouri friend" for a lady in Texas that her health may be restored and also that God may have His way in her life—she needs God's help in every way;
 by a Christian friend in Ohio for God to help in the solution of a difficulty in their church, also for a special unspoken request;
 by a Christian lady in Illinois—an unspoken request for someone in Illinois who needs more of God, and that their family may find God precious to their hearts;
 by a brother in Oregon for a friend, formerly a Nazarene, now drifted from God, working in an

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ungodly place and his home is unchristian;
 by a Christian mother in Iowa, past sixty years of age, crippled with arthritis, and suffers much—a Nazarene for more than thirty years—also for a daughter and her family who are backslidden and have gone back to the ways of the world;
 by a lady in Pennsylvania for her unsaved husband, also that God will send Holy Ghost conviction on her own heart, so she can truly repent and pray through for salvation, and for a son soon to go into the U.S. Army, and he is unsaved;
 by a Christian mother in Washington for three young folks who have had a glimpse of salvation but now have gone the way of the world, also for her husband, who has never accepted the Lord as his personal Saviour—she wants to be a soul winner in the new community where they have recently moved.

**Clip it
 NOW!**

If you plan to arrive in Pilot Point, Texas, for the unveiling of the historical marker in time for the noon fellowship meal—11:30 a.m. to 1:30 p.m.—Monday, October 13, please fill out the blanks below and mail **IMMEDIATELY TO:**

**PILOT POINT COMMITTEE
 6401 The Paseo
 KANSAS CITY 10, MO.**

The program starts at 2:30 p.m. (Meal cost: \$1.25-\$1.35. Bumper stickers will be furnished free to all cars coming to Pilot Point if you will write for them.)

I plan to be at Pilot Point and
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rail _____; air _____; bus _____

Name _____

Address _____

Remarks _____