



Herald of HOLINESS

November 25, 1959

Christ Is the Head of the Church

General Superintendent Williamson

The realization that Christ is the Head of the Church is the secret of its vitality and progress. Implied in this figure is the truth that the Church is the body of Christ. Thus it is distinguished from organizations of men such as societies, associations, and clubs. The Church is a living organism like a body, with all its members and functions under the direction of the head. *Head* combines the thought of supremacy with that of origination and conveyance of life and energy.

As its Head, the Son of God is the constant Cause and mighty Source of spiritual vitality to the Church. As the body of which Christ is the Head, the Church receives, expresses, and channels His spiritual life to the world. "Through it divine grace is pervaded everywhere by His spiritual omnipresence." Without the Head the Church is a decapitated corpse. But without the body the Head has no medium of self-expression to the world. The Spirit of Christ fills the Church, His mystical body, with wisdom, goodness, truth, and holiness.

Paul reminds us that "the body is not one member, but many. . . . If they were all one member, where were the body? But now are they many members, yet but one body" (I Corinthians 12:14-19). There is diversity but unity. In the Church there is infinite variety among the members, but there is unity in Christ. He brings together the many members with their varied gifts and functions to make the Church a manifestation of the life of God among men. Each member with his consecrated powers contributes to the well-being and usefulness of the entire body. Glory upon one is shared by all. Injury to one calls for the sympathy of all. The health of one strengthens all. The sickness of one weakens all. Every member of the Church should be aware that a wound in the body causes Christ the Head to suffer.

Christ "is the head of the body, the church: . . . that in all things he might have the preeminence" (Colossians 1:18).



LATE NEWS

Telegram . . .

Kankakee, Illinois—Marion, Ohio, First Church with Rev. L. L. Zimmerman, pastor, yesterday (November 8) pledged \$8,800.00 on the "Steps, Doors, and Windows" phase of Olivet Nazarene College's Development Program in response to the challenge of J. Harlan Milby, assistant to the president. This is the largest amount pledged to date by a single church. Nesbitt Hall, new 150-bed women's residence, is now under roof and work on the interior in progress; \$388,651.61 pledged to date on this \$450,000.00 project. God is blessing Olivet in every way. Exactly one thousand students are registered for the first semester. The autumn revival with Rev. Donald Snow and Professor Paul McNutt, workers, was outstanding. A number of student applications are already being received for the 1960-61 school year.—R. L. Lunsford, Department of Public Relations, Olivet Nazarene College.

Evangelist Charles E. Haden writes that he has left the field to accept the pastorate of the church in Somerset, Kentucky.

Pastor J. Donald Freese sends word from Orlando, Florida: "Greatest revival in history of Orlando First Church, October 28 to November 8. Evangelist Roy Vaughn and Singer Paul Qualls, special workers. Capacity crowds, altars lined, God very near."

Rev. J. G. Wells has resigned as pastor at First Church in Miamisburg, Ohio, to accept a call to pastor the East Broadway Church in Toledo, on the Western Ohio District.

After four years Rev. Wayman Davis has resigned as pastor at Arkadelphia, Arkansas, to accept a unanimous call to pastor Grace Church in San Antonio, Texas. If you have friends at any of the air force bases there, write him (310 Preston, San Antonio 3), and he'll be glad to contact them.

Rev. Bob Lindley, pastor at Lovington, New Mexico, has been elected president of the Lovington Ministerial Association; it represents about 15 co-operating churches, and 4,000 members, in this city of 15,000 population.

Rev. Andrew Downing, retired Nazarene elder, will celebrate his eighty-

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sixth birthday on Friday, December 4. Those wishing to send him greetings may address him, 1107 Shields Avenue, Fresno, California.

When we follow Christ we find that the way is narrow only at the beginning. On the other side of the entrance the way broadens and enlarges all along the journey. Our path "shineth more and more unto the perfect day."—MENDELL TAYLOR.

The Truly Great

By ENOLA CHAMBERLIN

If walking along the street you were to ask ten people who in their estimation are the truly great, you would no doubt receive ten different answers. And these answers would vary so widely that it would scarcely seem possible that they were replies to the same question. Presidents, statesmen, movie stars, kings, artists, singers might all get votes and, in many cases, the person named would be truly great but often not for the thing named. For in my mind, what *one achieves* does not necessarily make him great. His greatness lies in what *he is*.

To be truly great, one must be able to meet adversity, sorrow, suffering and still retain his thankfulness to God. He must be able to endure a long siege of prosperity, of happiness, and still continue to hold on to his humility. In fact he must meet whatever comes his way and not let the outside conditions change too greatly the basic goodness that is his.

Abraham Lincoln, fighting up through failure after failure—from poverty to the highest station in our country—remaining still just Honest Abe, is an example of the truly great. Helen Keller, living out her life in a dark, silent world and yet being humbly thankful to God for each day, is another. But we do not have to go far afield, in either time or space to find these great ones; they are all around us.

A little girl, once asked to write an essay on true greatness, wrote of a woman who put out a big washing over a ribbed washboard, only to have her line break and drop her wet clothes into the mud. Calmly she picked them up and washed them over again. This time she spread them on the grass to dry. A dog came along and walked over all but two pieces with his muddy feet. In picking up her clothes to be washed again, the woman stopped, bowed her head, and said a little thank-you prayer for the two garments left unsoiled. That, the essay said, was true greatness.

And it was. Any one of us who can be truly thankful for two small blessings out of fifty or so that are a great deal less than blessings has achieved a measure of greatness. Such a person is one of the truly great no matter where he lives or under what conditions.

So even a few of those answering your question and naming someone of high estate may be of the truly great themselves. For along with other qualifications a man who has greatness never knows that it is his.



I SAW THE FIRE FALL!

By **EVANGELIST G. FRANKLIN ALLEE**

We were standing above the eight-thousand-foot level on War Eagle Peak, in the rugged mountain country of northern Idaho, where it appears the creative fingers of the Almighty must have pressed just a little harder to chisel out some of the most picturesque panorama that has ever delighted the eye.

The forest was tinder-dry. Humidity was at a dangerous low. The deer and elk were turning away from springs gone dry and moving to greener pastures. In the sky a few white clouds moved hurriedly before a high-altitude wind, some of them shaping into the dread anvil-heads that are the forester's terror. Flashes of lightning streaked earthward in the distance and the ominous crash of thunder reverberated from peak to canyon. This was "dry lightning," the scourge of the timberland.

THEN WE SAW IT STRIKE!

One moment all in the forest about us was as it had been—the next there were thin knife blades of hot fire from the heavens. To all appearances earth and cloud met and kissed in the hot embrace of a hundred million volts. A green ponderosa pine became a flaming torch there before our eyes with a suddenness that beggars all telling. Another fiery arrow shot down, and another fire was spreading. Soon the anvil-heads had passed, but plumes of smoke were rising from a dozen different spots, and frantic radio calls were summoning the smoke

jumpers. Chutes bloomed beneath the planes, and man's age-old battle against fire was on.

To this observer, obtaining his first close-up of lightning strikes in the high country, the most amazing thing is that lightning does not necessarily strike the highest points. Instead, it seeks the easiest route with the least resistance, the best conductor, to its countercharge in the earth. A green tree, because there are life and moisture in it, is more likely to be chosen than a dry one. Mineralized areas are more susceptible than nonmineral spots. The better conductor it is, the more likely is any object or place to be used.

AND WHAT ABOUT FIRE FROM GOD OUT OF HEAVEN?

The Bible gives us many instances where holy fire from heaven has lighted on human beings, and also quite a few where it has been sought but not obtained. Which leads us to the question: Why is it that some human targets are selected for this holy fire, while others that to us may appear as worthy are rejected?

A careful study of God's Word reveals to us the fact that the Holy Spirit observes laws as logical as those that govern electrical fire. Just as lightning seeks the best conductor and the easiest route to its objective, so does the fire that does not consume.

Sinai was aflame from base to summit because Moses was God's best channel, and all the area about him was kindled by the fire that came down from God. A selfless, dedicated man of God anywhere makes a good conductor for the Holy Spirit.

Fire fell on Elijah's sacrifice, consuming it but not him, because he was a holy man, closer to heaven than any other human being at that time.

The Upper Room disciples had emptied themselves of sin and self, both holy-fire resisters, until so much holy fire fell that it was visible to the natural eye. Had the priests of that day been better conductors of holiness they would have been the recipients of this greatest of all blessings, instead of the humble crowd in that Upper Room.

God is no respecter of persons, and holy fire will fall today wherever proper conductors are to be found. God does not select men for their brilliance, wealth, position, or personality. It is the pure He seeks, the humble, the dedicated, and through them He will send the fire of the Holy Ghost upon the earth. For all sin, all selfishness, and even fleshliness, are resisters of heavenly fire.

It is up to those who would see God come to a needy world to offer themselves submissively to all the will of God, not seeking power for themselves, but seeking the holy will of a holy God, seeking to help souls and to glorify God. Then, and only then, will the fire fall from heaven.

And may it please God in this day and time to find many whom He can use as transmission lines, and from whose lives the living flame may spread to ignite revival fires throughout our church and its constituency! Amen and amen!



THE WHOLE ARMOR OF GOD



By **EVANGELIST H. B. GARVIN**

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil (Ephesians 6:10-11).

The challenge of this text lies in the call to be strong in the Lord. This challenge to the Christian is full of meaning when we face the fact that it will take spiritual strength to withstand the evils of our day. God wants us to be strong, and surely it would seem wicked and shameful to be weak when, as Christians, we can be spiritually strong. Then too, the weak ones will always miss the joyful thrill of being triumphant and strong in Christian service. It is this strength and triumph of the Christian that adds romance to Christian service. And there is a warning that reaches us that weakness on the part of Christians often leads to compromise and spiritual defeat.

Another fact that must not be overlooked is that we, as Christians, are protected by the armor of God. God provides this armor and expects all of His followers to put it on and to make use of it. This armor will be needed in our spiritual battles. We come into possession of this whole armor of God when we receive the experience of entire sanctification. Why should Christians try to face their temptation battles without this glorious spiritual equipment? It is plain that God's command to each of us is to put on this whole armor of God as soldiers of His kingdom.

As Christian soldiers we can see God's purpose in commanding us to put on the armor in a sanctified experience. It is that we may "be able to stand against the wiles of the devil." It will not take long for the soldiers of God's army to find out that the devil is real, and that the Christian's conflicts with him are real. This fight with the devil is no sham battle, and here is the reason that God has prepared for us this Christian armor. God wants that we shall be able to resist the devil's attacks on us. With this whole armor of God as our spiritual equipment we may rest assured that we will never have to fight our battles alone, for the Holy Spirit will give help and strength in the battle. The presence of the blessed Holy Spirit will

be with us and cause us to triumph in every conflict with evil.

In this conflict with the devil we must not be cowards. We must face the enemy with strength and courage. We must face up to life's battles like real soldiers of God. The strength and courage that will come to us through possessing the Holy Spirit will make it possible for us to do this.

*Must I be carried to the skies
On flow'ry beds of ease,
While others fought to win the prize
And sailed thro' bloody seas?*

*Sure I must fight if I would reign.
Increase my courage, Lord.
I'll bear the toil, endure the pain,
Supported by Thy Word.*

An Unwritten Letter

By **CLARENCE E. FLYNN**

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints (Jude 3).

One day the Apostle Jude sat writing from such a glowing heart that the very words still shine on the page and throb in our hearts as we read them. His theme was "The Faith Once for All Delivered to the Saints." He must have been hearing that people were beginning to try to improve on it, hence his impassioned plea that it be accepted as it was.

In order to present that plea he had been obliged to put aside another subject on which he had been intending to write. "Our Common Salvation" was the topic he had been intending to discuss when

new developments had caused him to change his plans at the last moment.

We know what Jude had to say about the faith once for all delivered to the saints. His letter is short and can be quickly read. We can trace the page and hear the lingering echoes of his denunciation of the clouds without water, carried about of winds; trees whose fruit withereth, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars to whom is reserved the blackness of darkness forever.

But we do not know what Jude intended to write in his letter on our common salvation. It may have been written on another day and been lost among the writings that either did not survive or have not been found. Or he may have been so busy defending the faith that he never got it written at all.

The fact that he mentioned his abandoned purpose is fortunate. It gives us something to work on for ourselves. We cannot reproduce his intended epistle, but we can consider its commanding theme.

The fact that it is not always easy to keep our salvation a common one in prevailing practice is not new. Two wonders concerning it are: First, it is so old; and second, despite its age it still goes

on. It does this despite the fact that the human mind treasures its dividing lines, and the human heart clings to its prejudices.

Whatever attitudes we take in some of life's relationships, we must bear in mind that salvation is open to all on the same terms. It is not limited by any distinctions we can make between and among ourselves. Faith carries with it good will, co-operation, and friendly helpfulness; and when faith slips across boundary lines, heart and hand are sure to follow it. Faith is first an experience, then a fellowship. It is weakened and warped wherever a human soul is excluded from its privileges.

Jude pleads eloquently against the Church's erring in its fidelity to revealed truth; but in order to do so he has to turn from another subject about which he is also much concerned, namely, his fear lest the Church become a thing of class and clan and its potential world fellowship be cramped into something less than a universal one.

Jude was prevented from opening his mind to our times on that subject; so newer apostles have had to do it for him and try to see that, as the Master had directed, the Christian faith shall be a common faith, that redemption shall be without restriction, and that salvation shall be open to all.

God's Light for Man's Night

*From left to right: Dr. Howard Hamlin, Dr. Paul Updike, and Rev. Ponder W. Gilliland standing beside the full Bible in Braille—
at the meeting of the American Bible Society,
November 19, 1958.*



This is a day of unprecedented artificial lights: night lights, boulevard lights, etc. In spite of all the ways that man tries to overcome the night and live through and even revel in its foreboding obscurity, the moral darkness is appalling. The juvenile crime wave, atheistic materialism, and ravenous inflation are world-wide, binding man's hopes hand and foot.

Never was there so much money spent on backward countries, never so much put into arms races, never so much time and effort sacrificed at world peace tables as now. Yet, with all of the outlay of man's brain and brawn, fear and strife stalk the world.

In this dark picture one sees myriads of fingers of light streaking through the darkness. In Kenya of East Africa, in Djakarta of Indonesia, in Seoul of Korea, Bangkok, Hong Kong, and many areas covered by the aurora of the curtain of light shed-

ding its rays from the "dayspring from on high," men read God's truth for man's need.

From the time of the crude press set up by Johannes Gutenberg in the fifteenth century, the Bible has remained the only Book in continuous printing. Its pages flow with ready hands, and even the sightless are given Braille to reach the inner comfort of its folds. The Bible, God's Word of Life, challenges still the error and sin of man in his night.

Your Bible Society offering will help give this flood of light increased pressure to reach farther and do more than arms or conferences, good though they may be. The offering is well spent by good men with responsible hearts and minds tied together around the world in organized effort with a single goal—giving the Book that lives to men who are dying in the world's darkness.

—PAUL UPIKE, *Superintendent
Northeastern Indiana District*

Heaven

The Home of the Redeemed

It would be worthwhile to seek Christ and live a Christian life if there were no hereafter, for the peace and joy we have in serving the Lord are indescribably precious. There are peace that flows like a river and joy that is unspeakable and full of glory. The Christian's life is not all sunshine and roses, but it is an abundant life. It is not all crosses and losses and yoke bearing, but it is full of abiding inspirations and marvelous delights.

But the true value or meaning of the religious life is its relation to the world beyond. All the mighty plan of salvation could mean but little were it not that human life sweeps through the eternities. It is man's relation to the life beyond the grave that gives meaning to all the wondrous plan of salvation, offers the key to his tremendous destiny, and throws an environment of infinity around his responsibilities.

Heaven is the final home of the sanctified soul. It is the place toward which the destiny of the redeemed gravitates; the utopia of perennial light toward which the sin-tired, grief-smitten, sorrowing hearts of men in all ages have turned with longing and hope; against whose battlements there leans the topmost rung of that mystic ladder upon which men ascend to God. It is the dream of our child-

hood, the inspiration of pure manhood, the one word that sums up to us our highest conception of happiness, and the final realization of our purest ideals. In short, it is the gathering place of all those free beings who have chosen conformity to the will and nature of God. It is the center of freedom and peace, in the sunshine of Jehovah's face.

In the heavenly state physical limitations have fallen away and all those defects of our earthly state have been left behind, so that the soul expands and the restless mind reaches out continually after new realms of truth. It is the end of probation, turmoil, weariness, pain, affliction, grief, adversity, heartache, disappointment, sorrow, sickness, death, trial, test, and peril of every kind. With it we associate God, the angels, the spirits of just men made perfect, the multitude that no man can number, whose robes and hearts are made pure and white in the blood of the Lamb; the city that lieth foursquare, with walls of jasper, gates of pearl, streets of gold; a sunless, starless world of undying daylight, whose atmosphere is redolent with purity and vibrant with the songs of the redeemed. Here it is that the soul that loves Jesus finds its eternal rest, its abiding place, which is the final outcome of "so great salvation."

Into such a state of blessedness and life-giving energy the Christian finally ripens. Heaven is salvation ultimate, eternal, final, complete, and irrevocable. It is the work of grace crowned with glory, the cross of suffering transformed into the crown of rejoicing, and the blossom and fruitage of all the anguish and groaning and passion and travail of this earthly life, through Jesus Christ, our Lord. "And they shall reign [with Him] for ever and ever" (Revelation 22:5).

We must never forget that we have the wonderful prospect of heaven because of our Saviour and the efficacy of His blood that was shed for the sins of lost humanity. And I would just like to say with John the Revelator, who got a glimpse into that eternal city before he dropped his temple of clay, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen" (Revelation 1:5b-6).

Our God

By GRACE J. MEYER

*Great is our God, and faithful is He.
Trust Him all flesh, and His goodness you'll see.
Mighty in power, in love, and in strength,
He never will fail us; He'll go the full length.
He asks for our love, obedience, and trust.
He knows we are weak and made of the dust.
He gives us His strength, His grace, and His hand
To help us each day not to stumble, but stand.
When temptations assail us and devils oppose,
God stands in between, for Jesus arose—
He conquered all hell, and devils, and sin,
And bought our redemption, and brought us
within
The power of His blood: our protection and tower
To which we can run for safety each hour.*

Even in a darkened room there can be—

The Treasure of CONTENTMENT

By MRS. J. C. WALLACE

The great writer of New Testament truth, the Apostle Paul, expressed an unexcelled truth when he said, "Godliness with contentment is great gain" (I Timothy 6:6). He seemed to indicate that a person could have godliness and *not have* contentment. Sometimes it seems impossible to have this treasure in earthen vessels. Paul said he had learned to be content in whatsoever state he was in. Thackery could have had a scriptural meaning when he said, "Cheerfulness means a contented spirit, a pure heart, a kind and loving disposition. It means humility and charity, a generous appreciation of others, and a modest opinion of self."

Many times Christians let themselves get in a "rut" of uncheerfulness. They have let circumstances make them so uncheerful, and are so unaware of it, that in every conversation they strike a note of gloom.

I think I know why our phone companies insist upon our using a pleasant voice when we talk on our phones. Many Christians answer their phones in a voice that sounds as though they have buried every member of their family and they were expecting any moment to follow. One man said to another, "There is something about the way you say a cheery 'hello' on the phone that always makes

"Oftentimes in our lives there lurks the temptation to choose the easy path, the line of least resistance. Is it necessary to do all we are doing for God? Could we get off easier? We are tempted to desert or to shirk a disagreeable encounter with the enemy of our souls. But let us always remember that Jesus died, one Man for the people. And we are not worthy of Him unless we are prepared to follow Him, to dare for Him, and to suffer with Him, so that it may be said of us that we fulfilled our destiny as He did His."—Edward Lawlor.



As we come to the Thanksgiving season we should be the most thankful of any people on earth, for God has been extremely good to us. Even in this Sputnik and atomic age, where there is confusion on every hand, God has helped us as a church to complete fifty glorious, golden years of growth.

I ask this question, How has this been accomplished? Then comes the answer we have heard so many times—the faithful and sacrificial giving of our people. While it takes the preaching of the gospel to reach the hearts of the unsaved millions, it takes money to get the message to them. The task remains as great as ever, and the command to evangelize the world is still imperative. So how can we do less than our best?

As a layman and church member, I felt it an obligation and privilege to give last year as we completed our fiftieth year as a denomination and this year with unprecedented challenge to the Christian Church, "I will give again." Will you?

GEORGE W. SUTTON
*First Church of the Nazarene
Dallas, Texas*

me feel better." I happen to know that the man with the cheery "hello" had many problems of his own.

I was privileged to visit a little lady several years ago who had been lying in the same dark room for over thirteen years. She could not bear one ray of light to touch her body. The doctors said it was exposed nerves. I expected to find someone who was restless, discontented, and in a state of unhappiness. I was amazed as I was led through the darkness to the bedside to find one who was running over with good fruits of the Spirit. Her radiant personality seemed to light the darkened room. She had been dictating poetry to be printed—she wanted to share her feelings with the world. I felt that here was a soul whom life had dealt a terrible blow. However, after leaving that home, I am convinced that truly here is an intangible thing which every child of God can have. It can be called "The Treasure of Contentment."



They constrained him, saying, Abide with us (Luke 24: 29).

Disaster had come! Him whom they had believed to be the coming Messiah had been taken by cruel and wicked men and put to death and they had watched while loved ones gently laid Him away in the tomb in the garden. No wonder they were downcast as these two friends walked along toward Emmaus with heavy hearts! They could not refrain from talking aloud of their loss and of Him whom they had lost. So intensely absorbed were they with their grief that they were not aware of One who drew near and joined them.

Jesus always draws near when His loved ones are talking of Him and when their hearts are burdened and lives weary. How the loving heart of Jesus must have yearned to speak words of courage and help as He talked with them in the way! They did not know it was the Master, but what He said to them must have given them new heart and spirit; for as they entered Emmaus and Jesus made as if to go on, they constrained Him to abide with them. His fellowship had filled a deep void in their souls.

If the two disciples had not constrained Jesus to stay with them, He would have gone on and they would have missed the blessed fellowship and enjoyment of His company and the revealing of himself to them as they sat at meat. What a picture for us! How many times we miss out on the blessings that would come to us because we do not earnestly insist on Christ's abiding with us! Jesus loves to be invited with insistence. He will not go where He is not wanted and where His presence is not greatly desired and sought after.

If we really wanted more of the blessed company of Jesus we could have it. He is willing to be our abiding Guest, desires to enter into our every experience of life, into our work and labor of love: to enter into our pleasures, our social life, into our temptations and our trials. He truly wants to camp in the back yard of our souls, so that He may be with us always. But many do not want Him thus to abide. His presence would interfere with their methods of business or would cross with their manner of living or seriously curtail many of their enjoyments and amusements. So we do not con-

The Abiding Guest

By **CLYDE W. RATHER**

Pastor, Town Avenue Church, Pomona, California

strain Him to abide with us, and He passes on, taking with Him the blessings He would so gladly bestow on us were He invited to enter and remain.

If we truly desired Him to abide with us, He would never leave us. What a life of joy and blessing! What strength and peace of soul if indeed He were always with us. Unbroken fellowship day by day would bend heaven near us all the time and these sordid lives of ours would be shot through with the eternal sweetness and fragrance of holiness and transformed into the likeness of Jesus himself. How life would be transformed! Our joys would be purer, our sorrows and griefs illumined, and a radiance would emanate until others would be constrained to open up their heart doors and invite Him in to abide. Christ still walks the Emmaus way, looking for weary-hearted and discouraged souls; He still joins the traveling companies of earth, wishing that those thus alone and depressed would constrain Him to enter and thus abide with them always.

CAUSE FOR DEFEAT

By **WALTER E. ISENHOUR**

*The thing that spells a man's defeat
Is not so much what he may meet,
Like words that cut and burn and sting
That jealous men and critics fling;
Or stumbling stones that foes may lay
To cast him down along life's way;
Or oppositions to his plans
He never fully understands.*

*Defeat more often dwells within
When men decide to live in sin;
When they possess a jealous soul,
Or fail to practice self-control;
Or yield to unbelief and doubt
By shutting heaven's blessings out;
When they drift out of God's good will,
Then drift in spirit down the hill.*



PASADENA COLLEGE DEDICATES FIVE NEW ADDITIONS: Dr. Samuel Young, general superintendent (left), is shown presenting the keys to Dr. Russell V. DeLong, president, during the "Key Ceremony," while Mr. J. C. Wooton, lay businessman and chairman of the Expansion and Building Committee, looks on.

Why People Are Not Personal Workers

By **D. EDWIN DOYLE**

Nazarene layman, Tulsa, Oklahoma

There are three reasons why people are not the personal workers they ought to be, or even that they would like to be.

The first of these reasons why there is a lack of interest in personal work is this: *one cannot!* The reason in most cases is due to the fact that there is something hindering. There is a story told of a young army captain who told his friends at the church of his exploits as a pilot during the war. He was talented and very likable, with a genuine desire to be a soul winner, but with all his ability and desire he was most unsuccessful. Then one day, before several hundred others, he got up and said, "For a long time I've been telling you I was a hot pilot with quite a record during the war. Well, as a matter of fact, I washed out in the first weeks of my training, and I have never flown a plane. Please forgive me. I have been wanting to be used of the Lord to win others, but this has hindered me—I have been living a lie."

Needless to say, with this obstacle out of the way, he righted his own relationship with God and became an effective soul winner.

Today, if the truth were known, we would find that there are not more souls won to Christ because there are things that hinder those who would be soul winners. This does not necessarily mean

that they are living a lie, for seldom do we find one who is actually living a lie. There are things that are considerably smaller but achieve the same results as living a lie did for the young man in the story.

The second of the reasons why there are not more personal workers than there are is: *one won't!* He is simply refusing to do what his heart and conscience tell him he must. There may be many reasons behind his refusal, but none of them is justifiable. God makes no exceptions. A man may seek to alibi his failure to do what he knows he must, and his testimony will become apologetic and lame. He may seek to compensate his disobedience by going farther along another line of service, but naught will avail until he comes to the point of submission and obedience. It is not only a privilege but a duty from which none of God's own is released.

The last reason is simply this: *one doesn't!* It may be for a lack of confidence in oneself, because of fear, because of a lack of knowledge as to the procedure, or one of the many other reasons, but he doesn't do it. As to being fearful of making mistakes, let him assure himself that he will make mistakes, but will profit by them. In the process he will find his own soul.



By **BOB BREEDLOVE**

Pastor, Athens, Georgia

The Holy Scriptures admonish us to "walk as children of light" (Ephesians 5:8). Nazarenes are children of light. A large portion of spiritual light has been manifested to those who call themselves Nazarenes. What have been your reactions and attitudes to your spiritual heritage as a Nazarene?

First, are you walking behind light? Have you failed to move up to the spiritual level you know you could be occupying now? Most Nazarenes do not need more light. We need grace to walk fully in the light we already have. If you have not accepted the challenge to live in the light you have already received, your reactions and your attitude toward your spiritual light are wrong.

Second, do you complain that you have too much light? Does your spiritual knowledge cramp your ambitions? If so, then again your attitude is all wrong. Surely there is carnality, or worldliness, or

THANK GOD *for Spiritual Light*

materialism, or selfishness in your life that needs to be dealt with.

Or third, are you grateful for the spiritual light that God has given you? A listening mind, a thankful heart, and a ready will—these should be our responses to spiritual light. Should we not be grateful that "the light of the glorious gospel of Christ, . . . hath shined in our hearts" (II Corinthians 4:4-6)?

How can we help but be glad that we do not live in the darkness of spiritual night like millions of earth's people do? We are blessed of God when He gives us light. So, friend, thank God for the spiritual light He has given you. Don't be afraid of it; don't shy away from it; don't walk beneath it. Walk in the light of your spiritual knowledge. Walk in it proudly, walk in it willingly, walk in it humbly, and walk in it thankfully.

A neglected girl with a yearning heart called out—

"Hi, Purty Lady!"

Hurrying from town on the shady side of the street, deeply engrossed in thought of the tasks awaiting my attention at home, I was stopped suddenly when a child's voice rang out from a car parked at the curb, "Hi, purty lady!" "Breathes there a woman with soul so dead" who would not have been stopped?

Turning, I saw a little girl, all smiles; so I walked over to the car that she might have a close-up of my bright hat, which had occasioned the remark. She greeted me with all the eagerness of childhood, all the while feasting her eyes on my "cherry-fiz"-colored hat—true femininity, God implanted! And even though she was dirty and unkempt herself, she was happy nevertheless, and expressed herself with all the exuberance of childhood.

The car was old and dilapidated and filled to overflowing with children, for one boy was on the running board, holding to the door. A lively scuffle was on between two boys in the back seat; one boy was under the wheel—a make-believe chauffeur; while another was deeply interested in the gadgets on the panel—a possible future scientific engineer. Only the little girl had time to notice passers-by.

By **JESSIE WHITESIDE FINKS**

Taking note of the car and the uncared-for children, I could but wonder about the father and mother, and judged they were in the saloon across the street, for I remembered seeing this family before when the father left them and went into a saloon. Perhaps the mother went along as a remonstrance to too much drinking, or she might imbibe for all I know. Anyway, the children were left to their own devices, as so often happens to the children of drinking parents.

After a visit with my little admirer, I left, sad indeed that children should suffer neglect because of the sins of the father. When, oh, when will the Church of God arouse itself to the enormity of the sins of the liquor traffic and arise as one and oppose this monstrous evil in our midst, that little children may have sufficient food, clean clothing, comfortable homes, and bright colors to enjoy!

O God, help me to do what I can, and to so live that little children may be able to see in me that which will always enable them to say, "Hi, purty lady!"

If You Incline to FORGET God!

By K. BOYLE

I can well remember when I was just a little girl, my grandmother said to me one day, "Kathy, you should tie a string around your finger, so you wouldn't forget so often." And I remember how one day she did tie a bit of string around one of my fingers, reminding me that there were things "I dared not forget."

It seemed such a funny little cure for my forgetfulness, but do you know, it did make me remember what I was to do that day!

Things have a way of "slipping our minds." All of us, too often, are forgetful. As the little poem we learned as a child says:

*It isn't the things you do, dear,
It's the things you leave undone,
That give you a bit of heartache
At the setting of the sun.*

One of the greatest and most important things we are prone to forget is to "thank God." God never forgets us, but it seems many times we forget Him.

David tells us, "The Lord hath been mindful of us" (Psalms 115:12); and though we may have to "tie a string around our fingers" to remember Him, He remembers us and blesses us beyond measure.

The story is told of a businessman who was just growing tired of things in general. His business was prospering; he had a good home life. But he felt himself growing cold, cynical, and it irritated him because he couldn't understand why he should feel this way. One day he called on a friend whom he knew had found the secret of a happy life, and he confided in him: "I'm losing faith in life. I'm wretched and unhappy, and I honestly don't know the reason why."

The friend was very thoughtful for a long moment; then he said: "Bob, I want you to try this simple remedy, even though it may seem strange to you. But try it the next few days and see what a difference it makes in your life. As you drive to work in the morning, let your mind murmur to itself, two words, Thank God! Through the day let your mind murmur these two words, and then driving home in the evening, do the same."

"What good could that do?" questioned the man. "Sounds kind of silly, . . . a grown man saying that over and over."

"You came to me for advice," said the friend kindly. "I have told you what to do. You know

there is nothing wrong with your health; your business is good, and you have a good family life. Your trouble lies deeper than any of these. I want you to try this remedy for one week."

"I'll do this if you say so," said the man. "But I still can't see how two words can help me in the condition I'm in."

The troubled man did try it. He had already begun to doubt that there was a God. But starting for the office the next morning, as he drove along he murmured at intervals, silently within himself, Thank God! True, he didn't see what he had to be thankful for, but he kept on through that day, and the next, and throughout the week.

Then at the end of the week he called on his friend. Before the friend could even question him he said: "Why, Tom, it's made *such* a difference! I never knew I had so many things to be thankful for—health, sunshine, the air I breathe, friends, a good wife, two sweet children, a comfortable home, a good business, the church—why, Tom, I'm just beginning to realize what wealth is mine!"

Gone was the undercurrent, the discontent, and now thanks-giving became thanks-living! He had begun to remember to thank God, and when he realized how God had never forgotten him, his life was filled with a new-found courage and joy.

Discouraged? Tie a string around your finger and remember to thank God!

He Is Getting Us Ready!

By ALICE HANSCH MORTENSON

*He is getting us ready for heaven right now.
The purging, the cutting, the trimming
Are a part of His plan, so we must hold still
And ask Him to use us in winning
Some stars for His crown that forever will shine—
Long after our pain and our sorrow
Have turned into gold in Omnipotent Hands,
Making a brighter tomorrow.
He is getting us ready for heaven—His bride,
Though unworthy of His adorning.
Suffering? Yes, a little just now;
But we'll reign with Him—in the morning!*

A decorative header featuring a quill pen on the left, with the word "EDITORIALS" in a large, bold, serif font. The quill is positioned as if writing the word. The background of the letter "E" is filled with a pattern of wheat stalks. The word "EDITORIALS" is followed by a series of dots on the right.

EDITORIALS

Two Life Careers Contrasted

One commentator has suggested that the writer in the first psalm brings before us two life careers—one of righteousness and the other of unrighteousness. In this connection we should add that all people choose one or the other of these two careers. This is a forced choice. Because of our very nature, as moral beings, we must choose to do right or to do wrong, to give ourselves to one career or to the other.

This thought is especially significant in connection with the first psalm, because it is often thought of as an introduction to all of the psalms. Their main purpose is to set forth, from different viewpoints, these two life careers; the one we may call righteousness, and the other unrighteousness. Thus the theme of this first psalm becomes the theme of all of the psalms.

NEGATIVE AND POSITIVE ASPECTS

Let's look at the life career of righteousness as set forth in the first psalm. It begins with the negative side of the righteous life: "Blessed [or happy] is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (v. 1). In this negative setting we get an excellent idea of the evolution of sin. One begins the sinful life-career by walking in "the counsel of the ungodly"; next, he stands "in the way of sinners"; and finally he finds himself sitting "in the seat of the scornful." Adam Clarke, I believe, brings out this development as set forth in two ways in this passage: walking, standing, and sitting; the "ungodly," the "sinners," and the "scornful."

The blessed, or happy, or righteous, man doesn't end up by sitting "in the seat of the scornful" because he doesn't start walking "in the counsel of the ungodly." The only way to be sure that sin doesn't come into full possession of us is not to start down the way of sin, not to walk "in the

counsel of the ungodly." "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

The life career of the righteous is not only negative; it is positive. "But his delight is in the law of the Lord; and in his law doth he meditate day and night" (v. 2). Negatives are essential, but the truly righteous person never stops with what he doesn't do. Along with his "don'ts," there are plenty of "do's." "But his delight is in the law of the Lord; and in his law doth he meditate day and night." He enjoys the Word and perseveres in his meditation upon it.

At this point I think of Philippians 4:8, where Paul gives us these words: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." This is exactly what the person does who delights in the law of the Lord, and meditates in His law day and night. There is nothing which can take the place of the Word of God in the Christian life. It is the Bread of Life to the Christian.

THE FRUIT OF THE RIGHTEOUS LIFE-CAREER

After the writer of this psalm has talked about what the man who has chosen the righteous life-career does not do, and then what he is within his heart, he describes the wonderful results in the life of this blessed man. "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (v. 3). He doesn't say he shall be like a tree by the rivers of water, but that "he shall be like a tree *planted* by the rivers of water." One who is pursuing the righteous life-career has a chosen place for his life—it is a good place. He is not only like a tree by the rivers of water, but he is

like a tree that has been "planted by the rivers of water." He is there through the purpose of God, and because of this it is a wonderful place to be. More than that, he "bringeth forth his fruit in his season." When the time rolls around for him to bear fruit, he bears it. He is not like the fig tree

By *Stephen S. White*

which had all the signs of fruit but had no fruit—he has the signs of fruit, and he has the fruit.

What does this fruit mean from the standpoint of the life career of the righteous? It means, it seems to me, at least one thing—his witness. He will not only represent Christ, but he will represent Him in such a way that somebody will be influenced by him for Christ. He will be a soul winner; he will be a messenger of the King. His life career will be fruitful; it will bring forth results. "His leaf also shall not wither; and whatsoever he doeth shall prosper."

That's a wonderful song which says, "I want my life to tell for Jesus." The blessed man, the happy man, the man who has chosen the life career of which I am speaking now, will have a life that will tell for Jesus. Thus the Psalmist in his description of the life career of the righteous brings out its negative aspects, its positive aspects, and the results of such a career.

THE UNRIGHTEOUS LIFE-CAREER

In contrast to the story of the life career of the righteous man, the Psalmist sets the life career of the unrighteous. "The ungodly are not so: . . ." These words are very meaningful. They imply that the wicked walk in the counsel of the ungodly, stand in the way of sinners, and sit in the seat of the scornful. Instead of refusing to start down this road, like the blessed or happy man does, they enter its wide gate and continue in the broad way.

More than that, they are unlike the righteous in that they do not delight in the law of the Lord, and they do not meditate in His law day and night. Their minds are not filled with the good; they are filled with that which is evil. Their minds are not made light by the glory, the presence, and the blessing of God; they are darkened by the blackness and hideousness of the presence of Satan.

Further, instead of being "like a tree planted by the rivers of water, that bringeth forth his fruit in his season," they are "like the chaff which the wind driveth away." What they do does not prosper because their leaf withers. They do not have the fruit of the Spirit; they have the fruit of the

flesh, of sin. "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous" (v. 5). Since they are "like the chaff which the wind driveth away," they will have no part in the general assembly of the Church of the First-born, which will be a congregation of the righteous. A life career that would end well must begin and continue in righteousness. Any other life career ends in despair and destruction.

At the beginning of the sixth, and last, verse of this psalm we have the reason for this difference in the outcome of these two life careers. "For the Lord knoweth the way of the righteous," but He does not know the way of the unrighteous. That is, He does not sanction it, He is not for it, He does not sustain or support it. Because of this, he who follows this way "shall perish."

TWO EXAMPLES

Man was made for God, and he cannot live on earth as he should without God; neither can he finally make his home in heaven without God. "The Lord knoweth the way of the righteous: but the way of the ungodly shall perish." This truth is written on almost every page of the Word of God. Cain chose the unrighteous life-career; Abel, the righteous. What was the result? God had respect unto Abel and his offering, but not for Cain and his offering. What a contrast between these two men, and how different the lives which they finally led, even here on earth! And that was only a foretaste of the difference between the types of lives they were destined to live in the world to come.

Beside this contrast from the Old Testament let's place one from the New Testament. It is the story of the rich man and Lazarus. The former chose the unrighteous life-career. No doubt there came to him, as with these others, a time when he had to make a choice; he had to take one road or the other; he had to choose one career or the other. What happened then? He turned his back on Christ; he chose the way of sin, the unrighteous life-career. He ended up in hell, begging for a drop of water. All of the riches that he had amassed while in this world were of no avail; they could not help him in that hour, for he had turned his back on Christ. It was not so with Lazarus. Though he was a beggar, when death came to him, his soul was wafted away by angels to the bosom of Abraham. He had chosen the righteous life-career, and heaven was to be his home forever. "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish."



Foreign Missions

REMISS REHFELDT, *Secretary*

Missionaries on the Move

Rev. and Mrs. Stanley Wilson have moved to: Box 562, Iloilo City, Philippine Islands.

Rev. and Mrs. John Pattee are at Box 14, Baguio City, Philippine Islands.

Rev. and Mrs. C. Dean Galloway, Apartado 38, Granada, Nicaragua, Central America.

Music

Among India's Christians

By MARY ANDERSON, *India*

In this music year of our church, we would like to tell you about our music here in India.

As you know, the music of the East is quite different from Western music. Much of it is in a minor key, and there

is no harmony of parts. The time, also, is quite different.

In our churches we sometimes sing hymns which have been translated into Marathi, and use Western tunes. But our village Christians who never saw a piano nor an organ think the Western tunes are very queer. They prefer their own type of Christian songs.

Since coming back from furlough we have been surprised at the number of Marathi hymnbooks we sell to non-Christians. I asked one of the other missionaries about this and he said that the village people want to sing but do not know any words! So they buy our songbooks. Recently this missionary drove through a village where there are no Christians living, and heard a man singing about Jesus Christ! The

man had bought a songbook somewhere and learned the words and music.

In our prayer times here we are asking God for a tithing, rejoicing church. Will you join us? This would mean a great deal to our church and its witness here in India.

The Need Is Great!

We need your prayers here, for the need is tremendous. As we go into the locations and see the sin and vice that is gripping the hearts of these people, the burden overwhelms us. Some of our Sunday school children come from these homes. Except as they find Christ, there is no future for them whatever. Please pray with us that we may see many of these boys and girls and men and women turn from their sin and accept Christ, the only One who is able to keep them in such sordid surroundings.—NELLIE STOREY, *Idalia, Africa*.

Workers' Institute

We recently spent several days in the Workers' Institute on the Southeast Mexican District. Almost all of the pastors were present for the opening

Servicemen's Corner



DISCHARGED—"You may remove my name from your mailing list. I certainly enjoyed receiving all of the periodicals; they were a blessing to me and opened up many opportunities to witness for my Lord. Thanks for remembering the serviceman."—MAURICE M. MASON.

FROM FORT BLISS, TEXAS—"I received your letter and the *Conquest* magazine. I have attended church in El Paso and received a warm welcome. May God's blessing be upon you for the work you are doing for the Nazarene servicemen around the world."—VERNON B. SMITH, SP/4.

THANK YOU—"I wish to thank you for all the literature that I have received. Through your services I have been able to locate Nazarene churches very easily during the time I have been in the army.

"I would like to leave my testimony—I am glad to say that I accepted Christ as my Saviour on the tenth of October, 1954. I am so thankful to be a child of God and to know that my sins are covered by the Blood. I want everyone to know that the Lord is the same yesterday, today, and forevermore. I appreciate all the prayers that have been prayed for me, and those who are still praying. *Prayer surely changes things.*"—PFC PIERCE C. SMITH.

FROM ENGLAND—"This is to inform you that I have left the Royal Air Force. I wish to thank

you for the literature which I have received so regularly the past two years.

"It is a great blessing to know our church looks after the interests of the servicemen. I have been meeting American servicemen in my local church (Clapham Junction, London) and have had great times of blessing with them. Thanks again for the uplift I have received through your department."—MICHAEL E. ALEXANDER.

WITH APPRECIATION—"I have been transferred from France to Germany and would like to give you my new address. I would like to express my appreciation, as well as my wife's, for the wonderful Christian literature you've been so faithfully supplying us. It has been a blessing and helped us spiritually."—A/IC JOHN A. QUESENBERRY, JR.

A CHAPLAIN REPORTS—"I have been transferred to the office of assistant division chaplain, which increases my work and responsibility. I have two places to preach each Sunday, conducting three services. God is blessing in every way."—CHAPLAIN (MAJOR) HERBERT J. VAN VORCE.

NAZARENE SERVICEMEN'S COMMISSION
London W. Gifford DIRECTOR

service. For one week Brother Jose Rodriquez, Brother Moises Garces, and I gave classes to the workers on vital subjects that we teach in our Spanish Bible Institute in San Antonio. God blessed the meetings in a wonderful way.

On the second night the Spirit of the Lord fell upon the pastors and the people present, and the altar and front of the church were lined with people seeking the second work of grace. The service lasted until midnight as many testified to their new experience of holiness. It was a sight we shall not forget.

We shall start now on the building of our new girls' dormitory for our San Antonio Bible School. The need is great. I have never seen so much interest on the part of our Mexican youth. We could double our attendance this year if we had room to put them. However, we are not building just to have a large enrollment. If we can get our facilities up to where we can handle forty or fifty students, we feel that will be sufficient to meet the demands of our districts for national workers.

WILLIAM C. VAUGHTERS, *Principal*
San Antonio Bible Institute

Lima, Peru

The new property which was made possible through the generosity of the General Board is ready for occupation this week, for which we thank you all. There is an adequate house for the resident missionaries and space for other missionary families to stay when they must be in the city for business reasons, as frequently happens.

The work at the church goes on steadily. There is a general spirit of expectancy for doing even better this year than before. A number of our young people are visiting a new housing project where as yet there is no evangelical witness. They report well-attended meetings and a desire on the part of some for a church. At one recent open-air meeting some hecklers threw water on us, but one of our young Christian men testified, thanking them for the opportunity of suffering for Christ, and asserted that he was ready to die if need be. Another assured the hecklers that water could not quench the love he had in his heart for them, and promised to return to tell them some more of the good news.

These evidences are a real encouragement to us because it has not been easy for our people to grasp the feeling of responsibility for the lost souls around them.

The Lord is also blessing the Sunday school in Surquillo, where most of the children being reached are those who have never had any evangelical teaching. They are responding most encouragingly.—SAMUEL HEAP, *Peru*.

HOME MISSIONS

NEW CHURCHES OVERSEAS FIELDS CHURCH EXTENSION MINORITY GROUPS IN U.S.

ROY F. SMEE, *Secretary*



General Church Loan Fund Announces Increase

Beginning November 1, 1959, interest paid on savings deposits in the General Church Loan Fund increased ½ per cent and is now paid at the following rates:

3½ per cent on deposits for one to five years

4 per cent on deposits for five years or more

4½ per cent on deposits of \$10,000 or more for at least five years

Here are the facts about this church building loan fund:

1 In four years, \$800,000 has been sent in as deposits, and at present outstanding cash deposits amount to \$575,000.

2 Your savings are protected by a careful policy set up by the General Board and a reserve trust fund of over \$42,000.

3 Total Church Extension loan funds now amount to over \$1,200,000, used only for building loans to churches.

4 Operations of the fund are under periodic review by the Department of Home Missions, the Investment Committee, the General

Board auditors, the Board of General Superintendents, and the General Board.

5 Church Extension loans totaling \$2,222,815.32 have been provided for 338 churches on 67 districts in less than 13 years, without a single loss of principle or interest.

Through these funds, Nazarenes work together to build the Lord's work. Think about this:

- You know how your savings are being used when deposited in the General Church Loan Fund. They are never used for loans to breweries, taverns, dance halls, or other worldly concerns. Your money builds churches while earning you a good rate of interest.
- Present depositors received semi-annual interest payments in October totaling \$9,834.26.
- New deposits are needed now. We have approved applications from churches amounting to \$200,000.

Send in your deposit (minimum amount, \$100) or write for further information today to

GENERAL CHURCH LOAN FUND
6401 the Paseo, Box 6076
Kansas City 10, Missouri



by BERTHA MUNRO

Questions on Values (I Corinthians 11:31)

Monday:

"A man's religion," Thomas Carlyle said, "is the chief fact about him." But he also said a man's religion is that to which he gives himself, that which absorbs his energies and shapes his life. What is your "religion"? What is mine?

Tuesday:

That matter of the *summum bonum*—the philosophers say that one can always tell what is a man's estimate of the "highest value" by noting what he spends most time and money and thought on. What would they judge yours to be? Or mine?

Wednesday:

Is your actual, "practical" *summum bonum* identical with your conscious chosen value? If so, remember and keep it so. Work it. Translate it into living, or a lower value can creep into first place.

Thursday:

Or has the supposed *summum bonum* been found "impracticable," "difficult," "unworkable," "unrealistic"—or been crowded out, choked, forgotten—or postponed for more convenient days? In your best moments does your mind cast its vote for the worthy value, but in the off-guard hours that make up the business of living, your wishes and your will cast a double opposite ballot?

Friday:

If your conscious and unconscious highest values differ, your personality is divided—divided in a way that makes you basically insincere in the worst sense—untrue to yourself.

Saturday:

To Buddha the highest good was *escape* from conscious reality—could that subconsciously be yours, or mine? To Confucius and other humanists the highest good was the poised, generous conduct worthy of a "superior person"—could it be that, calling ourselves Christians, we reach no higher than this fine human level?

Both these "pagan" teachers would scorn the material-minded person who

lives to get "things" and accumulate "possessions." When we check honestly—"If we would judge ourselves, we should not be judged" (I Corinthians 11:31).

Sunday:

Jesus' evaluation names love as the supreme value, the one indispensable—total unmixed love for God and man. And Paul said, Christ—all things else are only refuse in comparison. Perhaps the two are one. Both lived their *summum bonum* into visible action and audible speech.

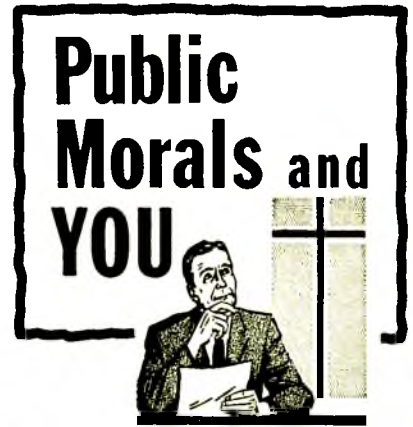
REMINISCENCE:

My childhood days spent at Indian Lake Campgrounds, Michigan, are filled with many memories, and among these fond recollections is Dr. Haldor Lillenas. It was a personal thrill to have been one of those who sat in the congregation while he composed music during a service.

Also I remember the services held for us children in the "little" tabernacle. How we sang! Among our favorites was one of Dr. Lillenas' hymns. It was new, just recently having been published. Our singing of "How Can I Be Lonely?" was so robust that the "big" tabernacle was disrupted.

It was on this occasion that Dr. Lillenas said, "I never dreamed when I wrote that song that the children would love to sing it so much."

The world has been mightily enriched because of his consecrated talents. My own life has been also. I always remember Dr. Lillenas' words when I hear or read the song "How Can I Be Lonely?"—PAULINE E. SPRAY, now pastor's wife in Lansing, Michigan.



"Christmas for Christ" stamps are now available. Their purpose is to emphasize that Christmas is the birthday of the Prince of Peace—not a day for secular celebration.

The "Christmas for Christ" stamps may be used in at least five ways:

- On the back of Christmas cards, letters, packages
- On lower corner of business letters during Christmas season
- On letters to business firms urging them to hold "spirits-less Christmas parties" this year
- On Christmas beer and liquor advertisements torn out of publications, and mailed back to the publishers
- On personal letters to radio and TV stations, urging them to eliminate beer-casting at Christmas time and throughout the year

"Christmas for Christ" stamps are inexpensive. They come in sheets of 50 and are priced as follows:

4 sheets	\$1.00
12 sheets	2.00
100 sheets	6.00
500 sheets	25.00
1,000 sheets	40.00

These stamps may be ordered from:

The National Temperance League
131 Independence Ave., S.E.
Washington 3, D.C.

EARL C. WOLF, Secretary
Committee on Public Morals



By LESLIE PARROTT

● According to the United Press International, the Church of England, a top investor in British industry, made a "paper" profit of about forty-two million dollars in the stock-market boom that accompanied the Conservative Party election victory.

● Mrs. Lillias Hinshaw, daughter of the late John Foster Dulles, was recently licensed to preach by the Presbytery of New York. Mrs. Hinshaw

is the second of the late Secretary of State's three children to study theology. His son, Avery, is a Jesuit priest. The mother of four children, Mrs. Hinshaw is now engaged in pastoral duties at the Madison Avenue Presbyterian Church.

● According to Religious News Service, the present Pennsylvania state law requiring Bible reading at the opening session of public school every day is being contested in the Federal courts.

The district courts have already ruled the practice as unconstitutional. Furthermore, a bill to allow public school pupils in Pennsylvania to be excused from participating in Bible reading on written request of their parents has been introduced in the House of Representatives.

● An open rebellion by Southern Presbyterian laymen against an "ecclesiastical machine of liberal ministers which has gained control of the leadership of the church" has been revealed in Jackson, Mississippi, according to a special report to the *New York Times*. The disclosure came in an announcement this week by the newly formed "Presbyterian Laymen for Sound Doctrine and Responsible Leadership," headed by John Ames, businessman of Selma, Alabama. He said, "We are convinced that the time has come when the members of our church must make a decision as to whether we are going to have a Bible-centered, spiritual message and program for our church, or are we going to let these liberal ministers change the church into a political and social service organization?"

● An intercity evangelism campaign, termed a "Pilot Project in New Techniques," for the Christian churches (Disciples of Christ), will be started soon in the Chicago-Gary-Hammond area. The three months' project might have far-reaching implications for other Disciples' churches. The denomination has nineteen churches in Chicago and the two Indiana cities.

● A news release from Cairo warns tourists against being gullible about the great, imaginative stories that cunning Egyptian guides tell about the pyramids. Four hundred years B.C. a glib Egyptian guide convinced the roving Greek historian Herodotus that a Pharaoh's daughter had built one of the towering Giza pyramids with stones each lover gave her. Others have been convinced that the pyramids were built by Joseph as giant storehouses in preparation for the seven years of Egyptian famine mentioned in the Old Testament. Other guides have called the pyramids a gigantic book of prophecy relating to the Christian faith. The best available records indicate that about one hundred thousand men worked for three months in the year over a period of twenty years to complete the giant structures. According to one authority, Dr. Hassan, the Pharaoh Khufu recruited paid workers during the annual flood season when farmland was under water and the peasants otherwise would have been unemployed. It is now generally agreed that the Pharaoh not only considered the pyramids as an important place for his own burial but also as an ancient Egyptian public works project to provide labor for otherwise idle men.

the Question box

Conducted by STEPHEN S. WHITE, Editor

Recently, in connection with our Sunday school lesson, we were told that healing is not in the atonement. However, I believe that the Church of the Nazarene teaches that healing is in the atonement. What do you say?

First, let us notice what the *Manual* of the Church of the Nazarene says: The fifteenth, or last, Article of Faith, is stated thus: "We believe in the Bible doctrine of divine healing and urge our people to seek to offer the prayer of faith for the healing of the sick. Providential means and agencies when deemed necessary should not be refused." But someone might say that this does not assert that divine healing is in the atonement. I agree that it does not specifically declare this, but I believe that it implies it. There was a time when I held that healing was not in the atonement, although I believed just as much in healing then as I do now. Dr. H. Orton Wiley, the dean of theologians in our church, places divine healing where it should be when he says that it is in the atonement, but not in the same sense as salvation—regeneration and entire sanctification. It is the will of God for all of us to be saved, sanctified wholly, and finally in the next world glorified, but it is not always God's will for a sick person to be healed. When a person is healed, that results from the provision which has been made by Jesus Christ in the atonement just as surely as his salvation does. There is no difference between these two things

at this point. The difference is found in the fact that God does not always think it wise to use the provision for your healing, while for your salvation, He is sure that it is always wise. In other words, the use of the provision for man's healing, finally, depends upon God's will, but this is not true of salvation. We know from the first that it is God's will for every sinner to be saved and sanctified wholly. Therefore we never pray for God to save or cleanse from inbred sin if it is His will. In contrast, we should always pray for God to heal provided it is His will; and when someone prays the prayer of faith, that means that it is God's will. Along with this, we must remember that no one could ever be blessed with initial or full salvation or bodily healing if provision for each of these had not been made through the death of Jesus Christ, or the atonement. It should be added that salvation from sin is always best for us, or always works out for our good, but this is not true of bodily healing. In some instances bodily sickness and suffering are better for us than health. God knows this far better than we do. Because of this He sometimes withholds His healing touch.

Why do Christians suffer physically?

This is related to the question which has been answered above, for physical suffering of a certain type is banished when a person is healed. Why, then, doesn't God heal all who are sick, all who suffer physically—especially Christians? Or why does He permit even some Christians to suffer physically? This is a question which has baffled the minds of men ever since sin entered the world. No one ever has been fully able to answer it. However, something can and should be said as to this problem. Christians suffer because they still belong to a fallen race, even though they have been saved from sin without and within. Turn to Genesis 3 and read verses 14 to 19. There the result of the race's fall in the way of physical suffering is definitely and clearly set forth. Physical suffering is a part of the curse which is ours because of Adam's sin. Christians also suffer physically because of their ignorance and mistakes, and because of the sins which they committed before they became followers of God. God forgives your sins when you are saved, but He does not save you from their conse-

quences in this life. How many people I have seen who were suffering physically now as Christians because of sins they committed before they came to the Lord! It pays to start out with God early in life. But someone may say, Why doesn't God do away with all of this suffering that Christians have to go through with physically in this world? He's going to do it in the next world. Of course I cannot give you all of the reasons why He doesn't do this—take away physical suffering in this world. Nevertheless I do know this—"God is more interested in our holiness than our happiness," our character than our freedom from physical pain. I am also sure of something else, and this is that physical and other kinds of suffering often have character value; they are a means of grace. They are means whereby God can discipline us and bring us more and more into His wonderful likeness. Some of the greatest saints I have ever known have been great sufferers. In a world where there is sin, physical suffering may be and often is an instrument of spiritual development, of growth in holiness.

The Sunday School Lesson

MENDELL
TAYLOR



Topic for
December 6:

Helping New Converts

SCRIPTURE: Acts 9:10:31 (Printed: Acts 9:10-20, 26-29a)

GOLDEN TEXT: *Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you* (Ephesians 4:32).

After Saul's dramatic experience on the road to Damascus, he needed to receive his physical sight and his spiritual equilibrium. The way this spiritual program unfolded was as follows:

A Calling Voice: The Lord never works on one end at a time. He is always doing more underneath than we can see on the surface. He operates a whole plan while we see only in fragments.

While the Lord was instructing Saul about the steps he should take, the Lord

was also talking to Ananias about the moves he should make to come in contact with Saul. Neither knew what had been happening nor what had been said to the other. However, the Lord was in on everything taking place.

Ananias had every reason to hesitate about following the calling voice of the Lord. Everything he knew about Saul was negative. Now the question was: "Should he [Ananias] deliberately expose himself to this dreaded enemy of the Christians?" From all the evidence he had, Saul was still the chief opponent to the way of Christ. It was also easy for Ananias to reason that Saul had an alphabetical list of the Christians whom he planned to destroy, and since Ananias started with an *A*, in all probability that would be the first name on the roll.

However, Ananias knew that the voice that called him to action was the Lord's, so he did not continue to argue.

A Chosen Vessel: When the Lord made it plain to Ananias that Saul was a "chosen vessel" (v. 15), the whole issue was settled. Ananias was ready to start the search for Saul. If the Lord had placed His hand upon Saul and had a mission for him to perform, Ananias was ready to do everything possible to promote the program.

He went to the street called Straight, found the house of Judas, found the man he was looking for, placed his hand upon him, and prayed that Saul might receive his sight and "be filled with the Holy Ghost" (v. 17). This obedience

brought an answer from heaven. Saul received both physical and spiritual sight.

A Championing Vote: The disciples who were not a party to these amazing events continued to be afraid of Saul. They figured that he had designed a way to worm his way into their group so he could do a systematic job of destroying every one of them. They refused to believe that Saul would ever change his attitude of hatred toward the Christians.

Ananias had to come to Saul's defense. A full explanation had to be convincingly related or the disciples would keep their distance from Saul. Ananias was ready to champion his case. He gave an endorsement and sanction of Saul that persuaded the disciples to take him into their fellowship.

A Challenging Victory: The disciples at Jerusalem took Saul into their circle without reservations. As a genuine friend, "he was with them coming in and going out at Jerusalem" (v. 28). They were now convinced that anybody was a fit subject to become a Christian since Saul had been won to Christ. Their faith mounted. Their boldness multiplied. Their enthusiasm cascaded. They felt that they could do anything. The inspiration generated by this victory challenged them to trust the Lord for great and mighty things.

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NEWS of the Churches



Los Angeles, California—October 18 was the closing day of a great revival campaign in the Glassell Park Church, with Evangelist Thomas Hayes. The crowds were the largest of any revival here during the past ten years. The singing was cared for by Jim Lee, of our Pasadena College; he was assisted by Mat Korody, also a student there, and Eddie Wolpe, instrumentalists. Brother Hayes's messages bring faith and conviction, and his healing ministry is particularly blessed of the Lord. We thank the Lord for the wonderful victory and success of this meeting.—ELLWOOD W. MUNGER, *Pastor*.

Gouverneur, New York—Recently our church had a good revival with Evangelist Ernest A. Collins. It was a time of blessing and victory, as twenty-six people made their way to the altar of prayer on the closing Sunday. Brother Collins spent much time in prayer and personal work; he is a great Sunday school worker. His messages and ministry were a real spiritual uplift to our people.—BEALER U. BERQUIST, *Pastor*.

Evangelist C. W. Brockmueller writes: "This has been a busy time, and God has been good to us. Recently I returned from visiting in twenty-four countries abroad, which included the Bible lands, much of Europe, and six months in the British Isles with our good district superintendents Dr. George Franc and Rev. J. B. MacLagan. It was a joy to labor with all these fine pastors and people, and above all, for our Christ. God gave us many souls, and we give Him all praise. I enjoyed my work with our missionaries in Italy and down in the Middle East. My vision for the entire church was greatly stirred by the evangelistic tour in these countries. The need is great, the harvest is white! I thank God for the privilege of laboring in His harvest field and of being a minister in the Church of the Nazarene. Since my return most of my time has been with our churches in Canada. We are enjoying our evangelistic work here on Canada West District with Superintendent Edward Lawlor and his good people. We praise God for the victories won. Wife and I travel together; she sings and plays the piano and violin.

I use the large, real Felto-Scenes with color-changing lights; will be using some of the colored slides of my trip abroad, as well as preaching. We also do children's and Sunday school work. We will go anywhere; write us, 908 15th Ave. South, Nampa, Idaho."

Knowles, Oklahoma—We are now serving our second year here. Last year the church property was greatly improved and the church enjoyed two good revivals. At assembly time the pastor was able to report all budgets paid in full. So far this assembly year our missionary society has sent out two boxes (to Africa and Free China) beside the official box work. The latest addition to the church is a new Wurlitzer piano, and budgets are being paid ahead of schedule. One of the high lights of the year has been a week-end revival with two of our Bethany Nazarene College students, Elton Stetson and Gene Hancock. We thank God they came our way. A spirit of unity prevails, and we are happy in our work with these fine, progressive people.—JOHN LAMBERT, *Pastor*.

Evangelist Mrs. Emma Irick reports: "On last August 30 we closed our twenty-six-year pastorate in First Church, Lufkin, Texas. A special program was presented in our honor, with an appreciation cash gift presented by the church, friends, and businessmen of the city, with a lovely reception at the close of the evening service. Our first meeting was at Bonham, Texas, with Pastor J. Ray Shoulders; a good meeting with good crowds. Then I flew to Philadelphia to tour the district with Superintendent Wm. C. Allshouse; made the six zones with the district department leaders in workshops, preached one Sunday for Rev. Harold Parry and church at Ephrata, and the last Sunday at Collingdale, Pennsylvania, with Pastor Ketner. It was a great joy and privilege to meet the fine pastors on this great district. I had a fine revival in Central Park Church, Houston, Texas, with Pastor David Kline, and with Pastor K. S. White at Beaumont First Church. God gave victory. Then I flew to Florida for five meetings. At St. Petersburg First, we had a wonderful revival, with excellent crowds, good altar services, and a nice class added to the church membership. Pastor Clifton Nixon and wife are doing fine work. At Sulphur Springs Church, Tampa, with Pastor E. J. Singletary, God met with us again and gave good services. I will be busy until the holidays, and am glad for the calls for 1960 and on into '61. My greatest joy is to win souls and get them into the church. My address, P.O. Box 917, Lufkin, Texas."

Overland, Missouri—Sunday, October 4, marked the twentieth anniversary celebration for this church. This church had its beginning when Rev. and Mrs. A. R. Aldrich were directed by God to pitch a tent and conduct services; later they rented a store building and organized with eleven charter members in 1939. After locating and purchasing a lot, they began to build, first the basement, and later the beautiful structure we now worship in, with a seating capacity of four hundred. Dr. G. B. Williamson was guest speaker for the anniversary celebration. District Superintendent and Mrs. Simpson were present, also 8 of the charter members, with an overflowing crowd. The Shekinah glory of God dwelt on the services. In the afternoon service many friends and pastors from over the district were present. Rev. and Mrs. A. R. Aldrich, who began the work twenty years ago, are still pastoring, with only two negative votes in twenty years; membership is now 178. Brother Aldrich is a true holiness preacher. In the afternoon service, with Dr. William-

son presiding, and the trustees participating, the mortgage was burned—the indebtedness is paid. The people still have a mind to work, and the congregation has purchased adjacent property to make room for an educational building. Dr. Williamson brought challenging messages in the morning and afternoon, with Dr. Simpson preaching at night. The choir, under the direction of Professor Arthur Hubbs, added much to the services with their wonderful singing. The pastor was given a raise in salary. With the continued prayers and faithfulness of the people, and the blessings of God, the work moves forward.—Mrs. ADLINE FLOYD, Reporter.

Sligo, Pennsylvania—In October our church had a very well accepted revival, with Evangelist Robert C. Roberts. His messages were Spirit-filled, clear, doctrinal, and easily understood. His spirit among the people was all that could be desired. The music was cared for by the Musical Mitchells—Lloyd and Addie Mitchell and their four children; they captivated the audience. Members said this was the best revival in years.

Howell, Michigan



The Howell church was organized October 31, 1930, with 20 charter members. On January 18, 1959, the new church building pictured here was dedicated. The new addition gives us room for a Sunday school of 500, and an auditorium comfortably seating over 400. The dedication service, with Dr. G. B. Williamson presiding, was an inspiration to our church. The message and spirit of our general superintendent were gracious and uplifting. The new building, upon its dedication, gave us nearly 15,000 square feet of room for church

use. We have a fully carpeted auditorium with new furniture and beautiful accessories. This church has been blessed with many fine pastors, and we owe our 307 average in Sunday school and 220 church members to their fine work. The laymen of the local church are of the finest. The pastor since 1956 and during the building program was Rev. W. E. ("Bill") Varian. Recently he was given a unanimous recall, and the work of the church goes on in a united way to build the Kingdom.—Reporter.

The church was helped and we give God the glory.—C. F. HUNT, Pastor.

Greensboro, Indiana—Coming here from our assembly, September 1, we found a faithful and loyal group of Nazarenes. God has been with us in a gracious way in the services, and we appreciate the old-fashioned Nazarene swing. God blessed in a great way in our first revival. Evangelist C. S. Nutter is one of the best, and he was certainly used of the Lord. We praise God for the great victories won in this meeting. We have organized a Sunday school visitation group and it is working fine. We appreciate the splendid co-operation of our people.—LUTHER WILLIAMS, Pastor.

San Diego, California—On Sunday afternoon of October 4 a groundbreaking service was held by the Clairemont Church at the site of its new location, in the Clairemont section on Limerick Avenue. Representatives from the other churches in the area gathered to rejoice with the congregation and pastor. The principal speaker was our beloved district superintendent, Rev. Nicholas A. Hull. He also operated the big D8 cat with its huge shovel to turn the first ground for the new church; construction will start soon. This service also marked the first anniversary of the Clairemont Church; it was organized on October 5 last year. This was one of the eight churches organized on the Southern California District during the Golden Anniversary year.—BLAINE L. STRAUER, Pastor.



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Elko, Nevada—God has given us a wonderful revival here. The meeting started on October 2 with Evangelist L. C. Miller preaching and 41 present. Each night the Lord continued to bless under the gracious messages of Brother Miller. Seekers responded to each invitation, with a total of 44 for the ten days' meeting; some of these were "first-timers" in a Nazarene service. On the closing Sunday (October 11) we had a record attendance for this church of 92 in Sunday school and 103 in the morning preaching service. Our crowds are increasing so that we are being forced to build. The Lord continues to bless in the services, with the altar lined with seekers on the Sunday following the close of the meeting.—BOB G. MATHIS, Pastor.

Gagetown, Michigan—Sunday, October 18 marked the close of a real Holy Ghost revival here with Evangelist Carl Amos. God used Brother Amos in a definite way in presenting the gospel with unction and power. Some thirty people sought God at the altar, most of whom prayed through for pardon and

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heart purity. The meeting was a great blessing to the church and community. Over forty dollars was raised in a love offering for the pastor. The work here is on the move; so far this year our

Sunday school has averaged eighty in attendance, and nine new people have joined the church. We thank God for His blessings spiritually, financially, and numerically.—R. J. STANLEY, Pastor.

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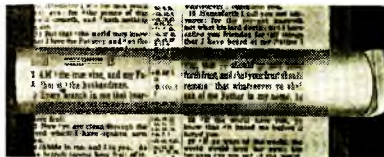
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Doyle, Tennessee—On October 18 our church closed a Heaven-sent revival under the Spirit-anointed ministry of Rev. Gordon Winchester. The Lord blessed with souls and a reviving of the entire church, so that the spiritual condition is now at high tide. We appreciated having with us a man so completely led of the Spirit. Also we broke all previous attendance records of the church, with 204 present in Sunday school on the closing Sunday of the meeting. We give God praise for this time of victory.—DEWEY J. WILLIAMS, *Pastor.*

Hannibal, Missouri—On Sunday, October 11, we dedicated our new Sunday school annex, with Dr. E. D. Simpson, district superintendent, as the special speaker. This was also our fall Sunday school rally day, with 225 present. The annex is a two-story structure, with six rooms, two rest rooms, and a small auditorium on each floor. It is built of brick and concrete blocks, with plastered walls and accoustical ceilings. It was built mostly by donated labor—members of the church did most of the work, thus saving the church many thousands of dollars. It is estimated at contract price to cost about \$35,000 but cost the church only about \$16,000, and the present debt is about \$11,000. On October 18 we closed a good revival with Evangelist H. N. Dickerson, one of the best since we came to Hannibal. Sinners were converted, backsliders reclaimed, believers sanctified, and two fine young men received into the church, making six new members since our assembly last August. We are on our fourth year here at Hannibal and the outlook is better than ever.—A. L. ROACH, *Pastor.*

Dr. and Mrs. A. S. London report: "The Joplin District, with Superintendent Dean Baldwin; Rev. Wendell Paris, chairman of the district church schools; and Rev. J. R. Smith, district N.Y.P.S. president, planned a tour with as near 100 per cent efficiency as could be found. The churches responded, and

both pastors and laymen attended by the hundreds for two services each evening. It was a great success. We were privileged to speak seventeen times in one week, and enjoyed the blessings of God and the co-operation of the people. Superintendent Baldwin is loved by his people, and the district is making gains. There is a beautiful spirit of fellowship and co-operation. We have just closed a tour with Superintendent Arthur Morgan and his people of the Northwest Indiana District. Many fine new buildings are being erected on the district. The brethren are working for seven thousand in Sunday school attend-

ance. Superintendent Morgan is a good man, a sincere Christian, a good preacher and leader—pastors and laymen work with him. These two district leaders, with their helpmates, are a credit to our denomination."

Evangelist George O. Cole writes: "God has been giving us some wonderful victories, for which we praise Him. We have some open time after January 15 and on through March (1960); will be glad to slate this as the Lord may lead. Write us, 113 E. Ohio Avenue, Sebring, Ohio."

Logan, West Virginia



September 6 marked the dedication of our church with District Superintendent H. Harvey Hendershot as the speaker. We purchased this building from the Presbyterian congregation, and had been in the building only one year when a fire destroyed the interior of the main auditorium. The building has been renovated at a cost of \$29,000; and the interior provided with light oak pews

and matching furnishings, new gas furnace, and baptistry. The building is valued at \$105,000 and our present indebtedness is less than \$20,000. We praise God for the wonderful way the people have stood by during these months of rebuilding. God is blessing the work and souls are being saved and added to the church.—ROBERT E. SALSER, *Pastor.*

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Mancelona, Michigan—Our church recently celebrated with an anniversary (thirty-one years) Sunday and an indoor camp meeting. A different speaker preached each night, beginning on September 28, with neighboring pastors bringing the messages. God blessed the services. Then on Saturday and Sunday, October 3 and 4, Dr. Orville L. Maish was the special speaker and preached with the anointing of God. Sunday afternoon we had a "remembrance" service as former pastors and friends shared former victories with those present. We now have a fine basement unit with Sunday school rooms and heating plant and plans are made to put on the top as we press forward for God. We are happy in our work here and appreciate the fine work of those who preceded us, and enjoy laboring with District Superintendent Maish.

If you have friends in this northern Michigan area, write us and we'll be glad to contact them for the church.—**THOMAS L. VOYLES, Pastor.**

Sciotoville Church, Portsmouth, Ohio, recently closed one of the best revivals in several years; some said it was the best one they had witnessed. Evangelists Jack and Ruby Carter were greatly used of God to help bring about this outstanding meeting. Prior to and during the meeting a volume of prayer went up to God; this was supplemented by prayer meetings in the homes and prayer meetings each evening before the regular service. A number of souls were saved and sanctified, and on the Sunday following the close of the meeting twelve new members were added to the church. God continues to bless the church.—**GORDON B. MAYWOOD, Pastor.**

Syracuse, New York—First Church recently closed a meeting with Rev. and Mrs. Arthur Gould from Sturgis, Michigan, as the special workers. They closed a wonderful meeting at the nearby Fairmont Church on Sunday night, October 25, and stayed over at First Church, Monday through Friday. They gave us, by the help of the Lord, just what we were needing. Several folks were reclaimed, an awakening for which we had been praying was experienced, and now God is blessing as never before. Brother Gould preached with poise and certainty, anointed by the Holy Spirit, and God honored with good victories. Sister Gould, with her effervescent spirit, was a great blessing in the singing. God came in service after service and crowned the efforts put forth for revival.—**VERYL W. JENKINS, Pastor.**

Christmas Assortments That Help Keep a CHRIST-CENTERED Emphasis on the Season



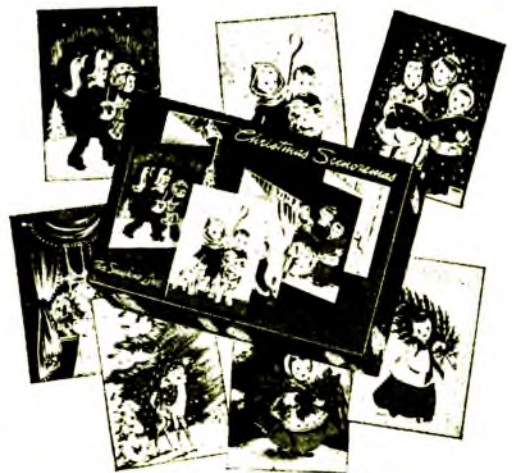
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**San Antonio District
Midyear Preachers' Convention**

The pastors and wives of the San Antonio District met September 28 to October 1 at Camp Chrysalis, Kerrville, Texas, for the annual preachers' convention.

Dr. and Mrs. Roy H. Cantrell of Bethany Nazarene College were the special speakers. Their messages were challenging and helpful. Papers were presented by Rev. R. W. Kornegay and Rev. H. B. Jackson. One of the high lights of the convention was a paper presented by a layman, Mr. Paul Rice, of Corpus Christi, on the topic "What a Layman Expects of His Pastor." This was followed by a panel discussion with prominent laymen of the district participating.

District Superintendent James C. Hester presided with poise and grace. He is much loved and appreciated, and is giving capable leadership to the San Antonio District.—DANFORD W. ALGER, Reporter.

Pittsburgh District Camp

The Pittsburgh District camp meeting was blessed from the beginning to the close with Spirit-filled preaching of the Word and outstanding sacred music. It was held at the Alameda Park campgrounds, near Butler, and directed by District Superintendent R. B. Acheson.

We were honored to have our beloved general superintendent Dr. Samuel Young bring several messages the first week end, complementing the ministry of Dr. Remiss Rehfeldt, foreign missions secretary, and Evangelist A. A. Passmore.

In addition to the vocal and instrumental music of Brother Passmore, his wife, and son, Archie, the camp was enriched with a visit from the Central Pennsylvania Gospel Band. These holiness folk played inspired renditions of old favorite hymns. Their fervor in presentation and sincerity in personal testimony created a wonderful spirit. Also a fine group of young people composed a choir which sang often.

The children's work was led by Rev. Milton Clark, pastor at McCandless Avenue Church in Pittsburgh.—MRS. J. SCOTT NEWELL, Reporter.

Deaths

LOUIS B. REED, father of the late Dr. L. A. Reed, was laid to rest in Northport, Long Island, July 7, 1959, at the age of ninety years. His wife, Grace L. Reed, preceded him in death. In December of 1940 he married Hazel E. Delany, who survives him; also a daughter-in-law, Mrs. L. A. Reed; three grandchildren: Dr. Oscar F. Reed, Mrs. Elizabeth Knighton, and Ronald L. Reed; and one sister.

MR. AND MRS. J. E. HOSTUTLER of Higgins, Texas, died within three months and eleven days of each other; both were eighty-three years of age. Mary Miriam Townsden Hostutler was born near Concordia, Kansas, on March 14, 1876, and died April 6, 1959, at her home in Higgins, Texas. Jesse Franklin Hostutler was born near Concordia on July 14, 1876, and died as the result of being struck by a car while visiting a daughter, near Corpus Christi, Texas. To this union were born nine children, all of whom survive: five sons—Glen, of Canadian; Ray, of Corpus Christi; David and Eden, of Higgins, Texas; and Asa, of Center Junction, Iowa; four daughters—Ina Haines, of Logan, Oklahoma; Ethel Cloud, of Higgins; Violetta Price, of Cherryvale, Kansas; and Doris Settiff, of Robstown, Texas. Both were faithful members of the Higgins Church of the Nazarene. Funeral services were conducted in the Methodist church in Higgins with the pastor, Rev. Roy Bickford, assisted by Rev. Marcus Adair, officiating; both services were as near alike as possible. Interment was in the Higgins Cemetery.



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JOHN THOMAS JONES, age ninety-one, member of the Manassas, Georgia, Church of the Nazarene, died July 3, 1959. He shouted the victory until the end came. He was born in Laurens County, and lived in Toombs County for many years. He was known as "Papa Jones." He is survived by four daughters and four sons. Funeral service was conducted by Rev. H. J. Eason and Rev. E. L. Starkey, with interment at Hardens Cemetery.

MRS. MATILDA ("Grandma") JOY FRISK, veteran member of the Church of the Nazarene, died in Oakdale, California, on June 24, 1959, at the age of ninety-eight. She left 234 descendants, 100

of whom attended and sat in a body at the Oakdale church for the funeral service. She is survived by 8 children. Pallbearers were her six sons: Henry, of Escalon; Alvin and Harry, of Oakdale; George, of Idaho; Ralph, of Washington; and Lawrence, of Palo Alto. Two daughters also survive, Mrs. Ethel Bruton and Mrs. Hattie Rusch. "Grandma" Frisk leaves a host of friends who remember her as a staunch follower of Christ and one who carried a burden for souls. Funeral service was conducted by the pastor, Rev. Leonard C. Johnson, assisted by a former pastor, Rev. John Howarth. Burial was in Burwood Cemetery, Escalon.

MRS. MARY J. KENDALL, age ninety-two, widow of Irving A. Kendall, died suddenly on June 12, 1959. She had been a patient in a rest home in Fitchburg, Massachusetts, for some time. She was born in Burlington, Hants County, Nova Scotia, and had lived in Fitchburg for over sixty years. Sister Kendall was a wonderful woman of God, a charter member of the Fitchburg Church of the Nazarene, also a consecrated deaconess, in which capacity she served faithfully so long as she was able. She was a faithful church member and constant in her attendance. She was present at church on Sunday morning of the day she was stricken; she died that night. She was a real prayer warrior of the old-fashioned type. Her only survivor is a grandnephew, Rev. Donald Weymouth, of Manhattan, New York. Funeral service was conducted by Rev. Mabel R. Manning, a retired minister and a long-time friend. Burial was in Forest Hill Cemetery, Fitchburg.

MRS. GERTRUDE REED EMMONS, a member of First Church of the Nazarene, Salem, Oregon, died July 19 after an extended illness. She was born in Summit, South Dakota, April 27, 1901. She was a faithful Christian mother whose life was a benediction to all who knew her. She is survived by her husband, De Emmons; four daughters: Mrs. Virginia Lansing, of Wenatchee, Washington; Mrs. Grace Cleary, Mrs. Lois Paulson, and Mrs. Ruth Maier, all of Salem; and three sons: Lew, Neil, and Jack, all of Salem.

MRS. DOTTIE E. WEIR was born June 10, 1891, at Industry, Illinois, and died June 18, 1959, at South San Gabriel, California. She gave her heart to Jesus thirty-two years ago, and at the time of her death was a member of the Del Mar Avenue Church of the Nazarene at South San Gabriel. Her pastor, Rev. Elbie D. Green, who also is her brother, conducted the funeral service, assisted by Rev. Clive Williams and Rev. Blaine Strauser.

**Announcements
RECOMMENDATIONS**

Rev. Carl Ross, who has been a successful pastor on the West Virginia District for more than fifteen years, has for some time felt the Lord directing him into the field of evangelism. He is an excellent preacher, an earnest soul winner, and will be a blessing wherever he is used. I can recommend him highly to our pastors and people. He will terminate his pastorate early in January of '60 and may be contacted, until that time, at 211 Guffey Street, Fairmont, West Virginia.—H. Harvey Hendershot, Superintendent of West Virginia District.

In Grateful Thanks

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Rev. and Mrs. C. C. Rinebarger will be available for short meetings; they can take care of both the singing and preaching. They would also be available to any church for singing for a revival campaign. I am pleased to recommend them to any church, large or small. Write them % Pinecrest Camp, Saco, Missouri.—E. D. Simpson, Superintendent of Missouri District.

WEDDING BELLS

Beverly Joan Redick and Richard O. Stewart were united in marriage on October 10 in the Church of the Nazarene at Sligo, Pennsylvania, with the pastor, Rev. C. F. Hunt, officiating.

Aretta Mae McKinney and Gene Autry Smith were united in marriage on October 3 in the Nazarene parsonage, Sligo, Pennsylvania, with the pastor, Rev. C. F. Hunt, officiating.

BORN—to Dr. Loyd and Verna Smith of Pueblo, Colorado, a daughter, Jo Lyn Kay, on October 28.

—to Mr. and Mrs. Edwin Geiler of Leavenworth, Kansas, a son, James Lee, on October 28.

—to Rev. and Mrs. (Eva Huddle) Lloyd E. Ellis of Beloit, Kansas, a daughter, Darinda Nadine, on October 27.

—to Howard and Glynelle (Lawrence) Hull of St. Charles, Missouri, a daughter, Mary Anna, on October 22.

—to Rev. and Mrs. Robert Anderson of Redwood City, California, a daughter, Jill Cherie, on October 21.

—to Dick and Janice (Bastian) Towns of Lima, Ohio, a son, Kevin Richard, on October 12.

—to Mr. and Mrs. Walter Vleck of Hunter, North Dakota, a son, Wayne Allen, on October 2.

SPECIAL PRAYER IS REQUESTED by a family in Florida that they may "get established in the church there—they are in need of help" and the writer is very anxious that her family see the need and urgency—she carries a heavy burden for her family;

by a Christian friend in Texas that he may have a victorious Christian life, also for an eighty-year-old backslider and his seven wicked children; by a Christian friend in Illinois "that my financial pressure may be relieved" and also that an unspoken request may be speedily answered; by a Christian brother in Ohio for God's help in a spiritual problem, and for healing of his son; by an aged Nazarene lady in Texas that God will touch and heal her body; by a reader in Illinois for the salvation of a close friend, and also for an unspoken request.

Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst (John 6:35).

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