

# Herald of Holiness



Official  
Organ  
of the  
Church of  
the Nazarene

May 14, 1958

It is relatively easy to acknowledge, "All have sinned," or even to say, "We have sinned." But it is a biting and personal thing to confess, "*I have sinned.*"

These were key words in Jesus' story of the prodigal son. They were first spoken by the prodigal in the far country in the anguish of his own soliloquy, and later on before his father with deep contrition. Several events and consequences had conspired to produce

## *This Sense of Sin*

*General Superintendent Young*

***Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.***

**I John 4:10**

this penitence. His own plans had failed and his inheritance was spent. In his poverty no man ministered to his hunger. His friends had disappeared with his money. His broken cup of pleasure was empty. In agony of spirit he woke up and reflected that the poorest employment back home, that of the servants, was far better than his present plight. So he started for home, hungry, humble, and contrite.

This situation describes well the nature of sin. It is always harmful to the sinner himself—even suicidal, at times. The moral law is relentless: "He that sinneth against me wrongeth his own soul: all they that hate me love death" (Proverbs 8:36).

But sin is also against others. In its worst forms it is social and contagious. We have heard the sinner's cry, "Oh, why did I ever do it?" We have also listened to the penitent's mournful plea, "How can God forgive me when I cannot forgive myself for the wrong I have done to others?" How blessed then to watch the divine light break through: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

But one has not fully probed the depths of his own sin until he has discovered that all sin is ultimately against God, for it is rebellion against the moral order. One has described sin as "a slap in the face of God." The heart of the prodigal's confession corroborates this: "Father, I have sinned against heaven, and in thy sight."

After this came forgiveness and restoration and the feast of rejoicing. Amazing love!

In every case the sense of sin must be real, personal. But the sense of forgiveness and cleansing is equally personal and reassuring. Let the penitent cry in faith today, "His blood avails for me, for Christ died for my sins—even mine!"

# LATE NEWS

**Dr. and Mrs. Hugh C. Benner sailed from New York City, May 2, on the S.S. "United States" for a trip to the British Isles, which will include the district assemblies over there. The South District assembly will be held in Leeds, England, and the North District assembly will be held in Glasgow, Scotland.**

Pastor Fred J. Hawk sends word from Lansing, Michigan: "Easter was a wonderful day in First Church, with 635 in Sunday school; \$2,100 in missionary offering; received 16 new members on profession of faith."

Rev. M. M. and Sadie (Huffman) Lowrey, 1367 N. Hill Avenue, Pasadena 7, California, will celebrate their golden wedding anniversary on May 26. They have evangelized and pastored churches in Texas, Arkansas, Oklahoma, New Mexico, Louisiana, and Colorado. They would be glad to hear from their friends everywhere.

On Sunday, April 20, the church at Wolf Run, Ohio, celebrated their silver anniversary, with Rev. O. L. Benedum, former district superintendent, as the speaker, and Evangelists Ralph and Betty Baker conducting special services. Rev. Minnie G. Wiandt, pastor, has had twenty-five years of continuous service with this church; twenty-five years of organization, fellowship, and worship.

After more than five years as pastor of the Redwood City church, Rev. Irving E. Sullivan has resigned to accept the call to pastor First Church in Richmond, California.

Pastor Charles M. Crouch sends word from Chico, California: "The Chico church set an all-time attendance record at Easter—374. The Easter offering of \$1,000.30 was three times higher than any Easter offering in the history of this local church."

## Gleanings

from the  
Office Editor's Desk

My sister (Anna Lea) and I decided to take a long Easter week end and left Kansas City late Wednesday afternoon, April 2, to drive to Mississippi, with Mr. and Mrs. Ed Holman and little son. Mr. Holman is assistant to Dr. Remiss

# Herald of Holiness



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### Next Week . . .

**From Hitching Post to Hurry Post in Fifty Years! Milo L. Arnold**  
**"Prove Me Now Herewith," Margaret Bogart**

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

Rehfeldt, executive secretary of the Department of Foreign Missions.

We spent Friday through Sunday in Vicksburg, Mississippi, with Rev. and Mrs. Roy T. Nix and their two small children. "Roy and Sue" were two of our very special friends while they were in Kansas City for three years, he to attend Seminary and she working in the office of the Ford plant. It was good to visit them and their church. Roy is doing a good job with the Vicksburg church and also in his work teaching school, where he has made many friends for the Church of the Nazarene.

Vicksburg was working for 100 in Sunday school on Easter Sunday—and we made it! Also they had set their goal for at least \$100 in the Easter offering—and Sunday morning they received \$118. We were thrilled along with all of

them. It was a pleasure to teach the combined adult classes of the Sunday school; they were most kind and responsive.

Also on Friday noon we were privileged to meet with some of the ladies for a covered dish luncheon in a lovely farm home near Vicksburg. We so much enjoyed the beautiful flowers we saw everywhere.

Thank God for our Nazarene people; for our churches, the big ones and the little ones; for our faithful pastors, young and old; and for our good, loyal, and consecrated pastors' wives. There are no better laymen anywhere than Ed and Gerry Holman and we so much enjoyed their fellowship during the trip. Driving back to Kansas City on Monday, through the Ozarks, we rejoiced to have a small part in the work of God's kingdom through the Church of the Nazarene.—VELMA I. KNIGHT.



120  
days



59  
churches

### New churches:

Huntsville Grace, Alabama; Palatka, Florida; John Day, Oregon, Idaho-Oregon District; Middletown Mt. Zion, Kentucky District; Manning, South Carolina; Burien, Washington Pacific District.

**FORWARD  
IN HOME MISSIONS**



*Our Bible School and Dispensary in*

## BRITISH HONDURAS

*General Superintendent Vanderpool*

The dispensary and Bible school are two important arms of our missionary activities in British Honduras. They are located at Benque Viejo, about eighty miles from Belize, the capital of British Honduras. The major part of the road from Belize to Benque Viejo is rough and narrow. I was scheduled to preach Monday night.

About 1:00 p.m. the old International station wagon was loaded with groceries, bedding, suitcases, and six people. With Brother Bishop at the wheel we headed for Benque Viejo. Something was wrong with the front seat, so I did not have much back rest. I accused Brother Bishop of fixing the seat to make it uncomfortable, hoping that I would help him to get a new station wagon, but he assured me he had tried to repair the seat.

After about four hours' ride we arrived at our mission compound, which is right in the center of Benque Viejo—faces the town square—and is about a block from a beautiful river. I was highly pleased with our location and property.

We have a good, well-equipped dispensary, where Missionary Joyce Blair, together with other nurses, has faithfully labored across the years, endearing themselves to thousands of people for many miles around Benque Viejo. They have at the same time lifted the Church of the Nazarene and the Christ we preach until in that community our church and people are highly respected.

I noticed the difference between our dispensary and a hospital I visited a few days before where everything seemed neglected, unsanitary, and gloomy.

Miss Blair had the dispensary clean, white, and orderly. I sensed a spirit of reverence and devotion for the task of revealing a living Christ to blinded people, both by the gospel and by a healing ministry. I thank God our church can have a part in this type of ministry.

Miss Dech, assisted by Leonard York and Donald Tucker, is doing a splendid work as director of the Nazarene Fitkin Memorial Bible College. She reported twenty-five students enrolled. Two young men and two young women were given diplomas

at a beautiful graduation service. The church was filled to capacity with many visitors from the district and surrounding community.

We had the privilege of dedicating a new dormitory for girls, which Missionary Ashley and his

assistants had erected at tremendous saving to the church and the district. The dormitory will house twelve girls, has comfortable quarters for the Bible College director, and it is also equipped with excellent kitchen, dining room, and parlor for the entire student body. The building is modern, attractive, and built to last. Everybody greatly appreciates this fine building with its adequate equipment.

A British Honduras government commissioner and also a member of the British Honduras Department of Education were present and each spoke in glowing terms of the Nazarene missionaries and the splendid work they are doing in British Honduras.

The progress being made in this field is encouraging and certainly commends itself to the loyal support of Nazarenes everywhere.

## OPEN DOOR IN FORMOSA

*General Superintendent Benner*

It was just about midnight when we took off for Tokyo on Northwest Airlines Flight No. 1 from Seattle. Ten hours of flying brought us to cold, bleak Shemya Island for refueling. With snow and ice everywhere, the lights marking the landing strip glowed but dimly, and it seemed a small miracle of navigation to bring the huge plane through the darkness and almost solid overcast to that tiny island.

Two hours later we were roaring down the runway with snow from an incipient blizzard streaming over the concrete strip. For five hours we flew through dense fog, seeing neither sea nor sky. But as we approached the Japanese islands the weather

cleared for the remainder of the eight-hour flight from Shemya.

At the Tokyo airport Dr. and Mrs. William Eckel were waiting, together with other missionaries, to welcome me to Japan. My stay in Japan was brief, since I am scheduled to make an extended visit there in 1959. However, during the week end I was privileged to meet with the mission council, and to preach in two of our Tokyo churches, contacting many of our pastors and people. I also spoke in a chapel service of the seminary. For the present it must suffice to state that the Church of the Nazarene in Japan represents a mature and growing work for Christ and holiness. The scope and character of this portion of our Zion are a commentary on both the power of the gospel and the excellent leadership of District Superintendent Eckel.

The first major assignment of the trip was to visit and evaluate our new work on the island of Formosa. Landing at Taipei, the capital city, I was greeted by District Superintendent and Mrs. R. R. Miller, Rev. and Mrs. John Holstead, and a group of nationals, including officials of the Free China Relief Association, as well as our own people. A large red and gold banner made it literally a colorful welcome.

Formosa gives one very much the "feel" of the old China—ancient, pagan, and carrying on a way of life based on thousands of years of custom and tradition. Buddhist temples are to be seen everywhere, and a strange revival of Buddhism seems to be in progress, with numerous new temples and shrines being constructed, in both urban and rural areas. A considerable number of Confucianist temples are also to be seen, particularly in the cities.

Life on Formosa is very simple and primitive for the most part. It is essentially non-mechanized, with oxen and men supplying most of the motive power. In Taipei there are 154,000 bicycles registered. Motor taxis are few, and private transportation service is furnished by thousands of three-wheeled vehicles called "pedicabs," which are much like the old jinrikisha, but with a bicycle frame attached in front by which the operator moves and guides the contrivance.

Rice is the principal food and rice paddies are to be seen everywhere, many of them in terraces, some of which have been there a thousand years and more. Toward the south three crops are raised each year. At one place we saw them planting rice on one side of the highway, while on the other side they were threshing the harvested crop. Planting and threshing are all done by hand, with the chaff and grain being separated by the ancient process of winnowing.

For fifty years prior to World War II, Formosa was under Japanese control. However, the island

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## Be Still and Know

By BERTHA MEYER

*Be still and know that He is God,  
Though shadows fall across thy way.  
He, too, life's thorny path has trod;  
His love will guide thee all the way.*

*Be still and know that He is God,  
Though all the world should thee oppose;  
He'll bear thee through the raging flood,  
And vic'try give o'er all thy foes.*

*Be still and know that He is God,  
Who gave His Son, His love to show;  
He came by water and by blood—  
That He is God, be still and know!*

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is now the location of the Nationalist China government, popularly known as Free China, under the presidency of General Chiang Kai-shek. The northern portion of the island, centering in Taipei, is practically an armed camp, with troops, maneuvers, antiaircraft batteries, and pillboxes very much in evidence. A rather strict censorship of mail is maintained, and it is necessary for travelers to obtain a special police permit before leaving Formosa.

Our Nazarene work on Formosa is new but highly promising and Brother Miller is furnishing wise and aggressive leadership. Regular services are being held at five locations in the Taipei area, beside additional services held in friendly homes. At Yang Mei, I preached to two hundred adults, and fifteen stood for special prayer. At Chao Ai, which is the location of a refugee camp for mainland Chinese, there were nearly one hundred in a weekday morning service, and eight hands were raised for prayer. At least two hundred attended the Sunday morning service at Ta Hsi, and again many indicated their interest in seeking to know Christ.

Other services were held at the Chung Li Mountain School, and at the Miller home in Yang Shih Lin. It must be remembered that to a large measure the people attending these services have had little or no contact with the Christian religion. It is a matter of presenting the gospel of Christ in great simplicity. But everywhere there were evidences of spiritual hunger and the desire to find peace and salvation through Jesus Christ.

The contacts which the Millers and Holsteads have made outside the regular channels of the church were impressive to me and will mean much

to the future of our work. An excellent association has been developed with the Free China Relief Association. In visiting the facilities of this group, which has provided for more than 155,000 refugees, I was asked by the leaders to give gospel messages at camps, orphanages, and other places. One of the major projects of Madame Chiang is the Chinese Women's Antiaggression League, in which hundreds of women give volunteer service in assisting refugees, war orphans, and families of soldiers. Mrs. Miller is a regular speaker at the devotional services of the League. In visiting the League, the secretary of Madame Chiang was my guide, and her English secretary was my interpreter for a gospel message to the workers.

Brother Miller has been appointed as the regular teacher of a Bible class which meets weekly in the building of the *Central Daily News*, leading Taipei newspaper. It was my privilege to teach this group one evening. There were fifty present, and among these were two Chinese army generals,

five college and university professors, and six newsmen. Most of those in attendance followed the scripture references carefully, and all gave the most careful attention.

Our missionaries on Formosa are capable and consecrated. The opportunity is unlimited. One cannot visit the Orient without feeling the importance of that whole area and sensing the wisdom of a major missionary drive among these people. Christian forces should make every effort to reach the Chinese, and the primacy of Formosa in any such project is clearly evident. Veteran missionaries testify to a greater measure of open-mindedness than ever has been known among these people.

Again "a great door and effectual is opened" to the Church of the Nazarene. We must have our own Bible school at an early date, and must provide some church buildings. Let us pray earnestly for this white harvest field and for our missionaries in this strategic area.

## *Here's Something You Can't Counterfeit*

By WENDELL WELLMAN, *Pastor, First Church, Atlanta, Georgia*

"Can you recognize a counterfeit twenty-dollar bill?" The sign in the bank caught my eye. The Christmas rush was at its height and a flood of counterfeit bills were in circulation. Could I spot one? Probably not. Few can, so counterfeiting continues to thrive.

Usually we think of money, but counterfeiting goes on in other areas—even in religion! Satan is a master counterfeiter, able to transform himself into "an angel of light." With his help our churches are plagued with counterfeit Christians—better known as hypocrites. And they're not easy to recognize! Some of them attend faithfully. Some tithe. Some teach. Some serve on the board. Some shout. Some are known for their "high standards." Some even stand behind pulpits! They counterfeit many of the Christian virtues, and so successfully that most of us are unaware of the deception! But the deeply discerning are aware of a lack. And for good reason, for *you can't counterfeit perfect love!*

First Corinthians thirteen portrays perfect love in action. Here is an "obstacle course" that trips up the cleverest counterfeiter!

"Charity [love] suffereth long, and is kind" (v. 4a). The counterfeiter is patient and kind under most circumstances. But let things go against him! *You can't counterfeit perfect love!*

Love "envieth not" (v. 4b). What an obstacle this one! And, oh, the casualties! "They liked his

singing more than mine." "Why wasn't I elected to the board?" "I tithe too, but I can't live in a new house like hers." "Why didn't my D.S. recommend me for that big church?" Jealousy is native air for the "old man." He thrives on it. Hence the problem for the counterfeiter; the "old man" has not been crucified, and he will make his presence known—and that too often—by envying the success of others. *You can't counterfeit perfect love!*

Love "doth not behave itself unseemly" (v. 5a). Love is never rude, never discourteous. Love is gentle and kind. The counterfeiter, lacking this love, doesn't fare so well. He is all too "easily provoked." Sometimes he makes a scene. He tells others off. He can be very rude, very unkind. *You can't counterfeit perfect love!*

Love "seeketh not her own" (v. 5b). Why are there counterfeit Christians? Because men are *seeking credit* for doing what they are actually unwilling to do. In the very nature of the case, then, hypocrisy stumbles over this trait of perfect love. Hypocrisy always "seeketh . . . her own." *You can't counterfeit perfect love!*

Love is always quick to believe the best (see v. 7). Perfect love causes us to put the best possible construction on the actions of others. (That's why counterfeiters aren't discovered sooner!) Perfect love does not make us *gullible* but it does make us *charitable*. We insist on our brother's innocency

until he's proved guilty. The counterfeiter reverses the order. *You can't counterfeit perfect love!*

Love "never faileth" (v. 8). What? Not even once in a while? Not in the tiniest degree? Not even a little jealousy? Not even an occasional "spell"? Always patient? Always kind? Always unselfish? Always charitable? No minor breakdowns even? Too big an order for the counterfeiter! He can put up a good front, but not that good! Sooner or later he slips. *You can't counterfeit perfect love!*

Men may eventually counterfeit money so perfectly as to defy detection. Not so perfect love. The counterfeit will always fall far short of the real. Perfect love cannot be *imitated*; it must be *imparted* (see Romans 5:5). *You can't counterfeit perfect love!*

# 7 DEADLY FALLACIES

There are seven deadly fallacies in modern religious thinking. The first is that *all religions are good if sincere*. This idea has filtered into the thinking of millions. But Paul, under the inspiration of the Holy Spirit, said, "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). It is as deadly to think we are right just because we are sincere as it is for a mother to think she is right in feeding her family poison just because she sincerely thinks it is not poison.

The second fallacy is that *if it's big it must be right*. This materialistic concept has affected the whole of Christendom. There is much glorying in figures, in appearance, in size. Big crowds, big buildings, big budgets, big reports—all attract and impress the unwary, secular world. But God said, "Thou shalt not follow a multitude to do evil" (Exodus 23:2). Jesus said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:14).

Littleness is not godliness, but neither is bigness the measure of success in God's work. Solomon's Temple was not blessed of God because of its size. Israel was not the greatest nation on earth in the time of Solomon because of her size. God

glories in taking the weak things of the earth and confounding the mighty. Jesus said, "Fear not, little flock" (Luke 12:32).

The third fallacy is the teaching that *the present order is the kingdom of God*. Many have lost their faith in future blessedness because of this. They discount the value of eternal riches by making light of "pie in the sky." Sermons and songs about heaven lose their appeal as we become more secular. This worldly concept of religion makes life a one-way street with a dead end. It is deadly to true spirituality. It makes us creatures of earth rather than pilgrims of promise looking "for a city which hath foundations" (Hebrews 11:10).

The fourth fallacy implies that *material abundance and good health are indicative of divine approval*, or that *poverty and sickness are indicative of divine disfavor*. Thus the prosperous are made bold to do wickedly, and the poor and afflicted are made to question the goodness of God.

This was the deadly error of the rich man who "in hell lift up his eyes." He may have been religious, even pious. But he loved this present world, fared sumptuously every day, and ignored the feelings and needs of others, though no doubt maintaining a strict religious life otherwise. Perhaps his prayers included praise to God for his prosperity while Lazarus lay at his gate full of sores, starving for the crumbs from his table.

The man with the full purse and healthy body woke up in hell. The man who was poor, hungry, and sick woke up in Abraham's bosom, proving that God is more interested in sainthood than in health and economics.

The fifth fallacy implies that *Christianity is merely cultural and that Christ is nothing more than a good influence on society*. The dynamic, personal heart experience in Christ is played down. Thus Christianity becomes a national religion rather than a personal romance in Christ, and this rapidly growing fallacy resembles New Testament Christianity little more than any other cultural religion of the world. This is why we have form without power. There is no fire, no joy, no power in a merely cultural Christianity.

The sixth fallacy is deadly because it implies that *we can retain the collective social benefits of New Testament Christianity without the spiritual dynamic of personal devotion to Jesus Christ as Lord*. All desire and enjoy the fruits of pure Christianity, but few want to pay the price that brings these benefits—the price of real Christian discipleship. We want creature comforts without the Cross; we seek blessings without the pain; we reach for heaven's gifts, but we cling to earth's treasures.

We cannot serve two masters. To place earthly treasures and pleasures before the heavenly is to lose the heavenly and the earthly. We cannot long enjoy the fruits of pure Christianity if we reject

By J. J. STEELE

Pastor, First Church, Coffeyville, Kansas

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**The  
ANNIVERSARY ISSUE  
of the "Herald of Holiness"**

*in action*

*"May I add my word of great appreciation for the special anniversary issue of the 'Herald of Holiness'? It is the best one yet in every way. I used it to give a copy to every visitor we had in Sunday school on Easter Sunday and to all others who are not subscribing to it. I have also been giving a copy to my friends who are businessmen in the city. A third way I have used it is to give a complimentary copy to all the members of the Orangeburg Ministerial Association, each of whom spoke highly of it. A fourth and last way I have used it is in door-to-door visitation. This also has met with good results. . . . Thank you again for the privilege of distributing such a wonderful church paper."—Paul E. Hess, Pastor, Orangeburg, South Carolina.*

*"I took a copy of the Golden Anniversary 'Herald of Holiness' to a friend and neighbor. When I dropped in a few days later, she informed me that she had read every word and picked it up to ask some questions. I had read very little of it and have been associated with the church for less than a year, but the Lord gave me the answers to her questions. She stated that the church truly had a tremendous set of objectives for this year. She then wrote a ten-dollar check to help further the work of the Church of the Nazarene."—A Subscriber in Montana.*

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the Christ who bore the pain that brought us the blessings.

The seventh and final deadly fallacy is *about death itself*. S. Barton Babbage, in *Christianity Today*, points out the changed attitude toward death since Victorian days. Writers of that period made much of death and little of birth and reproduction. Modern writers reverse the order and make much of human reproduction, sex, and birth, ignoring the realities of death and eternity.

William Randolph Hearst, the famous publisher, would not allow death to be mentioned in his presence. But he died. The *Christian Science Monitor* will not print the word death. But people

go on dying. Every effort is made by funeral directors, florists, and cemetery officials to cancel out the bitterness, the reality, and the finality of physical death. The famous Forestlawn Cemetery in California is the greatest example of this with all of its beauty in artistry and care. But death is still the worst and last enemy we must face. Ignoring it, glossing it over, pretending it is not bitter, terrible, and final do not cancel its sting.

The Bible does not gloss over the fact of death. But Jesus always spoke of it as sleep in connection with His followers. "Lazarus sleepeth," He said. So, for the true Christian, death is neither an unconquerable monster nor a dead-end passage. Death is an intermediate experience between the earthly and the heavenly existence for the Christian. To the unsaved it is a terrible exit from earth and life to everlasting death in an eternal hell. To think otherwise is to yield to modern fallacy.

Christians must be alert to every thought pattern that would lead us astray from the true teachings of God's Word. We must not be led around by every "wind of doctrine." God help us to get our feet down on the solid Rock.

## The Flavor\*

By P. F. BRESEE

"And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

Prayed: Shaken. Filled. Bold. A sanctified company with the battle on, cry to God, and there come upon them new manifestations of the Divine Presence; fresh anointings of the Holy Spirit, and new and added power to tell out the message of God.

This is the law of our victorious triumph. No regularity of service, no ordinary desire and ambition for the upbuilding of the Kingdom, no plans of altruism, no processes of instruction will do. The one constant danger is that we may become absorbed in the multitude of things in which ordinary professors of the religion of Jesus Christ are so much interested, and be running here and there in our thought and life, until the anointing, holy, transforming glory has ceased and the overwhelming manifestations of the Holy Ghost no longer make us to be the marked, peculiar people, made luminous by His revealed presence.

The one sign of a Pentecostal Church of the

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\*Herald of Holiness, June 19, 1912.

Nazarene, is that the Lord creates "upon every dwelling place, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night."

We are to learn, even more fully, that but one thing is a necessity, and that one thing is absolutely necessary—God manifest in the midst. No matter whether the church be large or small, the one necessary fact and the only thing that can give the efficient and sufficient power, is God manifest. That a church is not able for the time to secure such a ministry as it feels it needs, is not an insuperable obstacle to victory; neither is it a positive assurance of largest success that a church has been successful in securing a man that seems to them to be generally well qualified to do the work.

Not underestimating the lack of able and accomplished agencies, yet a people who know the Lord, and will unitedly wait in full accord and earnest supplication at His feet, until God is manifest in power among them, will find that unexpected agencies are raised up, and hitherto unrecognized instrumentalities will be used by Him and that His name will be glorified. "Our strength cometh from the Lord." With or without such agencies as we think essential, God can carry on His work, and every agency is futile without Him. A jeweled cup without the water will leave the thirsty traveler to perish; while God can use an earthen vessel to refresh the earth and glorify His name. Oh, brothers and sisters, let us get our eyes off from men, even princes, and cry mightily to God day and night until He shall avenge His own. "He will avenge them speedily." Let every church get close together and pray until each individual receives the Holy Ghost in fresh and mighty anointing, and it will settle all questions and assure all victories.

### An Alphabet of Redemption:

## The Blood of Christ

A—atones for the soul. "It is the blood that maketh an atonement for the soul" (Leviticus 17:11).

B—brings us into the covenant of peace. "For this is my blood of the new testament, which is shed for many for the remission of sins" (Matthew 26:28).

C—cleanses from all sin. "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

D—delivers God's people from judgment. "When I see the blood, I will pass over you" (Exodus 12:13).

E—everlasting in its value. "The blood of the everlasting covenant" (Hebrews 13:20).

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**A Methodist minister declared last night that Washington's nearly 50,000 alcoholics give the city a clear title to the alcoholic capital of the world.—The Sunday Guardian (May-June-July-August, 1957).**

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F—furnishes the only ground of peace with God. "Having made peace through the blood of his cross" (Colossians 1:20).

G—gives access into God's presence. "Having . . . boldness to enter into the holiest by the blood of Jesus" (Hebrews 10:19).

H—has obtained redemption for us. "In whom we have redemption through his blood" (Ephesians 1:7).

I—imparts eternal life. "Whoso eateth my flesh, and drinketh my blood, hath eternal life" (John 6:54).

J—justifies us in the sight of God. "Being now justified by his blood, we shall be saved from wrath" (Romans 5:9).

K—keeps us in the holy of holies. (See Hebrews 9:22-26.)

L—links us to God's electing purpose. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (I Peter 1:2).

M—makes us nigh to God. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Ephesians 2:13).

N—never needs to be offered again. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Hebrews 9:12).

O—overcomes the power of Satan. "And they overcame him [Satan] by the blood of the Lamb, and by the word of their testimony" (Revelation 12:11).

P—purges the conscience from dead works. "How much more shall the blood of Christ, . . . purge your conscience from dead works to serve the living God?" (Hebrews 9:14)

Q—quenches the righteous wrath of God. "Whom [Christ] God hath set forth to be a propitiation through faith in his blood" (Romans 3:25).

R—redeems us from our ruined state. "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ" (I Peter 1:18-19).

S—speaketh better things. "The blood of sprinkling, that speaketh better things than that of Abel" (Hebrews 12:24).

T—tunes the voice to a new song. "They [heavenly people] sung a new song, saying, Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood" (Revelation 5:9).



U—unites in Christian communion. “The cup of blessing which we bless, is it not the communion of the blood of Christ?” (I Corinthians 10:16)

V—victorious over tribulation. “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb” (Revelation 7:14).

W—washes away our sins. “Unto him that loved us, and washed us from our sins in his own blood, . . . be glory and dominion for ever and ever” (Revelation 1:5-6).

X—xceedingly valuable. “The precious blood of Christ” (I Peter 1:19).

Y—yields the price for the Church. “The church of God, which he hath purchased with his own blood” (Acts 20:28).

Z—Zion, the heavenly Jerusalem, gained only because of it: “I am sweeping through the gates, washed in the blood of the Lamb.”—dying words of Alfred Cookman, saintly holiness preacher.

—E. WAYNE STAHL

*Nazarene Elder, Lowell, Massachusetts*

## NEWS in PICTURE



**FIRST NAZARENE ORDINATION IN HAWAII.** Paul W. Schmidt (center), first elder to be ordained on the Hawaiian District, receives his credentials from General Superintendent Hugh C. Benner, with District Superintendent Cecil Knippers as a keenly interested observer. Rev. Paul W. Schmidt is pastor at Hanapepe, on the island of Kauai.

*God bless a man who is*

# Never Too Old to Learn

**By BERTIE FOX**

“You’re never too old to learn,” is the opinion of Rev. J. L. Roby, eighty-six-year-old Nazarene minister who lives at 420 N.W. 50th Street in Miami, Florida.

To prove it he has completed certain studies in his local church’s program for “Training for Service.” This year he was awarded the second certificate of progress and is well on the way towards the third.

Despite his fifty years in the ministry Mr. Roby does not feel he has made his full contribution to Christian service yet. That’s why he is training.

Mr. Roby was born in a log cabin just outside of Stewart, Tennessee, January 31, 1872. From the age of ten he followed his father’s trade in the cooper shops of middle Tennessee.

He regrets the fact that his early education was limited to two years high school and two years at the Cumberland City Academy. However he says his Christian education has continued as he served his church.

In 1889 he became the Obed River circuit rider for the Methodist Episcopal church. He met his appointments through the hills of Tennessee on

horseback. He was often joined by Rev. J. O. McClurkan, who headed the Independent Holiness movement in Nashville. Mr. Roby gives this close friend and teacher credit for his belief in the Bible teaching of sanctification. Mr. Roby was closely associated with Mr. McClurkan as this holiness group became the nucleus of the Church of the Nazarene in the South.

Mr. Roby lengthened his days by shortening his nights as he studied his Bible and any other holiness literature he could lay his hands on. The closer he drew to his Saviour, the more he was led to give himself in service to mankind. For ten years he and his wife served as directors of the Door of Hope Mission for wayward girls in Nashville. His desire to lift the fallen continues today as he still preaches and testifies each Monday night at his church’s street meetings on “Skid Row” in Miami. Once each month he preaches at the Miami Rescue Mission, where more than 200 men receive physical and spiritual aid. Rev. McKinley Ash, pastor of the mission, says Brother Roby is dearly loved by the men who listen to his preaching. He says countless numbers are saved because of the

work of Mr. Roby. His humble spirit and quiet sense of humor endear him to all who know him.

Brother Roby came to Miami in 1921 as pastor of First Church of the Nazarene. He later helped organize Miami Central Church, which is the largest church on the Florida District. He played a part in starting several ministers—including his only daughter, Mrs. Elizabeth Venum—on their way. Others include some of the well-known evangelists of the Church of the Nazarene—Clyde Rodgers, Earl W. Powell, and Charles Strickland, the present superintendent of the Church of the Nazarene's European work in South Africa.

Particularly in the state of Florida has his ministry been extensive. He has worked hard at learning new and successful ways to lift the Church of the Nazarene to the influential and progressive position it holds today.

## STEWARDSHIP

*Quote . . . . .*

**Man has a "joint ownership" with God in which God is always the "surviving Partner."—  
W. J. Werning, in "Investing Your Life."**

It would be easy for a man like this to feel that he has made his contribution to Christian service, but he is setting a commendable example in further training and ministry. He is a product of the Church of the Nazarene. He says, "I love my church and will continue to study for whatever opportunities may come along."

## Liberality . . . a Mark of Discipleship

By A. A. E. BERG, Superintendent, Australia District

One of the sweetest evidences of a deep work of God's Spirit in the human heart is the spirit of liberality. This is one of the beautiful facets of Christlikeness—Christ gave! This is characteristic of Him. He gave himself, and He gave of himself. He never turned a needy soul away but was ever ready to help and bless. He had always a sympathetic ear for every request made to Him. Those who knew Him in the days of His earthly ministry often heard Him say, "It is more blessed to give than to receive." His spotless life was always characterized by the magnanimous dispensing of His blessings to all who sought His favor.

We sometimes are prone to confine liberality to the realm of our money or our possessions. Without doubt, the God-blessed soul *is* liberal with his money. He is not only a faithful tither but a liberal giver of his means to the cause of Christ. He reflects in the giving of his means the depth of his experience of divine grace. Freely he has received God's wonderful grace, so he freely gives to the work of God and to the needy. He has found God profuse in His mercy, so he reflects the same spirit towards a lost world and to the church where God has placed him. But that liberality of spirit which rejects niggardliness as totally unworthy of Christ in money matters also rejects it in the realm of Christian ethics—in relationships with people and with God.

When the destructive critic is at work, the liberal soul will react in a manner befitting his Christian profession, and try to think on the things "of good report." He will be liberal in his estimate of others, and place the best construction on any situation, unless he believes he is in reasonable possession of facts which unmistakably indicate the contrary. He will not be oversusceptible to the machinations of the gossip or the scandal-monger, nor will he find it easy to think hard of the godly, however circumstantial the evidence may appear to be.

The true follower of the Master is liberal in his service for Christ. He is a man of Christian industry; he scorns laziness as a hateful thing, and with relish works hard and painstakingly for the Man who died to save his soul. Whether he be pastor or church member, minister or ministered unto, leader or follower, Sunday school teacher or class member—he possesses that sweet, liberal heart which reflects itself in a life of generous labor and loving loyalty to God, to the church in which he serves, and to all men.

God-blessed souls will inevitably reflect the liberal character and lavish grace of the Lord Jesus Christ, who saves and sanctifies them wholly. "The liberal deviseth liberal things; and by liberal things shall he stand" (Isaiah 32:8). Liberality is a mark of Christian discipleship.

As a young minister  
this is what I think of—

# My Church

By **RON BORDEN**

Student at Nazarene Theological Seminary, Kansas City, Missouri

What do I think of my church? Rather an unusual question, don't you think? And yet it is one I'm happy to reply to, for the Church of the Nazarene is "my church" in a special sense. She found me twelve wonderful years ago. She told me of a Christ who loves . . . lifts . . . and leads. She demonstrated the validity of her message by a sacrificial service. Her people accepted me . . . her gospel thrilled me . . . her standards challenged me . . . her ministers guided me . . . her sanctuaries harbored me . . . her institutions instructed me . . . her opportunities beckon me. Quite a contribution to a single life, don't you think? Yes, and therefore the church has me. But better than that—I have the church . . . my church.

"What do you think of your church?" some have asked with a tone of cynicism. "What of her troubles . . . her tremors . . . her trends?" I'm concerned over such matters (and a little alarmed at times), but not depressed . . . downcast . . . or discouraged. Yes, I have seen some of her people fail . . . fumble . . . fall short, but I have also heard them pray . . . seen them plan . . . helped them pull. I have walked with them . . . worked with them . . . wept with them. Even in this day of the "third generation" I have witnessed her pulpits on fire . . . her pews filled . . . her altars lined . . . the glory fall. I have felt her pulse—and it is strong . . . watched her stride—and it is sure . . . caught her vision—and it is broad . . . sensed her passion—and it is great. She is on the march . . . moving . . . militant. Her pains are merely "growing pains." Thus, I'm an optimist. The sun is only rising. The future is as bright

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## BEYOND ALL MIST

By **Belle Chapman Norrill**

*Today I cannot see my well-loved hills  
Across the lake,  
Strong, lovely contours, lush green, ripening gold,  
Familiar, dear.*

*But I know they are there beyond the mist.*

*If someday, Father, Thy reality  
Be dimmed by storm;  
I—who have seen Thee in the face of Christ,  
Familiar, dear—*

*Will know, beyond all mists, Thou still art there!*

as the promises of God. I believe in my Zion. She is not only the church of my choice, the church of my conviction, but she is also the church of my confidence. She has my life . . . my love . . . my loyalty.

What do I think of my church? No, the question is worded wrongly. Rather, it should be—What does my church think of me? Now there's something to think about.

*Be sure it is  
your train that's moving!*

# MOVEMENT: Illusory or Real?

By **J. KENNETH GRIDER**

Associate Professor of Theology, Nazarene Theological Seminary  
Kansas City, Missouri

At two-thirty this morning the "L and N" pulled us into Evansville, Indiana, and stopped. After a few moments we seemed to be moving again. Still half asleep and lying across two seats on my back I opened one eye just enough to let in a dim picture of what was going on.

Either we were moving or the train on the track next to us was. At first I could not tell which. But then I thought: I don't feel any roughness. Things are too smooth. Vibrations, but no real jars.

I dare say that all our *Herald* readers have had that kind of misimpression; you have thought your train or car was moving when it was instead the one beside you.

There are rumblings of religious revival in our time. Everyone seems aware that things spiritual are on the sprint. We Nazarenes, I think, as we launch upon our fiftieth anniversary year, must not mistake the progress of our fellows for our own. It must never be that all the sounds of a rustling are really coming from the group next to us, on its way somewhere. Hearing of a move in New York City and in local Nazarene churches in many places, we must not all lull ourselves into thinking that we too are moving—if actually the movement is being made by some other glory train and not by ours at all, by some non-Nazarene group or by some other local Church of the Nazarene.

Moreover, as individuals we must be sure that the movement up close to God's loving heart is made by each one of us and not simply by our fellows. The shouts in pews next to us must not take the place of shouts from the pews where we are sitting.

At this time let us take stock. Let us be sure that as individuals, as local churches, and as a denomination the movement we sense is not illusory but real.

## **Two Giants Meet!**

### **The Giants**

Who were these giants? Nicodemus and Jesus. They were not physical giants, so far as we know. They were not meeting for a wrestling bout. They were not meeting for a duel with swords or a physical struggle of any kind. These two giants were meeting to discuss the most important problem of life. Nicodemus was a giant in that he was a master in the things of his nation, a ruler of the Jews, a member of the Sanhedrin, a teacher in Israel, and perhaps very wealthy. On his level as a human leader, he was a giant.

Jesus came from heaven; He was the Son of God as well as the Son of Man. He was the Master of the things of the inner man of the spirit. Never man spake as He did. He was unique among those who have walked on this earth—possessing a dignity and supremacy above all. He was a Giant, reaching up to heaven with one hand and down to the earth with the other.

### **The Meeting Not Accidental**

The meeting of these two giants was not accidental. Nicodemus took the initiative. He "came to Jesus by night." Some say this was for the sake of convenience on the part of Nicodemus, or convenience for both of them—it seemed to be the best time for them to meet, undisturbed. However, I am inclined to think that Nicodemus "came to Jesus by night" because he wasn't yet ready for his friends to know what he was doing; he didn't care to have a public meeting with this strange and unusual Man. He had not yet made up his mind as to what he wanted to do with Jesus.

Nicodemus not only came to Jesus (and that was to his credit); he began the conversation. He said, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." Rabbi meant "master," a title of respect, which Nicodemus gave to Jesus. Evidently he was already looking up to Him. More than that, he said, "We know that thou art a teacher come from God." Why? Because of Jesus' works, the miracles which He had done. No man could perform such miracles if God's hand was not upon him in a special way.

### **The Demand: "Ye Must Be Born Again"**

Jesus was ready for the encounter; He went right to the point. He saw the need of Nicodemus, this unusual man who had come to him by night, and He said to him: "Except a man be born again, he cannot see the kingdom of God." Now the Master appreciated the compliments which Nicodemus had bestowed upon Him in his statement, but He didn't waste any time considering them.

He saw a man with influence and power who needed help, and needed it desperately, and He began at once to confront him with it. "Except a man be born again, he cannot see the kingdom of God."

Nicodemus, no doubt, had never heard such a revolutionary demand before. He didn't get the meaning at first; he was startled, dumfounded, and came back with these words: "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" Though he was a ruler of the Jews, a member of the Sanhedrin, and a teacher in Israel, the most

## *Editorials*

religious-minded nation on the earth, Nicodemus could not comprehend these words from Jesus. If he had ever heard of anything like the new birth before, he didn't connect it with what Jesus said. All he thought of was the physical birth of an individual; he didn't get beyond the material significance of what Jesus had said.

Jesus was quick to answer Nicodemus. He had already fired a bomb at him, and now He exploded a second one. It had the same thought in it, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And He didn't stop there, He went right on: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." Don't be dumfounded or startled or amazed at the message which I bring to you, for, after all, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Jesus came at Nicodemus with the same truth, first from one angle and then from another. He continued to cannonade this giant of the Israelitish nation until Nicodemus, though he was a very wise man in the things of this world, could only say, "How can these things be?"

### **The Climax of Jesus' Message**

Nicodemus took the initiative at first, but it was soon taken away from him by Jesus. When



# The Sunday School Lesson

MILTON  
POOLE



Topic for  
May 25:

## Living by God's Laws

SCRIPTURE: Deuteronomy 6; 11  
(Printed: Deuteronomy 6:1-3; 11:18-21,  
26-28)

GOLDEN TEXT: *Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might (Deuteronomy 6:4-5).*

Moses is concerned that the principles of the Ten Commandments become an

integral part of the life of His people. In this lesson, then, we are told to have a holy reverence for the law, a complete acceptance of its precepts, and are reminded of the clear-cut alternatives, either a blessing or a curse, according to our choice.

What significance does this scripture have for individuals and nations today?

1. *God's laws must be held in high esteem (Deuteronomy 6:1-3).*

Here we have the specific statement, "Fear the Lord thy God," as if to say, Have a high reverence for the Word of God and His commandments. When any generation permits the sacred to become secular there follows a progressive infidelity to the commandments of God. And if there is a "casual" view of God's Word, can we place any blame except upon ourselves? May there be for each of us a renewed reverence for God's laws, that we might be rightful heirs to His promises.

2. *God's laws must be accepted in complete surrender (Deuteronomy 11:18-21).*

The directives are plain: our hearts filled with the Word, our eyes fixed upon the Word, and our tongues employed about the Word, for God's way lays claim upon the total person.

As adults, humbly re-examine your basic philosophy concerning the importance of the Word of God and surrender anew to its authority.

3. *God's laws carry personal responsibility (Deuteronomy 11:26-28).*

We are daily confronted with the necessity of making moral choices. There is no escape from responsibility. Today we are praying for revivals, for His blessing, for the unusual moving of His Spirit in our midst. But do we see the positive connection between a complete, wholehearted, joyful acceptance of the Word of God as authority for our lives on the one hand; and on the other, the thrilling benefits of His blessings upon us?

Let us choose the way of blessing!

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.

# Foreign Missions

## Note from Mrs. Ingram

I have been in Coban for a few days attending our district camp meeting. There has been a beautiful manifestation of God's Spirit, a drawing together in prayer of all the believers, and many new victories around the altar. I am sure that the going of our good "don Roberto" has been sanctified by God to all who knew him here, and we will see fruits gathered in still, as a result of his ministry.

My plans for returning to the U.S. will not be hurried, because of necessary business to be settled here first.

Thank you again for the prayers and helpful words of sympathy. Everyone has been so very kind. How wonderful it is to belong to the great family of God, and be recipients of His love and grace!—PEARL INGRAM, Guatemala.

## At Peten

By MRS. NORMA STOREY  
Guatemala

Missionaries who have been here before us made many visits to the village of Santa Anna by horseback, for auto roads were nonexistent. Now we have the use of a new road which was built by the government. Most of the people of Santa Anna are receptive to the gospel as a result of the visits by earlier missionaries. Last week we visited the village for the first time, using our pickup instead of a horse.

## REMISS REHFELDT, Secretary

Santa Anna is at the end of the road. Few cars drive that way, and everyone knows that they will stop, for there is no place else to go. When we arrived, the whole village soon knew we were there.

The children who attended the Sunday morning service were very timid about learning the choruses, as they had never seen us before. They were very attentive however, and as the service progressed they lost some of their shyness and a few tried to learn the songs we were singing. Suddenly they all scampered from the chapel. We were dismayed. What had we done wrong? What had we said? Why did they leave?

In a few moments we knew the answer. A truck was arriving. The children's keen ears had caught the unfamiliar sound of a motor and they had hurried outside to see who had come. In a few minutes they all came back and sat down quietly as though nothing had happened, and we continued with our service.

We pray that God will permit us to build a Christian church for Him in this needy village.

## Prayer Request for Africa

I will probably furlough at the end of this year, according to council plans now. I will be quite glad to get home

to see my father again, if it is the Lord's will to spare him till the end of this year. [Pray that God will see fit to permit Miss McKinlay to see her father once more.]

We are still battling for permission to build at our newest outpost at Ngomane. I have been going there for the past three months, on Sunday. The need of those people tugs at my heart, but we have not been able to get permission to go in there and build. It was a real joy to have one heathen man come forward for prayer and then his wife followed him. He said he wants to follow the Lord but it is still very dark. I asked him if he could read even a little, but he said he could not. I wept as I turned away and left the African evangelist talking with him. Poor man—out in the darkness of the African bushveld, no Bible to help him, no Christian home or family to encourage him! How he needs God's help! Pray for this new follower. Pray also that we may have permission to build a chapel at Ngomane.—MARY MCKINLAY, Swaziland.

## Prayer Answer at Cape Town

The Sawyers, a Coloured preacher and his family from Johannesburg, who are helping in the work here, moved yesterday into the new home which has just been completed for them across the street from the property on which we propose to build the Coloured Bible School and the Sunnyside church. We thank the Lord for this first building in the project down here.

We should hear soon concerning our application for the church site in Fac-

# Servicemen's Corner



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## A CHAPLAIN REPORTS

"Sunday, March 30, through Wednesday, April 2, marked the occasion of our annual preaching mission. Dr. Orville W. Jenkins, superintendent of the Abilene District, accepted the preaching assignment. He spoke four times on Sunday and three times each weekday. His fine spirit, coupled with his adaptability and his anointed messages, did much to make this a very successful preaching mission. Total attendance for the 1957 preaching mission was 445; the total attendance for the one just completed was 1,337. This is the most challenging assignment that I have had in the air force."—JOHN LOWELL GEORGE, *Captain*.

## RELEASED FROM DUTY

"I will be released from active duty on May 5. I want to thank you most sincerely for your faithfulness in sending the publications to me. They have been an inspiration and a help many times.

"I can only look back on my tour in the navy with thanksgiving for all the blessings that God has bestowed upon me. Besides the opportunity of meeting Nazarenes from Rhode Island to Georgia, from California to Florida, in the process God gave a wonderful Christian wife and now our baby. Besides the material blessings, which were many indeed, He also gave many wonderful spiritual blessings, for which we praise His name.

"May God richly bless you in the wonderful work that you are doing in keeping our young people in touch with their church and helping them keep in touch with our Saviour."—JOHN E. STROMAN.

## FROM CHAPLAIN GRAVES

"I want to report a victorious quarter in the Lord Jesus Christ. Although there were not many at the altar, those who came meant business. The morning and evening services have been well attended and the midweek prayer meeting also.

"Two blessings stand out, especially. One was our Servicemen's Retreat at Berchtesgaden, of which I have already written. The other was a fellowship dinner the church gave as a farewell for us. I was overwhelmed when, as a token of their love for us, the church gave me a tape recorder, something I've long wanted but had never been able to get. I was and am thrilled with their gift, for it's one that will always remind me of my first real congregation. I do praise the Lord for His wonderful goodness to me, and for the abundant life in Jesus."—SAMUEL B. GRAVES, JR., *1st Lt.*

## NAZARENE SERVICEMEN'S COMMISSION

*Ponder W. Gilliland* DIRECTOR

treton. Five sites are to be allocated by the Cape Town City Council within a few days now, I believe. We are praying that the Lord's will be done.—JOSEPH PENN, *Cape Town, South Africa*.

## Bolivia

You will be interested to know that our day schools have right at five hundred students enrolled and one more school is wanting to open yet. This year we are leaving the entire problem of teacher hiring with the local churches, reserving only spiritual and moral direction for the mission. The schools are all paying at least one-fourth of the salaries.

For the first time in the history of our mission here we have been able to see to it that each student has one textbook, a loose-leaf notebook and a bound one, a pencil, and an eraser. Also we have bought a large bottle of ink and a box of chalk for each school.—EARL HUNTER, *Bolivia*.

## Nazarene Young People's Society and

## Nazarene Junior Society

PONDER W. GILLILAND  
*Executive Secretary*

## Juniors in West Virginia

Congratulations to our juniors at Belle. The supervisor, Mrs. Hazel Conner, got to work and provided each junior with a dime bank, and they all started saving dimes for the Thanksgiving Offering. It really worked, too. Their total offering was \$73.00.

The Junior Society at Spencer was responsible for \$76.00 for the Thanksgiving Offering.

## "Topics"

I have just finished going through *Junior Topics*, *Teen Topics*, and *Young Adult Topics*. They are undoubtedly

the best I have ever seen in their respective fields. The General N.Y.P.S. has done a wonderful job in giving us good, solid program material beamed directly on youth's "channel." And if it looks good now, just a few years from now the real results will be seen in all of our churches.—*From a pastor*.

## Tennessee Teens

The local N.Y.P.S. of Clarksville, Tennessee, sponsored a youth revival in observance of Youth Week in January. Dr. Lloyd Byron, superintendent of the North Carolina District, was guest speaker. The services were better attended than any previous youth revival

despite the fact that examinations were in full swing in the local schools. Fifteen young people joined the N.Y.P.S. in the morning service on the closing Sunday of the meeting, bringing the active membership to the total of 105. Youth participation in all of the services of the revival was excellent.—KATY G. SHELTON, *Reporter*.

### On Top, Down Under

I am lining up an eager crew really sold on N.Y.P.S. to put all their weight behind the society this year.

We have reached our goal of £400 (approximately \$900) for our Home Missions project. This has been raised by our young people in the last two years.

We will be laying plans for a Youth Center this convention. We hope to provide a scholarship for college this year also. This we may do through the revolving fund suggested.

I believe we have more than passed our *Conquest* quota and will be increasing it next year to 100.—EDWARD W. HILL, *District N.Y.P.S. President, Australia*.

# Thought for the Day



by BERTHA MUNRO

## You Don't Have to

### Monday:

*You don't have to* prove that God is; you don't have to "by searching find out God"; you have to let yourself be found by Him. He is there already looking for you.

*You don't have to* save yourself; you haven't the ability to create the "new man." You do have to look to the crucified Christ, claim His "whosoever," and clear the road to your inner self, by turning your back on the old life—resolutely and finally. (Job 11:7; Luke 19:10; John 3:16.)

### Tuesday:

*You don't have to* keep yourself; you do have to make it possible for God to keep you. *You don't have to* produce the "right feelings"; you do have to make the right choices and start the right habits—it is for Him to fill them with meaning. You do have to keep your life open to God. (I Peter 1:5; Jude 21.)

### Wednesday:

*You don't have to* make yourself "grow in grace"; you do have to obey and trust. *You don't have to* sanctify yourself or get the "witness"; you do have to "die" to your own ways and open the door in welcome to His Holy Spirit. Daily obedience will bring you to the point where you want His holiness above all else. The rest is His work. (I Thessalonians 5:23; Galatians 2:20; Acts 5:32.)

### Thursday:

*You don't have to* save your friends and relatives; you do have to witness with life (and word as opportunity offers); you do have to pray as the Spirit leads—the time and the manner of the work are God's.

*You don't have to* be "good enough"; you do have to walk in the light of God's known will and look for more light—so He can create in you His quality of righteousness—communicated. (Luke 11:10; Romans 1:17.)

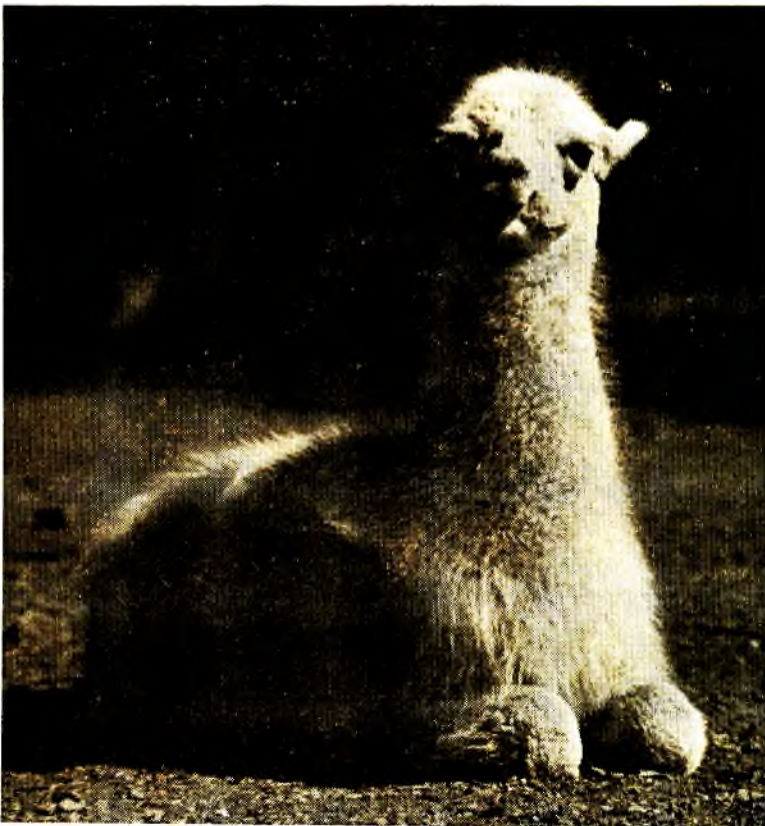
### Friday:

*You don't have to* answer your prayers, or see to it that they are answered, or

**HOME MISSIONS**

NEW CHURCHES   OVERSEAS FIELDS   CHURCH EXTENSION   MINORITY GROUPS IN U.S.

ROY F. SMEE, *Secretary*



**"If you'd ask me, Neighbor,** I'd tell you there's no better place to put those 'rainy-day dollars' than in the General Church Loan Fund. There's a way to have your savings work for the Lord and earn good interest, too."

For further information write the Division of Church Extension, Box 6076, Kansas City 10, Missouri.

### Johnsons Now in Germany

Rev. and Mrs. Jerald D. Johnson and family arrived in Germany in time to attend part of the Servicemen's Retreat at Berchtesgaden, and now are in Frankfurt making contacts for the beginning

of our work. If you have relatives or friends in this area, send their names and addresses to the Department of Home Missions or directly to Herr Jerald J. Johnson, Ziegenhainerstr. 38, Frankfurt a/main, Germany.

It is no simple task to start a church in a large, modern European city where there are no Nazarenes or other holiness work. We must have a great volume of prayer for the guidance and leadership of the Holy Spirit. Rev. Jerald Johnson is our point of contact, but it is the Church of the Nazarene that is entering Germany. Each one of us has a part to play.



worry because there seems to be no answer. You do have to be sure the prayer was free from self; you do have to do what you know is your part, "putting shoe-leather under the prayers." The rest is God's; and He is not asleep. He is more interested than you are, wiser, and absolutely reliable. Take a deep breath of faith, and rest. "Commit"—and leave committed. (John 14:14; Philippians 4:6-7.)

#### **Saturday:**

*You don't have to* straighten out every situation that seems to you to need straightening. It may not be your responsibility. You do have to find your own "crooked" spot and work on that, with a prayer for that other situation which worries you. (Mark 14:34-37; James 5:16.)

#### **Sunday:**

*You don't have to* make the world right—it is too big a job. You do have to pray earnestly for those in authority; you do have to live by the spirit of love and witness to God's power to change human hearts; you do have to find your place and make your contribution to God's program in your generation. You do have to act with prayer, and pray with action. (I Timothy 2:2; Acts 1:8; John 17:18, 21, 23.)

There is no strain in Christ's love constraint. (II Corinthians 5:14-15.)

*A robin in the rain  
reminds us to . . .*

## Count It All Joy

As I glanced out the picture window I was impressed by an interesting sight. A red-breasted robin was busily engaged as it flitted about in the rain. This fine-feathered creature wasn't running away or seeking shelter from the rain, but was rather delighting itself in it. There was valuable food to be found during the rainfall.

The rains of trial and testing are sure to come in the Christian life. But when troubles befall, should we run away or try to hide from them? Should we not seek the spiritual benefits which are to be found during the rainfall?

In the Epistle of James we find this admonition: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:2-4).—RUSSELL E. SPRAY, Pastor, Mifflin Avenue Church, Lansing, Michigan.

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# the Question box

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Conducted by STEPHEN S. WHITE, Editor

**In Psalms 15:5 it is implied that it is a sin to charge interest on money. Does this mean that a Christian cannot lend money on interest today?**

The word actually found in Psalms 15:5 is *usury*. However, it did mean interest in Old Testament times. The Jews in that day were not supposed to charge their own people interest. Nevertheless, there are two things which we must keep in mind now if we would properly understand the teaching as to lending money for interest today. In Old Testament times money was loaned for the necessities of life. Thus the wealthy Israelite was not allowed to charge his destitute brother

interest. In this age, money is chiefly loaned as capital, that is, for the person who borrows it to make money. Because of this, the borrower should have to pay interest on the money loaned to him. Therefore the laws today are not against interest, but rather against exorbitant interest, or usury, as this type of interest is called today. Usury no longer means just interest; it means excessive interest. Usury, and not interest, is sinful, according to our present customs.

**If a person lays up treasures, isn't he breaking a commandment as given in Matthew 6:19?**

God has nothing against money. It is not money which is the root of all evil; it is the love of money. Wealth in houses and lands, or in some other form, will not send anyone to hell; it is the attitude that we take toward it which determines its danger. I believe that you will find this to be the case if you read Matthew 6 as a whole as

well as just the one verse to which you refer. There is nothing much more wonderful than to watch a fully saved and sanctified Christian make money legitimately and give it liberally to the work of the Kingdom. God give us more people who can do this. But woe to the man who makes money and considers it as his own and not God's.

**Please explain Acts 8:39-40, where we are told that Philip was caught away, and the eunuch saw him no more.**

Undoubtedly Philip disappeared miraculously. God intervened with His mighty power and took Philip away and out of sight of the Ethiopian at once. And, as someone has well suggested, the disappearance of Philip didn't disturb the eunuch. He was so taken up with his new-found joy that he didn't bother

in the least about the sudden and strange departure of Philip. In a little while Philip found himself, or made his appearance, at Azotus. God has always been able to transport His saints by timeless space travel if it suited His purpose.

**I was told by one who should be an authority that we could really understand John 1:13 if we knew it referred to Christ. One commentary says that if many of the Early Church fathers were right, the text should not read, "which were born," but, "who was born," referring to the virgin birth of Christ. Would you comment on this possibility?**

Of course I believe in the virgin birth of Jesus Christ, but I do not think that John 1:12-13 refers in any direct way to it. They are wonderful verses which bring to us the good news that all who receive the Son of God can become sons of God, that is, be

born again and be brought into the family of God. They are born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." This new birth which comes to the sinner is the supernatural work of God.

**What does the Church of the Nazarene teach on baptism by water? Is it essential, and should one be baptized before becoming a member of the church? Realizing, of course, that it is the condition of the heart which counts, and not the baptism, how long should one wait after accepting Christ before being baptized and joining the church?**

Baptism is an important means of grace and should not be neglected. One should join the church as soon as possible after accepting Christ. Also, he should ask for baptism when he offers himself for church membership. In such case, any alert pastor will arrange for him to be baptized as soon as it is con-

venient. It is not necessary for him to be baptized before he joins the church, but it certainly would not be out of place for this to be the order. The Church of the Nazarene allows him who would join the church to choose the mode of baptism which he prefers.



Gary, Indiana—Black Oak Church recently had a wonderful revival with Rev. Robert Watson of Dana as the evangelist. Brother Watson is a dynamic young preacher with emphasis on holiness. Good crowds attended the services each night, and people wept and prayed their way through to God at the altar. The church was richly blessed. We surely appreciated Brother Watson's rich ministry with us.—MAURICE B. LIGHT, *Pastor*.

Evangelist E. D. Wolfe writes: "Recently we had a good meeting with our South Side Church in Salem, Oregon, with Pastor James Kratz. God gave a number of seekers with some outstanding victories around the altar. At this writing we are in our third meeting at North Manchester, Indiana. A good spirit prevails and the church is moving forward under the leadership of Pastor Fay Fouse. From here we go to Ohio, at Zanesville First Church; then to the Knollwood Church in Dayton."

Cooperdale, Ohio—We thank God for His rich blessings on our church. Our spring revival with Evangelist Buddie May and John Henry as singer proved to be of great blessing. People were saved and sanctified and the church encouraged. The ministry of Brothers May and Henry was anointed of the Lord, God blessed, and several new people attended the services. Our budgets are paid to date and our people are encouraged to go forward.—M. C. LARIMORE, *Pastor*.

### Northeastern Indiana District Preachers' Meeting

The Northeastern Indiana District preachers' meeting was held March 26 to 28, at Elkhart First Church with Pastor C. G. Schlosser serving as a very fine host. A wonderful spirit prevailed throughout the entire meeting. Dr. Hugh C. Benner was the special speaker, and his Spirit-anointed messages were both challenging and inspiring. A recurrent theme throughout my messages was an appeal for every minister to be primarily a preacher of the Word.

Throughout the meeting the warm, tender spirit of our good district superintendent, Dr. Paul Updike, made itself felt by everyone present as he challenged our hearts with the needs of the souls represented by our district and general goals. He presented the home mission need in an effective manner and urged us to recruit five thousand "Victory Builders" (Nazarenes who will contribute one dollar each time a new church is organized on the district). Northeastern Indiana marches forward under Dr. Updike's able leadership!

Olivet Nazarene College was represented by its president, Dr. Harold W. Reed, who presented the needs of Christian education in a very stirring message. Rev. George Rice was the capable and congenial representative of the Nazarene Publishing House.

An appropriate climax to the meeting was the observance of Holy Communion at the close of the last session. The Holy Spirit was wondrously near, and overflowing hearts rejoiced with shouts of victory.—W. R. WATSON, *Reporter*.

Nampa, Idaho—In March, First Church had a most gracious time of revival in a one-week meeting with Dr. B. G. Wiggs of First Church, Ashland, Kentucky. More than fifty prayer meetings had been conducted in the month prior to the special services; also more than one thousand personal calls were made during the week of the meeting—of this group there were 83 definite prospects for our church. Some of these were won to Christ. The attendance and enthusiasm were most gratifying, with a climax on the concluding Sunday of 722 in Sunday school, 670 in the morning service, 530 in the evening service, and 100 seekers on this climactic day. Pastor Raymond C. Kratzer called this truly a revival of interest and stewardship of time on the part of the church membership. We accept the challenges of the Golden Anniversary year and are going "all out for souls!" The church is enjoying one of the greatest of its nearly fifty years of history. Sunday school enrollment has increased more than 100 during the first ten months of this assembly year; average attendance is near 550, a gain of 30 over last year. Finances are good; the semiannual Alabaster offering was \$1,111.93, and every indication is that we will be near a "20 per cent" church for missions again this year. We praise God for His wonderful blessings to our church and people.—DICK J. EDWARDS, *Reporter*.

Wheelersburg, Ohio—In March we had our third revival here with Evangelist C. B. Fugett, and this one proved to be the best in the history of the church. The services were well attended, and Brother Fugett preached with the anointing of the Spirit. God blessed and gave seekers each evening. Brother Fugett was given an invitation to return. During the meeting, Pastor W. W. Weddington was given a call for another three years—which will make a total of thirteen years at this church without a negative vote. During these ten years, the membership has increased from 30 to 114, the church building has been completed, new church furniture installed, and a seven-room parsonage purchased. During December, seven Sunday school rooms were completed in the basement of the church, and during the past month a grand piano and a Baldwin organ have been installed in the church. All this is free of debt, and has been done without a mortgage being placed on the church. Our church is very spiritual, and we give God praise for His many blessings.—*Reporter*.

Evangelists Alva O. and Gladys Estep write: "We are having some of the most outstanding revivals of our evangelistic ministry. In recent weeks we have had services at Broken Bow, Oklahoma; West Helena, Arkansas; and Wilmington, Ohio. At this writing we are in a good revival at Jacksonville, Texas. Due to shifting of pastors we have two fall dates open—September 3 to 14, and November 26 to December 7. Write us at our home address, Box 238, Losantville, Indiana."

Paris, Kentucky—On March 9 we closed a good revival with Evangelist W. T. Elkins. He was greatly used of the Lord in his preaching and the readings he gave, and there were twenty-eight victories at the altar. Also during the year we have had good revivals with District Superintendent D. S. Somerville, and Evangelists Earl Blair and C. E. Haden. On March 19 the district superintendent conducted the pastoral recall meeting, with the church giving us a unanimous call, then extending the call for three years with a unanimous vote. I am now serving my sixth year here. In spite of obstacles we have been able to pay off all the church debt, and this year we have remodeled our basement church, adding five Sunday school rooms and a small nursery, with a main auditorium that will take care of the congregation when the superstructure is being added. We thank God for our loyal people, for the good counsel and encouragement of our district superintendent, and for the wonderful blessings of God.—ALLEN F. RALLS, *Pastor*.

Indianapolis, Indiana—Winter Avenue Church recently had a glorious revival under the anointed preaching of Evangelist Nettie Miller and the singing of the Maddox family. Seekers found the Lord in the first service, with a total of seventy-five by the closing Sunday night. Our people were burdened and carried the load for the revival; the women had a daily prayer meeting in the church. We had a larger attendance than ever before, and the meeting reached out especially to our teenagers. Evangelist Nettie Miller was loved and appreciated by all. She preached and demonstrated a sermon on sanctification that reached all ages. On the closing Sunday a class of twenty-five new members was added to the church. Our beloved pastor, Rev. T. W. Stofer, has been called for his twelfth year, and our people are united in prayer to win souls.—MARY WALKER, *Reporter*.

## ANNOUNCEMENTS

### RECOMMENDATIONS

Rev. H. T. McCants has recently indicated his desire to enter the field of evangelism. He has faithfully served as pastor of the Woodville church on our district. He is loved by his people and has the confidence of his brethren in the ministry. He is a man of God, a strong preacher, and a loyal Nazarene. Write him, 412 Waco Street, Conroe, Texas.—George Coulter, Superintendent of Northern California District.

We have a very splendid church designer on our district who has had considerable experience in church designing and architectural work. Quite a number of his home mission designs have already been built in the general church and other denominations. He is devoted to the church and cause of Christ, practical and economical in construction details, fully competent for all kinds of buildings, and filled with the spirit of Christ. He is Robert Rodenbeck, R.F.D. 1, Yorktown, Indiana. I recommend him highly to our pastors and people.—Paul Updike, Superintendent of Northeastern Indiana District.

BORN—to Mr. and Mrs. Clarence Crum of Clearwater, Florida, a son, Dale Martin, on April 14.

—to Mr. and Mrs. Donald Cork of St. Louis, Missouri, a son, Mark Byron, on March 28.

—to Mr. and Mrs. (Lottie Blanchard) Earl R. Lute, Jr., of Covina, California, a daughter, Janet Susan, on April 13.

SPECIAL PRAYER IS REQUESTED by a reader in Ohio "for healing of my wife of a heart ailment, also for a special unspoken request";

by a Christian lady in Ohio "for my husband and children to be saved, and that I will have the privilege to attend the Church of the Nazarene and to be a member."

## Deaths

### REV. HOWARD W. SWEETEN

Howard W. Sweeten, nationally known evangelist, died March 10, at a hospital in Mt. Vernon, Illinois; he was eighty-one years of age. He had been in declining health for the past two years, but had been able to do some evangelistic work until last August 20, when he returned from Camp Sychar, Ohio; since then he had been under the doctor's care. Brother Sweeten was a general evangelist of the Church of the Nazarene for forty-eight years; traveled over the United States and Canada, conducting revivals and camp meetings; and in his earlier ministry, he was also an evangelistic singer. He was the author of several religious books and songs. From the point of years of continued evangelistic service, he was perhaps the oldest evangelist of our denomination who had served continuously in the field. He always felt that God had called him for this special work, and he was happily rewarded by seeing thousands of souls converted, reclaimed, and sanctified at God's altar. He is survived by his wife, Rena, and two nieces. Funeral services were conducted from the Ashley Methodist church, with Rev. Gerald Gulley and Rev. Homer Herrin officiating; burial was in the Ashley cemetery.

MRS. CARRIE ETTA ADAMS, age eighty-one, died January 27, at the home of her daughter and son-in-law, Rev. and Mrs. Glen Jones, Ada, Oklahoma. She was a faithful servant of God in the Church of the Nazarene for more than thirty years. She is survived by one son: James S. McAbee, Carson City, Nevada; and two daughters: Mrs. J. E. Woods, Redlands, California; and Mrs. Charlotte Jones, of Ada. Funeral service was held in the Arlington Church of the Nazarene, Ada, with Rev. Harold C. Harcourt officiating, assisted by Rev. E. Clayton Garner and Rev. H. M. Curtis.

WILLIAM W. FAULS, age sixty-one, died October 29, 1957, at Cleveland, Ohio. Answering the call of God, he and his wife became members of Central Church of the Nazarene, Cleveland, in the spring of 1948, and helped in many ways to develop the church. Mr. Fauls served as trustee, custodian, and was called the "fix-it man"; also played the accordion and piano. He loved the Lord and the church and was faithful in giving and service. He is survived by his wife, Ethel G. Fauls. Funeral service was held in the church he loved with Rev. C. R. Stouffer officiating, assisted by Rev. Eugene E. Coleman and Rev. Frank DiCicco.

TERRY MARK was born to Rev. and Mrs. Gordon Belzer of Alexander, North Dakota, on September 17 and died a few weeks later on December 12 (1957), because of a congenital heart defect. Besides his parents, he is survived by a brother, Marvin, and two sisters, Susan and Nancy. Funeral service was conducted by Rev. Harry F. Taplin, district superintendent, with burial in Riverview Cemetery at Williston, North Dakota.

MRS. IMOGENE LOUISE PETERSEN, native of Baltimore, Maryland, widow of Niels Eric Petersen, age seventy, died January 5. She came with her family to California in 1920, and ten years later she joined the North Long Beach (California) Church of the Nazarene. A few years later she placed her membership in Long Beach First Church, where for years she was affectionately known as "Pete." She loved to send greeting cards at Christmas and on birthday anniversaries to hundreds of her friends, and was outstandingly faithful in this activity for many years. Her husband preceded her in death about sixteen years. She is survived by four sons, Robert, John, Paul, and Don; also one daughter, Mrs. Margaret L. Butterfield. Funeral service was conducted by Dr. H. B. Wallin and Rev. R. J. Plumb.

ONDUS A. DUNIVEN died December 27, 1957, in a hospital in Memphis, Tennessee, after an illness of several years, at age seventy-six. He was born near Steele, Missouri, where he lived his entire life. He was a member of one of the earliest families to settle the community in southeast Missouri. He was a member of the Church of the Nazarene in Steele. He is survived by his wife, Mrs. Beatrice Duniven; two sons, Woodrow and Joe; three daughters, Mrs. Amber Maxwell, Mrs. Nettie Burris, and Mrs. Grace Robb; and a stepson, Otis Sandlin. Funeral service was conducted by Rev. Harold Thompson and Rev. R. H. Zumalt, with burial in Mt. Zion Cemetery.

LEONARD STEWART was born December 8, 1913, at Watertown, South Dakota, and died January 4 at Los Angeles, California. For many years he was a faithful member of Los Angeles First Church of

the Nazarene, and at the time of his death was serving as bookkeeper and usher. He was an official of the Gideon organization of California, and spoke in many churches in the interest of this work. He was a radiant Christian and a loyal friend. He is survived by his wife, Mary. Funeral service was held at Los Angeles First Church, with the pastor, Dr. L. Guy Nees, in charge, assisted by Rev. Bruce Webb, Mr. Carl Olsen, and Mr. Henry Worthington, state president of the Gideons. Interment was in the Rosedale Cemetery, Los Angeles.

EDWARD O. FOSTER was born in Copenhagen, Denmark, August 1, 1885, and died suddenly on January 17. He had been a resident of Providence, Rhode Island, for about thirty years and was a member of First Church of the Nazarene. His wife preceded him in death less than three months. He is survived by three sons and two daughters. Funeral service was conducted by his pastor, Rev. Arthur Hughes.

## Directories

### GENERAL SUPERINTENDENTS

#### HARDY C. POWERS

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

District Assembly Schedule for '58	
Los Angeles	May 21 to 23
Southern California	May 28 to 30
New Mexico	June 4 and 5
New York	July 4 and 5
Maritime	July 10 and 11
Pittsburgh	July 24 and 25
Missouri	August 6 and 7
Dallas	August 13 and 14
Northwest Indiana	August 20 and 21
Indianapolis	August 27 and 28
Mississippi	September 10 and 11
North Carolina	September 17 and 18
South Carolina	September 24 and 25

#### G. B. WILLIAMSON

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

District Assembly Schedule for '58	
Florida	May 21 and 22
Alabama	May 28 and 29
Northwest	June 18 and 19
Albany	July 2 and 3
Central Ohio	July 16 to 18
Eastern Kentucky	July 24 and 25
Northwest Oklahoma	July 30 and 31
Wisconsin	August 7 and 8
Tennessee	August 20 and 21
Louisiana	September 3 and 4
Georgia	September 10 and 11
Southeast Oklahoma	September 17 and 18

#### SAMUEL YOUNG

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

District Assembly Schedule for '58	
Nevada-Utah	June 5 and 6
Canada Central	June 12 and 13
New England	June 18 to 20
North Dakota	June 25 and 26
Northeastern Indiana	July 9 to 11
Eastern Michigan	July 16 and 17
Chicago Central	July 23 and 24
East Tennessee	July 31 and August 1
Virginia	August 13 and 14
Northwestern Illinois	August 20 and 21

#### D. I. VANDERPOOL

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

District Assembly Schedule for '58	
Oregon Pacific	May 21 to 23
Rocky Mountain	June 12 and 13
South Dakota	June 18 and 19
West Virginia	July 3 to 5
Colorado	July 10 and 11
Western Ohio	July 23 to 25
Illinois	July 31 to August 2
Kentucky	August 6 and 7
Houston	August 20 and 21
Joplin	September 3 and 4
South Arkansas	September 17 and 18
North Arkansas	September 24 and 25

#### HUGH C. BENNER

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

District Assembly Schedule for '58	
Hawaii	
British Isles South	May 26 to 27
British Isles North	June 2 and 3
Nebraska	June 19 and 20
Northeast Oklahoma	June 25 and 26
Canada West	July 9 to 11
Minnesota	July 17 and 18
Southwest Indiana	July 30 and 31
Kansas	August 6 to 8
Iowa	August 13 to 15
Michigan	August 20 and 21
Kansas City	September 3 and 4
Southwest Oklahoma	September 17 and 18



Dr. J. Glenn Gould has accepted the position of professor of religion and will begin his full-time service to Eastern Nazarene College (Wollaston, Massachusetts) in September. Dr. Gould, an alumnus of Boston University, did his graduate work at Boston University School of Theology and at the University of Maryland, where he earned the M.A. degree. He has served pastorates at Haverhill and Cliftondale, Massachusetts; South Portland, Maine; Baltimore, Maryland; and Cleveland, Ohio, prior to becoming editor of church school publications and executive secretary of the Department of Church Schools of the Church of the Nazarene in 1940.

In 1945, Dr. Gould became pastor of the Wollaston Church of the Nazarene. During the thirteen years of his ministry the first unit of the Wollaston church has been constructed and a parsonage has been built. Church membership has increased from 140 to 225, and annual giving from \$17,000 to \$37,000.

Dr. Gould is the author of *The Whole Counsel of God, Missionary Pioneers and Our Debt to Them, and The Spirit's Ministry*.

## District Assembly Information

FLORIDA—Assembly, May 21 and 22, at the Beyer Memorial Methodist Church, 700 Lake Howard Drive, N.E., Winter Haven, Florida. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. Don Newell, 232 Avenue F, S.W., Winter Haven, Florida. General Superintendent Williamson presiding.

LOS ANGELES—Assembly, May 21 to 23, at Breese Avenue Church, Washington and Breese, Pasadena, California. Entertaining pastor, Dr. J. G. Taylorson, 1400 Breese Ave., Pasadena, California. Send mail and other items relating to the assembly c/o the district superintendent, Rev. W. Shelburne Brown, 1601 E. Howard St., Pasadena, California. General Superintendent Powers presiding.

OREGON PACIFIC—Assembly, May 21 to 23, at First Church, First and Holly Sts., Medford, Oregon. Entertaining pastor, Rev. Raymond W. Hurn, 46 Summit Ave., Medford, Oregon. Send mail and other items relating to the assembly c/o First Church of the Nazarene, 520 N. Holly, Medford, Oregon. General Superintendent Vanderpool presiding.

BRITISH ISLES SOUTH—Assembly, May 26 and 27, at the Zion Methodist Church, Ladypit Lane, Leeds II, Yorkshire, England. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. Maurice Carlile, 635 Dewsbury Road, Leeds II, Yorkshire, England. General Superintendent Benner presiding.

**ALABAMA**—Assembly, May 28 and 29, at First Church of the Nazarene, 923 Graymont Ave., Birmingham, Alabama. Send mail and other items relating to the assembly c/o Rev. Howard Hill, entertaining pastor, 1131 Fourth Terrace, West, Birmingham, Alabama. General Superintendent Williamson presiding.

**SOUTHERN CALIFORNIA**—Assembly, May 28 to 30, at First Church of the Nazarene, 1602 N. Ross St., Santa Ana, California. Rev. Andrew Young, 910 N. Westwood Ave., entertaining pastor. Send mail and other items relating to the assembly c/o First Church of the Nazarene, c/o Rev. Andrew Young, 1602 N. Ross St., Santa Ana, California. General Superintendent Powers presiding.

**BRITISH ISLES NORTH**—Assembly, June 2 and 3, at Parkhead Church, Burgher Street, Glasgow E 1, Scotland. Entertaining pastor, Rev. Sidney Martin, 33 Muiryauld Drive, Glasgow E, Scotland. Send mail and other items relating to the assembly c/o Rev. James McLeod, Ballynaris, Dromore, Co. Down, North Ireland. General Superintendent Benner presiding.

**NEW MEXICO**—Assembly, June 4 and 5, at First Church, Twelfth and Rencher, Clovis, New Mexico. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. Glen Abila, 313 West 12th, Clovis, New Mexico. General Superintendent Powers presiding.

**NEVADA-UTAH**—Assembly, June 5 and 6, at First Church, Sixth and Evans, Reno, Nevada. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. Milton Harrington, 231 East 6th St., Reno, Nevada. General Superintendent Young presiding.

**CANADA CENTRAL**—Assembly, June 12 and 13, at the Clarksburg Campgrounds, Clarksburg, Ontario, Canada. Rev. A. Mills, Box 447, Meaford, Ontario, Canada, entertaining pastor. Send mail and other items relating to the assembly c/o Rev. C. McNichol, Thornbury, Ontario, Canada. General Superintendent Young presiding.

**ROCKY MOUNTAIN**—Assembly, June 12 and 13, at Rocky Mountain College, Poly Drive, Billings, Montana. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. M. J. Pallett, 835 Alderson Ave., Billings, Montana. General Superintendent Vanderpool presiding.

**NORTHWEST**—Assembly, June 18 and 19, at First Church, Second and B Sts., Yakima, Washington. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. J. Paul Downey, 121 East B St., Yakima, Washington. General Superintendent Williamson presiding.

**SOUTH DAKOTA**—Assembly, June 18 and 19, at Church of the Nazarene, W. Haven and Minnesota. Mitchell, South Dakota. Rev. Howard Olson, 612 W. Haven, Mitchell, entertaining pastor. Send mail and other items relating to the assembly c/o the district superintendent, Rev. Crawford T. Vanderpool, 715 W. Haven, Mitchell, South Dakota. General Superintendent Vanderpool presiding.

**NEW ENGLAND**—Assembly, June 18 to 20, at Church of the Nazarene, 37 E. Elm Ave., Wollaston 70, Massachusetts. Send mail and other items relating to the assembly c/o entertaining pastor, Dr. J. Glenn Gould, 12 E. Elm Ave., Wollaston 70,

Massachusetts. General Superintendent Young presiding.

**NEBRASKA**—Assembly, June 19 and 20, at Church of the Nazarene, 1021 West Fifth St., North Platte, Nebraska. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. George Mowry, c/o Church of the Nazarene, North Platte, Nebraska. General Superintendent Benner presiding.

## Evangelists' Slates

### A to C

- Abila, Glen W. P.O. Box 527, Kansas City 41, Mo. Adam, Mrs. Susie (Chickenoff). Rt. 1, Box 230, Lindsay, Calif.
- Akin, G. M. 627 Pine St., Minden, La.
- Ailee, G. Franklin. 2022 Ellis Ave., Boise, Idaho
- Allen, Jimmie. Sunday School Evangelist, P.O. Box 527, Kansas City 41, Mo.
- Amos, C. A. Route 4, Boonville, Ind.
- Anderson, G. R. R.F.D. 1, Linesville, Pa.
- Lancaster, Ohio (P.H.) . . . . . May 7 to 18
- Utica, Mich. (P.H.) . . . . . May 21 to June 1
- Anderson, Gilbert and Sylvia. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
- Goodland, Kansas . . . . . May 11 to 25
- Gordon, Neb. (camp) . . . . . June 20 to 29
- Ashby, Kenneth and Geneva. Singers and Musicians. 1254 E. Thompson Rd., Indianapolis, Ind.
- Indianapolis (Madison Ave.), Ind.
- Fortville, Ind. . . . . May 14 to 25
- May 29 to June 8
- Aycock, Mrs. Deil. Evangelistic Singer, P.O. Box 527, Kansas City 41, Mo.
- Bailey, Clarence and Thelma. Song Evangelists, Route 4, Portland, Ind.
- Berrysburg, Pa. (Evang. Meth.) . . . . . June 12 to 22
- Bailey, Clayton D. Box 579, Fort Dodge, Iowa
- Dallas, Texas . . . . . May 14 to 25
- Racine, Wis. . . . . May 28 to June 8
- Baker, Ralph and Betty. Preacher and Singers, Box 171, Newell, W.Va.
- Balsmeier, A. F. 14 N. Maple, Hutchinson, Kansas
- Barkley, Arthur and Vada Lee. Preacher and Singers, 305 N.W. Main St., Bethany, Okla.
- Akron (Goodyear), Ohio . . . . . June 7 to 18
- Shawmut, Ala. . . . . June 2 to 8
- Bartee, Robert H. and Belle M. Evangelist and Singers, 156 Winn Ave., Winchester, Ky.
- Paris, Ky. . . . . May 21 to June 1
- Battin, Buford. 1509 Seventh St., Lubbock, Texas
- Yorkton, Sask., Canada . . . . . May 14 to 25
- Melfort, Sask., Canada . . . . . May 28 to June 8
- Becker, Miss Wanda L. 819 Central Ave., Newport, Ky.
- Oak Ridge, Tenn. (P.H.) . . . . . May 7 to 18
- Open date . . . . . May 21 to June 1
- Belew, P. P. and Marie. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
- Bertolets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.
- Milwaukee (First), Wis. . . . . May 14 to 25
- Woodstock, Ontario . . . . . May 30 to June 8
- Bierce, Jack. Song Evangelist, Box 118, Idaville, Ind.
- Bierce, Joseph. Evangelist, P.O. Box 527, Kansas City 41, Mo.
- Doaktown, N.B., Canada . . . . . May 14 to June 1
- Bishop, Joe. Box 47, Yukon, Okla.
- Winnaboro, La. . . . . May 15 to 25
- Springhill, La. . . . . June 13 to 22
- Blair, Earl E. 941 Idlewild Ct., Lexington, Ky.
- Rockford, Ohio . . . . . May 18 to 25
- Whitesburg (Mayking), Ky. . . . . May 26 to June 8
- Blue, Peggy (Baker). Song Evangelist, 329 East E St., Hutchinson, Kansas
- Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
- St. Louis, Mo. . . . . May 14 to 25
- Warren, Ohio . . . . . May 28 to June 8
- Bomgardner, Harold E. Song Evangelist, 3522 N. Cascade, Colorado Springs, Colo.
- Bouse, Fred. 420 East 12th St., Indianapolis, Ind.
- Bowman, Russell. 11 Kelso Road, Columbus, Ohio
- Dayton (Daytonview), Ohio . . . . . May 7 to 18
- Charleston (Elk River), W.Va.
- May 21 to June 1
- Bracken, A. K. 115 N. Mueller Ave., Bethany, Okla.
- Chanute, Kansas . . . . . May 13 to 18
- Houston (Bel Fort), Tex. . . . . May 21 to 25
- Brannon, George. 125 N. Wheeler, Bethany, Okla.
- Waterloo, Iowa . . . . . May 7 to 18
- Wichita (Univ.), Kans., C. May 21 to June 1
- Brannon, Wilbur. 177 Marshall Blvd., Elkhart, Ind.
- Marion (First), Ohio . . . . . May 7 to 18
- Manzanola, Colo. . . . . June 4 to 15
- Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
- Vernon, Texas . . . . . May 30 to June 8
- Brinkman, George and Flora. 76 Orange St., St. Augustine, Fla.
- Brockmueller, C. W. 1318 W. Mountain Ave., Fort Collins, Colo.
- Brough, C. Wesley. 302 W. Belleview, Porterville, Calif.
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 Joplin, Mo. . . . . June  
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 Howell, Mich. . . . . May 15 to 25  
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Carpenter, Harry and Ruth. Evangelists and Singers, 5 Reading Ave., Hillside, Mich.  
 Carroll, Morgan. Evangelist, 205 Emerson St., Kennett, Mo.  
 Flint (Pearson), Mich. . . . . May 14 to 25  
 Carter, Jack and Ruby. Preacher and Singers, 609 N. Mueller St., Bethany, Okla.  
 New Cumberland, W.Va. . . . . May 14 to 25  
 Catlett, Va. . . . . May 29 to June 8  
 Carter, W. A. 3808 Park St., Greenville, Texas  
 Irvine, Ky. . . . . May 7 to 18  
 Morrilton, Ark. . . . . May 21 to June 1  
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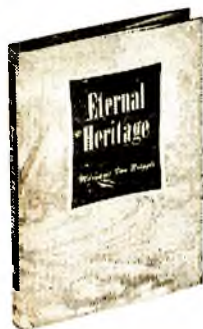
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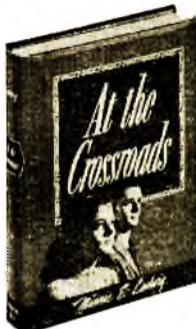
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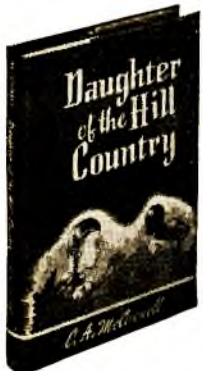
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 Clift, Norvie O. P.O. Box 85, San Luis Obispo, Calif.  
 Donald, Oregon . . . . . May 7 to 18  
 Buhl, Idaho . . . . . May 25 to June 1  
 Cochran, Gene W. 6718 McCorkle Ave., St. Albans, W.Va.  
 Cole, George O. 413 E. Ohio Ave., Sebring, Ohio  
 Cooper, Marvin S. 1514 N. Wakefield St., Arlington, Va.  
 Corbett, C. T. P.O. Box 215, Kankakee, Ill.  
 New Rockford, N.D. . . . . May 21 to June 1  
 Oakes, N.D. (camp) . . . . . June 4 to 15  
 Coulter, Phyllis. Song Evangelist, Nineveh, Ind.  
 Andersonville, Ind. . . . . May 28 to June 8  
 Open dates . . . . . June 9 through July 20  
 Cox, C. B. 1322 N. First Ave., Upland, Calif.  
 Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio  
 Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.  
 Camden, Tenn. . . . . May 12 to 30  
 Crews, H. F., and Wife. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.  
 Waldron, Ark. . . . . May 21 to June 1  
 Plymouth, Ind. . . . . June 4 to 15  
 Crider, Jim and Janet. Singers and Musicians, 1014 S. Tompkins St., Shelbyville, Ind.  
 Evansville (Vict. Chap.), Ind.  
 . . . . . May 20 to June 1  
 Albany, Ind. . . . . June 11 to 22  
 Crutcher, Estelle. 2134 S.W. 82nd Place, Miami, Fla.  
 Anderson (Fairfax), Ind. . . . . May 25 to June 1  
 Kinston, N.C. . . . . June 8 to 15

### D to F

Daggett, T. J. 2040 E. Maple, Kankakee, Ill.  
 Danner, Joel. Box 724, Bethany, Okla.  
 Savannah, Ga. . . . . May 14 to 25  
 Darnell, H. E. Box 929, Vivian, La.  
 Salem, Ill. . . . . May 7 to 18  
 Charlotte (N. Side), N.C. . . . . May 21 to June 1  
 Darnell, Leo. 1524 Laurel Dr., Columbus, Ind.  
 Louisville, Ky. . . . . May 18 to 25  
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 Davis, C. W. and Florence. 930 N. Institute, Colorado Springs, Colo.  
 Arvada, Colo. . . . . May 15 to 20  
 Davis, Leland R. Song Evangelist, 2021 12th St., Akron 14, Ohio  
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 Chattanooga (E. Ridge), Tenn. . . . . May 16 to 25  
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. . . . . May 25 to June 8

Elkins, W. T. Wurtland, Ky.  
Catlettsburg, Ky. . . . . May 6 to 18

Inez, Ky. . . . . May 21 to June 1  
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Emrick, C. Ross and Dorothy. Evangelist and Musician,  
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Mason, Mich. . . . . May 25 to June 1

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Great Falls, S.C. . . . . May 30 to June 1

Estep, Alva O. and Gladys. Preacher and Singers,  
Box 238, Losantville, Ind.

Durango, Colo. . . . . May 21 to June 1  
Harrison, Ark. . . . . June 4 to 15

Fagan, Harry, and Wife. Singers and Musicians,  
Carmichaels, Pa.

Felter, H. J., and Wife. Box 87, Leesburg, N.J.

Ferguson, Edw. R. and Alma. Preacher and Singer,  
3144 McCracken Ave, Muskegon, Mich.

Uhrichsville, Ohio . . . . . May 21 to June 2  
Bad Axe, Mich. . . . . June 4 to 15

Ferguson, Lois. Song Evangelist, 702 First Ave.,  
East, Oskaloosa, Iowa

Wichita (Beulah), Kans. . . . . May 14 to 26  
Files, Gloria; and Adams, Dorothy. Evangelist and  
Singer, Wiley Ford, W.Va.

Ligonier, Ind. . . . . May 21 to June 1  
Attica, Ind. . . . . June 4 to 15

Finger, Maurice and Naomi. Route 3, Lincolnton,  
N.C.

Mooresville, N.C. . . . . May 22 to June 1  
Fisher, C. Wm. P.O. Box 527, Kansas City 41,  
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Fleener, Maurice. Song Evangelist, Route 3, Box  
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Ford, A. E. and Mrs. Song Evangelists, 647 W.  
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Frale, Hazel M. 458 Moore Ave., New Castle, Pa.  
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Peoria, Ill. . . . . May 6 to 18  
Rock Falls, Ill. . . . . June 2 to 15

Frodge, Harold C. Box 181, St. Paris, Ohio  
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Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.  
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Gillespie, Sherman and Elsie. Song Evangelists,  
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Baraboo, Wis. . . . . May 6 to 18

Knowles, Okla. . . . . May 19 to 25  
Godfrey, Laura M. Singer, 797 N. Wilson, Pasa-  
dena 6, Calif.

Goodall, Haven and Gladys. Evangelist and Singers,  
Box 232, Worth, Ill.

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Temple, Mich. . . . . June 4 to 15

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dino, Calif.

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Gray, Ralph C., and Wife. Evangelist and Singer,  
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Woodbury (Harmony), Ga. . . . . June 3 to 16

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Knowles, Okla. . . . . May 19 to 25  
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Temple, Mich. . . . . June 4 to 15

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Harley, C. H. Burbank Ohio  
West Portsmouth, Ohio . . . . . May 21 to June 1

Upper Sandusky, Ohio . . . . . June 3 to 15  
Harrington, Wm. N. Rt. 3, Box 666, Gainesville,  
Fla.

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Harrison, Ray. P.O. Box 527, Kansas City 41,  
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Missoula, Mont. . . . . May 7 to 18  
Ore. Pac. Assembly . . . . . May 21 to 23  
Henson, J. C. 103 N. Peniel, Bethany, Okla.  
East St. Louis, Ill. . . . . May 21 to 25  
Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.  
Holcomb, T. E. 787 Breedlove St., Memphis 7, Tenn.  
Harlingen, Texas . . . . . May 13 to 25  
Hartsville (First), S.C. . . . . June 3 to 15  
Holstein, James and Lois. Evangelist and Singers, R.F.D. 5, Russ Rd., Greenville, Ohio  
Columbus (Grace), Ind. . . . . May 7 to 18  
La Crosse, Wis. . . . . May 22 to June 1

Hooker, H. H. P.O. Box 11, Gardendale, Ala.  
Peniel, Texas . . . . . May 14 to 25  
Terrell, Texas . . . . . May 28 to June 8  
Hoot Evangelistic Party. P.O. Box 745, Winona Lake, Ind.  
Murphysboro, Ill. . . . . June 3 to 15  
Pontiac, Mich. . . . . June 18 to 29  
Hubartt, Leonard G. Route 3, North Manchester, Ind.  
Bristol, Ind. . . . . May 7 to 18  
Reserved . . . . . May 19 to June 3  
Hughes, Guthrie. Box 212, Valley Station, Ky.  
Humble, James W. Box 122, Parma, Idaho  
Hutchinson, C. Neal. 933 Linden St., Bethlehem, Pa.  
Buffalo, N.Y. . . . . May 15 to 25

**I to K**

England, Wilma Jean. Evangelist, 322 Meadow Ave., Charleroi, Pa.  
Meadville, Pa. . . . . May 14 to 25  
Akron (Eliot), Ohio . . . . May 28 to June 8  
Isenberg Evangelistic Party. Evangelist and Musicians, Box 388, New Cumberland, Pa.  
Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.  
Akron (First), Ohio . . . . . May 14 to 25  
Albany (N.Y.) Dist. Tour . . . May 27 to June 8  
Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.  
Jewel, G. Raymond. Evangelist, 619 Fifth St., Fort Wayne, Ind.  
Johnson, A. G. and Elveda. Evangelist and Singers, 355 61st St. N.W., Albuquerque, N.M.  
Dover, Okla. . . . . May 6 to 18  
Albuquerque, N.M. . . . . May 20 to June 15  
Johnson, Andrew. Wilmore, Kentucky

Jones, A. K. 309 1/2 N. Franklin, Danville, Ill.  
Jones, Claude W. R.F.D. 1, Bel Air, Maryland  
Norfolk (First), Va. . . . . May 20 to June 1  
Petersburg, Pa. . . . . June 3 to 8  
Jones, M. J. 119 N. Colorado Ave., Indianapolis, Ind.  
Edinburg, Ind. . . . . May 7 to 18  
Ft. Wayne (S. Side), Ind. . . . May 20 to 25  
Jordan, Hugh R. 1124 Fort St., Boise, Idaho  
Keel, Charles. 3642 Linwood Ave., Cincinnati 26, Ohio  
Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.  
Newton Falls, Ohio . . . . May 21 to June 1  
Keller-York Evangelistic Party. Singers and Musicians, Box 256, Seelyville, Ind.  
Grand Rapids (First), Mich. . . . May 19 to 25  
Sturgis, Mich. . . . . May 26 to June 1  
Kelly, Arthur E. 331 Whaley St., Columbia, S.C.  
Cleveland (Brooklyn), Ohio . . . May 21 to June 1  
Batesville, Ark. . . . . June 4 to 15  
Kent, Maurice B. Evangelist-Artist, 76 S. Cedar Rd., Tippecanoe, Ind.  
Klemme, Kenneth A. Song Evangelist, 1229 North 11th St., Enid, Okla.  
Kleven, Orville H. and Kathryn. Evangelists and Musicians, 2355 Roosevelt Blvd., Eugene, Oregon  
McKinleyville, Calif. . . . . May 27 to June 8  
Kruse, Carl H., and Wife. Evangelist and Singer, 503 N. Redmond, Bethany, Okla.  
Medicine Hat, Alta. . . . . May 13 to 25  
Harmattan, Alberta . . . . . May 27 to June 8  
Kuschner, Allard and Dorothea. Evangelist and Singers, R.F.D. 1, Burton, Ohio  
Kuykendall, P. E. P.O. Box 978, Hendersonville, N.C.

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