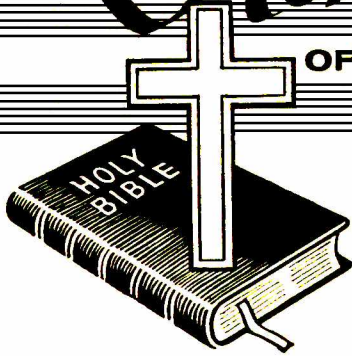


# Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



August 21, 1957

It has been rather easy for men to classify Jesus as a dreamer when they are confronted by His kingdom declaration in the Sermon on the Mount. But a more careful study of His life and teachings furnishes evidence that He approaches life with profound common sense. Probably the worst enemies of Jesus—maybe His only real enemies—were the scribes and Pharisees who had divorced religion from life. They had so cluttered up the laws of God with a multitude of man-made regulations that the underlying moral issues were left confused. Jesus underscored their own insincerity and inner corruption. Their religion, He said, was ceremonial and not practical.

Even concerning divine forgiveness, Jesus warned that man cannot receive God's assuring love so long as he holds a grudge against his

## *The Common Sense Test*

*General Superintendent Young*

**Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.**

Matthew 11:28-30

own brother. He insisted that we must be at peace in our hearts with our fellow men if we would be at peace with our Heavenly Father. True forgiveness touches all of life.

In His approach to the question of sin, Jesus pointed out that murder is born first of all in the heart that harbors hatred, and adultery really begins in evil desire. His cure, He insisted, is an inner one—a new birth.

One man came to Him with money and a good service record, but Jesus insisted that he enter the Kingdom alone—poor. Another man wanted to join Jesus' inner circle after his redemption, but the Master instructed him to go to his home and friends and tell them what God had done for him. When a woman demanded to know His inner secret of life He quietly asked her to call her husband. That was the question that shook her; He had uncovered her sin. In all of His dealings with men Jesus revealed an uncommon common sense.

When men staggered at the gift of God He insisted, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" The gifts of God, He made clear, are related to the character of God and His true nature is not unrelated to life as we know it in this present world.

When He spoke of rewards for service He insisted that they too are not to be withheld from ordinary men. Jesus proclaimed the divine principle: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." How simple, but how devastating! The world here and the world beyond are related.

Paul, too, saw the relation when he wrote: "But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

# LATE NEWS

## Telegram . . .

**Buffalo, Illinois—Having one (August 2) of the best district assemblies on Illinois District at Nazarene Acres. Dr. Samuel Young presiding; his morning messages are timely and inspiring. Dr. W. S. Purinton gave his report as district superintendent, showing good progress on the Illinois District; he was re-elected with an almost unanimous vote. Dr. Russell V. DeLong is camp meeting speaker every night; Professor Wannie Tippitt is special singer. Large crowds attending both the assembly and the camp meeting.—William B. Kelly, district secretary.**

Pastor D. D. Palmer sends word from Canton, Ohio: "As a result of a simultaneous effort by the members of First Church to increase our Sunday evening church attendance, 500 people were present on Sunday evening, July 28, with others turned away at the door."

Mr. and Mrs. D. B. Clary of Corning, California, celebrated their sixtieth wedding anniversary on July 11; they were married on July 11, 1897, at Gatewood, Missouri. He was born November 26, 1873, at Browning, Missouri; Mrs. Clary was born Melissa Hendrix, December 6, 1877, near Clay, Kentucky. They have been members of the Church of the Nazarene since 1927. They have three children, eight grandchildren, and thirteen great-grandchildren.

Rev. O. C. Rushing has resigned as pastor of First Church in Newell to accept a call to pastor First Church in Bluefield, West Virginia.

Rev. Preston J. Theall has resigned as pastor of Rainbow Boulevard Church in Kansas City, Kansas, to accept a call to pastor the church in Dodge City, Kansas.

Rev. James A. Forman has resigned as pastor of First Church in Macon, Georgia, to accept a call to pastor Rainbow Boulevard Church in Kansas City, Kansas.

Dr. and Mrs. R. J. Plumb celebrated their golden wedding anniversary on June 19 in a special service arranged for the occasion in First Church of the Nazarene, Long Beach, California. Dr. W. T. Purkiser, Dr. H. B. Wallin, Dr. A. E. Sanner, and many other ministers and laymen were present to share the joys of the occasion with the Plumb family and Long Beach First Church,

## Herald of Holiness



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

where Dr. Plumb is now serving as minister of visitation. Dr. R. J. Plumb has provided top leadership in many areas of our church; served three districts as district superintendent, acted as chairman of college boards, pastored several leading churches, and is loved by many thousands.

## How Close Are You Living to God?

By F. W. DAVIS

*Are you living so far from the Master  
That no longer you are hearing His  
voice?*

*Have you sensed that His Spirit is  
waning*

*And you have no cause to rejoice?  
Does your prayer-life seem dull and  
useless,*

*Have you lost all your zeal for the  
Lord?*

*O friend, there is ultimate danger,  
When you have no time for His Word.*

*How close are you living to Jesus  
In these days of trouble and fear?*

*Beware of neglect and indifference,  
Till His voice no longer you hear.*

*God grant that your hopes and ambi-  
tions*

*Be that of His highest ideal—  
Stay close to the Master while living  
Till heaven and glory are real!*

"If you are now starting the day or closing it, or if you are somewhere in between, then pause. Draw into the presence of God and talk with Him about your consecration. Certainly you will benefit by it."—Selected.

## " . . . Weep with Them That Weep"

Romans 12:15

Little pack animals carry burdens too heavy for such small creatures. Sometimes, in rugged terrain, the load shifts, almost toppling the animal over the cliff. However, if it is rearranged evenly, the animal can keep on traveling —it's the same load only easier to be borne.

Our burdens are like that. There are times when one gets to be heavier than the rest and almost tips us off the path. A little sympathy, an understanding prayer, will put the burden back into its rightful place and we can travel on, encouraged to endure a little longer.

When that friend came to your door in tears, burdened almost to the breaking point, were you touched? Or, perhaps you were too busy with everyday tasks to give the needed lift? It matters little if the hurt is real or fancied —if it hurts, it hurts! Did you let the individual know that you cared?

The admonition is, "Weep with them that weep." Well, did you?—MRS. GEORGE MCGINLEY.

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*Thrice blessed are they who have learned the joy of . . .*

# Waiting on the Lord

**By J. MELTON THOMAS, Pastor, Shawnee, Oklahoma**

With gales of life beating against the boat in which we sail; with temptations battling against the bulwark of our ideals; with the chilly frost of indifference threatening the plant of service that we have sown in the garden of the Lord—with the hills of time immediately before us, and the mountains of eternity projected against the background—who is there that faces these things without a sense of need? Is the answer to that unuttered cry forthcoming? Or are we victims of this huge thing called the universe, victims to the extent that we live in it now, only to be flung aside by it after a while? This might be the answer of the cynic; but the prophet of millenniums ago knew, as you and I—thank God—can know, that there is meaning to and strength in the struggle. And finding them both in the Creator of the ends of the earth, he flung out to all ages to come the challenge, "Wait on the Lord."

The meaning of that is not far distant. It is that we are to believe in the designs of Divinity and strike out across the world to do what He says. Then when the going gets rough, and we are dead sure we can't make it another mile, we are to go to Him, not as a weak child clinging to its mother's dress, but as a tired man seeking a strengthening meal!

Why wait on the Lord? Because other things fail. "Even the youths shall faint and be weary, and the young men shall utterly fall" (Isaiah 40:30). That is, in this struggle the very sources which you most expect help from will fail you. And this is so. We have achieved scientifically so that life in vast areas of the earth is luxurious. And of educational progress, medical advancement, mechanical discovery how much can be said! Surely all this advance is the answer to the cry for a peaceful world, to the desire for the elimination of crime. But it isn't, for it hasn't! And more and more we are seeing that if we are to make a go of this world that the Almighty has thrust into our hands, we're

going to have to find out how it works. When we at last do that, we shall find that the foundations are basically moral, and that its laws stem from the great Lawgiver, God.

Yes, the things we expect help from fail us, but not the Lord! "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? . . . He giveth power to the faint; and to them that have no might he increaseth strength" (Isaiah 40:28-29). If we could ever rid our minds of this silly idea that God is a sort of kind old gentleman to whom we can doff our hats in a casual manner thirty minutes on Sunday morning and then rush out to kick up our heels the rest of the week, we would be a lot better off. God wants—oh, His heart is breaking—to save our world for us; but He wants us to get in there and march by His side!

Of those who do there is only one thing to say: They are the invincible. "They shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint" (Isaiah 40:31). When life's struggles mount up like the peak of Mt. McKinley, they who wait on the Lord are given eagle's wings; when the pressures of life demand intensity, they are given the legs of an Olympic champion; when life bogs down to a walk, they are given the disposition of a tortoise that can walk steadily on until the race is won.

The measure of the bounty is not limited either! Their wings will not be of the type that just skirt the top of the rise, and then wearily struggle to some perch for rest. No, they shall mount up like eagles! They will not fall across the finish line exhausted. Their run will not even make them weary! And when the plodding comes, the times for patience, the time for "keeping on at keeping on," they will do it with steady step, they shall not faint!

Thrice blessed are they who have learned to drink the exhilarating wine of waiting on the Lord!

# Materials Are Important!

By HELEN K. SWARTH

In I Corinthians 3 we are told that Christ is the foundation on which we build a spiritual life, but to take heed in the choice of material with which we build. We may choose gold, silver, precious stones, wood, hay, or stubble. Character depends on choice. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich" (Revelation 3:18).

Gold is a type of the highest values. Gold is a standard. Standards will not save anyone but it is

impossible to build character without them. Gold is malleable. Are we willing to be as clay in the Potter's hands that He may mold and shape us in His image? Teachable, but not gullible. Gold is solid and durable. It never rusts. Exposed to the fiercest storms or most terrific heat it is ever the same—durable, dependable, unchangeable. Oh, for a church full of folk like that—rooted, grounded, stable and satisfied with spiritual riches! Geared to the times but anchored to the rock; not "fashioning yourselves according to the former lusts."

Gold is permanent in color and lustre, and a golden character has all the characteristics of gold. Gold is life's most precious mineral. A stable, consistent godly man or woman is worth his or her weight in gold. Years ago in Colorado I found what I believed to be a piece of valuable gold ore. Imagine my disappointment when, after valuing it for years, I found it was only mica! Fool's gold! All because it glittered and looked like gold I thought it was gold, then I found the true character of mica to be opposite of gold. It has no standard, goes to pieces easily, is so flexible it stands for little and falls for anything. Lord, give us discernment. It is easily scratched or cracked and is a poor conductor of heat. It is cheap, has little durability, and its usefulness is limited.

Silver is capable of the highest degree of polish. It has the highest thermal and electric conductivity of any substance. Courtesy, Christian culture, refinement and ethical deportment will make us a channel of blessing that the love of God can flow through.

Precious stones have each a meaning. Diamonds stand for purity and are the most valuable if free from flaws.

*Refining Fire, go thro' my heart;  
Illuminate my soul;  
Scatter Thy life thro' ev'ry part,  
And sanctify the whole.*

Diamonds shine in the dark. May our prayers be for a character free from sinful flaws, capable of shining for Christ in life's darkest circumstances.

Pearls stand for sincerity and honesty. Much is being done in Christ's name to which He must say, "I never knew you: depart from me," for it lacks the pearl standard. The beauty of a golden character is that it possesses these precious stones, for as

## Be Still and Know

By KATHRYN BLACKBURN PECK

*Among the discords of our days,  
Above the traffic of our ways,  
A Voice persists, if we will hear.  
It speaks insistently and clear:  
"Put off the cares that hinder so,  
I am thy God—be still and know!"*

*Haste, Soul, to find a place apart;  
There rest the load and lift the heart  
Before the voices of the crowd,  
Demanding voices—strident—loud,  
Press in and hush that whispered sound  
Where trust and victory are found.*

*One may not find it in an hour—  
God's vital, energizing pow'r,  
And not by forced tranquility  
Or stupor of complacency!  
The heart must wait the Spirit's mood,  
Looking to Him in quietude.*

*How is it that our toil exceeds  
Providing for the mundane needs  
Until, oft'times at close of day,  
Almost we are too tired to pray?  
"Oh, come apart—be still and know—"  
'Tis thus His choicest saints must grow.*

light banishes darkness, so insincerity and dishonesty disappear when Christ reigns.

The emerald stands for mercy. "Blessed are the merciful." Cold, selfish indifference has no place in the Christ-filled life. His account of the great judgment in Matthew 25:31-46 and the story of the Good Samaritan plainly show us our duty in Christian living. Pity looks on, sympathy feels, but mercy acts.

The ruby stands for sacrifice—opposite of selfishness. The fire still falls on sacrifice. A cold, selfish, formal church member lives only for the social life the church affords, has no burden for souls, for fasting or prayer or a disciplined life. "Woe to them that are at ease in Zion" (Amos 6:1).

## BACKSLIDING: *is it necessary?*

By KENNETH HAHN

Every person who knows (or has known) the Lord as his personal Saviour realizes that a backslidden condition is as dangerous as a loaded and primed gun. We as Christians must become so established in the grace and will of God as to detest, avoid, and absolutely abstain from anything that would make us backslide. The time is short! This is firmly believed by practically all people of America. We must live today as full and rich for Christ as we possibly can. We do not have time to be tampering with our souls' eternity. We must get in the straight and narrow way and then "keep in the middle of the road," as the old Negro spiritual goes. We must be about our Father's business. Our minds are going to have to be directed and stayed on Jesus—the contamination of the world must be cleaned out and forgotten. Let's get sanctified.

Of course, there will be Christians who will "lose out." Possibly some of you readers have already lost your "first love." If so, now is the time to get your heart right with God again. There may be someone who will backslide this week, or next week, or next month. Friends, let's look to Jesus! He alone can sustain and give us grace. Let's put our hand in His and leave it there. He is a mighty God and He can save and sanctify us, He can keep us true; however, we must do our part.

Here are a few simple rules which, if followed, will help us not to backslide: First, *love God with all your heart, mind, and strength*: put Him in first place and let nothing else take His place in your heart. Second, *shun worldly company*. We read in the Psalms, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scorn-

They that are Christ's have presented their lives "a living sacrifice" abstaining from the vain pomp and pride of life.

How tragic to see a young life building with wood, hay and stubble! Wood is perishable, vulnerable to wind, water, fire and termites! It swells with the rain, dries and shrinks under heat. Do showers of prosperity inflate our ego or heated pressure defeat and dry us up spiritually? We then need the gold standard.

About all hay is good for is to feed and bed animals, and stubble is practically worthless.

A character of gold, silver and precious stones—how beautiful! Only such a character will stand in the final judgment.

ful" (1:1). Of course we cannot help rubbing elbows with the world, but we can avoid eating at their table. Third, *keep your mind upon Christ*. Again, we read: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, *looking unto Jesus the author and finisher of our faith*: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:1-2).

A fourth simple way to keep from backsliding is found in Romans 12:11 where we are admonished to be "*fervent in spirit; serving the Lord*." Therefore, cultivate a fervent spirit. Fifth, *feed on the Word of God*. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Peter 2:2). Let's read our Bibles more and study our Sunday school lessons. Sixth, *grow in grace*. We should "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18). If we live in the will of God and acquire, develop, or receive the things mentioned, we shall be kept.

In addition to the foregoing, we have further instruction from the Word of God: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, *ye shall never fall*: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Peter 1:5-11).

*Full salvation and full devotement to God:*

# This Is What Makes a Person Spiritual

By HENRIETTA M. BASSE

In the words of Dr. Jesse T. Peck, I repeat, "Let us cease from ourselves and go to the fountain" to learn what makes a person spiritual. Paul tells us in Colossians, "Seek those things which are above, . . . Set your affections on things above" (Colossians 3:1-2). Thus one may become spiritual.

I shall endeavor to show you through the experiences of one lady how a person may be spiritual, or what makes a person spiritual.

This lady said that for years she had her name on the church roll of one of the churches of her town, and she thought herself a Christian long before her experience of conversion. It came about in this way. She became sick and the doctor said she could not live more than another half an hour. It caused her to realize that she was lost, and she began immediately to seek the Lord. She was so sick that she had not strength enough to really pray, but had common sense enough to promise the Lord that if He would spare her she would serve Him. He took her at her word, and she recovered in a short time from her illness.

Since childhood, she stated that she had been an earnest reader of the Bible, a regular attendant at church, indefatigable in her private devotions both morning and evening. Her outward life was exemplary, but inwardly there was a love for the world, its vanities and ambitions. But, now as she sought the Lord with her whole heart, she became a true follower of Christ wanting all the Lord had for her.

It was not all flowery beds of ease, for, after marriage, children were born and six of them died. Two died only four days apart and not from the same disease. Her heart was crushed, and yet submissively she said, "Father, they are Thine. Thy will be done." It was as the crushing of the sweet-smelling rose. Its fragrance spread. But, that did not seem to be enough. There were more trials and testings. Their home was swept away by fire and all they had was swept away with it. Additionally, her husband died quiet suddenly. Continued sickness made her an invalid for years, but the Lord whispered to her, "Whom the Lord loveth he chasteneth."

A second time she was on the verge of death,

but this time she was not afraid to die and likely would have welcomed death, but Jesus stooped down and raised her up. She could not refrain from witnessing for Christ wherever opportunity offered. There was a ceaseless flood of joy.

One day she felt she needed a fuller anointing for service and said to the Lord, "Lord, now fill me with Thine own fullness." She continued to be happy, possessing the usual amount of peace when, suddenly, she went through a cloud of darkness. Her body was inert and she felt wretched. Her faith was sorely tested. It seemed that all light had faded from her soul, but one day the light broke through and she began shouting, "Glory to God! I'm free! I'm free!" A feeling of awe and wonderment filled her soul with joy and quietness, but she prayed on. "Help me to walk softly before Thee. Guard me that I may never grieve the Holy Spirit." There seemed to have been something that was at enmity with God, but now she felt a profound depth of praise within her.

These were days of heaven upon earth. The Bible became so precious that she literally embraced it. Nuggets of gold that she dug from its mines seemed marvelous. Even the familiar passages became so very full of meaning to her. Her testimony bubbled out from the heart—life seemed to spring up like an overflowing spring. It rarely ever failed to awaken a vital hunger after God from those who heard her testimony. It seemed she was borne as if on eagles' wings above the powers of hurts or hardships. Her testimony like the dying Payton's was, "My soul is swimming in a sea of glory," for joy was constant and impossible to veil. She exclaimed, "If joy so heavenly as this that now fills my soul is possible while one is still in the body, what must it be to stand in God's unveiled presence?"

After that came trials that were hard to bear, but joyfully she bore them. I am sure the Master will say to her when her life's work is done—"Well done, thou good and faithful servant," and she will receive her rewards.

But, again, reader, did you catch the vision of what makes a person spiritual?

First, it is true *conversion*. Then, there must be

the daily walk with the Lord through devotions. There must be the joyful witnessing that others may see that there is something to the Christian life. There must be the indwelling of the Holy Spirit to guide one in all truth and to give wisdom and understanding. There must be the place where the person realizes that he wants all that God has for him—and wants to be able to go through trials and testings as they come his way to strengthen him and make him ready for a deeper depth. Lastly, our promises that we will go where the Saviour leads must be genuine, for then the Lord will take us into higher heights and deeper depths—if we “count it all joy.”

## Thumbnail Sketches

### “I Called Her Sister Lufkin”

*A thumbnail sketch of  
Rev. Emma Irick*

*pastor of the Church of the Nazarene, Lufkin, Texas*

When Rev. Emma Irick comes to the pulpit this October at Bethany Nazarene College to deliver the fall lecture series, she will be completing fifty years of full service as a preacher in the Church of the Nazarene.

Sister Irick can tell of the good old days! Ordained by Dr. P. F. Bresee, she was among that number who joined hearts, October 13, 1908, at 10:30 a.m., Pilot Point, Texas, to form the Church of the Nazarene. She knew well our glorious leaders. She can tell of great days, hard days, funny days, precious days. “We went in His name, and God gave the victory.”

Sister Irick is doing God's job today! No wonder I called her “Sister Lufkin.” She has pastored here for twenty-five years; eight successive three-year calls. Still active! Oh, I should say! She led her church to build a beautiful building, air-conditioned with two-story educational unit; took a building fund offering every Sunday for twenty-two months; called and preached and prayed and harvested souls. Thirty-eight members in 1933—355 members today!

Sister Irick believes in our tomorrows! Tell us, Sister Irick. “We have carefully watched the movement across forty-nine years, attended nearly every General Assembly and as a delegate to most of them. We are grateful to have lived in this period of church history, and to have had a little part in its glorious work. It is a romance of faith and the future looks glorious. If we keep clean, humble, and on fire, and with a vision, victory will continue to be ours.”

—EVANGELIST PAUL MARTIN

*Three months away from church, no visitors to ask why, and now . . .*

## An Absentee Behind Bars

I stood looking into the eyes of a fine-appearing young man a few days ago. The only thing standing between us were prison bars that held him captive. We talked about a number of different things . . . Finally I began to talk to him about his own spiritual condition and the cause of his being in prison.

As we talked, he told me he had attended a Nazarene Sunday school each Sunday until three months before he was arrested. He said, “I just didn't go one Sunday, I really don't know why, but then when the next Sunday came I stayed away again, until three months had gone by, and then I found I was in trouble, and here I am!”

In answer to the question, “Did anyone from the church come to see why you were missing Sunday school?” he looked down at the cold cement floor and then said rather sadly, “No, they didn't ever come!”

I prayed with the boy and told him how Christ would save him and be his real Friend, even though he was now a Federal prisoner . . . and then, with the cold, hard eyes of older prisoners watching me, I left the cell of this sixteen-year-old boy and rode down the elevator, and went out into the bright sunshine, fresh air, and freedom.

In our prayer meeting this week I looked into the eyes of Nazarenes—board members—Sunday school teachers—church officers—all called to be witnesses, and I talked to them out of my heart about a boy who missed the way. I asked them if they had helped to make our church visitation program a success this week; if they had attempted to reach at least one family for the Kingdom and, as a consequence, perhaps pull one young boy or girl back from the gates of hell.

—DON COONROD, *Pastor, Central Church Vancouver, Washington*

I soundly believe that—

# Christians Should Tithe

By **ED BENNETT**  
Nazarene Elder, San Antonio District

“Will a man rob God?” This question was asked by Malachi, the last of the Old Testament prophets. He was speaking to backslidden Jews of that day who had drifted away from God, and had ceased the support of the Levites (church), with their tithes and offerings.

God commanded the Jews, under ceremonial law, to “bring ye all the tithes into the storehouse” (Malachi 3:10). Paul, writing by inspiration of

the Holy Spirit to the New Testament Christians at Corinth, commanded proportionate giving (1 Corinthians 16:2).

The practice of tithing—meaning the giving of one-tenth of all—began before the giving of the law. For example, we see in the Book of Genesis, Abram giving tithes to Melchizedek, king of Salem, and priest of the most high God (Genesis 14:18-20). Next we find Jacob making an agreement with God saying, “If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, . . . of all that thou shalt give me I will surely give the tenth unto thee” (Genesis 28:20-22).

This practice continued after the law was given. We find that King Hezekiah commanded the peo-

The picture of an India, loath to fall for Communist propaganda, and that can be won to Christianity, was given by the Rev. Samuel Bhujbal, Buldana, M.P., India, in an exclusive interview for the *Herald of Holiness*.

Mr. Bhujbal cited an increasing interest in the Bible among the educated classes in India and the strong bent of the Indian mind toward religion as important factors.

Mr. Bhujbal is district superintendent of Nazarene mission work in India and president of the National Holiness Association there. His father was a Nazarene native preacher and Samuel is the product of Nazarene missions and schools.

“Communism is not strong in India,” he said. “In my opinion it will never get control in my country.

“Pandit Nehru, our national leader, is very much against communism. Our people love him and are in back of him. They have implicit faith in Nehru.”

He pointed out that since India gained its independence “an increasing number of doors have opened for Christian missions.” He said the number of missionaries had about doubled.

“India wants the unadulterated gospel truth, however, and no nationalistic emphasis.

“Educated Indians are reading the Bible now. Not many years ago, they

were actively opposed to the Bible. Now they are becoming students of the Word. As a result, more educated Indians are being converted to Christianity these days than ever before.”

Another important factor favoring the spread of the gospel in India has been the abolishment of the caste system. “This has put Christianity on a level equal to other religions and societies,” he said. “It also has made it possible to preach the word to Indians of all castes.”

Formerly, Bhujbal said, “Christians were considered outcasts, but now we are acceptable. We can preach the gospel to anyone from the lowly untouchables to the high Brahmin.”

Mr. Bhujbal, who was a colorful figure at the General Assembly in Kansas City, June, 1956, wearing a bright red turban, called on Nazarenes everywhere to “pray more for India!”

He said, “Now is the time to make the Church of the Nazarene strong in India. National leaders are rising to the more responsible positions. That is as it should be. Where a competent Indian is available, he is chosen ahead of a foreigner. My hope and prayer is that many Christian Indians will be put in places of responsibility so that our work may go forward with increased impetus. I say, ‘India for holiness and India for the Church of the Nazarene!’”

—O. JOE OLSON



ple who dwelt in Jerusalem to bring in the tithes to the priests and Levites that they might be encouraged in the law of the Lord. As soon as this commandment came to their attention they all brought in an abundance of their first fruits, and of the increase of their fields (II Chronicles 31: 4-5).

So long as the children of Israel stayed true to God, they tithed; but eventually they began to complain, then to give imperfect sacrifices, next to intermarry with unbelievers, and lastly, they robbed God in tithes and offerings. For these flagrant and wanton sins, God gave them a spiritual blackout for more than four hundred years.

We find in the Old Testament that tithing was a statute, an enactment, an ordinance, and a commandment. In the clarification of this statement we will say that tithing was designed to be a permanent rule; it was passed into law, then became an established rule of law, and a commandment.

When Jesus walked among the Jews they still were bringing in the tithes, and for doing so were commended by Jesus (Matthew 23:23). He did not come to destroy or do away with the law; He came to fulfill the law (Matthew 5:17). While preaching the Sermon on the Mount, He says, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matthew 5:20).

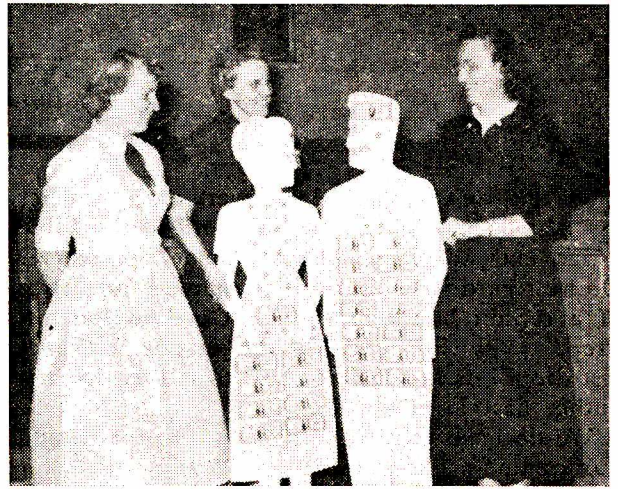
Most of the Jews tithed three-tenths of their increase because they felt that they had to under the law; but as Christians we give one-tenth because we love to—so you see we really do exceed the Jew in giving.

A true Christian knows it is his privilege and duty to tithe; but to the worldly minded, the cynic, the nominal church member and sinner, there arise debates, contentions, discussions, reflections, agitation, and contrary opinions on this momentous subject.

How may I tithe, scripturally speaking? We hear this question asked many times. I believe Paul answered that question when he said, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Corinthians 16:2). If this be true, then we must not feel free to take God's tithe and support radio programs, give to poor relatives, and do charity work with it. It should be brought into the storehouse; there are godly pastors to support, as well as the missionary program all over the world.

Since Jesus gave His blood on Calvary for you and me we should be willing to tithe and support His work. It is our prerogative to give or to withhold. We will be judged in the light of what we do. We need to get close to Jesus, close to God, and back to prayer.

# NEWS in PICTURE



**FURLOUGHING MISSIONARY FRANCES VINE (Philippines) is presented "Mr. and Mrs. Box Work" (bearing \$46.98) by Mrs. Marshall Starling, N.F.M.S. president, and Mrs. Alpin Bowes, box work chairman, in a service at Rainbow Church of the Nazarene, Kansas City, Kansas.**

## *Tips on Time*

◆ Spare moments are the gold dust of time—of all the portions of your life, the spare minutes are the most fruitful in good or evil.—HALL.

◆ John Wesley had two rules for the use of time: "Never be unemployed," and, "Never be triflingly employed."—*Herald of His Coming*.

◆ The great thing in life is to spend our time for something which outlasts it.—From a Peruvian missionary's letter.

◆ Time is money. We have no right to waste it. Time is power. We have no right to dissipate it. Time is influence. We have no right to throw it away. Time is life. We must value it. Time is a sacred trust from God. We must answer for every moment. Time is preparation for eternity. We must redeem it.—*World Conquest*.

◆ So teach us to number our days, that we may apply our hearts unto wisdom (Psalms 90:12).

**Submitted by Honore Osberg**

# God's Last Word—"Amen"

Strange, isn't it? But did you ever hear a preacher say that he was taking the last word of the Bible as his text? Why is that word, "amen," put there? Do we regard it as one person regarded the slogan of a certain brand of coffee, "Good to the last drop," by saying, "What's the matter with the last drop?" Is it merely a word to tell us that the author has closed his book?

We do have silly, meaningless forms for closing our communications to others—"Yours truly," for instance—and we do not mean it. It is said that a young woman received a proposal of marriage from a fellow who was far beneath her. Her letter of reply was filled with scorn in emphatic refusal, yet she signed it, "Sincerely yours!" But the Bible is different. Every word of it is inspired. And this last word was not put there just as a synonym for "the end." It, too, has God's message for us.

This word is in the Bible more often than we see it. That word Jesus used so often, "verily," is in the Greek "amen." Back of every use of it in the Bible is the thought that God is at work, that He is carrying the thing through, or else it is the prayer of some godly writer that through God's grace and power the thing spoken of might become a reality.

A saintly minister once gave a splendid characterization of the meaning of this word as follows:

*Amen as a prayer: May it be so!*

*Amen as a purpose: It shall be so!*

*Amen as a seal of faith: It will be so!*

*Amen as a persuasion: It can be so!*

*Amen as a possession: It is so!*

One of the best definitions of the word was given by a little friend of mine. His mother, unsaved, but with a sense of responsibility, had taught him a go-to-bed prayer. One night he was very sleepy, but managed to get through it all with promptings, except that last "amen." His mother prompted him: "You're not through, Bobby: there's one more word." He roused himself to say, "O.K., Jesus!" And although that is a common colloquial expression, it is exactly the meaning of "amen" at the end of our prayers.

Then there is the use of this word as an ejaculation. Sometimes in our hearts there will come a welling up of the divine presence till there must

be an outburst of joy and love. Somehow that word, "amen," becomes an escape valve of the thrill within us. One of the truly great preachers of a generation ago, a speaker in demand at camp meetings everywhere, was Rev. M. L. Haney. Eighty-three years of age, he was preaching five hundred sermons a year. Often in his preaching he would get happy and take a little run across the front of the platform. One day at a great camp meeting the tabernacle was crowded, so that chairs were placed all around the speaker, leaving him only a small place in which to stand. He got happy and started to run, but the way was blocked on every side. Then from the throat of this saint who was born in England came a great "ha-a-men!" that filled the tabernacle with its joy-freighted sound.

There is need of warning, however. Too often this word is used carelessly or triflingly. All it means sometimes is, "Sic 'em, preacher!" Some preachers may like this but it comes close to irreverence. Many a time when God is helping the preacher to uncover sin, or to emphasize the solemn truths of hell and judgment, and conviction is settling down over the audience, a loud "amen" will break the spell, and the solemnity ends. When sin is being uncovered sometimes the ones who say "amen" the loudest are the ones who are guilty and hope by this to keep people from suspecting it! Remember that in the Bible this word is never used except in the most serious sense. Whenever it is used to make people laugh, such use savors of careless, reprehensible irreverence.

The meaning then of this wonderful word at the end of the Bible is not merely a wish or a prayer, but God's guarantee that every promise in the Bible will be made good; that every prophecy will be fulfilled; that there is a heaven awaiting us; that the promise of salvation to those who seek it through Christ's atonement is a reality; and that the Christ, not only of Revelation but of the whole Bible, is coming again. This word has so much of assurance back of it, so much of God's faithfulness in it, that our Christ has taken it as one of His divine names: "These things saith the Amen, the faithful and true witness" (Revelation 3:14).

**By WARREN W. CLAY, Pastor, Chapman Memorial Church, Vicksburg, Michigan**

A Christian schoolteacher of third graders spoke to one of her pupils one day and reminded her that she was capable of better work than she was producing. At the slight admonition the small girl burst into tears. The teacher, having a sensitive spirit, recognized that something more basic was wrong to produce such a reaction than just a slight reprimand for inferior grades. She asked the girl to see her after school.

Upon questioning, the child said, "My mother and father are on the verge of separation, and they say they are going to put me in a children's home." The teacher learned that she was one of twelve children, and that the thought of breaking up her family had put her under such nervous pressure that she could not study adequately.

The wise Christian teacher advised her to pray about her situation

## *A Word in Season*

*. . . and a Child's Prayers Were Answered*

and encouraged her to trust in God, who loved her dearly. She instructed her to tell her parents she loved them very much. She also suggested that she be very helpful with her little brothers and sisters and give her mother as much assistance as possible in the chores of the home. The child went out with a new light upon her countenance.

A few weeks passed and the child's grades improved remarkably. One day she came exultantly and said to her schoolteacher, "I tried what you told me to do and now my mommie and daddy are so happy, and they are even getting a better house for us to live in. And what is best of all, Daddy says he is going to take us all to Sunday school and church right away."

The prophet of old said, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary" (Isaiah 50:4). No one can estimate the power of a thoughtful word spoken in season. A little guidance given, a heart of sympathy, and a prayer of intercession may change the whole course of life for an individual. May God help us to speak a "word in season."

—RAYMOND C. KRATZER, *Pastor, First Church, Nampa, Idaho*

## **WHERE NIGHT NEVER COMES**

(Revelation 22:5a)

*How wonderful 'twill be up in heaven,  
Where the Lamb is the light evermore!  
No need of the sunshine in glory;  
No darkness shall cover that shore.*

**By F. W. DAVIS**

*No shadows can mar our enjoyment  
If we this pure city attain.  
Up there we'll be happy forever,  
And never know sorrow or pain.*

*There all will be friendly and peaceful;  
With Jesus, His saints are secure.  
Oh, the thrill of His wonderful presence,  
And no sin will we have to endure!  
Indeed, 'twill be worth every effort  
That we can put forth or afford  
To gain that home over yonder  
Where night never comes, with our Lord.*

**Rev. Samuel Bhujbal** was born February 1, 1905, in the Thana District of India, where our work was originally located. When he was about nine years old his father, who was one of our early preachers in India, died. His mother was also an able preacher.

Brother Bhujbal was educated in our mission schools and the government high school in Poona. He was converted under the ministry of Dr. H. F. Reynolds and sanctified while serving as a preacher under the supervision of Miss Eltie Muse. He was ordained by Dr. J. B. Chapman.

Brother Bhujbal has served in the pastorate, as headmaster of the Nazarene Boys' School in Buldana, and most of the time since 1937 as superintendent of the India mission field. He has attended two general assemblies, 1948 and 1956. Brother Bhujbal is a gifted leader and the Church of the Nazarene is fortunate to have him at the head of one of our oldest and largest missionary fields.—*The Editor.*

## **A Spirit of Giving**

God's plan for the saved individual is that he should help finance the project through which he was brought to Christ. This he does for the praise and glory of God who accepts the gift with joy, blesses the giver and uses the offering for the salvation of others. Thus this person knows that he has a powerful God who blesses beyond one's expectations.

Man gives God the tithe and offerings and God bestows upon him the blessing promised in Malachi 3:10-12. Tithes are regular, but offerings are given as the need is revealed by the Spirit of God. If one stops giving God the tithe and offerings, he shuts off the blessings and fellowship of God. Many Christians have lost out at this point and they can't get back to God until they return to the time when they fell and fix it up with Heaven. This is a heart-searching truth.

In one of our village churches, an ignorant widow with two little children found Jesus. She was poor, and sick most of the time. All she had was a small hut, a few earthen vessels and some rags. The total value of her possessions would be about three dollars in American money. When she was saved and baptized the caste people of her village did not like it. They stopped giving her work in the fields. She had to walk to the nearby villages to find employment. The question of bread was always present. She and the children were in rags. But her salvation was genuine and Jesus was real. The burden of her sins was gone and she was happy in the Lord. One day while she was hunting work in a nearby village, someone set her hut on fire. She lost what little she had. When she returned and saw what had happened, she was heartbroken and

began to weep. But she kept saying all the time, "Jesus, You had no place to lay Your head, but here I have this ground, though open." We visited her and gave her a little money to rebuild the hut.

After a few months this widow came to our jungle camp meeting. On the last day we were trying to raise one thousand rupees for the camp expenses. We asked the people to pray and give. A table with an open Bible on it was placed in front. They marched forward and placed their offering on the open Bible. Presently the widow came; she was happy because she had something to give. We watched her but could hardly believe our eyes when she took out five nice, new one-rupee bills and placed them on the open Bible. As soon as the meeting was over we ran to her and asked how she could do it. She explained that when her hut burned down Jesus spoke to her and directed that

# *Guest Editor*

By **REV. S. J. BHUJBAL, D.D.**

she give a good offering to the camp. Then she began to set aside the pennies. When the time came for the camp she went to a Hindu shopkeeper and told him that she wanted to give an offering to Jesus and that it should be nice and clean because He is a holy God. The shopkeeper gave her the new currency bills. She informed us recently that she had kept up this habit since—not having missed once.

This story is simple, but the lesson is great. It is this spirit that God is looking for. Blessed is the church which has givers like this woman. It is the five loaves and two fishes presented in such a spirit of love that God can perform miracles with. Tithes and offerings have great possibilities if laid on the altar for the praise and glory of God. The best thing in the above story is that this widow continued to save and bring in her pennies. We are telling our people that no matter how small the tithe or offering if it is what you have and God wants, then it is difficult to conceive what it will accomplish. Give it to God and see what He can do with it!

The problem of giving to the Kingdom can be solved only when we see fully the values in Jesus. If we don't, then our own needs take the first place and God's part becomes a secondary matter. Too many are guilty at this point.

## **Heart Purity**

On one of our evangelistic tours, we met an old, illiterate village farmer. He lived in the new section of our district where no other Christian had gone before. He came to the tent and we could see an

unusual shine, brightness, and peace on his face. He began to question us. We told him that we were Christians. He could not understand what we meant by the word "Christian." So we said, "We worship Jesus." At once his face lighted up with a smile and he said, "Say that name again," and we did. Then he had us repeat the name several times. Finally we asked him why he was so interested in Jesus' name and he gave the following story:

"When I was about eighteen years of age I worked for a white railroad engineer who lived in a tent on the camp. This engineer read from a Book and then kneeled and talked to some god every day before commencing his work. One day I went to the engineer and inquired about the god he was talking to. I asked if the Book from which the engineer read was his god or the table in front

ning the same method was followed asking the Lord Jesus to protect the field at night. He had kept this up for fifty years. He had no Bible, no teaching and no pastor. The Holy Spirit was his Guide. When we heard this, we praised God and said, "What a record!"

A simple faith is the requirement. A simple faith as a grain of mustard seed is able to remove mountains and make the way of a believer clean and clear before him. Then he can see the face of God and walk in the light of the Almighty. Faith gives you Jesus and Jesus leads you through the Holy Spirit.

The trouble with some who call themselves Christians today is that they do not have Jesus. They have big churches, everything elaborate, but not Jesus in the real sense. They give money in big quantities and put on big programs, but accomplish little because the revival spirit which brings in the gains is not present. Unless we enroll ourselves in the seminary of Jesus himself we are not going to love Jesus. Paul himself was a learned man in the eyes of the world, but as soon as Jesus claimed him as His student, we see the difference. When a heathen reads the story of the rich man and Lazarus for the first time he begins to have great ideas about the former, but when he comes toward the end and sees the difference he realizes that it is only a vital heart experience which really counts.

Who will dare to say that in the church of today we should not emphasize the need of a God-given heart purity? God wants us to measure ourselves by the teachings of Jesus, to make sure where we stand. Many, we fear, are going to be disappointed on the judgment day.

## The Spirit of Testimony

"Jesus . . . saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish . . . how great things Jesus had done for him" (Mark 5:19-20). This is exactly what God expects of every believer who has had compassion and salvation from the Lord. It is sad that many professing Christians do not open their mouths for the Lord. This is a sin. When one is really born into the family of God, God puts a spirit of testimony within.

You have seen and heard the followers of Christ testify. You have also observed how happy they are. But if you wait, you will find that some great change to the contrary has taken place in some of them. The spirit of testimony has been quenched. Not only so, but you will soon discover that such people start avoiding the prayer services where the saved and sanctified share their experiences in the Lord. As an individual is blessed of the Lord in that same measure his river of testimony will be

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## Superintendent of Nazarene Missions in India

of him, or the chair on which he sat. Then the engineer told me the story of 'Jesus,' and that He alone is the true God. He also said that if one would worship Jesus, He would take him to heaven."

The farmer had forgotten most of the message the engineer gave him but remembered the name "Jesus," and that He lives in a holy heart. Since that time the farmer had prayed in the name of Jesus. Further, he urged his wife and children to be holy so that Jesus could live in their hearts. They didn't have anyone to lead them into the experience of heart purity but the blood of the Son of Man had cleansed them from all sin (I John 1:7).

The farmer told his village people that he and his family were under a special vow. They never touched liquor in the marriage festivals or at any other time. The village people in India sit in a circle with a big, long pipe and smoke tobacco. When the farmer's turn would come he would refuse it saying that he worshiped the holy God, Jesus, who lived in his heart and he would never breathe in that dirty smelling smoke. He would not eat anything that had been offered to an idol because it was polluted. In short, he lived a clean life before the people and soon everyone knew that he was a man who belonged to Jesus, the holy God.

In the middle of his field under a green, shady tree he and his family had fixed a prayer place. It was nice and clean, lined with white marble stones from the river bed with a few flowering plants. Every morning before beginning their work the family sat in their church under the tree and prayed for the day. Before going home in the eve-

flooded. We are going to talk about what Jesus has done for us all through eternity. This will be a continuous testimony, which has its source in this world when Jesus takes our sins away. A river is small at its beginning and then enlarges as it flows on. But with some their river of testimony appears to be big at the beginning and later hardly any trace of its existence can be found. Floods of blessings from heaven result in the river of testimony flowing with increasing force if it is not dammed up.

We were on a bus and a man told us about a crazy woman. She is a teacher in a government school and is a widow with four small children. She comes home from school in the evening, fixes food for the children and feeds them. Then they all go to the railway station where her children play and she gets on the train with some books which she sells. She goes from one boggie to the other and sings, tells the people about Jesus and asks them to quit sinning. She goes to a certain railway station and then returns by another train doing the same. She has kept this up for many years and people tell that she's crazy. But who can say that she is crazy? We don't. There was no church in that place. She did not report this to anyone and she was not paid for doing it. This was only the spirit of testimony given to her by God.

God give us courage to search our hearts and see if our life of Christian testimony is what it should be!

## **The Spirit of Prayer**

Paraji was an illiterate village Hindu sadhu (religious man). He was very proud of himself and looked down on the Nazarene preacher in the village. Almost every night he came to the preacher and gave an angry talk against the Christians and Jesus Christ. When he finished each time, the preacher quietly and in love gave his own personal testimony. After a while the Hindu was put under conviction. When the sadhu was in the field alone he prayed desperately and asked Jesus to give him the same experience the preacher had. God heard his prayer and saved him gloriously. Along with this God gave him the spirit of prayer as well.

With much difficulty Paraji learned to read and write. He read the Bible through and memorized many promises from the same which he used freely as he prayed. We visited his church where we had a difficult situation to handle. It was long after midnight before we finished. The long bicycle journey and the late hours made us weary and we wanted some sleep before morning. It was war time and in the village Christian people did not have any oil for the lamp. We were given a bed and were to sleep in a hut. It was dark! The bed and the room were alive with mosquitoes and other insects. But for fear of the snakes and the scorpions we dared not leave the bed.

Towards morning when my many companions were satisfied for the day, they retired, allowing us to have some sleep. We were very thankful for the favor and had started to fall asleep when we heard Paraji praying out loud in one corner of the hut. He had come in during the night without our knowledge and had slept on the floor. It was early in the morning—his time to pray. We wished he would pray silently and give us a little chance to sleep, but his prayer got louder and louder. Soon we were listening to it. The promises he quoted and the scripture portions he used warmed our heart and we left the bed and sat with him on his bed on the floor and joined him in prayer. We never regretted losing the sleep, but rather thanked the Lord for teaching us a great lesson.

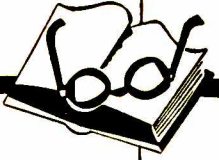
There is a need of the spirit of prayer like this converted Hindu had. When the church loses her grip on God she begins to lose everything else. If an individual becomes neglectful in prayer, he soon makes others careless without knowing it. Then he finds that the spirit of real prayer is gone and something which only sounds like prayer has been substituted for it. This is the point where the church starts to lose her strength.

One often wonders what is the matter with the church. Many worldly things start to creep in and they are welcomed by some. Rules and regulations are weak in themselves. It is only when a person stands in the presence of the Almighty that he is able to walk straight and keep himself in the true light of God. The church will be united when she lives in the presence of the Lord. There is nothing else that will bring her together. Any efforts made otherwise cannot be successful except for a short time. The presence of the Lord in the midst of the children of Israel in the wilderness of Egypt helped them to conduct themselves as they should.

There is a need of improvement in our prayer life. When we accept Jesus in the cleansing away of sin He brings with Him the river of prayer life which will always keep on rushing out of us. God gives it to us because He likes to have His children talk to Him. Also, He bestows it upon us for our own benefit. And again, He makes it ours because we should pass it on to others. God desires that we use prayer for our own salvation and also for the salvation of others. He likes for us to pray for others when they do not know that we are praying for them. One will always have a great testimony if he knows that there are sin-stricken cases he has healed, or lost souls in whose hearts hope has been planted through his prayers. A personal examination in the presence of the Holy Spirit will reveal the real condition of one's prayer life. Rarely are there those who are born dumb in this world. But quite often it seems that there are those who are born dumb in the kingdom of God. They don't have the spirit of prayer which they should have.

# The Sunday School Lesson

MELZA H.  
BROWN



Topic for  
September 1:

## Josiah: Statesman-Reformer

SCRIPTURE: II Kings 22:1-23:20; II Chronicles 34-35 (Printed: II Kings 22:1-2; 23:1-5, 25).

**GOLDEN TEXT:** *I am a companion of all them that fear thee, and of them that keep thy precepts* (Psalms 119:63).

The history of Josiah's reign in Jerusalem is indeed refreshing. The kingdom of Judah, during the reign of his father and grandfather, had sunk to its lowest, both morally and spiritually. That Josiah, who came to the throne at such an early age, should take such a reverse course from his immediate ancestors is remarkable.

When yet a young man, he planned for the re-establishing of the worship of Jehovah. He ordered the repair of the Temple, the house of the Lord, to be done without consideration of the cost. This repair of the Temple led to a great discovery and reformation.

During the repair work the workmen found the book of the law in the house of the Lord. The fact that this book had been lost gives evidence of how far Judah had drifted from the true God.

Josiah was greatly disturbed over the reading of this law to him by Shaphan, the scribe. He directed that the priest go enquire of the Lord concerning the words of this book relative to him as king and also for the people.

The priest enquired of Huldah, a true prophetess of the Lord, and her word to Josiah was that the judgments of God, according to the law, would come upon the people of Judah. However, because of Josiah's good heart, his humility and right attitude toward the Lord, this should not take place until after his death.

Therefore we see the kingdom enjoying a time of peace and prosperity under the blessing of the Lord due to the leadership of this righteous king.

The finding of the law gave Josiah courage to carry out a complete reformation of the kingdom. Idolatry and pagan worship were done away with throughout the entire land of Judah. The word of the law was read unto all the people. The king, in the sight of all the people, made a covenant to

walk after the Lord and to keep His statutes and commandments.

Righteousness always exalts a nation and sin is always a reproach to any people. God is always anxious and ready to be merciful. How many times judgment and destruction have been averted by true repentance on the part of a people!



# Foreign Missions

REMISS REHFELDT, *Secretary*

## Important Notice

**Word has come to us that a number of Nazarenes have been sending gifts of money to Samuel Doctorian, in Lebanon, thinking that they were supporting our Nazarene work.**

**Samuel Doctorian is not a Nazarene and he is not engaged in promoting nor in any way assisting the mission work of the Church of the Nazarene. He is employed by an independent board, and is working against our mission work wherever possible.**

## NOTICE

Medical supplies, used Sunday school literature, vacation Bible school materials, and Bible school supplies for the Philippine Islands should be addressed as follows:

Philippine Mission  
Church of the Nazarene  
c/o (missionary's name and  
address to whom it is being sent)

This will save our missionaries much trouble and expense. **NOTE: THIS DOES NOT APPLY TO PERSONAL BOX WORK.**

Personal box work for the missionaries must still be sent to them without the above designation. Only materials for free distribution may carry this mission address, as above.

## Busy and Happy

By **MARJORIE PEEL**  
*Transvaal, Africa*

I haven't written the office for some time, but I want to tell you that I am very busy and very happy. I love my work and my Saviour, and want to do all I can for Him and the church. I have now finished my first year in Africa. I am not sorry that I obeyed the Lord, even though He led me to Africa. I would rather be in the center of His will than any place else in the world, and right now I feel that I am in the place where He wants me.

What does a schoolteacher do with

Our Lord is the same yesterday, today, and forever. Any people or nation could, today, escape the coming judgment for their sins by true repentance and a wholehearted turning to God.

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her time when she only teaches eight hours per week? First, I have thoroughly enjoyed preparing for those classes. My classes are all on the Bible and I have enjoyed the exhaustive study of the Bible that this has demanded of me.

I have also enjoyed counseling with the students who are hungry for more of God, and yet understand so little of Him. Of course, I have to spend some time counseling with those who break the rules and need help, even when they won't admit it. I have charge of five hostel prayer meetings per week, plus the prayer and fasting band. I help our native matron supervise the work of the girls, and am now trying to help our boys' housemaster teach a group of the boys to care for our vegetable garden. Then I have a yard boy and house girl to keep busy and sometimes it would be easier to do the work myself—though I don't think I would like to chop all my firewood every day.

I also supervise the N.Y.P.S. and the N.Y.P.S. library.

There are always committees meeting every week, and secretarial work galore, as well as the adapting of American programs to fit us out here. Then I am trying to study Zulu and want to take another exam before very long now.

Probably my biggest venture since I have been at Arthurseat was our youth camp over the April holiday. From Monday night until Saturday morning we had over 200 children and young people here for our zone youth camp. For many of them this was the first time they had been out of the bush even as far away from their kraals as this. This small station must have seemed as big to them as Chicago did to me when I first visited it. They all seemed to have a good time and many of them sought the Lord during our evening evangelistic services.

A number of years ago I had a little part, in company with the rest of the Nazarenes, in helping start the Church of the Nazarene among the Europeans of South Africa. Some of the fruits of that effort can be seen here and it is a

great joy to my heart. We have working as helpers at the Acornhoek hospital a young man and his wife who are products of our European work. Their devotion to the church and their loyalty to God are a real thrill. Over the Easter week end two of this young couple's friends came, and were a great blessing, not only to the missionaries but to our native church as well. They gave clear-cut testimonies of how they had been sinners but through the Church of the Nazarene were now saved and sanctified, and living for Jesus. I'm glad I had a part in their salvation.

## Nyasaland Site Granted!

July 19, 1957. Site for our mission granted today. Praise the Lord! Need is tremendous. Pray for us as we seek to plant the Church of the Nazarene in this new place. Our address from now on will be: P.O. Chipoka.

Nyasaland,  
Central Africa

In Him,

REV. AND MRS. JAMES GRAHAM  
REV. AND MRS. MAURICE HALL

## Rugged Traveling

By **ELVIN DOUGLASS, Peru**

The other day, returning to Pucara, we found the road almost completely

ruined by the seasonal rains up over the divide and down on the Huancabamba River. Normally the run from here to Pucara does not take over seven to ten hours at the most by truck, but we started at about 3:00 p.m. Tuesday and arrived in Pucara about 6:00 p.m. Friday. At one place we were held up overnight by mud so deep that the truck convoy had an extremely difficult time passing it. Then at another point we were held up for two days with large landslides both in front and behind us. We could seldom see them, due to the fog, but we could hear them as they were dumping tons of rock day and night. Finally they quieted down a bit and the big tractor arrived from down on the Huancabamba, and we were enabled to get through.

However, the next day hundreds of slides fell on the whole extent of the road again and it was closed for nearly a week. I came out again Saturday, not knowing how long it would take to get through, but the road was a bit drier and we made it in sixteen hours. Only trucks could get through the deep ruts.

The travel situation is uncertain at this time of year, as you can see, but what is much worse is the malaria. We have so few mosquitoes that we scarcely ever think about them, yet malaria has been everywhere.

and He will work on the other end of the line.

It may be possible for your pastor to follow up the telephone contact and win the needy one to the Lord if it cannot be accomplished on the phone.

The hunger of the world for peace and redemption is great, so why not try this convenient way of witnessing for Christ?

We talk about everything else over the phone, so why not talk about salvation? The telephone is an emergency instrument and what could possibly be a greater emergency than the salvation of a soul?

There will possibly be a few pranksters but a good testimony will help even them if they will listen.

The Department of Evangelism offers these suggestions as another way of witnessing that by all means we may win souls to Christ.

There are so many ways to evangelize and we must use them as Christians, for the need is great and the hour is desperate.

As individual Christians and churches we must "step-up" our evangelism on all fronts. Mr. and Mrs. America are in a hurry and we must be ready to witness to them during the few minutes or hours that we can get their attention as they rush along the road of life towards eternity.

To do this we must find new ways and use every channel to win souls. The telephone has distinct advantages. Over the phone there is no class or distinction and all people are the same. The haughty and proud who wouldn't come to an individual will use the phone. The one who may feel down and an outcast will find courage to call on the phone. After finding Christ, of course, their feelings will change, but we must first reach them where they are.

Let's use our telephones for Christ!



GOLDEN ANNIVERSARY CRUSADE 1956-60

# Department of Evangelism

V. H. LEWIS, *Secretary*

## Evangelism by Telephone

A number of Christians and churches have started a telephone evangelism. They have been able to help many people find salvation. Here is a great medium right at our finger tips. Why not use it?

A group of gospel workers in Europe started such a service and advertised that they would answer any calls for spiritual help that came to them. The reception was so great that they had to install branch lines to handle the calls from troubled souls.

An invalid Christian in a western state who was unable to leave her home started in to witness to one soul a day over the telephone. Now her Christian witnessing has increased to many each day.

One minister started a great telephone ministry because of a wrong number. The one calling said: "Wrong number, I guess." "No," said the minister, "the correct number, for I want to know if you are a Christian." And so went the conversation. He had started what was to become a great soul-winning ministry, for the calls increased as people told others, until now through the past

eighteen years over 500,000 calls have been received.

You can do this also. It can be church organized and directed or you as a Christian can start it alone.

Here are some suggestions of procedure. To start you can place an ad in the newspaper something like this: TROUBLE? Maybe the Word of God will help. Try calling (your number) between (state hours).

a) Learn the name of your caller as soon as possible and use it often during the conversation.

b) Without appearing to be inquisitive, try to get the pertinent facts as near the beginning as you can.

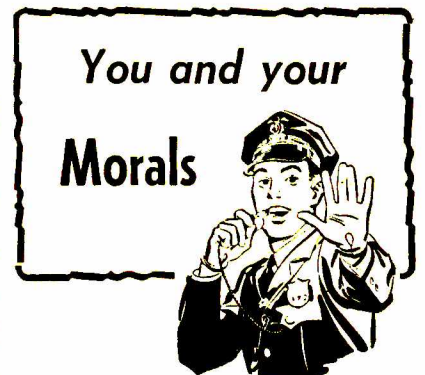
c) Keep the conversation on the track of Christianity—its meaning and help.

d) Use the Bible. Have some scriptures ready before you. If the person has a Bible, try to get him or her to open and use the Bible to follow as you read.

e) Don't just invite the caller to church. Do that, but witness to him or her about Christ.

f) Don't argue. Just talk about Jesus and witness.

Remember that God will help you



Alcohol has been termed "a major contributing factor to the highest crime rate in the nation's history" by Dr. Caradine R. Hooton, general secretary of the Methodist Board of Temperance. Dr. Hooton points out that "nearly 60 per cent of all arrests



reported to the FBI last year were alcohol-related."

The following alcohol-related arrests in 1956 are taken from the *Uniform Crime Reports* from 1,551 cities with a total population of 41,219,052.

Drunkenness	842,415
Disorderly conduct	241,167
Driving while intoxicated	104,925
Liquor law violations	43,471

Total 1,231,978

In the 17.3 per cent increase in juvenile arrests during 1956 (all under 18 years), the following show the significance of alcohol in these violations:

5,728 liquor law violations
631 arrests for drunken driving
6,469 arrests for drunkenness

J. Edgar Hoover of the FBI says crime has increased almost four times as fast as the nation's population since 1953. It is high time we Christians begin doing something about putting teeth in our laws and helping clean up our country.

A study of the early history of the Church of the Nazarene shows that these early holiness pioneers were rugged in their concern and action concerning social and moral ills.

Kenneth S. Rice, *Secretary*  
**COMMITTEE ON**  
**PUBLIC MORALS**

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## Christian Constraint

By MRS. W. W. ROSEBORO

You will find as many opinions as there are people concerning things about which we know little. Unimportant items can raise a lather of argument among people who like to talk. But when we meet the main issues upon which our denominational existence depends, a strong cord of unity binds us as brothers in faith.

From Boston to Bend, from Sapulpa to San Francisco, drop in on a crowd of Nazarenes and you'll find them loving God, teaching salvation and second-blessing holiness. Oh, yes, they differ. Any family differs about just what kind of fence to put up and where to plant the strawberries. But ask them if they love each other and are loyal to God. They'll close ranks shoulder to shoulder and say they do and they are.

And the binding cord is *love*—love for God, which makes us strong to do His work. Love for His wandering sheep, which constrains us to seek the lost, united in desire and effort.

"For the love of Christ constraineth us" (II Corinthians 5:14). (Holds us together, restricts, compels.)

One soldier alone in enemy land is a futile being. But an army bound together by discipline and cause is strong. United we not only stand but go forward.

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# the Question box

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Conducted by STEPHEN S. WHITE, Editor

*A recent writer states that the fundamental characteristic of human personality is desire. He also holds that this basic desire is morally neutral, neither good nor bad. Further, for him, evil arises from the direction which the will gives to desire, and not from anything in the desire itself. Finally, he rejects the idea that human nature is inherently evil. How would you answer such a position?*

Temptation arises in connection with desire. When Adam and Eve fell, there was desire—"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Genesis 3:6). This passage agrees with James 1:14-15: "But every man is tempted, when he is drawn away of his own lust [strong desire], and enticed. Then when lust [strong desire] hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Temptation is not sinful, or to be tempted is not to become a sinner. A person becomes a sinner only when he yields to temptation, when the will makes a wrong choice. Adam and Eve didn't sin until they made the decision to eat the forbidden fruit. In addition, it should be said that the desire which is basic to temptation need not be sinful, or have any sinful bent. Temptation, and finally sin, may arise in connection with a suggestion which has to do with the satisfaction of a legitimate desire. This was certainly the case with Adam and Eve. They were created holy and their desire for food was legitimate, but the suggestion to satisfy that desire illegitimately was sanctioned by the will, and thus became sin. Thus far I agree with the writer to whom you refer. But I could not go along with him when he

says that man does not now have any bent to sinning. The fact that sin could and did arise at first without any bent to sinning does not mean at all that it comes about in exactly that way at present. The writer of the article in setting forth his position forgets something which is very important. First, the Bible teaches that man is born with a bent to sinning because of the sin of the first pair of human beings. Through their sin they fell, and all of their descendants have been fallen creatures—they have inherited the Adamic, or sinful, nature. Almost all of the creeds of the Christian church accept this view of man and believe that it is the teaching of the Bible. More than this, many liberal churchmen are frank to say that this is what the Bible teaches, even though they do not accept its authority as final. Then there is another fact which must be faced. Men almost universally, whether or not they care much about the Bible or religion, are ready to admit that the teaching of the Bible that "all have sinned, and come short of the glory of God" (Romans 3:23), is true. This fact is proved by experience. All men sin! But how can this be the case if we are not all born with a bent to sinning? In other words, men show by their sinning that it is easier to sin than it is to do right. Otherwise, why doesn't at least one person grow up without sinning?

*Can there be desires without hindrances which correspond to their satisfaction?*

I suppose your question means that desire lives only by opposition. For every good that may be desired there must be a corresponding evil which can be desired. There can be no wanting of a good without the possibility of wanting something bad. Desires exist only in conflicting pairs. I do not agree with this. As a rule, in this world of sin it appears to work that way. However, that need not be true of any and every world in which we live. In heaven, the good will ever be so challenging that it will be chosen without any conflicting desire. I also affirm that even in a

world such as we now live in, a person may become so nearly integrated in personality that, as a rule, he chooses good without any desire for evil. Or, vice versa, he may choose the bad without any idea of good entering the realm of his desires. This is but a promise of one's condition in heaven or hell. We must not judge every situation by the present one. The fact that it seems here that we cannot know bitter without sweet or sweet without bitter doesn't prove that it will always be thus. Our viewpoint in this world is limited.



# Religious News & Comments

By L. J. DU BOIS

## "Revivalism and Social Reform"\*

While this column is not for the purpose of reporting books, certainly one publication of the past few months should come in for mention because of its significance in contemporary church history circles. This is the book *Revivalism and Social Reform*, written by Dr. Timothy L. Smith, now pastor of the Church of the Nazarene at Boulder, Colorado. This manuscript was originally a dissertation for his doctor's degree at Harvard University. Beyond this, however, the author was awarded

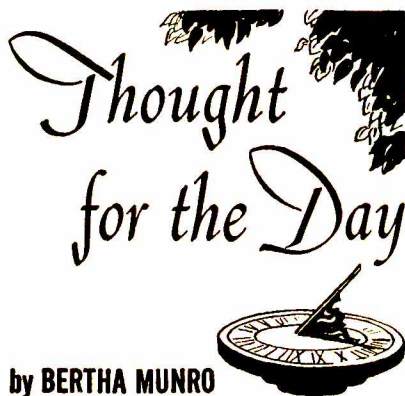
\*The book may be ordered direct from the Nazarene Publishing House, price \$4.00.

the Frank S. and Elizabeth D. Brewer Prize Essay for 1955 by the American Society of Church History, and in addition, the manuscript was published by Abingdon Press as a major contribution to the analytical study of church history of the mid-nineteenth century in America. The publisher's comment and evaluation states:

"Scholars who in the past fifty years have studied the beginnings of social Christianity in the United States have placed chief emphasis on events following the Civil War. They have believed that revivalism of the nineteenth century focused the eyes of men on the other worldly ideal at the expense of social reform. Urban maladjustments, the growth of cities, industrial strife,

the Darwinian philosophy, and the new psychology—these were believed to be the chief factors that turned Christian minds toward social reconstruction. Dr. Smith's research unexpectedly revealed that these premises could no longer be accepted. . . . He discovered that 'the doctrine of sanctification and the methods of mass evangelism played an increasingly important role in the program of the churches after 1842.' The evangelists of this period played a vital role in preparing the way for the attack on slavery, poverty, and greed. It was the quest for perfection, together with the moving compassion for poor and needy sinners and a rebirth of millennial expectations, that joined to make popular Protestantism a mighty social force long before the conflict over slavery burst into flame."

Our congratulations to Dr. Smith for giving to students of church history a thorough, documented work which has thus been heralded as a significant contribution to church history. We herald it also as a vital and lasting contribution to the history of the holiness movement as it shows beyond doubt that this move-



by BERTHA MUNRO

## "The Ancient Beautiful Things"

### Monday:

Surrounded by the restless spirit of change, in a day impatient of "tradition" and snatching every latest "modern," we could let slip some ancient, beautiful, God-given treasures. The first of these is the Giver himself. Today let me be quiet to see the King in His beauty, the Ancient of Days, and to worship the Lord in the beauty of holiness. (Isaiah 33:17; Daniel 7:9; Psalms 29:2.)

### Tuesday:

The two most beautiful of the ancient things the philosopher Kant said are "the starry heavens without and the moral law within." Beautiful and abid-

ing, and both equally for our delight—the law of God in nature around us, the law of God in our own nature. Not to be rightly adjusted to His will is ugliness and discord. (Psalm 19.)

### Wednesday:

Dorothy Thompson, writing in 1952, sums up the true American way of life in terms of two ancient beautiful things of her youth which she fears we might lose. They are more than American; they go back to creation's dawn, fresh from the hand of God. One she calls "the most human standard of life and relationships: hard work." You didn't think it beautiful, the joy of achievement? the opportunity to create, most of all to create strong, useful character, in the image of God, the Worker Creator? (Genesis 2:15; John 5:17.)

### Thursday:

The other factor of the "American way" named—this too as ancient as God's first revelation—is "lovingness, pulling people up instead of pushing them down . . . belonging to a nation of friends and doing as you would be done by." The Golden Rule is an ancient beautiful thing—forever new. If we make it ours, day in, day out. (Leviticus 19:18; Matthew 7:12; Romans 15:1-2.)

### Friday:

Home is an ancient, beautiful thing. Like all the others it has been sanctioned and ordained by the Father in

heaven; it is kept beautiful by following His specifications and living in His Spirit. Every Christian—though the actual family circle may not be complete—should find some way to create the atmosphere of home wherever he is. It is his right. (Psalm 128.)

### Saturday:

Fatherhood, in the flesh or in the spirit, its privileges and responsibilities: giving the world a reproduction of oneself, one's life extended to another generation, walking for another to follow one's steps, providing, protecting, shielding. Motherhood and wifehood with their self-forgetful giving out, the art of being a brother or a son—all these can be cheapened; some of them have been travestied, smirched by ugly living and uglier psychoanalytical fads. We need to keep them beautiful. God's Word shows us the way. (Psalms 103:13; Isaiah 66:13; Genesis 44:34; John 19:27.)

### Sunday:

Friendship is an ancient, beautiful thing; and neighborliness. Beautiful if they follow the pattern of Jonathan and of the Good Samaritan: treasures found by giving. (Proverbs 17:17; II Samuel 1:26; Luke 10:36-37.)

So, such are the beautiful "things" that have lasted. They pull the best out of us, and so give back the best. I shall make my world better by cultivating them. (Jeremiah 6:16; 18:15.)

ment was more far-reaching than some had supposed and touched not one but many of the denominations of the day.

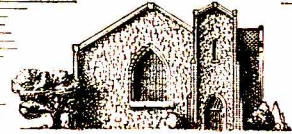
## New York Crusade Fills Yankee Stadium

July 20 was a high mark in the Billy Graham New York Crusade when Yankee Stadium was filled to overflowing, with over 100,000 people inside and an estimated 10,000 to 15,000 more outside who could not get in. This

service, which was to have been the climax of the Crusade which had been going on since the middle of May, instead became an interim rally, as plans were announced to continue another three weeks. This rally was historic for Yankee Stadium as well as for the history of revivalism in America. It was the largest crowd ever to assemble at the "House That Ruth Built" for any event. It was also one of the largest crowds ever to come together in America for such a religious service. Graham

refused to take any personal or team credit for the success of the rally, saying, "God brought them in." While such comments as, "Mighty Gotham has fallen," (made by one of the enthusiastic announcers) were overly optimistic and a bit unrealistic, in any event such a service and such a mass demonstration in the name of evangelical religion in that great city must have a significant impact far beyond anything that New York and the surrounding area has ever seen.

# NEWS of the Churches



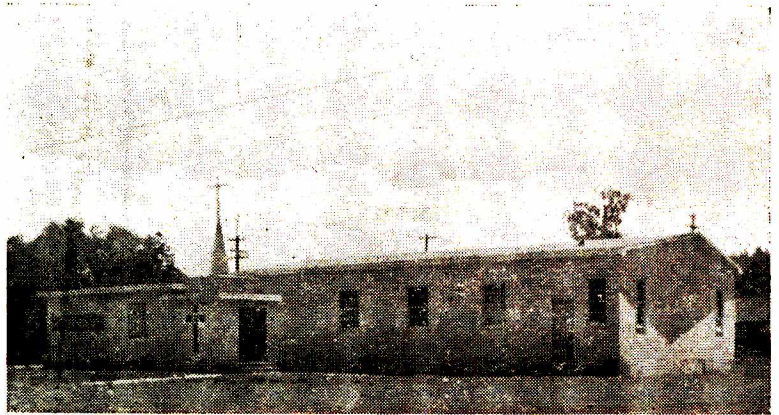
Merritt, Michigan—Butterfield Church has had a very successful vacation Bible school. The average attendance was fifty-one with real interest shown by all the children. God blessed the efforts put forth, and on the last evening many of the children accepted Jesus as their Saviour.—Reporter.

Camden, South Carolina, First Church recently enjoyed an old-fashioned revival with Evangelist T. E. Holcomb as the special worker. We greatly appreciated his holiness ministry with us, and thank God for His blessings upon the services.—T. C. CHILDS, Pastor.

Ardmore, Oklahoma—Our church is coming to the close of the assembly year showing some nice gains in all departments, and enjoying some of its best days. We have had two good revivals, one last November, and this spring one of the very best with Evangelists C. W. and Florence Davis. A nice class of members have been added to the church, a spirit of unity prevails, and God is with us. Plans are under way to erect a new Sunday school annex. We give God praise for His blessings.—CLINTON C. CALHOUN, Pastor.

Evangelist Haven Goodall and wife write: "This assembly year has been a very successful one in the field of evangelism, and we have been privileged to labor with some of our very best pastors and people. We have conducted revivals at Danville, Jacksonville, Farmington, Rockville, and Ridgeville, Illinois; Ft. Recovery, West Lafayette, and Hebron, Ohio; State Line, Lowell, and Wilcottville, Indiana; Flushing, Leroy, and North Star, Michigan, and Moline, Illinois. Our slate for the coming year is encouraging, but we have some open dates for the fall and winter of '57 and the spring of '58. Wife gives scene-o-felt pictures with black light, which have been a great blessing; also we sing together with accordion, beside the preaching. We love the Lord, the Church of the Nazarene, and thank God for His blessings. We travel with house trailer and will go as the Lord may lead. Write us, 6850 West 115th Street, Worth, Illinois."

## Derby, Colorado



Derby church was organized May 24, 1953, with eleven charter members. They had previously bought a location and remodeled the house so as to have a sanctuary and two classrooms. Coming here in November of 1954 we found a fine group of people. By the spring of 1956 we had completely outgrown our small quarters and, after securing a temporary loan from the General Church Extension Fund, work was begun on a new sanctuary. We moved into the new building on September 9, 1956. The church was dedicated on Sunday morning, May 12 of this year, by

Dr. Hardy C. Powers and District Superintendent O. J. Finch. We now have a membership of thirty-eight and a Sunday school attendance of 100. We are indebted to Dr. Roy F. Smece and the General Church Extension Department for making this lovely sanctuary possible. The congregation is now buying a comfortable parsonage. God has given us three wonderful years with this splendid people and, feeling it to be His leading, we have resigned to accept the work at Loveland, Colorado. Derby is a "10 per cent church."—DONALD E. BLAND, Pastor.

## North Arkansas District N.Y.P.S. Convention and Institute

The North Arkansas District N.Y.P.S. convention, institute, and junior camp are now history, and it seemed we hardly hit a "valley" but leaped from peak to peak of blessing and glory.

The preaching of Rev. Curtis Smith was divinely anointed, gospel centered—a sensible ministry to young and old alike. Seventy-five seekers prayed through to God, with many sanctified wholly. The singing of Brother Norman McCoy and the Bethany Nazarene College Quartet lifted us to heavenly places.

Rev. Harry Zurcher, missionary from

Peru, spread the true missionary spirit around the whole camp and inspired all of us to live closer to God.

Two other spiritual peaks were the baptism of fourteen young people, and the hallowed communion service on the two closing days of the camp. Our district superintendent, Rev. J. W. Hendrickson, directed these services graciously.

The paces of walking and running and flying were all part of a successful N.Y.P.S. convention during which Rev. Marion Guy was elected by an excellent vote as president for the district N.Y.P.S.

Rev. Eugene Hulsey rendered efficient and enthusiastic leadership in the junior camp.—AMOS SELF, Reporter.

## HAVE YOU READ IT?

The martyrdom of the five American missionaries to the Auca Indians in the jungles of Ecuador, based on their actual diaries, told by ELISABETH ELLIOT, one of the five widows. Also, 64 graphic pages of photographs. 256 pages, cloth board. (HA)

## THROUGH GATES OF SPLENDOR

"THROUGH GATES OF SPLENDOR is an inspiring book, readable and informative. This challenging account of current missionary sacrifice will be a blessing to thousands. I heartily recommend this book to our Nazarene young people and to the older people in our church.

"Many people on the boat have read (my) copy—even one of the officers. They all think it is wonderful."  
Mrs. Louise R. Chapman, general president, N.F.M.S.

WELL WORTH YOUR TIME AND MONEY **\$3.75**

NAZARENE PUBLISHING HOUSE

### Eastern Kentucky District Assembly

The sixth assembly of the Eastern Kentucky District was conducted July 24 and 25 at First Church, Ashland, Kentucky. Dr. D. I. Vanderpool, presiding officer, presented wonderful messages on faith and inspired us to greater heights and deeper depths.

The N.F.M.S. convention convened July 23 with Mrs. D. S. Somerville presiding with her usual dignity and grace. She was re-elected with a near unanimous vote. Rev. Cleve James, missionary from India, was the convention speaker and his messages were a great blessing to all who heard him.

Our much-loved and appreciated district superintendent, Rev. D. S. Somerville, gave his report and challenged the district to go "over the top" during our Golden Anniversary year. Brother Somerville is serving in his second year of a three-year call. We of Eastern Kentucky love our district superintendent. His understanding spirit in dealing with his preachers and laymen is unsurpassed.

Two of our ministers, Richard Clay King, and Earl Edward Bledsoe, were ordained by Dr. Vanderpool on Thursday evening.

Dr. Lawrence B. Hicks and the people of the Ashland area were gracious hosts.—LEON G. COOK, *Reporter*.

### Kansas District Girls' Camp

Almost two hundred Maidens registered at the Girls' camp of the Kansas District, held at the district center, Bresee Campgrounds, Hutchinson, Kansas, July 15 to 19. These, with the guides, counselors, and helpers brought the total to more than 250. This year the general theme of Caravans was carried out, with "Great Chief" Herbert Merritt, "Pinky" of Great Bend, and "Chief Squaw" Thelma Warkentin of Hoisington in charge. The Maidens were divided into twenty tribes with various Indian names.

Services were held each morning at 11:15 in the council chapel with Squaw

Ovella Shafer of Plainville as chaplain. The theme chorus used was "Look Saved. Feel Saved. Be Saved." As a result of the daily Scene-o-felt messages presented by Mrs. Shafer 145 bowed at the altar seeking God for special help. Because of the chapel efforts, combined with the prayers and direction of the counselors, Mrs. Warkentin and Rev. H. Merritt, almost all the girls left camp with an experience of full salvation. After a special missionary lesson one morning, forty-four girls came forward acknowledging they had received a special call from God. Mrs. Sturdevant prayed a prayer of dedication for these future Nazarene preachers, nurses, teachers, and missionaries, and God's Spirit was especially in evidence.

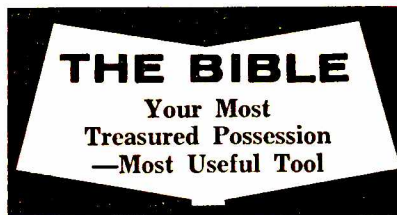
Other high lights of the camp included the Tuesday evening watermelon feed, Senior Maidens camping out-of-doors on Wednesday evening, Thursday supper "Birthday Powwow," Thursday evening communion service conducted by Thelma Warkentin with the message by Leota Gering.

Norma Gibbs was voted camp governess by the tribes, Janet Thomas served as bugler, Mrs. Dwight Neuen-schwander as pianist, Earlene Wilkerson as camp nurse, Fama Hugley, campfire and chapel chorister, John Brockmueller as dining hall manager, Mary Swidzer, our camp cook for twelve years, who is leaving us, was presented with a bedspread as a parting gift.

Beside the chapel there were the following varied activities: swimming, camping, outdoor and indoor games, Bible study, campfire with skits and

religious films. The following crafts were taught: textile painting, shell art, Swedish weaving, copper tooling, leather craft, wood work and basket weaving. Mrs. Ray Hance, wife of our district superintendent, again had charge of the camp store, and Brother Hance visited the camp for several days. This year the annual camp paper changed its name to *Wigwam Weavings*, edited by Jones, Wilkerson, and Shafer; it was given at the close of the camp as a souvenir to each camper.—*Reporter*.

Evangelists Jack and Ruby Carter report: "We are in our nineteenth year in the evangelistic field and in many ways 1957 has been the best. Since last January 15, we have been in churches at Arkadelphia and Paragould, Arkansas; St. Marys, West Virginia; Martins Ferry, Ohio; Union, Missouri; First Church, Norman, Oklahoma; North Dallas Church, Texas; Shawnee, Oklahoma; Emporia, Kansas; Elizabethtown, Kentucky; St. Clair, Missouri; Florien, Louisiana, and at this writing we are in a good meeting at Galveston, Texas. We have seen many people seek God at the altar of prayer, the churches wonderfully helped, and a good number added to the church membership. Pastors and people have been good to us and best of all, God has been with us and the Holy Spirit has anointed our ministry. We have some open time in 1958—January 15 to 26, January 30 to February 9, and April 3 to 13. If you need our services as preacher and singers, write us, 609 N. Mueller St., Bethany, Oklahoma."



## Small Pocket-size Edition

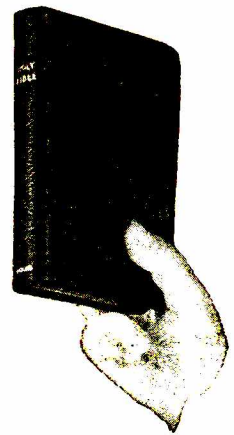
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### Louisiana District Camp

The Louisiana District camp will not soon be forgotten because of the wonderful messages presented by evangelists Don Scarlett and H. E. Darnell. They came to the services with a soul burden and an intense passion for the lost, which resulted in souls seeking God in every service. The prayer and meditation hour each day, 8:00 to 9:00 a.m., was a most gracious time. Mr. and Mrs. Gerald Jenkins blessed our hearts with their singing, and Miss Patricia Perryman and Mrs. Jenkins were the good pianists.

Our beloved district superintendent, Rev. V. Dan Perryman, had charge of the services, and he inspired and challenged all present to a deeper experience with Christ. Finances came easily, amid shouts of victory. Several young teenagers gave most sacrificially in the offering for the camp and God blessed them for their obedience and faith. We praise the Lord for our Nazarene young people.

The high light of the camp was a glorious closing service on Sunday night when the long altar, and the front seats, were filled with seekers, and God gave definite victories. We thank God for the gracious outpouring of His Spirit on this camp.—Reporter.

### Southwest Indiana District Annual N.Y.P.S. Convention

The ninth annual N.Y.P.S. convention of the Southwest Indiana District was held July 3 and 4 at the Bayard Park Church, Evansville, Indiana. The guest speaker was Dr. Lawrence B. Hicks, pastor of First Church, Ashland, Kentucky. God blessed the ministry of Dr. Hicks and the young people were challenged to press on to higher goals.

Rev. Samuel K. Childress was elected to serve his second year as district N.Y.P.S. president. Other officers are: Mr. Edward Mason, vice-president; Rev. James P. Mahan, treasurer; Rev. Bernice Roedel, teen-age supervisor; and Donna Kay Davis and Joseph York, teen-age representatives.—NAOMI GATES, Reporter.

### Indianapolis District Annual N.Y.P.S. Convention

The Indianapolis District N.Y.P.S. Convention was held July 5 and 6, at the Nazarene campground, Camby, Indiana. It was indeed a thrill to our hearts to listen to the soul-stirring messages of Rev. Ray Hance, superintendent of the Kansas District.

Rev. Kenneth Jewell, pastor of the Morristown church and district N.Y.P.S. president for the past year, presided efficiently and gave a wonderful report. He was re-elected with a very good vote. We thank God for this Spirit-filled young leader.

Other officers elected were: Rev. Walter Miracle, vice-president; Rev. Joe Bean, secretary; Rev. Everette Rothman, treasurer; Mrs. Maxine Matlock, teen-age supervisor; Sharon Jones and Larry Richards, teen-age representatives.

The Indianapolis young people look forward to even greater spiritual gains in the coming year.—WALTER MIRACLE, Reporter.

Leverett Brothers, evangelists, write that due to a change in a revival date, they have open time, September 6 to 15. Write them, Lamar, Missouri.

Evangelist T. T. Liddell writes, "I have an open date for California, Sunday through Sunday, February 9 to 16 (1958); also will have a Sunday en route from California, March 23, which I'd be glad to give in the general area of Kansas City, Oklahoma City, or St. Louis. Later in the spring I will be in the Washington-Philadelphia area and have an open date, April 23 to May 4. Write me, c/o General Delivery, Bourbonnais, Illinois."

### Canada West District Assembly and Camp

The ninth annual assembly of the Canada West District convened at Red Deer, July 8 to 12, in First Church, under the able chairmanship of Dr. Samuel Young.

Pastors' reports reflected progress over the district and these were climaxed with the eleventh report of District Superintendent Edward Lawlor. He enumerated the advances of Canada West District in the past year—over 10 per cent for general interests, increases in membership, and increases in subscriptions to all our publications. [Over 32,000 copies of the special Golden Anniversary issue of the *Herald of Holiness* were later ordered.] The high point of the report was the challenge for a forward surge in the Golden Anniversary year of the church, 1958. An increase in membership, 25 branch Sunday schools, five new churches, \$5,000 for home missions in Manitoba were among the more prominent goals. The report was received with a standing vote of appreciation, and was further recognized by a near unanimous re-election of Dr. Lawlor for one year, and then extended to a three-year term. A generous love offering was taken for the Lawlors by General Superintendent Young.

In an impressive ordination service conducted by Dr. Young, six candidates received elder's orders—Paul B. Hicks, Gilbert Irvine, Martin C. McLaren, John Fabrin, Gerald Cole, and Herbert Quantz. Also, the elder's orders of Daniel J. Derksen, of a sister denomination, were recognized.

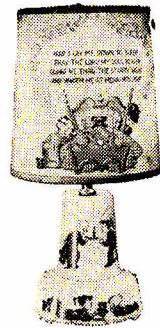
Canadian Nazarene College was represented by its new president, Rev. Willard Taylor. He brought a splendid message, and already has won the admiration and confidence of Canada West Nazarenes.

The district church schools, under the direction of this reporter, as chairman, held its convention service. Dr. V. H. Lewis, secretary of the Department of Evangelism, keynoted the convention with a stirring message.

To all who attended this assembly ranks high in spiritual blessing and challenge. Departmental leaders were re-elected, including Rev. Charles J. Muxworthy, president of the N.Y.P.S., Mrs. Edward Lawlor, N.F.M.S. president, and E. Drell Allen, Church Schools chairman.

The Red Deer camp meeting opened Friday night, July 12, in the new Mar-

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tin Memorial building on the campus of Canadian Nazarene College. Dr. V. H. Lewis, Evangelist J. E. Williams, and Song Evangelist Paul Qualls were the workers, with Dr. Lawlor as the camp director. The camp-meeting spirit was evident, and the attendance was excellent with week-end crowds reaching one thousand or more. A Sunday afternoon home mission rally underwrote more than eight thousand dollars in home mission support. While there were seekers regularly at the altar, the climax was reached on the last two nights with more than one hundred seeking God for pardon and heart purity.

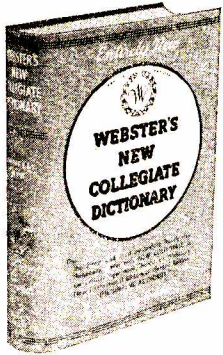
The Nazarenes of Canada West District are ready to move forward in the fullness of the blessing of the gospel of Christ.—E. DRELL ALLEN, Reporter.

### DEATHS

MRS. CORA LORETTA YEAKLEY, of Martinsburg, West Virginia, widow of the late Rev. M. L. Yeakley, was born January 31, 1876, and died May 8, 1957. Brother Yeakley was the first to preach holiness in and around Martinsburg, and was instrumental in building a church which later became the Church of the Nazarene. In September of 1951, when a Church of the Nazarene was organized in Martinsburg, Mrs. Yeakley became a charter member. Converted at sixteen, sanctified a short time later, she was true to God until death. She is survived by two daughters, Lorraine, and Mrs. Iris Bomboy; also two sons, Paul and Forrest; and four sisters. Funeral service was held in the First Church of God, with her pastor, Rev. A. V. Kesecker, officiating, assisted by Rev. David Bercau and Rev. Gerald Carbaugh. Burial was in Rosedale Cemetery, Martinsburg.

# A Historical FIRST!

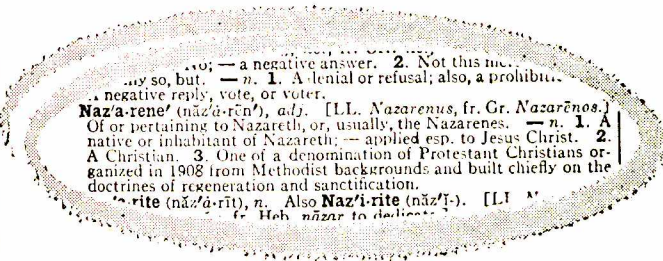
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MRS. MARY L. RIGGLEMAN of Mansfield, Illinois, died February 14, 1957, in a hospital in Champaign. She was born August 24, 1899. She was converted in the summer of 1935 in the Church of the Nazarenes, sanctified a short time later, and from then on she was a great worker in the church. At the time of her death she was holding ten offices in the church; served as church treasurer for the last fourteen years of her life. She is survived by her husband, Jesse; a daughter, Lois Lippencott; also one brother and one sister. Funeral service was conducted by her pastor, Rev. J. H. Campbell, assisted by Rev. Martha Wisler Howe and Rev. Charles Bauerle, with interment in the Mansfield cemetery.

MRS. LULU AUGUSTA DODDS (nee Cadle) was born May 11, 1872, at Clifty, Indiana, and died at a hospital in Wheatland, Wyoming, May 17, 1957. She was a charter member of the Wheatland Church of the Nazarenes; active in Christian work and a faithful member. She is survived by her husband, Charles E.; two sons, Albert of Olympia, Washington, and Rev. Paul Dodds of Casper, Wyoming; and a daughter, Mrs. Gladys Dowler of Evansville, Wyoming. Funeral service was conducted by Rev. Alvin McQuay, district superintendent, assisted by Rev. Beryl L. Ellis, pastor of the Wheatland church, with interment in the Wheatland cemetery.

ANNA B. STEELE was born July 26, 1868, near West Union, Ohio, and died January 18, 1957, at the age of eighty-eight years. Converted while a schoolgirl, she was sanctified wholly a few years later and from then on took great delight in working for the church, teaching a Sunday school class, working in the missionary society, etc. Moving to Cincinnati, she became a member of the Norwood Church of the Nazarene, later transferring her membership to the Stanton Avenue Church, where she remained a member until death. She taught school for thirty-two years in the elementary branches, also in the Beulah Bible School, the Missionary Training School, and Kingswood Holiness College. She loved to study the Word of God and commit it to memory.

ANDREW O. CLANG died May 21, 1957, at the age of eighty years. He was a member of the Church of the Nazarene at Carthage, Missouri, where several years ago he had served as Sunday school superintendent. His wife, Anna M. Clang, preceded him in death, March 15, 1954. Surviving are eight children, Mrs. Horace T. Wilson, Richland, Washington; Mrs. Pearl Hummel, Topeka, Kansas; Mrs. F. E. Connor, Palo Alto, California; Mrs. Dick Barkman, Van Nuys, California; Mrs. B. W. Bergen, Wichita, Kansas; Andrew G., Jr., of Dodge City, Kansas; Clarence E. of Carthage, and Mrs. Merle W. Pitman, Independence, Missouri.

PETER CARLSON died May 8, 1957, at eighty-six years of age, in Nampa, Idaho. He was born December 4, 1870, in Ystad, Sweden. He came to the U.S.A. at the age of twenty and settled in Minnesota. He was married to Christine Frykman in 1907. He and his family moved to Nampa in 1934, and all four of his children attended Northwest Nazarene College. He was a member of First Church of the Nazarene in Nampa. Mrs. Carlson died in October of 1954. He is survived by three daughters, Mrs. Dora Phelps, Fern, and Elaine, and one son, Paul.

## ANNOUNCEMENTS WEDDING BELLS

Miss Ruth Marie Drawbond of Fortuna, North Dakota, and John P. M. Elvert of Miles City, Montana, were united in marriage on July 14, at the Calvary Mennonite Church in Los Angeles, California, with the Rev. John D. Zehr officiating.

Syble Ann Thompson and Bill Elkins were united in marriage on June 23, at First Church of the Nazarene in Mobile, Alabama, with Rev. C. W. Elkins, father of the groom, and pastor of Eastside Church of the Nazarene, Phoenix, Arizona, officiating.

Miss June Spraker of Bluefield, West Virginia, and Mr. Clifford Schaffer of North Vernon, Indiana, were united in marriage at the Fairmount Church of the Nazarene in Kankakee, Illinois, June 1, with the pastor, Rev. Curtis F. Cook, officiating.

**BORN**—to Rev. and Mrs. V. J. Shetler of Roanoke, Virginia, a son, Timothy Jerome, on July 24.

—to Mr. and Mrs. Glyn S. (Buddy) Crane of Shreveport, Louisiana, a son, Glyn Sheppard, Jr., on July 23.

—to Jack and Joan (Estelle) Barnell of Kansas City, Missouri, a son, Bradley Dean, on July 20.

—to Rev. and Mrs. David J. R. Spittal of Marion, Indiana, a daughter, Maridelle Kaye, on July 19.

—to Mr. and Mrs. Franklin B. Pinkerton in Frankfurt, Germany, a son, Franklin B. III, on June 24.

**SPECIAL PRAYER IS REQUESTED** by a reader in Illinois—“a very special unspoken request concerning my father”;

by a lady in Indiana for a gentleman who has requested prayers for his healing and also that he may find work, also for a couple in financial difficulties through circumstances they could not control—a real need for themselves and their families; by a mother in California for her son and his family—in great need as their home is broken up and a divorce is being sought—that God may undertake and save their souls and the home for the sake of their three children;

by a reader in Ohio for deliverance from a chronic problem in her spiritual life and a deeper experience with God, also for a revival in their church;

by a Christian lady in Saskatchewan that her family may be saved, that a holiness work might be established in that community, and that many in real need may be freed from the appetite for intoxicants;

by a Christian lady in Kansas, a Nazarene Sunday school teacher, for the salvation of her husband;

by a lady in Ohio who needs very special help from God both spiritually and materially.

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District Assembly Schedule for '57  
Kansas City ..... September 4 to 6

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 North Arkansas ..... September 18 and 19

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**District Assembly Schedule for '57**

North Carolina ..... September 18 and 19  
 South Carolina ..... September 25 and 26

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**District Assembly Schedule for '57**

Indianapolis ..... August 28 and 29  
 Louisiana ..... September 4 and 5  
 Southwest Oklahoma ..... September 11 and 12

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**District Assembly Schedule for '57**

Northwest Indiana ..... August 28 and 29  
 Southeast Oklahoma ..... September 18 and 19

**HUGH C. BENNER**

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

**District Assembly Schedule for '57**

Mississippi ..... September 4 and 5  
 Georgia ..... September 11 and 12

**District Assembly Information**

**INDIANAPOLIS**—Assembly, August 28 and 29, at the Nazarene Campground, Route 1, Camby, Indiana. Send mail and other items relating to the assembly to the assembly pastor, Rev. W. A. Burton, Route 1, Camby, Indiana. Dr. Samuel Young presiding.

**NORTHWEST INDIANA**—Assembly, August 28 and 29, at the Nazarene Campgrounds, Route 1, San Pierre, Indiana. Send mail and other items relating to the assembly to the entertaining pastor, Rev. Harry McCubbin, Route 1, San Pierre, Indiana. Dr. D. I. Vanderpool presiding.

**LOUISIANA**—Assembly, September 4 and 5, at the Nazarene Campgrounds, Pineville, Louisiana. Entertaining pastor, Rev. E. C. McCall, 1705 Henry St., Pineville, Louisiana. Send mail and other items relating to the assembly to the district superintendent, Rev. V. Dan Perryman, 1611 Henry St., Pineville, Louisiana. Dr. Samuel Young presiding.

**MISSISSIPPI**—Assembly, September 4 and 5 at First Church, 19th Street at 22nd Ave., Gulfport, Mississippi. Send mail and other items relating to the assembly to the entertaining pastor, Rev. A. L. Chaffin, 2106 22nd Ave., Gulfport, Mississippi. Dr. Hugh C. Benner presiding.

**KANSAS CITY**—Assembly, September 4 to 6, Lakeview Park, 7700 Antioch Road, Overland Park, Kansas. Send mail and other items relating to the assembly to the Lakeview Park, 7700 Antioch Road, Overland Park, Kansas. Dr. Hardy C. Powers presiding.

**GEORGIA**—Assembly, September 11 and 12, at Savannah East Side Church, 1939 E. Liberty St., Savannah, Georgia. Send mail and other items relating to the assembly to the entertaining pastor, Rev. T. W. Soles, 1932 Harris St., Savannah, Georgia. Dr. Hugh C. Benner presiding.

**SOUTH ARKANSAS**—Assembly, September 11 and 12, at First Church, Maryland and Battery, Little Rock, Arkansas. Send mail and other items relating to the assembly to the entertaining pastor, Rev. Kline F. Dickerson, 800 Battery, Little Rock, Arkansas. Dr. Hardy C. Powers presiding.

**SOUTHWEST OKLAHOMA**—Assembly, September 11 and 12, at First Church, Duncan, Tenth and Willow Sts., Duncan, Oklahoma. Entertaining pastor, Rev. Bob Carroll, 1213 Hickory, Duncan. Send mail and other items relating to the assembly to Rev. Bob Carroll, Box 242, Duncan, Oklahoma. Dr. Samuel Young presiding.

**NORTH ARKANSAS**—Assembly, September 18 and 19, at Conway Church of the Nazarene, corner of Faulkner and Scott Sts., Conway, Ark. Entertaining pastor, Rev. Harold Latham, 523 Center St., Conway. Send mail and other items relating to the assembly to Rev. J. W. Hendrickson, 1922 Jefferson St., Box 907, Conway, Arkansas. Dr. Hardy C. Powers presiding.

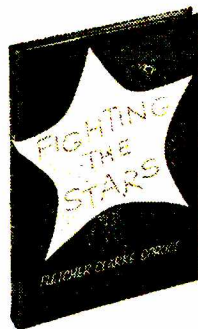
**NORTH CAROLINA**—Assembly, September 18 and 19, at Northside Church of the Nazarene, 1209 Pegram St., Charlotte, North Carolina. Entertaining pastor, Rev. Byron E. LeJeune, 1209 Pegram St., Charlotte. Send mail and other items relating to the assembly to Rev. Lloyd B. Byron, 1240 Pinecrest Ave., Charlotte 5, North Carolina. Dr. G. B. Williamson presiding.

**SOUTHEAST OKLAHOMA**—Assembly, September 18 and 19, at Arlington Church of the Nazarene, 1900 E. Arlington Blvd., Ada, Oklahoma. Entertaining pastor, Rev. Clayton Garner, 10th and Francis, Ada, Oklahoma. Send mail and other items relating to the assembly to Rev. Glen Jones, 1020 E. Sixth St., Ada, Oklahoma. Dr. D. I. Vanderpool presiding.

**SOUTH CAROLINA**—Assembly, September 25 and 26, at Fort Mill Church of the Nazarene, Harris Street, Fort Mill, South Carolina. Send mail and other items relating to the assembly to the entertaining pastor, Rev. C. M. Knight, 107 Harris St., Fort Mill, South Carolina. Dr. G. B. Williamson presiding.

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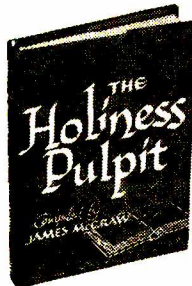
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