Help him to discover spiritual laws too!
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."
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 BERNICE AYERS HALL
Telegram...


Phoenix, Arizona—M. L. Mann, District Superintendent.

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Rev. and Mrs. Joe Bishop celebrated their fiftieth wedding anniversary on Sunday afternoon, April 11, at their recent acquisition home in El Reno, Oklahoma, for the past two and one-half years. I have resigned and accepted the pastorate of the Maywood Church in Hammond, Indiana.

Rev. H. F. 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.

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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 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 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" last-s of behavior? How shoddy, how inept, how uncouth can a professor of Christlike-ness 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.

A good end cannot sanctify evil means; nor must we ever do evil that good may come of it.—William Penn.
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 specialty 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 meaning 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 meaning 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, motion 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 sainted 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 holy 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 we enjoy today was bought for us at a great price. Let us honor their memory, cast no stings upon their ministry, and perpetuate their ideals through the indwelling Spirit with increased anointings and divine infillings.

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**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 the evangelist respond by saying, “Oh, is it time for our revival? I know 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 unprepared. 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 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_!

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?

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*DAVID K. WACHTEL*  
By Evangelist DAVID K. WACHTEL

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*APRIL 26, 1961 • (167) 7*
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 children? 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.

A. F. HARPER
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.
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.

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Please send this Special INTRODUCTORY PACKET, No. V-401 (a $6.00 value for only $3.95) to:

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Note: If charge is NOT personal, please give location and name of church below:

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?
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.

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 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."

== 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.
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 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 fifteen months of hard study.

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 Fingerphones 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.

American Bible Society

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

AMERICAN BIBLE SOCIETY

**Northwest Zone (Nampa)**

<table>
<thead>
<tr>
<th>District</th>
<th>Number of Churches</th>
<th>Number Participating</th>
<th>Percentage</th>
<th>Total Offering</th>
</tr>
</thead>
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<tr>
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**Southeast Zone (Trevcca)**

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**West Central Zone (Bethany)**

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<td>Total 1961</td>
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<td>398</td>
<td>44.4%</td>
<td>$2,821.18</td>
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Gold 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
problem, and I knew it was to be a problem. But neither did. You just groaned and sobbed and went
with riches and everything like that. I know it hurt you plenty, too. Seems then your wife walked out. Brother
yon lived kinda "high on the hog." Where I come from, the folks would say every church. And then swish!—boom!—
to sink you. But, no, you held on. I'm just to wish lot something. You had bang!—you lost it... lock, stock, and
hallelujah. 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'll close my letter to Job by simply saying, "Glory to God!"

EDWARD LAWLOR, Secretary

THE DEPARTMENT OF EVANGELISM SUPPORTS THE VACATION BIBLE SCHOOL IN 1961

BECAUSE the vacation Bible school is a necessary 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.

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

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 membership. Many are hearing the gospel and responding for the first time in their
lives. Seldom do we have a service without people seeking 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 McELVEYA, Re-
porter.
Sunday School Evangelist Frank McConnell writes: "From March 1 through 5, I had 5 services with Pastor Twining at Edmond, Oklahoma. On those weeks I had 5 services with Pastor Twining, and 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 Alsobrook at First Church in Joplin, Missouri. We made 766 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 and the church never asks for pledges. On Saturday night God's Spirit was greatly manifest as 7 bowed at the altar praying over personal problems. Pastors Twin-ing and Alsobrook are going all nut 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 Kuna. It's wonderful to be a Christian and serve God through the Church of the Nazarene.

Anthony, Kansas—Our recent revival, with Evangelist J. J. Dyer, 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 addition 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.

Forest Woodward, Pastor.

Charleston, West Virginia—Galway 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 many people found help from God at the altar of prayer. Brother Garvin's sound preaching and sweet spirit has produced a wonderful change in the church. We were privileged to have all but three of the revival services. The first service was crowned with a fine song fest in the afternoon, and a great closing service at night. We give God the praise.

Harrison, Kansas—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 people. The first service was crowned with victory at the altar, and seekers came in all three of the revival services. Brother Budd's timely messages, plus his methods of getting the people to read God's Word for revival, have used of the Lord to give us one of the most wonderful revivals we have had. Brother Budd is an evangelist of excellent vision, and we are thankful he carried 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 were encouraged to press forward for souls.

C. O. Grant, Pastor.

Deshler, Ohio—In February we had Rev. Charles Fry as evangelist for our Youth Week revival. On February 5, we had another Sunday school revival with forty-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 fearlessness 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. Bowser, Pastor.

Dioehl, Ohio—In February we had Rev. Harold Volk as evangelist for our Youth Week revival. On February 5, we had another Sunday school revival with forty-four present, and fifty-six attending the worship service. We appreciated Brother Volk'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 fearlessness 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. Bowser, Pastor.

Charleston, West Virginia—Our church recently enjoyed a good revival with Miss Berniece Roedel as evangelist, and the Ashby 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 church. The people enjoyed the wonderful music and singing of the Ashby 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 spoken together in unity, and we give God praise for all He has done for us. James W. Ford, Pastor.

Evangelist Joel Dresser 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 service, and the presence of the Lord, and so many new people, including strong men, praying through to God. My address now is P.O. Box 101, Bethany, Oklahoma.'

Boise, Idaho—God blessed Immanuel Church with an excellent revival, February 19 to 26, with Rev. Harold Volk as the evangelist. Many were brought to faith in Christ, and 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 teenagers 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.

H. W. Wilson, 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 have we heard such captivating and powerful messages from Dr. Williamson; they served to awaken us to the tasks for our time.

Rev. Myron 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 superintendant, 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. Fleschman, Clary Montgomery, Reporter.

Tennessee District

Preachers' Meeting

The preachers and district superintendents of the Tennessee District were given a wonderful welcome by the pastors and laity of Memphis as they attended the preachers' meeting February 27 to March 1, opening on Monday evening. Services were held at Memphis First Church under the capable leadership of Rev. C. E. Shumake, district superintendent.

In each session we were thrilled by the great 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-organized, planned program contributed greatly to our service as 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.

APRIL 26, 1961 • (175) 15
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 prayer through at the altar. Nearly every member of the junior class sought God at the altar of prayer. The holy presence was real, and encouraged, and a wonderful spirit prevailed. On the closing Sunday our Sunday school attendance was the highest for the year, and our average attendance is now 25 per cent above that for last year. We thank God for His blessings.—TRUMAN DUNCAN, Pastor.

Minnesota District

In February the pastors and their wives on the Minnesota District, along with District Superintendent Roy F. Stevens and wife, met at Fargo Falls for the annual pastors' 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 of Faris 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, hosts, had made such adequate dispositions 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.—GLENNDON 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. Potts, 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 fife and drum corps composed of members of Oakwood Church, a Dayton area church, 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. Beconi, 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 430 were present. The convention closed on a note of victory with a good number praying through at the altar.

—WALTER E. VASTIN, SECRETARY.

Deaths

REV. HOMER C. AMOS

Homer C. Amos, age sixty-six, well-known and much-loved minister and businessman of Ocean City, New Jersey, passed away on March 9. He loved and served the Church of the Nazarene for many years as pastor and evangelist. Born November 16, 1894, in Connersville, Indiana, he was converted and sanctified at an early age. He first united with the Church of the Nazarene in Clendenin, Indiana, 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 Robison, Mrs. Frances Dauphany, and Mrs. Alta Smith; a brother, Otto, and two sisters, Delina Berling and Mrs. Charles Yeager. Funeral service was conducted in Cogdell, Georgia, L. Dale Wanner, pastor of the Atlntic City church; the service was held by Rev. Wm. C. Allshouse, district superintendent. Burial was in Seaside Cemetery, Palermo, New Jersey. Brother Amos' zeal for his Saviour and his radiant testimony will not be forgotten among south Jersey Nazarenes.

JOHN N. FIGE, age eighty-five, died in Lakel-Island, Florida, February 27 at the Carpenters Home. He was a charter member of Dayton, Indiana, for fifty years, moving to Lakeland in 1958. Saved in middle life, he devoted his time and service to the Church of the Nazarene. He helped in the con-struction 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 December 13, 1960, he transferred his membership to First Church in Lakeland. He was survived by a daughter, Mrs. Charles D. Mandy; and two sons, John and Daniel. Funeral service was conducted by Rev. Daniel Fuge, pastor of Fairwood Church in Columbus, Ohio. Memorial contributions may be made to the Indepen-dence Hill Church of the Nazarene with Rev. Orville A. Shryer offsetting, with burial in Ridgepam 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 served the Church of the Nazarene in Connersville in 1919. He was instrumental in starting the Monticello Church in Connersville, organized in 1949, and became one of the charter members. He was a trustee at the time of his death. He was faithful in supporting the church with his presence and means. His life was spent, and his testimony victorious to the end. He is survived by his wife, Mrs. Mary C. Geise; one daughter, Mrs. Thelma Winters; one daughter preceded her in death. Funeral service was conducted in Monticello, in charge of Rev. G. L. Cline, for which Rev. R. L. Coburn, pastor, assisted by Rev. Lester Woodley, offsetting the Methodist church. Burial was at the Danville, Indiana, cemetery.

MRS. MYRTLE LEA STONE WADDELS was born December 1, 1899, in Harrison, Kentucky, and died in Monticello, Indiana, May 27, 1961, after about six months suffering with cancer of the lung. She was converted at the age of twelve, and on September 1, 1917, united with a church to A. G. Meadows. They entered the ministry in 1930, and she was a successful pastor's wife and mother in the Church of the Nazarene. She was survived by her husband, Rev. A. G. Meadows; two sons, El-wood and Edward; a daughter, Mrs. Thelma Winters; one daughter preceded her in death. Funeral service was conducted in Monticello, in charge of Rev. G. L. Cline, with Rev. R. W. Meko, pastor, assisted by Rev. Lester Woodley, offsetting the Methodist church. Burial was at Waterloo, Indiana.

IRA LYSANDER PYLE was born December 3, 1879, near Newport, Missouri, on March 31, 1958. He was united in marriage to Nettie May Hagner. He was converted, sanctified, and joined the Realford 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 son, Rev. John Ray; and two sisters, Mrs. Thelma Raymond and Hurley Ray. Having been preceded in death by three brothers and two sisters, funeral service was held at Powell Chapel with Rev. Orval V. Cooper, Nazarene Home of Brooklyn, in charge. Burial was in the city cemetery.

Announcements

REV. JAMES C. LANGFORD, who has been pastoring our church at Fayetteville, Arkansas, has now ex- cepted the call to be evangelist for the Langford-Gray district. He is a good preacher and clean in every way. Write him, Route 1, Farmington, Arkansas.—J. W. Hendrickson, Superintendent of North Arkansas Dis-trict.

With pleasure I recommend Rev. Ross Lee Ben-nett, editor of our district, for the work of evange-list. He has been conducting some fine good meet- ings. God angels him; he is winsome in his delivery of message and the subject matter of his messages is sound, spiritual, and interesting. His pastoral experience is a vital aid in his present work.

Rev. Lester Johnson has served as missionary for eleven years in Argentina, in the field of evang-eleism 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 Aven-ue Church, and is working on an evangelistic field in September. He has had good success in winning people to God and the church as a pastor. He is truly a hard working man, a burden for souls, and God has given him many gracious gifts. He believes he will be a blessing to any church needing a conscientious, hard-working evangelist, and I commend him to our people everywhere.

Rev. John S. Huppler is pastoring the Filipino church, Cebu, Philippines.—Mark R. Moore, Superintendent of Chi-cago Central District.

NEEDING WELDINGS

Miss Carla Jean Harris of Florence, and Gerald Wayne Schmitt 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 Mr. and Mrs. John H. Goyett of Electra, Texas, a son, Mark David, on March 17.

To Mr. and Mrs. Verland Gambrel of Ches-terton, Indiana, a daughter, Laura Beth, on March 19.

To Mrs. and Mrs. Lavern Gambrel of Castle-
ton, Indiana, a daughter, Marianne, on March 19.

SPECIAL PRAYER IS REQUESTED

by a Nazarene pastor for the work in the Yukon— that God will bless and enable him. He has not been able to see the move needed to establish the church.

by Christian friends in Ohio that he may be "victorious over everything," and be able to pray fervently at all times.

by Idaho Nazarenes that the Lord will enable and "in an unhealthy situation in my place of service experience a miracle, and bless this young church.

the Lord will teach us," in the trial of our faith which we are now undergoing, for the salvation of our own lives, and that the Lord may increase their faith and enlarge their usefulness to His kingdom.

Directories

GENERAL SUPERINTENDENTS

(Office, 6401 The Pines, Box 6076, Dallas, Texas, 75201, by mail, or call 214-821-1030, during District Assembly Schedule.

HARDY C. POWERS:

May 4 and 5

Canada Pacific

May 11 and 12

Alaska

May 18 and 19

New England

June 14 to 16

Central

June 22 and 23

Pacific Coast

June 29 and 30

Southwest

July 19 to 21

South Pacific

August 10 and 11

Wisconsin

August 16 and 17

California

August 23 and 24

H. B. WILLIAMSON:

Washington Pacific

May 3 and 4

Far West

May 10 to 12

British Columbia

May 17 to 19

B. I. Emily North

July 27 to 28

Colorado

July 20 to 21

East Tennessee

July 26 to 27

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

SOUTHEAST: Oklahoma ............. September 13 and 14

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JOPLIN—Deuel Baldwin, 1614 Mimosa, Carthage, Missouri
KANSAS—Ray Hance, 457 Lexington Road, Wichita 18, Kansas
KANSAS CITY—Joweete Aycord, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Missouri
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NEW MEXICO—C. G. Gunstowe, 255 57th Street, N.W., Buitroup, New Mexico
NEW YORK—Robert Gislow, 1115 Woodrow Road, St. Louis 17, New York
NORTH ARKANSAS—J. W. Hendrickson, 1922 Jefferson, Box 907, Conway, Arkansas
NORTH CAROLINA—C. C. Smith, 1740 Pine Crest Ave., Charlotte, North Carolina
NORTH DAKOTA—Harry F. Donalson, 302 W. Thayer St., Bismarck, North Dakota
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NORTHWEST—Jonathan T. Gassen, 505 N. Donnale St., Columbia 6, Missouri
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PITTSBURGH—R. B. Acheson, Castle Heights, Box 361, McKeesport, Pennsylvania
ROCKY MOUNTAIN—Alvin L. McQuay, 348 Wyomig St., Billings, Montana
SAN ANTONIO—James Hester, 434 Furn Drive, San Antonio, Texas
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SOUTHWEST OHIO—W. T. Johnson, 7313 S. Woodrow Drive, Cincinnati, Ohio
SOUTHERN DISTRICT—E. Clay, 3295 Glendale Milford Road, Cincinnati, Ohio
SOUTHWEST OHIO—E. E. Shumaker, 1342 Stratford Ave., Nashville 6, Tennessee
SOUTHEAST—Virginia—W. V. E. White, 710 Prosperity Avenue, Fairfax 1, Virginia
WASHINGTON—J. F. Grover, 1441 Riverside Drive, Seattle 6, Washington
WASHINGTON PACIFIC—B. V. Swarts, 1215 Marine View Drive, Seattle 6, Washington
WEST VIRGINIA—H. W. Morgan, 500 Virginia Ave., Charleston, 22, West Virginia
WISCONSIN—J. S. King, 315 Pine Hill Road, Madison, Wisconsin

FOREIGN MISSION DISTRICTS
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SPANISH EAST—U.S.A. and South America, 16-09
SPANISH WEST—New Mexico, 16-09
SOUTHWEST MEXICO—Ira T. True, 1490 North 10th Avenue, Puebla 7, Mexico
TEXAS-MEXICO—Evertte Howard, 1007 Alhambra Street, San Antonio 1, Texas

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**SHOWERS OF BLESSING**

Program Schedule

April 30—"Don't Reckon Without Me," by R. W. McMinn
May 7—"The Golden Text of the Bible," by Wendell Wellman
May 14—"How Perfect Can You Be?" by Wendell Wellman
May 21—"There's Nothing You Can Counterfeit," by Wendell Wellman

District Superintendents

ABILENE—Raymond W. Hurn, 3515 43rd St., Lubbock, Texas
AKRON—C. O. Taylor, Nonsense District Center, Converse Rd. and Route 1, Louisville, Ohio
ALABAMA—L. G. Oster, 5416 Ave. South, Birmingham, Alabama
ALASKA—Bert Daniels, 106 W. King Edward Ave., Anchorage, Alaska
ALBERTA—Bert Daniels, 106 W. King Edward Ave., Anchorage, Alaska
ARIZONA—M. D. Dorman, 601 East Coronado, Scottsdale, Arizona
AUSTRALIA—A. A. E. Berg, 89 Grenfell St., M. W., Gawler, South Australia
BRITISH ISLES NORTH—George Frame, 126 Glasgow Road, Portage, Michigan
BRITISH ISLES SOUTH—George Frame, 126 Glasgow Road, Portage, Michigan
CANADA PACIFIC—G. H. Pearson, 4229 North 16th Drive, Phoenix, Arizona
CENTRAL OHIO—Harry S. Galloway, 410 Marine Road, Columbus, Ohio
COLORADO—E. C. Updike, 1765 Dover Street, Denver 15, Colorado
COLORADO SPRINGS—P. C. Macorn, 1386 Bluff Blvd., Bradley, Illinois
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DISTRICT—J. F. Grover, 1441 Riverside Drive, Seattle 6, Washington
DISTRICT—B. V. Swarts, 1215 Marine View Drive, Seattle 6, Washington
DISTRICT—H. W. Morgan, 500 Virginia Ave., Charleston, 22, West Virginia
DISTRICT—J. S. King, 315 Pine Hill Road, Madison, Wisconsin
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. (EIPS)

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 Cepantaj de la Veultre Bible, was produced by DIA in cooperation with J. L. E. Dermer, secretary of the Revision Committee. Also cooperating 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 2170, San Jose, Costa Rica.
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!
POSTERS

DODGERS

POST CARDS

Colorful, exciting ways to increase your V.B.S. attendance and enthusiasm. All feature matching designs. Distinctive, effective, yet inexpensive! (ST)

V-8400 Poster, 15" x 20" 15c; 12 for $1.50
V-9401 Dodger, 5" x 8 1/4". Mail to community, distribute door to door.

100 for 75c

V-9402 Post Card. Personal invitation—last-minute reminder.

12 for 25c; 100 for $1.50

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Full-color, 1" diameter. Match poster design. (ST)

V-9404 12 for 30c; 100 for $2.25

V.B.S. TAGS

Bright-color, die-cut tag for advance promotion, first-day presentation, or award. Space for name of church and child on back. (ST)

V-9403 12 for 25c; 100 for $1.50

HEADBANDS

Wearing his own headband, each pupil will publicize your V.B.S. Colorful design. Adjustable size. (ST)

V-9405 12 for 35c; 100 for $2.50

V.B.S. PENCILS

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-5081 20c; 3 for 50c

IT'S TIME TO GET STARTED

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