



Herald of HOLINESS

September 16, 1959

To Our Father's House

General Superintendent Young

Our Heavenly Father, to Thy house we journey today with earnest hope and trusting expectation. Be pleased, O God, to meet us there. Make the services this day times of sweet refreshing, filled with spiritual insight and a keener awareness of Thy divine presence.

Our needs are real, not make-believe. May the lift of Thy presence be felt today and the strength of Thy guidance more fully realized. We do not ask to see the distant scene; only give us light for today. We rejoice that Thy grace has found us, but readily confess that we have no stored-up strength on hand. Thou hast promised strength according to our day. The piled-up years have not brought added wisdom. We openly acknowledge our insufficiency and our lack of wisdom. Life seems too much for us today.

Let the vitality of Thy Word be built into our hearts. We dare not pit ourselves against the evil of our day unless Thou dost undergird us. Even the petty deeds and bitter words of evil men annoy us. Help us to live this day by the truth we have found in Thee. May Thy Word cast light on all our pressing dilemmas.

Let Thy love be shed abroad in our hearts until Thy goodness shall become attractive even in us. May the radiance of Thy grace shine through our dedicated lives. We know Thy righteousness and truth are pure and unsullied, but make them winsome through us today.

Meet with all who gather in Thy house. Speak even to those whose hearts are far from Thee. Some are bewildered and beguiled by multiplied temptations, but have not fully yielded. May Thy truth arrest and captivate them today.

And when this day is done, help us to return to our ordinary tasks with clearer insights and renewed strength, until we shall do the simple, everyday things with devotion and dedication. This we pray in the name of Jesus Christ, our Lord. Amen.



LATE NEWS

Telegrams . . .

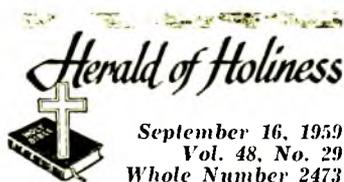
Norfolk, Virginia—*The Virginia District in recent assembly re-elected Dr. V. W. Littrell by splendid vote for three more years. Appreciation expressed for ten years of devoted service as superintendent. District shows outstanding gains under his leadership. Dr. Hugh C. Benner at his best, both in business sessions and in his preaching. Delegates elected to the General Assembly: Dr. V. W. Littrell, Rev. H. G. Compton, and Rev. W. O. Holloway, ministerial; Mrs. V. W. Littrell, J. E. Fox, and Mrs. W. H. Hunt, laymen. Virginia District pledged full support of new Mackey Library at Trevecca Nazarene College. To God be all the praise for His blessings upon us.*—Ralph Ahlemann, Reporter.

Bremerton, Washington—*The N.Y. P.S. Camp and Institute, Washington Pacific District, just closed with a climactic service never to be forgotten. The Lord's presence was so manifest that no preaching was needed. Young people flocked to the altar and at the close testified for an hour and a half. There is evidence already that this is the beginning of revival in our local churches. The camp closed with impressive presentation of "Challenge of the Cross," followed by Communion and solemn silence, with no good-bys spoken until morning. Dr. B. V. Seals, district superintendent, won the hearts of young people, and Rev. Ray Friberg ably directed the camp. We were honored to have a group from Canada Pacific District; total enrollment 213.*—Fred Fowler, District N.Y.P.S. President.

Manchester, England—*College dedication on August 29 a great success. Dr. George Frame and Rev. J. B. MacLagan preached with divine unction. Seven hundred people present from all over Britain for this historic occasion. The seal of God was upon the closing service when the altar was filled with seekers. Everybody enthusiastic in support of this new venture.*—Hugh Rae, President, British Isles Nazarene College.

Dr. W. D. McGraw, Sr., age eighty-nine, died early on the morning of September 2 at Temple, Texas.

THANKS: We wish to thank our many friends for their deep sympathy and prayers in the home-going of our very dear husband and father, Haldor Lillenas. We know we shall see him again someday in "The City Where They Need No Sun."—MRS. LOLA LILLENAS; MRS. EVANGELINE LILLENAS WILLIAMS; WENDELL LILLENAS.



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

Rev. Elsie G. Martin writes that she has resigned as pastor of the church at Patricksburg, Indiana, and is entering the evangelistic field.

After pastoring the North Texarkana (Texas) Church for more than three years, Rev. Glenn W. Bounds has resigned to accept a unanimous call to the church in Bristow, Oklahoma.

Rev. F. F. Jones, pastor of the church in Mayfield, Kentucky, for the past eleven years, has resigned to accept the pastorate of the College Hill Church in Nashville, Tennessee.

After four years of pastoral ministry with the East Gary Church, Rev. Darrell E. Luther has resigned to accept the call to pastor First Church in Crawfordsville, Indiana.

Gleanings

from the
Office Editor's Desk

"I would like to tell you how much the Nazarene Publishing House means to me. I have been raised in a Nazarene home, so I have been exposed to materials from our publishing house all my life. Our family has made use of songbooks by Lillenas. As a family group, we sing for various religious services. I am now a Sunday school teacher . . . supplies for use in the class come, of course, from the publishing house. . . ."—*Indiana*.

"I read many beautiful poems in the *Herald of Holiness*. The *Herald* is wonderful reading, full of inspiration. I enjoy it; don't think I miss any of it. 'The Question Box' is very helpful. I always cut that out and put it in my Bible notebook."—*California*.

"I have gone to services at the Church of the Nazarene for many years; though not a member—I like their doctrine. I am in poor health, so can't go often, and can't see to read much, but can read enough to get a blessing out of the wonderful *Herald of Holiness*. This good paper has such inspiring articles. It's a wonderful paper."—*Indiana*.

"I read the *Herald of Holiness* from cover to cover as soon as it arrives each week and have found much food for spiritual growth within its pages. I especially enjoy 'The Question Box' and all the good poetry, particularly that written by Kathryn Blackburn Peck and Aline Swann, two long-time favorites of mine. . . ."—*Texas*.

"I want to thank you for the good editorials in the *Herald of Holiness*. They help me so much. . . ."—*Texas*.

THE WILL OF GOD

*That you should be sanctified wholly,
This is the will of God:
That you should live at peace with men,
This is the will of God.*

*That you should obey His every command,
Walk in the light, and hold His hand—
That is how your life should be planned,
For this is the will of God.*

—MARION L. KNORR

"No persuasion to do the wrong thing, regardless of how influential the persuader may be, is worthy of acceptance."

ANYTHING IS LIKELY TO HAPPEN

By **RAYMOND BOX**

Nazarene Elder, Mackay, Queensland, Australia

When the "wet season" strikes the northern coast line of the state of Queensland for a period of a few months in late summer, cyclones, floods, and gale force winds are the continual threat. This period has its lighter moments, but on a whole there is much destruction. In the very first weeks of our pastorate here this city was struck by a cyclone. A neighbor lent a helping hand to batten down the parsonage for the "blow," and as he turned to go we asked, "What do we do now?" All he said was, "Just wait for it to hit." We waited. The wind increased, our eyes got heavier, but still nothing had really happened. So, tired of waiting, we went to bed. Ignorance is bliss! Next morning after sleeping the cyclone through we awoke to find that as far as the eye could see were water and the evidence of the force of the wind. Since then we have had other "blows," one of which wrought destruction and flooded whole areas of the city.

Thinking over the damage caused by one of these reminded me of some spiritual lessons. This city is circled by a river which divides the city proper. A bridge spans the river to link the two areas. Flood rains broke the bank of this river and it reclaimed an area which had been subdivided and built on. Every home in that area was destroyed by the force of the water. Today where there were once houses and gardens is part of the river; and what the river did not claim, it covered by six feet of sand.

The bridge also suffered damage. The raging flood undermined the foundations of its piles, causing the bridge to sink and shatter. The giant hand of the flood twisted steel as though it were rubber. Reinforced concrete, feet in thickness, was shattered like clay.

I got to thinking about the work of our church in this city. It is only a home mission church, still in its pioneering days. Other churches have labeled this area as one of Satan's strongholds. But—*anything is likely to happen*—when a group of God's people, united in the experience of holiness, purpose to serve the living God.

Too many times we as the people of the Church of the Nazarene tend to characterize the program of the church by: "It is the usual prayer meeting during the week," or, "The minister will speak as usual at both services on Sunday." This word

usual! Just what do we mean by it? I think sometimes it is an expression of our faith, an indication that we as individuals are in a spiritual rut. When God is glorified, when the Holy Spirit is sought, and when Jesus is praised—anything can happen!

God is not confined to seasons. He is there to bless the Sunday night service, just as He was there to bless in the revival service when you had that special speaker. What we need is a vision of the greatness of God. His arm is not shortened that it cannot save. And when the Spirit of God begins to work upon the foundation laid by His people, we can expect the unusual.

The floods of God's blessing will reclaim the land under the power of Satan. And when the blessing has settled into consistent and stable work for God, what has been Satan's will be righteousness and holiness unto the Lord. Maybe the area in which we work is hard; it seems to be like that everywhere. But again, when the floods of blessing come down, Satan's strongholds will be undermined. Watch the Spirit of God melt the hearts of hardened sinners, see the frontiers of righteousness pushed in your city, as new churches are opened and branch Sunday schools begun. Our God is able, our church has the message, but have we the willingness to serve and the faith to believe for the unusual?

"It is a gracious task to learn to bear one another's burdens. Even when we find our own load heavy, as we share another's we sense a heavenly magic that lightens our own load. The extra load does not crush us, but prepares us for our future work as mature Christians."
—Selected.

The difference in the two pictures we have used is that, where the one flood destroys, the other brings peace and reconciliation to God. Ezekiel, the prophet, had a vision of the blessing of the holy waters of God. Read it in chapter forty-seven, and see there present salvation, spiritual healing, the extension of God's kingdom as the aftermath of the floods of the holy waters. Anything is likely to happen when vision becomes faith and when faith becomes a worker for God and righteousness!

YOUNG ADULTS



ARE COMING!

By JANEY SUE LITTLE

"Sure, Wife, you wouldn't mind going to church up there. Everyone has a lot of children," reported a young husband, who had visited the church, to his wife at home with a new baby (the youngest of five). She accepted the invitation. Both were saved shortly afterward and became a vital part of the church—because the children were considered important.

But turn back the clock five years. A room, a few used bassinets, one tiny bed, a few broken dolls, and one rocker—a nursery? It was called that.

A "Let's-fix-the-nursery" campaign resulted in clean baby-blue and white walls, eight new beds, appropriate pictures, and new toys. A Cradle Roll was organized and our Nursery Department was for the first time worthy of the name.

At the same time a young adults' class was organized for the newly marrieds, with three and four in attendance. But it grew rapidly, bringing new babies (and happy, well-cared-for babies brought back the new mommies).

Soon the weekly query, "What are we going to do with all the babies this morning?" made us afraid to invite the many new couples who should have been attending. Miss Mary Latham, in the local church for training classes, gave a new name to our year-old nursery—the "Sardine Can."

How could the space for tiny children be increased? Anyone could tell the room was indeed too small and the number of children was growing.

The only alternative was a daring thought. We must build an annex! The challenge caught hold and we determined to provide for our little ones and a growing Sunday school as well.

The new addition to the building almost doubled the size of the church and tripled nursery facilities. The pride and joy of the new annex was a nursery room for two- and three-year-olds. It was large (15 x 30) and well lighted with windows that came down within inches of the tiled floor, which was radiant-heated for the comfort of these young children.

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A brightly painted double shelf for toys divided the room into general sections for twos and threes. And the children's delight was a built-in bathroom with child-size fixtures.

The building lever extended back to the baby nursery, and a complete built-in sink and cabinet were added. Now we had provided for our children—we thought.

But the young adult class grew. The Cradle Roll and stork zoomed attendance until the original nursery was again filled beyond capacity.

New babies came quickly and were featured. A lovely bassinet was placed in front of the plate-glass window, which allows mothers to see the service. Pink and blue ribbons curtained off a small space and a sign proudly proclaimed, "Our Newest Member." Too often the wee one gets to hold this proud position only one week, for a newer addition joins the ranks.

Thus less than a year had passed and the lovely new additional room was not sufficient.

The search was on for the next lightest, best room in the building for further expansion of the Nursery Department.

It was found—the young adults' classroom. The mommies and daddies agreed to move out in favor of the little ones, and for a time the adults met in one corner of the large auditorium until new room could be provided.

As the largest children's department in our Sunday school, the Nursery Department now occupies three large classrooms and averages forty per Sunday.

The young adult class has grown just one step behind the babies. Enrollment now stands at fifty-five, and attendance is steadily increasing. Significant is the fact that this class has contributed to the church thirteen presently active Sunday school officers and teachers, and three newly called young ministers.

The Cradle Roll joins the hands of the young adult class and the Baby Department since the supervisor is an associate teacher of the adults' class. Mrs. Lulu Werner said when hearing on Wednesday of a new baby born on Saturday night, "Why didn't somebody tell me? The baby is half grown by now." Such an attitude accounts for the fact that the enrollment stands at seventy and the children and parents are being effectively drawn toward the church with the use of *First Steps Toward God*.

Taking color photographs of new members is one project that has proved successful. The pictures are posted (and generally admired) and color slides are retained by the church for special Baby Day emphasis.

More young adults are coming. Time has proved babies to be one interest that brings the adult Sunday school to success.



THE Sunday School AND the Faith

Has the Sunday school really done anything to meet the rising tide of naturalism? Has Protestant supernaturalism made any noticeable impression on this age?

One writer, not a conservative, says that religious conservatism is one of the major religious phenomena of our day. In thousands of churches it is reaching thousands of people in crowded services and over the air. The conservative message is one of doctrinal assurance. Conservatives know what they believe and offer it in unmistakable fashion. They believe and teach the Bible with full assurance of its authority; they afford hearty emotional expression and release. In contrast with this, liberalism in religion has stultified the emotions. Conservatives, too, have a cordial, heart-warming fellowship.

Recently a study was made by an executive of the Young Men's Christian Association of the religious beliefs of teachers of English, physics, sociology, and economics. The teachers were Methodists, Lutherans, Presbyterians, Baptists, Congregationalists, members of the Christian Reformed church, and Nazarenes; some were from other denominations or with no church affiliation. Sixty-nine per cent of them regarded the Bible as religiously authoritative; 77 per cent regarded prayer as necessary to the Christian life; 72 per cent said that man needs divine salvation through Christ; a large proportion of them disavowed the liberal definition of man as inherently good, while only 49 per cent of them accepted the doctrine of the fundamental goodness of man. All who dealt with the question of the adequacy of the human intellect said that finite intelligence alone is inadequate.

It would, of course, be pure presumption to maintain that the Sunday school had steadied these men and women intellectually and spiritually through the naturalism which they encountered in public education and the cynicism of unbelief

By HAROLD C. MASON

met with in their advanced training, or that they still maintained a modicum of belief in the Christian religion because they had attended Sunday school. But it would be equally bold to claim that Christian teaching and teachers had nothing to do with their maintaining faith.

The evangelical Sunday school has influenced the thinking of a generation hard pressed by arrant unbelief and has had its part in holding the line against a crushing paganism.

Supplied by National Sunday School Association in observance of National Sunday School Week, September 27—October 4

The Sunday School's Responsibility to the



COMMUNITY



By A. S. LONDON, *Sunday School Evangelist, Oklahoma City, Oklahoma*

"I am debtor" (Romans 1:14).

The Apostle Paul was converted on the road to Damascus. It was there he caught a vision. From that day until the day he laid his head on the chopping block, he was paying the debt he owed to humanity. The Sunday school has received; therefore it is in debt to every community; it has an obligation to every family.

A DEBT TO SAVE PEOPLE

Sin has dug every grave; it has built every penal institution. It broke more than 400,000 homes in our land last year. It has started tears down the cheeks of every parent. Sin is black. It is power in reverse. There were two million major crimes in our nation in one year.

Thirty-seven million of our youth are not in Sunday school. From here many of our leaders will come tomorrow. Yet the Sunday school gives us 85 per cent of the church people of our country and 95 per cent of our ministry. One person out of every sixteen in our country has been arrested. Thirty-one per cent of those have been convicted of some violation of the law. A crime is committed every thirteen seconds, a murder every forty minutes. Three times as many boys and girls are in the crime business as we have in our colleges. Sixty-five million people of our nation are patronizing the liquor business. They give it annually more than nine billions of dollars. Fifteen million dirty magazines are published in our country every month. Sin has brought a shadow over our land. Jesus Christ is our Hope. The Sunday school has the remedy—salvation for all men, everywhere!

A DEBT TO GET THE BIBLE TO THE PEOPLE

President Woodrow Wilson said: "There are great problems before the American people. I

would be afraid to go forward if I did not believe that there lay at the foundation the incomparable and unimpeachable Word of God."

President William McKinley said: "The more profoundly we study the Word of God, the more closely we observe the divine precepts, the better our citizens will become, and the higher will be our destiny as a nation."

Andrew Jackson said, "The Bible is the Rock on which this Republic stands."

J. Edgar Hoover says: "Most people commit crimes because they do not have the moral stamina and traits of character to withstand temptation."

The Sunday school is a character-building institution; its Textbook is the Bible.

The Bible needs no traditions, no creeds, nor ecclesiastical commands to establish its authenticity, and it always appeals to the highest and best in man.

The Bible presents Jesus, the God-Man, and authenticates His claim to divinity by His life and teachings. It has stood the test of time, the scorn of kings and pagans, the scollings of infidels, the inconsistency of professors, and today remains unalloyed, unharmed, with more sales than ever in history. The Bible is the living Word of the living God; it "liveth and abideth for ever." It is sure in its promises. "Then said the Lord unto me, Thou hast well seen: for I will hasten my word to perform it" (Jeremiah 1:12).

A DEBT TO MAKE GOOD CITIZENS

The late Senator Copeland of New York said, "If I had my way, I would put every boy and girl in the United States in a Sunday school class in order to stop crime."

An ex-governor of the Southland says, "The Sun-

A really wise person does not feel he is too important or intelligent to take advice or receive guidance. He will discern when God speaks, even though it be through a humble person.—*Selected.*

day school is one of the most indispensable institutions of America."

A prominent general in the American army says: "Our army cannot save the country. Our navy cannot save our nation. Only Sunday schools sown thick as schoolhouses can save our country."

A commission was sent from a foreign country to study the educational agencies of America. They said: "The Sunday school is one of the most interesting parts of the whole report. It is not an accessory agency in the economy of American education; it does not add superfluity; it is an absolute necessity for the complete instruction of the child."

I would like to add a word of testimony as to the worth of the Sunday school in my own life. I started when three weeks of age. Converted at the age of nine years—God is my witness—I have never cost the government a single dollar for wrong living.

"We are debtors to every man to give him the gospel in the same measure as we have received it."

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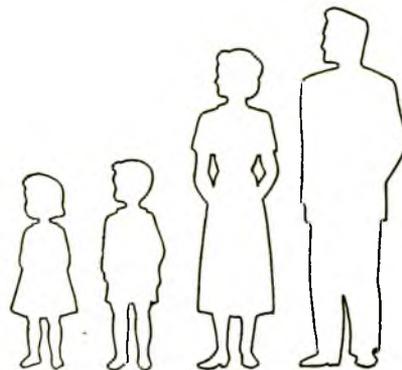
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The Family Outreach Program

WORKS



The Church of the Nazarene in Neodesha, Kansas, has a large Sunday school for a small town. With a population of 4,000 to draw from, they averaged 212 last year—and with only 128 members. But they had a large number of young married people who attended Sunday school but didn't stay for church. Rev. Wendell O. Paris, pastor, and his workers felt this was a pressing need and determined to do something about it. Here is the story, in Brother Paris' own words:

For many months the church had been praying for the parents of our Sunday school children. The

first week of January (1958) we scheduled a week of prayer in the church. We met, sang, and prayed; and God blessed this effort.

Following this week of prayer I presented the Family Outreach Program in the morning service, using the family altar as the subject of my sermon. The response was good. In February, which is Family Outreach Month, we had a one-week revival scheduled with Rev. Maridel Harding. We decided to feature this week as "Family Outreach Week." Posters displayed in the vestibule of the church and all our advertising emphasized this

theme. Our people began to visit and pray for those families written on the packets we had presented earlier.

The revival was a good one and made the people conscious of the Family Outreach Program. During this meeting two fine families were among those who were won. This served as inspiration for our people, so that we continued the prayer program, centering our prayers on the families we were trying to win.

In connection with the Easter-to-Pentecost emphasis we challenged our people to win five families to Christ and the church. They took the challenge and began to work and pray with new zeal. On Pentecost Sunday we received thirteen new members into the church—and eight families were represented at the altar that morning. These were some of the finest fathers and mothers of the Sunday school.

Since that time we have won two more families, and others are attending our preaching services now. At the close of the assembly year we reported twenty-three new Nazarenes, family heads won because we worked the Family Outreach Program presented to us by the Department of Church Schools. Of these families received, five were man and wife and others that completed the family circle in the church.

Almost one year has passed now and we plan to get a fresh start in our church on the first Sunday of January (1959). Last night, the last Sunday night of 1958, a fine member handed me her promise of the month and the names of the two families she has prayed for all year. Though they are not saved yet, they are attending church and we are hoping and praying that they might be the next ones to find their way to the altar to seek Christ.

Because our people are faithfully praying for the ones who are on their prayer list, God has given us some souls that people of other days have prayed for. We feel that it pays to organize people in prayer and have them pray definitely for certain people. The Family Outreach Program provides a way to do this efficiently.

Last week in his home a man who is dying of cancer was won to Christ. He has a fine home and a fine wife, but he didn't have the Saviour. All we had to do was lead him to Jesus; it was easy because someone else had carried the burden for him in prayer. But we had to have the desire in our hearts to win someone to Christ. The Family Outreach Program has helped to keep me conscious of the soul-winning mission of my ministry. We thank God for His love and mercy; it is for Him that we labor.

How a BRANCH SUNDAY SCHOOL Reached Me

By J. KENNETH GRIDER

Irons, toasters, waffle irons, and suchlike—Chester Linton had to polish the chrome and nickel on them. But God got right in to him with a call to preach. Linton was to help God transform the metal in souls and put a shine on them!

He was already a supervisor at the First Church Sunday school, and was about as untrained as you can get. But he was called—and his wife too.

So with a tent and a piano, with loads of love in their hearts, and with a consuming passion for the lost ones, they opened up a growing edge of east St. Louis, Illinois, known as Fireworks Station. Theirs might not have been straight Wesleyan preaching all the way through; but it came white-hot from burning hearts, and contained the essential elements of God's saving and sanctifying intent.

Flying rocks almost ruined the tent, but not their passion. Rotten tomatoes splattered around them without any real hurt. A month of meetings brought a mammoth amount of good will; for while Satan's crowd disturbs, God wedges His way in.

"Mamma says you can have Sunday school and church in our hen house," a little girl told them as they pulled up stakes. Sunday school and church in a hen house! And so it was, for almost a year. That flat-roofed, 12 x 24-foot building on the back of a lot was just the thing. Sometimes nearly one hundred attended Sunday school in it. At first there were no windows, but that made it easier at night for the curious folk who were sometimes looking in at most of a half dozen openings. The building leaked, of course, but pans were set out

when it rained, and one day the leaks put plenty of move into the preacher—and in that place a person could not stir very far from his worst friend.

Before long every member of the family who had loaned the hen house had knelt at the altar and received peace. Those who give, get in!

That branch afternoon Sunday school and preaching point soon grew into a vigorous church with full facilities. The Lintons became full-time pastors, and sometimes saw upwards of two hundred in Sunday school. They had planted, First Church had helped to water, and God had given the increase. Now Linton is chairman of the church school board of the Illinois District and is urging what he has practiced.

My non-Protestant family lived over a mile away, but one of the attenders got us on her heart. Weekly, for eight months, she invited us to services. Always she came or sent a child with a note. No encouragement whatever, for we saw religion so differently! But that woman—bless her memory! (years later I prayed with her on her deathbed)—was undaunted. She was *crazy* about justification by faith and holiness. We could beat her with budgets and buildings, but she was aglow with what had happened to her at the hen house. Later she could invite us to their basement church—a really dignified place; and she was proud!

What can you do with people like her? You can't beat them. One such person, in another city, hung on to a railroad man and his wife without encouragement for 151 visits, and Rev. and Mrs. W. C. Esselstyn have now been missionaries to Africa these twenty-eight years.

Finally, Mother said, "Son, why don't you go? This lady has invited us all these months and none of us has gone."

I went, with a brother. We sat 'way back, but listened. Saved. You could be saved. All your sins forgiven, that night—at the altar. A revival was on and the preacher "happened" to have a background just like ours. He had "got it," and anyone else could. You just had to believe, and it would happen. No long route, this. And you would know you had it. Certainly I would raise my hand for prayer. As a lad of seventeen, who had sought out God as many times, that was just what I needed. My brother was "wiser." "Joe," he said as he nudged my arm, "you shouldn't have done that. They'll be after you now." And they were! Praise God, they were! The evangelist and the pastors prayed for me. And that young fellow just my age—after service he shook my hand, looked right into me with eyes full of love, and said he would pray for me.

It was not long. After a few times at Sunday school and preaching services the light was dawning—and conviction too was in play. But I quit

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attending. What conviction then! Once I could not move any part of my body as I lay on my bed and pictured myself running this way and that, trying to avoid a pitchfork which Satan was pushing up under my feet.

But one night I prayed at home some four hours, without victory. It was November 5, 1939. The next day the Holy Ghost impressed Mrs. Linton that she needed to go and pray with "that boy." At first she argued, "Lord, I could not get into that kind of home, much less pray with the boy." But she came, and we prayed. It was just what I needed. Heaven bent low and God kissed away my sins. A few months later He sanctified me wholly; and by His continued grace, to this day I have possessed the inward witness of the Holy Spirit's pardoning and cleansing presence.

Believe in branch Sunday schools? I have to. Work in them? I have had to in several places. Pray for their success, as the general church fosters a drive for them? I must!



SIX MEMBERS OF THE WESCHE FAMILY of Nampa, Idaho, queued up to march in the 1959 commencement processional at Northwest Nazarene College. Pictured here (left to right) are: Dr. Gerald E. Wesche, school physician; Mrs. Gerald Wesche, instructor in college high school; Dr. Percival A. Wesche, chairman of N.N.C.'s division of social science; Mrs. Henry C. Wesche, who received her A.B. degree in nursing this spring; and Dr. Henry C. Wesche, school physician. Not present when the picture was taken is the Gerald E. Wesches' son, Harold, who received his A.B. degree in science this spring; also Mrs. P. A. Wesche, a home economics teacher in the Melba Idaho, high school. Harold and Geraldine, son and daughter of the Gerald E. Wesches, will attend school in Portland, Oregon, this coming year; Harold has been accepted by the University of Oregon's medical school, and Gerry is enrolled in the University's School of Nursing.

From AMERICA'S LAST FRONTIER:

Denali—the Great One

By CHARLES C. POWERS

Pastor, Totem Park Church, Fairbanks, Alaska

Recently I stood at the base of *Denali* in awed reverence. So majestic was this mountain that I could hardly speak. Our Nazarene teen-agers had journeyed by train and auto to spend a week at the feet of this giant, and after days of clouds and rain, the sun suddenly burst forth in its early morning splendor to reveal to us *Denali*—"the Great One." There shimmering in the crisp Alaska air was Mount McKinley, pointing its great mass 20,300 feet into the atmosphere. Like a great, white-haired monster it thrilled our hearts as we gazed upon it. No wonder the Indians had named it *Denali*!

In the silence of that splendor I desired to be like *Denali*. Not that my name would be emblazoned on the daily headlines or proclaimed from

the ether waves, but that *my soul and heart might be as big in spirit as this mountain*. In our hurried age we live such shallow lives. Many of us are so busy with our jobs, our families, our government, and our church work that we scarcely have time to develop love, compassion, concern, and the other spiritual attributes given to us in the Bible.

Where are the times we can draw apart and think on the Scriptures? Where are the periods we can meditate upon God and His blessings to humanity? We need to take time out of our busy lives and revive our compassion for lost men. Christians need to sharpen their concern for those who have not been as fortunate as they have. We need to pray, give, and go to the ends of the earth that fallen humanity might be led to salvation

through Jesus Christ. Let our spirits be big that we might engulf the whole world. May the Lord help us to be like *Denali*!

Yet there is another thought that resulted from standing in the shadow of that mountain. Yes, help us to be big in spirit, but also help us *to be steadfast like Denali*. Mount McKinley has stood in the Alaska Range for thousands of years. It has been immovable. The raging Alaskan snowstorms have beat upon its brow. Earthquakes have rumbled at its feet. The sun has endeavored to melt its everlasting snows, but *Denali* still stands. What a bulwark! What a fortress! May the Lord help us to be steadfast like the Great One.

Today the things of this world batter at our doorsteps. People are asserting that there is a broad way for men. Men would have us adopt *methods* instead of the *glory of God*. The forces of rationalism would have us think our way through the problems that confront our spirituality instead of relying upon the leadership of the Holy Spirit. May the Lord help us to be as immovable and stalwart as *Denali*!

“Swat That Fly”

By CHARLES E. THOMSON

Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom (Ecclesiastes 10:1).

The ancients of Oriental lands were much given to the compounding and use of aromatic unguents and ointments, not only for their healing qualities, but also for their delightful fragrance.

In times and regions where sanitation was more conspicuous by its absence than by its presence, the nose was a more important member of the human anatomy than it is with us today. It was required to be useful, as well as ornamental. People then were more alert and alive to the significance of effluvia, whether pleasant or obnoxious, than they are now.

Being Oriental on its human side, the Bible has much to say about refreshing fragrances and objectionable stench, and these sayings usually have a deep, underlying significance. A clear grasp and understanding of these figures of speech, as used in the sacred Scriptures, will be found to be very enriching.

Ointments used in Bible times were scarce and costly and not often found in the dwellings of the poor. Such was the ointment of spikenard which Mary of Bethany poured on the head of Jesus. A pound of it was worth three hundred denarii, the wages of a laboring man for a year. No wonder the lavishness of the gift aroused the astonishment of the onlookers and the devilish cupidity of the apostate Judas.

Then, the fragrance of those costly, Oriental ointments was marvelously pervasive. The house was filled with the odor of the ointment. Not only so, but as a symbol of the loving sacrifice of Mary, the spiritual fragrance of the lavish gift has reached to the ends of the earth, and to all succeeding time. It has inspired to countless deeds of heroism, sacrifice, and even martyrdom, upon the high places of conflict, on the Christian battlefields of the centuries. And it has given a significant and challenging name to an important phase of our own missionary enterprise in the Church of the Nazarene.

The preciousness of Christian unity and fellowship is highlighted in Psalm 133, where the Psalmist likens it to the costly “precious ointment,” poured upon the head of Aaron, and reaching “down to the skirts” of his long-flowing garments, suggesting the complete enveloping of human personality. Here we tread on ground of utmost sacredness, as in another prophetic utterance concerning *our* great High Priest: “God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, . . .” (Psalms 45:7-8).

How much could be said and written of the sacred fragrances of the person of Christ, in all His wonderful attributes and offices!

But the Apostle to the Gentiles has reminded us that it is the high privilege of *every* believer to be a savor of life unto God and men, and also that we *may be* a savor of death.

Consider, then, the pungency of the contrast suggested by the title of this article. On the one hand, costly ointment, and refreshing, exhilarating fragrance; on the other, dead flies and horrible stench!

Such is the Bible picture of inconsistency in the professed follower of Jesus. How often this is the stumbling block to the feet of the unsaved! Changing the metaphor, James speaks of sweet and bitter water coming from the same fountain. These things, he exhorts, should not be. Thank God, they need not be. The atonement of Jesus Christ has planned and provides for—

*A heart in ev'ry thro't renewed,
And full of love divine;
Perfect, and right, and pure, and good:
A copy, Lord, of Thine.*



EDITORIALS.....

Plans—Prayer—Work

The Department of Church Schools has been well manned from the beginning of our denomination. Further, it has made tremendous progress across the years. There are those at headquarters who look months and sometimes even years ahead as they prayerfully and intelligently arrange for materials through which we can carry out the program that God has given them. This is true not only of the work of the Sunday school but also of all of the activities of the Department of Church Schools.

Nevertheless, those who lead on with vision and skill in Church Schools at headquarters can't do everything. Along with their God-anointed plans and helps there must be prayer on our part. The local churches and Sunday schools must have the blessing of God upon them as they follow the blueprints which are supplied them. No local Church of the Nazarene can hope to advance any phase of its work without the assistance of God. It is a spiritual organization, and its business is to reach the souls of men—bring the lost to God and the unsanctified into the grace of perfect love. In addition, it must help those who have been either saved or sanctified wholly to grow in the grace of God.

Something more is also necessary—there must be work on the part of those who belong to the local churches. Plans and prayers will fail unless we do something ourselves; it still takes work. The end-factor in this chain of church school activities, with its many facets, is what you and I *do*. Without this end-factor the other links in the chain will be ineffective. The programs must be implemented and the materials must be used. Nothing can free you and me as members of our local churches from this responsibility.

Occasionally someone sends in an architect's drawing of a proposed church building. He also

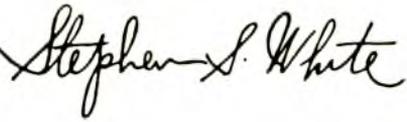
provides a description of what the people plan to do and requests that we put it and a picture of the architect's drawing in the *Herald of Holiness*. We no longer do this. Why? Because it is sometimes as far as they get with the building. It is never actually constructed—it remains a church on paper. The same thing will happen to your Sunday school and the other phases of your church school activities unless you carry out the excellent program and make use of the carefully prepared materials which have been placed in your hands. There must be plans plus the materials which are necessary for their proper execution, prayer, and work!

A Significant Question!

“In the light of Deuteronomy 22:5, is it right for any of our Nazarene women to wear slacks either at home or in public? There could be an exception if they are working in a factory where such attire is required. In the light of I Timothy 2:9, shorts should never be seen on a Christian professor and should be abhorred when seen on anyone. Paul says, ‘Abhor that which is evil,’ and again, ‘Be not conformed to this world.’ Is this correct?” This question was sent in for the “Question Box,” but I am answering it on the editorial pages since more space is required than can be given to it in the “Question Box.”

Two ordained elders (husband and wife), loyal Nazarenes, present this question. They are not legalists, but they do have very strong convictions, for which I have a high respect. As to the meaning of the verse in Deuteronomy, there is a difference of opinion. According to Adam Clarke, the Hebrew indicates that the writer is specifically talking about the fighting armor of men of that day. However, in spite of this admission, he goes on and applies it to all of men's wear. Another commentator,

just as orthodox, calls attention to its reference to man's fighting armor and also declares that the regular dress of men and women of that day was so similar that it could hardly have referred to it. Men and women dressed much more alike then

By 

than they do now. As to I Timothy 2:9, we'll have more to say about this verse later.

My friends who ask this question make one exception as to wearing jeans, but none as to shorts. Now there are some people in our churches who have very strong convictions who would make more exceptions as to the wearing of jeans than this couple does, and, in addition, they would allow for a very few exceptions as to shorts, provided they are not extreme. On the other hand, these people are definitely against the general or promiscuous use of jeans and slacks by women, or shorts by either men or women. I do not claim to be the final judge as to the problem before us, but I can't see how anyone who believes in the ideals of the Church of the Nazarene and the Bible can possibly take any more liberal view than that which has just been stated. If you disagree with this conclusion, please go with me until I finish.

Many people, apart from religious reasons, are getting sick of the carelessness of both men and women as to their dress in public. Recently I had occasion to eat in a cafeteria on the grounds of one of the largest universities in the United States. They had this sign at its entrance: "Abbreviated summer attire is not permitted in the cafeteria." On August 4, the *Kansas City Star* had a news item on the front page which stated that the manager of the Colorado State Fair, which was to be held at Pueblo, directed that the women wear dresses and not slacks or blue jeans. One exception was made, and that was for the girls who were to compete in a milk-maid contest. In the July 29, 1959, issue of the *Chicago Daily News*, Inez Robb, a newspaper columnist, had a scorching article against the women because of the way they dress.

There are at least three very good reasons against the habitual or promiscuous wearing of jeans, slacks, or shorts by women, and shorts by men. The first is that it is not aesthetic. About the ugliest animal there is, is a man with nothing on but shorts. Nobody cares anything about seeing his hairy, ill-proportioned body. One gentleman had a brief

article in the *Kansas City Star* apologizing for what he had said about women wearing shorts, because, he said, "I never thought that men would have little enough taste to take up the habit."

Inez Robb heads her article, referred to above, "Clothes a Blessing, Girls; Wear 'Em." Although the year isn't over yet, by several months, she nominated Colonel Charles Johnstone as the man of the year. Why? Because he told all of the women relatives of the U.S. Air Force (6000 Support Wing) in Tokyo "to appear decently clad in public on the base, or else." More than that, he refused "admission to American female dependents," whatever their age, to the commissary if they didn't meet his regulations as to dress. Brief bathing suits, skimpy halters and skimpier shorts, pedal pushers, skin-tight blue jeans, and sloppy slacks came under the same ban. He also warned these women that if they defied his instructions he would trace their identity and subject them to appropriate action. Inez Robb adds in her column that all he was asking of these women, young and old, was that they look like ladies, in public. Further, she states that she would like to see this campaign "extended to service and civilian females in the continental U.S.A." She concludes this part of her article with these words: "If American women at home and abroad are so lacking in the fundamentals of good taste, so bereft of good breeding that they appear in public like the finale of a burlesque strip-tease, then we can use more Colonel Johnstones both here and overseas."

Inez Robb believes that aesthetic reasons alone should "cause 999 women out of every thousand to conceal rather than reveal nature's injustices." I buy most of our groceries in a large supermarket, and I must admit that many of the men and women I see there are about as unaesthetic, unartistic, untidy, messy, sloppy, or unattractive as human beings could possibly be, as to their attire. One wonders how they can have the audacity to appear in public as they are dressed.

But what about the moral angle of the general and public use of such attire by men and women? Certainly there isn't much which can be said for it when leaders within and without the church are telling us that, as a people, we have reached a new low in morals. In this connection Inez Robb says: "Perhaps, in time, the light will be seen even by those who wring their hands over juvenile delinquency while beating their hands into blisters when drum majorettes appear in public in less than Gunga Din."

Dr. Lois L. Higgins, director of the Illinois Crime Prevention Bureau and president of the Interna-

tional Association of Women Police, declares that "crimes of violence against women are at an all-time high." On another occasion she said: "According to FBI figures, there was a 19 per cent increase in cases of rape last year, and a 16 per cent increase in robberies involving attack. Some people say, 'So what—we've always had crime.' Yes, we've always had crime and juvenile delinquency—but never so much, and never with so much brutality and sadism." Would anybody be so bold as to say that the way men and women dress today has nothing to do with this situation? Would the 30,000,000 crime and horror comics printed each month dare to be so brazen if we had not invited them to do this very thing by the slovenly and immoral way in which many of us dress? These crime and horror comics, according to Dr. Higgins, are "virtually short courses in murder, mayhem, robbery, rape, sex, sadism and every form of degeneracy, bestiality, and horror."

Then there is this whole matter of dress from the

religious viewpoint. Here's where I Timothy 2:9 comes in. It reads thus: "In like manner also, that women [and men] adorn themselves in modest apparel, . . ." Of course the specific forms of dress with which we have been dealing are not mentioned. Instead, a principle is laid down which is applicable to all ages—especially to ours, with the problems which we have discussed. Likewise, "Be not conformed to this world," and, "Abhor that which is evil," have their significance in relation to the general use of the forms of attire which we have discussed. It is time for true Christians everywhere to wake up. We don't have to conform to this world—follow the crowd as it apes Hollywood, and neither do we have to look with favor on what the masses are doing—we should "abhor that which is evil." Aesthetically, morally, and religiously the so-called "summertime attire" is a disgrace to our country and is helping to undermine its moral and religious life as well as destroy its sense of the aesthetic.

Servicemen's Corner



 WITH APPRECIATION—"I surely appreciate the literature that you have been so faithfully sending me since I've been in the army. I love the Lord and I love to be near His people. Whenever I change stations, the first thing I do is to find the nearest Church of the Nazarene. I've been a Nazarene all my life and I'm glad to report that God is able to keep, and a Christian is able to grow in Christ while he is in the service.

"I have just recently been commissioned and I realize all the more the influence that a Christian has upon those of the world who do not know Him. I pray that Christ will continue to help me be the Christian before my men that He expects each of us to be each day of our lives."—2ND LT. DON A. BOOTH.

FROM ALASKA—"I want to tell you that the papers I've been receiving have been a great help to me, and I'm sure that every Nazarene GI feels the same.

"Our pastors at Kenai and Anchorage have both been a help and inspiration to me. I would like to put in a good word for the laymen here in Alaska. I believe that you'll find here some of the best Nazarenes in the world. The servicemen are made to feel right at home, and I find

it a joy to work in the churches. I find that the love of Jesus means more to me every day, and I find a peace and joy in serving Him that men of the world search for but too seldom find. He is my All in All today."—PFC. WM. E. GARNER.

LEAVING KOREA—"I want to thank you for the church papers and your prayers while we have been here. Visiting the Cornetts and the Owenses here at the mission has been a great blessing. God has richly blessed the work here, and we pray that it will continue."—PAUL LILES.

DISCHARGED—"I really appreciate the fact that the Church of the Nazarene has a Servicemen's Commission, and it is really doing a wonderful work in the service it renders to the youth of our church."—JACK H. CHAMBERLAIN.

SPECIAL NOTICE: *The servicemen's retreat for the Philippines has been canceled. We urge all our service personnel in this area to attend the one in Japan to be held at the Fuji New Grand Hotel, October 12 to 15.*

NAZARENE SERVICEMEN'S COMMISSION
London W. Gilliland DIRECTOR

By **LESLIE PARROTT**

● One of the most popular displays at the American Display in Moscow was the American Bible Society collection of Bibles. New Bibles had to be sent to replace those removed or badly damaged by the throngs of Russians who came to examine them.

● Adrian Fuller, church editor of the *Detroit Free Press*, wrote a recent editorial on Khrushchev's proposed visit to the U.S.A., suggesting that Mr. Eisenhower take the dictator to church with him. Fuller's contention is that Khrushchev wants to see American life as it is, and that the church is an integral part of our culture. The idea thus far has not received an official recognition, but it has gotten an enthusiastic response from other newsmen and from some legislators on Capitol Hill.

● Dr. Carl McIntire, president of the International Council of Christian Churches, has joined the minority in decrying the visit of Khrushchev to America: "The President's invitation to Khrushchev deserves the strongest opposition from Christian people in our land. . . . The resistance to this visit should be so great that Khrushchev will decline to come, just as he did in Sweden."

● A plan by our government to give away \$130,000 worth of lipstick and rouge to Russians at the American exhibit in Moscow was squelched by the Russian authorities, who did not want their women to get the habit.

● One of Mr. Nixon's party in Russia asked a schoolteacher in Novosibirsk (she teaches English) how the subject of religion was treated in a Soviet school. Her reply: "God doesn't help us. Young people only go to church to observe the architecture. If people want to go to church they may do so, but we don't waste time with religion. In the schools we carry on some antireligious propaganda. Why not? When the teacher says there is no God, the children believe her."

● Ralph McGill, editor of the *Atlanta Constitution*, Atlanta, Georgia, has written some of the finest editorials that have come out of the recent Nixon trip to Russia. McGill, a churchman by conviction, wrote a front page, two-column piece on his visit to an evangelical church in Moscow. Among other things he wrote: "I must confess I acted like

a baby and cried. No one noticed it, for it was frightfully hot in the church and lots of people were using handkerchiefs. Indeed, two women fainted. Tears came to me when I sat down and saw the intensity and emotion of the massed crowd of at least 1,000 persons packed into the rectangular church. . . . It was an emotional impact for me, because here were men and women who leaned forward to hear the reading of the Scripture. They too wept at some of it. Indeed the Intourist girl with me asked me why they were weeping. I said it was because of the promise of our Lord, as being read from St. John." Out of the two hours of the service, one-half hour was given to straight scripture reading.

But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy (1 Peter 1:15-16).

The Sunday School Lesson

MENDELL TAYLOR

Topic for
September 27:

God's Call to Faithfulness (Malachi)

SCRIPTURE: Malachi 1-4 (Printed: Malachi 2:17; 3:1-4, 16-18)

GOLDEN TEXT: *Mine eyes shall be upon the faithful of the land, that they may dwell with me (Psalms 101:6).*

The Descending Lord: The Book of Malachi was written to discouraged and disheartened people. The Jews had returned from Exile, and had rebuilt the Temple. However, they faced almost insurmountable difficulties in re-establishing their national life on a full scale.

Many were losing heart. In the midst of this passivism, Malachi lifted a voice of hope. He reassured the people that the Lord would descend from the heavens and manifest himself in a vital manner. His declaration was: "The Lord, whom ye seek, shall suddenly come to his temple" (3:1).

The Lord has always made himself available to those who seek Him, who call upon Him, who entreat Him, who wait before Him, who earnestly travail before Him. This promise carries over to the present. The Lord will descend to His sanctuary in the day that He is sought wholeheartedly.

The Delivering Lord: When the Lord moves in to take over, "he shall sit as a refiner and purifier . . ." (3:3). As He reveals himself, our impurity and unrighteousness are brought into sharp focus. But He comes as "a refiner's fire, and like fullers' soap" (3:2). That means that He is on hand to deliver His people from all dross and alloy; from all that is alien and foreign to His nature; from all that obscures His image as He looks into the soul. (The refiner of silver did not stop the purifying process until he could see himself mirrored without distortion in the molten metal.)

If we submit ourselves to the refining fires of the Lord. He will deliver us from all that is unlike Him in the deepest level of our lives.

The Discriminating Lord: The Lord is so discriminating regarding our relationship with Him that He keeps a "book of remembrance" (3:16). He makes an entry every time a cup of cold water is given in His name, and He keeps the record of the thoughts and intents of the heart. He oversees everything but He overlooks nothing. According to His accounts in the "book of remembrance" He will detect whether we are worthy to be classed as one of His "jewels" (3:17).

The Discerning Lord: The power of discernment exercised by the Lord puts Him in a position to draw a line "between the righteous and the wicked, between him that serveth God and him that serveth him not" (3:18). The closer we draw to the Lord, the sharper will be our powers of moral and spiritual discernment. We will be able to distinguish between good and evil, right and wrong, righteousness and sin. The farther we move away from the Lord, the more these opposites move together. We can drift so far from the Lord that good and evil become mixed together; right and wrong become lumped together; and righteousness and sin become knitted together. These unfortunate mixtures produce moral shambles.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Thought for the Day



by BERTHA MUNRO

Traps Set for Pilgrims and How to Escape

(Acknowledgments to Bunyan)
I Corinthians 10:13

Monday:

Floundering in the *Slough of Despond*: those discouragements the enemy piles up to keep you from reaching God in prayer. Past sins remembered; present self-disgust, self-reproaches, self-doubtings; fears for the future, uncertainties, threatenings. You need not have lost footing; there were steps laid all the way across. But don't panic. Turn in the right direction—toward the light over the Wicket Gate: "Knock, and it shall be opened." Then hold out your hand to God's messenger, named Help. Isaiah, "Say to them that are of a fearful heart, Be strong, fear not"; or David, "The Lord is high . . . to all that call upon him in truth"; or James, "Draw nigh to God, and he will draw nigh to you." (Luke 11:9; Isaiah 35:4; Psalms 145:18; James 4:8.)

Tuesday:

The *Pleasant Arbor* halfway up the Hill Difficulty: a hard climb for Christ's sake managed, and you took the breathing space to relax, to congratulate yourself on your success as a Christian—and go to sleep. Then when the next long pull came, you found yourself less strong for climbing, not so brave when danger threatened; you had only yourself to depend on. Back to the spot where you dropped your roll of divine assurance, ask forgiveness—then on, having learned one lesson of humility. (Deuteronomy 8:12, 17-18; I Thessalonians 5:7; Matthew 26:41.)

Wednesday:

Lions in the Way. Listening to the doubters, Timorous and Mistrust, grew shaky yourself at the thought of what might be in store for you in the "narrow way." What you needed was to count the cost once for all and come up with the sturdy, "God . . . is able to deliver . . . But if not . . ." Then you are ready for the porter's cheery, "Only to test your faith! The lions are chained." "It's all right to be afraid if you do what you should do." If you

run away, you will always hear the lions roaring after you. (Daniel 3:17-18; 6:22a.)

Thursday:

After the blessed fellowship of the Palace Beautiful you find yourself alone in the *Valley of Humiliation*, confused, tormented by the enemy's low-down taunts: "Servant of Christ? Pretty low wages your Master pays! He gets you into tight spots and leaves you stranded. You're no use to Him anyway. You may as well give up."

You are done for, if you run—no armor for your back. "Resist the devil." Put up your shield of faith; the Master met Apollyon too, alone, and won. Use your sword, the Word of God: "Rejoice not against me, O mine enemy; when I fall, I shall arise." "In all these things we are more than conquerors through him that loved us." Wounded, but victor, and a song of thanks. (James 4:7; Micah 7:8; Romans 8:37.)

Friday:

Sooner or later, the *Valley of the Shadow of Death*, the pitch-darkness of mental confusion; a foot-wide path; on one side the precipice, on the other the treacherous quicksand; blasphemies whispered in your ears by your own voice, it seems; the way thick set with snares and potholes. Prepare for this acid test by building the faith habit in the smaller trials. And should you find yourself already there, remember, "None of his steps shall slide." "Through the valley of the shadow . . . I will fear no evil: . . . thou art with me." (Psalms 37:31; 23:4.)

Saturday:

Steer clear of *Doubting Castle*; you get there by questioning God's will for you. The road is rough, your feet are sore, you are sorry for yourself. Bypath Meadow on the other side of the fence runs parallel and it is grassy-smooth. Vain-Confidence recommends it; you think yourself a better judge of routes than God. But Giant Despair and his wife, Diffidence, will soon have you locked up, your ego flat.

But—you don't deserve it—God doesn't leave you in the messes you make for yourself; He has a way out for you if you will take it. You have the key of promise. Don't delay four days to use it! (Psalms 142:7; Matthew 4:18; II Corinthians 1:20.)

Sunday:

The contagion-bearing atmosphere we must breathe: *Vanity Fair*, the God-banishing spirit of worldliness, Materialism, the philosopher terms it; we call it "keeping up with the Joneses." Or did. Perhaps it has a new name by now. Whatever we "have to have" to keep up with the procession. How build up an immunity? How stay a "pilgrim" anyway?

First, recognize the spirit as temptation. Second, get your frame of reference clear, your standard of values. Decide your priorities. Third, dare to live by these.

One other sneaking temptation, the *Enchanted Ground*. Jesus said, "Stay awake." (John 17:16; I John 2:15-17; Mark 13:37.)



Foreign Missions

REMISS REHFELDT, *Secretary*

Note from Brazil

It is difficult for people here, even the evangelicals, to understand that the people of North America do not observe the month of the saints. Special masses are conducted all month by the Roman Catholic church. The people celebrate the month with parties, fireworks, and balloons filled with fire. Large balloons, eighteen inches or more in diameter, filled with fire make a spectacular sight as they float across the evening sky. We have seen boys by the dozens running to catch their balloons as the fire burns out and they begin to fall to the earth.

Yesterday I was invited to preach at a small plantation outside the city of Campinas. The service was conducted by two Brazilian teen-agers. It stirred my heart to see this young man and young lady taking the message of salvation to their own people. They faithfully minister to the people each Sunday

afternoon. The gospel has power to challenge the hearts and thinking of the young people in this land too. Praise the Lord!—CHARLES GATES, *Brazil*.

Mrs. Bedwell Recovering

Mrs. Bedwell has made a good recovery from her major surgery, and is gaining strength every day.—H. K. BEDWELL, *Africa*.

Missionaries on the Move

Rev. and Mrs. Robert Gray are now at Apartado 87, Talara, Peru, South America.

Miss Lois Pass has left England for Africa after her year of furlough. She will spend a few days at Kimberley before going on to her mission field appointment.

Rev. and Mrs. Roy Copelin, home on furlough from the Philippines, are now located at 6 Front Street, Shiremans-town, Pennsylvania, where they will

make their headquarters while in the States.

Rev. and Mrs. William Moon have moved to Box 58, Westonaria, Transvaal, South Africa.

Hospital Joys

Today we had the joy of seeing a woman go home with her five-and-a-half-pound baby, well and healthy.

It was a thrill as we remembered the days when the mother had been seized with convulsions, and we had decided to take the child by Caesarean section. At birth the baby weighed only two pounds and nine ounces. Although the mother did not give real evidence of a work of grace done in her heart during these weeks of waiting for the baby to become strong, we are still praying.

Today also we discharged the child of one of King Sobhuza's wives. For three days last week we thought the child was breathing her last. She was on the brink of death from extensive pneumonia. We did all we could, and it seemed that she still was going to leave us. But we took time off and committed her to God anew, as we had before, and asked Him to come and touch her as a witness of His power to this heathen mother. And He came. Two days later it was not possible to tell that she had had pneumonia.

I believe this mother's heart has been touched by this incident, but she is so entangled in a maze of heathenism that it will take the power of the Holy Spirit to lead her out to light and life through Christ. Pray for her. It was a great joy to come into the child's room as she began to improve, and hear a group of relatives with the child's mother, kneeling and thanking our God, as best they knew how in their heathen darkness. We talked to them at length about God and His love and power, and urged them to put their trust in Him. But their fear of the evil spirits around them far outweighs their trust in God. We do rejoice that they recognized that it was God who healed the child and that they tried to thank Him. We covet your prayers too for this family, that the ray of light they have seen here will draw them to Christ.

Two other mothers in our maternity ward have clearly declared their desire to give themselves to the Lord. Our native pastor and his wife are visiting and dealing with them to lead them to a full understanding of the way.

It is a one-by-one winning of the lost, rather than a mass production method, just as at home; and it has its joys, though it costs dearly in prayer.

I cannot think of anything I would rather be doing or anywhere I would rather be than here and doing this work given to me.—EVELYN RAMSEY, M.D., Swaziland, Africa.

the Question box

Conducted by STEPHEN S. WHITE, Editor

Is the church's budget to be paid out of the church offerings or by taking up special pledges for the budget?

It can be paid out of the church offerings if enough money is received in that way, but if not, special pledges will have to be taken. In other words, either method may be used. Also, sometimes a church will have to use both methods—it will get only part of the money for the budget in the regular church offerings, and therefore it will have to raise

the remainder of the money by special offerings. I take it that you mean by budgets the district and general budgets—one or both. The main thing, of course, is to be sure that your budgets are paid. I mean this seriously, for I believe that church which takes an interest only in getting the money for its local expenses is very selfish indeed.

In the article in the "Herald of Holiness" for July 22 entitled "Are We Christians or Only Church Members?" reference is made to a woman whose name has been on the church membership roll for years, yet she rarely attends services, contributes nothing in any way to the extension of the Kingdom, takes no interest whatever in the activities of the church, is utterly indifferent as to whether or not her children go to Sunday school, never talks to them about the Lord, and cares little about what kind of example she sets, either inside or outside of her home. While recognizing that time should be given for Nazarenes who have grown cold to recover their first love, are we likely to build a solid church if we allow such as these to remain on our membership rolls for years?

I would say that, as a rule, a person who is really like the one described has become a liability rather than an asset to the church. If I were her pastor and were sure that I had done everything I could to get her back to God and had done my best to get others in the church to do the same, I would try to find some way to get her to permit her name to be dropped from the membership roll. I would do this, however, only if I were convinced that there were not others involved in the situation who might be cut off from or distanced from the church by what had happened to this unfaithful member. For instance, there might be friends or relatives of whom this might be true. Take her children as an illustration of what I mean. She might take no interest herself in their spiritual welfare, but as long as her name was on the church roll she might permit others to take them to church. But if the matter was brought to an issue and her name was dropped, it might mean that her children or other

relatives and friends would be cut off from the church completely. I have been a pastor, and I do not claim that I have always been wise in handling such cases, but I do know that there is more involved in them, sometimes, than just the delinquent individual himself. Being a pastor, a shepherd of souls, is a tremendous responsibility. No doubt, however, there is the other possibility. We can keep unworthy people on the church roll so long that we may cause some good prospects to go elsewhere. Another fact which I always tried to take into consideration was how much the person involved was doing in the way of outbroken sin which would reflect on the good name of the church. If this was much in evidence, then there was more reason for removing the name of the person from the roll in some way. Finally, this a very complex problem and each pastor will have to face each case in the fear of God and make his decision.

I don't want to seem critical, but I was very badly disappointed with your answer in the "Herald of Holiness" as to fasting. To say that there is no spiritual value in fasting to me is unspiritual.

Perhaps I didn't say what I wanted to say as clearly as I should have. I certainly didn't mean to take a stand against fasting. I believe in fasting very much, but I have always thought of it as a means to an end. I fast in order that I may have more time to pray or for the purpose of having more money to give to the work of God. Fasting is a blessing, but it is not an end in itself. If one makes doing without food an end in itself, it seems to me that he is falling into the error of asceticism—self-

denial just for the sake of self-denial. You remember that the disciples asked Jesus why the man could not be healed by them. Jesus answered that the evil spirit would come out only through prayer and fasting. He there recommended fasting but it was fasting with a purpose. Another statement should be added—in intercessory prayer one may become so burdened about a need that his desire for food leaves him. Here fasting is spontaneous but it is tied to a specific concern.

**Church Extension Loans
 Over One Million**

On July 23 the final portion of a loan to Central Church in Odessa, Texas, was mailed. This was more than a routine church building loan, for this check pushed the total of outstanding church extension loans over \$1,000,000 for the first time in the history of the church. At the end of July the total stood at \$1,003,519.95. We rejoice in this opportunity, shared by all Nazarenes, in making possible loans to our churches that otherwise would not be able to build.

The savings deposits that build the fund from which these loans are made have also been growing. At the end of July the deposits totaled \$575,282.62. This is a new high for these deposits.

Recently another depositor made arrangements for her deposit to become a permanent part of the fund after her death. A special form of note has been prepared for this purpose. The savings deposit may be withdrawn if necessary, but if it is left in the fund, it becomes a permanent part of the General Church Loan Fund, building churches until Jesus comes.

Church Deposits Needed Now

Many churches have deposited building funds in the General Church Loan Fund, so that another church may have a loan to build with until such time as their building plans and funds are completed. Recently three churches have requested the return of their deposits, totaling \$11,500, as they are ready to build.

The need for building loans this year has been greater than any previous year. We have a long list of approved applications. We need new deposits from churches to take the place of this amount that is being withdrawn. If your church is laying aside a building fund that will not be used for at least a year, send it to the Division of Church Extension for the General Church Loan Fund. You will earn interest on your fund and help another church to build while you are preparing your own plans.

New Churches

District Superintendent Oscar J. Finch organized a new church at Thornton, in the greater Denver area, on July 12 with twenty-eight charter members. This is a home mission project of the Colorado District and the fourth new church this quadrennium. A new building is being erected with the aid of a church exten-

ROY F. SMEE, Secretary

sion loan. Only three of the charter members were received by transfer from other churches on the district. Rev. Dave Severin has been appointed pastor.

District Superintendent D. D. Lewis organized the Calvary Church in Lexington, Kentucky, on August 23. A brick church building has been purchased and the new church has great opportunities. Rev. W. T. Mason has been appointed supply pastor. It is the ninth new church on the Kentucky District this quadrennium.

The Edgewater Terrace Church, near Peoria, Illinois, was organized by District Superintendent Lyle E. Eckley on August 16. This is a district project that started as a branch Sunday school. Rev. Elton Elliott has been appointed pastor and property is being purchased for the new congregation. It is the sixth new church on the Northwestern Illinois District this quadrennium.

District Superintendent W. L. French organized the Forrest Park Church in Pine Bluff, Arkansas, on July 5 with eighteen charter members. This church is the result of a tent revival conducted by Rev. and Mrs. J. W. South. Rev. Agnes White Diffie and the people of Pine Bluff First Church co-operated in the organization. The congregation is now worshipping in a rented building, but lots have been purchased for a building. Rev. George McVay has been appointed pastor. This is the sixth new church on the South Arkansas District since the 1956 General Assembly.

The Westgate Church was organized August 9 at Tacoma, Washington, by District Superintendent B. V. Seals. Rev. M. W. Reed has been appointed supply pastor. This is the tenth new church this quadrennium for the Washington Pacific District.

**Revivals in the
 Panama Canal Zone**

Our two churches in the Panama Canal Zone, which are located at Ancon on the Pacific side, and Mount Hope on the Atlantic side, report progress through revival.

During the month of July, Rev. and Mrs. C. Wm. Fisher came to the Canal Zone to conduct evangelistic services for both churches. God blessed the ministry of these gifted laborers in a glorious manner. The excellent musical program and the anointed preaching of Mr. Fish-

er were such a great blessing to the churches! The average nightly attendance, in both churches, exceeded all previous revival campaigns. There were new people in every service, many of whom found Christ as their personal Saviour for the first time in their lives. In the closing service of the Ancon meeting eight persons were received into church membership.

Everyone was overwhelmed with the magnanimous spirit of Rev. and Mrs. C. Wm. Fisher when all remuneration given them locally for their services was given back to the respective churches, for any special project needed locally. We thank God for such consecrated laborers.

In the closing service of the Mount Hope church the sanctuary was filled to capacity. There were forty-four people from the Ancon church who motored from coast to coast (fifty-two miles) to take in the last revival service. We are rejoicing in the Lord for the many prayers answered and for all that was accomplished for our churches and the kingdom of God in the Canal Zone.

Rev. James H. Jones and family arrived during the revival to accept the pastorate of our younger church at Mount Hope. We thank God and the church for appointing them to labor in this needy field. God is marvelously blessing their ministry on the Atlantic side.—REV. ELMER O. NELSON.

New Pastor in Canal Zone

Rev. Fred E. Agee of Erin, Tennessee, has been appointed pastor of the Ancon church in the Canal Zone and will be arriving there early in September with his family. Rev. and Mrs. Elmer O. Nelson, who have served this church splendidly since 1955, have now returned to the States on furlough. They will make their home at Verva, North Dakota. Brother Nelson will be available for deputation services.

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Zylks, Louisiana—McCoy Church has had a wonderful and unusual revival, with Rev. John Ferguson, pastor at Gainesville, Texas, as the evangelist. As a result of several young couples' praying through to old-fashioned victory earlier this year, their zeal for God and passion for souls, plus the prayers of faithful pastors and laymen across the years, the church was ready for revival. Brother Ferguson preached with the anointing of the Holy Spirit, and night after night there was a good response to the altar call. Waves of God's glory came upon the services, and we had good attendance. As a result of this meeting there were 20 seekers, 6 were baptized, and 10 members added to the church—7 by profession of faith. On the closing Sunday we had 120 in Sunday school, breaking all previous records; one year ago we had 46. We give God praise, and the work moves forward under the godly leadership of Rev. Gordon Easley.—Mrs. JACK MARTIN, *Reporter*.

Superintendent James C. Hester of San Antonio District sends word: "Willis Memorial Church in Brownwood, Texas, was officially reorganized on June 28, after being closed for two years. Rev. H. P. Jackson was appointed pastor. There were fifty-three in Sunday school, fifty-nine in the morning worship service, and twenty-one charter members received into the church. The church has averaged forty-five since its new beginning."

Rev. Clinton Lamar writes: "After much prayer we resigned as pastor at the Point Township Church in Mt. Vernon, Indiana, and accepted a call to Wapello, Iowa. In two months we have had forty seekers, for which we give God all the praise. We are now buying a much-needed parsonage."

Pastor R. Ferris writes from Buffalo, New York: "If you have friends or relatives in the city of Buffalo, or in any of the Buffalo hospitals, write us (1270 Kenmore Avenue, Buffalo 23), and we'll be glad to contact them for God and the church."

Rev. Paul J. Stewart writes: "After five busy and happy years as pastor of our First Church in Jasper, Alabama, I am entering the field of evangelism, feeling definitely led by the Holy Spirit to spend the rest of my life in the field that is heavy upon my heart. I believe my work in the pastorate has given me a better insight into the problems of pastors and churches so that I may be used of God more effectively in evangelism. Believing in scriptural holiness and the Church of the Nazarene, I find these are great and wonderful days for evangelism. Never was I treated better than at Jasper First Church, and had

many warm friends—business and professional men of the city and county treated me royally. I am now in my fourth meeting since re-entering the field, and God is giving some of the best meetings of my life. I am happy in this glorious field. My permanent address is Box 850, Jasper, Alabama."

Glendale, Arizona—After serving for six years as pastor of Central Church in Albuquerque, New Mexico, Rev. Hugh Russell came to Glendale First Church on June 14. He arrived just in time to assist with the district boys' and girls' camps and with Teenstitute. Our Sunday school is growing and the people are back of the building program which was started with Rev. Floyd Smith; he has now transferred to Austin, Texas. In August we began work on the new church, with Rev. George Shriber as the architect. Glendale First Church is on the march.—CATHARINE B. WARD, *Reporter*.

Evangelist Walter Patterson writes: "I am forced to leave the evangelistic field because of my wife's health. She has been operated on for cancer; doctors think they were able to remove all the cancer, and she is improving slowly, but her recovery will be a slow process. She weighs only eighty pounds now. We wish to thank all our people everywhere for their prayers and many kindnesses to us. We thank all the pastors and people where we have labored for their faithfulness to us and to God. Please continue to remember Wife and me in your prayers."

Rev. E. W. Wells writes from Mason, Texas: "Last December the superintendent of the San Antonio District called and asked me if we would take the pastorate here in Mason. Wife and I came and found a nice church building, with a small group of fine people. They were not able to pay much, but we are happy serving these good folks. God has blessed, we have a nice small parsonage, and the people have now given us an increase in salary. We thank God for His help and blessings."

Missouri District Assembly

The forty-ninth assembly of the Missouri District convened at Pine Crest Camp, Fredericktown, August 12 and 13. The assembly opened on Tuesday evening with an inspiring message by Dr. Samuel Young. His efficiency in conducting the business made this one of the best assemblies in the history of the district.

The high light of the assembly was the annual report of the district superintendent, Dr. E. D. Simpson. He was re-elected with an overwhelming vote of appreciation, and a love offering was received for him in the amount of \$657.

The pastors' wives of the district expressed their personal appreciation for Mrs. Simpson by giving her an additional love offering.

The district superintendent's report showed the following gains on the district: total paid to general interests \$70,500; total raised for all purposes \$723,748, with a per capita giving of \$135.28. Four new churches were organized, giving the district a total membership of 5,412. Everyone was well pleased with the increased giving to General Budget, which was 9.6 per cent.

Preceding the assembly, the N.Y.P.S. and N.F.M.S. conventions were held on Monday and Tuesday respectively. Rev. J. D. Cook was elected as the N.Y.P.S. president, and Mrs. J. W. Hoffert as the N.F.M.S. president.

An impressive college service was conducted on Wednesday evening with Rev. John Swearingen, Dr. Harold Reed, J. H. Milby, and the Crusaders' Quartet capably representing the interests of the college. Pledges were taken on the ten-year "Development Program" totaling \$12,500.

The Nazarene Publishing House was represented by Mr. Donald Young.

We give God the praise for all that has been accomplished during the past assembly year, and pledge our loyal support to our leaders in the church.—LELAND BUCKNER, *Reporter*.

Akron District C.S.T. Workshop

The Akron District's First Christian Service Training Directors' Workshop was held August 14 and 15 at the District Center, with nearly one hundred in attendance. Rev. Bennett Dudley, director of Christian Service Training, from Kansas City, was the special worker.

Five workshop sessions were conducted, covering the important phases of the training program of the church. The details of the workshop were planned by the district church school board, of which Rev. Robert Shoff is chairman; the district director of C.S.T., Rev. Fletcher Spruce; and the district superintendent, Rev. C. D. Taylor. Workshop leaders, in addition to those named, were Rev. Milton Bunker and Mr. Louis Shaffer.

An increasing interest in the training of Christian workers is anticipated on the Akron District.—FLETCHER SPRUCE, *Reporter*.

Tennessee District N.Y.P.S. Convention

The Tennessee District had a very fine N.Y.P.S. Convention on August 17 in Grace Church, Nashville, with President John A. Knight in charge. A spirit of inspiration and enthusiasm prevailed.

A high point of the day was the president's report, showing gains in all phases of the work. John A. Knight was re-elected as president with an ex-

cellent vote. Other officers elected were: Melvin Thompson, vice-president; Harold Graves, secretary; Stanley Taylor, treasurer.

The climax of the day was a banquet with an inspirational program and a record attendance. The teen-agers were particularly well represented at the banquet as well as at the convention.

United, hopeful, and in a spirit of dedication to God, the youth of this district look forward to a new year of challenge and victory.—**HOMER J. ADAMS, Reporter.**

Dr. A. S. London writes: "Sunday, July 26, was home-coming day at Oklahoma City First Church—celebrating forty-nine years of history. It was a red-letter day, never to be forgotten by more than five hundred people. Warren McNeilly, former music director, had a fine program planned for the opening of the Sunday school hour. Rev. Lawson Brown and his son, Geron, rendered a beautiful number to the uplifting of the audience. Haskell London, former music director, led the choir in

a special number. A men's quartet sang 'The Grand Home-coming Day,' by the late Rev. Raymond Browning. Robert Hale, the present music director, directed a large choir in an excellent musical program. Lela London, former member, gave the reading 'When I Met the Master Face to Face.' Mr. H. L. Short, who supervised construction of three buildings for this church, gave a brief talk on the challenge for the future. He stated that offerings for the first year of this church were something over \$300; this past year the membership has reached 559, and the offerings were over \$80,000. The writer gave a brief welcome address. Rev. I. W. Young, a former pastor, came from Pasadena, California, to be present at the home-coming. He was loved by the people and spoke during the day to eager listeners. About a dozen different men were introduced who had served the church as Sunday school superintendent in the years past. Dr. Kenneth Rice, present pastor, gave a brief message on 'A Changeless God for a Changing World'; it was timely, practical, pointed,

and scriptural. Mrs. London and I then sang 'God Is Just the Same.' Pastor Rice spoke in the night service on the subject of heaven. As prayer was offered, a time of rejoicing and shouting broke upon us, which climaxed a day long to be remembered."

Spartanburg, South Carolina—In August we had the most wonderful revival in the history of this church. God blessed the ministry of Evangelist Harry Welch among us, and gave 127 seekers for salvation or heart purity. There were 11 members added to the church, 8 of them adults; the Sunday school made a new record with 130 present; and the pastor's salary was raised \$25.00 per week.—**GLADYS WALKER, Pastor.**

Pastor J. G. Wells reports from Milanburg, Ohio: "Almost eleven months ago we organized a new church in nearby West Carrollton (October 12, 1958), following three weeks of home mission labors, assisted by Pastors R. V. Bridges and G. B. Breese of Dayton. Our local church gave nineteen members, plus twenty more from the Sunday school; since then another twenty-four have gone from our Sunday school—a total of sixty-three from our local church. We felt it numerically and financially, to be sure; but our people have 'dug in' so that for the past four Sundays our attendance has averaged twenty more per Sunday than we had before the new church was organized. We praise God for new churches, and for Nazarene congregations who see the value of new organizations enough to give people and finances. This made our twenty-third church to organize, sixteen of these as pastor, doing all or part of the home mission work. Souls are praying through to God at our altar in practically every Sunday night service, for which we give God praise."

The Long Island Holiness Camp Meeting Association held its annual camp at Freeport, July 29 to August 9, under the capable leadership of President J. W. Patton. God richly blessed the ministry of Rev. Harry J. Felter, as he scripturally and with anointing preached the doctrine, experience, and life of holiness. Rev. W. Wilbur Groce gave some excellent expository messages from the Word. Mrs. Helen S. Matthews was director of the children's work, with other workers for counselors, recreation, music, etc. In one service twenty-five young people dedicated their lives for Christian service. Plans are being formulated for the golden anniversary of the camp.—**CLIFTON T. MATTHEWS, Reporter.**

Evangelist Marvin S. Cooper writes: "Due to a cancellation, I have an open date, September 30 to October 11, which I'd be glad to slate in the Middle West. Write me, 1514 N. Wakefield Street, Arlington 7, Virginia."

Columbia, Kentucky—On Sunday, August 16, this church celebrated its thirty-sixth anniversary with an all-day program. Rev. Earl Coopridger, a former

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pastor, spoke in the morning, which service was on WAIN (radio), and there were shouts of praise and victory. In the afternoon we had a great song and praise service with the leaders of the church speaking, and many special singers; this service was on the radio from 3:00 to 4:00 p.m. Rev. Howard Sewell brought the evening message. This year the church has made wonderful progress through the guidance of our pastor, Rev. Carmon G. Sloan; Sunday school had an increase of 64.2 per cent in average attendance, and twenty-two new members were added to the church. We are a "Blue Seal" church in achievement, and also on the "Evangelistic Honor Roll." God's Spirit is manifest in the services, and our people are blessed of God.—MARY RUTH STONE, *Secretary*.

Evangelist James W. Humble writes: "Because of unforeseen circumstances, a pastor has asked me to change a date I had scheduled with his church. Therefore I have an open date, September 23 to October 4; I will be closing a meeting in Sioux City, Iowa, on Sunday, September 20. I shall be glad to slate this time as the Lord may lead; write me, 219 Elder Street, Nampa, Idaho."

Evangelists Jack and Ruby Carter write: "Because of a necessary change in our slate, we have an open date, October 28 to November 8. We'd like to slate this time in Illinois, Missouri, Kansas, or Oklahoma, since we will be closing a meeting in Trenton, Missouri, on October 25. Write us, 609 N. Mueller, Bethany, Oklahoma."

Virginia District Assembly

The eighteenth annual assembly of the Virginia District was held at the district center, near Dillwyn, Virginia. The reports revealed another year of good progress under the leadership of Dr. V. W. Littrell, superintendent. A résumé of the ten years of district leadership by Dr. Littrell disclosed the accomplishments of the Virginia District as follows:

Church membership has increased from 1,556 to 2,604; number of churches, from 25 to 42; Sunday school enrollment, from 3,009 to 5,402; and average Sunday school attendance, from 2,086 to 3,341. The appreciation of the district for Dr. Littrell was expressed by a splendid vote for another three years, and by a liberal love offering. The preachers presented him with a brief case and a wallet containing nearly \$100 in appreciation of ten years of faithful service.

Mrs. V. W. Littrell was re-elected by a wonderful vote as leader of the district N.F.M.S.

Dr. Hugh C. Benner did a masterful job in presiding at the assembly, with all business completed early on the second day. His messages were challenging and most encouraging.

A total of \$327,275 was raised for all purposes, with more than \$30,000 paid on general interests. All departments showed gains in membership.

Delegates elected to the General Assembly: ministerial—V. W. Littrell, H. G. Compton, and W. O. Holloway; laymen

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—Mrs. V. W. Littrell, J. E. Fox, and W. H. Hunt. Rev. E. G. Lusk, Rev. H. G. Compton, W. H. Hunt, and J. E. Fox were re-elected to the district advisory board.

A service held in the interests of Trevecca Nazarene College was in charge of Dr. A. B. Mackey and Rev. C. E.

Keys, during which the district apportionment on the proposed Mackey Library was underwritten.

Climaxing the assembly, Dr. Benner conducted a beautiful ordination service, with Joseph West and Paul Bambling receiving elder's orders.

Virginia District presses on under the blessing of God and the leadership of Superintendent Littrell.—RALPH AHLE-MANN, *Reporter*.

Pastor W. Vernon Jones reports: "For four and one-half years I have served our church at Lewisburg, Pennsylvania. During this time there has been an addition of four rooms, stained-glass windows installed throughout the church, with renovation of the old building. The evaluation of the property has doubled. All departments show an increase, the largest being in the Sunday school, with a 65 per cent increase in enrollment. The church has been good to us, but feeling it to be the Lord's will, we have resigned to answer a call to the Paxtonia Village Chapel Church in Harrisburg, Pennsylvania."

Bucyrus, Ohio—We in this church feel that we have much for which to praise God. Several definite goals have been reached during the past year under the leadership of Rev. Kenneth Coil. The Sunday school attendance has risen from an average of 147 in 1958 to an average of 212 in the first four months of 1959. There has been emphasis on publicity, and about four thousand pieces of mail were sent out announcing revival. The basement is being revamped to provide more adequate facilities for departmentalizing the children's work. Our pastor was honored in being the speaker at the baccalaureate service of the local high school. We appreciate the faithful men of God who have labored with us as pastors of the Bucyrus church.—*Reporter*.

Blevins, Arkansas—In August, Bells Chapel had the most wonderful revival in years, with Rev. Carl Prentice as the evangelist. A number of souls prayed through to victory, with many young people being saved and sanctified. Months before the time of the meeting the church people had chosen prayer partners, and God heard and answered prayer. Even though Pastor Gerald Williams had to leave us for reasons beyond his control, we kept praying and believing God, and He sent us Rev. R. M. (Buddy) Prentice, son of the evangelist we had called months before. Our fine young pastor will have to leave soon to return to school, but we are still believing God.—MRS. ESTHER BROOKS, *Reporter*.

Northwestern Illinois District Assembly

The eleventh annual assembly of the Northwestern Illinois District convened August 19 and 20, at the Manville Holiness Campgrounds, south of Streator, Illinois. These grounds have now become the District Center, thanks to the



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labors of Rev. and Mrs. Harry Morrow, founders of the camp.

Dr. G. B. Williamson presided. His capable leadership, wise and timely humor, and kindly counsel made all the business run smoothly. His Bible-centered messages powerfully pointed the way to revival in the churches on the district.

District Superintendent Lyle E. Eckley gave a good report of progress for the district. Having become the superintendent when the district was formed, our beloved brother has served God, the church, and the district well during these eleven years. Wonderful unity on the district was revealed in the unanimous vote for re-election of Dr. Eckley; then to show further approval, the assembly by an overwhelming majority called him for a three-year term. There was in evidence throughout all business a wholehearted spirit of co-operation with the district leadership. A love offering of over five hundred dollars was given to the Eckley family by the district.

The theme adopted for the new church is "Giving Christ to Northwestern Illinois"; and goals include tract distribution, "Week of Witnessing" in October, Sunday school rallies, four new churches, and "10 per cent" for General Budget.

This past year has been outstanding in church building, with sixteen churches remodeling, erecting, or acquiring new and better churches and parsonages.

Olivet Nazarene College was well represented by Dr. Harold W. Reed, Mr. J. Harlan Milby, and Rev. John Swearingen. College annuals were presented to all pastors having the college budget paid in full. Over ten thousand dollars was pledged for the building program at the college.

A new dining hall, capable of handling 1,500 persons in one and one-half hours, designed by Rev. C. E. Fleishman of Peoria, erected this year on the camp-

grounds, and named Morrow Hall (in honor of the Morrrows), proved a great asset and blessing to the smooth running of the assembly. This achievement was highlighted by a \$1,500 gift from the N.Y.P.S., with Rev. Riley Laymon, district president.

An impressive ordination service closed the assembly, with eight men receiving elder's orders, and one transferring from another denomination. Dr. Williamson's final message, "Preach the Word," was a challenge to all present. The assembly adjourned in a wonderful spirit of victory and blessing. We all thank God for the wonderful general and district leadership of our church.—**ROGER A. FLEMING, Reporter.**

Albany District Boys' and Girls' Camp

On August 1, the Albany District closed one of its best boys' and girls' camps. Over ninety boys and girls bowed at the altar of prayer under the ministry of Mrs. Wm. Snyder, of Dundee, Florida. Rev. and Mrs. Snyder also were in charge of the craft work and had some very worthwhile projects. They were called to return for next year.

We had a staff of consecrated counselors and workers who had the interests of the children on their hearts.—**JOHN L. MORAN, Director.**

Northwestern Illinois N.Y.P.S. Convention

The eleventh annual N.Y.P.S. convention of the Northwestern Illinois District met at Manville Camp, August 17, to report good gains in new members and finances.

Rev. Riley Laymon, pastor at Streator, Illinois, was re-elected to serve as president with a wonderful vote of confidence. The convention chose for its 1959-60 theme "Keep the Glory Down."

The timely messages of Rev. Clayton Bailey, special speaker, were richly rewarded with a wonderful group of young people finding help from God at the altar following the evening service.

Olivet Nazarene College was ably represented by Rev. John Swearingen and the spiritual singing of the Crusaders' Quartet.

The highlighted project of the year was the important part played by the N.Y.P.S. in seeing memorial "Morrow Hall" constructed, which will expedite dining service. To God be all the glory! —**THOMAS C. HILL, Reporter.**

Camp Meeting in Missouri

The Missouri District recently experienced one of the greatest camp meetings, if not the greatest, in its history. It was held at Pine Crest Camp, Fredericktown, July 20 to 26.

Dr. Ray Hance and Dr. Orville Jenkins were the special speakers. Both were at their best, and God blessed their ministry among us with many souls finding spiritual help. We thank God for His outpoured blessings during all of the services.

Mr. Rolland Howerter of Lafayette Park Church led the singing and conducted a great teen-age choir made up

of the youth of the district—all this added much to the camp. District Superintendent E. D. Simpson and wife were the special singers, and God blessed their ministry in song.

The services were attended by many of our folks as well as many visitors, with overflow crowds almost continuously. The last day of the camp will be long remembered—many seekers, shouts in the camp, and revival fires kindled that we trust will burn until Jesus comes!—**JOHN T. SAMP, Reporter.**

Evangelist George O. Cole writes that he has "a few choice dates for revival open at the beginning of 1960, and shall be glad to fill these as the Lord may lead." Write him, 413 E. Ohio Avenue, Sebring, Ohio.

Paterson, New Jersey—First Church recently concluded one of the best-attended revivals in its history with Dr. Ralph Earle as the evangelist. God used him in a special way. Three nights during the meeting the attendance exceeded that of the Sunday services—an unusual, almost unheard-of phenomenon. One of the "human" reasons for the success of the meeting was a "Revival Honor Roll" signed by members and friends of the constituency pledging themselves to attend the services each night. God honored the prayers of His people and the preaching of His servant with some twenty seekers.—**ROGER M. WILLIAMS, Pastor.**

Northeastern Indiana Summer Camps

The Northeastern Indiana District summer camps closed in August with a fine Senior Youth Institute. The addition this year of a new Junior-Hi Institute makes us five in all, besides camp meeting. All were well attended, and profitable under good leaders and workers.

The camp meeting was outstanding in the constant presence and power of God. Dr. Ralph Earle and Rev. Roy Bettcher were great camp evangelists. Rev. Robert Condon rendered wonderful service in singing and leading our zone Music Year choirs each evening. Shouts of praise and glory with consistent victory of many souls at the altar made the whole camp meeting rich in the consciousness of God, and Christ's victory over sin and the world.

Beside the Music Year choirs, other new features included Teen Treat Times with the Earles. Many teen-agers were brought into afternoon fellowship with these good folks, and spiritual problems were lost in teens' Christian living.

Another feature of positive results was the afternoons with Brother Bettcher and intercession assignments.

The new tabernacle was outstanding in its facilities of seating and amplifying. New highways are being planned and constructed near the camp which will make its location more strategic in this area for years to come.

Praise God for churches and communities preaching and living full salvation from the power and being of sin! —**PAUL UDDIKE, District Superintendent.**

Deaths

ALICE GERTRUDE NORRIS was born at Milton, N.S., Canada, June 10, 1875, and died May 24 at her home in Newberg, Oregon, at the age of eighty-three. Early in life she gave her heart to the Lord and lived a devoted Christian life until her death. In 1902 she became a teacher at Pentecostal Collegiate Institute; then at Saratoga Springs, N.Y. She moved with the institution to North Scituate, Rhode Island, where she was associated with Dr. Olive Winchester and Dr. E. E. Angell on the teaching staff until 1909. In 1912 she went to teach for a number of years at Bethany Nazarene College, Bethany, Oklahoma; then to Bresee College (known then as Nazarene Bible School and Academy) at Hutchinson, Kansas; and from there to Northwest Nazarene College, Nampa, Idaho, where she continued until failing health made it necessary for her to retire. For fifty-five years Miss Norris was a faithful member of the Church of the Nazarene, having joined the eastern branch in 1904. She has exerted a definite spiritual influence on both youth and adults by her effective teaching, Christlike example, and her fervent spirit of love and compassion for the lost. She is survived by a sister, Mrs. L. N. Lord, of Newberg; two brothers: Frank, of Wells River, Vermont; and Chauncy, of Dundee, Oregon. Interment was at Newberg, Oregon. Her pastor, Rev. Don Fivecoat, was in charge of the memorial service.

MRS. NINA TRUESDELL (nee Grimshaw), wife of Rev. Gordon E. Truesdell, was born May 10, 1891, in Tuscola County, Michigan, and died June 8, 1959, following three heart attacks during the preceding twenty-one months, at Owosso, Michigan. She was united in marriage to Rev. Gordon E. Truesdell on October 24, 1917, and to this union were born two sons and four daughters. She was a wonderful wife and mother. As a pastor's wife, she faithfully shared all her husband's burdens, her chief concern being the will of God. She was a gifted soloist and pianist and her singing was greatly blessed of God in camps and other church gatherings. When occasion demanded, she could fill the pulpit with grace and profit to those who heard her. Her faith in God often brought definite and marvelous answers to prayer. She helped many souls find God, and encouraged many others in their Christian experience. Her public testimony was always helpful and greatly appreciated. All six children survive: Don, Almond, and Mrs. Ray (Geraldine) Walker, of Owosso; Mrs. Edwin (Faith) Marshall, of Lowell; Mrs. Keith (Glenna) Mitchell, of Royal Oak, Michigan; and Mrs. Harold (Ruth) Hall, of Glendale, Arizona. She is also survived by three brothers: Almond, Perry, and Cyrus; and three sisters, Mrs. George Andrews, Mrs. Elmer Engelhart, and Mrs. Stephan Mullany. Funeral service was conducted at Owosso First Church by Rev. John M. Smith, assisted by Dr. W. M. McGuire, district superintendent, with burial at Hillcrest Memorial Gardens, Owosso.

MRS. W. J. HANSCHKE (nee Minnie DeSmith), age eighty-two, died in a hospital at Racine, Wisconsin, June 9, 1959. She was born April 29, 1877, at Cedar Grove, Wisconsin, and had lived in Racine for fifty-four years. On April 21, 1908, she was married to W. J. Hanschke, who preceded her in death on December 27, 1938. She was a charter member of the Taylor Avenue Church of the Nazarene and a former Sunday school teacher. She is survived by one daughter, Mrs. C. C. (Alice) Mortenson; and six brothers: Adrian, Sylvester, Erwin, Andrew, Stanley, and Hermanes. Funeral service was held at the church with the pastor, Rev. E. E. Young, officiating. Interment was in Mound Cemetery.

MRS. IMOGENE CULBERTSON, mother of three Nazarene pastors, went to be with the Lord on August 13, from Bismarck, North Dakota. She had been a member of the Church of the Nazarene for over fifty years, studied under Dr. P. F. Bresee, and pastored for a number of years. Her sons are: Rev. Eugene Culbertson, pastor at Meridian, Idaho; Rev. Bernard Culbertson, pastor of Valley Church, El Paso, Texas; and Rev. David Figg, pastor at Bismarck. Funeral service was conducted at Bresee Chapel in Pasadena, California, with Rev. E. H. Edwards in charge, assisted by Dr. J. George Taylorson.

EMANUEL JESSE KING, pioneer member of the Church of the Nazarene (he had been in continuous membership for over fifty years), died April 18, 1959, at Stafford, Kansas. He was born January 10, 1863, near Bloomington, Illinois. He moved to Kansas in 1886, and made his home in Hutchinson since 1905, when he became a charter member of First Church of the Nazarene. His wife died in 1947, after they had observed their sixty-first wedding anniversary. He is survived by one son, Noah W. King; and four daughters: Mrs. Laura Wolf, Mrs. Bertha Hodges, Mrs. Ester Anderson, and Mrs. Mary Snowbarger. Funeral service was held in Hutchinson First Church with Rev. Orville Hess of Sublette and Rev. M. E. Clay, local pastor, officiating.

Announcements RECOMMENDATIONS

After serving as pastor of our church at Nauvoo, Alabama, for the past seven years, Rev. Stuart McWhirter has resigned and is entering the evangelistic field. He is an eloquent and dynamic preacher and will serve any of our churches well. —L. S. Oliver, Superintendent of Alabama District.

Rev. Paul H. Clemmons, 1300 Terrace Drive, Defiance, Ohio, has recently transferred his membership from another denomination to the Church of the Nazarene. He is presenting himself to us for the work of evangelism. I heartily recommend this young man to any of our churches for a revival

campaign. He is now a member of our district. His type of ministry of full gospel preaching will be a blessing to our churches. Give him a call. Let us use his services wherever possible and keep him busy.—W. E. Albea, Superintendent of Western Ohio District.

WEDDING BELLS

Miss Lavaun Tombaugh and Mr. Malcolm Shelton, both of Kansas City, Missouri, were united in marriage on August 29 in St. Paul's Church of the Nazarene, Kansas City, Missouri, with Dr. A. F. Harper, editor in chief of church school periodicals, officiating, assisted by Rev. Paul McGrady, the local pastor.

Ruth Wilhoite of Cleveland, and Ronald Angles of Fostoria, Ohio, were united in marriage on August 1 at First Church of the Nazarene in Cleveland, with Rev. Wm. P. Wilhoite, father of the bride, officiating, assisted by the Reverend Mr. Flannery of Fostoria.

BORN—to Mr. and Mrs. James Wilson of Ashville, Ohio, a son, James Ray, Jr., on August 19.

—to Mr. and Mrs. Edward Summerson, of Ebensburg, Pennsylvania, a daughter, Lisa Ann, on August 19.

—to Mr. and Mrs. Marvin Tombaugh of Wichita, Kansas, a daughter, Annette Ruth, on August 18.

—to Rev. and Mrs. Allen Wooloms of Moundsville, West Virginia, a daughter, Betsy Kay, on August 18.

—to Rev. Marvin and Marion (Ramey) Shuck of Tucumcari, New Mexico, a daughter, Marva Lea, on August 10.

—to Rev. and Mrs. Lester A. Fahringer of Berkeley Springs, West Virginia, a daughter, Ruth Ann, on August 10.

—to Rev. James and Beatrice (Sharpton) Cottle of Murfreesboro, Tennessee, a daughter, Debrah Dianne, on July 31.

—to Rev. and Mrs. Arthur Myers of Johnson, Kansas, a son, Kenneth Lee, on July 28.

—to Rev. Dean and Barbara (Danner) Hess of Haysville, Kansas, a daughter, Jamie Sue, on July 26.

—to Rev. and Mrs. Donald H. White of Olean, New York, a son, John Douglas, on July 25.

—to Robert and Elizabeth (Ludwig) Kinsey of Cleveland, Ohio, a son, Timothy Glenn, on July 10.

—to Rev. and Mrs. Duane Poplin of Spokane, Washington, a daughter, Diane Gail, on June 13.

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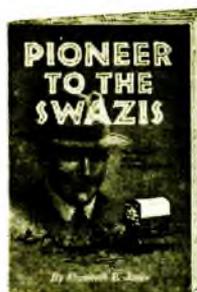
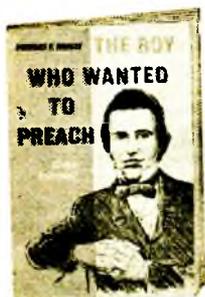
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—to Pvt. and Mrs. Alvis E. Green of Shiloh, Alabama, a son, Alvis Edward, Jr., on June 2.

SPECIAL PRAYER IS REQUESTED by a Christian brother in Ohio, that the local church may have a real revival and that it "may begin in me"—for healing of his wife of a chronic illness which she has had for years—for help for their son in a very serious problem—that he may have a closer and more victorious walk with the Lord; by a lady in Illinois, as "I need God and the prayers of Christian people"; by a Christian lady in New Jersey for "my nine-year-old grandson who has an illness of the mind—we believe God can heal him"; by a Nazarene lady in Kansas for the salvation of her husband—he seems to have no concern for his soul or the salvation of their children; by a friend in Iowa that God's will may be done for a special unspoken request in regard to a person straightening up his past—that God may undertake in the existing conditions where she is employed—that God will give her enabling grace for the trials she is going through at present.

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District Assembly Schedule for 1959
North Arkansas September 23 and 24

SAMUEL YOUNG
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D. I. VANDERPOOL
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

District Assembly Schedule for 1959
Southwest Oklahoma September 23 and 24

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

District Assembly Schedule for 1959
North Carolina September 23 and 24
New York October 2 and 3

District Assembly Information

NORTH ARKANSAS—Assembly, September 23 and 24, at Central Church, N. Ninth and B Sts., Fort Smith, Arkansas. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. J. W. Livingston, 509 N. Greenwood St., Fort Smith, Arkansas. (N.F.M.S. convention, September 21 and 22.) Dr. G. B. Williamson presiding.

NORTH CAROLINA—Assembly, September 23 and 24, at First Church, First Avenue West, Hendersonville, North Carolina. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. Wyatt H. Gentry, P.O. Box 1143, Hendersonville, North Carolina. (N.F.M.S. convention, September 22.) Dr. Hugh C. Benner presiding.

SOUTHWEST OKLAHOMA—Assembly, September 23 and 24, at First Church, Tenth and Willow Sts., Duncan, Oklahoma. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. Bob Carroll, Box 242, 1213 Hickory, Duncan, Oklahoma. (N.F.M.S. convention, September 21 and 22.) Dr. D. I. Vanderpool presiding.