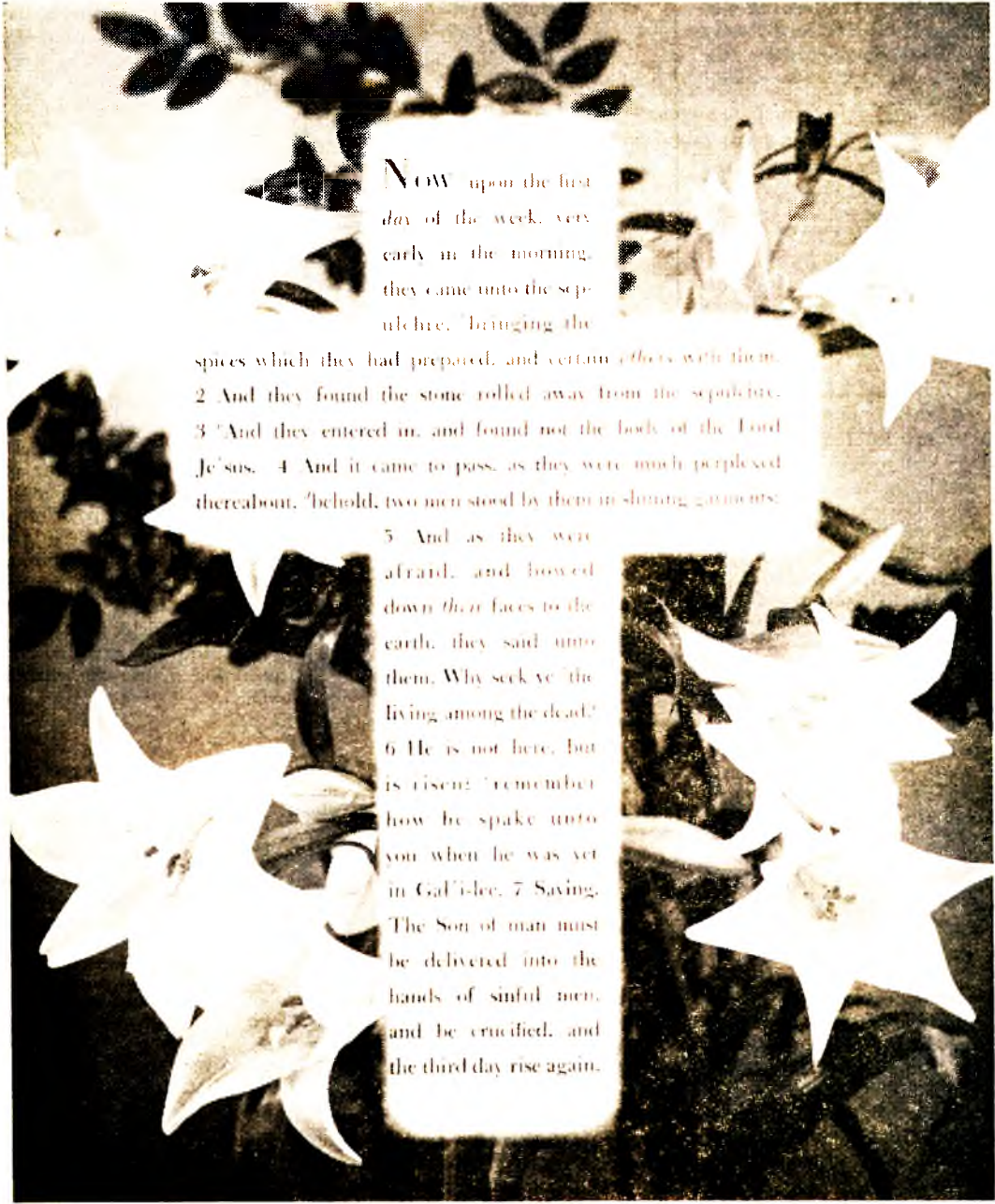




# Herald of HOLINESS

March 18, 1959



**N**OW upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the

spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee.

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.



# LATE NEWS

## Telegrams . . .

Louisville, Kentucky—The Kentucky District recently closed its fiftieth annual district preachers' meeting at Somerset. Dr. G. B. Williamson was at his best as he brought the glory down and stirred our hearts with every sermon. Twenty-minute messages delivered throughout the day services by various pastors blended together to make this one of the greatest preachers' meetings ever held in Kentucky. Our beloved district superintendent, Rev. D. D. Lewis, continues to lead the Kentucky District to great achievements.—*Oliver C. Huff, Reporter.*

Nashville, Tennessee—T r e v e c c a College student body goes over the top in February "nickel-a-day" mission campaign, sponsored by the senior class. A total of \$326.05 will be matched dollar for dollar by the government of Swaziland to build a Nazarene schoolhouse in the bushveldt of Endingeni, Swaziland, South Africa.—*Larry Schulz, Senior Class President.*

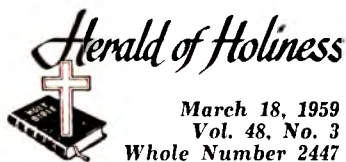
Rev. A. B. Bissey, retired minister, age eighty-seven, died February 15, in a hospital in Brownwood, Texas, after one week of illness.

At a recent meeting of the Shelby Ministerial Association, Rev. Ellis L. Teaslade, pastor of First Church of the Nazarene, Shelby, Ohio, was elected president.

On February 23 word was received from Pastor Clyde Montgomery of Conway, Arkansas: "Received shipment of special *Heralds* today. Wonderful! It thrills me!"

A CORRECTION: The address of Rev. James B. MacLagan, superintendent of the British Isles South District, was incorrectly printed in the day-by-day book for 1959. The correct address is: 48 Losley Road, Wandsworth Common, London S.W. 18, England.—*S. F. Ludwig, General Church Secretary.*

Mrs. Ada J. Miller writes: "I have taken the *Herald of Holiness* for thirty-five years and look forward to getting it each week. I love the way of holiness. I was sanctified in 1899 under an old-fashioned canvas tent near Honey Grove, Texas. . . . I joined the Nazarene church in 1924 at Bonham, Texas, and have been a member at Sapulpa since 1926. . . . I still go to Sunday school and church every Sunday. Sunday school is



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FRONT PAGE PHOTO, *Harold M. Lambert Studios*

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my hobby—I taught a class for over fifty years . . . many from my class today are preaching. I was eighty-five years old on February 22. My address is 207 N. Birch, Sapulpa, Oklahoma."

## Gleanings

from the  
Office Editor's Desk

"I just finished reading the January 7 *Herald of Holiness*, and words can't express the blessing I received from it. I have been a subscriber for many years and, honest to goodness, each issue gets better. I can hardly wait to read it each week. I always look for the questions first, then read all the rest, and pray over the requests."—*Texas.*

"This gives me another opportunity to tell you how wonderful the *Herald of Holiness* is. I depend on it so every week—it's such a blessing. When a soul hungers after all the words of God, there is so much fulfillment and peace given in the *Herald* each week; it is the strength I need for each day—it brings God closer."—*Rhode Island.*

"I want to renew my subscription for the *Herald of Holiness* another year. It's the most wonderful, inspiring, and best magazine that I ever read. My good pastor . . . brought me a copy just after I joined his church . . . it's been worth the world to me and has blessed my soul and taught me things about holiness I longed to know . . . two of my family have been reclaimed through reading the *Herald* . . ."—*North Carolina.*

"I have been a reader of this wonderful paper [*Herald of Holiness*] for nearly thirty years. I especially enjoy the editorials . . ."—*Texas.*

"I am an old widow, past ninety years of age, interested in the Nazarene church and what it is doing, by taking and reading the *Herald of Holiness* for the last ten years. I am a shut-in, can walk only with a cane, not at all out of doors without help. . . . as I read the *Herald* I pray for the Nazarene congregation."—*New York.*

"I think you have some of the finest editorials I have had the pleasure of reading. I think that your 'Morals' section will enlighten a lot of people . . . The first copy of the *Herald of Holiness* I ever received was sent to me by some unknown person, and now I would not be without it. It also has some very good sales articles in it that we use in selling life insurance. . . ."—*General agent for an insurance company, Indiana.*



## NAZARENE THEOLOGICAL SEMINARY

Before coming to Nazarene Theological Seminary, Dee Freeborn served as associate student body vice-president at Northwest Nazarene College, together with a number of other student body offices. His initial reaction to Seminary study is:

"I have been pleasantly surprised and thrilled with the Seminary so far. I had heard many good things about it but none could tell the whole story. The greatest impression has come from the spiritual impact that is evident. God is definitely here."

# The Certainties of Easter

By HAROLD W. REED

President, Olivet Nazarene College  
Kankakee, Illinois

*He is not here: for he is risen, as he said. Come, see the place where the Lord lay* (Matthew 26:6).

The exultant words of the angel on the first Easter morn did not bring comfort to the hearts of the disciples as they do to ours today. The first sunrise service was held by Mary Magdalene, Mary the mother of James, Joanna, and other women. For on the first day of the week, very early in the morning, these women came to the sepulcher. They brought with them the sweet spices which they had purchased to anoint the body of their Lord for burial. Some have suggested that these spices were purchased on the Sabbath after sunset when the shops were opened for a short time.

As they traveled along the roadway on that first Easter, they queried among themselves, "Who shall roll us away the stone from the door of the sepulchre?" (Mark 16:3) But when they looked they saw that the great stone was rolled away. They entered and, according to the Markan account, saw a young man sitting on the right side clothed in a long white garment, and they were filled with fear.

In amazement they heard the declaration of the angel: "Ye seek Jesus of Nazareth, which was crucified: he is risen: he is not here: behold the place where they laid him" (Mark 16:6).

## THE CERTAINTY OF CHRIST'S DEATH

Jesus of Nazareth was crucified. This is one of the dark stains on the pages of history. Both sacred and secular history bear witness to His crucifixion and death.

Hardened soldiers of Rome crucified three men on that fateful day. On the middle cross Jesus of Nazareth hung between heaven and earth while criminals writhed in agony on either side. One taunted him, "If thou be Christ, save thyself and us" (Luke 23:39). The other malefactor in humble prayer cried out, "Lord, remember me when thou comest into thy kingdom" (Luke 23:42).

The Lukan account tells of His last words from the Cross after the sun was darkened and the veil of the Temple was rent in the midst: "Jesus . . . cried with a loud voice, . . . Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost" (Luke 23:46).

The Bible says He was dead.

When the centurion saw that He was dead, he said, "Truly this man was the Son of God" (Mark 15:39).

His disciples believed that He was dead.



The women about the Cross knew that He was dead.

Pilate doubted that He was dead so early and called the centurion, who assured him that Jesus of Nazareth was dead, and when Pilate knew of it from the centurion, Mark tells us that he released the body to Joseph of Arimathaea.

The Jews believed that Jesus of Nazareth was dead. The soldier's cruel spear pierced his side. ". . . and forthwith came there out blood and water" (John 19:34).

All united in solemn declaration, Jesus of Nazareth was dead.

## THE CERTAINTY OF HIS BURIAL IN JOSEPH'S TOMB

The Bible tells us of three gardens: the Garden of Eden, the Garden of Gethsemane, the Garden of Joseph's Tomb.

Jesus of Nazareth was dead and Joseph of Arimathaea went in boldly to Pilate and requested the body of the Lord Jesus Christ. After assurance from the centurion that Jesus was dead, Pilate released the body of Jesus to Joseph. Joseph was a secret disciple of Jesus because he was afraid of the Jews.

Now, emboldened because of sorrow and loss, Joseph of Arimathaea and Nicodemus, who came to Jesus by night, took the body of Jesus "and wound it in linen clothes" and prepared it for burial. In the place where Jesus was crucified was a garden, and in the garden Joseph's new tomb—"There laid they Jesus."

The Jews were troubled. Jesus Christ was dead, and He was buried in Joseph's new tomb.

But their uneasy consciences bothered them. They went to Pilate and said, "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again" (Matthew 27:63). Then they continued:

Will you not, therefore, honorable Pilate, command that the sepulcher be made sure until the third day? Otherwise His disciples might come by night and steal Him away, and thus the last error might be worse than the first.

"Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can." Thus the enemies of Christ were commanded to make Him secure in the tomb. And we may be sure that they did all within their power to make it so. They sealed the

stone with the Roman seal. They placed Roman soldiers on continuous watch.

Christ Jesus was dead.

He was buried in a burial place which was sealed and watched.

#### THE CERTAINTY OF THE EMPTY TOMB

Consider again the message declared by the angel on that first Easter morning. It was sympathetic—"Fear not ye."

It was heart-rending—"For I know that ye seek Jesus."

It was explanatory—"He is not here: for he is risen."

It was comforting—"Come, see the place where the Lord lay."

It was inspiring—"Go . . . tell."

The tomb was empty! All agreed that Christ was gone. Some said that His disciples had stolen Him away. This was so preposterous that even His enemies could not have believed the story.

The Roman soldiers reported that the tomb was empty.

The Jewish leaders knew that the tomb was empty.

The angels said, "He is not here"—the tomb is empty.

The women said the tomb was empty.

The disciples said the tomb was empty.

#### THE CERTAINTY OF THE RESURRECTION

He is not in the tomb—He is risen! The question mark gave way to a glorious exclamation. The empty tomb was mute witness to the fact. Christ Jesus said He would arise from the dead. Here is the promise of Deity. "After that I am risen, I will go before you into Galilee" (Mark 16:28).

He was alive, and His disciples saw Him and knew Him. He conversed with them and went

# He Was Alone in the Garden

By KATHERINE BEVIS

The word *garden* plays a very important part in Bible history. In the beginning of the Old Testament, God planted a garden and in the end of the New Testament we read of the garden of paradise.

In the home of nearly everyone may be found a garden in which are planted seeds from which flowers grow and give forth their beauty. And it was in a garden that Jesus became victorious over the Cross as He prayed: "Not as I will, but as thou wilt" (Matthew 26:39). And God gave Him the strength He needed there in the Garden of Gethsemane. Then later, in another garden they laid His body in the tomb. But in that same garden He triumphantly walked out of the tomb that first Easter morning. In that one act, there in the garden, Jesus had conquered death and gave to all mankind the assurance of eternal life.

To a Christian the very word *garden* will conjure up a host of recollections and aspirations. There may come a vision of spring blossoms, the waxen purity of lilies, the fragrance of violets, the gold of daffodils, and the multicolored beauty of tulips with their curling leaves of jade.

Yet all these, as beautiful and lovely as they are, cannot erase the picture of that One who died of a broken heart in a garden.

Go with me if you will to the Garden of Gethsemane. See my Saviour in the travail of His soul. See the agony and bloody sweat. Hear Him cry out to His Father. Oh, how He needed sympathy that night! How He longed for the disciples to watch with Him for a little while!

And they were asleep!

He was alone!

They did not comprehend the agony that shook His soul.

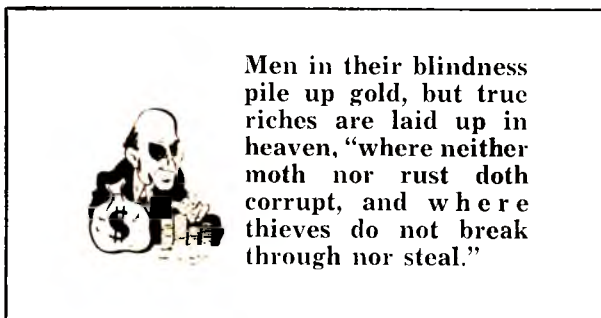
My Saviour was alone in that garden.

Now I see Him as He stepped out from beneath the shadow of the olive trees. He was betrayed by one of His familiar friends—betrayed with a kiss!

Then they all forsook Him and fled—yes, even Peter—Peter took an oath that he had *never* known this Man, Jesus!

What a scene! Jesus Christ, the Friend of man, without a friend!

He was alone! Before the high priest, before Pilate, and even though one carried His cross, it was not because of friendship toward this Man.



before them into Galilee, even as He said. These are the certainties which will cause full-throated choirs on this glorious Easter to sing "He Lives." These are the certainties which will be proclaimed from thousands of pulpits around the world. These are the certainties which will cause every Christian to exclaim, "Alleluia! Christ is risen!"

so alone now—but because he was compelled to do so.

Then even God forsook Him! Listen as a strange cry pierces the air: “My God, my God, why hast thou forsaken me?” (Matthew 27:46)

He was alone! Not even an angel came from heaven to stand by His bleeding side. And now at midday a dense darkness blots out the sun, and my Saviour is left alone, cut off as it were from everyone, everything.

But the story does not end here!

For in the gray dawn of that first Easter morning the most electrifying message ever given to any people were those three words carried by the women followers of Jesus: “He is risen.”

Nothing in history is more of a historic fact than the resurrection of Jesus Christ. For the stone was rolled away, the tomb was empty, and in that same garden where He had lain, buried, He walked out triumphantly on that first Easter morning.

In that one act in the garden Jesus, the Saviour of men, conquered death and gave to all mankind the assurance that they should *never* be alone—no, never alone—for that act that first Easter morning gave to mankind the presence of His Holy Spirit as they walk down life’s road, and an eternity with Him who was *so alone* in order that we might never feel the pangs of loneliness.

## The Walk to Emmaus

By EVANGELIST BUFORD BATTIN



The message which the women received from the angel at the open tomb was not sufficient to convince the disciples of Christ’s resurrection. Most of them isolated themselves or wandered about discouraged and comfortless, while there was a dim hope alive in their hearts of truth in the tidings told by the women.

Two disciples walked from Jerusalem to Emmaus. These two men may have been of the seventy. According to Luke (24:18) one was Cleopas, but the name of the other person is unknown. In their journey of some seven miles to Emmaus their thoughts were given to solemn conversation. With faces turned toward the setting sun, hope was growing dim. To whom could they look for encouragement?

Suddenly a Traveler appeared along beside them. For a time they did not recognize that their Companion was Jesus the Christ. This is not an isolated experience for Christ to walk by the side of those whose hearts are troubled and whose tears flow because of heavy burdens. Christ may have been near the two disciples for some time. He knew of their conversation and the sadness of their hearts. As God’s people walk the Emmaus road today with heavy hearts, the Master walks beside them.

Jesus inquired of the disciples as to the subject of their conversation and asked for an explanation of their sadness. Cleopas answered with surprise that even a stranger in Jerusalem should not know of the things which had come to pass there. They explained their sorrow because of the things that had come to Jesus in His rejection, sufferings, and death.

Upon hearing this report from the two disciples Jesus reproved them because they were slow to believe all that the prophets had spoken. They had forgotten that their Master had told them how He was to suffer and to enter into His glory. For a few minutes Jesus took them to school. Beginning at Moses and all the prophets He expounded unto them the scriptures concerning himself. It is easy for us in our day to allow scriptural promises to pass from our thinking. At times when faith and courage may be tested it is comforting to have God’s Word planted in our hearts.

Upon entering the village the disciples constrained the Traveler to enter into the house where they intended to lodge. They knew He was worthy of being their Guest, thinking He was a great



**Like the old town crier who called out the news, so more than 400 missionaries in 40 world areas are proclaiming the glorious gospel of Christ, representing us in many battlefields afar. I can share in this responsibility by giving freely (as God has prospered me) that these may c o n t i n u e to tell the story!**

teacher. He did so and they made Him to sit at the head of their table. As Jesus blessed their food they recognized Him. Their hearts had burned within them as He talked with them along the way. At their table His voice sounded familiar and they may have seen the crucifixion scars in His hands. He appeared different from the One they had seen on trial, on the Cross, and whose body had been carried to the tomb. Now they knew Him. He was

risen! He had brought comfort to their troubled hearts.

For a moment He stood before them in the full clearness of His being and then vanished out of their sight. Their fears were gone and their faith was established. They could not keep the good news. Hastening back to Jerusalem, they reported the things they had seen and heard. They joined the rank of the evangelists of the Resurrection.

# The Easter Tree

By **NORMAN C. SCHLICHTER**

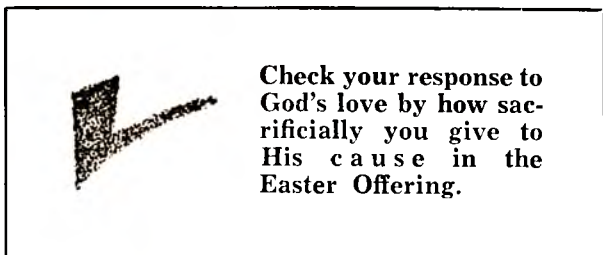
How fittingly indeed the olive may be called the "Easter tree"!

Mentioned most frequently of all trees in the Bible, the olive has given its name to one of the holiest of all the hills of Palestine: the Mount of Olives. Indeed the Garden of Gethsemane, at the foot of Mount Olivet, was a farm deriving its name from the olive press.

The oldest known olive trees in all the world are on Mount Olivet. Some of them are believed to be the same ones that sheltered Peter and the two sons of Zebedee when Jesus went there to pray. No wonder that pilgrims of the holy faith come from all quarters of the earth to move with deep reverence and solemn joy among these Gethsemane trees. Lamartine, the French poet, wrote of them: "Their immense roots in the growth of ages have lifted up the earth and stones which covered them, and, rising many feet from the soil, offer to the pilgrim natural benches upon which he may sit or kneel to collect the holy thoughts that descend from their silent heads." With what reverence for the olive tree Lanier, the American poet, said, "The olives, they were not blind to Him" in this garden of our Saviour's sorrow!

## DIGNITY AND GRANDEUR

The youngest olive trees look old because of their twisted and gnarled trunks, and share with their older fellows that air of dignity and grandeur that makes it seem as if God the Father had forever in mind the important part they were to play in the life of God the Son here on earth.



**Check your response to God's love by how sacrificially you give to His cause in the Easter Offering.**

Lewis Leary has given us a fine picture of an olive grove in the moonlight: "You look down the long, even glades between the rows of trees, and

---

## YET, SING, O EARTH!

By **KATHRYN BLACKBURN PECK**

*It was a grim day, sullen—dark—  
A day of pain and tears;  
A day wherein no promise shone  
To lift the weight of fears.  
On such a day, how could they guess  
That joy was clothed in sorrow's dress?*

*It was a steep hill, lonely—bleak—  
Its path marked out with blood,  
Where sinless hands and feet were nailed  
Fast to the senseless wood.  
On such a hill, at such a loss,  
Who could see glory in a cross?*

*It was a sad throng, plodding—slow—  
And hatred led the way.  
Misunderstanding spat and swore,  
And mankind died that day.  
Yet, sing, O earth! Hope is reborn,  
For Love triumphed on Easter morn!*

---

fantastic spirits are formed from the distant trunks. The tiny leaves are lost in the great feathery mass above; the brilliant light shows moving shadows on the grass beneath; and over it all is that most delicate, most fascinating of colors, the olive green."

Yes, the olive tree is a thing of incomparable natural beauty. The olive branch has been the symbol of peace from the time of the gentle dove's return to the ark. It is something to associate very definitely with our Easter thoughts of lasting peace on earth. May our risen Lord inspire mankind in planning for true peace among nations.



# Easter poetry

## EASTER DAY:

*E* aster bespeaks of triumphant gladness,  
*A* stonishes troubled nights of sadness,  
*S* atiates gloom with victory's healing,  
*T* roubles despair—rejuvenates feeling,  
*E* valuates Calv'ry—the plan of redemption,  
*R* eveals a new hope—claims rapt attention,

*D* emands a new faith with stones rolled away,  
*A* rouses anew souls to shout, sing, and say—  
"Y our Saviour, Christ, lives—**IS RISEN TODAY!**"

—OVELLA SATRE SHAFER

## Resurrection Splendor

By **E. WAYNE STAHL**

*That morning in my seminary time  
One questioned our professor of the Greek  
New Testament: "Do you believe that we—  
When Christians' bodies from the dead are raised  
On the tremendous Resurrection Day—  
Will be possessing still our senses five?"*

*His answer thrilled me like the golden tones  
Of trumpets of the mighty seraphim:  
He said, "We may possess a thousand senses then!"*

*How that reply has made me prize the more  
John's wondrous words, "Now are we sons of God,  
And what we shall be doth not yet appear;  
But this we know: when Jesus shall return,  
We shall resemble that All-glorious One,  
For as He is, we shall behold Him then!"<sup>1</sup>*

*Christians, rejoice with joy unutterable.  
"We shall be changed," as Paul in triumph wrote.<sup>2</sup>  
"Our bodies shall be fashioned like unto  
Christ's glorious body," death's great Conqueror.<sup>3</sup>  
My heart, sing, Hallelujah! for this hope.*

(1) I John 3:2; (2) I Corinthians 15:52; (3) Philip-  
pians 3:21

## For You Who Mourn at Easter Time:

By **ALICE HANSCH MORTENSON**

*For you who mourn at Easter time  
I breathe a special prayer,  
That as you kneel before the Cross  
You'll find Him waiting there  
To comfort you and share your grief  
As no one else can do;  
For He who suffered for our sins  
Has borne our sorrows too.*

*I pray that you may look beyond  
The new-made grave, the chair  
So empty now—and lean on Him  
Who knows your every care.  
His nail-scarred hands will lead you through  
This lonely aisle of pain,  
For He is never far away  
From those who call His name!*

*I pray that now as ne'er before  
You'll view the empty tomb  
In all its bright reality  
Dispelling all the gloom  
Of death, because we know He lives!  
He lives and reigns on high.  
Our loved ones are at home with Him;  
They really did not die—  
Just absent for a little while  
Till Christ, who went away,  
Returns to claim His own, His bride,  
That resurrection day!*

## Our Saviour Triumphant!

By **F. W. DAVIS**

*What a glorious dawn when Jesus arose,  
Our blessed Redeemer, our Saviour and King!  
Our thoughts are reversed to that wonderful day  
When life in all nature blooms anew in the  
spring.*

*Victor o'er death, He's the Giver of life,  
Life for eternity, life evermore.  
Oh, what a blessed hope for us all  
Thro' the dear Saviour we love and adore!*

*Thank God, there's victory, for all who'll obey,  
Vict'ry from every allurements and sin!  
Freedom thro' Christ, our Saviour triumphant,  
Freedom from evil, without and within!*

## WHY HOLINESS?

One of the best arguments for the cause of holiness is the lost heathen.

Certainly a view of the unsaved millions who have never heard the gospel should put a peculiar sobriety upon the Church, marking us as separate from the world.

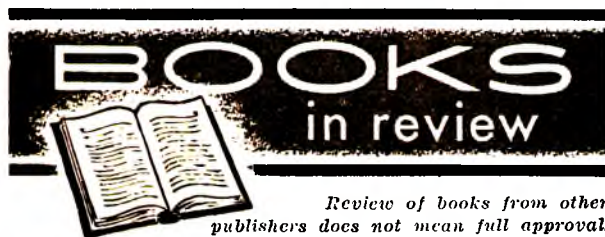
Not only must we face God at the Judgment, but we must meet there also the thousands of heathen tribes.

The need of foreign missions is so great that it is not a case of what is permissible for us to indulge in, but rather what is absolutely necessary. We dress modestly, we live moderately, not to show our piety or methodism, but because the heathen are lost.

No worldly extravagance can be enjoyed by the genuine Christian, for the cry of millions of lost souls is in his ears.

No Christian would want to enter heaven while lost souls enter hell, unless he has done his consecrated best to help save their souls.

In the light of lost heathendom, holiness becomes both requisite and desirable.—C. B. McCaull, *Pastor, Ulysses, Kansas.*



*Review of books from other publishers does not mean full approval.*

### BIBLE MAPS AND CHARTS\*

Beacon Hill, \$3.50

Here is something new! Vital! Alive!

In one very attractive packet there are eight maps and ten Bible charts, lithographed in beautiful, vivid colors. How often have Sunday school teachers, teachers of training classes, Bible study groups wished for maps of Bible lands and chronological charts of the life of Christ and of the kings of the Old Testament! Each sheet is 17 by 22 inches, on heavyweight paper, large enough for the average-size classroom. In a day when visual education is coming into its own, this—for every classroom and teaching experience—is almost a must!

—NORMAN R. OKE, *Book Editor*

\*Order direct from Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

## “Such as I Have”

By BRIAN L. FARMER

Pastor, Rumblingwell, Dunfermline, Scotland

“Sit ye down an’ I’ll mak’ ye a cup o’ tea.” They’ve said it to me a thousand times. “We dinna hae awfie muckle in the noo, but sit ye down; ye’re welcome to what we hae.” As the table is spread the apology is seen to be unnecessary. In the stone Scottish homestead, modesty shrouds generosity.

The same “reluctant” willingness is seen in Peter’s words to the lame man. “Silver and gold have I none; but such as I have give I thee” (Acts 3:6). The gift, though different, was much more precious than the one for which the beggar asked. It is amazing what God can do for others through those who are anxious to give such as they have.

Spiritually speaking, what we have we should give. This is the essence of true witnessing, the type of preaching Jesus had in mind when He issued the Great Commission. No intelligent witness ever wants to give the impression that he has all the answers. In actual fact he might not even have the answer to the inquirer’s question! In that case he must candidly confess, “I’m not sure that I can answer that, but . . . *such as I have give I thee.*” This is not the attitude of a *know-all* (boasting is bad business at the best of times) but it bares the heart of a man eager to help his neighbor.

To be a true witness one must be sure. Perhaps not sure about many things, but sure about something! The blind man whom Jesus healed was aware that he lacked knowledge of many things—he didn’t even know what kind of person Jesus was—but there was one thing he *did* know by experience and so he could be a witness asserting, “. . . one thing I know, that, whereas I was blind, now I see” (Luke 9:25).

If one knows anything about Jesus and His redeeming love, then he can be a witness. The ring of certainty in his testimony will more than compensate for any inadequacy of understanding. “We are his witnesses.” Let us not profess or presume of what we are not certain, but willingly, eagerly, and humbly offer such as we have.

A cake mixed with scrapings from the barrel’s bottom and drainings from the oil cruse didn’t appear much to offer a man. But it was all the widow of the Old Testament possessed, and in the hands of God it was the price of a miracle.



# The Daily Journey

By Paul A. Merki  
Pastor, Ketchikan, Alaska

*I must continue my journey to-day and to-morrow and the day following (Luke 13:33, Weymouth).*

These words of the Master would make a wonderful lifetime text to adopt and carry out. "I must continue my journey to-day and to-morrow and the day following."

That is the way that Jesus lived—one day at a time. He "practiced what He preached": that is, He took no anxious thought for tomorrow. Every day He said with renewed purpose and fresh determination, "I must go on My way today. Yes, I know it is the way to Gethsemane. I know that it is the way to Golgotha's brow and the Cross. Nevertheless *I must continue my journey to-day and to-morrow and the day following; for it is not conceivable that a Prophet should perish outside of Jerusalem.*"

God gave us that kind of determination! We must meet each sunrise with the words, "I must go on my way today." Yes, there will be "Gethsemanes" of indecision and struggle. There will be crosses hard to bear. There may even arise the temptation to desert the cause of Christ. The defection of disciples is great in these strange and trying days. Many have already deserted Christ's ranks. They have turned traitor to the army of God. But unless we have the "go through" in our souls we shall never make heaven. Give us in our daily journeys, Lord, a steadfastness of spirit, a faithfulness to Christ and His cause, and a determination to prevail.



**The Cross is a symbol of life, not death; of timeless eternity, not life's end. Because Christ arose, we too shall rise to be ever with the Lord if we follow God's will. But there are millions who have never heard of**

**Jesus, of resurrection, of redeeming grace, of eternal life! How will they hear unless those who are called of God are sent? That is the mission of the Church!**

## NEWS in PICTURE



**FIRST REGISTRANT FOR NATIONAL CHURCH MUSICIANS' INSTITUTE.** Miss Joan J. Agren, of Litchfield, Michigan, has enrolled for classes in piano-organ, instrumental musicianship, and gospel song interpretation.

All interested in attending this institute are urged to enroll as soon as possible. Remember the dates: July 6-10, 1959. Classes and festival will be held on the Indian Lake Campground, near Vicksburg, Michigan. For complete information, write Nazarene Publishing House, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri.

## No Task Is Small

By KATHERINE L. RAMSDELL

*A tiny stable held the Lord of earth . . .  
Who could have told in that far night His worth  
To all humanity? Or who could then have  
guessed  
That time would be in new dimension cast?*

*A thoughtful Workman laid His hammer down  
And trudged the dusty roads from town to town . . .  
Who of His friends who walked with Him could  
know  
How much His kingdom of Heaven seed would  
grow?*

*When such a heritage can make me rich,  
Why then should I belittle my small niche,  
Or feel my days of no account at all?  
In God's great plan, there is no task too small!*

## THE CHALLENGE—*Now to the Task*

The Church of the Nazarene has just closed a glorious year of commemorating its first half-century of organized service as a denomination. God has signally blessed the Church in its world-wide program of evangelism and holiness preaching.

The past fifty years have been fruitful in the manifestation of God's power. They have been rich in the sense of His presence and leadership. They have been significant in the pattern of sacrifice and zeal established as inspiration and challenge to the church today.

Let us continue to employ the methods and to work according to the principles of the Early Church. They realized that their witness would be futile without spiritual power. They recognized that this power would be freely given to all who sincerely sought it. Their vision knew no bound-



aries. Beginning at Jerusalem, extending to Samaria, they continued to spread until their witness reached to the ends of the earth.

We look to the past only to thank God for leading us thus far and to bulge back the horizons of our vision, resolving that the future shall be a record of what can be done by committed men and women, ministers and laymen, who count not their lives dear but who look upon their means, their time, their abilities, as talents bequeathed by God for which a strict accounting must one day be made.

The 1958 Easter Offering totaled \$1,040,160.14. As over fifty new missionaries have recently been appointed to the various fields, the increased missionary activity should call forth the greatest ever for the Easter Offering. You can help. Make the Easter offering in your church the biggest and most joyous ever.

—M. LUNN

*Chairman, General Stewardship Committee*

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## WHAT IS THE DIFFERENCE?

Near the corner of Columbus Avenue and Filbert Street in San Francisco, a Chinese mother anxiously calls, "Come home, my son, come home!" You see, her number one son was hit there by a car the night before, and although he was not hurt, his fears had caused a nightmare in his sleep. So a heathen heart and a troubled mind have sent her back to that corner to call his soul back. He has lost his soul at Columbus and Filbert, she thinks.

But along that street comes another Chinese mother. Quickly sensing the struggle in the "soul



calling," she says with real love to the darkened one, "Oh, you don't have to do this! The Christian way is better. Talk to Jesus and He will help you. Your son is all right! I know how you feel, but I have found a wonderful Friend in Christ."

The difference? The last speaker is Mrs. Laura Chin, converted in the Chinese Church of the Nazarene five years ago, a church your missionary giving has raised in this city within a city . . . 40,000 souls. Ours is the only holiness church! With love for God and lost humanity, let us make our Easter offering!

—PAUL MARTIN

*Pastor, Chinese Church of the Nazarene  
San Francisco, California*

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## MEDICAL AID IS AN OPEN DOOR

*By NOREEN GRANTZ, Peru*

I have never considered nursing an end in itself on the mission field. It is a means of furthering the gospel. I have been grateful for the support of loyal Nazarenes, through the General Budget, in my work as a missionary nurse in Peru.

There have been many ways in which we have

seen opposition melted through our medical service. There was the police officer, for example, who came to my dispensary one day for a tablet to ease his toothache. I told him he needed to have the tooth pulled instead. He was afraid to have it pulled, and left with the tablet. Almost immediately he

# WHAT THE GENERAL BUDGET MEANS TO OUR NEGRO WORK

The Church of the Nazarene is characterized by its vision for missions, both at home and abroad, and by its spirit of giving. The vision for missions cannot be fulfilled unless it is supported with giving.

The Negro work of the Church of the Nazarene is one of the newest projects launched by the General Board to evangelize ten million Negroes through the extreme southern states, which area is called the Gulf Central District, comprising thirteen states.

The General Budget dollar has already been



responsible during the short duration of the Gulf Central District in organizing seventeen churches, eight mission Sunday schools, and for providing Nazarene Bible Institute, from which we have graduates now serving on the Gulf Central District as pastors and leaders.

The Negro work is progressing. This indicates God's approval upon this home mission project, and we who give to the General Budget can give cheerfully again on March 29, knowing that we are helping to extend the kingdom of God.

—WARREN A. ROGERS  
*District Superintendent, Gulf Central*

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## DOES IT PAY?

Investments with returns are much to be desired in any area of endeavor, and this is no less true for the kingdom of God.

It was a grant from general home mission funds that helped to erect a church-parsonage type edifice in Poughkeepsie, New York, two years ago. This church has been blessed by the marked presence of the Holy Spirit since its beginning. One lady of the community who attended the church for the first time remarked: "I had such a strange and awesome feeling while attending your services that I could not restrain the tears from coming to my eyes." She had never before felt the moving



presence of the Holy Spirit as she did that day. Shortly after, she made her peace with God at its altar of prayer.

If the monies invested in this church had all been for that one soul I am sure we would consider it well spent. However, since the organization of the church twenty others have joined the church by profession of faith. As for the money invested by the general church, every dollar with interest has been returned in General Budget and missionary giving. Last year the church was a 14.2 per cent church. I would say home missions pays large dividends.

—HERBERT L. ROGERS  
*Pastor, Poughkeepsie, New York*

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returned saying he had decided to have it pulled after all. I applied the anesthesia and extracted the tooth. He was so grateful to have the tooth removed without feeling any pain that he became a steadfast friend of the mission, ready to help us in any way that he could. In a land where opposition is open, we felt the Lord sent this policeman to us, just when we needed an officer as a friend.

On another occasion I left a very hostile, non-Christian home after saving a woman's life in a

very serious maternity case. The family did not seem very grateful at the time, but a little later they bought a Bible from one of our Peruvian pastors. Our ministrations in their time of need had opened the door to the Word of God and a Christian witness in this formerly hostile home.

Do you wonder that I am grateful to our home Nazarenes for their support of the General Budget, which makes it possible for me to minister to these people?



# EDITORIALS....

## **"The Only Big News"**

News at 7:00 a.m., 8:00 a.m., 12:00 noon, 6:00 p.m., 6:30 p.m., and 10:00 p.m.! News on the hour, news in the daily paper, news in the weekly, semi-weekly, semimonthly, and monthly religious and secular papers and magazines! News! News! News! If a person kept up with all of it, there wouldn't be any time for anything else.

But the only big news, as someone has well said, has to do with life and death. Perhaps this is the reason most of the 10:00 p.m. news which I listen to has to do with accidents and deaths. Such talk isn't very good to prepare a person for sleep; nevertheless, that's what we get. People must want it, because the newscasters keep giving it, even if they have little or no time for anything else during their ten minutes.

Please notice that it is life and death which is "the only big news." This is not quite the same as accidents and death. The writer should have said death and life are the only big news. I'm sure that is what he meant, for he moves on to the thought of the Resurrection. He declares that there has been no news on life and death for some time—nearly two thousand years. It has been about that long since the resurrection of Jesus. If that were true, the writer says, it is the best news ever reported. In fact, it is the top news event of all of the ages.

Was this report true? Luke answers with these words: "He [Jesus] shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3). Mary Magdalene, a woman for whom Jesus had done much, saw Jesus as she stood without at the sepulcher. At first she thought that He was the gardener—her vision must have been blinded by

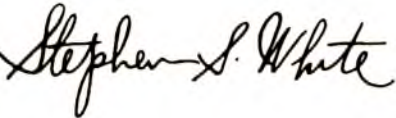
her tears. Then He said, "Mary," and she recognized the Master at once. After a brief message from Him, she hurried on to His disciples and told them that she had seen the Lord. More than that, she revealed the wonderful words He had spoken to her. It should be added that there were other women with Mary Magdalene when she visited the tomb. In fact, there were perhaps two groups of women who first viewed the empty tomb of the risen Lord. We are not surprised that the world's biggest news event was given to the public first by women. They stood very near the Master.

Peter and John were the first men at the tomb; and later on that first day Jesus appeared to Peter, the two men on the road to Emmaus—whose hearts burned within them, and to the eleven, with the exception of Thomas. Later, Thomas was in the company of the apostles and was convinced that Jesus had really come forth from the grave. During the forty days between the Resurrection and the Ascension, there were no doubt many infallible proofs of His resurrection.

The best summary of Jesus' appearances is given by Paul, in I Corinthians 15:3-8, where we are told that after His resurrection Jesus was seen of Cephas (Peter), the twelve, five hundred brethren at once—most of them still living at the time of Paul's writing, James, then of the apostles again, and last by Paul himself. We judge from Paul's writings as a whole that he referred to the revelation of Jesus to him on the road to Damascus when he declared that Jesus was seen of him.

I close with my subject: "The Only Big News" has to do with life and death. This makes the top news story of the ages the resurrection of Jesus—"if it happened," as the writer referred to above said. But for me, the evidence for the Resurrection

given in the New Testament has taken the "if" out of this man's statement. Besides, my Christian experience, my contact with the living Christ, is a second unanswerable proof that Jesus came forth from the dead. "I know He lives," because "He lives within my heart"!

By  . . . . .

## **Does the Sanctified Backslide All the Way?**

The question is often asked, "Does the person who has been sanctified wholly lose his conversion when he backslides from the second blessing?" There has been some difference of opinion among leaders in the holiness movement as to this question. However, I believe the majority have taken the position that when a sanctified person backslides he backslides all the way. A present-day leader once answered this question in this way: "When a fellow falls from the second-story of a building, he doesn't stop at the first story." Of course that's just an illustration; still, it suggests what I hold to be true. I do not believe that a person can backslide from entire sanctification without losing his standing with God altogether.

This doesn't mean that when a person comes to the altar and claims to be backslidden from entire sanctification, but not from his conversion, I will argue with him about the matter. There are some things which the Holy Spirit can take care of directly much better than He can through me. I will pray for him and do my best to help him, even though I may think he is mistaken. It may be that he hasn't backslidden at all, that he just doesn't have the tide of emotion which he once had, and because of that, he thinks he is backslidden. However, it is more likely that he has backslidden completely, though he thinks he has lost the second blessing only. Nevertheless, I would let the Holy Spirit deal with him, as a rule. It's not my business to tell him exactly what to pray for if I feel that he is sincere.

I might add here, too, that in both my pastoral and evangelistic work I have met a good many people who thought at first they had backslidden only from the second blessing, but as they prayed about it they were convinced that they had lost out completely. They have made that very clear to me; they had been mistaken in what they first thought.

Just recently I received an interesting testimony on this subject. It was not written by an amateur in the Christian way. The writer says: "Having once backslidden from a state of holiness, I was tempted by Satan to believe that I was completely restored at *one* time. However, in God's best way and time He showed me that it required the second work of the Holy Spirit in my heart to restore me to heart purity—both very definite and yet both different from my initial salvation and sanctification." This is a clear-cut statement of the situation from the standpoint of one person and, I say again, I've had quite a few in one way or another confess the same. They thought they had lost only the second blessing, but later they became aware of the fact that they had completely backslidden. They needed to get not only one crisis, but two, just as they had needed the two when they first came to the Lord.

## **En Masse**

*En masse* is French and means in mass or in a body. It is used to describe a crowd, an army, or a church when it moves as a body or acts as one man. I always think of *en masse* when I think of the preaching of John the Baptist in the wilderness—especially those words: "Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan" (Matthew 3:5). The people of the surrounding territory went out *en masse* to hear this great preacher of repentance.

This phrase *en masse* also comes to my mind when I consider the Easter and Thanksgiving offerings of 1958, our anniversary year. Our people as a body, *en masse*, responded to these offerings, and we went beyond the million-dollar-mark in both of them. The men and the women, the boys and the girls, our members and our friends turned out as one man, *en masse*, and gave liberally to the cause of world missions. By their actions they showed that they believe in getting the gospel to needy people everywhere. They believe in spreading the message of holiness, of full salvation, by every legitimate means possible.

Why did they turn out *en masse*? Because they believe in God and holiness above everything else. Because they believe in our church, our leaders, our missionaries, our schools, our district superintendents, our pastors, our evangelists, and our laymen. Because they believe in sin and a hell to which a sinner will go if he is not saved. Because they believe in a heaven for which men can be made ready through the shed blood of Jesus Christ. Because they believe the time may be shorter than we think—what we do we should do quickly. Because God has blessed us with a plentifulness of

financial resources which few people anywhere else have. Because we never have enough—even with our best offerings—to meet all of the many needs of those who are crying for help. These and many other reasons might be given as causes for our response en masse during 1958.

Soon we are coming up to Easter and the Easter offering again. The needs are even more urgent,

if that could be. It seems to me that no one who is aware of world conditions and world needs today could doubt this. Therefore, let's respond en masse again, as a whole church, in a body, or as one man. Let's everybody give and give all he can, and that for only one reason—that we may rescue the perishing and care for the dying by one means or another. I believe that we will

## A MESSAGE TO ALL MINISTERS

From the Social Security  
Administration

"Clergymen who have not previously exercised their option to obtain old-age, survivors, and disability insurance coverage under the provisions of the Social Security Act, and wish to do so, have until April 15, 1959, to file Waiver Certificate Form No. 2031 with the Department of Internal Revenue.

"Any minister, priest, rabbi, Christian Science practitioner, or member of a religious order who has been duly ordained, licensed, or commissioned, and has not taken a vow of poverty, who files the Form 2031 with the Internal Revenue Service by the above date, will be mandatorily covered beginning with the year 1956, as well as for subsequent years for which he may have net earnings of \$400 or more, any part of which is from the exercise of the ministry.

"In figuring the amount of his net earnings, the clergyman should include his regular remuneration received from his church, fees which he receives from the exercise of his ministry, the rental value of his parsonage or rental allowance he receives as part of his compensation, and the value of meals and lodging furnished him for the convenience of his employer.

"If the clergyman does file the Form 2031 Waiver Certificate on or before April 15, 1959, he will also have to file amended Federal tax returns for 1956 and 1957, to include reporting his earnings as self-employment income for social security credits for those years, as well as pay the social security self-employment taxes.

"The maximum amount of self-employment income to be reported for 1956, 1957, and 1958 is \$4,200 per year; the self-employed tax rate for 1956 is 3%; 3¾% for 1957 and 1958. Beginning with 1959, the maximum earnings amount is increased to \$4,800 per year; and the self-employment social security tax rate will be 3¾%."

—Social Security Administration

For further information, contact BOARD OF PENSIONS, Church of the Nazarene, Box 6076, 6401 The Paseo, Kansas City 10, Missouri.

# SUNDAY SCHOOL ATTENDANCE REPORT



	January 1958	January 1959	Increase
<b>NORTHWEST ZONE</b>			
Washington Pacific	5,803	5,946	143
Northwest	6,967	6,957	-10
Idaho-Oregon	5,748	5,693	-55
Minnesota	2,270	2,168	-102
South Dakota	743	631	-112
North Dakota	*1,634	1,472	-162
Rocky Mountain	2,475	2,279	-196
Oregon Pacific	7,970	7,687	-283
Districts not reporting: Nevada-Utah, Alaska			
<b>CENTRAL ZONE</b>			
Iowa	6,056	6,060	4
Missouri	*7,013	6,770	-243
Chicago Central	5,757	5,505	-252
Michigan	8,365	8,101	-264
Indianapolis	*9,588	9,322	-266
Northwestern Illinois	5,298	4,982	-316
Northeastern Indiana	10,352	9,920	-432
Illinois	8,788	8,353	-435
Southwest Indiana	9,516	8,750	-766
Central Ohio	14,177	13,288	-889
Western Ohio	14,416	13,425	-991
Districts not reporting: Eastern Michigan, Wisconsin, Northwest Indiana			
<b>SOUTHERN ZONE</b>			
Abilene	5,656	5,955	299
San Antonio	3,221	3,258	37
Houston	3,610	3,551	-59
Southeast Oklahoma	3,567	3,495	-72
Northeast Oklahoma	3,806	3,729	-77
Louisiana	3,337	3,200	-137
Nebraska	*2,666	2,453	-213
North Arkansas	3,735	3,513	-222
Northwest Oklahoma	5,592	5,358	-234
South Arkansas	3,997	3,708	-289
Kansas	7,710	7,353	-357
Kansas City	5,471	4,916	-555
Districts not reporting: Dallas, Southwest Oklahoma, Joplin			
<b>SOUTHWEST ZONE</b>			
Southern California	12,252	12,857	605
Arizona	3,953	4,291	338
Northern California	15,961	15,994	33
New Mexico	2,992	3,013	21
Los Angeles	10,646	10,518	-128

	January 1958	January 1959	Increase
Colorado	6,011	5,672	-339
District not reporting: Hawaii			
SOUTHEAST ZONE			
Florida	8,518	9,186	668
North Carolina	3,650	3,860	210
Virginia	3,196	3,306	110
Mississippi	*2,867	2,765	-102
East Tennessee	5,532	5,406	-126
Georgia	5,884	5,746	-138
South Carolina	*4,875	4,721	-154
Alabama	7,013	6,806	-207
Tennessee	7,866	7,588	-278
West Virginia	10,713	10,406	-307
Kentucky	*5,734	5,002	-642
District not reporting: Eastern Kentucky			
EASTERN ZONE			
Philadelphia	5,372	5,733	361
Washington	5,203	5,389	186
Albany	3,040	3,172	132
New England	*7,060	7,172	112
Pittsburgh	8,200	7,895	-305
Akron	12,000	11,148	-852
District not reporting: New York			
BRITISH COMMONWEALTH			
Maritime	* 981	991	10
Canada Central	2,249	2,228	-21
Canada Pacific	1,300	1,210	-90
Canada West	4,248	4,106	-142
Districts not reporting: British Isles North, British Isles South, Australia			
Estimated average for January 1959		390,413	
Decrease under average of January 1958		8,251	
% of decrease		2	

\*Average attendance last year.

E. G. BENSON  
Field Secretary

most satisfied to remain small and afraid to reach out for others. But if the church is to grow, there must be systematic, organized *visitation*. The church that lets the people about it know what it has to offer and that its members are friendly and God-fearing people, will be the church that gains first the respect and then the attention of the community. We must become concerned about others and let them know of that concern if we are to go forward.

The Department of Home Missions is not only interested in the organization of new churches, but also in the strengthening of these home mission churches until they are able to do the work for God for which they were begun. Thirty-five per cent of the churches organized in the quadrennium 1948-52 now have less than twenty-five members. That is too high a percentage for churches that are from seven to eleven years old. Let every small church plan before God to do its utmost to reach others during 1959.

Some churches have found help in finding the places where they need to give special attention through the "Self-study Schedules" that may be secured upon request by any church. While these are planned with the town and country church in mind, they are excellent for any small church. If desired, you may order enough for the entire church board. A "Self-study Schedule" for the pastor's own use is also included.



ROY F. SMEE, *Secretary*

## Dedication in New Zealand

Our church in Hamilton, New Zealand, held an anniversary service in their new building on December 14. There were record crowds in all services. They expected to have the building all finished in time for a dedication service with Dr. D. I. Vanderpool. Rev. R. E. Griffith laid the groundwork for this church. The present pastor is Rev. Jarvis Thomas Davis.

## Strengthening the Small Church

During our Golden Anniversary year we set a new record of 235 churches organized in one year. We rejoice in this accomplishment for God. At the same time we realize that if these new churches are to fulfill their mission of reaching people for Christ, they must grow. Most of them have a small beginning, but they were born to grow. As long as they remain a struggling, tiny group, most of their energies are

usually required just to keep alive. When they grow, they are not only able to take care of themselves, but they reach out and win others and help carry their share of the load.

We believe that every small church can set some goal, lay some plans, and band together in achieving, believing prayer this year until they will move forward for God. Certainly *prayer* is the first step and a necessary one. God answers prayer today, and if we will believe and intercede, He will help us win souls.

Another requirement for advancement is *revival*. Even though a church may be small, a soul-stirring, community-shaking revival will put it on the march for God. In each revival the small church should pray and work to win at least one family. One new family in each revival will do more for a church than any amount of financial aid from the district.

Some small churches, aware of their smallness, tend to become ingrown, al-

## Canal Zone Church Dedicated

Last year a building was purchased at Mount Hope on the Atlantic side of the Canal Zone. It has now been



Rev. and Mrs. Ralph L. Hysong at Christmas time in the Canal Zone, with their children, Deborah and Joseph.

remodeled to provide a lovely church building and a fine parsonage for our

home mission congregation on this side of the isthmus. Rev. Ralph L. Hysong is pastor of this work.

Rev. Robert I. Goslaw held the first revival meeting in this newly redecorated church the latter part of January, with Mrs. Goslaw in charge of the music. There was a splendid response to the services and many new contacts made. On January 25 the dedication service for the new building was held with

seventy-five present. Brother Goslaw brought the dedicatory address. Rev. Elmer Nelson, pastor of our Canal zone Church at Ancon on the Pacific side, was present to bring greetings.

Both Rev. and Mrs. Ralph Hysong have suffered from recurring attacks of hepatitis this past year. In spite of illness their labors have borne fruit and the building work has proceeded. Prayer is requested on their behalf.

sage had been committed to me as an ambassador of Christ, to share with Cubans, Mexicans, Americans—in short, with all that my testimony, my influence, and my message might reach.

The clouds disappeared. The loneliness vanished. The sun shone brightly. There was a song of jubilee in my heart. Yes, there was a message at Calvary—the message of One who saves from uttermost to the uttermost. So I would continue telling the blessed story of the cross of Jesus. I would cherish the Cross, the badge of discipleship, until that glorious coming day when I would exchange it for a crown, and all because of the message above all others—the redeeming, transforming message of Calvary sent to a lost and sinning world.—E. G. WYMAN, missionary under appointment for Cuba.



## Thank You

We appreciate all that our beloved church has done for us, and I'm sure we can never repay everyone for his acts of love and kindness. Mrs. Alstott received several hundred cards while in the hospital. We would like to thank all our friends, through the pages of the *Herald*, for their prayers and cards and good wishes during these days since the accident.

We were in Indianapolis in December for a checkup and the doctors were very happy with the progress Mrs. Alstott has made. The X rays showed that her injury was healing almost perfectly. There is still some nerve damage which has affected the use of her right hand and right leg, but she is able to be up and even do some of the housework. She is not able to travel, of course, and cannot lift the baby, or any heavy object, but she is improving slowly, and we praise God for His hand upon her all the way.—CHARLES ALSTOTT, Haiti.

## Missionaries on the Move

Rev. and Mrs. Dale Sievers have moved to the new northern area of work in Nicaragua. Their address is: Jinotega, Nicaragua, Central America.

Rev. and Mrs. William Moon sailed from Portugal, February 7. They will remain in South Africa until they can secure permission to reside in Portuguese East Africa. Their address for the present is: Box 92, Florida, Transvaal, South Africa.

Miss Doris Brown is on furlough from Africa. Her address here is: 2660 East Michigan Avenue, Orlando, Florida.

## Urgent Prayer Request from Haiti

Andrea Ruth Vanciel, two-year-old daughter of our missionaries Brian and Evelyn Vanciel, in Haiti, has typhoid fever. Please pray for this little girl, that God will spare her life and help

her to recover without any ill effects from this disease.

## News Bit, Nicaragua

The Lord is leading though things seem to be moving slowly. The Sievers have found a house and will soon move to northern Nicaragua. As yet there is not one available for me. However there is no need for medical work in the city where they will be located, so it may be that I will locate in a smaller town nearby. I am confident that the Lord will direct us to the right choice of the place that seems to be most needy.—LESLIE HEFLIN, Nicaragua.

## No Message for Me at Calvary

There was no message for me at Calvary that morning. As a result the day seemed dull, drab, and drear. You understand, of course that the Calvary I refer to is the village of El Calvario, some ten kilometers south of Havana, which was my mailing address while in Cuba. The morning I speak of was one when I was especially anticipating a letter from home. It is understandable that the empty mailbox brought a more than momentary pang. No message at Calvary! No letter from home!

And then I began thinking about those words. No message at Calvary? Yes, indeed, there is a message at Calvary, and that was the very reason I found myself in Cuba in special evangelistic campaigns during such a troubled period in the nation's history. I was making no headlines, to be sure, and had no desire to make any. But in cities, towns, and villages I was proclaiming the message of Calvary, the old news, the new news, the good news of the gospel, the best news that a sin-trobled world had ever heard, the news of a Saviour. This was the very news that the Cubans so desperately needed. The message of Calvary gloriously, blessedly, wonderfully met the need of my own hungry heart when I was a lad of fifteen; and the same glorious mes-



by BERTHA MUNRO

## "Nothing Matters; Everything Matters"

### Monday:

"Nothing matters; everything matters"\*it doesn't make sense. Yet it makes such profound sense that our only hope for a sane Christian life depends on our ability to understand it and put it into practice.

Queen Elizabeth II and her sister, Princess Margaret, (our pastor reminded us last evening of the anecdote) one day in their teens had lost their way in some unfamiliar town and were asked by certain persons impressed by their fine bearing who they were. Their reply: "We are nothing, but our father is the King."

Nothing that happens matters in its relation to us; everything we do or suffer matters in its relation to our Father, the King. (Philippians 1:20.)

### Tuesday:

"Oh, well"—the phrase a good friend of mine uses so often to terminate a budding argument or to pass off a word of sympathy for some injustice or affront—has come to stand for me as symbolic. "Oh, well," and again, "So what?" Perhaps I could prove myself right if

\*Quoted by Thomas A. Kelley—"A Testament of Devotion."



I would engage in heated argument, but it isn't worth the heat. Perhaps I was treated unfairly—so what? "Nothing matters." And the petty vexations, delays, tangled plans—nothing matters if my spirit doesn't tangle into knots. (Philippians 2:14-15; Colossians 3:15.)

**Wednesday:**

"Nothing matters." But nothing is casual. Underneath the "Oh, well," is a depth of consecration. The "So what?" is spoken out of the habit of passing over instantly into the wounded hands of Jesus every irritation, however trivial, before it can develop into a cancer of bitterness and resentment. "Everything matters." for everything can be turned to blessing.

You do not refrain contemptuously or pharisaically or stoically; you give the spirit of Christ a chance to overcome evil with good. Your "nothing matters" attitude is not negative, but positive and dynamic. (Philippians 4:6-7; Romans 12:21.)

**Thursday:**

"Everything matters." Nothing is trivial, even the cup of cold water. Every act, every word, every tone, every thought either honors or dishonors the King whose name we bear, either builds or tears down personality, character, happiness, well-being, Christian growth—my own or another's. Every one can mean treasure in heaven. Every one will be met in the future; eternity has plenty of time. Every one matters. (Mark 9:41; Ecclesiastes 12:14; Hebrews 4:12.)

**Friday:**

"Everything matters"—and every person. The suffering of my neighbor—can I say it is nothing to me? Whether he is next door and a constant source of self-reproach, or on the other side of the world, all too easily forgettable and neglectable, his pain is mine; every fiber of being links us together—blood brothers. I dare not pass by on the other side. (James 2:15-17; Luke 10:31-32.)

**Saturday:**

Nothing matters that is lost merely in time; nothing matters that is gained only for time. Everything matters that can be saved for eternity. And a mark of spiritual maturity is the ability to distinguish. "The awkward age of religious busyness" is the spiritual teenage when we think eternity's measures are merely quantitative. (I Corinthians 3:12-13, 15.)

**Sunday:**

Expendable for the King. In a single breath we say, "Nothing matters"—"I count all things but loss for the excellency of the knowledge of Christ," and, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"—"Everything matters." It is the paradox of the one captured by Christ, yet free in soul; "... having nothing, and yet possessing all things." (Philippians 3:8; Colossians 3:17; II Corinthians 6:10.)

# the Question box

Conducted by STEPHEN S. WHITE, Editor

***If God didn't want sin on the earth, why didn't He destroy Adam and Eve?***

Because He wanted holiness more. Holiness is the highest attribute which God has. There is no other quality of His personality that equals it. In its highest, or ethical, sense, it cannot be bestowed; it has to be acquired by moral choice. And of course no one can obtain holiness in this highest form without free moral agency, or the power of free choice. But in creating man with the ability to choose holiness, God had to give him the capacity to choose sin, its opposite. There are some things God can't do. He could not create a creature that could reach out and take holiness

without at the very same time making it possible for that creature to also reach out and take evil. God didn't want sin on the earth, but He did want holiness, and therefore He was willing to take some who might turn their backs upon Him and walk the downward way to hell in order to get some who could choose Him in holiness and walk the upward way to heaven. Further, he knew that, in spite of the Fall, there would be those who through Christ would be saved and sanctified—they would choose the life of holiness rather than the life of sin.

***If a person wanted to join the Church of the Nazarene, professing conversion and otherwise being in harmony with the church, would it be required that he receive the sacrament of baptism before he joined?***

It is not always convenient to baptize a person before he is received into the church. Therefore I do not believe that it should be required that a candidate for church membership be baptized prior to joining the church. However I firmly believe that every person who becomes a member of one of our churches and who has not previously been baptized should be baptized either before he joins or as early as is conveniently possible

thereafter. Also, I believe that this position is in harmony with the teaching of our church *Manual*. The Church of the Nazarene certainly teaches that the sacrament of baptism is one of the sacraments of the Christian Church and should be observed by every person who joins the Church of the Nazarene. Baptism is not essential to salvation, but it is a means of grace and should not be neglected by any Christian.

***If a person joined the Church of the Nazarene, and later it became known that he had never been baptized, would he then be required to be baptized?***

If I were his pastor, I would insist on his being baptized. In doing this I believe that I would be moving in harmony with our *Manual*. I don't like the word "require." I do not believe that there are many who seek membership in our church who would finally turn down Christian baptism if the matter were

properly placed before them by their pastor. In other words, I do not believe that they would have to be *required* to be baptized. If there are those in our churches who have not been baptized, I'm inclined to think that some preacher has been careless or neglectful, and not the individual himself.

***Can a person be ordained to the ministry of the Church of the Nazarene who has not been baptized?***

It has been some time now since I have been on an orders and relations committee, where candidates for ordination are questioned about many things, as they should be. But as I remember, the candidate was not, as a rule, specifically questioned about being baptized. It was taken for granted that he had

been. On the other hand, if it came to light that a candidate for ordination had not been baptized, it seems to me that he should be urged to take care of the matter before ordination, if convenient, or as soon thereafter as possible. Baptism is an ordinance which every Nazarene should observe!

***Who committed the first sin? Was Satan on the earth at this time? If so, how long had Satan been on this earth? Who created the devil and for what purpose was he created?***

Satan, or the devil, committed the first sin. Satan was not on the earth when he sinned. He was in heaven. He made himself a devil by choosing sin. Years ago I heard Dr. H. C. Morrison preach a sermon on the subject "How the Devil Was Made and How to Make

Another One." In substance, his sermon was that the devil made himself by choosing sin. Also, we can make devils out of ourselves by doing the same. The devil made himself a sinner for no purpose, because sin, in the last analysis, is purposeless.



# Religious News & Comments

By **LESLIE PARROTT**

Communists are now buried by the Roman Catholic church in Poland. The Polish Parliament decided this on January 31. The law adopted provides that Catholics must find burial space in their church graveyards for Communists and nonbelievers "if there is no municipal non-denominational graveyard in the area."

Two musical sisters have stirred the interest of sociologists and psychologists because of their choice of divergent careers. Pamela and Jacki Work both took dancing lessons and expressed the desire to follow music as a vocation. But Pam, nineteen, now is a chorus girl at New York's Latin Quarter and Jacki, sixteen, is playing the trumpet in a Salvation Army band. In Detroit, their mother said, "The two girls were brought up exactly the same. Pam had just as many pins for perfect attendance in church as Jacki." Jacki is entering the Salvation Army training school in Chicago.

Drunkenness in Russia and in America results in "roughly the same percentage . . . of traffic accidents," according to Science Service. Accurate comparisons are difficult because methods of reporting accidents in the two countries are different. In Russia 27 per cent of accidents involving pedestrians resulted from drunkenness and an additional 17 per cent of traffic accidents was the result of intoxication of the driver of the car involved.

Women can now vote on the Episcopal Diocese of Michigan's Executive Council next year for the first time in the diocese's 126-year history. The council, made up of nine clergymen, nine laymen, and two bishops, is the major policy-making body of the diocese. Members of the women's auxiliary previously have sat as nonvoting, advisory members of the council. The council has also voted to stop all contributions to organizations which practice segregation.

Federal aid is refused by one proud little Christian college. Turning up a proud nose at the 9-for-1 Federal grants for college and university student loan programs is Alma College, a Presbyterian institution. President Robert D. Swanson said in Washington: "We have never accepted a Federal handout and we're not going to begin doing it now. It's a matter of principle with us."

The last ecumenical council met eighty-nine years ago and proclaimed the infallibility of the pope when speaking in his official role. The first coun-

cil was held at Nicea in 325 and fixed the date for Easter. In all, there have been only twenty general councils of the Catholic church, but recently Pope John XXIII issued a call for the twenty-first. The Vatican will seek the co-operation of the Protestant groups in the West and the Orthodox faiths in the East "to try to unify the world's Christian forces." No date or place for the council has been set but it is presumed to be in 1961 in Rome, according to the editors of the *New York Times*.

The road to integration has been partially paved, according to Harriet Harmon Dexter, author of *What's Right with Race Relations*. During 1954-56 a Negro was:

- 1) . . . nominated as justice of the peace in Jacksonville, Florida.
- 2) . . . appointed by a Kentucky congressman to the U.S. Military Academy at West Point.
- 3) . . . appointed special assistant in the office of Veterans' Administration in New Orleans.
- 4) . . . named to a housing authority board in North Carolina.
- 5) . . . placed on the city planning commission in Knoxville, Tennessee.
- 6) . . . elected to the county board of supervisors, Kent County, Virginia.
- 7) . . . made assistant state superintendent of schools serving both races in West Virginia.

## The Sunday School Lesson

MENDELL  
TAYLOR

Topic for  
March 29:

### Jesus Christ Lives

SCRIPTURE: Luke 24:1-53 (Printed: Luke 24:33-48)

GOLDEN TEXT: *This Jesus hath God raised up, whereof we all are witnesses* (Acts 2:32).

*An Open Mausoleum:* Jesus had spent three days in the tomb. He knocked the bottom out of the tomb as He went

to preach to prisoners in the underworld. Then He knocked the top out of the tomb as He rose from the dead. His mausoleum was left empty. This converted the grave from a terminal point to a passageway. The lights have been turned on throughout this passageway, and we do not have to travel through the valley of the shadow of death alone and in the dark. He is there to accompany us and light up even the tunnel of death.

Soon after His resurrection, Jesus walked along the Emmaus road with two disciples. These excited companions of Jesus hurried back to Jerusalem to share the good news of this dazzling revelation. They found a group of the disciples and breathlessly retold the sequence of events.

*An Open Method:* The listeners were absorbed in the vivid descriptions of the Emmaus road disciples, but they were taking the account with a grain of salt. Just as they were ready to cross-examine the reporters, everyone was startled by the indisputable proof that Christ was alive and close by. He stood in the midst of them. For the benefit of those who still had mental reservations, He spoke to the group. Then He said: "Behold my hands and my feet. . . handle me, and see."

This open and aboveboard method of investigation left no room for doubt. He gave them every opportunity to make every test necessary to satisfy their curiosity regarding this matter. No secrets were withheld. All minds were thoroughly convinced.

*An Open Mind:* No more significant statement concerning Jesus can be found anywhere in the New Testament than these four words. "He opened their minds."

He who reigns in the kingdom of truth has opened the treasures of God to all men. Wherever Christianity goes it has followed the pattern of opening men's minds. The right to ask questions has been established. The spirit of Christ is absent when minds are closed under the name of Christianity.

*An Open Mouth:* These high moments of inspiration were not to terminate in passive enjoyment. Jesus concluded the interview with these challenging words: "And ye are witnesses of these things." With holy boldness they were to open their mouths and declare the things that they had observed and experienced.

The word witness indicates that mere heresay has no place in the program. The information conveyed must be based upon that which has been experienced firsthand. The disciples were to translate their experiences into an expedition and their worship into work.

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

# Servicemen's Corner



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FORMOSA MISSIONARIES SALUTE NAZARENE SERVICEMEN—"We have been delighted that some of our Nazarene servicemen have looked us up, and we have been very happy to try to contact others when you have written us names and addresses of relatives and friends. We want our service personnel to know and feel that they are sincerely welcomed into our meetings and into our homes.

"During the two years that the Church of the Nazarene has been on Taiwan, these servicemen (some with families) have been a real blessing and encouragement to us. Their presence in the English-Mandarin meetings has been a boost, not only to the missionaries, but also to the Chinese people. Some have been able to offer very valuable assistance by teaching Bible classes, a teenage Sunday school class, a primary class, singing solos, etc. We thank God for them, and desire to express our heartfelt appreciation.

"We extend to all our servicemen in Taiwan a hearty welcome to our Nazarene services (English-Mandarin) at 247 Ta Ma Rd. Shih-lin, Taipei. Telephone Shih-lin 216."—*Rev. and Mrs. R. R. Miller, Rev. and Mrs. L. Osborn, and Rev. and Mrs. J. Holstead.*

FROM A RECRUITING OFFICER—"May I take this opportunity to thank the Servicemen's Commission and the publishing house for making available such wonderful publications to us, free of charge. They are certainly a blessing to me, and I know that all the other servicemen who receive your literature must feel the same way. Keep up the good work!"—*1 SGT. MELVIN D. MARTIN, USAF.*

THANK YOU—"My wife and I have just returned from Madrid, Spain, where we received the Nazarene publications for the past three years. We are now stationed at Davis-Monthan Air Force Base, Tucson, Arizona. We have found a wonderful church home, Catalina Vista Church of the Nazarene, where Rev. L. D. Smith is pastor.

"We were blessed many times in receiving and reading the literature. Thank you very much for sending it to us. God bless you, and always think of us in your prayers for servicemen and their families."—*M/SGT. IRA W. STULIS.*

**NAZARENE SERVICEMEN'S COMMISSION**  
*Ponder W. Gilliland* DIRECTOR

## NEWS

## of the Churches



### Southwest Indiana District Preachers' Meeting

As we left the Bavard Park Church of the Nazarene in Evansville, Indiana, on February 4, it was the feeling of all that this preachers' meeting had been one of the very best. The opening service was on Monday night, February 2. The attendance was excellent, with almost all the pastors present and, for the most part, accompanied by their wives. Rev. Earle W. Venum, host pastor, along with all the pastors in the immediate area had planned well for the comfort of all.

Our district superintendent, Dr. Leo C. Davis, who is loved and appreciated, presided in all the services with the poise, sincerity, and wisdom which characterize his leadership. The district stands back of Brother Davis in a beautiful spirit of unity and wholehearted co-operation.

The table of the Lord was spread with an abundance of rich, nourishing, spiritual food. Our hearts were thrilled on each of the four occasions that our esteemed general superintendent, Dr. Hugh C. Benner, spoke to us. We thank our Heavenly Father for our Board of General Superintendents and their efficient leadership.

An interesting approach was made to our primary doctrine of holiness by Dr. W. T. Purkiser, of our Nazarene Theological Seminary. In the four sessions in which he participated we were reminded anew that heart holiness lies at the very center of Bible truth. Dr. Purkiser has made for himself a warm spot in our hearts.

We believe in the teaching ministry of our church and thank God for our colleges. Rev. John Swearingen is an able representative of our Olivet Nazarene College; to him our hearts and minds are always open. Also we were happy to have with us Mr. Elvin Hicks, representative of our publishing house; he added life and interest to the services.

Several papers and messages on timely phases of the work of the church were presented by pastors and one layman. These were given with inspiration and emphasis.

The final session closed with a communion service under the direction of District Superintendent Davis. We pledge anew to give to God and our church our undivided interest and co-operation in faithful service.—*RALPH A. CARTER, Reporter.*

Evangelist Paul A. Madden reports twenty revival meetings during 1958. He writes: "I am enjoying the work in the evangelistic field. Many souls have been won for God, and the Lord has given some wonderful, old-fashioned meetings. I have some open time in the fall of '59 and also in 1960. Write me, Route 1, Mel Rav Park, Ankeny, Iowa."

Ventura, California—From January 4 to 11 our church enjoyed a wonderful week of victory and blessing with Rev. Paul Martin as the special worker. The results were gratifying, and God's children were refreshed. We praise God for His presence with us and the urge to go forward.—*IDA M. ALEXANDER, Reporter.*

Indiana, Pennsylvania—On February 8 our church closed a fine meeting with Evangelist Otis Smith. God blessed with thirty-one seekers and eight new members added to the church. Brother Smith's singing was very greatly enjoyed. We had wonderful fellowship with the other holiness churches in the area. These special services were sponsored by our N.Y.P.S.—*O. H. ELLER, Pastor.*

Cleveland, Ohio—The Lord has given Central Church two good revivals in

## You and your Morals



**Did it make you indignant when a Senate investigation exposed corruption in certain unions? This dipping into union funds by officials, this squelching or murdering of those who have known too much, this "arranging" of the election of officers, this plush living at union expense—**

**has it made you indignant? Whether you yourself are a union member or not, are you appalled that this can go on in America? (Is there a similar condition in Canada, Britain, or elsewhere?)**

**Back in the prohibition era Al Capone and his cohorts murdered hundreds in Chicago, and the police force was both afraid and unable to curb their heinousness. But when the gang killed seven men at once, the populace got aroused and Capone was soon brought down.**

**The exposes of union evils has surely aroused us enough that we will require something to be done.**

**Senator John Kennedy will soon introduce a bill to curb the evils. President Eisenhower will also have one introduced. Write Kennedy (Senate Office Building, Washington, D.C.), or the President, or Senate majority leader, Lyndon Johnson, expressing your views on this moral issue.**

**J. KENNETH GRIDER  
for the Committee on Public Morals**

recent months. Rev. W. F. Miller was the evangelist for our fall revival, and his faith and vision challenged all our people. God gave more than thirty seekers, with four new members added to the church. Rev. Gerald A. Parsons of Jefferson, Pennsylvania, was the speaker for our Youth Week services. He is a strong young preacher, and about twenty-five people sought God. Mr. and Mrs. Wm. Galbreath and family, our local music directors, had charge of the music in both of these meetings. They have a wonderful spirit and consecrated talents. It was a joy to labor with all these workers.—CLAYTON R. STOUTER, *Pastor.*

Evangelist David K. Wachtel writes: "Mid-February finds me in my sixth revival since the beginning of 1959. God has given some unusual victories and it seems this will be an outstanding

year for evangelism. I am completing my slate for 1960 and '61 and have a few fine open dates. Write me, 3925 Oxbow Drive, Nashville 7, Tennessee."

McKinney, Texas—In February we had the greatest revival of my ministry, with Evangelists Paul and Hallie Smith as the special workers. Fifty-seven people prayed through in the meeting, and on the closing Sunday we received seventeen new members into the church by profession of faith and baptized thirteen. After the first night there was not a barren service during the meeting. Backsliders came to God and new people were converted and sanctified. In the Church of the Nazarene for twenty-three years, and in the pastorate for more than ten years, I do not remember having seen such a manifestation of God in a revival. Brother and Sister Smith carry a real burden for lost souls, and

our members prayed until victory came. We love and appreciate our general church and are happy to serve this fine people.—RICHARD H. THOMPSON, *Pastor.*

Evangelist T. T. Liddell writes: "Since last reporting (more than two years ago) I have been privileged to serve in sixty-two meetings, in Nazarene churches and camps, both large and small. I have enjoyed the thrill of praying with some two thousand souls at the altar and, of this number, many have joined the church. God has given good crowds. I have some open dates for the summer—June, July, and August—also some time in November. I care for the solo work as well as the preaching. Write me, 263 E. Country Court, Bourbonnais, Illinois."

Uniontown, Pennsylvania—In February we had a wonderful youth meeting with R. J. Long of Cambridge, Ohio, Jessie Bolin, Hazel Frost, and the Homer City male quartet as special workers. We had record crowds with old-fashioned shouting and praising God. Our church is on the move for God.—FINLEY C. HARGETT, *Pastor.*

Evangelist Mel-Thomas Rothwell writes that, due to a cancellation, he has the date June 7 to 14 (or June 5 to 14) open, and would like to slate this time in the midwest section of the country. Write him c/o Bethany Nazarene College, Bethany, Oklahoma.

Pastor Curtis F. Cook writes: "Since our coming to Camden First Church [Tennessee] last September, God has been with us and the people have received us royally. During this time we have had two revivals—with Rev. and Mrs. V. S. Rushing and with Rev. and Mrs. W. A. Peck. The ministry of all these workers was much appreciated, and God's blessings were manifested in each meeting. We believe great days are ahead for this church."

Evangelist E. D. Wolfe writes: "God was good to me in 1958 as I labored in six different districts and saw many souls pray through for saving and sanctifying grace. God still gives revivals when the price is paid, and we count it a privilege to labor for the Master. I have two open dates between now and May 1. Write me, c/o P.O. Box 527, Kansas City 41, Missouri."

Greencastle, Indiana—Recently First Church had a wonderful revival meeting with Evangelist H. A. Casey. In spite of very cold weather the attendance was excellent. God blessed, a number of new folks were saved, and there were more than one hundred seekers at the altar. A class of eight new members was received, by profession of faith, into the church; also six new families pledged to be tithers. The revival spirit continues in our midst.—ANNA FOXWORTHY, *Secretary.*

Rev. Ark Noel, Jr., writes: "After serving as pastor of our church in Okmulgee, Oklahoma, for the past two years, Wife and I are now entering the field of evangelism. We shall be glad to care for both the singing and the  
(Continued on page 22)



R. A. Noakes  
Arizona



John L. Vaughn  
Alaska

### A SALUTE TO TWO DISTRICTS

Last year in vacation Bible schools, districts set out to work for "Diamond Achievement in Our Golden Year"—at least 75 per cent of churches conducting V.B.S. Of the ten which made the goal, two scored 100 per cent—Alaska with 112 per cent and Arizona with 100 per cent. Congratulations to V.B.S. Directors Vaughn and Noakes.

# Announcing

The ALL-NEW 1959

V.B.S. MANUALS and WORKBOOKS

For Sample of Each, See Special INTRODUCTORY PACKET Offer Below

The theme for all ages this year is "Adventures in Work and Worship at Church."

These are days of thrill through adventures into space. We hope to catch some of this desire to explore and channel it into the realm of the spiritual.

We hope to develop through experiences in vacation Bible school a climate of church "togetherness," a feeling of achieving with a big purpose. We shall try to create a sense of wonder as we worship in the house of the Lord.

These materials are created to help workers do these things.

There are complete instructions for all activities, including handicrafts. A detailed list of supplies in each manual gives quantities, prices, and sources.

The books are attractive. The covers are in full color, from beautiful oil paintings.



My Church

**Nursery Class:**

*My Church*

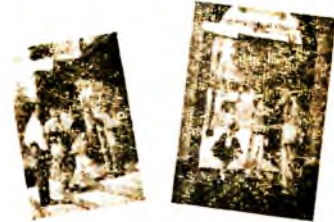
3-year-olds

**Teacher's Manual**

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**Primary:**

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**Teacher's Manual**

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**Pupil's Look and Do Book**  
*with inserts of colored pages  
for construction activities*

V-5923 20c



**Kindergarten:**

*Our Church*

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*with color activity pages*

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## "OUR LIVING CHURCH" PICTURE SET



Here is a brand-new teaching tool. Twelve large, colored pictures chosen to go with the day-by-day Bible stories in the junior course of study. Eight also fit into the junior high study.

After vacation Bible school is over, you will need this set for your junior Sunday school lessons.

P-9112 Set, \$1.75



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*This Is Our Church*

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1959

**"Superintendent's Notes"**

V-29 35c

## INTRODUCTORY PACKET

A complete kit containing samples of everything you will need for conducting a successful vacation Bible school in this year. Contains one each of manuals, pupils' books, Superintendent's Notes, publicity materials, record cards, plan book (catalog of supplies), and other important helps. (NZ)

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**Start Planning NOW . . . It's Important to the Success of YOUR Local V.B.S.**

NAZARENE PUBLISHING HOUSE, 2923 Troost, Box 527, Kansas City 41, Missouri

preaching. We have some open time after June 1; write us, 902 S. Pettit, Hominy, Oklahoma."

### Abilene District Midyear Convention

The Abilene District midyear preachers' convention met in Plainview, Texas, January 21 to 23, with Rev. Corbie Grimes as host pastor.

The messages of Dr. Hardy C. Powers were greatly anointed of the Lord. They blessed us, stirred our hearts, and challenged us to a greater dedication to preach holiness.

A number of papers were presented, with panel discussions conducted by various pastors and heads of the departments covering each phase of our work.

An outstanding paper was given by our district superintendent, Dr. Orville W. Jenkins, on "Maintaining Our Holiness Heritage, Vision, and Task." Dr. and Mrs. Jenkins are loved and appreciated by the Abilene District Nazarenes. A wonderful spirit of harmony and fellowship prevails under their able leadership, and the district continues to grow.—ODELL A. BROWN, Reporter.

Evangelist C. M. Whitley and wife write: "We will be in California, April 29 to May 10, and have some open time following, which we'd like to slate while out there. Write us, c/o P.O. Box 527, Kansas City 41, Missouri."

Evangelist J. B. Miller writes: "Due to a cancellation I have May 13 to 24 open for a revival this spring. I will be in the Middle West for several meet-

ings, and would like to slate this time in that general area if possible. Write me, 2231 Newport Street, Denver 7, Colorado."

### Announcements

#### RECOMMENDATIONS

Revs. Harold J. and Mae Willis are returning to the field of evangelism as of June 1. For the past three years they have served our church at Auburn, California, having previously served as evangelists for ten years. They are both elders, and experienced in the work. They will conduct a constructive, spiritual, evangelistic program. Write them, 115 Awali, Auburn, California.—George Coulter, Superintendent of Northern California District.

Rev. L. C. Bean is returning to the field of evangelism, feeling a special call to home mission churches. He has had several years of experience in this work and is ready to serve any church interested in his labors. He is genuine, sincere, and carries a burden for souls. Write him, 628 Easter Street, Bakersfield, California.—George Coulter, Superintendent of Northern California District.

NOTICE—Rev. T. Crichton Mitchell, 334 Hulton Lane, Bolton, Lancs., England, pastor of our church at Bolton, will be in the United States from September to November, 1960. Brother Mitchell is the author of our own publication "Mr. Wesley," which has had a very large sale. He is an excellent convention or revival speaker. He has a few dates left in his schedule. If any pastor is interested in securing his services, please write him at once at the above address.—S. T. Ludwig, General Church Secretary.

BORN—to Rev. and Mrs. Thomas (Ted) Wight of Hope, Arkansas, a son, Henry Clarke, on February 23.

—to Wesley and Zelda (Smith) Burns of Anderson, Indiana, a son, Timothy Paul, on February 19.

—to Larry and Helen (Rood) Leeper of Nashville, Tennessee, a son, Gregory Eugene, on February 1.

—to Gene and Nettie (Jensen) Hansen of Nazarene Theological Seminary, Kansas City, Missouri, a son, Rodney Gene, on January 31.

—to Curtis and Clarice (Strahl) Brady of Columbus, Ohio, a son, Zanda Kent, on January 31.

—to Rev. R. Harold and Vera (Stewart) Brown of Denver City, Texas, a son, Gregory Robert, on January 30.

—to Bill and Jennell (Lock) Haney of Elk City, Oklahoma, a daughter, Vicki Ann, on January 19.

—to Wendell and Nell (Sikes) Addington of Greenville, Texas, a son, Charles Ray, on January 18.

—to Rev. and Mrs. Clarence Lykins of Wyoming, Illinois, a son, Joseph Franklin, on January 15.

—to Price and Betty Lou (Herrin) Vines of Dallas, Texas, a son, Jerry Price, on January 13.

—to Rev. Allen H. and Virginia Dace, of Quincy, Illinois, a daughter, Cathy Joan, on January 13.

—to Sgt. Benjamin D. and Mary Kathryn (Brown) Jones, stationed in Germany, a daughter, Karen Ann, on January 4.

—to Clayton and Glenna Taylor of Sweetwater, Texas, a daughter, Myra Jeanette, on December 20, 1958.

—to Rev. and Mrs. Alvin Maule of Omaha, Nebraska, a daughter, Cindy Laree, on December 16, 1958.

—to Rev. W. Vernon and Betty (Cresswell) Jones of Lewisburg, Pennsylvania, a daughter, Carol Joy, on December 10, 1958.

ADOPTED—by Rev. and Mrs. Robert E. Phillips of San Pablo, California, a little daughter, Mary Elizabeth, a five-year-old Korean orphan, who arrived in the States on February 10.

SPECIAL PRAYER IS REQUESTED by a Christian friend in Kansas for divine healing, "so I can fulfill a promise to God to become a foster parent"; by a lady in Iowa "that God will remove every block and hindrance that devils can put in my way, and that God's will be accomplished in our lives";

by a Christian reader in Georgia that God will open a way and give a much-needed job that will last for a while;

by a mother in Ohio for her unsaved children; by a Nazarene lady in Ohio that God will remove the hindrance in the way of a revival, also that Holy Ghost conviction will settle upon the hearts of the people in the church;

by a man in Connecticut who is experiencing much mental and spiritual darkness, that God may lead him into the light.

by a Christian brother in Ohio "that our church may experience a real revival, especially among the membership," for the safety of a son in the service, and that he may have a closer walk with God;

by a lady in Texas "that God will undertake in a very difficult situation that only God can solve—an unspoken request—also that my children might all be saved—that I might be all God would have me to be";

by a lady in Missouri that God will touch her body if it is His will—she is suffering with an incurable disease unless God undertakes—also for three sons and a daughter, all backslidden—they all need help from God;

by a lady in Texas that God will deliver her from enemies, also that she may be healed of an affliction;

by a lady in Arkansas, that she and her family may find some way to pay their debts, especially a hospital bill—husband unable to work, and they have four children—also that her daughters may find Christ; the youngest one especially needs her life changed by Christ;

by a lady in California "for me and my family, that God would deliver me from all hindrance in His work and help me to go forward for Him";

by an aged Christian couple, both past eighty, in Indiana that God will give a revival in their church, also for their daughter who has arthritis.

### Directories

#### GENERAL SUPERINTENDENTS

#### HARDY C. POWERS

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

#### District Assembly Schedule for 1959

Washington	April 29 and 30
Philadelphia	May 6 and 7
Florida	May 20 and 21
Alabama	May 27 and 28
Rocky Mountain	June 10 and 11
South Dakota	June 17 and 18
North Dakota	June 24 and 25
Northeastern Indiana	July 8 to 10
Michigan	July 15 and 16
Eastern Kentucky	July 23 and 24

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 Joplin . . . . . September 2 and 3  
 Southeast Oklahoma . . . . . September 16 and 17

**G. B. WILLIAMSON**  
 Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri

**District Assembly Schedule for 1959**

Akron . . . . . April 29 to May 1  
 San Antonio . . . . . May 6 and 7  
 Abilene . . . . . May 13 to 15  
 Arizona . . . . . May 20 and 21  
 Canada Central . . . . . June 18 and 19  
 Eastern Michigan . . . . . July 15 and 16  
 Western Ohio . . . . . July 22 to 24  
 Southwest Indiana . . . . . August 5 and 6  
 Dallas . . . . . August 12 and 13  
 Northwestern Illinois . . . . . August 19 and 20  
 Indianapolis . . . . . August 26 and 27  
 South Arkansas . . . . . September 16 and 17  
 North Arkansas . . . . . September 23 and 24

**SAMUEL YOUNG**  
 Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri

**District Assembly Schedule for 1959**

Canada Pacific . . . . . April 30 to May 1  
 Alaska . . . . . May 7 and 8  
 Los Angeles . . . . . May 20 to 22  
 Southern California . . . . . May 27 to 29  
 New Mexico . . . . . June 3 and 4  
 Albany . . . . . July 1 and 2  
 Maritime . . . . . July 9 and 10  
 Central Ohio . . . . . July 15 to 17  
 Pittsburgh . . . . . July 22 and 23  
 Wisconsin . . . . . August 6 and 7  
 Missouri . . . . . August 12 and 13  
 Northwest Indiana . . . . . August 19 and 20  
 Houston . . . . . August 26 and 27  
 Georgia . . . . . September 9 and 10  
 Mississippi . . . . . September 16 and 17

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

**District Assembly Schedule for 1959**

British Isles North . . . . . May 11 and 12  
 British Isles South . . . . . May 18 and 19  
 Nevada-Utah . . . . . June 3 and 4  
 Nebraska . . . . . June 10 and 11  
 Northeast Oklahoma . . . . . June 24 and 25  
 Canada West . . . . . July 8 to 10  
 Minnesota . . . . . July 16 and 17  
 East Tennessee . . . . . July 30 and 31  
 Kansas . . . . . August 5 to 7  
 Iowa . . . . . August 12 to 14  
 Tennessee . . . . . August 19 and 20  
 Louisiana . . . . . September 2 and 3  
 Kansas City . . . . . September 9 and 10  
 Southwest Oklahoma . . . . . September 23 and 24

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

**District Assembly Schedule for 1959**

Idaho-Oregon . . . . . April 29 and 30  
 Washington Pacific . . . . . May 7 and 8  
 Northern California . . . . . May 13 to 15  
 Oregon Pacific . . . . . May 20 to 22  
 Northwest . . . . . May 27 and 28  
 New England . . . . . June 17 to 19  
 West Virginia . . . . . July 2 to 4  
 Colorado . . . . . July 16 and 17  
 Chicago Central . . . . . July 22 and 23  
 Northwest Oklahoma . . . . . July 29 and 30  
 Virginia . . . . . August 12 and 13  
 South Carolina . . . . . September 16 and 17  
 North Carolina . . . . . September 23 and 24  
 New York . . . . . October 2 and 3

**District Assembly Information**

**IDAHO-OREGON**—Assembly, April 29 and 30, at College Church, Dewey at Juniper Sts., Nampa, Idaho. Rev. Eugene Stowe, 323 Juniper, Nampa, entertaining pastor. Send mail, merchandise, and other items relating to the assembly to College Church of the Nazarene, Dewey at Juniper Sts., Nampa, Idaho. (Missionary convention, April 27 and 28.) Dr. Hugh C. Benner, presiding officer.

**WASHINGTON**—Assembly, April 29 and 30, at First Church, Woodridge Road & Walnut Ave., Edmondson Village, Baltimore, Maryland. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. James R. Bell, 710 Walnut Ave., Baltimore 29, Maryland. (Home missions rally on eve of assembly, April 28.) Dr. Hardy C. Powers, presiding officer.

**AKRON**—Assembly, April 29 to May 1, at First Christian Church, 400 Cleveland Ave. S.W., Canton, Ohio. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. Fletcher Spruce, 1301 Tenth St. N.W., Canton, Ohio. (N.F.M.S. Convention, April 27 and 28.) Dr. G. B. Williamson, presiding officer.

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