

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

September 14, 1955

## Power in Prayer

General Superintendent Vanderpool

*And when they had prayed* (Acts 4:31).

**A** PRAYER may be composed of many words, few words, or it may be a wordless prayer. The words of a prayer may be beautiful and poetical, common and prosaic, or only a heart's cry; but before any prayer is effectual, there must be sincerity, right attitudes, and a sense of urgency attending it.

With one voice the company of disciples cried to God in sincerity. Their attitudes were right, and their cause was urgent. There was tremendous power in this 145-word prayer. "And when they had prayed," the place was shaken, and everyone felt the moving of the most high God. A new infilling of the Spirit came upon each one. Any timidity that might have come because of the threatening of the world vanished in a moment, and a new boldness was upon them all. "And when they had prayed," oneness characterized the multitude of them that believed, and they were fused together as of one heart and of one soul. Generosity possessed each one; unselfishness and the community spirit were at the peak. Prayer had revitalized the Early Church; the ap-

parent stalemate was ended; God was in their midst; and the power of prayer was convincingly demonstrated.

Elijah prayed a sixty-three-word prayer that was attended with sincerity, right attitudes, and a sense of urgency. "Then the fire . . . fell"; cleansing, consuming, convincing fire fell like a flash. Evil was defeated; God's cause received new life and new liberties through the power of prayer.

The Canaanite woman, without a promise, without a welcome from the disciples, and without much encouragement from the Saviour, prayed a short three-word prayer, "Lord, help me." Sincerity, right attitudes, and urgency were there. Red tape was cut; burdens were lifted; devils fled; and critics were silenced.

"Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard" (I Sam. 1:13). The elements of an effective prayer were present. God read her heart and answered her wordless prayer—and gave to Israel Samuel, the spotless judge.

The power of our prayers measures the power of our church.

**"Blessed are the pure in heart: for they shall see God" (Matt. 5:8).**

## TELEGRAM

Houston, Texas—Houston eighth annual assembly greatest yet. Outstanding gains in every department; 337, or 13 per cent gain, church membership; 25 per cent increase accepted for General Budget for another year. Dr. G. B. Williamson greatly appreciated by all. Dr. V. H. Lewis re-elected district superintendent for ninth year. Plans already in effect for an even greater year 1955-56. Houston District on the march in Crusade for Souls.—GRANVILLE ROGERS, Reporter.

## NEWS IN BRIEF

Pastor J. W. Ellis sends word from Pasadena, California: "First Church will have their fiftieth anniversary celebration, October 28 to 30, with Dr. Hugh C. Benner, general superintendent, as the special speaker. All former 'First Churchers' cordially invited."

Mr. and Mrs. Fred Neuschwanger celebrated their fiftieth wedding anniversary on July 10 at their home, 3200 W. Custer, Denver, Colorado. Brother and Sister Neuschwanger have been outstanding members of the Church of the Nazarene down through the years, and have made many contributions, not only financially, but also through their prayers and their beautiful Christian spirit. Among those attending the celebration was their son, Rev. Albert Neuschwanger, with his wife and two boys, from Tulsa, Oklahoma.

Rev. E. Paul Lloyd has resigned as pastor of the Banner Church, Anderson, to accept a call to pastor the church in Maryville, Missouri.

Rev. Charles Jennings has resigned as pastor of the church in Maryville, Missouri, to accept a teaching position in Canadian Nazarene College, Red Deer, Alberta, Canada.

Pastor L. V. Reazin sends word from Big Spring, Texas: "Evangelists Paul and Hallie Smith mightily used in two-Sunday revival; seekers in every service from first Sunday morning. Preaching wasn't necessary in many services, as God moved in and took over—fifty prayed through, and four received into church on profession of faith. Church voted unanimously to sell old property and pledged \$5,000.00 to build in new location. In the last four services we were privileged to have Rev. and Mrs. Sidney Knox, outgoing missionaries to New Guinea."

## CHRISTIAN EDUCATION WEEK

September 25—October 2

Rev. Nolan Culbertson has resigned as pastor of Eastside Church in Bartlesville to accept the call to pastor the church in Holdenville, Oklahoma.

Dr. Henry B. Wallin, who has been working in the evangelistic field, is now pastor of the church in Ventura, California.

Rev. Forrest W. Nash has resigned as pastor of First Church in Topeka, Kansas, to accept the work of the church in Boulder, Colorado.

Rev. Amil E. Petersen farewelled from his church in Prince Albert, Saskatchewan, Canada, on August 14, and is now in the full-time evangelistic work.

Rev. Earl Coopridge has resigned as pastor of the church in Lancaster to accept a call to the pastorate in Somerset, Kentucky.

*There is a God who understands,  
There is a God who cares;  
There is a King upon a throne  
Who hears and answers prayers!*

*There is a Saviour kind and true,  
There is a Friend for all;  
There is a Prince of Peace, and He  
Will never let you fall!*

*There is a way to Glory land,  
There is a perfect rest;  
There is a sanctifying grace  
With which His saints are blessed!*  
—MARIAN L. KNORR

## HERALD OF HOLINESS

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## GLEANINGS

### From the Office Editor's Desk

"I am eighty-two years old and not too active, but with failing sight I can still read the dear old HERALD and enjoy its spiritual food, as well as the news of our church and its local activities. I personally thank you for the fine editorials I have found so helpful and inspiring."—Michigan.

"The HERALD OF HOLINESS is very much appreciated in our home; we get so many good points and light on the Scriptures; it is a great help to my husband and myself. My wish is that the HERALD OF HOLINESS can be published so long as the world stands, as it will be of help to many."—Indiana.

"The HERALD OF HOLINESS is an old friend in our home. We wonder how we could get along without it."—Pennsylvania.

"Am enclosing \$1.50 for renewal subscription of the HERALD OF HOLINESS. We have taken the HERALD, or our church paper, ever since it has been published, just can't get along without it. We have been members of the Church of the Nazarene since the fall of 1913."—Oklahoma.

"I had never heard of your paper [HERALD OF HOLINESS] until a week ago when my mother was taken to the hospital. While at the hospital we picked up the paper that was on the table in the waiting room. Reading a few copies, I was so impressed with some of the articles printed that my sister and I both want the paper in our homes."—Ohio.

"We enjoy the HERALD OF HOLINESS and receive great spiritual help and blessing from it."—Pennsylvania.

## A GIFT OF GOD

By Mrs. Wm. E. Neidlinger

*That I should have a joyous life  
In this old world below,  
Amid the turmoil and the strife,  
Is a gift of God, I know.*

*He shows His love each day to me  
Thro' countless blessings here—  
A happy home and family,  
And friends so kind and dear;*

*A peace that deep within me lives,  
As thro' my daily tasks I go.  
The joy that only Jesus gives  
Makes life worth living here below!*

# The World's Greatest Problem

BY JOHN W. MAY\*

THE WORLD'S basic problem is a spiritual one. We can say much about mental, social, economic, or physical distress, but basically the problem is sin. He that solves this problem reaches the high plane of intense joy and satisfaction that cannot otherwise be enjoyed. To solve this does not immunize us to every problem, but makes us able to live with and master our difficulties through Christ. In the fifty-first psalm, David meets the world's basic problem in at least three areas.

## I. THE PROBLEM OF ACTUAL SIN

"I acknowledge my transgressions," he says in verse three. When one arrives at this place he locates himself where God can help him. He must confess that he is a sinner. There are four steps here, of which this is the first: *recognition*. A man must recognize that he is a sinner, and that sin is his problem. No matter with what we may fortify ourselves, there is no escaping this moral need. Dr. Paul S. Rees has used the Great Wall of China as an example that illustrates this. At great labor and expense the Chinese completed the wall. Behind it they felt secure, but in the first few years after it was built it was breached three times by the enemy. The enemy did not get in by tearing down the wall, but by bribing the gatekeepers. There can be no real victory until one realizes the moral factor is out of alignment with God and needs to be reversed. The fact is that when Christ speaks He can and will plumb the depths of the human personality until an honest confession is called for.

One day Peter was carrying on the ordinary life of a fisherman. There was nothing spectacular or unusual about the day—until Christ came. He entered Peter's boat, asked him to pull a little away from the crowd on the shore, sat down, and taught the people. Peter heard that sermon! When Jesus had finished, He instructed Peter, "Launch out into the deep, and let down your nets for a draught." According to the word of the Lord it was done, and they caught so many fish that both Peter's and his partners' ships began to sink. What was Peter's reaction to this? He fell down at the feet of Christ and said, "Depart from me; for I am a sinful man, O Lord." The Lord had plumbed the depths of his personality.

The second step is *repentance*. There is no salvation without it. Sam Jones defined it, "Quit your meanness." Repentance does not mean to be sorry one is *caught* sinning, but to be sorry enough to quit sinning. Nor is it a temporary stir of emotions or a good resolution quickly forgotten. It is easy to forget vows and promises made to the Lord after the crisis of an emergency is past. How many promises have been made on hospital beds

and forgotten when the time of being hospitalized was over? At the bedside of a sick loved one? In a financial or other emergency?

Bishop Horne described the repentant seeing "above an angry God, ready to take vengeance; beneath, the fiery gulf, ready to receive him; without, a world of flames; within, the gnawing worm." But, thank God, he can also see the Saviour!

The third step is *restitution*. This is often a forgotten element in man's seeking and finding peace. One remarked to me that he didn't think it was necessary to ask others to forgive him if God forgave him. This is contrary to history and experience.

Jesus stood beneath a tree in which was a man short of stature. We do Zacchaeus an injustice when we say or intimate that he was "up the miff tree." There is no basis for the conjecture that he was "miffed." He was there for a specific reason; he wanted to see Christ. When Jesus took notice of him, He didn't reprimand him for being a cheat, or crooked, yet in the presence of Christ he revealed his trouble and promised to make amends.

It is always true that Christ reveals His will for us and enables us to do it. Someone has said the name *Jesus* means "God for us." To realize this in a personal way is to be enabled to do what He asks. Some are afraid that God is not leading them to make that apology, pay for a certain loss, or other type of restitution. They profess their willingness to do but question whether it is God leading. Who told Zacchaeus what he needed to do? It must have been his spirit prompted by the presence of Christ. He that earnestly seeks the will of God will find it.

The fourth step is *redemption*. This is God's part, a divine act. The price has been paid. As we voice our desire to become His love slaves He will buy us back from the evil one, with the blood of His precious Son. Thus He answers the prayers of loved ones and fulfills the purpose of the ignominious Crucifixion. There need be no question concerning this step. It is definite, certain, effective, and satisfying. We can solve the problem of actual sin.

(To be continued)

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## Christ's Own:

Christ will claim those for His own  
And gather 'round His royal throne  
Those in whom love holds full sway  
And do His will from day to day.

—MARY SELLERS REMPE

\*Pastor, Elk River Church, Charleston, W.Va.

# Does Sally Come to Your Sunday School?

BY LAVAUN TOMBAUGH\*

SALLY KEYS has been in our Sunday school ever since she was three years old, but it was not until her second year in the Junior Department that we could actually see how we were helping her to follow Christ. Sally's parents do not attend Sunday school or church, and her attendance has always been irregular. Teachers and visitors have worked constantly to keep her in Sunday school, driving by to pick her up each Sunday until she was big enough to walk to church with her oldest sister, and visiting often since then to keep up her interest.

Even yet, Sally misses Sunday school quite often. There are family trips out of town, company, and many other excuses. Sickness has seemed to claim far more than its fair share of Sundays, too. For a while, friends influenced her to go to another Sunday school. Then she was back, deciding she liked our school better. We could have lost her for good after her first Sunday in the Junior Department. When she did not come the second Sunday, a visit helped us discover that she thought our lessons were too hard. She promised to come when we assured her that we would make it easier for her.

Oh, it isn't as hard to help her as it would be if her parents were opposed to her coming. So long as it does not interfere with their plans, they like to have her in Sunday school. They cordially welcome Sunday-school visitors to their home and even jokingly scolded one teacher for allowing so much time to elapse between visits. Proudly, the mother showed a lovely Bible, carefully kept in its box, which she had given Sally for her birthday. But Sally receives no definite Christian training at home—that is all left to the church. So Sally comes to us without any home experience of prayer or worship.

In view of Sally's apparently unstable ways and lack of interest, we felt that the influence of the Sunday school and church was very weak. She was nearing eleven years of age, and we wondered if we were helping her as much as we could. Then she surprised us one Sunday evening by stepping out voluntarily to pray at the altar when the invitation was given. She wanted the Saviour to come into her heart, and I am sure He was faithful to meet her needs. Perhaps the influence of the

Sunday school and church was more than we realized.

Soon after this, we started some lessons in the Junior Department on being Christians and living to please Jesus. For Sally, and other Juniors like her, we were anxious to give our very best to these lessons. An altar was placed at the front of the Junior auditorium. We talked about it as a place for prayer and made plans for times to gather around it to pray.

Sally seemed to respond seriously to these times of worship and prayer. She gave witness to her salvation by uplifted hand, and we felt that she was making progress in Christian living. But she was not present every Sunday, and we wondered how much help she was getting from the broken segments of study and worship.

Weeks went by and we started a study of the lessons about baptism, church membership, and communion. I looked over our group of boys and girls and prayed that God would help us to present the purpose and work of the Church of the Nazarene in such a clear-cut, appealing way that some of the Juniors from Nazarene homes would show an active interest. I really could not expect much from Sally Keys.

It was on the morning that we studied the lesson on baptism that we first noticed that Sally was showing more than casual interest. A large, beautifully colored picture of the baptism of Jesus had been placed at the front of the room, showing John and Jesus standing in the water. Brief mention was made of the picture in the opening session. It may have had an influence on the decision Sally made a short time later in her class.

As part of our worship session, I asked, "How many have been baptized, either as a tiny baby, or since you can remember?" Only a few hands were raised. Sally turned to her friend and whispered:

"Have you been baptized?"

"Yes," the friend answered.

"I haven't," Sally observed seriously.

That was once I was glad two girls had whispered, for it gave me a hint of concern on the part of one of the Juniors. In class I caught another hint of Sally's interest, although it too was in-

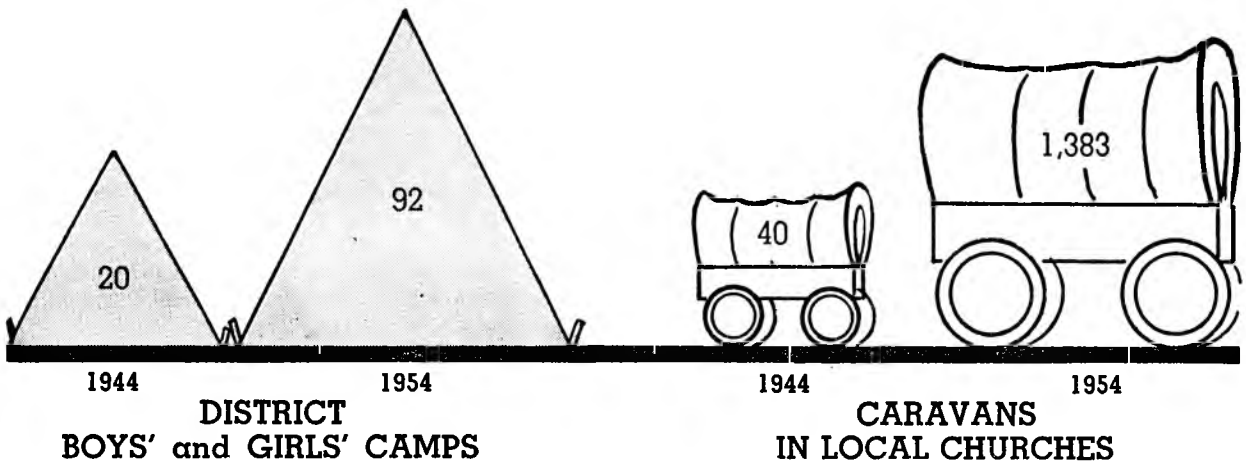
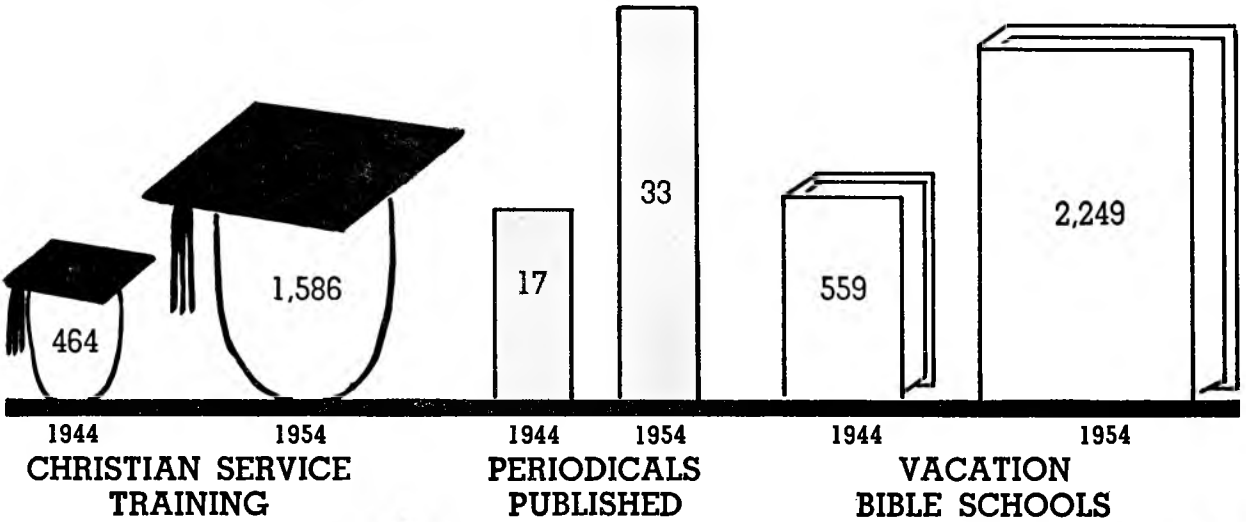
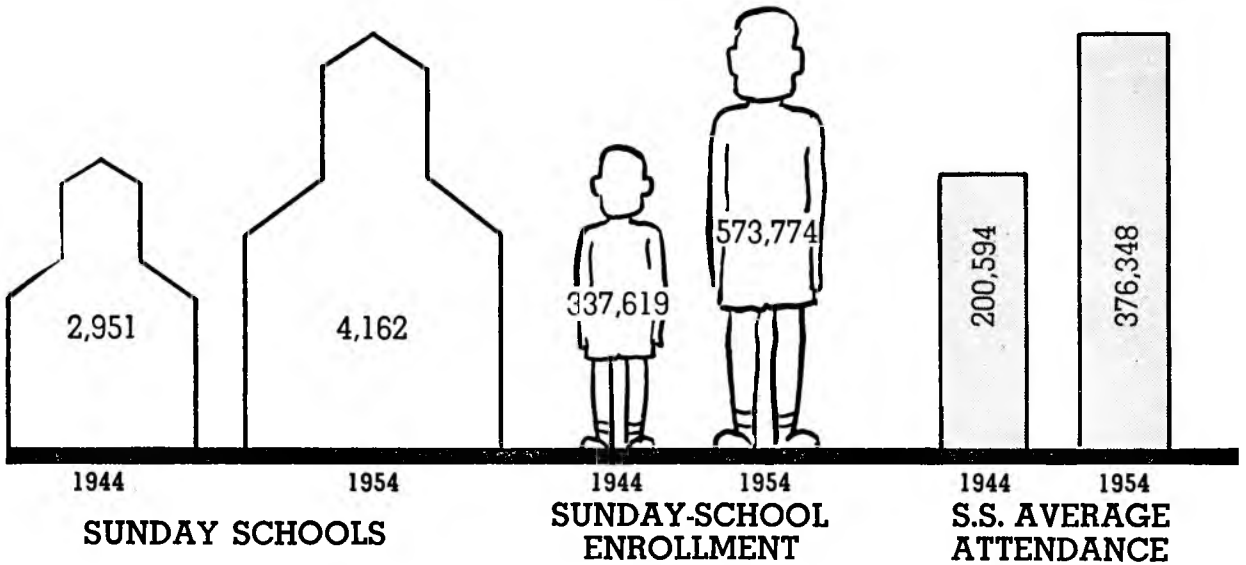


\*Writer, Nazarene Junior Graded Bible Lessons

(Continued on page 10)

*"Hitherto hath the Lord helped us"*

**TEN YEARS IN THE CHURCH SCHOOLS**



# Church and Home Co-operation

By Earl C. Wolf\*

**T**HE FAMILY needs the church and the church needs the family. Neither can walk alone without high tragedy. The Christian family and the Christian Church share a common task—evangelism and Christian nurture. If we are going to advance the cause of Christ, we must take seriously the relationship between the church and the home.



Religious, civic, educational, and political leaders are concerned about the forces affecting family life today. The fruit of godlessness is seen in our modern society—high divorce rate, juvenile delinquency, youthful crime and vandalism, abandonment of moral and religious foundations.

Neither the church nor the home can meet the needs alone. Even the best qualified Sunday-school teacher cannot in forty minutes on Sunday care for all the religious training of his pupils. The Sunday school must have the undergirding of Christian homes. Christian parents, on the other hand, must be fortified by the fellowship and teaching of the church.

The church shares the widespread concern today for the family. It seeks the unchurched family in its evangelistic outreach and desires to strengthen Christian parents in their task of becoming effective teachers of our Christian faith. The church must reach out or it will pass out. The church must also help Christian parents to discover and use effective methods for the saving of their own children. Charles L. Goodell said, "Unless the church can do something to stop its own children from deserting to the enemy it can never hope to conquer the world."

The 1952 General Assembly placed the responsibility for a Christian family life program with the Department of Church Schools. The General Assembly also assigned to the local church school board the responsibility "to elect a director of Christian family life" (*Manual*, page 82, paragraph 134, section 11).

In fulfilling its responsibilities the department has prepared helpful guidance for the use of Christian parents in the publication of the "Christian Home Series"—

1. *Opening Doors of Faith*, by Mildred Edwards (guidance for the Christian home where there are preschool children).

2. *Together with God*, by Elizabeth B. Jones (children six to eight).

3. *In Favor with God and Man*, by Kathryn Blackburn Peck (children nine to eleven).

\*Director of Adult Work, Department of Church Schools

4. *Your Teen-Ager and You*, by Audrey J. Williamson (young people twelve to eighteen).

These books are available from your Nazarene Publishing House at one dollar each. The *Church School Builder* has a "Family Life" section each month with articles of special interest to Christian parents.

With a sincere desire to help the local church and the Christian home, the department is now developing a Christian family life program with the following objectives in mind:

1. To strengthen the family altars in the homes of the church.

2. To help parents lead their children to Christ.

3. To aid Christian parents in knowing how best to build strong Christian personalities in their young people.

4. To encourage the family as a center of Christian influence and evangelism.

## Nazarene Graded Bible Lessons

### FOR THREE-YEAR-OLDS

By Joy Latham\*

**A**T LAST they are here! What? The new Nursery class materials. For the first time in the history of our denomination we are developing our own literature for three-year-olds.

Just as three-year-old children grow rapidly physically and mentally, so do they have capacity for spiritual development. As a church we want to help these little children to develop as much as possible in relationship to God, Jesus, the Bible, the church, others, and in their own personal development as it relates to Christian character. We are concerned that the foundations for later useful Christian lives be strong ones.

To help Christian teachers and parents achieve these goals, Nazarene Graded Bible Lessons for three-year-olds have been designed. These materials, based on the experiences of three-year-old children, provide weekly teaching plans for one year, preceding the church Kindergarten course for children four and five years of age.

The *Nursery Teacher*, published quarterly, is a handbook for teachers, complete with session plans, stories, songs, activities, suggested procedure and equipment. The step-by-step guidance, based on tested Nursery methods and materials, offers teachers and workers practical information on how to conduct a Nursery class.

Directions for simple handwork and other creative activities suitable for three-year-olds are in-

(Continued on page 9)



\*Director of Nursery Division, Department of Church Schools

# The Shortest Hour of the Week

By MARGARET LEE RUNBECK

I WAS showing visitors from the East the sights of the Farmers' Market in our California town. In the midst of their ohing and aching, we were suddenly accosted by a small boy who came tearing through the crowd and seized me by the hand.

"Say, I've got something *else!*" he cried. "Besides talking to Him and listening to what He says back to you, you can *do* things with Him! Okay?"

"Why, yes," I gasped. "But what kind of things could you do together?"

"Why, anything," he said. "Homework for school, making things like model planes and stuff— Well, anything. What d'you think?"

"I believe you're right, Larry."

"I got to thinkin' about it after I went home," he said breathlessly. "Well, g'by."

My astonished friends blinked as the ten-year-old raced off into the crowd. "What on earth was that?" they cried.

So I had to explain. The boy is one of my dearest friends. We enjoy together the shortest hour of the week. He's in my Sunday-school class.

"But what was he talking about?"

"We've been discussing prayer," I said. "The children see it as a way of getting acquainted with God. They and God talk back and forth—not a monologue, but a conversation."

My friends looked a little ill at ease, as if they found it embarrassing to mention God.

After an uncomfortable silence, one asked, "Do you suppose they *will* do things together, the boy and God?"

"I know they will," I answered confidently.

"You mean, you *hope*," they corrected.

So then I had to tell them about Audrey, who was in my class four years ago. Audrey also was ten. I had never met her mother until the day she telephoned me in great distress. Audrey was in trouble. Could they come to see me right away?

The weekday Audrey looked quite unlike my Sunday child. She was tear-smudged and defiant, for her good world had turned and snarled at her. She had fallen far behind her class in her studies, and at night, when she was supposed to be doing homework in her room, she sat sullenly behind the closed door and worried, doing nothing.

This had been going on for weeks, and suddenly Audrey was in public disgrace. She was about

to be put back a grade. And besides the study trouble, her worry had hatched out other difficulties. She wasn't getting along with her playmates, and she had become secretive and quarrelsome at home. Everything was wrong. Her world was as out of joint as possible—because, for a child, trouble can be much more frightening and catastrophic than it is for an adult.

Her mother apologized for bothering me. But when the crisis came, Audrey kept saying she wanted to talk with her Sunday-school teacher.

Audrey and I excused ourselves and went to the hammock under the avocado tree. I'm not sure just what we said. But we talked about God and how close He is to us in trouble—and out of trouble, too! We weren't woman and child during that half hour; we were ageless contemporaries helping each other along the most thrilling quest anybody on earth can venture upon.

There is no human way of accounting for what took place in that half hour; no psychology or sympathy or other device of the human mind could have brought about such change and such confidence as transformed the next few weeks for the child. The family moved away soon after this, and I often wondered if the transformation had been permanent.

A month or so ago, a beautiful, poised fourteen-year-old girl ran across the street to speak to me. "I'm Audrey. Remember? I've wanted a thousand times to thank you."

"For what, darling?"

"Because I learned how to get along. I'm never afraid of anything any more. And I belong. Wherever I am, I know I belong and I'm welcome. On account of what you told me."

"What did I tell you?"

"You said God wouldn't have bothered making me unless He enjoyed my being a success. You said God wants me to be a credit to Him."

It seems almost impossible that a half hour could have done that. But those who have experienced such a thing can understand. And those who haven't? Well, if anyone really desires it, he can find it somewhere along the way.

I live on a street that has children in abundance. You can look out my front windows and know what season it is by the hopscotching or bicycle riding or rope jumping. And you can tell at a glance when it is Sunday. You see my young neighbors starting off, two or three together, and





sometimes a whole carful, picked up from several houses. They have the special look of children on their way to Sunday school.

I used to think maybe it was just our street that had the Sunday look. I called it, rather wistfully, "old-fashioned," before I knew better. Now I know it's "new-fashioned." For the truth is that more children are going to Sunday school in America now than at any time in our history. Although the population increase in 1953 was only 1.69 per cent over 1952, the enrollment of children in all religious bodies in the continental United States increased 8.8 per cent, according to statistics of the National Council of Churches.

Sunday school has always been as much a part of our traditions as the little red schoolhouse. Now, since public-school sessions no longer begin with a Bible reading and a prayer, children often must seek their own religious training or have none at all.

Many states provide "release time for religious education," which permits children who request it to meet away from school for an hour each week to be instructed by whatever denomination they choose. Some children who went into this for the novelty of "release" have discovered how much religion can mean to them and have sought a Sunday school.

Children seek religion for their own reasons. Several years ago, a twelve-year-old came to Sunday-school class as a visitor. She was shabby but radiant and serene. She said she had visited about fifteen churches of different denominations.

and asked if Marcella and two younger children might come to our Sunday school and be enrolled as regular members.

Many a family has been brought back to church-going by the children. We have homework in my class, written homework. I mail questions early in the week, some concerning the historical facts of the Bible and some the much more important spiritual meanings and their application to our daily lives. In answer to a question asking the difference between "seeking" and "striving," a little boy wrote: "Seeking is looking for. Striving is working for. And working for is getting."

Once in a while a parent comes too close to one of these lessons—and is caught in the lovely trap. One of my small boys said: "My dad used to say he was too busy to bother. Now he says he's so busy he's got to bother. I guess he means it helps him."

Children like the continuity of the Bible once they understand that it has a plot like any other magnificent drama. The skeleton of any plot is the conflict between two opposing forces. The forces that grapple in endless ways throughout the Bible seem, at first, ill matched. For one force is a beam of light, not even visible from without—a beam of understanding in some men's minds. The other is all the strength of the world: the kings, armies, dynasties, traditions, wealth, law itself. These two, worldly force and a silent beam of understanding, come to grips again and again. Sometimes the beam is nearly extinguished; often it appears that worldly strength and might have

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## Plan now to attend GENERAL CHURCH SCHOOLS CONVENTION JUNE 14-16 Kansas City, Missouri

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"I'm looking for God," she said quite simply. "We don't have anything about Him in my family. My mother thinks I'm crazy."

The children did most of the teaching that morning, "so she'll have something solid if she doesn't come back," they said. But she did come back. It is a rule of our Sunday school that after five Sundays visitors may be enrolled as permanent members, with their parents' written permission. After Marcella's first five Sundays, we made an exception and gave her another visitor's card because her parents weren't willing to sign her application for membership.

"But they will," Marcella said confidently.

"Oh? Why do you think so?" I asked gently.

She twisted her hands for a minute; then she looked up at me and mumbled, "Well, I used to be an awful mean kid."

And sure enough, they must have seen an improvement. For her mother telephoned one day

succeeded in killing the light. But the light is never lost, and in spite of everything, it grows clearer and stronger. Straight through the Bible, from Genesis to Revelation, the beam shines, leading men to a clearer and surer understanding of God and what He means to them.

And does it stop at the Book of Revelation? By no means. That's where the children get most excited about it, for they know the beam is brighter and more powerful today than ever. The pattern of the Bible tells them so, and they see evidence of it.

Once, when our class was talking about Bible stories and what they mean to us in our everyday lives, a youngster said, "Why, we ought to have Bible stories happening to us!"

Sometimes children are amazed when they discover how exciting the study of the Bible can be. They're pretty frank to show you when they are bored; but they are just as free to say so when



they are interested. It's worth any teacher's giving up some other things in favor of Sunday school when a ring of youngsters hears the piano announcing the last hymn and one of them says indignantly, "It can't be over! That wasn't any hour!"

Children find it easy to accept faith in God; they have faith in us, who are much less reliable. They understand that their contract with God is a spiritual dealing. God will give them intelligence, and with this they can earn what they need, He will give them grace of disposition, and through their own loveliness they will find that love is offered to them.

About ten years ago, I was on a ship in acute trouble at sea. The first officer, who was a praying man, asked me to pray, also. In the moments of the most extreme danger, I found my mind illumined with Bible verses I had never consciously memorized. They were so sustaining and reassuring to me that I was able to help other passengers who were terrified. After we had been rescued and taken safely onto another vessel, the first officer and I talked about what had happened to us.

He said: "You know, there was a strange thing. My mind was full of Bible quotations—and it was almost as if Somebody were talking to me."

Rather timidly I told him that I had experienced the same thing.

So then he said: "Well, the way I figure it, they must have been verses I'd read when I was a boy. I used to go to Sunday school." Then he said something very wonderful: "You know, I've noticed that what we learn as children makes the background of our character. Seems as if it shapes the very quality of the life we live. You could say a spiritual background gives you a rich foreground."

Perhaps the very lessons your child is learning in Sunday school this year will speak to him in events twenty years from now, as the first officer's boyhood spoke to him—and to all of us on that ship—of safety.

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### Nazarene Graded Bible Lessons For Three-Year-Olds

(Continued from page 6)

cluded in each lesson plan as well as other things to do.

*Bible Stories for Three-Year-Olds*, published quarterly, is a set of fourteen leaflets, one a "Message to Parents," and thirteen for the child. The leaflets contain pictures, stories, and things to do at home, designed for parents and child to enjoy together. Bible stories, which have been carefully selected, are told repeatedly in simple language which the three-year-old can under-

stand. Bible-story and child-life pictures in beautiful colors, as well as black-and-white drawings, illustrate the stories and Bible teachings.

Each teacher and assistant should have both the *Nursery Teacher* and pupil's leaflets.

A cover folder in which to preserve the leaflets is attractively designed in color. It is recommended that all of the leaflets be placed in the folder and presented to the parents for the child at the beginning of each quarter. This will enable parents and Nursery class teachers better to work together for the Christian guidance of three-year-olds.

"Nursery Teaching Pictures" is a yearly set of eighteen large colored pictures selected from those used to illustrate *Bible Stories for Three-Year-Olds*. The pictures, 8½" x 12¼", a convenient size for Nursery children to handle and enjoy, may be used both at Sunday school and at home.

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## CHRISTIAN EDUCATION WEEK

September 25—October 2

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### THE TRUE BUILDER

The Good Spirit, going abroad one day, met in His pathway a "Builder." Engaging him in conversation, the Good Spirit asked: "What material do you use?"

The Builder replied: "I use chiefly diamonds in the rough. America's most valuable raw material."

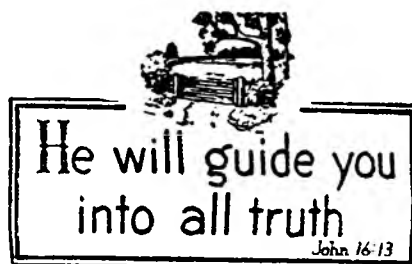
"What is your finished product?"

"Eighty-five per cent of my material is used in building the church. Ninety-seven per cent of the ministry comes of my material when it is finished and polished. A great per cent is used to establish churches and mission stations around the world."

"One more question," asked the Good Spirit. "What is your greatest need in carrying out your work?"

"Trained and prepared workmanship," was the reply. "With proper molding and polishing."

"Ah!" replied the Good Spirit to the Builder, "I recognize you now." And dipping his pen in the well of eternity wrote: "Thou art the Sunday school. You are building for the future."



## Does Sally Come to Your Sunday School?

(Continued from page 4)

tended only for her friend. It could have been overlooked very easily.

We were discussing sprinkling, pouring, and immersion as the three possible modes of baptism for those who know definitely that their sins have been forgiven and they are saved. Just as the explanation of immersion was finished, Sally turned to her friend and said with firm conviction:

"That's the way I want to be baptized."

Perhaps the picture of Jesus' baptism had helped her to make this decision. It looked as if we had one candidate for baptism. What would the pastor say? What would her own father and mother say? I decided I should check with pastor and parents before I encouraged Sally any further.

The pastor was willing.

That afternoon I called on Sally's mother.

"Has Sally said anything to you about wanting to be baptized?" I asked.

"Yes," Mrs. Keys answered. "She did mention it."

"She indicated an interest in it in Sunday school this morning," I continued, "but I did not want to say anything to encourage her until I had talked to you."

"It's all right if she wants to be baptized," the mother said. "I have always let the girls make their own choices when it comes to matters of the church."

Apparently she had overlooked the negative influence her absence from Sunday school and church would have, to say nothing of the many times she and her husband planned other Sunday activities which kept their daughters from church.

That evening Sally and I reviewed the requirements for baptism and made plans to attend the baptismal service which was scheduled for the next Sunday afternoon. It was a nice service, but the most important part to me was when our pastor baptized Sally Joan Keys in the name of the Father, Son, and Holy Ghost. Sally was learning to live for God, and she had given public testimony to her faith in Jesus Christ as her Saviour.

There was one twinge of disappointment. In spite of Mrs. Keys's promise to the visiting pastor that she would attend the baptismal service, Sally came with other church members who stopped by for her. Neither her father nor mother was present.

Another Sunday came with a lesson on the privileges and responsibilities of becoming members of the Church of the Nazarene. Again I looked over the group and made mental note of two or three Juniors whose fathers and mothers were members of the church. Perhaps we could awaken in them a desire to join the church.

Sally Keys had another surprise for me. She wanted to join the church! This was more than I could have hoped. With the approval of the pastor

and parents, Sally and I talked about requirements for becoming a member of the Church of the Nazarene.

Our little conference was a heart-warming session. For a Junior not quite eleven years old, Sally seemed to understand very well the significance of the questions she was answering:

"Do you believe God is your Heavenly Father?"

"Yes."

"Do you believe Jesus is the Son of God?"

"Yes."

We went on down the list, making sure Sally understood each question. We came to the last one:

"Do you know that your sins have been forgiven?"

"Yes," Sally answered softly, and for a minute tears came to her eyes.

On the next Sunday evening, with her parents' permission, but not their presence, Sally pledged her loyalty to Christ and her service to the church as a member of the Church of the Nazarene.

The following Sunday morning, she joined the other Juniors in taking of the bread and wine in a special communion service planned for the Junior Department. At a special business meeting of all church members a few days later, Sally was sorry she was not yet twelve years of age so she could help vote to buy a lot for a new church location. She was learning something of how our church carries on its business. She loves her Saviour and the Church of the Nazarene, and is eager to do her part in the work of the Kingdom.



We are not through helping Sally yet, we know. There will be problems ahead. She was absent again last Sunday. I must visit her this week. She has much to learn about dependability and stability. We must keep in close contact with her; she is one of our members. We must help her through the formative teen-age years. With constant effort and co-operation from all departments of the church, we can help Sally to grow into the kind of Christian adult we will want as a member of the Church of the Nazarene—Sally's church!

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To be united to God, who is love, and yet disjoined in spirit from those who love God and whom God loves, is a denial of the whole spirit and purpose of Christianity. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—**J. RUSSELL GARDNER.**

## Social Security for Ministers

**T**HIS SERIES of Questions and Answers on Social Security for ministers began in the HERALD issue of September 7, 1955.

T. W. WILLINGHAM  
Executive Secretary  
Board of Pensions  
6401 The Paseo  
Kansas City 10, Mo.

**QUESTION 4:** *If a minister has a Social Security number obtained in years past, is he thereby covered as a minister?*

**ANSWER:** No. The number is in reality an account number and nothing more. Almost anyone can get a number, and the issuance of a number by the Social Security Administration is neither a guarantee that a minister is eligible nor that he will receive benefits.

To be "covered" as a minister one must obtain Form 2031 "Waiver Certificate Electing Social Security Coverage" from the Internal Revenue Service. This should be signed and returned.

When the minister has (a) obtained his Social Security card, (b) signed and delivered his "waiver," and (c) is currently earning as much as \$400.00 net per year from his ministry, he is "covered."

**QUESTION 5:** *If a minister has ever had a Social Security number, should he request a new number to participate as a minister?*

**ANSWER:** No. He should use his old number. If he has no record of it, he should request a "duplicate" from Social Security. They will find his old number for him.

**QUESTION 6:** *If a minister begins his participation in Social Security on January 1, 1955, when will his coverage really begin?*

**ANSWER:** After July 1, 1956, as long as he continues active participation, he and his family will be protected. It takes six quarters (eighteen months) of coverage to become eligible for benefits.

**QUESTION 7:** *Will six quarters' (eighteen months') participation in Social Security give the minister the highest possible income should he then retire?*

**ANSWER:** No. He will be fully covered at the end of six quarters (eighteen months) of participation, and if old enough, could retire on a monthly pension. However, in almost all instances his monthly benefits will be higher if he participates for two full years. The local Social Security board can advise one at the end of the eighteen months' participation as to whether or not his case is an exception to this rule.

**QUESTION 8:** *Can one continue to work after age sixty-five and receive Social Security benefits?*

**ANSWER:** Yes, under certain conditions. If one is age seventy-two or over there are no restrictions of any kind. Between sixty-five and seventy-two a retired person may earn \$1,200.00 or less during a year and it will not affect the receipt of his Social Security benefits.



# The Young People's Society

L. J. DU BOIS, Secretary

## The Things We Do Not Do

**C**ERTAINLY the salvation of Jesus Christ is a way of life, it is *The Way of life*. This means that when one steps out on the way, his life, his conduct, his behavior will show it. It will show by the things he now does not do, the places he does not go to, the attitudes he does not now take.

Yes, salvation has its negative aspect. Jesus said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34). John the Baptist set forth the prerequisite for entering the Kingdom when he cried, "Bring forth therefore fruits meet for repentance" (Matt. 3:8). Zacchaeus quit his crooked dealing when he met Jesus. Mary turned from her life of impure living. Paul turned from persecuting the people of God to preaching to them.

And it works the same today. The one who follows Jesus Christ will change his mode of living. The habits of sin must be broken, the deeds of sin must be laid aside, the gratification of fleshly desires as an end in itself must cease. The lips of the Christian are free from profanity and obscene language; his ears are closed to that

which is unholy; his mind is set to ban all thoughts that do not honor the Christ.

The person who would find Christ must confess his sins and forsake those sins. As is so frequently said, he must "go out of the sin business." There is no place for sinning in the life of the Christian. The man who was a thief must quit his stealing, the liar must stop his tall tales, the dishonest one must become honest, the gambler must cease his gambling, the sensuous one must turn to purity of thought and life. The Christian sets his mind to "avoid the very appearance of evil." His life is distinguished by the fact that it is clean and upright.

Moses was faced with some great refusals. He forsook his foster heritage as the son of Pharaoh's daughter, he forsook Egypt's treasures, he forsook the pleasures of sin. So it is with everyone in every time who would go with God. A holy God demands righteousness of life from His children. His commands are ethical commands. God hates sin and He also expects His children to hate it and separate themselves from it.

God watches our behavior. The world watches our behavior. We

should watch our behavior. Only then can we be truly examples of the believers.

## What Would I Do Without Jesus?

By F. W. Davis

*When I think of the peace I have in my soul,*

*His friendship and marvelous grace,  
How could I ever turn back from my Lord,*

*Or refuse His love to embrace?*

*His own precious blood He shed on the cross*

*To pardon my guilt and my sin—  
He lifted my soul with His glory and power*

*When His wonderful Spirit came in.*

*He never has failed me, in life's darkest hour,*

*When in need of an untiring friend,  
He walks with me daily through sunshine and storm,*

*And I know He'll be true to the end!*

## "Their Tragic Inadequacies"

THE Twenty-third International Sunday-School Convention met recently in Cleveland, Ohio. Many outstanding churchmen addressed this body. One of them was Dr. F. Epling Rinehart of New York, secretary of the United Lutheran Church in America. While he praised our Sunday schools, he also pointed out some of their inadequacies. One of the several shortcomings which he mentioned was "their tragic incapacity to accept the newcomer into fullest fellowship." All who are interested in Sunday schools should be concerned about this.

We might claim, as Nazarenes, that this "tragic incapacity to accept the newcomer into fullest fellowship" isn't manifested in our churches. However, I know better. We fall down here more often than we realize. How do your Sunday school and church accept the newcomer?

We should always remember that the Sunday schools of the Church of the Nazarene are democratic, open to everybody. Anyone can become a part of a Nazarene Sunday school; he doesn't have to be a Christian, a member of the Church of the Nazarene, or even a member of any church. It isn't necessary that he should have been baptized, or ever have taken the sacrament. He may never have been in a church before and know little about reverence; he may have very poor clothes, or he may be overdressed—following the latest extremes in style; yet such should be gladly enrolled in our Sunday schools. We should be genuinely interested in him.

The doors of our Sunday schools should be open to the high and the low; the rich and the poor; the educated and the uneducated; those with high social standing and those with no social standing; those who are rough and uncouth and those who are cultured and refined. If we are good Nazarenes, we are duty bound to take all who come and do our best for them. More than that, we ought to go out and seek to get any and everybody to come.

We are to "accept the newcomer into fullest fellowship." By this I think the writer meant we are to make the newcomer a real member of the Sunday school; we are to welcome him into our midst and make him feel at home. We cannot hope to reach people for the Sunday school and finally get them to Christ and into the church unless we from the first wholeheartedly receive them as members of our Sunday schools.

### A RECENT SURVEY

The *Watchman-Examiner* of June 2, 1955, reports a recent survey in Pennsylvania. It states that according to the survey, suburban religious shoppers are interested (1) in the minister; (2) in the Sunday school; (3) in the convenient location of the church; (4) in the denomination, its theology and form of church government, and (5) in

# Editorials

the music. These are the elements which enter into their choice of a church home in the order of their significance. Other surveys might not agree with these findings. However, certainly in this instance the importance of the minister and the Sunday school stand out. As ministers of the gospel, we must be at our best; and as churches, we must have an up-to-date Sunday school if we would interest the suburban religious shopper and win him to Christ and our church.

### MINIMUM CHRISTIANITY

RECENTLY I read an article by Mrs. Margaret Knight in the January-February issue of *Current Religious Thought*. Mrs. Knight is a lecturer in psychology at Aberdeen University in Scotland. Early in her discussion, she gave the Oxford Dictionary's definition of religion, which reads as follows: "Recognition on the part of man of some higher unseen power as having control of his destiny, and as being entitled to his obedience, reverence, and worship." In connection with this definition, she outlined what she called the bare minimum beliefs of Christianity. Naturally I was interested to know what she thought these were, since she is a humanist and doesn't believe in a religion which is based on anything beyond the human.

Mrs. Knight relates these bare minimum beliefs to the definition of religion given above. She says that this "unseen power," from the Christian standpoint, is omnipotent and wholly good; also, Christ is divine, rose from the dead, and human beings survive bodily death. Thus her bare minimum belief scheme for the Christian religion revolves around God, Christ, and immortality. She would be inclined to say, I'd judge from the facts already given, that a person could not be a Christian from the standpoint of belief if he didn't accept these doctrines: that there is a God who is all-powerful, absolutely good, a Christ who is divine and rose from the dead, and human beings who are immortal. These doctrines are in addition to those which are found in the Oxford Dictionary's definition—recognition of the fact that this God is in control of man's destiny and is entitled to "obedience, reverence, and worship."

I like Mrs. Knight's outline of the minimum beliefs of Christianity. I congratulate her on doing better than some who claim to be Christians have done. There are leaders in the Christian Church who would not say that the minimum beliefs of Christianity must include all that she has given us. Many of them seem to stop with

the doctrine that Jesus is the Son of God, and even after that statement they reserve for themselves the right to define what they mean by "Son of God." Also, I fear that sometimes they would not include as much in the meaning of that phrase as is implied by Mrs. Knight. Perhaps I should say that most of these Christian thinkers would add another statement, and that is that God is wholly good, though they would not want to claim that He is all-powerful.

I would accept all of the beliefs that Mrs. Knight gives and then insist that at least two others should be added. The first of these is that man is a sinner and can be fully and finally saved only by the blood of Jesus Christ. The second teaching which should be included in the bare minimum beliefs of Christianity is that man's destiny in the world to come depends on his choices in this life.

## ETERNAL VIGILANCE

### Is the Price of Safety

**S**AFETY and security are big words today, since the world is more conscious than ever before of the dangers which beset human life—the precariousness of man's existence upon this earth. However, too many of us are not doing much about it, even those things which we could do. We are not being careful where we could be careful; we are not taking heed where we could take heed. Life on this earth always has been perilous and will continue to be so, whatever achievements, good or bad, there may be. We need to recognize more than ever that "eternal vigilance is the price of safety." We are used to hearing this statement: "Eternal vigilance is the price of liberty"; and so it is. If we as a people expect to keep the freedom which we have—freedom of speech, freedom of religion, freedom of the press, and the other freedoms which we prize so highly—we'll have to be on the alert all the time. We must not allow encroachments upon our rights; eternal vigilance is today, as never before, the price of liberty.

But I am not thinking of it so much as the price of liberty; I am thinking of it as the price of security, or safety. Eternal vigilance really means eternal watchfulness, eternal carefulness. The main reason why so many are being killed in automobile accidents is that most of us are too careless. We think we can drive and do some-

thing else; we think we can drive and drink a little—some people do; or drive when we are overtired, and consequently less alert to dangers; or drive when we are too sleepy and fall asleep before we know it. We are not as careful as we should be as to the dangers involved. Eternal vigilance is the price of safety.

I remember seeing a woman driving a car here in Kansas City. She had a small baby on her lap; she was also driving the car and at the same time trying to light a cigarette. More than one person has endangered his own or someone else's life in an automobile by doing something which he should not have tried to do while he was driving a car. Eternal vigilance is the price of safety.

I find that I have to concentrate on driving the car, especially if I am on a trip and am driving fast. I have to do one thing—that is, drive the car. I can take a long trip and get along fine without any dangers arising from my own driving if I keep my mind on my task all the time. What is true as to the dangers which beset our physical life is even more true, if possible, about those which threaten our spiritual existence.

The Bible is full of such phrases as "Watch ye," "Take heed." Many of these warnings and exhortations have to do with teaching concerning the second coming of Jesus. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-36). In Mark we have these words, "Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (13:33-37).

Since we do not know, then, when the opportunities of this life may come to an end through the coming of Christ, or death, or the hardening of one's heart, we should always be on the watch. Eternal vigilance is the price of safety for the Christian. "Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him" (I Thess. 5:6-10).

*(Concluded on next page)*

We need not only to be watchful lest the end of life's opportunities come, and when we are not expecting it, but also we need to watch lest we enter into temptation. The Master said on the occasion when Peter, James, and John failed Him in Gethsemane: "Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak" (Mark 14:38). There are so many hindrances and pressures brought to bear upon us by men and the devil that if we are not careful we will find ourselves yielding to temptation. We must keep everlastingly on the

watch lest we fall by the way. Eternal vigilance is the price of safety.

No Christian can neglect the church and his obligations to it, or the reading of the Bible, private prayer, and attendance at all the means of grace without endangering his spiritual life. We need to watch and pray. Too many of us think that the Christian life which we possess will keep itself; it will not do this. We must constantly be on the job to preserve our relationship to God or we shall surely fail. Eternal vigilance is the price of safety for the Christian.

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## THE QUESTION BOX

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Conducted by  
**STEPHEN S. WHITE**

*Q. A minister refused to baptize a baby born out of wedlock, claiming that it was forbidden in the Bible. Could you tell us if this is true, and if so, what Bible references are used to prove it?*

A. I know of no support for such a claim in either the Bible or from the standpoint of reason. It is those who have caused the child to be born out of wedlock, and not the child, that have sinned. If there are those who are to be refused the offices of the church in baptism, it would be they, and not the child. It should be added that, as much as such a sin is deplored, there would be nothing in the Bible or from the standpoint of reason which would deny baptism to them if they gave evidence of genuine repentance.

*Q. Would you explain what book is left out of the Bible of the original writings, and why?*

A. If you mean what book should be there which is not, I would answer, not any. There is nothing to all of this talk about a lost book of the Bible. The contents of the Holy Scriptures were chosen by the Early Church under the guidance of the Holy Spirit, according to certain principles, and there has never been any need for a change.

*Q. We teach that "sarx" (flesh) means the carnal mind, as found in Gal. 2:20. How can we explain that word in II Cor. 5:16?*

A. Gal. 2:20 reads thus: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." There is no mention

of the carnal mind in this verse. You must have been thinking of Rom. 8:7, where it says: "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Flesh (*sarx*), which appears twice in II Cor. 5:16, certainly does not mean something evil. It is contrasting a factual, empirical, material, or historical knowledge of people and Christ with a spiritual understanding, or comprehension, of them. And it is to the latter that Paul gives the pre-eminence. The comparison here is not between the bad and the good, but rather between the less and the more important. There has been much discussion by Bible scholars as to the meaning of flesh (*sarx*) as used by Paul in his writings, and some differences of opinion. Daniel Steele, a Bible scholar and a second-blessing holiness man, says that Paul used this term with four meanings—three of them in a good sense and one in a bad sense. He adds, however, that the derivative adjectives *sarkikos* and *sarkinos*, carnal, are always used in a bad sense. Further, I should say that not even all Bible scholars in the holiness ranks have agreed completely with Dr. Steele's analysis.

*Q. "Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness" (Mal. 1:2-3). I have often wondered why the Lord has seemed to condemn certain individuals as it were by pre-destination, apparently marking some for punishment as predestined at the time of or prior to their birth or creation. As, "I . . . will shew mercy on whom I will shew mercy" (Exod.*

*33:19). This carries an implication of partiality entirely incompatible with a sense of Christian justice. "For he [Esau] found no place of repentance, though he sought it carefully with tears" (Heb. 12:17).*

A. You take all of these passages out of their context, and more than that, you are dealing with Old Testament situations rather than the teaching of the New Testament, where the full revelation of God is given. But I must give you something more specific. "Hated Esau"—one commentator explains this as follows: "Not positively, but relatively; that is, did not choose him to be the object of gratuitous favor, as I did Jacob." God had a purpose, and He had to choose some nation through whom to work out that purpose; and naturally that nation was a favored nation over every other nation. God had to have a special people in order to work out His plan of redemption. God did send judgments upon Esau and his descendants, but He also sent judgments upon Jacob and his descendants—many of them. The people of neither nation were barred from God's spiritual presence if they really sought it. Exod. 33:19, if read carefully in its context, will be seen to mean that God has a right to deal justly with His chosen people, who are often guilty of sinning. Heb. 12:17 is referring to Esau's desire to change the situation as to his birthright, and not a desire to repent in the New Testament sense.

*. . . and because they had no root, they withered away (Matt. 13:6).*

Many professing Christians are like tumbleweeds; they have no root, and blow up and blow away with the first windstorm.—EARLE F. WILDE.



## "POOR ME!"

### Monday:

"Poor me!" It is a natural exclamation, the natural exclamation. Of course we are the center of our small world. When hard things hit and hurt us, the "Ouch!" is spontaneous reflex. When Peter said to Jesus, "Poor You!" he expected to hear the echo; the Cross was too much. "Poor me!" is natural; but we are asked to be more than "natural." (Matt. 16:22-24.)

### Tuesday:

Jacob thought, Poor me! Things aren't fair. After all, we are twins—just a few seconds' difference, yet he gets the inheritance and the love and the favor. "I'm as good as the rest, but I'm not invited, not elected; no citations, no gifts; no car, no change, no break in the monotony." As with everyone who broods over injustice, "Poor me!" leads to envy, hatred, scheming, to subtle dishonesties. (Gen. 25:26-31.)

### Wednesday:

Elijah thought: Poor me! Everyone else is compromising. I am the only one who is true to the old ways. I have to fight all alone. It is too hard. This was natural, for the others seemed not to be saying much. But God had to shake him out of his discouragement and remind him that it is an honor to be trusted to take risks for Him. "What is that to thee?" (I Kings 19:10, 14-16.)

### Thursday:

John the Baptist said, "Poor me!" when he was left to his persecutors, forgotten, and he wondered if he had been wise to pay so much. Without a speedy SOS to Christ, self-pity could turn to doubt, and doubt to disloyalty and despair. Yet the answer is not an explanation, but a fresh vision of Jesus and the glory of the cause for which you suffer. (Matt. 11:2-6.)

### Friday:

Job began to say, "Poor me!" when he lost his property, his children, his health, the approval of his friends, and the understanding of his wife—what more was there to lose? But he soon found that self-pity is a negative attitude. One must have the

positives of faith and hope and love, to live. "Poor me!" does not lead to these. (Job 13:15; 19:25; 23:10.)

### Saturday:

Even Paul said, "Poor me!" three times—and then no more. The sharp thorn of pain or shame or handicap—irritating, persistent hindrance to his work for Christ—surely it would be for the Kingdom's good to have it removed. God gave him a private lesson: triumph through obstacles is more glorious than victory without

obstacles; it has more of God in it. And Paul was quick to change "Poor me!" to "Glory!" (II Cor. 12:7-9.)

### Sunday:

Give "Poor me!" a toehold, and it soon takes over like witch grass or wild cucumber. It fills your horizon, distorts your vision, shuts your eyes to the blessings you have, makes you futile, defeatist, undisciplined, unattractive. It strips you of all you have: God, friends, and beauty of soul. Then it really is "Poor me!" (Phil. 3:7.)

# FOREIGN MISSIONS

## Remiss Rehfeldt, Secretary

### Urgent Prayer Needed

Please pray much for our India missionaries and Christians. They are meeting tremendous and acute problems in these critical days. Pray that God will give His wisdom and grace for every situation; and that He will keep this great harvest field open to the gospel message.

### New Arrival

Miss Linda Jane Faul arrived in Barbados on August 16, 1955, on her parents' tenth wedding anniversary.

### Not Everyone Believes!

After the much-needed medication had begun to ease the pain and suffering of one of our women patients, a very sour-looking heathen woman came in, claiming to be the patient's sister. She was so mad—angry isn't the word to use here—that she was almost beside herself as she ranted and raved at the audacity someone had had in bringing her sister to this hospital.

"I'm going to take her to the witch doctor, right now," she proclaimed vehemently.

The doctor and nurse talked and reasoned with her until finally she went away, still storming.

The next day while the doctor was away at two clinics, the angry woman hired a ramshackle truck and took the patient away before anyone was quite aware what was going on.

What will become of these two needy souls? This is not an isolated incident—it happens many times.

But, praise God, the reverse is also true. More and more are breaking away from the evil witch doctors. Even the witch doctors themselves sometimes recognize the superiority of the hospital, and advise patients to come there, telling them that the witch doctors cannot heal the kind of sickness the patients have.—ANNE STARK, Transvaal, South Africa.

### Prayer Request

Mrs. Wise has been quite ill and has not been able to carry on her medical work since June 15. She is home from the hospital now, but is still not well enough to carry on her outside missionary work. Please pray for her.

### New Addresses

Rev. and Mrs. William Vaughters will be teaching at our Spanish Bible Institute next year. After September 4, 1955, their address will be: 2030 Cincinnati Street, San Antonio, Texas.

### A Correction

Recently we gave you a new APO number for Rev. Donald Owens. Please add the church and mission name to this, making it: Rev. and Mrs. Donald Owens, Church of the Nazarene Korean Mission, APO 301, San Francisco, California. THIS IS FOR LETTER MAIL ONLY. Packages go to the former address.

### Impending Furloughs

Miss Kathyren Dixon expects to furlough October 16, on the "Robin Sherwood," from Capetown, South Africa.

Dr. and Mrs. Kenneth Stark plan to furlough February 24, 1956, on the "Pretoria Castle," from Capetown.

### Peruvian Assembly

Our last assembly was one of the best we have ever had. Possibly the greatest human contribution was the ministry of Brother Stanfield. We give all the glory to God and honor Him for answering the many petitions that have gone up through the months past. There was a good move to the altar on the Friday night of the young people's convention. The real break came on the Sunday night that followed. It happened to be a missionary service and everything seemed to prepare the way for Brother

(Continued on page 16)



# HOME MISSIONS and EVANGELISM

## Church Extension Funds Are Coming In

**T**HERE IS reason to believe that the Church Extension offering will reach the \$60,000.00 mark. Money is still coming in. Some church treasurers have been slow in mailing their checks and some of our good churches delayed taking the offering until a more convenient season. We are urging everyone to care for this at once, so that we can make a final accounting.

The emphasis now is upon adding to these funds money which we can borrow. We are prepared to issue General Church Loan Fund notes bearing 3½ per cent interest on all loans of five years or more and 3 per cent interest on notes of less than five years. The interest will be paid semiannually. Any amount of \$100.00 or more is acceptable. These notes carry the signature of the president and secretary of the General Board and have the full endorsement of the Board and are backed by a capital fund of over \$300,000.00 now owned

by the Division of Church Extension. Your business with us is always considered as a confidential matter.

We are encouraged as our people become aware of the possibility of lending their money. Almost every day checks are coming in to add to this great fund held exclusively for loans to Nazarene churches desiring to build.

Recently a pastor wrote in asking about depositing his church's building funds with us. We encouraged him to do so. Why not let your building funds be building other Nazarene churches while you wait to begin your own, and at the same time receive a good interest return?

A district superintendent was in the office the other day. He plans to lend us some of his savings. A friend is suggesting that his daughter, recently widowed, deposit some of the insurance money with us. These are an indication that our people are beginning to think in our direction.

**ROY F. SMEE, Secretary**

And what a privilege it is to have your money working for the Lord while at the same time it is earning a fair rate of interest! Too much of good, consecrated money lies in savings banks bearing not more than half the interest your Division of Church Extension will pay. And let your pastor go to many of these banks to borrow money to build a church and he will be greeted with "Sorry, but we don't lend to churches." But that same bank will lend your money (for which they pay you not over 2 per cent) to a honky-tonk, a dance hall, or a movie house. Many of our people are glad for a safe place to deposit their savings and are thrilled with the knowledge that they will receive substantial interest for their money while it is building Nazarene churches where the gospel will be preached and souls won to the Lord.

Let us keep the extension funds coming in!

### APPLICATION

I want to help the General Church Loan Fund. Realizing the urgent need for adequate church buildings, and believing that this is an opportunity to invest my savings in a way that will please God and save souls, I will loan to the General Church Loan Fund of the Church of the Nazarene the sum of \$\_\_\_\_\_ for \_\_\_\_\_ years, at the rate of 3½ per cent interest per annum (3 per cent if less than 5 years), interest payable semiannually. Please issue a General Church Loan Fund note from the General Board to:

Name \_\_\_\_\_  
(Print full name)

Or \_\_\_\_\_

Street or R.F.D. \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

Church \_\_\_\_\_ Pastor \_\_\_\_\_

Signed \_\_\_\_\_



Make all checks payable to:

**John Stockton**  
Treasurer

Send applications, checks, and all correspondence to:

**The Division of Church Extension**  
6401 The Paseo, Box 6076  
Kansas City 10, Missouri



### Foreign Missions Department

(Continued from page 15)

Stanfield's message. Almost a third of the front of the church became an altar. Then it was more or less the same the following nights until the closing night on Thursday. Brother Stanfield preached on holiness in the morning services and, although we did not have morning altar services as a rule, many were earnestly seek-

ing the blessing in the night meetings. Early morning prayers and those at other times here and there were real times of waiting on God. Brother Stanfield was under the weather on Wednesday and Brother Flinner preached at night. Not so many were at the altar but the Spirit was sweetly in control and it was a good service. Closing night Thursday was a high point—about all that we could have wished it to be. There were a

lot of things on the program—installation of missionary society officers, dedication of babies, a bit of business, and the climax of all, the Lord's Supper with 129 participating, with much blessing and heart searching. Even after that Brother Stanfield brought a brief message which God mightily owned and the altar filled and refilled many times. Our assembly closed in a blaze of glory. Thank the Lord!—IRA N. TAYLOR, Peru.

# THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for September 25: Ezra Leads a Religious Revival

Scripture: Ezra 7:6-10; Nehemiah 8; 9; 10:28-39 (Printed: Neh. 8:1-3; 9:1-2; 10:31-32, 37, 39)

**GOLDEN TEXT:** *I am the Lord your God; walk in my statutes, and keep my judgments, and do them (Ezek. 20:19).*

Law is never too popular unless it appears to affect only the other person. Here in our lesson we are brought face to face with the truth that this is God's world, and that there is moral cause and effect. Throughout the last two quarters we have witnessed nations rising and falling in direct accord to their moral and religious strength. What is noticeable in the historic structure of a nation is also quite discernible in the individual life. There can be no personal satisfaction, peace of mind, until we recognize and come to terms with the fact that God is our Heavenly Father, who loves and cares and is also the great Lawgiver. As we follow the laws of God, then and only then do we participate in the benefits of that life-giving fellowship.

Grace is truly God's unmerited favor to man; and only through grace can we approach the holy, infinite God. Does this fact then mean that once in grace we live outside moral law, using grace as an excuse to do evil and wickedness? No! Grace is

not license, but rather illuminates, cleanses, and provides power to overcome evil. We see God's laws with deeper understanding; we are cleansed from the inner defilement that causes us to rebel against God's ways, and we become possessors of a Presence who makes us strong through our surrender and obedience. Jesus did not come to destroy the law, but rather to fulfill it; through Jesus we discover the joy of living within the law!

Those who belong to God are called upon to separate themselves from all that is evil. When a building gives way it first appears as if the disintegration were the work of a few seconds; but back of these few moments are the months and perhaps years of slow termite destruction. At first the effect was so small that it was entirely unnoticeable, but all the time the weakening and degenerating process was leading to a sudden crash and catastrophe. No life ever falls in an unprotected, sudden moment. There was first a small compromise with evil. Gnawing at the moral center was the disease of sin that could not but at last bring the soul crashing to earth.

May we be humble and wise enough to allow the lessons of history, revealed through Israel, to teach us to shun wrongdoing at all costs. There can be no tampering with what we know to be right. We will be wise to guard the thoughts of our minds, watching always the pools of our imagination lest they become reflections of evil. Paul's admonition to the Philippians needs to be read over and over again: "Keep guard over your hearts and minds in Christ Jesus. Finally, brothers, keep in mind whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high-toned, all excellence, all merit . . . then the God of peace will be with you" (Phil. 4:7-9, *Moffatt*).

The walls of Jerusalem, the Temple, and the altar have passed away; but there remains our High Priest, Jesus Christ, who makes intercession on our behalf, and within our feeble lives abides the Holy Spirit, making us more than conquerors through Him who loved us.

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

## THE HOME CIRCLE

Conducted by  
**GRACE RAMQUIST**

### AT HOME—

**A**RE THERE any homes in which there is no simple eating and serving? For instance, when there is no one visiting us, our family often eats from trays in the living room. Of course, mostly this is the custom during the winter months, when there are logs burning in the fireplace. On such occasions, rarely do we have more than a single-dish dinner, perhaps a salad and a drink. When company comes, however, as a general rule we move into the dining room and all sit formally around the table. The menu for such occasions consists of meat, vegetables, salad,

dessert, and a drink. Sometimes the conversation is quite formal, too.

I was interested in an article written by Frances L. Watkin, a pastor's wife in Northern California. Well, maybe I was not only interested but a little ashamed, too. When unexpected company comes to our house, I do one of the three following things: take them out to dinner, overwork, or do not ask them to eat with me. In all three methods used, I miss a great deal of Christian fellowship which could be mutually advantageous to me and to my guests. Per-

haps it would be correct and appreciated more if on such occasions I would go ahead and serve the one-dish meals and on trays, if that had been my plans before the unexpected company came in.

Mrs. Watkin described the setting of the dinner Jesus put on when He unexpectedly had five thousand for dinner. Here's the way she expressed her thoughts in a paper especially prepared for preachers' wives but surely just as suited for laymen.

#### FIVE UNEXPECTED THOUSAND

"It was a late afternoon in the desert. The sun was low. Nobody had paid attention to the time. The

Master had been speaking, and the crowd had welded itself into one solid group, hanging on His words. Then, the sermon was ended. The disciples were eager to have the people dismissed and sent on their way. They probably sensed the responsibility for feeding five thousand. True, the crowd had come without invitation. It was ever thus. People always were crowding in without attention to schedule or to the physical capacity of the Master. They demanded and graciously He met the need. This time, the disciples suggested a quick dismissal of the mob with a flat, 'We are not prepared for entertainment.'

"Nevertheless, the Master suggested that the people be given their supper before they left. What an idea! Philip made a hasty computation of the demand and announced that the cupboards were all bare and, further, that it would take at least two hundred pennyworth of bread to feed so many people, even if each man were given but a morsel. Too, even if they had the funds, it was doubtful

if they could find that much bread in that part of the country.

"The practicality of the Master Host was soon forthcoming. He called to the efficient servers, 'What have you? Go and see.' Upon inquiry, the disciples learned that there was a little boy in the crowd who had brought a box lunch to keep his stomach from groaning while his mind was feasting. He offered his meager supply—five loaves and two fishes. Certainly the disciples entertained no notion that this could be the entree on the menu for five thousand. They brought it to Jesus merely as a testimony that there was no food to be had—this proved it.

"Here were five thousand men and five little rolls. Surely Jesus would realize that there was absolutely no quantity and so would decline the challenge of five thousand for lunch.

"The opposite was true. In the face of the weighty problem of hungry guests, Jesus decided to serve in an open-air banquet hall. There was a grand fare to be spread.

"First Jesus maneuvered His guests

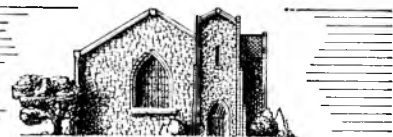
into more sociable groups. He bade them be seated in companies of fifty. He began with order. At once the people relaxed with the 'I feel at home' atmosphere. The people had listened to the story of love He had told them and now they were His personal guests.

"By that time the twelve disciples were pictures of frustration. To the left of Christ they mumbled, 'Impossible!' But while they gasped in consternation, the Master Host checked the dinner preparations with His Father in heaven. He called for silence and announced that He would lead in prayer. With the banquet in His hands—five little loaves and two fishes—He prayed for a miracle in multiplication.

"The prayer having ended, the disciples gathered about the Master as He broke the loaves into tiny bits. A moment before there had been a shortage of food; but now each crumb and each portion of fish sprang to increase itself. The people were all *well fed and beautifully entertained.*"

What an example for simple entertainment!

## NEWS of the Churches



Evangelist C. M. Whitley and wife report: "Recently we closed a wonderful revival in Wisconsin. God was with us, and it was a great blessing to be with these fine people. Then we went to Arkansas, and are now back in Texas for a meeting. We will be in California for October and November, and have some time open in November which we'd like to slate while in that section of the country. Will go anywhere that God may lead, to work as preacher and singer. Write us, % Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri."

Sheridan, Wyoming—Our church is looking forward to advancement under the leadership of Rev. Wesley Stites, who is now on the field. The church board voted unanimously for us to be a "10 per cent" church.—G. H. Saffell, Secretary.

Evangelist Cecil H. Rice writes: "I am now making up my evangelistic slate for 1956, and have some open dates January through March. I am free to travel wherever the Lord may lead. Write me, 1128 Grace Street, Washington C.H., Ohio."

Sledge, Mississippi—The Robinson Chapel Church recently closed an unusually successful revival under the ministry of Evangelist E. J. Miller. The crowds were the largest in years. Much prejudice was broken down, and the religious life of the church was strengthened through the Bible mes-

sages of Brother Miller. Altar services have been infrequent here, but six of these services were crowned with seekers, twenty-three of whom prayed through, five of whom were baptized, and seven of whom joined the church. Sunday-school attendance records were broken, and a fine love offering was given the pastor to cover his expenses to the district assembly. Finances came easily for the evangelist. Pastor and people were much encouraged by this revival, and we give God praise for His blessings.—J. W. Morse, Pastor.

Evangelist George Brannon writes: "Due to new pastoral arrangements, I have a good fall date open—November 9 to 20. I will be in Indiana preceding this date. Write or wire me at my home address, 125 N. Wheeler, Bethany, Oklahoma."

Evangelists Betty Wagner and Helen Lavelly report: "Recently we closed a good meeting in Carrier Mills, Illinois, where Rev. C. A. Cronk is the pastor. New people attended the services every night, and there is prospect for a good church in Carrier Mills. We will be with Rev. George Williams in Carmi, Illinois, the first part of September, following which we have an open date. We would be happy to slate this with some church or pastor as the Lord may lead. We are happy working in the field of evangelism. Write us, Box 53, Carrier Mills, Illinois."

Rev. O. D. and Thelma Samuel write: "After pastoring for eighteen years on the Kansas City District, we are entering the evangelistic field immediately following our district assembly (September 9). We will work as preachers, singer, and children's worker. We are now making up our slate and will be glad to go as the Lord may lead. Write us, Box 8, Halltown, Missouri."

Muncie, Indiana—God has wonderfully blessed Muncie First Church. Three years ago Rev. C. D. Withrow and family came to be our pastors, and under their very capable leadership we have seen a remarkable growth. During the last two years we have reached a new high in attendance, with an average increase of 114 in Sunday school. We led the district in both the fall and mid-fall rallies, also last Easter with an attendance of 833, and \$1,000.00 in the offering for world-wide missions. We have continued an organized visitation program which is the answer to our Sunday-school growth. Our Cradle Roll department has reached a new high with 185 babies enrolled in two years. We have seen the need in our community for an enlarged Home Department and introduced the extension work with a weekly attendance of 20 lessons taught to shut-ins during the past six months. A new, two-story educational unit has been added to our building, which also provides a beautifully fur-

nished study and church office. With the growth in our Sunday school, the third floor to this unit will soon be a "must." Adding to the beauty of our sanctuary is a lovely, new, life-size painting of Sallman's "Christ at Heart's Door" and an electric Hammond organ. This summer we air-conditioned our church sanctuary, which is a real blessing to our worship services. During the year 1953-54 we reached an all-time high in finances with a total of \$32,000.00 and praise God, who made it possible to close this assembly year with an increase of \$8,000.00. This has been accomplished because God had a man with a vision, and a people with a mind to work. For the coming year there is a wide-open door. We are adding to our leadership Rev. and Mrs. Russell Metcalf; he will assist the pastor and have charge of the musical program of the church. We believe Brother and Sister Metcalf will help to meet the need for the church's enlarged program.—Mrs. Gladys Burton, Reporter.

Evangelist C. L. Chapman writes: "We have recently closed our first year in the evangelistic field and we praise God for the victories that were won. Wife and I had a good Bible school at the Summit Grove Church, Kampsville, Illinois, in August. We saw nearly every one of the boys and girls and young people kneel at the altar of prayer, seeking God for pardon and heart purity. We have some open dates for this fall and winter, and will go anywhere the Lord may lead, for freewill offerings. Write us, 11½ East Side Square, Robinson, Illinois."

Decatur, Alabama—First Church recently closed one of the greatest revivals of its history. The special workers were Evangelists Juett and Ruth Cox from our Trevecca Nazarene College. As a result of their outstanding preaching and singing, the altar was filled night after night with seeking souls. Our people are still rejoicing over the spiritual blessings received from this meeting.—W. R. Sessions, Pastor.

Pastor J. E. Smith of First Church, Riverside, California, writes: "Late in August, Wife and I returned from a vacation trip which took us some 6,000 miles—east to Brunswick, Georgia, and north to St. Louis, Missouri. It was a good trip and God was with us. We visited our First Church in Brunswick, and I preached in both morning and evening services to a wonderful congregation. Pastor Jack Dell is doing a splendid work. God blessed my heart. In Sikeston, Missouri, the Lord is really blessing Pastor J. W. Hoffert and his fine people. I preached there on Sunday morning to a full house, and with the blessings of the Lord manifest in our midst. One Sunday evening Wife and I had the privilege of attending our church in Cape Girardeau, Missouri, where

from 1933-35 we served the beginning church as pastor. It was a joy to preach for their wonderful pastor, Rev. Paul Tucker, and meet many old friends as well as a host of new people. The Lord gave us a grand service with seekers at the altar. Here at our First Church in Riverside, God is giving great victory in our eleventh year as pastor. We are near March A.F. Base—if you have friends there, let us know."

Rev. A. G. Johnson writes: "In the past nine and one-half years since leaving the evangelistic field we have pastored our churches in Grassland, Texas; Southside, Albuquerque, New Mexico; Searcy and Batesville, Arkansas. Spent one year at Grassland; then three years in Southside, Albuquerque, building a new church and Sunday-school annex; then four fruitful years at Searcy; and now closing a very profitable year at Batesville. Feeling definitely we should re-enter the evangelistic field, we have resigned, effective at the close of our assembly, September 15. Wife and I will travel together as before, with her assisting in the singing, children's services, and boosting the Sunday school. We still have a little time open this fall, and are slating for 1956. Write us, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Newport, Kentucky—First Church has had a great year under the blessing of God; the Sunday school has averaged 357, the highest yet, and an increase of a little more than 10 per cent; 44 new members have been added to the church, of which 36 were by profession of faith. Also, \$3,422.00 was given for missions, which is a little more than 10 per cent, making us a "10 per cent" church for the first time. The church board has hired a secretary, air conditioning has been installed, the church and parsonage redecorated, and God has smiled upon us. It has been the best year of the twenty-one years we have spent pastoring Nazarene churches.—Asa H. Sparks, Pastor.

#### Chicago Central District Assembly

God's blessing upon the Chicago Central District was evidenced in our fifty-first annual assembly. Held in the beautiful new building of Chicago First Church, under the leadership of General Superintendent Vanderpool, every session was marked with Christian unity and spiritual anointing. The morning messages by Dr. Vanderpool were so uplifting and helpful that their inspiration lingered throughout the business sessions of the day.

Reports from the local churches revealed that we have been in a tremendous building program. Under the capable leadership of District Superintendent Mark R. Moore nearly every church on the district is now adequately housed. Property evaluations have increased 100 per cent in the last three years. The past year alone saw

an increase of \$553,200.00 in property. And, in the midst of all this building, budget payments have been the best in years.

New churches have been organized in Evanston and Lombard, and preliminary steps taken toward organization in Dolton and Worth. Home-mission funds were also used to strengthen seven churches previously organized. The district superintendent's policy of insisting that all newly organized churches be adequately housed in their own buildings is much appreciated throughout the district. His plan for building temporary chapels that can be converted into educational units or parsonages gives the people attractive and worshipful facilities from the beginning.

Superintendent Mark R. Moore's report summarized the advances that were made in every department. The report was received with a rousing ovation, a generous love offering, and

(Continued on next page)

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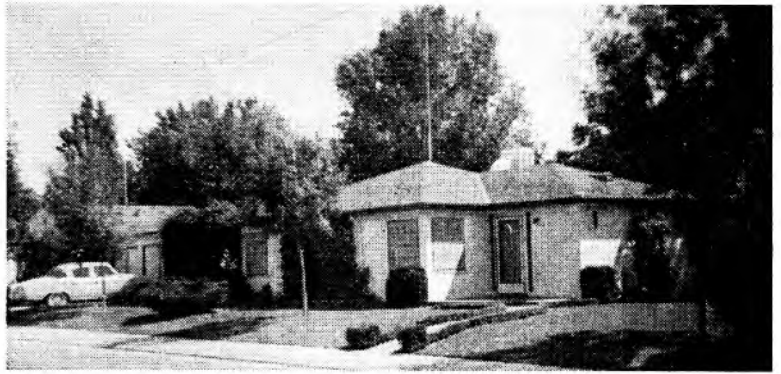
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## Fremont Chapel Church, Stockton, California

The Stockton Fremont Church has made great strides and good gains in the few months that she "has come of age." From the first month's average of 49, we have had as high as 148 for a month's average; and from an average of 63 to 108 for yearly averages. Even though our building is only 30 x 40 feet, we have had an all-time high attendance of 208. Recently the Lord helped us to purchase this lovely parsonage just across the street from the church. Our problem now is to obtain off-street parking to enable us to double the size of our building. We are just closing our second year with these wonderful people. The future is bright, for the Lord is with us.—Robert Owen, Pastor.



### Chicago Central District Assembly

(Continued from page 19)

a unanimous vote to give him a month's vacation with pay. The district's appreciation for their superintendent was further expressed in a practically unanimous vote of re-election.

The Church Schools, under the leadership of Rev. Byron M. Carmony, reported gains in Sunday-school enrollment of 902, and a gain of 185 in average attendance. College Church was chosen as "Church School of the Year" for its outstanding achievements in all church school work.

The N.Y.P.S., under Rev. Alvin T. Smith, showed a gain of 300 members, and reported the best youth institute in years, with 120 campers.

The N.F.M.S., under the presidency of Mrs. Mark R. Moore, reported a 10 per cent gain in membership. During the year nine new societies were organized. For the first time in our history, we now have a missionary society in every fully organized church on the district; thirty-three out of the fifty-five societies reached the seven-point goal.

One of the high points of the assembly was the service in which five men were ordained to the ministry. They were: Raymond Barr, Paul Rodgers, Rufus Sanders, Melvin Riddlebarger, and Arland Gould. As the elders laid their hands on these men and Dr. Vanderpool prayed the prayer of consecration, God came near in flood tides of blessing.

C. KENNETH SPARKS, Reporter

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

The annual convention of the Minnesota District N.Y.P.S. was held at Mission Farms on Medicine Lake, near Minneapolis, August 5 and 6, with the district president, Rev. John T. Sapp, presiding.

All reports showed good gains during the past year. There are now 589 N.Y.P.S. members in Minnesota, a gain of 31; a new society was organized at Lamberton. Total money paid out by the societies during the year was \$3,299.00.

A beautiful spirit of unity and cooperation existed throughout the convention. Brother Sapp was re-elected as district president, receiving all but one vote. The convention was blessed with a unique sense of the presence of the Lord.

Rev. Crawford T. Vanderpool, superintendent of the South Dakota District, was the special speaker. All those present were deeply moved by his stirring messages, which centered about the fourth-year emphasis, "By My Spirit—Serve." Dr. L. J. Du Bois, general secretary of the N.Y.P.S., was special speaker in a great young people's rally held in connection with the Minnesota District Camp on the Sunday following the convention.

The Nazarene young people of Minnesota are grateful for the splendid leadership they find in President John T. Sapp, and also greatly respect the fine counsel and godly leadership of District Superintendent Roy F. Stevens. Each person was challenged to return to his local society to do his best for the Master, and fulfill the slogan, "By My Spirit—Serve."

LUKE J. BRINKER, Reporter

It will be well to remember that God does not operate according to man's timepiece, although He is never late.—J. GEORGE TAYLORSON.

### Eastern Kentucky District Assembly

The fourth annual assembly of the Eastern Kentucky District convened July 27 and 28 in First Church at Ashland, being preceded by the N.F.M.S. and church school conventions.

The special speaker for the missionary convention was Mrs. Eunice Bryant, missionary from Guatemala; her messages were a challenge and blessing to all who heard them. Mrs. D. S. Somerville was unanimously re-elected district N.F.M.S. president. Dr. Erwin G. Benson was the able guest speaker for the church schools convention.

The assembly proper opened on Wednesday morning with Dr. Hardy C. Powers presiding. Dr. Powers further endeared himself to Eastern Kentucky Nazarenes through his Spirit-anointed messages, and the kind and efficient manner in which he presided over the assembly business. The pres-

ence of the Lord was manifested in the business meetings as well as in the devotional services of the assembly.

The report of District Superintendent D. S. Somerville showed good gains in both membership and finances. Three new churches were organized during the past year. Brother Somerville was re-elected with an almost unanimous vote, and a love offering of \$1,015.00 was given as a token of the affection of the pastors and people for Rev. and Mrs. Somerville.

Eastern Kentucky is a young district, but under God and the leadership of Superintendent Somerville, it is growing and God is blessing.

BENNIE HULETT, Reporter

### Annual Boys' Camp Oregon Pacific District

The Oregon Pacific District conducted its annual boys' camp at White Branch Lodge in the Cascade Mountains, August 8 to 13, with an all-time high registration of 187 boys and a 32-member staff.

Rev. Forrest Hill, district church schools chairman, served most capably as camp director, assisted by Rev. Harold Sanner, supervisor of junior boys, and Rev. Walter Watson, supervisor of the seniors. Rev. Roscoe Pershall, camp chaplain, was truly used of God as he illustrated vital scripture truth with narratives of the Western range and outdoor life. The Lord helped him to win the hearts of the boys, giving well over one hundred seekers in the evening chapel services. Our district superintendent, Rev. W. D. McGraw, Jr., also made a most helpful and instructive contribution to the lives of all at the camp through his ministry as the morning chapel speaker.

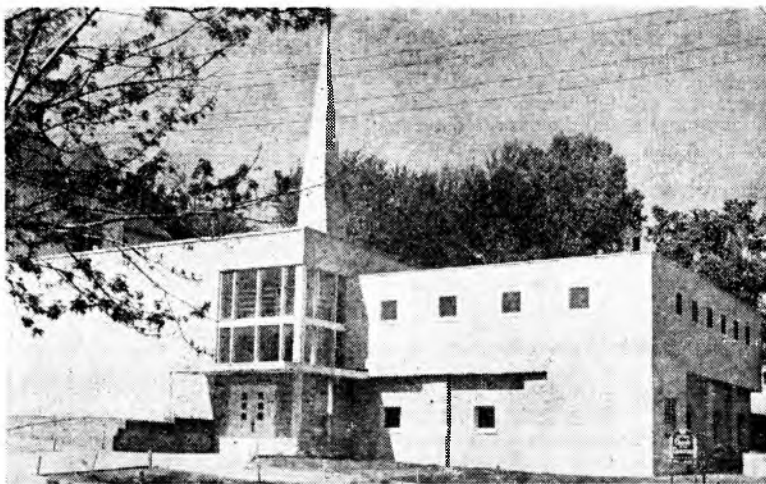
A high point in the week's activities was reached with the serving of communion to 223 persons in a before-breakfast communion service on Friday morning.

All attending agreed that this was one of the most, if not the most, enjoyable and successful of the boys' camps on this district. Virtually every boy not a Christian when he came to camp sought Christ during this time. For all we give sincere praise to God.

J. WILLIAM JONES, Reporter

## Central Church, Sioux City, Iowa

From a Sunday-school average attendance of 23 to 94, from a membership of 19 to 62, is the accomplishment of Central Church in eighteen months. And, while enjoying these increases in attendance and membership, the congregation has erected a new sanctuary and enlarged the Sunday-school facilities. When Rev. Ernest E. Orton came as pastor of this small church in November of '53, the congregation was worshipping in a small, basement-type, concrete-block building, which served both as sanctuary and for Sunday-school rooms. The new pastor preached energetically, called on the members for an aggressive program of visitation, and very soon plans were made for an educational unit to be built over the basement, and a new sanctuary to be erected adjacent thereto. Members of the congregation pitched in and, under the leadership of the pastor, the new sanctuary was finished sufficiently to hold the first service in on last December 19. On January 16 of this year, Dr. G. B. Williamson dedicated the new sanctuary; it is constructed of haydite block, with twelve-inch wall, finished with Perma-Crete, pastel green in color, and the floor is concrete with asphalt tile covering. The sanctuary is furnished with good, dark oak pews; pulpit furniture donated by



families of the church, and new offering plates by the pastor and family. The building is appraised at \$50,000.00 with an indebtedness of only \$14,000.00. Due to the illness of his seven-year-old son, Brother Orton was forced to resign as pastor, June 1. On his closing Sunday, May 29, a new Sunday-school

record was set with 128 present. In April the church voted to go on the "10 per cent for missions" program, and God has helped in a special way financially since that time. Rev. Charles Keyes has been called as the new pastor.—C. Delbert Bennett, Reporter.

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

The twentieth N.Y.P.S. convention of the Wisconsin District met at Camp Byron, near Fond du lac, on August 13, with Rev. Edwin Simmons, district president, in charge. His report and also the reports of the local presidents showed marked progress across the entire district. Brother Simmons was re-elected as president with a good vote. This is his second full year in this office.

High lights of the convention were the inspiring messages brought to the young people by Dr. Samuel Young, our general superintendent, and Rev. D. K. Wachtel, superintendent of Tennessee District. Their messages presented a challenge to live for God and to do more for Him than we have ever done before.

KENNETH BURTON, *District Secretary*

### Southwest Oklahoma District Camp

The Southwest Oklahoma District recently enjoyed a most wonderful camp meeting. The power and presence of the Lord were felt in service after service. The special workers, Rev. Don Scarlett, Rev. Ray Hance, and Calvin and Marjorie Jantz, were greatly used of the Lord.

This camp, under the direction of Rev. W. T. Johnson, our able and energetic district superintendent, in three years has grown to be one of the great camps in the Southwest. It is located 3½ miles west of Anadarko, Oklahoma, on Hi-way 9. Although the camp is only three years old, Brother Johnson and his group of co-operative pastors have built the

basic groundwork for a modern camp with tabernacle, dining facilities, workers' cottages, and two dormitories. Several churches have erected cabins to take care of their members, and a number of individuals have built cabins. The coming year will be one of increased building to care for the rapid expansion of this camp.

Those who attended the camp will not soon forget the great times of victory and shouting, and the wonderful altar services in which four people sought and found the Lord for some special need.

On the closing night more than 1,500 people were present, and above \$2,500.00 was raised spontaneously to liquidate the indebtedness on the tabernacle.

Southwest Oklahoma Nazarenes do not intend to let the camp-meeting fervor die. What spiritual unity and uplift an old-fashioned camp brings to the people who attend! With the blessings of the Lord, and the leadership of our good district superintendent, we look forward to an even greater camp next year.

WILLIE W. VOIGT, *District Secretary*

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### Northwest Indiana District Assembly

The thirteenth annual assembly of the Northwest Indiana District was held at the district campground, August 17 through 19. Dr. Hardy C. Powers presided with ease and efficiency. His pointed messages, packed with spiritual dynamic, sparkled with wit and humor. Both pastors and people were lifted to new courage and greater vision.

Dr. Harold W. Reed, president, and Rev. John Swearingen, field secretary, of our Olivet Nazarene College, presented an optimistic view of the future of the school. Miss Helen Greenlee, song evangelist and alumnus of Olivet, lifted our hearts with the gospel in song.

The report of our district superintendent, Rev. Arthur C. Morgan, revealed one of the best years of progress Northwest Indiana has known.

Four new churches were organized during the year—Kokomo Forrest Lawn, Oxford, Veedersburg, and Kokomo Bon Aire—and there was a gain in membership of more than four hundred.

In a show of increasing district spirit and unity, the assembly gave Brother Morgan a nearly unanimous vote for re-election—200 yes and only 3 no. Our superintendent is noted for his sacrificial giving to the church, and in order to give more he has been driving an automobile far too light in weight. To convey our love and to help one who has helped others so much, the assembly pledged \$1,150.00 toward the purchase of a car for Brother Morgan.

The assembly closed with a splendid ordination service in which elder's orders were given to Forrest Lamneck, Katherine Lamneck, Harry McCubbin, and Donald Paul Ray.

Northwest Indiana, a district with untold possibilities and potential, is lifting its eyes and with a new vision is reaching out to the fields already "white unto harvest."

ROBERT L. GRIFFIN, Reporter

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

The annual N.Y.P.S. convention of the Iowa District was held on Friday, August 12, at the district campgrounds, West Des Moines, Iowa. This year the convention was held in the new 160 x 90-foot tabernacle.

Rev. Forrest Whitlatch was unanimously re-elected to the office of district N.Y.P.S. president. The spiritual tide was high.

Dr. Remiss Rehfeldt was the special speaker, and his highly appropriate, Spirit-filled, and challenging message of the afternoon brought a large group of fine young people to the altar who had been definitely called into special service for the Lord. This service of consecration to God's work was a high light of the day. Dr. Rehfeldt spoke again in the evening to the young people.

The over-all picture proves that the Iowa N.Y.P.S. is moving ahead.

J. C. LEONARD, Reporter

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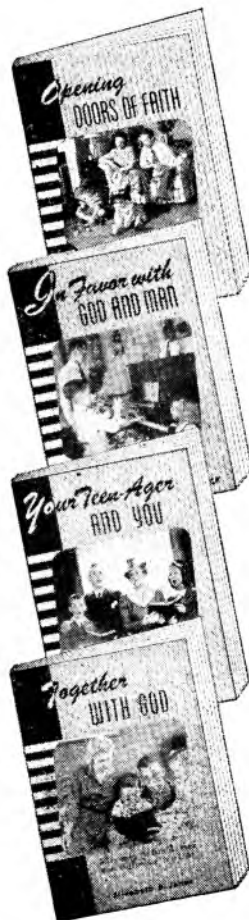
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#### West Virginia District Assembly

Demonstrating a wonderful spirit of harmony and unity, West Virginia Nazarenes re-elected Dr. Edward C. Oney as district superintendent for the sixteenth time during the annual assembly, July 7 to 9, at the district campground near Summersville, West Virginia. Dr. Oney, who celebrated his sixty-fifth birthday during the camp meeting following the assembly, was elected by an overwhelming majority vote of 250 to 3.

Presiding with grace, efficiency, and good humor during the three-day assembly, Dr. Samuel Young, our beloved general superintendent, kept business moving at a fast pace. With an extra day for business, the sessions proved much less tiring to the delegates, and there was adequate time for special music and moments of inspiration blessed by the presence of God.

Dr. Oney's annual report reflected much progress for the district during the assembly year. Eight new churches were organized during the year: Wiley Ford, Gassaway, Weedland, Webster Springs, Alderson, Newell Glendale, South Charleston Grace, and East Rainelle.

Immediately upon the re-election of Dr. Oney, the assembly approved a recommendation that Dr. Oney's present automobile be traded for a new model, and that the district pay the difference. A love offering was also taken for this purpose. Dr. Oney pointed out that in the fifteen years he has served as district superintendent he has registered more than 600,000 miles on his automobiles in traveling for the district.

In an impressive service on the closing day, Dr. Young ordained the following as elders: Robert J. Andress, Carl W. Gray, John J. Hancock, Lewis

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Legg, George Lilly, John A. Robinson, and H. Doyle Smith. Also, elder's orders of Frank Prater, from the Pilgrim Holiness church, were recognized; he is pastor of the new Gassaway church.

The annual camp meeting, which began upon the adjournment of the assembly, was highlighted by the rugged holiness preaching of Rev. Lyle E. Eckley and Rev. Luther Cantwell, and the inspired singing of Rev. and Mrs. Leon Cook. God mightily blessed the services and scores of seekers, many of them teen-agers, sought and found the Lord in pardon and heart purity. Good crowds were on hand for the day services, and the large tabernacle was well filled at night.

JOHN J. HANCOCK, Reporter

### Northwest Indiana Summer Camps

Our boys' camp got under way on July 18 with seventy-nine boys registering for the five-day session. J. R. Smith was the director for both boys' and girls' camps. Rev. Ted Martin was the dean for boys' camp, and his presence greatly contributed to the success of the camp. Other workers were: Rev. Truman Carter, handcraft director; and Rev. Beryl Spross, athletic director. The entire week at boys' camp turned out to be a profitable one. We were fortunate in having good counselors who found it easy to adapt themselves to the demands of camp life. The most wonderful phase of our camp experience was the manner in which the boys sought the help of God in service after service; fifty-eight boys bowed at the altar during the week.

The girls' camp got off to a fine start on July 25, with a total enrollment of 114 girls and 17 workers. Mrs. Manley Kjonaas was the camp dean, and her understanding spirit won the love and confidence of all the girls. Mrs. Thomas Voyles was in charge of the handcraft, and Mrs. Eldon Gaines directed the athletics.

Enough cannot be said about the outstanding preaching of Rev. R. J. Dickson, of Rochester, Indiana, during both camp sessions. God gave him the hearts of both boys and girls. At the close of boys' camp it seemed that God's presence just couldn't be more keenly felt. But from the first service (in girls' camp) there were seekers at the altar. The final chapel service on Friday night turned out to be a "junior" camp meeting! How God did sweep across the scene and the hearts of both the girls and the workers were melted! No less than 100 sought God for spiritual help during the girls' camp.

The young people of the district enrolled for institute on August 1, with the total slightly under last year's record; but the seventy-four "institutors" spent a most enjoyable week together. Rev. M. K. Milligan again directed the institute in his most capable manner, with Rev. Robert Griffin serving as dean of the institute. Rev. Beryl Spross was most efficient in directing the athletic program. The teaching staff included Roy Hendley,

Harry Dickerson, F. D. Lamneck, and J. R. Smith. Miss Mary Hackett was faithful to perform her duties as camp nurse.

The spiritual tide of the institute rose to a thrilling height under the forceful messages of Rev. Orville Jenkins, superintendent of the Abilene District. His direct approach to vital Christian truths led many of our young people into deeper and richer experiences. Norman and Connie Franklin sang their way into the hearts of the young people time and time again. The Franklins also served as camp "ma" and "pa."

Rev. and Mrs. A. C. Morgan, district superintendent and wife, were on the campgrounds to fellowship with the campers most of the time. The Morgans are loved and appreciated by the entire district. Superb meals were prepared and served by the fine staff of cooks. No better meals ever were served than those enjoyed by the campers and instituters this year.

J. R. SMITH, Reporter

### Minnesota District Assembly

Rev. Roy F. Stevens was unanimously re-elected as district superintendent at the sixteenth annual Minnesota District Assembly, August 1 to 3, at Mission Farms on Medicine Lake, west of Minneapolis. Superintendent Stevens' report to the assembly told of gains in many of the activities of the church. Among the high lights was the report of two new church buildings—at Staples and Russell Avenue—and the new parsonage for the Spring Lake Park Church. Nineteen other church properties had major improvements and alterations.

A real note of optimism prevailed as Brother Stevens challenged the district for "thirty more churches by 1964." Definite plans are already under way for two of these.

Rev. David Sullivan was re-elected district secretary, and Rev. H. B. Hughes as district treasurer.

Dr. G. B. Williamson presided with his usual grace, and his messages were a blessing to all those present. Dr. Williamson officiated at the ordination of David K. Ehrlin, pastor at Backus.

In the district conventions following, Mrs. Roy F. Stevens was re-elected district N.F.M.S. president, and Rev. John Sapp the district N.Y.P.S. president.

Each evening the delegates and friends enjoyed the camp-meeting preaching of Evangelist J. E. Williams and the singing of Gerald and Donna Lou Jenkins. The Lord blessed the altar services with many souls praying through to victory and blessing.

Pastors and laymen returned to their charges with a new vision, a fresh blessing, and plans for a greater year of aggressive warfare; for truly the Lord is with us in the battle.

Three times daily the message of full salvation went out over the air through the facilities of KTIS, bringing the camp meeting to many in the state who could not attend in person.

EDWARD J. JOHNSON, Reporter



## SERVICEMEN'S CORNER

Mrs. Royden Pressler, whose son "Bud" recently entered the service, writes as follows:

"The day before my son entered service we received a letter from our pastor's son who is serving in the U.S. Marines. It was so full of good advice and helped my son so much that I thought perhaps you would like to publish it for other young people to read. I have his permission to do this."

"Bud:

"I was very proud to hear that you had joined the armed services. You will probably wonder why I say proud; well, don't ever, no matter how bad you may dislike it, forget that it is an honor and a privilege that is bestowed upon us young men of America. Even though we are not at war, thank God for that, we should try our best to serve our country in the best way possible. You have heard the saying 'killing two birds with one stone'—well, you can do just that in your position. I can think of no more profitable place to serve the Lord than in the service. I know from experience that the devil will tempt you many times and it will be hard to resist him. When this does happen just think of your mother back home, who loves you and is praying for you. Think and pray that the Lord will give you strength to overcome your trials. A young man is easily swayed by the forces of evil, and a man who forms bad habits in his youth will find them hard to get rid of when he gets older. Pray every day, also read the Bible often, go to church every chance you get. Testify; this is the most inspirational and strengthening thing you can do. Count it a privilege and honor to be a Christian just as it is to be a soldier. Please, Bud, don't fail the Lord. Do all you can for Him and pray that He will guide you to do as He wants, both while you are in the service and when you get out. Bud, no one told me to write to you; I just felt the Lord wanted me to. It isn't very often that a marine cries but I am nearly doing so now. I am really interested in you, as well as all the other young people I know. I will be praying for you.

"Good luck,  
"BILL"

**NAZARENE SERVICE MEN'S COMMISSION**  
*Ed Dubois* DIRECTOR

**DEATHS**

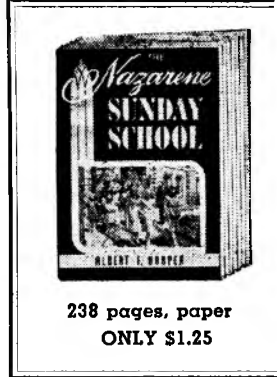
MRS. FANNIE E. (BROWN) CARMONY, wife of Harry E. Carmony of Morristown, Indiana, died March 20, at her home, at the age of seventy-two years. She was born in Shelby County, Indiana, just a few miles from where she died. She was a faithful member of the Morristown Church of the Nazarene, having joined it shortly after organization in 1919. Known as "Mom" Carmony by those who knew her best, she was a lifelong child of God and for many years had enjoyed the experience of entire sanctification. To the very end she testified to God's saving grace and sanctifying power. On September 13, 1953, she and Brother Carmony celebrated their golden wedding anniversary. She is survived by her husband and all nine of her children: six sons—Paul of Shelbyville; Edwin of Gary; Cecil of Shelbyville; Byron of Chicago Heights, Illinois; Neil of Shreveport, Louisiana; and Marvin of Morristown, Indiana; and three daughters—Lois (Posey) of Rush County, Indiana; Esther (Nigh) of Morristown; and Charlotte (Pitts) of Washington, Indiana. The funeral was one never to be forgotten. At the family home, just before the remains were taken to the church for the funeral, her pastor, Rev. H. S. Martin, gathered around the casket the husband and nine children and there offered prayer to God for this wonderful companion, mother, and friend. God's presence was very real. At the close of the prayer, a son, Byron, led the group, as family and pastor sang together. In the church, God's presence was equally great, as former pastors shared in the service—Rev. Robert Jones, Rev. Joe Collins, Rev. Harley Downs, and the district superintendent, Rev. Luther Cantwell, with Pastor H. S. Martin bringing the message. God's presence was so real that during the funeral message members of the family praised the Lord. As members of the family and friends left the church, Mrs. H. C. Hatton played a medley of hymns composed by the son, Byron, many of which had been inspired by the life and character of his Christian mother.

GEORGE W. DOOLEY was born in Springfield, Missouri, September 25, 1870, and died June 22, 1955, at Peniel, Texas. He had lived in Hunt County since 1924. He had been in ill health for more than two years. He was a member of the Peniel Church of the Nazarene. He is survived by his wife; four sons, Roy of Peniel, John of Anson, Sam of Gainesville, and Dan of Dallas, Texas; also two stepchildren, Mrs. Rachel Young of Mineral Point, Missouri, and Bill Comer of Lafayette, Louisiana; and one sister. Funeral service was in charge of Rev. C. W. Johnson and Rev. C. H. Wilson, with burial in Memoryland Memorial Park, Greenville, Texas.

MRS. BLANCHE H. MILLER, age fifty-seven, wife of the late Rev. Glenn E. Miller, died July 16, 1955, in Miami, Florida, where she had made her home since the death of her husband in 1949. During the long career of the Reverend Mr. Miller as pastor in Kentucky, Indiana, Florida, Kansas, and Arkansas, and as superintendent of the Kansas City District from 1939 to 1941, Mrs. Miller was active in the missionary society work of the church. She was a member of Central Church of the Nazarene in Miami at the time of her death. She is survived by two daughters, Mrs. Mary Murphy, Miami, and Mrs. Margaret Foresman of Key West; also two sons, John W. and Robert O., both now serving with the U.S. Navy in Key West. Funeral service was conducted by the Rev. R. B. Kelley.

MRS. GERTRUDE LOUISE FIEDLER was born April 23, 1898, at Mason, Michigan, and died May 15, 1955, at Holt, Michigan. She was converted in a Nazarene tent meeting in 1914, and immediately joined First Church of the Nazarene at Lansing. She was always active as a Sunday-school teacher and church worker. In 1916 she was married to Leonard W. Fiedler. To this union were born three children—Mrs. Gladys L. Heins, of Mason; Francis E., also of Mason; and Mildred J., who died in 1943. In 1930 she and her husband became charter members of the Mason Church of the Nazarene. There she was active as Sunday-school teacher and church pianist until failing health forced her to quit. She is survived by her husband, one daughter, and one son. Funeral service was held in Lansing First Church, with her pastor, Rev. Fred Hawk, in charge, assisted by Rev. E. W. Martin, former pastor, and Rev. O. L. Maish, district superintendent. Interment was in Maple Ridge Cemetery, Holt, Michigan.

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**ANNOUNCEMENTS**

**RECOMMENDATION**—I wish to recommend Rev. James L. Krauss, 812½ E. Spring St., St. Marys, Ohio, for evangelistic work. He is an excellent young preacher of the gospel of full salvation; a successful pastor of two years, and a soul-winning evangelist. He attended Olivet Nazarene College but because of an automobile accident it became necessary for him to discontinue his schooling. Brother Krauss is one of our fine young licensed ministers, and will give almost any of our churches a good revival meeting. Give him a call. Let us keep him busy.—W. E. Albea, Superintendent of Western Ohio District.

**WEDDING BELLS**—Mr. Jack Jones, student of Nazarene Theological Seminary, Kansas City, and Miss Camillia Marsh of Albany, Indiana, were united in marriage on August 5, at the Albany Church of the Nazarene, with Rev. Vern A. Leonard officiating.

**BORN**—to Rev. and Mrs. Forrest McCullough of Nashville, Tennessee, a daughter, Bethynia Ruth, on August 20.

—to Robert and Beverly (McAllister) Parker a son, Robert Louis, Jr., on August 19, at Ada, Oklahoma.

—to Rev. and Mrs. Alvin Maule of Omaha, Nebraska, a son, Keith Allen, on August 17.

—to Rev. and Mrs. Gordon G. Gibson of Dunsmuir, California, a son, John Herbert, on August 11.

—to Rev. and Mrs. Thomas M. Hermon of Denver, Colorado, a daughter, Sharon Kaye, on August 10.

—to Rev. and Mrs. W. Vernon Jones of Lewisburg, Pennsylvania, a son, Barry Albert, on August 4.

—to Eugene and Cassel (Mosteller) Youngberg of Pierre, South Dakota, a daughter, Lona Gayle, on August 4.

—to Rev. and Mrs. Paul E. Brown of New Home, Texas, a daughter, Deborah Ann, on July 23.

**ADOPTED**—By Mr. and Mrs. Glenn Scott of Yuma, Colorado, a baby girl on August 11; she was born July 20. They have named her Geraldine Ruth.

**SPECIAL PRAYER IS REQUESTED** by a reader in Pennsylvania for a difficult situation "in our little country church" and also for a special unspoken request;

by a lady in Ontario for her husband, who is undergoing treatment for a nervous breakdown, and also for herself, as she is alone with the three children;

by a minister and his wife, now retired missionaries;

by a Nazarene brother in Pennsylvania for a sick relative to be saved and healed—for some people to whom the "Herald" is being sent—for the salvation of his mother and stepfather—that he may have a deeper life with God, and for all the work of the church in that place;

by a Nazarene mother in Arkansas that God will touch and heal her body if it is His will—

now past seventy and still teaching a Sunday-school class, but will have to quit unless God heals her, also for the salvation of her daughter and family;

by a lady in Iowa suffering mental torture, that God will undertake and bring speedy deliverance, and for three unspoken requests;

by a Christian mother in Illinois for her son in jail in Missouri, awaiting trial, that God will get to his heart and save him and his wife also, and work through ministers who are now visiting her son in the jail.

**DIRECTORIES**

**GENERAL SUPERINTENDENTS**

**Hardy C. Powers**  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

**Assembly Schedule**  
Southeast Oklahoma . . . . . September 21 and 22

**G. B. Williamson**  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

**Assembly Schedule**  
Northeast Oklahoma . . . . . September 28 and 29

**Samuel Young**  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

**D. I. Vanderpool**  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

**Assembly Schedule**  
North Carolina . . . . . September 21 and 22  
South Carolina . . . . . September 28 and 29

**Hugh C. Benner**  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

**District Assembly Information**

**NORTH CAROLINA**—Assembly, September 21 and 22, at Charlotte Northside Church, 1201 Pegram St., Charlotte, North Carolina. Rev. J. H. Eades, entertaining pastor. Send mail and other items relating to the assembly % Rev. J. H. Eades, 1209 Pegram St., Charlotte. Dr. D. I. Vanderpool presiding.

**SOUTHEAST OKLAHOMA**—Assembly, September 21 and 22, at Church of the Nazarene, 11th and Market, Shawnee, Oklahoma. Rev. Leon Jennings, entertaining pastor. Send mail and other items relating to assembly % Rev. Leon Jennings, 1926 N. Market, Shawnee, Oklahoma. Dr. Hardy C. Powers presiding.

**SOUTH CAROLINA**—Assembly, September 28 and 29, at First Church, 305 W. Oakland, Sumter, South Carolina. Rev. Harry Huff, entertaining pastor. Send mail and other items relating to assembly % Rev. Harry Huff, 309 W. Oakland Ave., Sumter, South Carolina. Dr. D. I. Vanderpool presiding.

**NORTHEAST OKLAHOMA**—Assembly, September 28 and 29, at Tulsa First Church, Delaware and East 12th Street, Tulsa, Oklahoma. Rev. E. H. Sanders, entertaining pastor; send mail and other items relating to assembly % Rev. E. H. Sanders, 2740 East 12th, Tulsa. Dr. G. B. Williamson presiding.