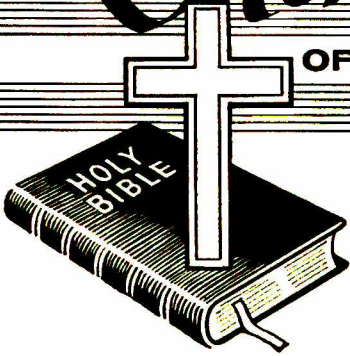


Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



September 18, 1957

Maintaining the church in the world without being of it is an ageless problem. The dilemma is whether to emphasize growth at the cost of purity or conversely to demand that the church shall be "clean" at whatever liability to progress. To accept either of these alternatives is to discount the effectiveness of the church and her mission in the world.

It is always the duty of the church to raise high standards of morality. But to defend these in a spirit of legalism is to isolate the church and force upon it the loss of contact with the world it is

Enlarge the Outer Court

General Superintendent Williamson

designed to redeem. Furthermore, a deadly wound is inflicted upon the church, for with all thought for itself and none for others a spiritual deterioration is inescapable. It becomes a decadent, ingrown, pharisaical sect.

On the other hand, failure on the part of the church to demand holy character and righteous conduct of those who are a part of it is to forfeit the distinctions which make the church like saving salt in a world of corruption.

How can we in our time meet this ever present challenge? How can we continue to grow and at the same time maintain the distinctions of a church called unto holiness?

More than once in recent months Dr. A. B. Mackey, president of Trevecca Nazarene College, has made a suggestion which has merit. In substance he has said, "Maintain a high standard for the inner court of the church—the temple of God. Allow into membership only those who are worthy because they embrace the doctrines, testify to a vital personal experience of saving grace, and accept as binding upon them the demands of group conscience in ethical practice. Then open the doors of the outer court wide. Give cordial invitation to 'whoever will' to come and receive the benefits of the church and its ministry. Be careful not to drive away those who so much need the salvation the church, through Christ, has to offer."

The acceptance of this sound principle will help us maintain a church holy and separate from the world and at the same time make its message available to all who need the Saviour.

LATE NEWS

Telegram . . .

San Jose, California—The thirty-sixth annual convention of the N.Y.P.S. of the Northern California District met in Santa Cruz during the Labor Day week end. The expansion program of the Northern California District was the high light of the Sunday afternoon service; \$23,334 was pledged to help support the pastors of home mission churches in Northern California. The Sunday evening service was crowned with young people bowing at the altar. "Workmen with the Word" was the theme of a banquet on Saturday evening, which was attended by over six hundred young people. Rev. Gene Stowe, pastor of the College Church, Nampa, Idaho, and president of the N.Y.P.S., was the guest speaker for the banquet and the convention. Rev. Marilyn Anderson, pastor of the Oakland First Church, was re-elected president of the Northern California N.Y.P.S. The Golden Anniversary goals were accepted as a challenge for service. A rededication to the high privilege of Christian witnessing prevailed when the convention adjourned.—Keith Grimm, Reporter.

The trustees and faculty of Pasadena College, Pasadena, California, will have the official inauguration of the new president, Dr. Russell V. DeLong, on Tuesday, October 8, 8:00 p.m., in the Memorial Auditorium, Pasadena College Campus.

After serving First Church in New Castle, Indiana, for four years, Rev. George Seutt has resigned as pastor to accept a call to pastor Grace Church in Nashville, Tennessee.

On August 9, Rev. Mrs. Della B. Stretch, retired Nazarene elder, celebrated her ninety-seventh birthday. She has given seventy years to evangelistic labors. She was converted at sixteen, sanctified a few months later, married at twenty-seven to Rev. M. E. Stretch, and they labored together for God and souls. Mr. Stretch died thirty years ago. Mrs. Stretch is now being cared for in a nursing home in El Paso, Illinois; she is not confined to her bed, is mentally alert and enjoys receiving letters from her many friends.

Rev. Donald I. Arey resigned his pastorate of the Orangewood Church in Phoenix, Arizona, to start a new work in Dixfield, Maine. He is now on the field, and the church will be known as the Dixfield Plains Church of the Nazarene. This is another district sponsored and supported home mission campaign for the New England District.

Herald of Holiness



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

Doubt is believing Satan's lies. If the enemy can get us to cast away our confidence and relax our trust, he is well on his way toward victory.—Selected.

A genuine love for God is inevitably reflected by a sincere delight in worshipping in His house. If the prospect of the open door of the church on the Lord's day, on prayer meeting night, and during revival services does not thrill us with glad expectation, there is something amiss in our relationship with God.—Selected.

Home, Sweet Home

By MRS. W. W. ROSEBORO

To some, home is where one hangs his hat. To another it is a very restricted place, a cottage of definite description. Home has been eulogized for centuries as an idealistic place of rest and comfort, a hideaway from cares. In reality our homes may be hectic and worry-ridden, but still they fill a place of need in our hearts, giving a sense of belonging and security.

Jesus spoke with familiarity of the home which He had left and of His Father. One wonders if, lying cold and homeless along the paths of His ministry, sheltered only by His cloak, He perhaps found comfort and warmth in thoughts of home. And when at last He was taken up to enjoy its blessings it was in triumph and joy. He paused only long enough to press His invitation for all to share that home with Him. It was not just an invitation to visit for a while but a warm call for all of His to make His home their home.

In our home, we have access to the refrigerator with robbing privileges. We may bring our friends; we may pursue our hobbies, rest our feet, or replenish our minds. It isn't just a matter of eating and sleeping, but of pursuing our interests. It is a center for our lives, about which revolve the activities of each varying personality.

Such may be the home of which Jesus speaks. And He is the Head of the house, the Central Figure to love and adore, the Source of fellowship, the Inspiration, the Peace, the Love, the Joy. Who would want to miss it?

Prayer

By NORMAN C. SCHLICHTER

*I think of prayer as God-designed
To lift my heart to heights sublime.*

*I think of prayer as His own way
To keep me near Him every day.*

*I think of prayer as a chain to bind
My love and hope to all mankind.*

*I think of prayer in any hour
As my sure source of unshaking power.*

Revivalism Must Become Evangelism

"He that believeth on me, . . . out of his belly shall flow rivers of living water" (John 7:38). And they did—in refreshing streams of holy living, and in urgent, gushing, pushing, rushing streams of ceaseless activity. "And the Lord added to the church daily such as should be saved" (Acts 2:47).

Judaism had made its proselytes; it could count its converts by the thousands. But the world had never seen anything like that which came at Pentecost—and there were reasons! Pentecost was the ushering in of a new dispensation—the Holy Spirit's dispensation. It introduced a religion which, though it stemmed from the roots of Judaism, was so different as to be unrecognized and disowned by it. It brought in a faith that did something for its believers which the law of Moses (the best up to that time) had never been able to do for anyone. It made possible a personal experience of conscious acquaintance with an accessible God, available to any and all without reference to blood, race, antecedents, or estate in life, whether rich or poor, high or low, bond or free, male or female. It was indeed a new thing. And this was offered in the name of Jesus of Nazareth, crucified, buried, risen, now pouring out intelligent intercession for believers at the Almighty's right hand. It was offered to any and all who would admit their need, confess their sins, repent, and believe such glad tidings. Where did this come from? How did it begin?

It came from heaven. God sent His own Son to make atonement for sin and redeem mankind. He anointed Him with the power of the Holy Spirit. And Christ received this in such sufficiency that He was never defeated and even His death was a victory that astonished the universe. His resurrection was such a defeat of every enemy that it staggered the very citadels of death and hell. Then He went back home.

In obedience to almost His last command, 120 persons—nondescript, as the world estimates quality, yet actually the best in the world at that day—tarrying in the Jerusalem upper room until they were "all filled with the Holy Ghost." That was a revival, a real revival, a pattern revival for all time to come. Then when the heart fires of these good men and women were rekindled and replenished with fresh fuel, and augmented by the "refining fire" of the Holy Spirit's baptism, they experienced a cleansing of the heart, inward peace and joy they had never known before. They experienced a

burning of divine love which made them love others as Christ had loved them, and such complete satisfaction of every longing of their natures that it inspired an all-consuming desire to give themselves and their all to share with the whole world this new thing.

Up to this point that was a real revival, a pattern revival for all time to come. But when they obeyed that holy impulse to share it, their inward rekindling expressed itself in flaming evangelism. (And revival is never what Christ wants it to be unless and until it does express itself in evangelism.) So at it they went. And the first fruits of their labors were a crop of three thousand converts. Yet this was not the full harvest—in came five thousand more just a short while later. "And the Lord added to the church daily such as should be saved." "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and [even] a great company of the priests were obedient to the faith" (Acts 6:7). So it came from heaven. And thus it began on earth. And that is the way it spread, filling Jerusalem, going from Jerusalem throughout Judea, then into Samaria, and on to the uttermost part of the then-known world.

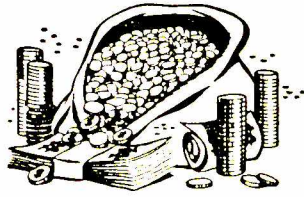
The promise of the Father, the bestowment by the Son, the baptism with the Holy Spirit, "the fulness of the blessing of the gospel of Christ" "is unto you [spoken to Jews], and to your children [naturally, more Jews], and to all that are afar off"—the Gentiles, including you and me and all of "them . . . which shall believe on me [Christ] through their word"—the truth committed by those first disciples to their successors, and by them to generation after generation on down to our day, and on to the end of time, "even as many as the Lord our God shall call" (Acts 2:39).

The Lesson for Us? The church herself—the best people in the land—must pray through to a thorough renewal of Pentecost. Then when the church rises to shine, her light having come, "and the glory of the Lord" being risen upon her, she will be gloriously winsome, beautifully attractive, and the world, disillusioned by vain searching elsewhere, will turn to her, inquiring, "Men and brethren, what shall we do?" And now, as always, "the world at its worst needs the church at her best." Making this the personal matter which, after all, it really is: *Have ye received the Holy Ghost since ye believed?*" (Acts 19:2.)

By CHARLES V. FAIRBAIRN, Bishop
Free Methodist Church

"MONEY in the Bank"

By
VERA CLAY



"Money in the bank," is an expression of a few decades ago by which New Englanders denoted thrift and economic safety. Investments in stocks, bonds, or mortgages were not common to my rural forbears. "A roof over our head" was a major economic security, and in those days when social security was not so much as thought of, "money in the bank" was a goal sought after by the self-reliant and thrifty.

A Nazarene couple fired by missionary zeal and passion for souls in their home city, as well as the mission field, gave lavishly of their means to the needs of the church. Some of their friends criticized them severely. They were deemed imprudent. Along came the depression! Now this godly couple really were in straitened circumstances. One of their Job's-comforter friends came to console them. "Don't you wish you had some of the money you put into the church now?" The godly man and wife replied, "Not a dollar of what we put into the church was lost. It is still yielding returns and will do so long after we are gone. What we put in the bank is gone; what we put in stocks is gone. What we put in the Bank of Heaven is still there."

Jesus enjoined us, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke 16:9).

While we may properly make provision for modest needs while we sojourn here, the wise economist will have a portion of his goods laid up as treasures in heaven, where depression can never wipe it out.

Paying a mere tithe will not satisfy the one who is investing for eternity. There will be offerings and more offerings. He will not be concerned with how little he can give and get by the demands of his conscience, but rather how much he can give and "get by" with his living. He will have investments in the land where he plans to make his future home.

Money in the Bank of Heaven should properly be invested along with prayer. Investments in secular enterprises may reach a point which is

characterized as "the place of diminishing returns." In other words, the investment paid off heavily up to a point, but from then on the percentage of profit was not commensurate with the capital invested. This is not true in the realm of intercessory prayer. More prayer, more results. Furthermore, as we pray for God's work in any given area it is easier and easier to invest our finances in the enterprise.

What a joy it will be when we get to heaven to meet Christians from the uttermost parts of the earth who will greet us, saying, "Your prayers were partly instrumental in my salvation. The money you gave to General Budget helped send a missionary to win me to Christ. All my earthly days after I found Christ I worshiped in a chapel built with Alabaster money you helped to furnish!"

Yes, and wouldn't it be thrilling to meet a grandchild on the streets of glory and hear him say, "Granddad, I never saw you on earth, but I grew up in a godly home because of your prayers. I found God at the altar in the old church you helped to build with your money and your prayers"?

May we exchange our currency for the currency of the realm where we so shortly are planning to live.

Have You Personalized **YOUR BIBLE?**

By E. W. SUDLOW

No matter what version of the Bible you have and read, have you ever personalized it? Have you ever made it your own "revised" edition? It is a wonderful Book to read, especially if you have personalized it, when you want to remind yourself of what a glorious world it is in which we live and what a marvelous thing it is to be alive and to have something to do. This personalized Bible can help make you see just what God wants done, and how much and what part of His work He has given you to do. Here is how you can, and ought, to personalize your Bible.

"There was a man [woman] sent from God, whose name was . . . [insert your own name]. The same came for" ——. Now, supposing you are a teacher. Does it remind you that a wonderful work has been put into your hands and that it is something only you can do? If you are a mother or father, does it remind you of the sacredness of

the task which is yours? Are you engaged in business? Does personalizing your Bible help you to go forward and do your best under any condition, and to put forth every effort to let your light shine with a clear, pure light in whatever corner you may find yourself?

Do you ever read your Bible in the personalized version? Putting your own name after a promise or command makes it so interesting. Say, "The Lord is ——'s shepherd; —— shall not want."

Sounds a little more as though it were addressed just to you, doesn't it? Read, "In my Father's house are many mansions: . . . I go to prepare a place for" ——. What a comforting, personal promise!

Keep on. Read more and more. Make every promise, every command your very own by personalizing the passage. Just substitute your own name for the pronoun and make the passage really your own.

It may surprise you what the Lord *wants* done.

Swallowing sunshine: is not the best way to get . . .

Sunshine Inside

By HAZEL E. HOWARD

I heard a true story not long ago about a small girl who was eating her breakfast cereal at the table one morning when a sunbeam lit on her spoon.

"O Mommy," she laughed, "I just swallowed a spoonful of sunshine!"

"Did it tickle you?" her mother asked.

"Yes," the little maid answered solemnly. "It makes me feel all light inside." And that is the way God's sunshine reacts in our hearts when we open the door and windows and let it shine in.

But too many people are like a friend of mine who has an old-fashioned habit of keeping her window shades lowered, except in the dining room and kitchen, where little light comes in. Her bedrooms are darkened day and night the year around, even the one with three long windows and a glass-paneled door. When company comes, the living room shades are raised halfway and lowered again when the callers leave. The house not only has developed a dusty, musty odor, but its atmosphere is depressing.

In the spiritual realm, countless individuals dwell behind the darkened windows of their souls, refusing to let Jesus Christ, the Light of the World, in. They are like those of whom Jesus said, they "loved darkness rather than light, because their deeds were evil" (John 3:19). Light in a room reveals the dust, scratches, and blemishes on the furniture, but it also has valuable therapeutic qualities and kills disease germs. In a man's heart, light shows his sins and imperfections, yet it brings soul health.

We make use of artificial light today and it serves its purpose both at night and in inside

rooms where no daylight can penetrate. But it is a poor substitute for the real sunshine. And just so, man has produced artificial religions that many substitute for the old-time gospel. He has twisted the true interpretation of the Word of God to suit his fancy. One has even gone so far as to make a complete and entirely new translation of the Bible from the original Greek and Hebrew writings, claiming it to be authentic. It would have us believe that because God is love, all men, the wicked included, will someday be saved.

Most of these substitute religions dodge the unpleasant realities of repentance for sin and the existence of hell as taught by Christ, and thousands of people are accepting these substitutes today as "gospel truth." But God has warned us that man has no authority to add to or take away one word from the Bible, which was written by "holy men of God . . . as they were moved by the Holy Ghost."

"Come ye, and let us walk in the light of the Lord," Isaiah says. The true Light alone can bring "joy unspeakable and full of glory," as the song writer proclaimed.

Our hymnbooks redound with songs about sunshine. We sing about "God's sunshine" in our hearts, how it cheers us all the day and drives the "gloom of night away." Then there is the song about the heavenly sunshine flooding our souls "with glory divine," and another that admonishes us to "clear the darkened windows," and let the blessed sunshine in. When we do that, when Christ shines in our hearts, He makes us, as the little girl so aptly phrased it, "feel all light inside."

The Sign of the Prophet Jonah

By W. S. BOWDEN

An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth (Matthew 12:39-40).

It is not a matter of surprise that the people who heard Jesus Christ teaching about God the Father should demand of Him a sign. He taught with authority; He was challenged for His credentials. In the verse preceding those given above we find this language: "Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee."

Reading the Old Testament, we observe that the Lord in the olden time condescendingly gave signs to His servants, when He saw that it would be for their good. Would Jesus give these accredited theologians of His time a sign? They inquired of Him, "By what authority doest thou these things? and who gave thee this authority?" (Matthew 21:23) and desired "that he would shew them a sign from heaven."

The Pharisees intimated that the power of Jesus was of Satan. He said: "The Son can do nothing of himself, . . . I am in the Father, and the Father in me." There was no question about the claim of Jesus, but what about the sign that was demanded? Jesus answered, "There shall no sign be given." It is true that Jesus qualified this refusal, but for a moment let us consider why Jesus said, "No." Sufficient evidence had already been vouchsafed so that the Pharisees would have had no grounds for complaint had the demand for further signs been met by unqualified refusal. The people demanding a sign had the Old Testament scriptures. They had seen the mighty works of Jesus. There were in their midst those whose eyes had been opened, whose ears had been unstopped, whose palsied limbs had been restored by this great Teacher. They were conscious of His majesty as they heard Him speak.

The trouble with the Pharisees was unbelief. They were determined they would not believe. Christ knew this. He refused the demand because it was merely an excuse for their rejection of Him, because it bore no proof of earnestness, because God's past dealings and revelations afforded all the proof requisite.

We may note here that the demand for additional signs generally comes from those who are

already possessed of many. It may also be observed that God is under no obligation to give additional signs when those possessed are disregarded. There are people today who are demanding signs and are at the same time blind to all the evidences about them.

Jesus followed the refusal, "There shall no sign be given," with these words, "but the sign of the prophet Jonas." It was within the power of this Wonder Worker to give a new sign, but an old one served the purpose. Jesus called the attention of these quibblers to the symbolic teaching of Jonah and the great fish. The Jews, with all their unbelief, accepted as strictly historical the Book of Jonah. They did not question for a moment that Jonah was a real historical personage and that he had just the experience related in the Old Testament book bearing his name.

Jesus said to these enemies who were trying to get Him into trouble: "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Then He was to come forth to the activity of life as did Jonah.

Did Jesus appeal to a legend or fable? Not so. The Jews did not make light of the story of Jonah. The early Christians all believed it. We know this to be so both from the testimony of history and from the fact that rude pictures of Jonah and the great fish are to be found on many of the graves in the catacombs. "Here the early Christians laid away their dead and professed their faith in a final resurrection by the sign of the prophet Jonas. As the sea monster vomited forth the prophet, so should the grave give up the sleeping dust of their beloved to newness of life and immortality."

Jesus believed that Jonah was actually entombed within the fish and came forth the third day. He told the people that this fact in regard to Jonah was a guarantee of His own resurrection. He intended to make it plain that, as Jonah came out of his imprisonment and carried God's message to Nineveh, so He should literally come forth from the tomb. They did understand Him to teach this. As Jonah became "a sign unto the Ninevites," who worshiped the fish-god of that age, so Christ in His release from the bands of death would give a sign or convincing evidence that all His claims were true.

Speaking of Christ's use of the Jonah story, Dr. David James Burrell said, "Had He regarded it as mere folk-lore, He could not have made use of it." We do not use fables as guarantees of facts. Try

it in a court of justice. As surely as Jason sought and found the Golden Fleece, so surely will I tell the truth! But that would scarcely answer. You must certify by an indubitable fact like this: As surely as there is a God in heaven, I will tell the truth! Or try it in a common matter like the contract for a debt; make out your note on this wise: "By the sign of Jack and the Beanpole, or of Cinderella and her Crystal Slipper, I promise to pay when this obligation falls due." Does this seem preposterous? It is not a whit more preposterous than to allege that Jesus referred to a fable when He was called upon to produce a sign in verification of His claims as the only begotten Son of God.

Jesus staked His own hope and the truthfulness of His every claim upon His bodily resurrection. He virtually told the people who demanded a sign that if He failed to come forth a Victor over death, literally coming from the grave upon the third day, His claims would then be proved false, and then He himself must be counted an impostor. The sign of Jonah was to settle it all. What did the enemies understand by "the sign of the prophet Jonah"? Answer: *the bodily resurrection* of Jesus.

E. P. Woodward gave the significance of the sign in this language: "By this He could have meant but one thing, namely, that 'as' Jonah disappeared bodily, swallowed by a great fish, for all practical purposes dead; and then reappeared, walked the streets of Nineveh, and uttered those startling words which brought the king down from his throne to sit in sackcloth and ashes—the real, literal Jonah, the same man who was caught in a storm at sea, and was thrown overboard at his own suggestion, 'so' the same Jesus of Nazareth, who was soon to stand in Pilate's judgment hall, face a howling mob, be scourged and smitten and crowned with thorns; be hung upon a Roman cross between two highwaymen, and pierced with a Roman spear; at whose death all nature should groan and tremble and be veiled in gloom; who should be taken down from that shameful instrument of torture, wrapped in linen and spices, and laid by gentle, loving hands to rest in the bosom of Mother Earth—that He should come forth from His tomb *bodily*, as did Jonah—*literally* raised from the dead. If this is not meant, then there is no significance to the 'sign.'"

Jonah is not as perfect a type of Christ as Moses, David, Solomon, and some other Old Testament characters; yet in His sufferings and deliverance He becomes a significant type. The name Jonah has a striking significance. It means "dove," a striking emblem of the meek and gentle Jesus.

Jonah's remarkable experience was significantly symbolical. As a judgment it looked backward to Jonah's sin; as a symbol, it looked forward to Christ's burial and resurrection. Almighty God could have gotten Jonah ashore by means of a

We Need a New Vision

By JESSIE WHITESIDE FINKS

*We need a new vision of Christ on the Cross
To rid our own lives of their sin and dross.*

*How petty we live . . . how selfish we are
When we see Him there . . . our bright Morning
Star,*

*The blest Lamb of God, forgiving and kind,
There dying for us and all of mankind!*

*We need a new vision of Christ on the Cross
To unselfishly live, nor count it loss*

*To give of ourselves . . . or die, if need be,
For Him who suffered for us on the Tree.
The blest Lamb of God, forgiving and kind,
There dying for us and all of mankind!*

*We need a new vision of Christ on the Cross
To draw us to Him, lest our lives be loss;*

*To give of ourselves wholeheartedly, true,
In loving service until life is through.
The blest Lamb of God, forgiving and kind,
There dying for us and all of mankind!*

*When we see Him there with His face marred so
With a crown of thorns, and see the blood flow*

*From His wounded side, then humble we are
In the presence of Him, our bright Morning Star,
God's Son, pure and guiltless, and yet crucified
That we might with Him in heaven abide!*

floating spar. He could have come to his rescue as our Lord Jesus Christ went to Peter and the other disciples, walking upon the water, in an awful night of storm. Jehovah could have sent an angel to keep Jonah afloat until another vessel came that way. It is clear from the language of Jesus quoted that God permitted Jonah to be swallowed by the great fish and three days later safely delivered on shore that this might prefigure the descent of Christ into the earth and His escape therefrom by His resurrection.

Was the prophecy fulfilled? Yes, thank God, it was. Jesus did go into the tomb. The same personality came out of the tomb on the third day.

In the light of "the sign of the prophet Jonas" read again the thrilling Gospel accounts of the resurrection of our Lord Jesus Christ. That means everything to us. We have not been endeavoring to show the significance of the resurrection of Jesus, but the significance of part of Jonah's experience. Thank God, the type was fulfilled. Thank God, the enemies of the Christ were powerless in the presence of God's power. Thank God, the grave is empty! Thank God, we have a living Christ! After you read the glorious record of His resurrection read again the fifteenth chapter of First Corinthians.

A WORD FOR OUR EVANGELISTS

By V. H. LEWIS

Secretary, Department of Evangelism

"Do the work of an evangelist, make full proof of thy ministry"—such was the admonition of Paul in his second letter to Timothy.

The work of an evangelist was vital then and it is just as imperative today. Paul gave this calling a high status in his instruction to the church at Ephesus as he wrote—"And he gave some, . . . evangelists; . . . for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

In the Church of the Nazarene we consider evangelism as "big business." It has been stated there are approximately three hundred evangelistic campaigns being carried on simultaneously in our churches throughout the movement. Surely this is an important and major phase of our work for the Master.

Those consecrated men and women who give their full time to this great work merit our prayers and full support.

Life for the evangelist is one of continual travel. It means changing of climates and physical surroundings. Such becomes a life of continual adjustment to circumstances.

Travel expense in the work of the evangelist is a tremendous item. As costs of living have gone up, so the cost of travel has mounted higher and higher—gasoline is high, tires are expensive, hotels and motels have doubled in price, and everyone knows the tremendous cost of an automobile. The evangelist must struggle with the ever-advancing cost of a car nearly each year. If he travels by public conveyance, the fares have greatly increased. Added to all of these items of expense, which are heavy, often come the regular expenses of living, especially so if the evangelist has a family and home to maintain, as is often the case. All of the above means that the evangelist has extra costs beyond the average family expenses in existence.

Recently the Department of Evangelism conducted a survey which revealed that evangelists' remuneration has not increased in comparison with living, but is lagging far behind.

For most wage earners the salary goes on during holidays and sickness, but for the evangelist it is not so. When he or she is not in an evangelistic campaign, there is no income. However, the bills always keep coming in to be paid.

So let us as Nazarenes and friends pray for our great group of evangelists and support them better now than ever before.

Revivals must go on! We are in big business for the Lord!

A Reception and a Camp Meeting

Washington, D.C., and North East, Maryland

The Washington and Philadelphia districts (recently the Washington-Philadelphia District) united in their annual camp meeting. Its date was August 2 to 11, and the place was the Washington-Philadelphia campground near the town of North East, Maryland. Mrs. White and I journeyed there and back by automobile. For once we did not hurry—making several visits with relatives or friends both going and returning. And even when we stayed at motels, we stopped early and did not hurry off in the morning.

We stayed in Washington, D.C., overnight with Miss Nona Huddleston. That evening we attended the welcoming reception for the new pastor of our

First Church, Rev. Wilson Lanpher, and his family. Dr. George Reed was master of ceremonies and guided the evening's program with ease and skill. Different phases, groups, and organizations of the work of the church were represented by musical numbers, vocal or instrumental, and by the following speakers: Dr. Neel Price, Mr. George Hudson, Mr. Ira Hull, and Miss Nona Huddleston. In addition Rev. James Bell, pastor of the First Church of the Nazarene in Baltimore, and the writer spoke briefly. Brother Lanpher responded graciously and fittingly. Then delicious refreshments were served. It was an evening of delightful fellowship. Rev. and Mrs. Wilson Lanpher and their two daughters

are among the best people in our church, and we are sure that God will give Brother Lanpher a successful ministry in First Church in our capital city.

The camp meeting was a special event, because 1957 was its Golden Anniversary. Here are a few facts which indicate how God has helped them during the fifty years. They now have 200 cottages, two large and five small dormitories, 600 tents, 40 acres of ground, plenty of beautiful trees, and a bell which has the golden look.

The attendance was excellent. The large tabernacle was more than filled several times and the day crowds were among the best that I have seen at any camp. Many people came and stayed on the grounds.

Rev. Fred Thomas and the writer had the morning and night services; Rev. Morris Wilson, pastor of our Trinity Church at Rochester, New York, brought the message to the young people at 2:30 p.m. each day; and Miss Frances Vine spoke each day at 1:30 p.m. on missions, except the last Friday through Sunday, when Rev. and Mrs. A. M. Doll were present and had a part in the missionary services. Mr. Paul McNutt had charge of the singing, with Mrs. Fred Bertolet at the organ and Mrs. James Bell at the piano. Rev. E. E. Grosse, superintendent of the Washington District, and Rev. William C. Allshouse, superintendent of the Philadelphia District, had general charge of the work of the camp. Rev. Neil E. Hightower, Washington District N.Y.P.S. president, and Rev. George E. Wolf, Philadelphia District N.Y.P.S. president, directed the young people's services; and Mrs. Roy M. Bowers, Washington District N.F.M.S. president, and Rev. Mrs. Christine L. Henck, Philadelphia District N.F.M.S. president, supervised the missionary meetings.

There were several specials—one was the Galilean meeting with an early morning hike to the bay, climaxed with a breakfast and a devotional service. Another was the meeting of the wives of the preachers with Mrs. Grosse presiding, Mrs. Allshouse directing the music, and Brother Wilson and Mrs. White speaking. Also there was the young people's banquet in the camp's dining hall, with 350 teenagers present. From all reports they had a wonderful time. Then there were the daily meetings for the children under the leadership of Rev. and Mrs. Wm. Snyder, pastors at Brooksville, Florida. The enrollment was 203, the average attendance 191, seekers at the altar 105, and offering from Monday to Saturday, \$18.45.

There were results—God moved on the hearts of many who were in need of spiritual help. Counting those who were at the altar in the children's meetings, there were between five and six hundred seekers and, best of all, the altar services were times of blessing and victory. Brothers Thomas and Wilson were especially used of God to get needy souls

NEWS in PICTURE



NAZARENE CARAVAN—INDIAN MAIDENS, from *Immanuel Church of the Nazarene, Beaver Falls, Pennsylvania*, join their pastor, **Rev. Robert Rapalje**, and leaders (Mrs. Merle Salyards, guide; Mrs. Carl Jordan, assistant guide; and Mrs. James Hoby, wigwam mother) for a tour of the **NEWS TRIBUNE**, a local daily newspaper.

to seek the Lord. In addition, freedom and the unity of the Spirit were in evidence in every service. Teen-agers, middle-aged people, and those far along in years sang, wept, and shouted the praises of God. We really had an anniversary time.

Superintendents Grosse and Allshouse and the other leaders of the two recently formed districts worked together perfectly. The camp manager, Rev. Boyd Long, was one of the busiest men on the grounds. He and those who worked with him cared well for the needs of the workers. I shall not soon forget the kindness and courtesy of the leaders in the camp, the preaching of Brothers Thomas and Wilson and the singing of Brother McNutt.—**THE EDITOR.**

"The U.S. Department of Commerce reports that in 1955 Americans spent a total of \$10,090,000,000 for alcoholic beverages used in homes and in business.

"This amount is a billion more than was spent for all milk and dairy products in the same year. It exceeds the combined total paid the nation's physicians, spent on all books, magazines and newspapers, and contributed to all religious and welfare activities during the same year."

—The Clipsheet

Music Memoettes

By OVELLA SATRE SHAFER

Do we appreciate enough our own Dr. Haldor Lillenas—a prolific present-day writer of gospel songs with three thousand to his credit? Recently it was a real thrill to have Dr. and Mrs. Haldor Lillenas guests of our Sunday evening service. They were returning from Trevecca Nazarene College, where Dr. Lillenas had presented a series of lectures.

It was refreshing to our spirits to hear this humble servant of God relate the story of "My Wonderful Lord." He told how he was driving in his automobile down Paseo Boulevard in Kansas City, Missouri, on his way to work one morning on a rather dreary, dismal day and meditating about his song writing, when it seemed that a Presence came and sat down beside him and he began to quietly sing:

*"My wonderful Lord, my wonderful Lord,
By angels and seraphs in heaven adored!
I bow at Thy shrine, my Saviour divine,
My wonderful, wonderful Lord."**

Then he recounted that in his recent travels he had visited several shrines but that none of them were worthy of the honor we should bestow upon our wonderful Lord. He then played the Ham-

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Testimony

By FRANCES B. ERICKSON

*With Job I cry, "I know that my Redeemer lives";
No angry sea of trial can dim my eyes.
Upon this Rock I stand with steadfast faith,
Assured the sun shall break through yonder skies.*

*With Job I cry, "My Saviour knows the way I take";
Did He not face the undiscerning foe—
Emerge victorious to stand at God's right hand,
To plead my cause when grief would overflow?*

*I know that in my flesh I shall behold His face,
Though oft' the pilgrim way seems fraught with
pain.
The perfect day shall dawn—the shadows flee—
Upon His breast, the answers will be plain.*

mond organ for his accompaniment and sang this complete hymn of worship and adoration. For the benefit of the Scandinavians in the audience (the writer included) he sang the chorus in his native tongue (Norwegian).


*"Min elskede Ven, min trofaste Ven
Han aldrig mig svigter naar alt farer hen;
Jeg loosynger hans navn, jeg hviller i hans faen,
Min elskede, trofaste Ven."*

Perhaps some of the Scandinavian readers of the *Herald* would like to know that this Norwegian-born song writer has translated thirty-one songs from English to the Norwegian language in a small publication entitled *Stromme Af Naade, Kristelige Sange*—Haldor Lillenas.

This hymn writer, who in 1913 was warned by a doctor that he had T.B., with only six months to live, was touched by the Lord and recovered from this illness to write many vital songs for his Lord and Christendom. We as Nazarenes ought to thank the Lord for this consecrated talent that God has given our church and for the blessing to the world Dr. Lillenas continues to be with his pen and voice in personal testimony.

In young people's meeting that evening we sang "Soldiers of Immanuel" and "The City Where They Need No Sun"; in the church service we sang "Under the Atoning Blood," all hymns of the writer who was our guest that evening. If you have *Glorious Gospel Hymns* or *Praise and Worship* you will realize when leafing through the pages that the Church of the Nazarene can be proud of her loyal member who has done so much for God's kingdom with his dedicated musical ministry.

I saw
The General Budget
in action



By S. T. Ludwig

Last Sunday evening (August 18) I heard Rev. Terry Yoda bring his last message to a Kansas City congregation before leaving for his native Japan.

He has been in this country seven years preparing himself to carry the glorious gospel of Christ. He has not seen his wife and family during those years. His daughter, Grace, was five months old when he left and now she is seven. During these years he has studied, worked, and faithfully served God and the church. He graduated from Northwest Nazarene College. This last spring he received his diploma from Nazarene Theological

Seminary. He is thoroughly acquainted with the Nazarene polity, program and passion. He goes back to Japan to pastor a church in Tokyo and teach in the Bible school located there.

But the thing that stirred me as he spoke to a large and appreciative audience was this: as he spoke and I felt the compassion of his soul, *I saw the General Budget in action*. For Terry Yoda is the product of our world evangelism in the Church of the Nazarene. He grew up in the native church in Japan. He attended our Japanese Sunday schools. He belonged to the N.Y.P.S. He was converted and sanctified at a Nazarene altar. He has received his education in Nazarene schools. He is commissioned to preach the gospel under the banner of *holiness* in the Church of the Nazarene.

Then I thought further. Somebody helped to pay the General Budget in years gone by and our missionary work in Japan was begun. It has been maintained through the years because of the loyalty and faithfulness of our people. And be-

cause we have supported colleges and the Seminary consistently across the years, Terry Yoda has acquired the mental discipline and educational skills in church institutions which will enable him to do more effective work for God and souls in Japan.

I thought again! How glad I am that I have had a part in paying the General Budget! I would not want one dollar back that I have ever given in the Thanksgiving Offering. For in Terry Yoda I saw what is happening to the investment Nazarenes are making in missions around the world. And what is happening in Japan, can be duplicated on thirty-two other foreign mission fields and in six overseas home mission areas around the world.

As Nazarenes in Canada bring their offering of *thanks* on October 13 and Nazarenes in the United States bring theirs on November 24, let us do so generously and sacrificially, remembering that we are helping to build God's kingdom now and in the long years ahead!

The Trail of Prayer

By FRED W. PARSONS

Palestinian mountain peaks stood motionless against the coming dawn; while overhead, feathery clouds streaked the eastern sky in breathless silence. The bright morning star, yet visible, but unnoticed by the slumbering populous, was beaming forth its faithful testimony of approaching dawn and hope.

Motionless in the approaching dawn a lonely figure knelt in solitude to pray. Hours before, He had wended His way through the narrow, lifeless streets; He had crossed the little brook, and made His way along the mountain trail which is still much unexplored, and very unpopular with the multitude. The trail He took was not an easy one; it was beset by thorns, with rocky crags protruding, where lurked wild beasts of night.

It was a trail through a barren and uninhabited land that led to the place of prayer. We too must find that place of solitude, where we can shut the door of our souls, free ourselves from the pressures of life, and get alone with God.

Yes, a great while before dawn, Jesus arose from His physical comforts to talk over the problems of the day with His Heavenly Father. It was night when He knelt to pray, but when He arose from

His knees to face the problems, the night had faded into day.

Great silvery shafts, like arrows shot from the bow of the horizon, heralded the promise of another glorious day of hope. There were other signs of awakening. Throughout the countryside people began to stir in preparation to face the problems of the day, but without the Saviour—while Jesus alone in a solitary place wept as He prayed for them and for us. His tears could perhaps be seen mingled with the morning dew as it glistened in the early sunlight.

Peter and some of the disciples sought Jesus, and found Him at the place of prayer. It is not enough to remember when we touched Jesus in the long ago. We must press our way through and touch Him again today.

Jesus had waited in the presence of God, amid the thrill and romance of a predawn prayer meeting, in preparation for the momentous work of the day—that of soul winning.

Will we follow in His footsteps, up the mountain's rugged trail, through the darkness and the shadows, until we find Him in the morning—at the place of prayer?

Little Talks on the Holy Spirit:

23. Types of the Holy Spirit

I

There are quite a few types, or emblems, of the Holy Spirit found in the Bible. In this discussion we shall consider five of what many would consider the most significant. The first is the *dove*. The chief basis in scripture for holding that the dove is the type of the Holy Spirit is found in the baptism of Jesus. At that time the Holy Ghost descended upon Jesus in the visible form of a dove (Matthew 3:16-17; Mark 1:10-11; Luke 3:21-22; and John 1:32). The editor prefers Luke's description, but it is worthwhile to read all of these passages.

Also, some writers, in the discussion of this type, take us back to Genesis 1:2. They translate the latter part of this verse thus: "And the spirit of God brooded upon the face of the waters." The thought is of a dove sitting upon her eggs in order to hatch them. This is a beautiful way to picture the work of the Holy Spirit in creation!

Then there is Jesus' mention of doves as "harmless" in Matthew 10:16. What does this signify as to the Holy Spirit? Especially, His gentleness. Dr. Olin Alfred Curtis, in giving the characteristics of the dispensation of the Holy Spirit in his book, *The Christian Faith*, mentions third "The Infinite Gentleness of the Dispensation." And then he goes on to say: "There are times when the Holy Spirit seems to be furious, and he disturbs a wicked soul until there are no human words which can describe the awful torture. But when we look at the dispensation as a whole we find it full of gentleness. How patient he is with us! How he searches and searches for every faint beginning of better intention, to lift it more clearly into self-consciousness! How he waits for our final meaning, waits like an endless Friendship! And how extremely gentle his touch is! He handles a soul as a Great Mother handles a babe! He is so sensitive that even one vile thought grieves him, yet he clings and clings to the worst sinner with a tenacity of holy love. "Thy patient love, at what a cost, at last it conquered me!" (p. 342.)

II

Another type of the Holy Ghost is *oil*. Exodus 30:23-33 furnishes the proper background for the study of this emblem. Here it tells how the holy anointing oil was to be compounded. It also indicates that this oil was to be used to anoint those who were to be kings, priests, high priests, or prophets. By means of this anointing they were formally inducted into their office, or made eligible for the performance of their special task. To state it in another way, it signified that the Holy Ghost

was poured upon them in order that they might be fitted to render the particular type of service for which they had been chosen. Likewise the Christian is qualified to be a witness by the baptism with the Holy Ghost. Luke says: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Dr. H. Orton Wiley, on page 333 of Volume II, of his *Christian Theology*, analyzes the formula for the anointing oil as given in the scripture referred to above, as follows: "(1) The myrrh of the Spirit's excellence; (2) the sweet cinnamon of the Spirit's grace; (3) the sweet calamus of the Spirit's worth; (4) the cassia of the Spirit's righteousness; and

Editorials

(5) the olive oil of the Spirit's presence." In addition, he says, "There was the shekel of the Spirit's word—the exact measurements given for the compounding of the formula."

Oil is truly a beautiful symbol of the Holy Spirit. Just to think that the Holy Ghost, the Third Person in the Trinity, will be poured out upon any and all of us whose sins have been forgiven in order that we may accomplish the work which God has commissioned us to do! By this anointing of the Spirit we can all become kings and priests unto God. From then on, our service for Christ is a high and holy calling, whether we serve Him as laymen or ministers.

III

Next we consider *water* as a symbol of the Holy Spirit. The scriptures most often referred to here are John 4:14 and 7:37-39. The first reads as follows: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The second reference brings us these words: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly [from within him] shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

In regeneration, the Spirit becomes a well of

the limelight, but wherever God and the church chose for him to work, he gave himself to the task unselfishly and with a gift of achievement that not all of us have. God bless his memory to the good of all who knew him, and especially comfort those of his loved ones who have been left behind.

I first met *Brother Benner* when I was pastor of the College Church at Olivet, Illinois; he was one of the leading laymen in the church. He was the kind of layman our churches must have in order to build a strong work. No preacher was ever consecrated more to the work of holiness than Elias Benner. His life has been a blessing to many, both among the ministry and also among the laity. He knew what he stood for, and stood for it with kindness and determination. The last time I met

him was a few years ago when I was in Pasadena, California. Mrs. White and I took time off and went to call on him and his son, Lawrence, who were living together in Pasadena. Brother Benner was not a well man then, but his spirit and triumphant devotion to Christ were, I am sure, far more of a blessing to us than we were to him. God bless his memory to all of us and raise up many other laymen who will serve with as much diligence and dedication as he did.

When one thinks of R. F. Heinlein and Elias Benner, he is made to thank God once more for the holiness movement, for the men who knew, as they did, its significance and were ready to give their all to help forward its mission.



Prayer Request

Pray for Cynthia Green, daughter of our missionaries the Elward Greens, in Guatemala. She has been suffering from recurring attacks of appendicitis. Pray also for three once hopelessly lost drunkards, recently reformed and attending our mission services.—RUSSELL BIRCHARD.

More Praying in Africa

The Basotho people have followed the lead of Gazaland and have set aside a month, commencing August 5, for definite prayer for revival and for the heathen. We are expecting great things.—HAZEL PASS, *Transvaal, Africa*.

Answered Prayer

We have had a real answer to prayer this past week—an answer to one of the requests that came out in the July *Other Sheep*. The site at Mafefe has been granted. Praise the Lord! This is an answer to a burden I have had for years.

I am going over to help Paul with a tent meeting in the Mafefe area, and will take along our evangelist to do the preaching.

The Letaba field is developing into a useful and needy area. The native affairs officials are moving the European farmers out and the place will be surrounded with native area completely. Miss Doris Brown has opened up two new outstations recently and the people are attending the services well.

We also opened up a new field with our tent, about six miles from Lorraine Mission Station. We pitched our tent right near the chief's kraal. The people are asking us to apply for a site, as they

REMISS REHFELDT, *Secretary*

want a church there. But I will have to wait until the interest is more widespread and until we can get permission.—IRVIN DAYHOFF, *Northern Transvaal, Africa*.

Visited by the Holy Spirit

By MRS. W. A. ECKEL, *Japan*

We have been in the mountains for a few days, attending an interdenominational missionary convention. It has been very unusual and inspiring to us. There is exceptional unity among us as we pray for revival. The whole emphasis has been toward holiness. Mr. Eckel has said several times that in all his years in Japan he has never seen a convention like this one.

This morning we went to service expecting to hear a typical Calvinistic message by a missionary who has been known for his dogmatic views on the subject, but he told us how God had led him recently into this new experience which we would identify as sanctification. God came and there was weeping over the whole congregation. Mr. Eckel led the group in prayer and we were carried into a glorious atmosphere.

Again Mr. Eckel marveled, for he said he had never seen such weeping among this group of missionaries. They are largely evangelistic, but represent many different nationalities and many different doctrines. Not only are we thrilled with the atmosphere, but also to find all the missionaries praying for revival. We have prayed so long for a revival in our own church, and had not realized that the burden is on many groups in Japan.

Surely, with this spirit of unity and victory, God will honor Japan with revival. Please urge the folk to add their prayers to the volume that is going up from here for revival in Japan. We feel this is God's day.

Missionary Moves

Rev. and Mrs. Ardee Coolidge, of Cuba, are now home on furlough.

Rev. and Mrs. Eldon Cornett left for Korea August 26. Their letter address will be: Church of the Nazarene Mission, APO 301, San Francisco, California. THIS IS LETTER ADDRESS ONLY. Government regulations require that packages and all mail, except first class, go to the Korean address: 311-13 Sajik Dong, Chong Ro Ku, Seoul, Korea. Please observe these rules carefully. Failure to do so will deprive the Cornetts and the Owensens of their APO privileges.

Rev. and Mrs. Earl Morgan are on furlough from Italy. Their home address is: % George Dodd, 1631 Wells Street, Port Huron, Michigan.

Rev. and Mrs. Joseph Pitts are also on furlough from the Philippines. Their present address is: 203 College Street, Wilmore, Kentucky.

Rev. and Mrs. Russell Brunt have just arrived in Trinidad for their first term. Their address is: P.O. Box 444, Port-of-Spain, Trinidad, B.W.I.

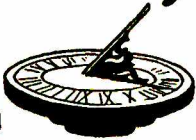
Rev. and Mrs. Wayne Knox have recently gone to British Guiana for their first term. Their address: P.O. Box 170, Georgetown, British Guiana, South America.

Miss Virginia Benedict has just left for Portugal for a year of language study. We do not have an address yet.

Rev. and Mrs. Harrison Davis have returned to Japan for their second term of service.

Dr. and Mrs. Samuel Hynd are now in England on a much-needed furlough. They will be coming to the United States later in the year.

Thought for the Day



by BERTHA MUNRO

"They That Be Wise"

Monday:

"Life will do one of three things to you: it will break your heart, it will harden your heart, or it will soften your heart." Life doesn't spare any of us. Which one of the three depends on you and your hold on God. It was a wise man who said, "My times are in thy hand" (Psalms 31:15).

Tuesday:

Another wise man said: "War, pestilence, and famine can lay waste a land, but these are only physical evils. The destroying angel of the pestilence will retire when his work is done, and the nation will again breathe freely; famine will cease at last, and the wilderness blossom. But for moral desolation there is no reviving spring. Let the moral principles of our country be abandoned . . . and our strength will depart forever. Of these there can be no resurrection" (Edward Everett). Physical evils God can make work for our good; moral evils He must leave to us—and we alone are no match for them. (Romans 8:28; 6:23.)

Wednesday:

Helen Wills Moody, one-time tennis champion, said: "I am certain of two things. First, Nothing remains the same from day to day: our bodies change constantly and our ways of thinking—ours and the people's about us. Second, There is a reason for everything, provided the reasons are known. The ability to know is what raises people above the commonplace; we call it understanding." The wise man purposed to live above life's changes: he prayed, "Give me understanding, and I shall keep thy law" (Psalms 119:34).

Thursday:

"Believe your beliefs and doubt your doubts," some wise man said. And the great Horace Bushnell spoke of "the dissolving of doubt": "If you localize your doubts in Christ's presence that you may have His judgment upon them, just as truly as the sunrise comes after the sunset, will those doubts dissolve in the brightness of that Light." (John 20:26-27.)

Friday:

"Some people who were right: 'Job was right when he said, 'Though he slay me, yet will I trust in him.' 'Joshua was right when he said, 'As for me and my house, we will serve the Lord.'"

"Daniel was right when he said he would not defile himself with the king's meat."—*Sel.* (Job 13:15; Joshua 24:15; Daniel 1:8.)

Saturday:

"David was right when he said, 'I will bless the Lord at all times.'"

(And, "I will walk within my house with a perfect heart.")

"Mary was right when she said, ' whatsoever he saith unto you, do it.'"—*Sel.* (Psalms 34:1; Psalms 101:2; John 2:5).

Sunday:

All of which adds up to the great truth that life will batter any of us to pieces if we will let it. But that we can will to accept God's offer of His Spirit's strength within, and do with life what we will. We can take the scrap of time lent us and weld it to eternity. This is understanding. (Proverbs 3:5, 13, 19; Daniel 12:3.)



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, Secretary

CONFERENCE ON EVANGELISM

January 6-8, in the Music Hall of the Municipal Auditorium of Kansas City, Missouri, is the date of a very important gathering for our church.

Nazarene ministers and laymen from over our movement will attend this great conference at the start of our Golden Anniversary year. It is highly fitting and proper that our church, born in a revival, should inaugurate its fiftieth anniversary with a meeting dedicated to evangelism. It is also appropriate that we do so in the light of the need of our nation and world at this hour of history.

The conference takes on significance not only because of our past but because of our task. We must witness and win souls to Christ and the church.

The program of this conference will be directed towards evangelism from the opening service, Monday night, January 6, to the climax service, Wednesday night, January 8. The music of the conference is under the direction of the Music Committee of our publishing house. It will be great, inspiring music presented to portray the place and part that music should have in evangelism.

The general superintendents of our denomination will speak to the conference on "Evangelism," total evangelism, for our Zion. We will be privileged to listen to speakers present different phases of evangelism, for each session is centered around a definite theme that is vital to the total work of soul winning.

The conference will be filled with the spirit of our Golden Anniversary and should play a large part in its promotion.

Let us all begin now to pray that God will pour out of His Holy Spirit upon this important gathering of our church. Place it on your prayer schedule. Pray for it in public worship. Pray for it

around the family altar. Intercede for it in private devotions. We want the Holy Spirit to be the main "Worker" in the meetings of the Conference.

Surely as we all pray together for this gathering of our church God will hear and pour out of His Spirit upon all who attend and through them the revival can spread throughout the entire movement.

*Great will be the fruit thereof.
Evangelize we must and will!*

Revival Listing Service

The Department of Evangelism is extending its "Emergency Revival Listing Date" service to a six months' period ahead instead of ninety days. This feature of our department has steadily increased. In one two-week period lately, thirty-two pastors contacted us by letter, telegram, or phone for the names of those evangelists who had filed open dates with us.

However, a large portion of our inquiries are for a farther period ahead than ninety days. Since we as a department wish to be of maximum service to evangelists and churches, we are now urging our commissioned evangelists to file their open dates with us for any next six months' period.

We also urge our commissioned evangelists and song evangelists to notify us as soon as a date is slated, so that we will not be sending out scheduled time, for the service must offer only open dates to the pastors if it is to be accepted and effective.

This service in no way affects the regular listing of the evangelists in the *Herald of Holiness*.

So, evangelists, please list open dates with us for six months ahead. Pastors, feel free to contact us for those names and dates. We have been able to help many good evangelists and churches to get together. Revivals must go on!

Servicemen's Corner



From Morocco:

"We enjoy the literature from our church so much. I can hardly wait for the different magazines to reach us.

"Morocco is quite an interesting place. The religion is quite a contrast. A month-long observance has just ended where the Muslims fasted from first break of dawn to dark to atone for a year's sins. The fear of death kept them true to the fast—no food, water, smoking. How wonderful is our salvation! How wonderful that Jesus loves us so much that through Him we can have this wonderful communion with our Lord and Saviour!

"Your 'Servicemen's Kits' reached us yesterday. At choir practice last night I took the one concerning 'Know Your Pastor' to show to one of our chaplains. He asked for it and I gave it to him gladly.

"I have begun to hand out my set of N.F.M.S. reading books to anyone interested in reading them, since I can't seem to locate other Nazarenes on the base.—T/SGT. R. L. GILBERT."

From Japan:

"I enjoy the good Christian literature that the Church of the Nazarene is sending to its young men. There is very little literature that is fit for

a Christian to read this day and time. I met two Nazarene boys and several other fine Christian boys through the *Herald of Holiness*. I was coming out of the snack bar when I saw these young men reading the *Herald*, so I went over and introduced myself.

"Through this meeting I've got into some good Christian activities. For instance, on Monday night the boys gather at a captain's home (he is also a Christian) for prayer meeting. Truly God meets with us there. We also have Sunday school, church, and Sunday night services, Wednesday night prayer meetings, and a Friday fellowship hour where we get a chance to meet different missionaries and preachers who are giving their lives for God's work here in Japan.—A/2C RICHARD H. COON."

Nazarene Chaplain:

"I interview each incoming Nazarene, write his parents or wife, inform him of religious activities, encourage him to see me often, and start him in a series of Bible studies."

NAZARENE SERVICEMEN'S COMMISSION
London W. Gilliland DIRECTOR



By L. J. DU BOIS

Top Religious Circulation

Topping one million circulation for the first time with its August 10 issue, *Presbyterian Life* announced proudly that it now reaches the "largest number of Christians assembled in one list since the birth of Jesus." Apace with the resurgence of religion in the U.S. the church-sponsored, slick-paper bi-weekly in less than ten years has grown into the world's biggest paid circulation religious magazine and has helped to make sweeping changes in the economics and editorial approach of religious journalism. Using a similar pattern of circulation and editing, Methodist-sponsored *Together* will prob-

ably pass the one million by its first anniversary in October.—*Time*.

Perhaps the Russians Have Something!

According to the Associated Press, the attorney general of the remote Soviet republic of Kazakhstan is cracking down on traffic violators—especially drunken drivers. They get shot. An issue of Kazakhstan *Pravda* reaching Moscow indicated the modern problem of highway fatalities has reached even this remote area. It reported that one drunken driver was sentenced to execution by firing squad after his car ran through a crowd of pedestrians, killing one and injuring

others. While some would consider this severe, something needs to be done to slow down this number one scourge both in the remote areas of Russia and in car-mad and drink-crazed America.

Notes of Interest on New York Crusade

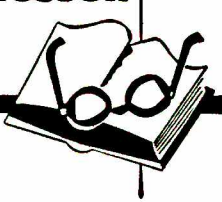
Facts on the Billy Graham Crusade in New York have been so well publicized through the public press that delayed reports such as this can hardly be classed as "news." However, a few notes from the daily *Crusade News* as the campaign nears the close of the second time extension might be of interest. Without doubt, the Crusade is the biggest bit of religious news on the current scene.

More than two thousand pieces of mail come into Crusade headquarters every day from all kinds of people and from all parts of the world. . . . Current attendance figures are well over the million and a half point, including the "one hundred thousand plus" rally at Yankee Stadium. . . . Decisions for Christ

are up near the fifty-thousand mark with many dramatic and outstanding conversions out of the New York area. . . . "How Great Thou Art" has become a Crusade theme song and a favorite of thousands. A choir member sailed on the "Queen Mary" and was feeling rather lonely as the boat pulled out, until suddenly she heard another lady burst forth with, "Then sings my soul!" She wrote back that they both prayed for the Crusade on the ocean trip. . . . Many churches have profited by using "Operation Andrew." The plan is this, a church group arrange for transportation by bus or train to the Crusade and bring unchurched and unsaved friends with them. . . . The sight-seeing boats that go around Manhattan Island always point out Yankee Stadium on the way up the Harlem River. Since the Crusade rally at the stadium, they have been talking about the new attendance record which the rally set at the stadium. This is one way in which the rally has already testified to the general public, as a million tourists a year take this trip. . . . Inquirers have been counseled in 28 different foreign languages already. There are 295 counselors who speak 32 languages between them. Counseling materials are available in 27 different languages.

The Sunday School Lesson

MELZA H.
BROWN



Topic for
September 29:

Nehemiah: Patriot in Action

SCRIPTURE: Nehemiah 1-2; 4; 6:15; 13
(Printed: Nehemiah 1:2-4; 2:5-11, 17-18;
4:6; 13:19-21)

GOLDEN TEXT: *Be strong, . . . saith the Lord, and work; for I am with you* (Haggai 2:4).

The scene of this lesson has shifted from Babylon to Jerusalem. Cyrus, who took Babylon, permitted the Jews who so desired to return to their homeland. About forty-two thousand, led by Zerubbabel and Joshua, made the long journey back to Jerusalem. The task of rebuilding the city and Temple was begun. The walls were not completed and, due to opposition by the adversaries, the work was discontinued.

Nehemiah, who was the cupbearer for the king of the Persians, Artaxerxes, received permission to return to rebuild

(Continued on page 18)

the Question box

Conducted by STEPHEN S. WHITE, Editor

Am I to forgive seventy times seven, or without limit (Matthew 18:22), one who has never asked for forgiveness or apologized? This one has said the most unkind things he could think of and hurt me most deeply. Many times I could hardly bear it. I have always prayed and felt God would have me maintain a forgiving spirit. However, this has seemed to help this person not to feel remorseful and sorrowful. I suppose the devil has put these thoughts in my mind, but they continue to come back. Would God let me do Him that way and still have fellowship with Him? Wouldn't I have to tell Him that I was sorry and ask forgiveness before I could feel that closeness again?

The Christian is to forgive seventy times seven, or without limit. We can't hold anything in our hearts against anyone, however unfairly and terribly he may have treated us, and still keep fellowship with God. It is true that God will not forgive us unless we repent and ask Him to do it. This is because we are free moral agents and salvation is a co-operative affair. God can't arbitrarily transform our lives. We must take the right attitude toward Him before He can do this. On the other

hand, God did all He could while man still hated Him in order to make salvation possible. He lovingly gave His only begotten Son for those who crucified Him and did it even while they were crucifying Him. The same was true of Jesus. If He had waited until men loved Him before He died for them, none of us would ever have been saved from sin and hell. You have not yet had to go through what Jesus suffered for you. Keep on forgiving!

Our pastor has left, and we are soon to have a new minister. Some members were taken into the church by our former pastor who did not meet the requirements of the "Manual." This was not known by him when he received them into membership. Now a new pastor is coming. Should I, as a member of the church board, inform him of these who should not be members of our church or should I just keep quiet and consider it none of my business? If the incoming pastor is not told about this, he might give them a letter of transfer to one of our other churches.

I appreciate your interest in this matter, but I believe that it would be better to keep quiet about it. When I went to pastor a church, I preferred to learn for myself the various shortcomings of the members rather than have someone come

and tell me about them. Pray much for the one who is coming to lead you. God can help him more than anyone else to deal wisely with the problems as he finds them out.

I am disturbed by the difference in moral standards between the Old and New Testaments. For instance, divorce on other grounds than infidelity and polygamy are sanctioned in the Old but not in the New Testament. Also, God's judgment is often visited more swiftly upon the sinner in the former than in the latter. Thus God seems to have less regard for human life. He is at times a ruthless God, or at least appears to be. Can you help me as to these problems?

You are asking for an explanation of what has come to be called the "immoralities of the Old Testament." They can be properly cleared up only by thinking of the revelation which is given in the Bible as being gradual and progressive. God does not change—He is the same yesterday, today, and forever, but He is forced because of man's limitations to disclose the truth about himself and His salvation gradually. Jesus came in the fullness of time, or only after the proper preparation had been made for Him. Christ in the Sermon on the Mount (Matthew 5, 6, 7) clearly teaches that He is inaugurating a new day. Men are now ready for Him and His Father to deal with them on a higher plane. "It hath been said by them of old time, . . . but I say unto you." Certain things were winked at,

or passed over, in the Old Testament until men could be brought to a higher revelation of God's will. We don't try to reason with a two-year-old child about staying out of the street where automobiles are speeding by. We either hold it or spank it until it learns the hard, or swift judgment, way. We follow the Old Testament method. If we didn't do this there would soon be no grown-up children in this automobile age. In the Old Testament God is dealing with the childhood of the race. When a certain people had received some truth by the long and hazardous path which had much of judgment in it, they were at the place where they could understand the light by a more merciful method—through the revelation of Christ himself.

and restore the walls of Jerusalem. The lesson of our text is concerning Nehemiah's testimony and encouragement to the people of the city, the rebuilding of the walls, and of the moral and spiritual reform relative to the Sabbath.

Nehemiah brought to the attention of the people their needs and reminded them of the distress they were in due to the waste condition of Jerusalem. He next, however, gave them wonderful encouragement as he told of how God had sent him to rebuild the walls. He challenged them with the words, "Let us rise up and build."

The next truth of the lesson is that the walls were actually built. The explanation given is that the people had a mind to work. God's people can always do what He wants them to do.

There is nothing impossible with God. With a God-given leader and a people who were willing to work with that leader, success was certain. "So built we the wall."

Material restoration was not all that was needed in Jerusalem, however. Nehemiah could see spiritual lapse as well as broken city walls. He saw the need of a revival of spiritual life and for this he recognized the first essential was the restoration of respect for and the observance of the Sabbath of the Lord.

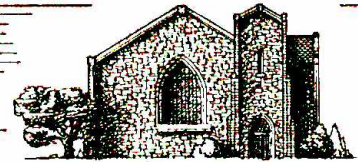
Far too often people can see their material needs when they fail to see the need of the souls. New and better church buildings are essential for progress and for reaching more people, but more important is a revival of God's power and glory in those new church

buildings. I fear too often we have a mind to work for the material blessings of the Kingdom but are not willing to put forth the effort for the spiritual revival we need.

Our Golden Text is, "Be strong. . . saith the Lord, and work: for I am with you." We need to make certain of the fact that the Lord is with us. I believe we need to pray as Gideon, "If the Lord be with us, . . . where be all his miracles?" (Judges 6:13.) We must have the evidences of God's presence in our services.

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NEWS of the Churches



Troup, Texas—Martins Chapel Church recently had a wonderful revival with Evangelist C. M. Whitley preaching the gospel of full salvation to a good congregation each evening. The morning services were especially blessed of God with seekers in almost every service. Mrs. Whitley was used of the Lord in leading the singing and playing the guitar. She and Mrs. L. V. Reazin, who had charge of the music, made a fine team in singing specials. Sixteen new members were received into the church at the close of the meeting. We came here as pastor eight months ago after two years in the field of evangelism. We closed the assembly year with all bills paid, and we praise God for His presence in our midst. We are wholly back of the Nazarene program.—THELMA STEELMAN, *Pastor*.

Rev. E. J. Miller writes: "I am beginning my fourth year in the field of evangelism, commissioned by the Alabama District. I expect to continue in the field of Nazarene evangelism indefinitely; write me, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Rev. Percy Hoffpauir writes: "After serving the Bethlehem church for eighteen months, I have accepted a unanimous call to our church in Durant, Mississippi. We enjoyed the work with the good people in Bethlehem church. The Lord helped us to build a three-bedroom, modern parsonage, and also do a lot of work toward the completion of the church, with only \$40,000 indebtedness. Please pray for us in the work at Durant."

Pastor J. Donald Freese reports from Orlando, Florida: "The future looks good for First Church. Our people are praying and working, and souls are being saved and sanctified. The midweek

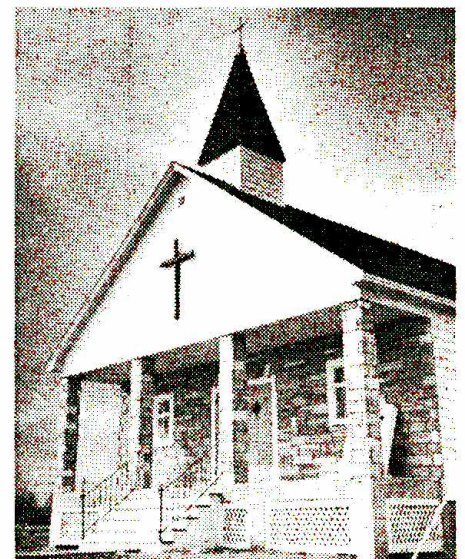
prayer service is now averaging over one hundred each week. Mr. Larry L. Finger came to us recently as our new minister of music and education. He graduated from Trevecca Nazarene College with his A.B. in music. He will help us with much of the detail work at First Church, especially the musical program. Our church is in the heart of a rapidly growing area. Last year forty-five new members joined the church, and we expect at least that many this year. Our Sunday school this summer is running 20 per cent above last summer. Mr. Finger sang for two years with the Evangelaires Quartet, also sang in the *a cappella* choir, and during the past year he directed the youth choir in Nashville First Church. We give God praise for all His blessings on the work at Orlando First Church."

Evangelist H. G. Purkhiser writes: "The past year has been the busiest and best of the six years I have spent in the field of evangelism. I have just closed my twenty-third two-Sunday meeting of the past twelve months—four camps and nineteen church revivals. My work has taken me from coast to coast and from the Great Lakes to the Deep South during this period. An unexpected cancellation leaves me with an open date for November. I would prefer to slate this in the Midwest, as my meetings preceding and following this open date are in that area. Write me at my home address, 4531 Marcellus Street, N.W., Canton 8, Ohio."

Evangelists Alva O. and Gladys Estep write: "We have two open dates for

Millinocket, Maine

The dedication of the new building for the church at Millinocket was held last April 7 with over three hundred people in attendance. Rev. J. C. Albright, district superintendent, delivered the dedicatory address and the pastor, Rev. C. Leonard Newbert, led his people in the act of dedication. The building has been officially valued at \$35,550 with a present debt of \$1,400. During the past three years the Sunday school and church membership has doubled and a branch Sunday school has been organized in East Millinocket. They are now in the process of constructing a new church building of their own. The Lord has been good and the Nazarenes of Millinocket are happy in their new house of worship.—DONNA WHEATON, *Reporter*.



this assembly year—January 15 to 26 and June 1 to 12, 1958. We'll be glad to hear from any interested church. We carry the full program for the meeting. Write us at our home address, Box 238, Losantville, Indiana."

Evangelist C. M. Whitley and wife report: "In August we closed our third revival at Nazarene Chapel, Grand Saline, Texas, with Rev. John Burch. God gave us a good meeting, and we enjoyed working with the Burches. We will be in Shafter, California, October 9 to 20, and have some open time following that which we'd like to slate out there or in Arizona or New Mexico. The dates are: October 23 to November 3, and November 6 to 17. Write us, % P.O. Box 527, Kansas City 41, Missouri."

Evangelists Dewey and Wavolene Mounts report: "We have just completed another wonderful year, serving God and the Church of the Nazarene. God has blessed and given many souls seeking Him at the altar for forgiveness and heart purity. We surely appreciate the fine pastors and people with whom we have labored. It has been a joy to work with them in the Lord's vineyard. Their prayers and co-operation have helped to make our year's work successful. We have an open date, due to cancellation, for October 30 through November 10; also have some open time for this winter. Write us, 123rd Street and Ridgeland Avenue, Worth, Illinois."

Evangelist Daniel Stafford writes: "In many ways this has been my best year in the field of evangelism. Recently closed the greatest camp meeting in Pennsylvania that I ever have been in. God is still giving revivals. This is my fifth year in the evangelistic field, and I am trying faithfully to be true to God and the Church of the Nazarene, of which I have been a member for nineteen years. I have an open date in early February for 1958. My mailing address now is Box 207, Southport, Indiana."

Birmingham, England—In August we had a five-day convention with Dr. Harry E. Jessop as the visiting speaker. The Lord enlightened and enriched all those present through the ministry of His faithful servant, who preached the Word with clarity and under the anointing of the Holy Spirit. We thank God for the immediate results seen and for what we believe will be the effects throughout the city. For the past months our church has been having times of refreshing, encouraging altar scenes, and new people added. We are now seeking God for wisdom in regard to a larger building and trusting Him to supply our need.—**DESMOND W. DIXON, Pastor.**

Rev. James E. McCormick reports from Charlottesville, Virginia: "In September of '56 I left the field of evangelism to accept the call to this church. This has been one of the best years of my ministry. Our church had three good revivals. The pastor preached in the first, and during our youth revival Rev. Charles Wallace of Lynchburg and

Radnor Church, Nashville, Tennessee



Just a little more than one year ago Rev. and Mrs. A. C. Rowland accepted the leadership of our Radnor Church in Nashville. During this year "modern miracles" have been accomplished under their leadership. The small, struggling church has become one of the prominent congregations of our district. A very beautiful colonial church building has been erected and a lovely parsonage has been contracted for. The congregation has increased to about four times the size it was when Brother Rowland came. One of the interesting things about the

progress of the Radnor Church is found in the fact that the Sunday school and morning worship attendance has increased, and also Sunday night is finding the new church full. With continued progress this lovely, commodious church, which we thought would be large enough for years to come, will soon be overcrowded. The membership of the congregation and also the writer greatly appreciate the wonderful work accomplished by Brother and Sister A. C. Rowland.—**D. K. WACHTEL, District Superintendent.**

Rev. Bobby Durham of Charlottesville were the special preachers. In July, Rev. and Mrs. Loren Gould of Roanoke were the special workers. The Lord blessed in all these revival services, and we saw more than fifty seekers at the altar, with ten new members added to the church. We are in a building program which will give us an auditorium, six classrooms, nursery, and other improvements."

Martinsville, Indiana—We have enjoyed the best year in our church's history. Rev. Earl Marvel came as our pastor one year ago; in eleven months he made 2,536 pastoral calls. For the assembly year we averaged 365 in Sunday school, an increase of 104 over the previous year. Forty-three people have been received into church membership, 31 of these by profession of faith. A total of \$30,000 was raised for all purposes, for a per capita giving of \$193. This is \$8,000 above last year's giving. We have 165 *Herald of Holiness* subscriptions, and 85 for the *Other Sheep*. During the year we completed an addition to the church, valued at more than \$20,000; it adds a 20 x 50-foot space to the main auditorium, giving seating

space for 350, also five new Sunday school rooms and two additional auditoriums, in the 20 x 96-foot structure. The church has given Brother Marvel an extended three-year call.—**ROBERT E. WARNER, Secretary.**

Evangelists Jack and Ruby Carter report: "Due to cancellation we have an open date, October 30 through November 10, and will be glad to give this time to any church needing our services as preacher and singers. Write us, 609 N. Mueller Street, Bethany, Oklahoma."

Southern California District Boys' and Girls' Camp

The greatest boys' and girls' camp ever held on the Southern California District was held August 5 to 10, at Forest Home, under the direction of Rev. Orval Nease. A total of 705 boys and girls and counselors made this the largest camp in attendance.

The camp was divided into three age-groups with Rev. William Thompson, Rev. Virgil Rayborn, and David Whitcomb as the deans. Rev. Ruby Wise, Rev. Hugh Hines, and Rev. W. Herman Burton were the God-anointed chaplains. Pastors and laymen gave of their

time to make this week a tremendous success.

Every boy and girl felt the touch of God upon their lives during the week. The altar scenes were times of real blessing. Often boys and girls would inquire of "The Way" and find God during the day. This again became a revival amidst the boys and girls of our district.—FRANK C. WATKINS, *Chairman, District Church School Board.*

Eastern Michigan District Assembly

The eighth assembly of the Eastern Michigan District was held July 16 to 18, at Pontiac First Church, with Rev. Kenneth A. Hutchinson as host pastor.

The Spirit-anointed ministry of Dr. G. B. Williamson, presiding officer, was greatly appreciated. Time after time his words of wisdom and contagious vision

challenged all our hearts. An increase of \$6,000 was accepted for the General Budget, and membership gains equal to 10 per cent of the Sunday school average were accepted by each church.

Eastern Michigan District has responded to the leadership of our esteemed superintendent in his thirteenth year of service by recording substantial gains in all departments and by re-electing him to his fourteenth year of service with a great vote of confidence. Dr. and Mrs. W. M. McGuire are much appreciated by Eastern Michigan Nazarenes.

Total giving came to \$955,951 with \$83,128 going for general interests; 7½ per cent went for General Budget and approved specials. Two new church organizations were reported: Flint Westgate, under the sponsorship of Flint



Central Church; and Temperance. Members received by profession of faith totaled 546, with a net gain of 176. Our present membership is 6,335; Sunday school average is 8,918, a gain of 294 per Sunday.

The departments will be ably led for the coming year by Mrs. W. M. McGuire in the N.F.M.S., Rev. Ezra Hendley in the Church Schools, and Ray Williams in the N.Y.P.S. Re-elections brought the following men back into their offices: district secretary, Rev. J. E. Van Allen; district treasurer, Rev. Wm. O. Welton; Advisory Board, Dr. E. W. Martin, Rev. Leslie Parrott, Harlan Heinmiller, and Milton Mountain.

In the closing service, Eldon W. Varian was ordained an elder in the church. All went from the assembly challenged to make the Golden Anniversary year a glorious year of victory for Christ and our church.—WAYNE E. WELTON, *Reporter.*

Dallas District N.Y.P.S. Convention

The Dallas District N.Y.P.S. Convention met in the Kilgore (Texas) church on Monday, August 12, with Rev. Milton B. Parrish, pastor of the Greenville church, presiding. From the beginning the convention was blessed with a spirit of unity and harmony; consequently all business was conducted with speed and efficiency.

Brother Parrish, who was completing the unexpired term of the former president, Rev. C. M. Knight (who had transferred to another district), was elected to the office of district president on the first ballot by a good vote. He was also given a love offering by the district.

Other officers elected were: John Davidson, vice-president; Kenneth Luther, secretary; M. A. Wagstaff, treasurer; Leon Martin, teen-age sponsor; Lenore Jeffries and Richard Stahly, teen-age representatives.

The convention closed on Monday night with a challenging message to the youth of the district by Dr. D. I. Vanderpool.—M. A. WAGSTAFF, *Reporter.*

Illinois District Assembly

The Illinois District Assembly, the camp meeting, and the N.F.M.S. and Sunday school conventions convened at Nazarene Acres, near Springfield, July 29 to August 4. Day services during the week were given to conventions and assembly, and the night services to camp meeting.

Rev. and Mrs. Charles Alstott, missionaries from Haiti, stirred our hearts for missions as they spoke in the N.F.M.S. convention. In a very impressive service, the local societies generously presented the Alstotts with clothing and supplies for use during their furlough.



"By all means save some"

OPEN TO ALL

REGIONAL Church Schools Conventions

September 23-24, 1957, First Church of the Nazarene, 1215 E. 6th, Pueblo, Colorado; Dr. Samuel Young, Special Speaker

September 26-27, 1957, First Church of the Nazarene, 19th and Flint Streets, Waco, Texas; Dr. Hugh C. Benner, Special Speaker

October 14-15, 1957, First Church of the Nazarene, 510 Woodland St., Nashville, Tennessee; Dr. Hardy C. Powers, Special Speaker

February 17-18, 1958, Nampa, Idaho

February 20-21, 1958, Portland, Oregon

February 24-25, 1958, Sacramento, California

February 27-28, 1958, Riverside, California

Watch for announcements of convention to be held in the fall of 1958 and the spring of 1959.

All conventions begin at 1:30 p.m. on the first day.

In the Sunday school convention on Wednesday, accomplishments of the year were reviewed and emphases on various Sunday school interests and goals for the coming year were presented. The high light of the convention was Dr. R. V. DeLong's stirring message.

The assembly opened on Thursday morning with Dr. Samuel Young presiding. His morning messages stirred and blessed our souls. God's blessings were upon the assembly sessions. Reports showed gains in every department, and campground facilities were augmented by the erection of two new buildings during the past year. Plans were made to carry out the Golden Anniversary program on the district, and orders were received for 52,225 copies of the special anniversary issue of the *Herald of Holiness*.

The Nazarene Publishing House was ably represented by Rev. George Rice, and Olivet Nazarene College by Rev.

Kentucky District Assembly

The forty-ninth annual assembly of the Kentucky District convened August 7 and 8, in the spacious, air-conditioned Broadway Church in Louisville, with Rev. Dennis Wyrick as the host pastor.

The assembly was preceded on Monday by the district church school convention, with Rev. A. J. Frank, chairman, presiding. Rev. Mack Anderson, superintendent of the Georgia District, guest speaker, stirred our hearts with his challenging message. Since Brother Frank is now entering the field of evangelism, he resigned as district church school chairman, and Rev. Hadley Hall was elected to this position.

The district N.F.M.S. convention was held on Tuesday, with Mrs. Hugh Clark, president, in charge. Gains were reported in all phases of the missionary work, and Mrs. Clark was re-elected president. Rev. Mack Anderson brought the special message, stirring our hearts for missions, at home and abroad. The pastors spontaneously almost tripled the home mission budget with a fine raise in the General Budget.

Dr. G. B. Williamson was the presiding officer for the assembly, which opened on Wednesday morning. The lack of a pressurized program and the presence of sincere love and appreciation, mingled with efficient, intelligent guidance, endeared Dr. Williamson to our hearts as never before.

Reports indicated a net increase of 315 in church membership; an increase of 638 in Sunday school enrollment, and 269 in average weekly attendance. Giving to general interests was \$8,556 more than last year, with \$1,822 more to schools and colleges. Value of church property increase \$123,400, to a total value of \$1,666,950.

The report of District Superintendent D. D. Lewis was one of the best ever presented. He has just completed the first year of his three-year call. Pastors and churches showed their love for Brother Lewis and family by subscribing a fine love offering. Kentucky District is 100 per cent back of their district superintendent, and harmony prevails.

Dr. A. B. Mackey, Rev. C. Keys, and the Ladies' Trio represented Trevecca Nazarene College. After President Mackey spoke the suggested school budget was accepted with more added.

The high light of the assembly was a beautiful ordination service conducted by Dr. Williamson on Thursday evening, with the following receiving elder's orders: Earl Coopridge, Oscar Lobb, Otis Switzer, and Hobert Gabbard.

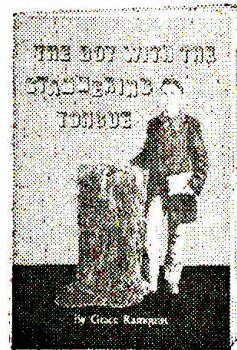
Kentucky District marches on to greater accomplishments in the Golden Anniversary year—1958.—**OLIVER C. HUFF, Reporter.**

Michigan District Assembly

The Michigan District Assembly convened August 13, at the district center on Indian Lake, Vicksburg, Michigan.

The first message of Dr. G. B. Williamson, chairman, tapped an overflow of religious fervor and faith. The expressions of the people in shouting and witnessing gave evidence of the existing spiritual depth of the district. This spiritual exuberance continued throughout

NO BOY OR GIRL IN THE CHURCH OF THE NAZARENE SHOULD GROW UP WITHOUT MEETING . . .



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NOTICE

Evangelism Conference

A church-wide evangelism conference will be held in Kansas City, Missouri, beginning Monday night, January 6, 1958, and closing Wednesday night, January 8. It will be held in the Music Hall of the Municipal Auditorium. Reservations for rooms should be made direct with the hotels and motels.

V. H. Lewis
Executive Secretary
Department of Evangelism

John Swarengen and the Treble Tone Trio.

Dr. W. S. Purinton, district superintendent, gave a most excellent report, and was re-elected with a good vote—lacked only two votes of being unanimous. He also presented a well-planned program for the coming year.

In a very sacred service conducted by Dr. Young, the following were ordained as elders: Harold Canaday, Dean Dace, Ben I. Dale, and Marshall Vaughn.

The camp meeting services were marked by the Spirit's outpouring. Professor Warnie Tippitt blessed the people with his ministry in song, and Dr. R. V. DeLong, camp evangelist, preached with the anointing of the Spirit upon him. Numbers of people sought the Lord. On Friday night, God's Spirit graciously moved during the special song and, without preaching, a great altar service broke out with near one hundred people seeking God. Dr. Young brought a good message on Sunday morning, and the camp closed Sunday evening with the long altar and the front seats filled with seekers. We praise God for His presence and blessing, and we face the new year with faith and courage.—**GEORGE H. D. READER, Reporter.**

the assembly. Dr. Williamson, in a masterful way, blended this godly atmosphere into the business of the assembly; he spoke with kind authority and as a man who spends time with God.

Rev. O. L. Maish, our much-appreciated district superintendent, having served the first year of a three-year call, read his report. Members of the

assembly expressed their love and respect for Mr. and Mrs. Maish by an offering of gratitude. There were gains in all departments of the work. Total raised for all purposes, \$898,279; for general interests, \$76,902; with 350 people received by profession of faith into church membership.

Carl Allen, Forrest Stoll, William Hurt, Carl Noffsinger, C. F. Champion, Kenneth Culver, and Arthur Salisbury were ordained as elders in the assembly.

In a special service for the Sunday school, Rev. O. A. Singleton of Dayton, Ohio, stirred our hearts to more visitation and larger Sunday schools. The district church school board reported 13,495 enrolled, with an average weekly attendance of 8,655.

The chairman of publicity for the N.F. M.S. formulated a beautiful and colorful procession from the back of the large tabernacle to the platform, which terminated in the crowning of Mrs. O. L. Maish as queen of the *Other Sheep*, the district having met their quota of subscriptions.

The district, under the able leadership of Superintendent O. L. Maish, has formulated plans to co-operate in attaining goals set by our general church for the Golden Anniversary.—HERBERT W. THOMAS, *Reporter*.

Northwest Oklahoma District Assembly

The ninth annual assembly of the Northwest Oklahoma District met in First Church, Bethany, Oklahoma, on July 30.

Dr. Hardy C. Powers presided with his inimitable grace and efficiency. His timely and inspirational messages inspired each minister and layman to return to the battle with a determination to make our Golden Anniversary year all that it can be with God's help.

Pastors' reports showed some very fine gains in all departments. We praise God for the consecrated, sacrificing men and women who minister to the local congregations which make up our district.

The report of our beloved district superintendent, Rev. J. T. Gassett, was unanimously received. Since he has completed only one year on a unanimous three-year call no election was necessary, but the assembly expressed their love and sincere confidence in Mr. and Mrs. Gassett by presenting them with a very generous love offering. Northwest Oklahoma District is blessed to have such a wonderful leader as Superintendent J. T. Gassett.

Connectional interests were well represented in the assembly. Dr. Roy H. Cantrell, president; Mr. Harry Craddock, business manager, and Rev. Curtis Smith, director of public relations, very ably represented Bethany Nazarene College. Mr. Elvin Hicks was the representative for the Nazarene Publishing House; he opened the possibilities of the printed page as a means of personal growth as well as for evangelism.

Northwest Oklahoma District is going forward for God and holiness under the leadership of Superintendent J. T. Gassett; Dr. Fred Floyd, secretary; Dr. D. R. Danskin, treasurer; Mrs. Frank Kemedo, N.F.M.S. president; Rev. Bob Fet-

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ters, N.Y.P.S. president; and the advisory board consisting of Dr. E. S. Phillips, Rev. Leon Jennings, Mr. Harry Craddock, and Mr. W. J. Bryan.

Much of the success of the assembly was due to the courtesy of Dr. E. S. Phillips, host pastor, and his corps of assistants, and to the facilities made available by Bethany Nazarene College.—*Reporter*.

Dallas District Assembly

The forth-ninth annual Dallas District Assembly and the departmental conventions were held in the church at Kilgore, Texas, with Rev. Elmer H. Stahly and his fine people as the congenial hosts.

All the sessions were well attended, and the presence of the Spirit was continually manifest. Dr. D. I. Vanderpool was at his inspiring, encouraging, helpful best in presiding and preaching.

Following his fine report, Dr. Paul H. Garrett was re-elected to serve his eighth year as district superintendent with a good vote. Mrs. Garrett was re-elected as district N.F.M.S. president and Rev. Milton B. Parrish as district N.Y.P.S. president.

Reports showed good gains in membership and finances, with ten churches on the Evangelistic Honor Roll. The grand total of giving for the year was \$467,352 with \$45,122 for general interests. A wonderful home missions offering of \$15,000 was subscribed to implement the goal of six new churches during our Golden Anniversary year, 1957-58. The churches ordered 26,315 copies of the special anniversary *Herald of Holiness* for '58—more than double the order of last year.

Goals for the Golden Anniversary year include the following: 6 new churches.

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25 branch Sunday schools, a 1,500 increase in Sunday school enrollment, 400 net gain in church membership, 2,000 units of Christian Service Training credit, 100 per cent net gain in Alabaster giving and in Prayer and Fasting League members, and 2,575 N.F.M.S. members.

The assembly closed Thursday night with a tender and moving ordination service. Under Dr. Vanderpool's leadership, elder's orders were conferred on M. A. Wagstaff, and the orders of John E. Abba and Jodie Mills were recognized. The Dallas District is marching forward for God and holiness.—*Reporter*.

Wisconsin District Assembly

Those attending the twenty-third annual assembly of the Wisconsin District, held at Camp Byron, were stirred and challenged by the messages of Dr. D. I. Vanderpool, presiding officer.

District Superintendent D. J. Gibson reported two new churches organized, gains in the departments, and that we are more than a "10 per cent" district. We were challenged by the goals presented for the fiftieth anniversary of the Church of the Nazarene, including the organization of four new churches.

Five young men and one lady were ordained to the ministry—Rev. and Mrs. A. Coolidge (missionaries to Cuba), Jack Nash, Miles Finley, C. E. Royse, and Jim Thornton.

Mrs. Don Gibson was re-elected as N.F.M.S. president at the district convention preceding the assembly. Rev. Dwight P. Millikan was elected as district N.Y.P.S. president, with Rev. E. E. Young appointed as district church school chairman.

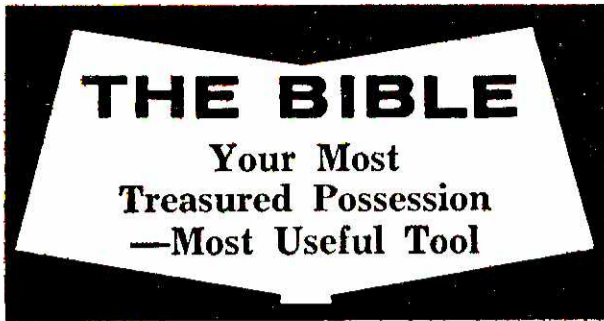
The Nazarenes of Wisconsin are trusting God for a banner report in this our Golden Anniversary year.—D. P. MILLIKAN, *Reporter*.

DEATHS

MRS. ALTA IRENE BROWN—wife of Rev. Odie R. Brown, was born August 15, 1920, and died June 18, 1957, at a hospital in Kansas City, Missouri. She was converted at the age of sixteen in Cimarron, Kansas, and joined the Church of the Nazarene in 1936. She was married to Odie R. Brown in 1944. To this union were born two children, Lonnie Ray and Aiden Florence. At the time of her death she was a member of St. Paul's Church of the Nazarene in Kansas City, serving as supervisor of the Kindergarten Department. She was a faithful pastor's wife and mother; her unselfish spirit gave her a host of friends. She is survived by her husband, Odie R. Brown, student at Nazarene Theological Seminary, and the two children; also three sisters and two brothers. Funeral service was held in the Methodist church in Cimarron, Kansas, by Rev. Jack Lee, pastor of St. Paul's Church of the Nazarene in Kansas City, assisted by Rev. Glenn Adams of the Cimarron church. Interment was in the Fairview Cemetery, Montezuma, Kansas.

MRS. MAXINE RUTH SIMMONS, age thirty-three, a resident of Spencer, West Virginia, died May 4, 1957, following a long illness. She was a member of the Church of the Nazarene at Spencer, a devoted Christian. She is survived by her husband, Leonard; two daughters, Carol and Georgia; her mother, Mrs. May Starcher; and four sisters and five brothers. Funeral service was held in the Spencer church with Rev. Aaron A. Bess and Rev. J. D. Poole officiating.

"FATHER" J. BENSON was born June 20, 1890, and died June 19, 1957, in Princeton, Florida. He joined the Princeton Church of the Nazarene in 1919 and was a loyal member; had served as board member and also as supply pastor in former years. He taught a Sunday school class until about five years ago when ill health forced him to stop. He is survived by his wife, Ruby; a daughter, Ann; and nine sons: Rev. Wm. Benson, Nazarene pastor in West Somerville, Massachusetts; Rev. Joseph Benson, pas-



tor of Emmanuel Church in Miami; and Ray, Ben, John, Luke, Philip, and Norman, all of Princeton; and Andrew of Miami, Florida. Funeral service was conducted by his pastor, Rev. G. W. Abersold, assisted by Rev. C. Crauswell, with burial at Palm Cemetery, Naranja, Florida.

MRS. FANNIE ELIZABETH WILSON (nee Settles) was born May 21, 1877, in Indian Territory, Oklahoma, and died June 8, in Oklahoma City, after a long illness. In 1890 she was married to James H. Wilson. To this union were born six children. Her husband died in 1938; also two daughters preceded her in death. She is survived by four sons. She joined the Church of the Nazarene in 1920, was sanctified in 1928 at Altus, Oklahoma, and became a charter member of Trinity Church of the Nazarene in Oklahoma City. She was a member of the May Avenue Church at the time of her death. Funeral service was conducted by Rev. Ernest Conrad, with burial at Mountain Park, Oklahoma.

STELLA SIEGFRIED (formerly Stella Spencer) died May 29, 1957, at the age of seventy-nine. She was a faithful member of the Church of the Nazarene, Kenton, Ohio. She died victoriously, giving a beautiful testimony. Funeral service was conducted by Rev. L. B. Miller, with burial in the Grove Cemetery at Kenton.

MRS. LUELLA DAMRON (nee McCrery), highly respected and much-loved member of the University Avenue Church of the Nazarene, San Diego, California, died April 29, 1957. She was born September 1, 1870, in LaSalle, Illinois. She was united in marriage to Samuel B. Damron in 1893. To this union were born two sons and two daughters. Her husband and two of her children (Rev. Mrs. Eupha Beasley and Artis) preceded her in death. Early in the twentieth century she and her husband were converted, and in 1908 cast their lot with the then new Church of the Nazarene, where her husband and daughter Eupha became successful ministers. During the more than twenty years she served as a pastor's wife she gave every help possible and was much loved by the people. From one of their early pastorates seven young people were converted and all are now serving in the active Nazarene ministry. Since 1945 she has made her home with her daughter and son-in-law, Samye and Jack Parker, of San Diego. She loved the church and was faithful in attendance, giving, and praying. Besides the daughter, she is survived by a son, James. Funeral service was conducted by her former pastor, Rev. Nicholas A. Hull, and Rev. Herman Burton, with interment in the Greenwood mausoleum.

ANNOUNCEMENTS

WEDDING BELLS

Miss Bobbie J. Haley and Joseph R. Hahn, both of Albuquerque, New Mexico, were united in marriage on June 22, at First Church of the Nazarene, Albuquerque, with Rev. Carleton G. Ponsford of Pasadena, California, officiating.

Miss Loretta Cole and Mr. Floyd Lee Moore, both of Phoenix, Arizona, were united in marriage on July 15, at Eastside Church of the Nazarene Prayer Chapel, in Phoenix, with the pastor, Rev. C. W. Elkins, officiating.

Eula Gardner of Clarksville and F. Mack Williams of Nashville, Tennessee, were united in marriage on July 19, at First Church of the Nazarene in Clarksville, with the pastor, Rev. Fred R. Reedy, officiating.

Miss Dianne Peef and Mr. Lynn Morford of Anderson, Indiana, were united in marriage on August 17, at First Church of the Nazarene in Anderson, with Rev. Myron C. Morford, father of the groom, officiating, assisted by Rev. A. R. Morford, grandfather of the groom and pastor of the Courtland Avenue Friends Church in Kokomo.

BORN—to Rev. and Mrs. Paul Wire of Bethany, Oklahoma, a son, Paul Edward, on August 19.

—to Mr. and Mrs. David Randall Pierce of Bethany, Oklahoma, a son, David Randel, on August 15.

ADOPTED by Rev. and Mrs. Wayne Devore of Garden Grove, California, an infant daughter, Darla Kay, born August 5.

ADOPTED by Lewis and Ella Harris of Sacramento, California, a daughter, Sanda Lucell, on July 31.

SPECIAL PRAYER IS REQUESTED by a mother in Michigan that her daughter, a Nazarene pastor's wife, may be healed without an operation on her lung—she was operated on three years ago;

by a Christian friend in Ohio for a real revival in their church at that place, for the definite conversion of a young man, for a son to get victory over lying, and for a personal problem in her own life that God may give victory;

by a Christian lady in Arkansas, past eighty years of age and unable to get to church often—has served the Lord for more than fifty years—that He will give her strength to continue in His ways, and that her six children may walk in the light of God.

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...lo a voice from heaven, A. D. 28
This is my beloved Son. in whom I am well pleased.
CHAPTER 23
...ptation of the Son of Man.
...to him.
23 ¶ And he said unto them,
I am the Son of Man, and I will sit on the right hand of the Father.
...was as Jē'sus went into the temple, and said, I will destroy this temple that is built with hands, and I will build it again, not with hands, but in three days.
...of the devil, when he had fasted forty nights and forty nights hungered.
...when the temple was destroyed, and he said, If thou wilt, thou shalt destroy this temple that is built with hands, and I will build it again, not with hands, but in three days.
...ad.
...answered and said, ¶ Eph. 6, 17. 23 ¶ And Jē'sus went about as

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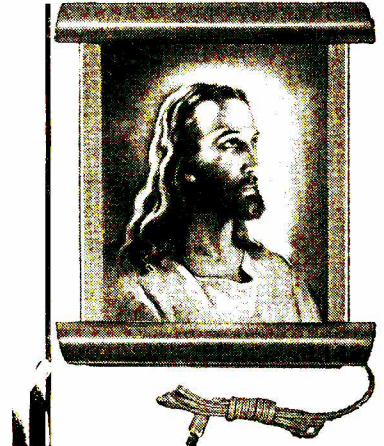
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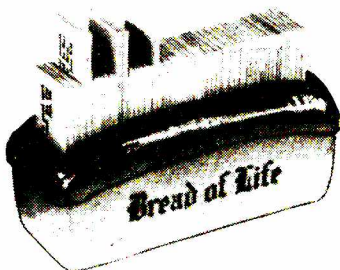
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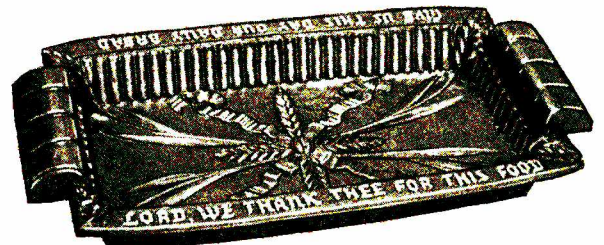
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