



# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*

**Help him to discover spiritual laws too!**

*April 26, 1961*

# EDITORIALS

By W. T. PURKISER

## **Don't Push the Panic Button**

Someone has sagely said, "There's never any panic in heaven." Unfortunately, that can't be said about earth.

And, honestly, there could be some cause for panic in the shape of things to come. When quizzed by her geography teacher about the shape of the earth, one little girl said, "Well, I don't know for sure, but my daddy says it's in pretty bad shape."

Every Christian must feel the mounting pressures of evil in our age. The daily newspaper, with its ceaseless recital of crimes of violence and blood, "the inhumanity of man to man," does not give much comfort to those whose hearts incline to peace and righteousness.

And so many people in this day are ready to "push the panic button." There is a widespread mood of despair abroad in the earth, and fear in the hearts of men. The irresistible and the immovable seem headed for direct collision.

Something of this spirit even invades the Church. There are some Christians who seem all but ready to push the panic button. They see (or usually, hear of) things they don't approve, and are sure the whole program is headed for inevitable disaster.

If ever a man had the right to "push the panic button," it was John of Patmos. Exiled to a lonely,

rocky island in the Aegean, John was facing what threatened to be the end of Christianity. For thirty-four years the Church had enjoyed the protection of the Roman Empire. In A.D. 64, mad Nero changed all that. Charging the Christians with guilt for the fire that almost destroyed the city of Rome, he launched a blood bath of persecution that lasted, off and on, for over two hundred and fifty years.

And there were problems in the Church. Whatever the prophetic meaning of the messages to the seven churches in Revelation two and three, and there undoubtedly is one, we must not forget that these were churches of the then and there—with all the problems revealed: loss of the first love in Ephesus, professionalism in Pergamos, open sinfulness in Thyatira, carelessness in Sardis, and paralyzing lukewarmness in Laodicea.

Here, if ever, was cause for doleful alarms, for busy agitation, for fretful concern. But John "was in the Spirit on the Lord's day" (Revelation 1:10), and Christ appeared to him with a revelation which has been God's book for crisis times from that day to this.

Someone has noted that in times of peace and prosperity the Book of Revelation has few readers. But when the great crises of history arise, when evil runs rampant in the earth and disaster threatens the Church, then we turn to Revelation and learn that our mighty God shall have the last word. "For the message of John the Seer is that, through all this horror of evil, God is working out His great purpose of judgment and redemption, and the cause of God's faithful people will not be suffered to fail in the world" (A. M. Hunter).

That there are different interpretations of the details of Revelation goes without saying. But this much is completely sure: no earthly or satanic power will ever be able to destroy the Church built by the Lord Jesus Christ through His Spirit in this earth. Confronted by ultimate evil and shaken to its foundations by the winds of crisis though it may be, yet "the gates of hell shall not prevail against it" (Matthew 16:18).

So let's not push the panic button. Get in the Spirit on the Lord's day, and let your soul be reassured in the vision of Christ, who has "the keys of hell and of death" (Revelation 1:18). "There's never any panic in heaven."



## **The Cover . . .**

*Boys and girls today are keenly concerned with the probings of outer space. This interest in*

*God's laws of the universe challenges the Church to help children discover spiritual laws too—and through them to become rightly related to God. This year's vacation Bible school theme, "Getting into Orbit with God," offers an excellent opportunity.*

# GOD'S PENETRATING GAZE



*General Superintendent Young*

ONE of the easy and familiar ways to dodge the claims of the gospel is to dismiss it as irrelevant. This charge constitutes an open challenge to the Church to make the gospel message articulate and to demonstrate its pertinency. Actually, however, Jesus' teaching is so clear and penetrating that it never can be irrelevant to anything human.

As His first and primary lesson Jesus taught us the nature of God as Heavenly Father. He also taught us that if men are to live harmoniously in this world they must learn to live according to God's terms. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). He showed that the tyranny of things could become devastating and perverting. His quiet assurance, "Your heavenly Father knoweth that ye have need of all these things," is actually a clue to His own peace. Even in the inner experiences of religion—such as prayer—He taught His disciples to pray to their Heavenly Father in secret, for nothing but sincerity could face His penetrating

gaze. Any other pose to win approval of man becomes a show.

The very work that a man does must, in its ultimate meaning and purpose, be reviewed by the eyes of God alone. Temporary success may even make a man lose his sense of true values. Kepler wrote challenging words with keen perspective: "Here I cast the die, and write a book to read, whether by contemporaries or posterity, I care not. I can wait for readers thousands of years."

For Paul, the judgment of man is only a relative judgment. The one absolute, and therefore reliable, judgment is God's. Paul said, "But with me it is a very small thing that I should be judged of you, or of man's judgment: . . . but he that judgeth me is the Lord" (I Corinthians 4:3-4).

Jesus probed man's chief malady as an inner one. He pointed out, "How can ye believe, which receive glory one of another, and the glory that cometh from only God ye seek not?" (John 5:44, Gr.) Here again is the key to His own unbroken serenity—a faith in the ultimate triumph of God's will, and a personal commitment to that will and purpose.

## As Long as There Is God!

*How long shall life be free from fear  
Of war's mad horror hurled  
Against the things today held dear  
And cherished in our world?  
Our minds go back in memory—  
All men have had to grope  
The same hard way. How long can we  
Look out on life—and hope?*

*How long? As long as there is God  
To comfort and befriend!  
To walk where other feet have trod!  
Why fear what man can send?  
As long as hearts lift ardent prayers  
And listen for His call,  
As long as there's a God who cares—  
We need not fear at all!*

By BERNIECE AYERS HALL

# LATE NEWS

## Telegram . . .

Phoenix, Arizona—Organized Deer Valley Church in Phoenix, March 26. Rev. Wilbur M. Spaitte appointed pastor. Sixty-three in Sunday school; church has purchased new, three-bedroom parsonage, and ten acres of ground in this promising area of Phoenix.—M. L. Mann, District Superintendent.

Pastor Earl Marvel sends word from Martinsville, Indiana: "Record crowd of 1,023 in Sunday school on Easter. Great revival with Evangelist David K. Wachtel; altars lined night after night. Receiving a good class of members. Good response to Easter Offering."

Rev. O. A. Shrount writes: "After serving the Independence Hill Church, Northwest Indiana District, for thirteen and one-half years. I have resigned and accepted the pastorate of the Maywood Church in Hammond, Indiana."

Rev. and Mrs. Joe Bishop celebrated their fiftieth wedding anniversary on Sunday afternoon, April 16, at their recently acquired home in El Reno, Oklahoma (1515 S. Jensen Street). Brother Bishop has been an elder in the Church of the Nazarene for forty years. He and Sister Bishop joined the church forty-five years ago at Adkins, Arkansas. He has served as pastor in Oklahoma, Arkansas, Texas, and Louisiana, and is still active as an evangelist. Their three sons and two daughters served as hosts at the reception, during which time their home was also dedicated.

Rev. H. E. Oxford has resigned as pastor after serving the church at Konawa, Oklahoma, for the past two and one-half years, and is now working full time in the evangelistic field.

## ANNOUNCEMENT

Dr. Otto Stucki has been appointed as district superintendent of the South Carolina District following the resignation of Rev. Ben Marlin, who has accepted the pastorate of First Church at Orlando, Florida.

The appointment of Dr. Stucki has the approval of the Board of General Superintendents.

—D. I. VANDERPOOL

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# Herald of HOLINESS

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Pastor Lester L. Zimmerman sends word from Marion, Ohio: "The people of First Church marched by the altar and laid \$6,007 in the offering plates for the largest Easter offering ever given."

## Commands of the Great Commission

By **BRIAN L. FARMER**

Pastor, Glasgow, Scotland

### 4. "Go ye . . . baptizing" (Matthew 28:19)

A PRIM CLERGYMAN suffered a considerable shock when a wee Scottish laddie ran up behind him in Glasgow Central Railway Station to ask: "Mister, can ye gi' me a shillin'?"

"My dear boy," replied the outraged minister, "were you never baptized?" Quickly the laddie answered: "Och, aye, mister, an' I wis vaccinated as weel but neither of them took!"

Of course baptism was never intended to "take." It is the new birth that brings an inward change; baptism is an outward sign of that change.

Baptism and the Lord's Supper were two simple observances—now known as sacraments—which Jesus left with His followers. Baptism was to be a sign

that men had forsaken their sins and were entering a fellowship, and the Lord's Supper a sign that they were continuing therein.

We hardly need to be told that Jesus spoke the words of the Great Commission. It is evident from the content that there is a master mind behind it. A shortsighted person might have been content to get the heathen converted, but Jesus looked further. He saw that not only was it important that people should come to God, but that they should continue to live for Him; important that they be born, but also that they live; necessary that they be cleansed, but also that they remain clean; of great importance that they be uprooted from the old sinful fellowship, but also that they be planted in a new one.

The apostles were to witness to the unconverted and to baptize into the Christian Church those who accepted the good news. Whereas the gospel is for all people, the sacrament of baptism is for those who accept it.

By means of this ancient religious sign of baptism it was Jesus' intention that new believers be cemented into the body of the Church, where they would find spiritual nurture, warmth of fellowship, and Christian encouragement.

# ETHICS must be HOLY, also

By MEL-THOMAS ROTHWELL

Professor of Philosophy  
Bethany Nazarene College, Bethany, Oklahoma



THE ATTEMPT to translate holiness, with its overtones of perfection and sacredness, into practical living is sure to engage the critical attention of those who measure the Christian's integrity by his ethical behavior. On that account, whoever professes the experience of sanctification must strive to bring his ethics in line with his declared piety.

The believer who obtains and professes this blessed experience must live under the sifting and hairsplitting judgment of many who are prone to condemn nearly every act because of their set dislike of holiness. This unfair partiality puts the sanctified believer at a serious disadvantage, for he is tried, condemned, and sentenced before he reaches court. The devout man of God assumes this handicap gracefully and does his best to overcome it by greater watchfulness. He will make any sacrifice, yield his cloak, and go the extra mile rather than provoke an excuse for criticism.

Inasmuch as human limitations prevent the perfect walk before God and man, a fair person will not expect flawless behavior. And, in nearly all instances, God's faithful people can pass inspection. In the minds of reasonable men, piety is not divinity; it is rather a Christian's humble best, a life lived in accordance with human good will combined with admitted human imperfections. So, even though the scoffer cries, "Pharisee, hypocrite, holier than thou," the sanctified "bear the cross, endure the pain," and pray, "Increase my courage, Lord." Part of that cross is misunderstanding and the cruel tendency to blame without just reason.

For all that, the high-principled follower of Jesus Christ will not use slanted criticism as a loophole, lamenting weakly, "What's the use? You can't please everybody." God knows the way he must take, and the promise, "My presence shall go with you," cannot fail. It is this assurance that makes unjust bitterness and verbal abuse bearable.

Because the truth of holiness is gauged in part,

large or small, by the shortcomings, imperfections, and mediocrity of the human witnesses who alone must present it to the judgment of their fellows, the case for ethics takes on staggering proportions. Yet there is no escape; holiness and ethics are inherently and socially joined. Unless his ethics warrant it, a profession of holiness gains for the herald only the haughty scorn of his spectators. Whether we like it or not, the Christian race is run in the arena of time and space under the almost constant scrutiny of friend and foe. Most observers are "looking at your walk, not listening to your talk." High profession tied to low practice will wipe out the last vestige of faith, and the ethical cause for holiness collapses.

Whether ethical failure is occasioned by lack of grace or want of proper discipline is the question waiting to be answered now. That divine grace is adequate for the ethical test can hardly be questioned. Grace, unmerited favor, can and does justify the saint in God's sight, but it does not render him celestially immune to human mistake. The Christian's heart aspires to the immortal peaks of righteousness, but his body plods along the creaturely road. There is respite for mind and soul along the spiritual Milky Way, but there is no release for body from the yoke of brute matter.

The easy way of withdrawal into a monastery or nunnery is not the solution. Some holiness people have confused separation with isolation, but God

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**A good end cannot sanctify evil means; nor must we ever do evil that good may come of it.—William Penn.**  
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says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16). The "bushel" may afford some consolation to vacillating individuals, mere separatists, but there is "candlestick" grace for those who will "to do the will of the Father."

The only impeachable acts from the standpoint of ethics fall in the area of self-discipline. How to adjust human infirmity, limitation, and want to the impeccability of holiness, how to harmonize the fair, the passable, the pretty-well with the unobjectionable and well-enough is the Christian's concern. What can we say about the "not bad," the "all things considered," and the "only better than nothing" cases of behavior? How shoddy, how inept, how uncouth can a professor of Christlikeness get before he must forfeit all claim to ethics? His attempt will be regarded tolerantly by his brethren, but critically by others. Here man wins or loses the "cold war" of ethical nerves and influence. Hence, means demand that the norm be elastic, flexible, on the humanitarian level.

Else the fervent prayer is betrayed by the careless word, attitude, or act. The solemn testimony is sacrificed to unwitting slang. Purity of motive is clouded with suspicion by any and all brinkmanship, or marginal deals. The virtuous life is stained by the sharp bargain, the proud look, or the weak compromise. Influence falls prey to impropriety, self-indulgence, or fanaticism. Grace will have a transforming effect on all human traits and habits, but only self-discipline can give luster and full

gloss to ethical behavior, for man is a product of culture as well as conversion.

If there is any serious question as to whether ethics can truly exist apart from holiness, certainly there can be no creditable doubt regarding the transforming effect of holiness on ethics. On that account, defective ethics tends to discount experience. Therefore, doctrine, confidence, and eventual harvest rest squarely on the sandy or rock foundation of ethical behavior.

# THE TRANSITIONAL PERIOD

## *in Dr. Bresee's Ministry*

By H. ORTON WILEY, *President Emeritus, Pasadena College, Pasadena, California*

TO UNDERSTAND Dr. Bresee's position in his earlier ministry needs some background. When Bishop Bell of the United Brethren church, an outstanding holiness preacher, gave me my transfer to the Church of the Nazarene, he said, "We believe in holiness as much as the Nazarenes do, but we do not make a speciality of it."

This was equally true in the Methodist church, where I was a member for the first ten years after my conversion. The popular position then was "Every pastor his own evangelist"; and in these evangelistic meetings sanctification was seldom the subject of a sermon, and never in my recollection was a call made for seekers. Justification by faith was the great pulpit theme, and the justification of the sinner by faith, the greatest work of God. Sanctification was a desirable experience for the individual, but nothing to be talked about to others—especially not to be pressed upon converts in sermon or exhortation.

The above may help us to a better understanding of Dr. Bresee's ministerial labors. Thus he says of his ministry in the First Methodist Church of Los Angeles that "it did not arouse any conflict on the subject of holiness, my preaching probably not being sufficiently definite in its doctrinal aspects to especially arouse opposition, it being given more to a deeper spirituality through the coming of the Holy Spirit. At that time I did not preach a second work of grace very definitely. I preached it, but did not give it such emphasis as called out opposition, or as led so many people into the experience as otherwise would probably have been the case."

Again he says, "During my pastorate in First Church, my ministry was in a transition state. The reason for this was that my preaching had not the

definite element to arouse opposition, and I had a strong hold on the people on account of my personality. I carried them with me generally with much prayer and deep piety."

This latter statement is in itself a sufficient refutation of the conclusion that Dr. Bresee had lost that earlier experience of purity of heart and the incoming of the Holy Spirit. He tells us plainly that his failure was that of preaching holiness with sufficient definiteness to arouse either interest or opposition and so says, "If I had known more when I came to this coast, and had had experience and sense, I could have swept the whole of Methodism into holiness . . . but I did not know enough. I neither had the experience nor the general ministerial wisdom to do it. I am very sorry."

The word "experience" must be given consideration. Some limit it solely to the act of sanctification in which the heart is cleansed from sin by the baptism with the Holy Spirit. But the term has a broader connotation; it marks also an advance in the life of holiness. St. Paul tells us that ". . . tribulation worketh patience; and patience, experience; and experience, hope" (Romans 5:3). St. John says that there are stages or degrees in the life of holiness—children, young men, and fathers—and notes the characteristics of each stage. Experience in this sense refers to deeper depths and broader horizons in the knowledge and love of God.

Dr. Bresee frequently uses the term in the latter sense. When at First Church he met for the first time a distinctively holiness people, he says, "I instinctively in spirit allied myself with them, and while they must have known that I was not clear in the enjoyment of the blessing, they seemed to appreciate whatever efforts I could and did make in assisting them in the work of holiness." He was

still "in the experience" but had not yet grasped the upreaches and outreaches possible through the indwelling of the Spirit in a purified heart. The blessing of God which then rested upon his ministry is sufficient evidence of this, for "the spiritual life of the church continually increased, the church growing rapidly in every way."

What then was this new experience? Clearly it was not a cleansing from the carnal mind, but a fresh incursion of divine life and power, unction and glory, which came as a special preparation for the great work to which God was calling him. Aside from the unusual manifestation, which he rarely mentioned even to his friends, and which he said "was as nothing," this experience belongs to all who have reached that stage of maturity in grace which St. John says characterizes "fathers." Looking back from this high viewpoint, it is easily understood that he could note the weaknesses and shortcomings of his earlier sanctified life, and was humble enough to confess them. Let us not misunderstand his terms.

Dr. Bresee was called to a great work, that of preaching holiness as the supreme purpose of his life; and also in connection with his associates in the East and South, of forming a distinctively holiness church. In both of these he suffered greatly. He says, "Since I went out under the stars to preach holiness, I have had no recognition except fellows hitting me over the head."

But these great leaders stood out as great bulwarks against the tides of sin, and what we enjoy today was bought for us at a great price. Let us honor their memory, cast no slurs upon their ministry, and perpetuate their ideals through the indwelling Spirit with increased anointings and divine infillings.

## IT WORKS ... When You Work It!

By Evangelist DAVID K. WACHTEL

THE PASTOR AND I were talking about revival evangelism as a method for our day. We faced the fact that it has become increasingly difficult to arouse our people to revival interest, to attract the unsaved to revival services, to make the old-time revival evangelism work in our time. Then the pastor said, "But it works when you work it," and put his finger on our real problem. Too often we just do not "work it."

Advertising materials still unopened on a vestibule table as the meeting starts! Signs put up Monday or Tuesday after the revival began last Friday. Board members who when introduced to

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***If we say we believe in something, but do nothing about it, people will not have very much confidence in us or respect for us. This is true in regard to our religion and our church. The same applies to our prayer life. "Thy kingdom come; thy will be done . . ." What are we doing about it?***

.....

the evangelist respond by saying, "Oh, is it time for our revival? I knew we always had one but had forgotten the date." It was obviously presumptuous to expect the miracle which would bring revival to an atmosphere so completely unconcerned. And rather than *work it* (who likes work, anyway?) we say, "Revivals do not pay."

But there is a bright side. I have worked with men who *prepared for* and *expected* real revival. Advertising was adequate, and was begun weeks before I arrived. Signs had been up for days. Everyone who passed by knew that *revival was coming!*

The pastor had preached and talked *revival* every Sunday for the past month. Board members knew it was revival time. They had been having special prayer meetings, and with other church members had signed pledges to be present every night, pray every day, bring someone with them, and give a liberal offering. Church members had already personally invited scores of their friends to attend. Sunday school classes and young people were organized to fill the church on their special nights. Enough people had signed pledges to sing in the choir to assure us of a full choir loft every night. Others had pledged to serve in other ways. *Revival* was the talk of the church!

And what happened? The atmosphere was charged with expectancy. The church was full. It was easy to preach. The altar filled up quickly when the invitation was given. *We had a revival!*

The pastor was right. *"It works when you work it!"* Revival evangelism is not out of date. Your church can be aroused and put to work. Crowds will attend. Unsaved people can be won. Problems can be solved. Victories can be won—but *only when you work it!*

If you find it difficult to believe this, look the church world over. There are at least four *completely different* church groups *working it today*. Their systems of theology are completely different—they would shock each other with their different forms of worship and demonstration—but they *work it* and have revivals. Crowds come until police protection is necessary to avoid traffic injuries. They persuade men until they add to their numbers regularly by revival evangelism. Their impact on their communities is felt until their voices are listened to in the councils of war. Their secret? Just a few things in common which lend psychological strength, plus the fact *they work it!*

When a successful soul winner lets us in on his secret, it pays to listen. How did Paul do it? Hear his answer, "I made myself servant unto all, that I might gain the more. . . . I am made all things to all men, that I might by all means save some" (I Corinthians 9:19-22).

If Paul were the pastor of your church would he plan a vacation Bible school for this summer? As a "servant of all," he would have a Bible school in 1961. Among his "all means" he would include the V.B.S.

The apostle's secret of evangelism "by all means," was used in 2,533 Nazarene churches last year. Was your church one that followed Paul's secret for successful soul winning?

"By all means" is sound evangelistic program. Is the vacation Bible school a sound application of the principle? In 1960 Nazarene vacation Bible schools reached nearly 34,000 pupils from unchurched homes. A Michigan pastor reports, "We contacted at least two families who have made known their desire to become permanently in touch with our church by regular attendance." That can happen in your community if you hold a vacation Bible school in 1961.

Is one hour a week enough time to teach the Christian faith to your chil-

# By

# All

# Means



A. F. HARPER

dren? The apostle's "by all means" calls for more time when more is available. Sunday school gives fifty-two hours a year. Vacation Bible school increases that time by 50 per cent.

Paul's passion was "by all means save some." Vacation Bible schools are being used to win pupils to Christ. One out of every five pupils who attended last year was converted at a V.B.S. altar. Nearly 37,000 boys and girls were won to Christ during summer months.

Ohio reports: "Children from seven new families in the community. . . . At least fifteen of the twenty-two children at the altar for the first time."

From Idaho we hear: "New contacts made for the Sunday school. Boys and girls praying through at the altar. Eight united with the church." From Illinois comes the glad word, "The Lord came in a very wonderful way during Thursday's class session. The junior high class went to prayer. Five were definitely

helped. It spread through the whole school."

It can be done. North, south, east, and west, let us give ourselves to the task of winning others to Christ. Let us put evangelism first this summer. Let us win boys and girls through a vacation Bible school in every church.



# North, South, East, West

## ALL REPORT THE SAME ABOUT VACATION BIBLE SCHOOL

### (Quotations from Last Year's Reports)

"The Lord came in a very wonderful way during Thursday's class session. The junior high class went to prayer. Five were definitely helped. It spread through the whole school."—*Illinois*.

"Six of the ten from unchurched homes are now in Sunday school and two more are very good prospects. We put an emphasis on reverence for God and the church. Now there seems to be less confusion in Sunday school too."—*Ohio*.

"Two unchurched families were reached who have stated their intentions to attend our Sunday school and church. Others contacted are prospects."—*Indiana*.

"The church is two years old and this has proven by far the most effective means of reaching into the homes of the community. The Sunday school record was broken two years in a row on Demonstration Sunday—last year and again this year. Bible-centered lessons are making a big impression."—*Illinois*.

"We are very happy with the results of this, our very first vacation Bible school. We found that starting early has really paid off. Our costs were kept down, and most of all there was more time for the whole church to pray for the school. That they did pray much was proven by the wonderful sense of the presence of the Lord and the co-operation of all the workers."—*Oregon*.

"The Publishing House material this year was tops, and we took advantage in class of the opportunities given to lead children to Christ. At least eleven gave their hearts to Christ in class."—*California*.

"New teachers were found for the Sunday school. The first Sunday after V.B.S. two complete families were in Sunday school and church—and several children from other homes. The children had been in our V.B.S."—*Washington*.

"We had an exceptional school this year from a spiritual standpoint. Our workers really prayed; this was evidenced by two juniors who sought prayer in the classes before we had an altar service."—*Kansas*.

"This was the best school we have had, in attendance and interest. Our people believe this type of program will pay off; thus getting teachers and workers to help is no longer a factor, for our people are willing."—*Virginia*.

"The V.B.S. gave us such enthusiasm it carried over into the Sunday school. Also it stirred our people to see how desperately our little church needs room for boys and girls—and now we are expanding!"—*Michigan*.

"It was so successful that our student body would like to have a three-week session next year instead of the regular time of two weeks."—*Pennsylvania*.

"Saw one entire class kneel at the altar to be saved. Saw some boys who in previous years came a few days and quit. This year they were some of our best scholars."—*Pennsylvania*.

"We were able to reach seven or eight new families we have been trying to interest in Sunday school."—*Missouri*.

"Attendance the first night was 163 (a holiday) and climbed to the highest attendance of 281 and 300 the last two nights. Fifteen members were taken into church membership; 91 new prospects for Sunday school; record V.B.S. enrollment."—*Kentucky*.

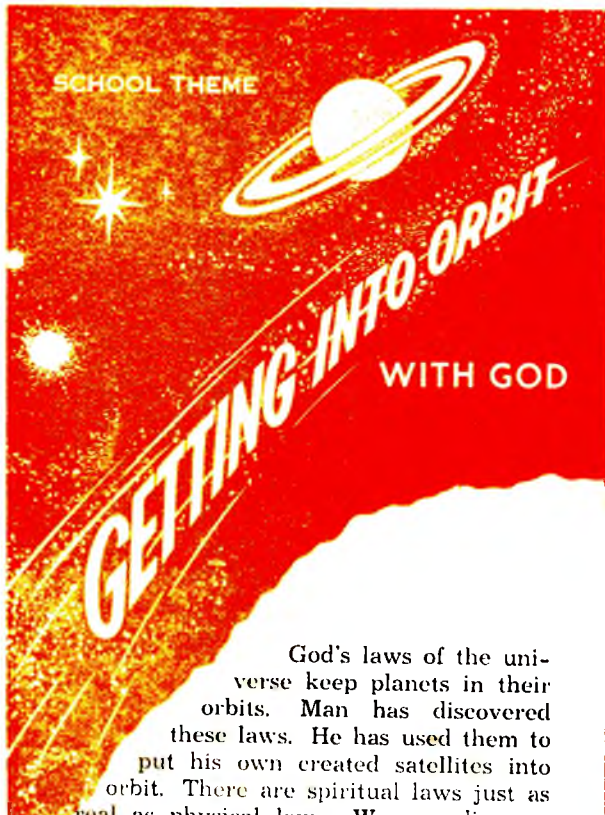
"One was called to preach, one called to be a Christian nurse, six called to be Sunday school teachers; twenty-two converts."—*Arkansas*.

"We reached more new people than in any other year. Facilities were taxed to the limit. Best work in all phases with good spiritual results. The district V.B.S. workshop under Mrs. Fox (district director) was a great help. Some adult helpers received spiritual help."—*Florida*.

"We had an increase in the children's department in S.S. following V.B.S."—*Florida*.

"We reached ten new members for the Sunday school" (school of eighty-six enrollment).—*Alabama*.

SCHOOL THEME



**GETTING INTO ORBIT WITH GOD**

God's laws of the universe keep planets in their orbits. Man has discovered these laws. He has used them to put his own created satellites into orbit. There are spiritual laws just as real as physical laws. We can discover these too. Through them we can become rightly related to God. With God as the true Center of life we find the secret of happiness.

This year's vacation Bible school theme, "Getting into Orbit with God," offers an excellent opportunity to help boys and girls get right with God.

Naturally such a theme will have the most meaning for juniors and junior highs. To younger boys and girls this will mean living to please God.

Here are valuable tools to help you.

## TEXAS-MEXICAN

### VACATION BIBLE SCHOOLS

"I am enclosing some pictures of our church at Corpus Christi. We have shattered all kinds of records in our church through the vacation Bible school. The pictures were taken while the school was in action. Number one is Miss Mary H. Salas with a group of pupils. Number two is Miss Mary Ann Reyna with another group. Number three is the Sunday morning before graduation. The next Sunday we broke the record—with close to four hundred in Sunday school. Some of the families that came on those two Sundays will remain as friends and converts. To us vacation Bible school is *Evangelism in Action*. Pray for us that we may win some through this means."

—**REV. JOAQUIN RODRIGUEZ,**  
*Pastor.*



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In the kit are 5 teachers' manuals and 5 pupils' manuals (1 for each department), "Superintendent's Notes," promotional items, record cards, and a 1961 "Plan Book and Catalog."

# My Bible School Garden

By LUCILLE WEDDING\*

I looked upon my zinnia bed, so full of weeds, neglected,  
And knew that it would take some time to get the mess corrected.

But time is what I didn't have—time for my own good pleasure.  
I counted first the things of God—His love in blessed measure.

The Bible school, so near God's heart, had claimed me for the moment.  
The precious boys so near my heart were needing an exponent.

So I forgot the zinnia bed and left the bed untended,  
And off I went to Bible school, and God my way attended.

The weeds may choke the zinnia bed because they are neglected;  
But precious boys must live and grow, to be, my God, elected.

I pray no weed will dim their bloom, no tare from Christ shall sever,  
That they in God's great flower bed shall live and bloom forever.

\* A vacation Bible school teacher, Terre Haute, Indiana, First Church of the Nazarene.



## OVERHEARD

By JEAN M. LOW

I'm sorry I can't help you  
In vacation Bible school—  
And perhaps I might YET do it  
If the weather turns off cool.

I'm sorry I can't work this year;  
Why, my heart is deeply fired!  
It's so important—that I know—  
But I can't—I'm just too tired.

Vacation Bible school?  
I'd like to lend a hand—  
But you'd better not depend on me;  
I have a trip all planned!

Teach a class in Bible school?  
Why, I guess I could—but wait!  
You say it starts at nine o'clock?  
Then—I'm sorry! I sleep late!

I cannot help but wonder,  
Should our Lord return today,  
What excuses we would give to HIM—  
And what we'd hear Him say

If we told Him, "I can't go with You;  
The weather isn't right!  
I'm tired! I'm sleepy! I've a trip—  
Come back tomorrow night!"

Are our excuses valid?  
Or would Jesus think them trite?

# Do You Have the Gift of Teaching?

By Sunday School Evangelist A. S. LONDON

HAS GOD favored you with the gift of teaching? If so, you are fortunate indeed. It is a gift from God, and it should not be treated lightly or used for selfish purposes.

The Apostle Paul speaks of this gift in writing to the church at Rome. Phillips' Translation describes it in a beautiful manner, when he says: "Through the grace of God we have different gifts. . . . if it is teaching let us give all we have to our teaching" (Romans 12:6-7).\* He is saying, If you have this gift, put your very best into it. It is given to you for the enrichment of the lives of others.

The apostle shows that God distributes gifts or abilities according to the same principle by which He provides for the different functions of the human body. Each part of the body has certain functions. So it is that Christians have different gifts to be used in the building of the kingdom of God.

The ability to teach has to be cultivated. It can be destroyed by neglect or carelessness. It takes constant study and diligent application to "stir up the gift," along with prayer, personal visitation, and a continual seeking for better methods to present the truth of the Word of God.

\*From THE NEW TESTAMENT IN MODERN ENGLISH, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

## Labor Is a Glory

By GRACE V. WATKINS

*It was a humble labor, to prepare  
The bread and fish. If she had been aware  
That on a hillside, where the light was tall,  
Her handiwork that she considered small,  
When blessed by Christ, would be abundant food  
For nourishing a hungry multitude!*

*A lowly task—to make a net for those  
Within a fishers' boat! How could he dream  
That at the word of Christ it would enclose  
A magnitude of fishes like a stream  
Of silver, and that millions yet unborn  
Would learn about that glorious lakeside morn!*

*Lord, teach us that the simplest ministry  
Of hand or mind or spoken word can be  
Of shoreless worth when sanctified by Thee!*

The greatest gift that God gives to man is the gift of love. It stands out above and beyond all other gifts in the life of a Christian. One cannot teach in the truest sense if he does not love.

When a teacher feels a real sense of mission, he is capable of making a great contribution in the lives of those with whom he comes in contact.

The gifted teacher loses himself in a great cause. He is humble, kind, patient, and long-suffering. He is a companion to his pupils, and would not think of holding himself aloof from those he teaches. Good teaching is always directed to human needs.

The gifted teacher deals skillfully with different types of personalities. He never scolds or embarrasses his pupils. He sets the proper example as a Christian before them, loves them, visits them in

## Editorial Notes

We are devoting four pages of this issue of the *Herald* to the very important work of the vacation Bible school. Churches which have vigorously pushed their V.B.S. programs have reaped spiritual harvest in many ways. The special V.B.S. material was gathered and arranged by Miss Mary Latham, director of vacation Bible schools.

their homes, and knows their problems. He takes an interest in their weekday activities.

The gifted teacher often asks the question, Am I patient enough with my pupils? Constant evaluation by the teacher is most important. He must be his own critic, hard on himself and lenient with others.

The gifted teacher guides his life by Christian standards, as found in the Word of God. He is responsible for his own conduct.

The gifted teacher is known for honesty, faithfulness, integrity, and holy living. He is no better on Sunday while before his class than he is in his home or at his work.

Jesus emphasized the ministry of teaching. He was the Master Teacher. The Apostle Paul said, "Study to shew thyself approved unto God" (II Timothy 2:15).

The gifted teacher longs and prays to be a better teacher. He loves what he teaches, and whom he teaches. His life is committed to the art of teaching. They that be teachers "shall shine."

# FOREIGN MISSIONS



GEORGE COULTER, *Secretary*

## Missionaries on the Move

Miss Juanita Pate has returned to the States for her first furlough. Her home address is 900 School Street, Charleston, Missouri.

Rev. and Mrs. Jack Armstrong are home from Uruguay on furlough. Their home address is 26 Ridley Avenue, Norwood, Pennsylvania.

## Answered Prayer for Mrs. Woods, Japan

Mrs. Woods is feeling much better. She is able to carry on her normal activities but does tire quite easily. The swelling is much smaller, though it is still evident. The doctor seems to feel it is progressing as it should, and that it is better to let it take this course than to operate.

Our two little girls have recently had to have their tonsils out, but they are both better now.

Last month I preached my first sermon in Japanese. It was a long-awaited thrill. The sermon wasn't long, only twenty minutes, but it represented fifteen months of hard study.

I had to read most of it, but some missionaries who have been here eight or nine years are still reading theirs, so I have a lot of company.—WENDELL Woods, *Japan*.

## African Note

Conditions in Africa do not show much improvement. Apart from the grace of God it is hard to see how so many different factions could possibly resolve their differences. We can only labor on and trust that, when we do have to leave, our African Christians will be so well established that they will never go back to the old ways of heathenism. But the pressures of their African society are so hard for them to withstand! They need our prayers.—MARY MCKINLAY, *Swaziland*.

## Finger Phonographs Open Doors

Workers among the Indians of Guatemala report greatly stimulated interest in the gospel, both among new believers and in new towns and villages.

James Hudson (Nazarene missionary) and some of his Guatemalan helpers were passing through one remote village where they had vainly sought for years to gain an entrance with the gospel.

They decided to stop long enough to play two or three records on the Finger-phon before continuing on to their destination—a village some distance farther on.

They were pleasantly surprised to

find themselves suddenly surrounded by a large group of curious and interested Indians. One demand after another to play more records prolonged their stay, until each side of all six records had been played several times. A few days later, on their return trip, these once hostile Indians begged Hudson and his helpers to stay overnight and conduct a gospel service in their village. Thus the simple reading of the Word of God on these records, in the Indians' own language, opened their hearts and broke down barriers of superstition and hatred, so that now another village is receptive to the gospel.—From *American Bible Society Record*, March, 1961.

## NAZARENE

# Young People's SOCIETY

JUNIOR FELLOWSHIP

TEEN FELLOWSHIP

YOUNG ADULT FELLOWSHIP

PAUL SKILES, *Secretary*

The following zones—Northwest Zone (Nampa), Southeast Zone (Trevecca), and West Central Zone (Bethany)—are listed below and show their participation in the American Bible Society offering.

| AMERICAN BIBLE SOCIETY             |                                |                      |            |                   |
|------------------------------------|--------------------------------|----------------------|------------|-------------------|
| District                           | Number of Churches on District | Number Participating | Percentage | Total Offering    |
| <b>NORTHWEST ZONE (Nampa)</b>      |                                |                      |            |                   |
| Idaho-Oregon                       | 57                             | 43                   | 75%        | \$ 423.39         |
| Minnesota                          | 39                             | 26                   | 66         | 243.06            |
| Nevada-Utah                        | 20                             | 7                    | 35         | 39.99             |
| North Dakota                       | 35                             | 24                   | 68         | 170.06            |
| South Dakota                       | 21                             | 9                    | 42         | 78.35             |
| Northwest                          | 77                             | 60                   | 77         | 563.14            |
| Oregon Pacific                     | 76                             | 70                   | 92         | 617.94            |
| Alaska                             | 11                             | 7                    | 63         | 49.88             |
| Rocky Mountain                     | 45                             | 30                   | 66         | 212.55            |
| Washington Pacific                 | 62                             | 20                   | 32         | 214.66            |
| <b>Total—1961</b>                  | <b>443</b>                     | <b>296</b>           | <b>67</b>  | <b>\$2,613.02</b> |
| <b>Total</b>                       |                                |                      |            |                   |
| as of 2-28-60                      | 442                            | 260                  | 59         | \$2,240.49        |
| <b>SOUTHEAST ZONE (Trevecca)</b>   |                                |                      |            |                   |
| Alabama                            | 108                            | 47                   | 43%        | \$ 284.15         |
| Eastern Kentucky                   | 66                             | 19                   | 28         | 101.14            |
| East Tennessee                     | 80                             | 37                   | 46         | 278.96            |
| Florida                            | 101                            | 62                   | 61         | 417.20            |
| Georgia                            | 84                             | 35                   | 41         | 206.31            |
| Kentucky                           | 63                             | 9                    | 14         | 66.32             |
| Mississippi                        | 53                             | 32                   | 60         | 170.41            |
| North Carolina                     | 49                             | 31                   | 63         | 235.19            |
| South Carolina                     | 50                             | 19                   | 38         | 99.61             |
| Tennessee                          | 93                             | 44                   | 47         | 293.00            |
| Virginia                           | 44                             | 32                   | 72         | 213.34            |
| West Virginia                      | 121                            | 62                   | 51         | 371.92            |
| <b>Total—1961</b>                  | <b>912</b>                     | <b>429</b>           | <b>47</b>  | <b>\$2,737.55</b> |
| <b>Total</b>                       |                                |                      |            |                   |
| as of 2-28-60                      | 897                            | 398                  | 44         | \$2,821.18        |
| <b>WEST CENTRAL ZONE (Bethany)</b> |                                |                      |            |                   |
| Abilene                            | 92                             | 42                   | 45%        | \$ 293.90         |
| Dallas                             | 66                             | 34                   | 51         | 200.79            |
| Houston                            | 47                             | 32                   | 68         | 261.41            |
| Joplin                             | 57                             | 21                   | 36         | 176.49            |
| Kansas                             | 128                            | 63                   | 49         | 540.75            |
| Kansas City                        | 54                             | 19                   | 35         | 136.55            |
| Louisiana                          | 62                             | 15                   | 24         | 91.69             |

| District          | Number of Churches on District | Number Participating | Percentage | Total Offering    |
|-------------------|--------------------------------|----------------------|------------|-------------------|
| Nebraska          | 44                             | 25                   | 56         | 217.06            |
| North Arkansas    | 55                             | 20                   | 36         | 108.83            |
| N.E. Oklahoma     | 43                             | 24                   | 55         | 162.25            |
| N.W. Oklahoma     | 68                             | 47                   | 69         | 319.20            |
| San Antonio       | 62                             | 27                   | 43         | 161.45            |
| South Arkansas    | 53                             | 17                   | 32         | 100.30            |
| S.E. Oklahoma     | 46                             | 27                   | 58         | 195.82            |
| S.W. Oklahoma     | 64                             | 46                   | 71         | 429.03            |
| <b>Total—1961</b> | <b>941</b>                     | <b>459</b>           | <b>49</b>  | <b>\$3,395.52</b> |
| <b>Total</b>      |                                |                      |            |                   |
| as of 2-28-60     | 899                            | 135                  | 48         | \$3,313.92        |

# THE SUNDAY SCHOOL LESSON

By J. W. ELLIS

Topic for April 30:

## When We Turn to God

SCRIPTURE: Job 42 (Printed: 42:1-12a)

GOLDEN TEXT: *Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that*

he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord (Jeremiah 9:23-24).

Dear Brother Job: That's how I would open my letter to the man in the land of Uz. Then I would go on to say: Brother Job, unable I am to speak for everybody, but as for me . . . well, Job, old buddy, it's hard for me to express myself in a letter, but I'll just say it—Thanks, Mister, for staying true!

It wasn't easy. I know that much. Boils are nothing to laugh at, for they hurt plenty. I'm not an expert here, but I've had a few of them and they can surely make a fellow scream for mercy. Even as bad as you had them, pain wasn't the hardest thing for you to put up with.

The loss of your "kids" was enough to sink you. But, no, you held on. Then your wife walked out. Brother Job, that was enough to make an ordinary fellow throw up his hands. And I know it hurt you plenty, too. Seems like to me that, if loneliness didn't get you, self-pity would. But neither did. You just groaned and sobbed and went on.

You were "loaded," friend of mine. With riches and everything like that. Where I come from, the folks would say you lived kinda "high on the hog." About the only thing you couldn't do was to wish for something. You had everything. And then swish!—boom!—bang!—you lost it . . . lock, stock, and barrel. I still remember what you said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). Had I been in your shoes (or did you have shoes left?), I'm afraid I would not have come up with something just like that.

It seems funny now (but I'm sure it wasn't to you) about your friends coming. Just because it's easier to write,

I'll just call them Tom, Dick, and Harry. What tickles me (fact is, almost killed you!) was their stock answers, Boy!—they knew everything. So they thought, I want to take my hat off to you for the way you handled them.

I'm no genius, Job, you can tell from my letter . . . but what I want to say is, your deepest sorrow came when you

couldn't see God clearly. But you held on. You sobbed and you yelled and you wondered, but you stayed true.

I'd close my letter to Job by simply saying, "Glory to God!"

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.



Department of  
**EVANGELISM**

EDWARD LAWLOR, Secretary

### THE DEPARTMENT OF EVANGELISM SUPPORTS THE VACATION BIBLE SCHOOL IN 1961

BECAUSE the vacation Bible school is a necessity to the evangelization of today's children.

BECAUSE the vacation Bible school will reach the unchurched of your community quicker than any other agency of the church.

BECAUSE the planning, presentation, and program of the vacation Bible school lends itself to an effective appeal for decision on the part of children and youth.

BECAUSE the vacation Bible school properly promoted could be used to bring child revivals in our time to every church.

BECAUSE the vacation Bible school is an economic investment for the local church and a most effective way to develop lay leadership in the local church since it is an open door through which any and all members of the church may participate.

BECAUSE the vacation Bible school provides the best possible antidote to juvenile delinquency through the scriptural and moral teaching children receive there.

BECAUSE all-out co-operation in the vacation Bible school brings unmistakably unlimited blessing to all who participate.

BECAUSE there is no other agency of the local church that unfolds glad-some service to all like the vacation Bible school.

BECAUSE in the vacation Bible school Jesus still takes what we might call humble "things to win a soul," just as He took the clay long ago to bring light to a blind man.

BECAUSE the soaring sixties ought to see the vacation Bible school really get into orbit on the local church level with every church having a vacation Bible school in 1961!

**THE DECISION TO HAVE A VACATION BIBLE SCHOOL  
RESTS WITH THE PASTOR AND THE PEOPLE!**



## News of the Churches

Baytown, Texas—Westside Church has enjoyed an old-fashioned revival spirit in our midst during the past year. We have had outstanding revivals with Revs. Emmett Stewart, Stanley New, and Bob Nichols as special workers, and also had a successful laymen's revival. Under the leadership of our good pastor, Rev. D. A. Burge, we have doubled our Sunday school attendance and church member-

ship. Many are hearing the gospel and responding for the first time in their lives. Seldom do we have a service without seekers at the altar. Recently our church property was condemned for road purposes, and we have been able to secure a building, appraised at \$35,000, for only \$15,000. This new building seats three hundred (three times as

many as our old one); fully equipped and air-conditioned. It also includes a two-story educational annex, and a two-bedroom parsonage, centrally located, on the corner of New Jersey and Virginia Streets. The Lord has blessed, and we have been able to meet our financial obligations, with all bills and budgets paid up to date.—EUGENE McELVEA, Reporter.

Sunday School Evangelist Frank McConnell writes: "From March 1 through 5, I had 5 services with Pastor Twining at Edmond, Oklahoma. The visible results were—the church made 237 calls, there were 7 professions, and the church pledged to make 84 calls per week. The week of March 12, I was with Pastor Alsbrook at First Church in Joplin, Missouri. Here the church made 746 calls, and had 37 visitors, several of whom were prospects for the Sunday school. The church pledged to make 102 calls per week. We never ask any one person to pledge more than 4 calls per week. There were 2 professions, and on Saturday night God's Spirit was greatly manifest as 7 bowed at the altar praying over personal problems. Pastors Twining and Alsbrook are going all out in the 'Try Christ's Way' program. At the close of our summer school session here at Bethany Nazarene College, I plan to be in Sunday school revivals in Kuna, Idaho; Yakima First, Bethel Spokane, and Stevenson, Washington. It's wonderful to be a Christian and serve God through the Church of the Nazarene."

Anthony, Kansas—Our recent revival, with Evangelist J. T. Drye, under the blessing of God brought the greatest visible results of any meeting in recent years. Twenty-eight people received definite victory in God at the altar of prayer, with ten joining the church by profession of faith. Last year we built a new parsonage, with full basement, valued at \$14,000, and it is free of debt. Also a building permit has been obtained for an extensive remodeling, and adding to our sanctuary; will begin the work soon. Our people state there never has been a better spirit of unity in the church than now. We recently accepted a recall as pastor for the fifth year.—FORREST WOODWARD, *Pastor*.

Charleston, West Virginia—Calvary Church recently closed a revival meeting with Rev. H. B. Garvin, evangelist, and the Harrison Trio as singers. God's presence was manifest in the services, and several people found help from God at the altar of prayer. Brother Garvin's experience as pastor and as evangelist qualifies him to be a pastor's friend. His sound preaching and sweet spirit endeared him to the people, and he left the church stronger in the faith.—AARON G. BRESS, *Pastor*.

Harrison, Ohio—Revival has come to our church! We were privileged to have Rev. Jay B. Budd as our evangelist, March 8 to 19. He is a good evangelist, a good preacher of the Word, and a good worker for the church and souls. The first service was crowned with victory at the altar, and seekers came in all but three of the revival services. Brother Budd's timely messages, plus his methods of getting the people to read God's Word and work for revival, were used of the Lord to give us one of the very best revivals in enthusiasm, zeal, attendance, and seekers this church ever has had. Brother Budd is an evangelist of excellent quality, vision, and ability as a preacher; he carries a burden and knows how to get the people to work.—L. E. STEWART, *Pastor*.

Science Hill, Kentucky—Our church has recently closed a very successful revival with Evangelist and Mrs. Herbert Land. The attendance was large each night and the Holy Spirit was present in a mighty way in the services. Many souls found victory at the altar of prayer, and six members were added to the church. Our people are encouraged to press forward for souls.—COOLIDGE GRANT, *Pastor*.

Deshler, Ohio—In February we had Rev. Charles Fry as evangelist for our Youth Week revival, and on February 5 we broke our Sunday school record with fifty-four present, and fifty-six attending the worship service. We appreciated Brother Fry's ministry so much he was asked to return in March for a ten-day meeting. This proved to be one of the best meetings the church has had, and God gave twenty-nine seekers at the altar. Surely God used the fearless preaching of this good man, and in response to prayer and fasting on the part of our people we had good crowds and God gave the revival. We give Him praise.—O. W. BOWSHER, *Pastor*.

Chesterhill, Ohio—We are happy to report one of our greatest revivals, with Rev. J. H. Lanier as our wonderful evangelist. He is an old-fashioned, Holy Spirit-filled preacher, and knows how to win souls. There were "showers of blessing" from God. Souls were saved, others sanctified wholly, and the saints of God lifted up and encouraged by the preaching of God's Word and the visitation of the Holy Spirit. The meeting closed with a fine song-fest in the afternoon, and a great closing service at night. We give God the praise.—ORV. CRUM, *Pastor*.

Stringtown, Indiana—Our church recently enjoyed a good revival with Miss Berniece Roedel as evangelist, and the Ashbey Family as musicians and singers. A number of souls bowed at the altar and found Christ as Saviour and Sanctifier, some of whom were saved for the first time. A good spirit prevailed all through the meeting, and the people enjoyed the wonderful music and singing of the Ashbey Family and the Spirit-filled, Bible messages of Miss Roedel. This was the first revival to be held in the newly constructed church—one year after the old building was destroyed by fire. We held the first service on Sunday, February 12, and dedicated the new building on Sunday, March 12. We thank God for a wonderful group of people who have worked together in unity, and we give God praise for all He has done for us. JAMES W. FORD, *Pastor*.

Evangelist Joel Danner reports: "In March we had a good meeting with our Central Church in Oklahoma City, Oklahoma, where Rev. Carl Summer is pastor. The church is going forward under his efficient leadership. The closing day was a wonderful time because of the presence of the Lord, and some new people, including strong men, praying through to God. My address now is P.O. Box 104, Bethany, Oklahoma."



Boise, Idaho—God blessed Immanuel Church with an excellent revival, February 19 to 26, with Rev. Harold Volk as the evangelist. Preached under the anointing of the Spirit, Brother Volk's messages brought conviction to sinners and a new challenge to the church. During the meeting thirteen people, including teen-agers and adults, found victory in God at the altar of prayer. Two young couples have been received into the fellowship of the church as a direct result of this meeting.—HAROLD W. WILCOX, *Pastor*.

#### North Arkansas District Preachers' Meeting

The preachers' meeting for the North Arkansas District was held March 6 to 8, at Blytheville, with Dr. G. B. Williamson as the special speaker. Never before have we heard such earnest, purposeful messages from Dr. Williamson; they served to awaken us to the tasks for our time.

Rev. Alpin Bowes spoke on "Church Planning and Building," and great and lasting good was received for the future of church construction.

Rev. J. W. Hendrickson, district superintendent, presided in his efficient manner, and introduced several pastors who presented fine papers which were gratefully received.

This convention was one of the finest we have witnessed with nearly every pastor and wife present.

We were well entertained by the Blytheville people, and their good pastor, Rev. C. E. Flesherman.—CLYDE MONTGOMERY, *Reporter*.

#### Tennessee District Preachers' Meeting

The preachers and their wives of the Tennessee District were given a wonderful welcome by the pastors and laymen of Memphis as they attended the preachers' meeting, February 27 to March 1. Beginning on Monday evening, sessions were held at Memphis First Church under the capable leadership of Rev. C. F. Shumake, district superintendent.

In each session we were thrilled by the heart-searching and soul-stirring messages of Dr. G. B. Williamson. Through the challenge presented, all those present received a new vision of deeper devotion and more sacrificial service to God.

District officers spoke of constructive plans for the advancement of the work. The papers read were interesting and inspiring. A well-planned musical program contributed greatly to each service.

The spirit of optimism and harmony prevailing in the preachers' meeting is characteristic of our district as we move forward under sound and efficient leadership. EDWARD F. COX, *Reporter*.

McFarland, California—Recently our church experienced a wonderful series of special services with Evangelist John Esterline. God directed and blessed the scriptural messages to the people's hearts, and many prayed through at the altar. Nearly every member of the junior class sought God at the altar of prayer. The hearts of the people were blessed and encouraged, and a wonderful spirit prevails. On the closing Sunday our Sunday school attendance was the highest for the year, and our average attendance is now 50 per cent above that for last year. We thank God for His blessings.—TRUMAN DUNCAN, *Pastor*.

### Minnesota District Preachers' Meeting

In February the pastors and their wives on the Minnesota District, along with District Superintendent Roy F. Stevens and wife, met at Fergus Falls for the annual preachers' meeting. Superintendent Stevens presided with his usual efficiency and fine spirit. God's blessing was evidenced from the beginning.

Dr. Hugh C. Benner, special speaker, brought inspiration, challenge, and blessing as he so forcefully presented the messages that were on his heart.

The program included: opportunities to improve spiritually, mentally, and socially; devotions together; "Honest-John sessions"; and panel discussions by the pastors on subjects vital to church work.

One of the high lights was the address by Dr. Robert B. May, M.D., clinical director at the Fergus Falls State Hospital. His address, "Helping the Aged to Meet Retirement," was exceedingly helpful to this growing population.

Sessions in which the wives met alone were spent for business, testimony, and time of sharing. Mrs. Stevens, truly a "queen" in her own rights, presided at these sessions.

Rev. and Mrs. J. Philip Johnson, host pastors, had made such adequate provisions that our stay was a very pleasant one.

Each pastor and wife returned to their respective place of service renewed in spirit, and commissioned anew with the great task of preaching Christ.—GLENDON FISHER, *Reporter*.

### Greater Dayton Holiness Convention

The first Greater Dayton Holiness Convention was held March 20 to 22 at the Knollwood Church in Dayton, Ohio.

The special speaker was Dr. W. T. Purkiser, editor of the *Herald of Holiness*, whose clear and challenging messages on holiness inspired the hearts of all who attended.

The special music was supplied each night by a fifty-voice choir composed of singers from representative Dayton area churches, under the direction of Rev. Wesley K. Poole, host pastor.

Twenty-three Dayton area churches were represented in the convention. The evening services were under the direction of Rev. Wm. H. Bridges, president of the Nazarene Ministerial Association, and the morning services were presided over by Rev. Kenneth J. Grandy, vice-president.

The blessings of God were evident in every service, from the pastors' prayer meeting on Monday morning through the closing service on Wednesday evening, when a capacity crowd of more than 450 were present. The convention closed on a note of victory with a good number praying through at the altar.—WALTER E. VASTINDER, *Secretary*.

## Deaths

### REV. HOMER C. AMOS

Home C. Amos, age sixty-six, well-known and much-loved minister and businessman of Ocean City, New Jersey, died suddenly at his home on March 9. He loved and served the Church of the Nazarene for many years as pastor and evangelist. Born March 16, 1894, at Revere, West Virginia, he was converted and sanctified at an early age. He first united with the Church of the Nazarene in Clendenin, and eventually served there as pastor. On two different occasions he served as pastor of the Atlantic City, New Jersey, church, which he built, and of which he was a charter member. He is survived by his wife, Florence; three sons, J. Harold, Artith L., and H. Clifford; three daughters, Mrs. Helen Robinson, Mrs. Frances Dougherty, and Mrs. Arla Smith; a brother, Otto; and two sisters, Mrs. Annie Bennet and Mrs. Charles Yeager. Funeral service was conducted in Ocean City by Rev. L. Dale Wanner, pastor of the Atlantic City church, assisted by Rev. Wm. C. Allshouse, district superintendent. Burial was in Seaside Cemetery, Paleremo, New Jersey. Brother Amos' zeal for his Saviour and his radiant testimony will not be forgotten among south Jersey Nazarenes.

JOHN N. FIGGE, age eighty-five, died in Lakeland, Florida, on February 27 at the Carpenters' Home. He was a resident of Gary, Indiana, for fifty years, moving to Lakeland in 1958. Saved in middle life, he gave many years of service to the Church of the Nazarene. He helped in the construction of the Glen Park Church in Gary; then he and his wife were instrumental in the establishment of the church on Independence Hill, Crown Point, Indiana. On moving to Florida he transferred his membership to First Church in Lakeland. He is survived by a daughter, Mrs. Charles D. Mandly; and two sons: Dale, of Gary, Indiana; and Rev. Daniel Figge, Nazarene pastor of Fairwood Church in Columbus, Ohio; a brother, Louis; and a sister, Bertha. Funeral service was held at the Independence Hill Church of the Nazarene with Rev. Orville A. Shroat officiating, with burial in Ridgelawn Cemetery.

CLAUDE R. GEISE was born April 30, 1886, in Fayette County, and died at his home near Connersville, Indiana, November 19, 1960. He was converted, sanctified, and joined First Church of the Nazarene in Connersville in 1929. He was instrumental in starting the Virginia Avenue Church in Connersville, organized in 1949, and became one of the charter members. He was a trustee at the time of his death, and was always faithful in supporting the church with his presence and means. His life was radiant and his testimony victorious to the end. He is survived by his wife, Katharine; one daughter; five sons; one brother; and one sister. Funeral service was conducted at the Virginia Avenue Church of the Nazarene with his pastor, Rev. Harry D. Clark, officiating, assisted by Rev. S. C. Johnson and Rev. Elmer McCormick. Burial was in the Dunlapsville, Indiana, cemetery.

MRS. MYRTLE LEA STONE MEADOWS was born December 1, 1889, at Garrison, Kentucky, and died in Montpelier, Ohio, in February of '61, after about six months suffering with cancer of the lung. She was converted at the age of twelve, and on September 1, 1917, was united in marriage to A. G. Meadows. They entered the ministry in 1938, and she was a successful pastor's wife and mother in the Church of the Nazarene. She is survived by her husband, Rev. A. G. Meadows; two sons, Elwood and Loren; and a daughter, Mrs. Thelma Winters; one daughter preceded her in death. Funeral service was in Montpelier, in charge of Rev. Carl Clendenin, district superintendent, assisted by Rev. Lester Woolsey, pastor of the Methodist church. Burial was at Waterloo, Indiana.

IRA LYSANDER PYLES was born December 3, 1878, near Redford, and died at his home near Redford, Missouri, on March 3, 1961. In 1901 he was united in marriage to Nettie May Hanger. He was converted in 1905, and in 1908 joined the Redford Church of the Nazarene, where he remained a faithful member until his death. He was a licensed minister and was active in the ministry so long as his health permitted. He is survived by his wife, Nettie; two sons, Harry Raymond and Harley Ray; having been preceded in death by three

brothers and two sisters. Funeral service was held at Pewitt Chapel with Rev. Orval V. Cooper, Nazarene pastor of Redford, in charge. Burial was in the city cemetery.

## Announcements

### RECOMMENDATIONS

Rev. James C. Langford, who has been pastoring our church at Fayetteville, Arkansas, has now entered the evangelistic field as a full-time evangelist. He is a good preacher and clean in every way. Write him, Route 1, Farmington, Arkansas.—J. W. Hendrickson, Superintendent of North Arkansas District.

With pleasure I recommend Rev. Ross Lee Bennett, elder on our district, for the work of evangelism. He has been conducting some very good meetings. God anoints him; he is winsome in his manner; and the subject matter of his messages is sound, scriptural, and interesting. His former pastoral experience is a vital aid in his present work. He is considered a positive asset to this district. Write him, 339 N. Second Street, Scottsburg, Indiana.—Leo C. Davis, Superintendent of South-west Indiana District.

Rev. Lester Johnson has served as missionary for eleven years in Argentina, in the field of evangelism and deputation for four years, and has served for five years in the pastorate. He will conclude his service as pastor of the Chicago Emerald Avenue Church, August 1, and plans to enter the evangelistic field in September. He has had good success in winning people to God and the church as a pastor. He is deeply spiritual, carries a burden for souls, and God has given him many gracious revivals. I believe he will be a blessing to any church needing a conscientious, hard-working evangelist, and I commend him to our people everywhere. Write him, 10549 Emerald Avenue, Chicago 28, Illinois.—Mark R. Moore, Superintendent of Chicago Central District.

### WEDDING BELLS

Miss Carla Jean Harris of Florence, and Gerald Wayne Schmidt of Oakridge, Oregon, were united in marriage on March 10 in the Oakridge Church of the Nazarene with the bride's father, Rev. Leroy Harris, officiating, assisted by the pastor, Rev. Paul Lewis.

### BORN

—to Rev. and Mrs. L. D. Guyett of Electra, Texas, a son, Mark David, on March 17.

—to Mr. and Mrs. Verland Gambrel of Chesterton, Indiana, a daughter, Laura Beth, on March 10.

—to Rev. Merlyn and Mary (McCoy) Klink of Ellwood City, Pennsylvania, a daughter, Marianne, on March 3.

### SPECIAL PRAYER IS REQUESTED

by a Nazarene pastor for the work in the Yukon—a great field and needs the church, but they have not been able to see the move needed to establish the church;

by a Christian friend in Ohio that he may be "victorious over everything," and be able to pray fervently and effectually for their revival;

by Idaho Nazarenes that the Lord may rule and overrule "in an unhealthy situation in my place of employment"; that the Lord might have His way in a financial problem; that "the Lord will teach us valuable lessons in the trial of our faith which we are now undergoing"; for the "early salvation of our children and others"; and that the Lord may increase their faith and enlarge their usefulness to His kingdom.

## Directories

### GENERAL SUPERINTENDENTS

(Office, 6401 The Paseo, Box 6076)

Kansas City 10, Missouri

### District Assembly Schedules

#### HARDY C. POWERS:

|                   |                  |
|-------------------|------------------|
| San Antonio       | May 4 and 5      |
| Canada Pacific    | May 11 and 12    |
| Alaska            | May 18 and 19    |
| Maine             | June 8 and 9     |
| New England       | June 14 to 16    |
| Canada Central    | June 22 and 23   |
| Canada West       | July 6 to 8      |
| Oregon Pacific    | July 19 to 21    |
| Southwest Indiana | July 26 and 27   |
| Wisconsin         | August 10 and 11 |
| Missouri          | August 16 and 17 |
| Houston           | August 23 and 24 |

#### G. B. WILLIAMSON:

|                     |                    |
|---------------------|--------------------|
| Washington Pacific  | May 3 and 4        |
| Northern California | May 10 to 12       |
| British Isles South | May 19 to 23       |
| British Isles North | May 27 to 30       |
| Northeast Oklahoma  | June 28 and 29     |
| Minnesota           | June 30 and July 1 |
| Colorado            | July 20 and 21     |
| East Tennessee      | July 26 and 27     |



Iowa ..... August 9 and 10  
 Northwest Indiana ..... August 23 and 24  
 Kansas City ..... August 30 and 31

**SAMUEL YOUNG:**

Mississippi ..... May 10 and 11  
 Florida ..... May 17 and 18  
 Alabama ..... May 24 and 25  
 Rocky Mountain ..... June 8 and 9  
 Nebraska ..... June 29 and 30  
 West Virginia ..... July 6 to 8  
 Michigan ..... July 12 to 14  
 Kansas ..... August 2 to 4  
 Kentucky ..... August 9 and 10  
 Tennessee ..... August 23 and 24  
 Southeast Oklahoma ..... September 13 and 14  
 North ..... September 21 and 22  
 Joplin Arkansas ..... September 27 and 28

**D. I. VANDEPOOL:**

Washington ..... May 3 and 4  
 Philadelphia ..... May 10 and 11  
 Nevada-Utah ..... June 7 and 8  
 Eastern Michigan ..... July 5 and 6  
 Northeastern Indiana ..... July 12 to 14  
 Pittsburgh ..... July 19 to 21  
 Eastern Kentucky ..... July 26 and 27  
 Gulf Central ..... August 3 and 4  
 Northwestern Illinois ..... August 17 and 18  
 Indianapolis ..... August 23 and 24  
 Georgia ..... September 13 and 14  
 Southwest Oklahoma ..... September 20 and 21

**HUGH C. BENNER:**

Abilene ..... May 10 to 12  
 Los Angeles ..... May 17 to 19  
 Southern California ..... May 24 to 26  
 South Dakota ..... June 21 and 22  
 North Dakota ..... June 29 and 30  
 Southwestern Ohio ..... July 5 and 6  
 Central Ohio ..... July 19 to 21  
 Illinois ..... July 27 and 28  
 Akron ..... August 2 and 3  
 Dallas ..... August 9 and 10  
 Louisiana ..... August 30 and 31  
 South Arkansas ..... September 20 and 21

**V. H. LEWIS:**

Idaho-Oregon ..... May 3 and 4  
 Northwest ..... May 10 and 11  
 Arizona ..... May 24 and 25  
 New Mexico ..... May 31 and June 1  
 Albany ..... June 28 and 29  
 Canada Atlantic ..... July 4 and 5  
 Northwestern Ohio ..... July 12 and 13  
 Chicago Central ..... July 19 and 20  
 Northwest Oklahoma ..... July 26 and 27  
 Virginia ..... August 9 and 10  
 South Carolina ..... September 13 and 14  
 North Carolina ..... September 20 and 21  
 New York ..... September 29 and 30

**District Assembly Information**

**IDAHO-OREGON**, May 3 and 4, College Church, 504 Dewey, Nampa, Idaho. Rev. Eugene Stowe, pastor. General Superintendent Lewis. (N.F.M.S. Convention, May 1-2.)

**WASHINGTON**, May 3 and 4, First Church, 4301 Woodridge Rd., Baltimore 29, Maryland. Rev. James R. Bell, pastor. General Superintendent Vanderpool.

**WASHINGTON PACIFIC**, May 3 and 4, First Church, 4401 Second, N.E., Seattle, Washington. Rev. Roy Yelder, pastor. General Superintendent Williamson. (S.S. and N.F.M.S. conventions, May 1-2.)

**SAN ANTONIO**, May 4 and 5, Grace Church, 1006 Koenig Lane, Austin, Texas. Rev. Howard Borgeson, pastor. General Superintendent Powers. (N.Y.P.S. convention, May 1-2; N.F.M.S. convention, May 2-3.)

**MISSISSIPPI**, May 10 and 11, First Church, 228 Porter Ave., Biloxi, Mississippi. Rev. C. B. Carleton, pastor. General Superintendent Young. (N.F.M.S. convention, May 9.)

**NORTHWEST**, May 10 and 11, First Church, W. 708 Nora, Spokane 17, Washington. Rev. C. T. Vanderpool, pastor. General Superintendent Lewis. (N.F.M.S. convention, May 8-9.)

**PHILADELPHIA**, May 10 and 11, First Church, Dean and Darling Sts., West Chester, Pennsylvania. Rev. Don R. Hoffman, pastor. General Superintendent Vanderpool.

**ABILENE**, May 10 to 12, First Church, 1389 Vine Street, Abilene, Texas. Rev. Wayne Gash, pastor. General Superintendent Benner. (N.Y.P.S. convention, May 8; N.F.M.S. convention, May 9.)

**NORTHERN CALIFORNIA**, May 10 to 12, District Center, 100 Beulah Park Drive, Santa Cruz, California. Mr. Frank True, manager. To reach the Center, take Hi-way 17, just north of the city. General

Superintendent Williamson. (N.Y.P.S. and N.F.M.S. conventions, May 8 and 9.)

**CANADA PACIFIC**, May 11 and 12, First Church, 998 East 19th Ave., Vancouver, B.C., Canada. Rev. George MacDonald, pastor. General Superintendent Powers. (S.S. convention, May 9; N.F.M.S. convention, May 10; N.Y.P.S. convention, May 13.)

**FLORIDA**, May 17 and 18, at Christ's Methodist Church, 123 Fifth Ave. North, St. Petersburg, Florida. Rev. C. B. Nixon, pastor (same address as church). General Superintendent Young. (N.F.M.S. and N.Y.P.S. conventions, May 16.)

**LOS ANGELES**, May 17 to 19, at Pasadena Bresee Avenue Church, 1480 E. Washington, Pasadena, California. Dr. J. George Taylorson, pastor. General Superintendent Benner. (N.Y.P.S. convention, May 15; N.F.M.S. convention, May 16.)

**ALASKA**, May 18 and 19, at First Church, 13th Ave. and F Street, Anchorage, Alaska. Rev. M. R. Korody, pastor. General Superintendent Powers.

**"SHOWERS of BLESSING"  
 Program Schedule**

**April 30—"Don't Reckon Without God," by E. W. Martin**  
**May 7—"The Golden Text of the Bible," by Wendell Wellman**  
**May 14—"How Perfect Can You Be?" by Wendell Wellman**  
**May 21—"Here's Something You Can't Counterfeit," by Wendell Wellman**

**District Superintendents**

**ABILENE**—Raymond W. Hurr, 3515 43rd St., Lubbock, Texas  
**AKRON**—C. D. Taylor, Nazarene District Center, Canton-Alliance Rd., Route 1, Louisville, Ohio  
**ALABAMA**—L. S. Oliver, 5401 Tenth Ave. South, Birmingham, Alabama  
**ALASKA**—Bert Daniels, 106 W. King Edward Ave., Vancouver 10, B.C., Canada  
**ALBANY**—Renard D. Smith, 5216 South Salina St., Syracuse, New York  
**ARIZONA**—M. L. Mann, 6801 East Coronado, Scottsdale, Arizona  
**AUSTRALIA**—A. A. E. Berg, 89 Grenfell St., Mt. Gravatt, Brisbane, Queensland, Australia  
**BRITISH ISLES NORTH**—George Frame, 126 Glasgow, Garrowhill, Ballieston, Glasgow, Scotland  
**BRITISH ISLES SOUTH**—J. B. MacLagan, 48 Loxley Road, Wandsworth Common, London, S.W. 18, England  
**CANADA ATLANTIC**—Bruce Taylor, Box 234, Oxford, Nova Scotia, Canada  
**CANADA CENTRAL**—Bruce Taylor, Box 231, Oxford, Nova Scotia, Canada  
**CANADA PACIFIC**—Bert Daniels, 106 W. King Edward Ave., Vancouver 10, B.C., Canada  
**CANADA WEST**—Herman L. G. Smith, 2236 Capitol Hill Crescent, Calgary, Alberta, Canada  
**CENTRAL OHIO**—Harvey S. Galloway, 4100 Maize Road, Columbus 24, Ohio  
**CHICAGO CENTRAL**—Mark R. Moore, 1394 Blatt Blvd., Bradley, Illinois  
**COLORADO**—E. L. Cornelison, 1765 Dover Street, Denver 15, Colorado  
**DALLAS**—Paul H. Garrett, 2718 Maple Springs Blvd., Dallas 15, Texas  
**EAST TENNESSEE**—Victor E. Gray, 4000 Sunset Avenue, Chattanooga 11, Tennessee  
**EASTERN KENTUCKY**—D. S. Somerville, 2717 Iroquois Ave., Ashland, Kentucky  
**EASTERN MICHIGAN**—W. M. McGuire, 450 Eileen Drive, Pontiac, Michigan  
**FLORIDA**—John L. Knight, 2115 Hawthorne Trail, Lakeland, Florida  
**GEORGIA**—Mack Anderson, 927 S. McDonough St., Decatur, Georgia  
**GULF CENTRAL**—Warren A. Rogers, 7429 Wykes Ave., Detroit 10, Michigan  
**HAWAII**—Melba H. Brown, 2311 Alawai Blvd., Honolulu, Hawaii  
**HOUSTON**—W. Raymond McClung, 525 Hohdale, Houston 18, Texas  
**IDAHO-OREGON**—I. F. Younger, 324 Holly Street, Nampa, Idaho  
**ILLINOIS**—Harold Daniels, Box 1705, Springfield, Illinois  
**INDIANAPOLIS**—Luther Cantwell, 1930 S. Franklin Rd., Indianapolis, Indiana

**IOWA**—Gene E. Phillips, 1102 Grand Ave., West Des Moines, Iowa  
**JOPLIN**—Dean Baldwin, 1614 Mimosa, Carthage, Missouri  
**KANSAS**—Ray Hance, 457 Lexington Road, Wichita 18, Kansas  
**KANSAS CITY**—Jarrette Aycocock, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Missouri  
**KENTUCKY**—D. D. Lewis, 2230 Alta Ave., Louisville, Kentucky  
**LOS ANGELES**—Shelburne Brown, 1373 Bresee Ave., Pasadena 7, California  
**LOUISIANA**—T. T. McCord, 1611 Henry St., Pineville, Louisiana  
**MAINE**—Joshua C. Wagner, 72 Purinton Avenue, Greenwood Acres, Augusta, Maine  
**MICHIGAN**—Orville L. Maish, 2000 Francis Street, S.E., Grand Rapids, Michigan  
**MINNESOTA**—Roy F. Stevens, 6224 Concord Ave., So., Minneapolis 24, Minnesota  
**MISSISSIPPI**—  
**MISSOURI**—E. D. Simpson, 12 Ridge Line Drive, St. Louis 22, Missouri  
**NEBRASKA**—Whitcomb Harding, 803 North Briggs, Hastings, Nebraska  
**NEVADA-UTAH**—Raymond B. Sherwood, Box 510, Fallon, Nevada  
**NEW ENGLAND**—J. C. Albright, 19 Keniston Road, Melrose, Massachusetts  
**NEW MEXICO**—R. C. Gunstream, 215 57th Street, N.W., Albuquerque, New Mexico  
**NEW YORK**—Robert Goslaw, 1115 Woodrow Road, Staten Island 12, New York  
**NORTH ARKANSAS**—J. W. Hendrickson, 1922 Jefferson, Box 907, Conway, Arkansas  
**NORTH CAROLINA**—Lloyd B. Byron, 1240 Pinecrest Ave., Charlotte, North Carolina  
**NORTH DAKOTA**—Harry F. Taplin, 302 W. Thayer Avenue, Bismarck, North Dakota  
**NORTHEASTERN INDIANA**—Paul Updike, 840 Kern Road, Box 987, Marion, Indiana  
**NORTHEAST OKLAHOMA**—I. C. Mathis, 6502 West 51st, Rt. 9, Box 656-C, Tulsa, Oklahoma  
**NORTHERN CALIFORNIA**—E. E. Zachary, 100 Beulah Park Dr., Rt. 4, Santa Cruz, California  
**NORTHWEST**—Raymond C. Kratzer, 4305 Snow Mountain Rd., Yakima, Washington  
**NORTHWESTERN ILLINOIS**—Lyle E. Eckley, 116 W. Beverly Court, Peoria, Illinois  
**NORTHWEST INDIANA**—Arthur C. Morgan, 60 Northview Drive, P.O. Box 350, Valparaiso, Indiana  
**NORTHWESTERN OHIO**—Carl B. Clendenen, Jr., Box 286, St. Marys, Ohio  
**NORTHWEST OKLAHOMA**—Jonathan T. Gassett, 505 N. Donald St., Bethany, Oklahoma  
**OREGON PACIFIC**—W. D. McGraw, Jr., P.O. Box 5205, Portland 16, Oregon  
**PHILADELPHIA**—Wm. C. Allshouse, 26 Ridge Road, West Chester, Pennsylvania  
**PITTSBURGH**—R. B. Acheson, Castle Heights, Box 367, Butler, Pennsylvania  
**ROCKY MOUNTAIN**—Alvin L. McQuay, 346 Wyoming Ave., Billings, Montana  
**SAN ANTONIO**—James Hester, 434 Furr Drive, San Antonio, Texas  
**SOUTH AFRICA (European)**—C. H. Strickland, Box 48, Florida, Transvaal, Union of South Africa  
**SOUTH ARKANSAS**—A. Milton Smith, 1523 Fair Park Blvd., Little Rock, Arkansas  
**SOUTH CAROLINA**—Otto Stucki, 635 Glenholme Road, Columbia, South Carolina  
**SOUTHERN CALIFORNIA**—Nicholas A. Hull, 550 E. Chapman, Orange, California  
**SOUTH DAKOTA**—Albert O. Loebner, 715 W. Haven, Mitchell, South Dakota  
**SOUTHEAST OKLAHOMA**—Glen Jones, 1020 East 6th, Ada, Oklahoma  
**SOUTHWEST INDIANA**—Leo C. Davis, 228 Westwood Drive, Edgewood Addition, Bedford, Indiana  
**SOUTHWEST OKLAHOMA**—W. T. Johnson, 7313 S. Douglas, Oklahoma City, Oklahoma  
**SOUTHWESTERN OHIO**—M. E. Clay, 3295 Glendale-Milford Road, Cincinnati 41, Ohio  
**TENNESSEE**—C. E. Shumake, 1342 Stratford Ave., Nashville 6, Tennessee  
**VIRGINIA**—V. W. Littrell, 710 Prosperity Avenue, Fairfax, Virginia  
**WASHINGTON**—E. E. Grosse, 144 Clearview Road, Hanover, Pennsylvania  
**WASHINGTON PACIFIC**—B. V. Seals, 12515 Marine View Drive, Seattle 66, Washington  
**WEST VIRGINIA**—H. Harvey Hendershot, 5008 Virginia Ave., Charleston, S.E., West Virginia  
**WISCONSIN**—D. J. Gibson, 4709 Pleasant Hill Rd., Madison, Wisconsin

**Foreign Mission Districts**

**NORTH AMERICAN INDIAN**—G. H. Pearson, 4229 North 16th Drive, Phoenix, Arizona  
**SPANISH EAST, U.S.A.**—Harold Hampton, 16-09 George Street, Fairlawn, New Jersey  
**SOUTHWEST MEXICAN**—Ira L. True, 1490 North Wesley Avenue, Pasadena 7, California  
**TEXAS-MEXICAN**—Everette Howard, 1007 Alamo Street, San Antonio 1, Texas

The death of Robert D. Higley, sixty-five, in Butler, Indiana, marks the end of a long era in one of the oldest publishing firms on the evangelical scene. He was the son of Luther Higley, founder of the publishing house which bore his name and best known for the world-famous *Higley Sunday School Commentaries*. Robert Higley took over management of the firm after the passing of his father, and continued in this position until eighteen months ago, when failing health forced him into retirement. Mr. Higley was a member of the Church of the Nazarene. A year ago Lambert Huffman of Canton, Ohio, long-time radio and advertising executive, purchased the firm, and has this month closed the extensive Butler facilities to move the entire operation to Winona Lake, Indiana. Known now as Higley-Huffman Press, the firm will continue to issue its present line of Sunday school materials in addition to a new line of specialized aids for the church and Sunday school.

Vatican sources have reported that the number of Roman Catholics in the world has more than doubled in the last eighty years. Growing slightly faster than the world population rate, an unofficial estimate placed the number of Catholics in 1960 at about 490 million, compared with 211 million in 1880. World population during the same period rose from 1,324,000,000 to 2,930,000,000. (EPS)

**LONDON**—Dr. Arthur Michael Ramsey, fifty-six, will be enthroned as the 100th Archbishop of Canterbury on June 27. He will succeed Dr. Geoffrey Francis Fisher, who will officially retire on May 31.

**SAN JOSE, COSTA RICA (MNS)**—A series of Spanish radio programs entitled "The Immortal Book" has been released by DIA (Difusiones Inter-Americanas) for broadcasting over fifty radio stations in nineteen Latin-American countries.

A fourteen-program series, designed to introduce the new revision of the *Cipriano de Valera Bible*, was produced by DIA in cooperation with C. Percy Denver, secretary of the Revision Committee. Also co-operating were Dr. William Wonderly, of the Department of Translation of the American Bible Society, and Dr. Eugene Nida, the Society's secretary for translations.

The series of programs is also being presented in churches, institutions, missions, schools, etc. by means of tape recorders. Programs may be obtained by writing to Difusiones Inter-Americanas, Apartado 2470, San Jose, Costa Rica.

# the **A**nswer corner

Conducted by W. T. PURKISER, Editor

**Do you teach there is a difference between the "baptism of the Holy Ghost" and being "filled with the Holy Ghost"?**

There is a proper distinction. Baptism suggests an event, something which happens at a given time and place and is normally not repeated. Fullness suggests a state or condition, something which begins at a given time (in this case, the baptism with the Spirit) and continues thereafter.

Acts 1:5 in connection with Acts 2:4 shows that being filled with the Spirit begins in the baptism with the Spirit. Really the Book of Acts has more to say about being filled with the Spirit than it does being baptized with the Spirit. The following from the pen of Dr. J. B. Chapman is illuminating and important:

"In the New Testament 'baptized with the Holy Spirit' and 'filled with the Holy Spirit' are sometimes used as in-

terchangeable terms, but they are not always so used. Baptism describes the initiation, fullness describes the continuing results. There is, normally and properly, one baptism with the Holy Spirit; but the Spirit-filled life is a thing of constancy and continuation in which there is place for 'many fillings' and unlimited enlargement" (*Let the Winds Blow*, p. 18).

Incidentally, this book of Dr. Chapman's writings, *Let the Winds Blow*, is still in print. It consists of the cream of Dr. Chapman's editorial work, carefully selected by Dr. Samuel Young, and arranged by subject matter. The book is clothbound, 102 pages, \$1.25, Nazarene Publishing House. It makes a splendid gift.

**John 4:2 says that Jesus did not baptize, but His disciples did. Going back to John 3:22, 26, it seems to say that Jesus himself baptized. How can you explain this?**

Verse 1 really explains. What the disciples did, by Christ's authority and command, is attributed to Jesus himself. This is not at all surprising. It is a very common custom to regard acts done by

direction as if they were the acts of the one who gave the orders. John 4:2 is unmistakably clear. Jesus himself did not baptize any.

**What do you think about I Corinthians 5:5? It doesn't seem to teach eradication of sin. I'm afraid that the teaching of "eradication of sin" may cause people to sin more than they would if they didn't believe they could not.**

I Corinthians 5:5 has nothing to do with the eradication of sin in entire sanctification. It reads: "To deliver such an one unto Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus." The context is entirely clear. The "flesh" in question is the notorious sinner in the Corinthian church whose sin of incest had brought shame to the whole congregation. Paul speaks of a power of temporal judgment possessed by the Apostolic Church (as is seen in Acts 5:1-10 and 13:8-11) whereby such a one would be brought under severe physical disease and suffering in order that he might be brought around to repentance. Adam Clarke states: "No such power as this remains in the Church of God; none should be assumed; the pretensions to it are as *wicked* as they are *vain*."

As to the eradication of sin in entire sanctification, you have evidently completely misunderstood. No holiness teacher ever has implied that a sanctified person could not sin. What is taught is that the Christian in entire sanctification

is so freed from the inbeing of sin that he *need not* sin. Holiness makes possible what regeneration demands: "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (I John 5:18).

The verses which teach eradication of sin include Romans 6:6, "Our old man is crucified with him [Christ], that the body of sin might be destroyed"; Romans 8:2, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death"; Ephesians 4:22, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts"; II Corinthians 7:1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God"; and I John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

# The Water Wheel and the Gasoline Engine

By J. V. WILBANKS, Nazarene Layman, Colorado Springs, Colorado

WHEN I WAS A BOY in the mountains of eastern Tennessee—not far from the J. B. Chapman log memorial church—we lived in a somewhat primitive community. We carried water from the well to the house; we chopped our firewood; and we had to have our corn ground into meal.

There were two grist mills in the neighborhood. One was west of us, down by the river, and was run by a water wheel; Mr. Y— was the owner and operator of it. The mill building was rather large and stood out over the river. It was a lovely scene, the kind that inspires poets. One could just feast on the grand landscape from a portal's viewpoint in the mill.

When the river was up and furnished power, Mr. Y could grind meal for the farmers all day long without one iota of operating expense. Then, too, the running of the mill was very quiet and serene, no engine exhaust shattering the peaceful stillness of a river valley.

Mr. J— owned the other mill, some distance to the east of us. His mill was powered by a gasoline engine, and was housed in a simple and unpretentious small building. His double-piston gas engine often broke the silent surroundings with its barking and clattering. Yet, Mr. J got most of the corn-grinding business.

The reason was easy to understand. Mr. Y could grind the corn at high flow of the river, which was only occasional. The trouble was, people in the locality had needs which did not arise occasionally, but regularly. They ate three times a day, every day, and the *regular* need was apparent. Mr. J could grind your corn any time, because the source of his power was always at hand—gasoline always filled the fuel tank of his engine.

The regular business of tithing one's income is like that in meeting the financial obligations of the kingdom of God. There are those Christians who like to give when the tide of rejoicing is high, when they feel like giving. They are good folks and boast of liberty, and not bound to the law, etc., etc. The church needs these people and appreciates their spiritual and temporal contributions.

But there are times when the river doesn't run high enough. There just isn't enough spiritual refreshing to get everyone into an affable financial mood. However, the needs arrive at regular intervals. Come sunshine or rain, come summer flowers and beautiful landscapes or wintry blasts and barren trees, the church's bills seem to arrive on time. In such times we are forced to rely on Mr. J's gasoline engine.

The regular and systematic system of tithing may not be so spectacular and exhilarating. It may be an unpretentious, down-to-earth, practical manner of supporting the Kingdom. But it gets the job done *regularly*, and on time. Let's be gasoline-engine millers, and get the corn ground *every time!*

*Colorful*  
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- HS-1834S Stars. Perfect attendance award. To be placed on headband for each day pupil is present. (ST)  
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Appropriate as an award. No. 2 1/2 lead pencil imprinted, "Vacation Bible School, CHURCH OF THE NAZARENE." (NZS)  
 V-5 5c; 100 for \$4.50



**THEME POSTER**

Use several of these as early as April to challenge the church to conduct a V.B.S.; to cause adults to want to help as a spiritually enriching experience; and to arouse interest in boys and girls to attend. (NZ)  
 V-5061 20c; 3 for 50c

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Features "Christ Blessing the Children" on the front in full color. Pages 2, 3, and 4 left blank for your program or message. 5 1/2 x 8 1/2", folded. Shipped flat. (ST)  
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 500 for \$8.00; 1,000 for \$14.00

**V.B.S. BANNER**

Capture the attention of those that pass your church. Place this 10 ft. x 3 ft., colorful red, blue, and black banner on the lawn or on the front of your church. Water-repellent, plastic-coated fabric. Will last for several seasons if mounted on cellox or plywood backing. (NZ)  
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