

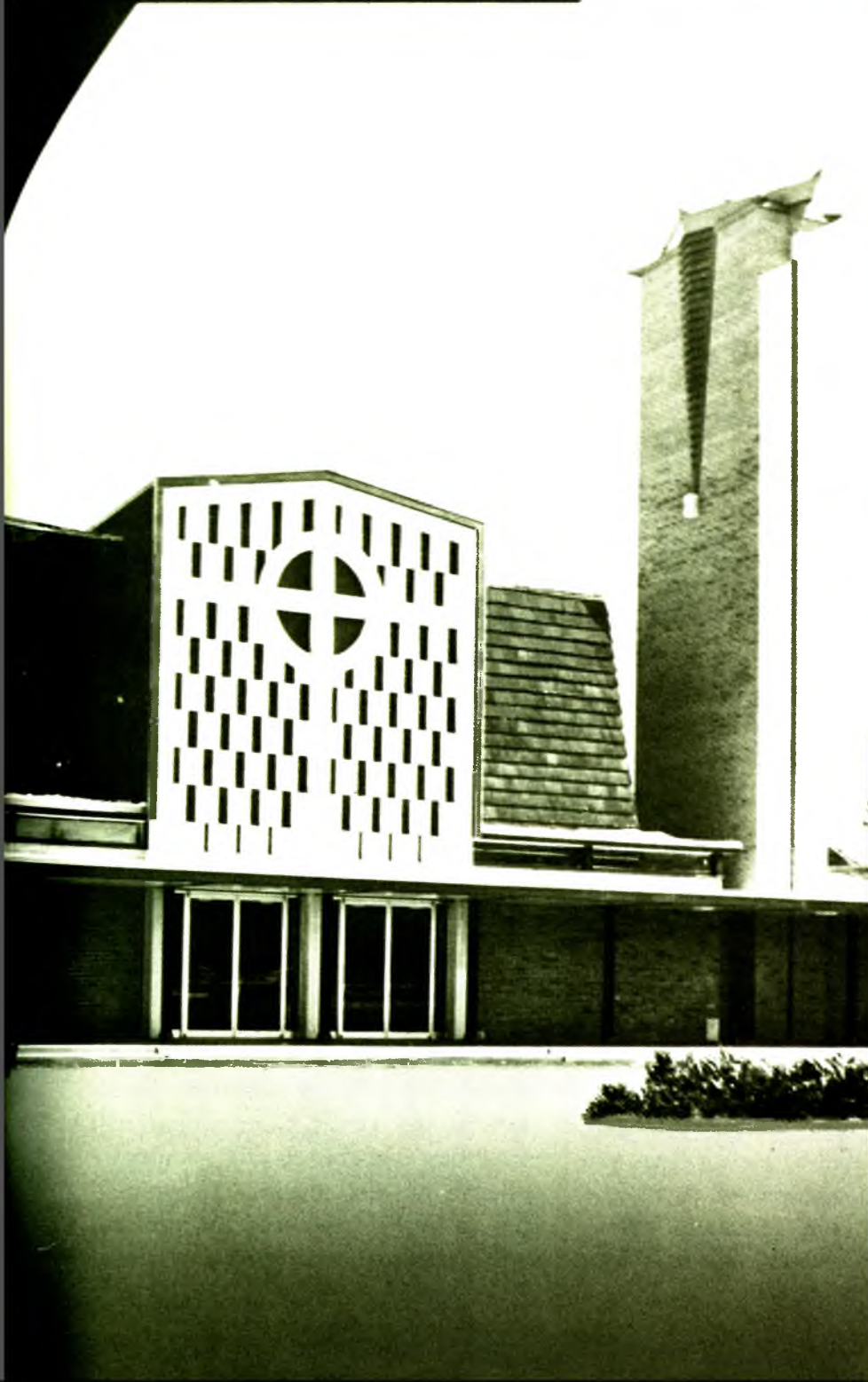
OCTOBER 7, 1964

# Herald of Holiness

FOR THE  
WHOLE FAMILY



Preparing Your Child  
for School  
See Page 16



Columbus, Ohio  
First Church  
Central Ohio District  
Church of the Nazarene



**JOHN WESLEY** declared that the only place in the Bible where the whole gospel is contained in summary is the Sermon on the Mount. Later, however, he made a similar statement about the significance of the thirteenth chapter of First Corinthians. The climax of the Sermon on the Mount puts us to the practical test. Jesus insisted that only those who obeyed His word were safe, and that those who disobeyed or ignored His word were like a man who built his house on sand—he would not stand the storms of life.

Many hearts were thrilled at the enthusiastic overflow crowds at our recent General Assembly. The eager throngs that gathered long before nine o'clock Sunday morning for the ten o'clock Communion service, the lift of the great missionary rally with its challenge from our retiring veterans and the response of eager youthful faces and uplifted hands, all combined to say, "This is our day." Even the debates concerning proposed legislation seemed to insist—from laymen and ministers alike—"This is our church and we want

what is best for God's kingdom building."

But the real test is before us now. Will we march to a million and move forward? Are we ready to face the implications of our voting, especially when it costs us something? Surely the test of our faith in democratic government is when our side loses. Soon the Thanksgiving Offering for 1964 will be upon us. Will we give of ourselves and not simply offer God the easy fragments? If we meet even the minimum require-

*General  
Superintendent  
Young*



ments at this time, our Thanksgiving Offering should exceed \$1,600,000. Anything less than complete obedience to the Great Commission will mean that our church will eventually collapse on the inside. The obedience of faith is required for survival in this age, too.

# PURITY

. . . *without strain*

By J. RAY SHADOWENS

THEOLOGICAL SEMINARY, BRIDGEVILLE, OHIO

THE PURITY WE PRIZE must be safe, sane, and scriptural. There is a need to rescue this significant term from the mystical, abstract vagaries that too long have obscured its rich meaning.

Purity, as it refers to inner moral and ethical cleansing, has been defined as “. . . the removal of whatever God could not admit to His immediate presence, and fellowship with Himself; in other words, the abolition of sin itself.”

Thomas Cook's classic definition is: “By purity of heart we mean that which is undefiled, untainted, free from evil stains, without earthly alloy.” Another writer sets it forth in a more positive vein: “The single motive to please God and hence arises total indifference as to what others say and think, so that the words and actions are perfectly simple and natural, as in His sight only.”

That such purity is desirable, no serious-minded Christian would question. The spiritual quest that

is consummated in an experience of transparent righteousness for earnest believers is worthy of our diligent pursuit.

In a most enlightening devotional manual, purity is grouped with obedience, simplicity, humility, frugality, generosity, truthfulness, and charity as indispensable disciplines of the Christian life. Just as love has been designated by G. Campbell Morgan as the whole cluster of “the fruits of the Spirit,” so the writer of this practical aid to spiritual growth and development asserts that “to be pure means all these things.”

Another twentieth-century writer, revealing rare insight into the Spirit-filled life, warns those who make Christian holiness their goal that “the Spirit is not to be strained after.” To pursue with taut effort “the life hid with Christ in God” is to encounter some disheartening setbacks and keen disappointments. In far too many instances it bogs down into a humanistic effort perilously close to an unsatisfactory self-improvement program—a sort of religious “do it yourself” project.

If the victorious life means anything, according to E. Stanley Jones, it is “. . . that the strain has been taken out.” To many pilgrims on the path of personal sanctity, this news may come as some new discovery. Their struggles to reflect a winsome piety, the trying hard to be graciously good, have marked painfully their venture of faith.

It may seem to be flying into the teeth of much that is offered in some present-day religious publications—but Peter's post-Pentecostal testimony, “And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; and put no difference between us and them, purifying their hearts by faith” (Acts 15: 8-9), should settle once and for all time that heart purity is obtained by the obedient, trusting believer without strain.

Discipline is not to be ruled out as an imperative to Christian maturity. But a pure heart received without strain is one thing; a life of ever-enlarging Christlikeness comes as the sanctified believer works out the disciplines of holy living in love “out of a pure heart, and of a good conscience, and of faith unfeigned” (I Timothy 1:5).

## Power of Pentecost

By JACK M. SCHUBN

*After days of prayer and waiting  
'Til the providential hour,  
Then came the sound of rushing wind  
And Pentecostal power.*

*God's promised Holy Spirit  
Flooded through the sacred place  
Until ev'ry earnest seeker  
Knew His sanctifying grace.*

*Energized with love and power,  
From the Upper Room they came  
To witness to their troubled world  
In Jesus' holy name.*

*What an impact! What a blessing!  
The results will ne'er be lost,  
For the world has felt the power  
Of the Day of Pentecost!*

**Have you ever stopped to think  
of the cost in Pentecost?**

# THE CHURCH:

## A REDEMPTIVE COMMUNITY

WHAT IS the Church—truly and ultimately? A group of people who believe alike? An organization of busybodies keeping life filled by doing things? Is it somewhere to go, something to do—when there is nothing else? A good definition is hard to come by, for all too many times it is strained and meaningless.

Among other things, the Church is a “redemptive community” or the “community of the concerned.” I mean by this a spiritual community of born-again people who are involved in the “mission of mercy” as so adequately outlined by our Lord. The beatitude, “Blessed are the merciful: for they shall obtain mercy” (Matthew 5:7), was spoken to His followers and, in a very real way, to the Church. Our Lord’s acquaintance with sinful man awakened within Him man’s need for mercy.

The environment of our day robs man of value, leaving him stranded in the dregs of a wasted life. Out of this situation a meaningful definition of the Church emerges.

The Church as a “redemptive community,” or the “community of the concerned,” for the sinner must be, first of all, a means of mercy. It must present the environment where genuine repentance and adequate confession can be expressed and accepted as a part of the journey back to God, rather than looked upon with suspicion and embarrassment.

Albert Day warns that “those who have received mercy from God, sometimes find it hard to bestow mercy upon others. Those who preach about the Cross have none of its redemption to share with others.” It must keep the merciful environment alive through merciful acceptance of men who seek it out for help.

William A. Lawrence says of the Church that “it is the center of acceptance. It consists of people who are in relation to each other on the levels of love and

forgiveness.” For a sinner no institution or group has so much appeal as the Church when his life has been confronted with the claims of the gospel.

The Church rises to effectiveness when mercy becomes a part of its vocabulary. When it becomes the “center of acceptance” it is a vital instrument in the hands of the living God in helping to make the gospel meaningful to sinful men. The language of mercy must penetrate deeply into the life of the Church until it is a part of its nature.

The Church, secondly, must have forgiveness on its lips to be a true “redemptive community.” This is closely associated with mercy, yet it is a category all its own. Forgiveness is a rich and meaningful word. It means to withdraw resentment, to erase past failures, and to accept as a changed person.

No institution is so equipped as the Church with the essentials of forgiveness. The Lord Jesus Christ is its Example and Teacher. The cold, crusty character of the world knows nothing of true forgiveness. Out beyond the Church it is “dog eat dog.” Man gets by on his own the best he can, jarring to the dust anything that stands in his way.

But the Church must be different. It must expand the “mission of mercy” through genuine forgiveness. For if man cannot turn to the Church and see forgiveness built solidly into its character, he will turn away to seek solace elsewhere. Wherever that might be, it will not be right. It will be secondary. It will offer only temporary relief.

Forgiveness, which has been a part of the nature of the Church, has given way to other avenues of making men whole. The renewal process of the modern church is often a far cry from the spiritual

### The Cover . . .

*Partially framed by the educational unit, the picture shows the exterior of the beautiful new sanctuary of the First Church of the Nazarene, Columbus, Ohio. The Central Ohio District this year celebrates its Golden Anniversary. It is the largest district in the denomination, with 135 churches and over 12,000 members. Sunday school enrollment tops the 25,000 mark. Property valuation on churches and parsonages exceeds \$7,300,000. The district gives almost \$209,000 per year for General Budget and world evangelism out of a total annual giving of approximately \$1,670,000. Dr. Harvey S. Galloway is the district superintendent.*

Volume 53, Number 33      OCTOBER 7, 1964      (Whole Number 273)

**HERALD OF HOLINESS:** W. T. Purkiser, Editor in Chief; Verna I. Knight, Office Editor; Dave Lawlor, Art Director. Contributing Editors: Hardy C. Powers, C. B. Williamson, Samuel Young, Hugh C. Bunker, V. H. Lewis, George Coulter, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Finn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price \$2.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. **CHANGE OF ADDRESS:** Send us your new address, including “ZIP” code, as well as the old address, and enclose a label from a recent copy. Printed in U.S.A.

**PHOTO CREDITS:** Cover, left, E. D. Young; upper right, Crandall Vail; lower right, A. Devaney, Inc. Page 13, Harold M. Lambert. Page 14, Three Lions Page 27, No. 3, Dave Lawlor; No. 4, Pat Mitchell; No. 5, Billy Graham Evangelist’s Association.

birth fostered by our Lord. Genuine conversion has been sacrificed for a willingness to have the cake and eat it too. However, only as the congregation remembers its sunrise spiritually and the struggle of a soul seeking life, genuine life, is there any hope that forgiveness will then become a part of the Church in which others are to find the Christ.

Only as the sinner is introduced to the Christ

amidst a society of believers who by deed and word are examples of mercy and forgiveness will the "redemptive community" appear. When souls are troubled and torn by sin they turn to people who care and people who can help. May God help us to make our churches "redemptive communities" where sin-sick men can be nurtured to spiritual health.

# GUARDIAN MAINTENANCE



by  
**JAMES SHRIDER**

Pastor  
Manhattan, Kansas

ONE of the leading automobile-makers in our country has a program for its service garages called "Guardian Maintenance." This is designed to keep automobiles running at their best and to prevent breakdowns on the road or costly repair bills.

A close friend has followed this type of program for years and never has had to replace tires, batteries, or shock absorbers. He trades his car every two or three years and always gets the highest trade-in available. He keeps his car filled with gas, the tires properly inflated, has it lubricated periodically, and drives with care.

If people strive to keep their automobiles in such fine condition and give them such care, should we not be as considerate in our spiritual life? Too many people, through neglect, allow themselves to run down and get rusty.

My friend takes his car in every two or three months and has it gone over by a mechanic from headlight to taillight. Needless to say, he never has had a breakdown on the road. When was the last time you took inventory of your relationship with God? So often we have unnecessary breakdowns in the spiritual realm. If we could do some rechecking and evaluating, the breakdowns would cease.

Everyone uses the same excuse: lack of time. In order to keep an automobile running smoothly and properly, time must be taken to give it needed care. The same is true of the spiritual life. We must decide if we want a spiritual life that is dependable, consistent, and lively, or if we want one that is up, then down, and sometimes out.

Let's make some comparisons. Gasoline is food to an automobile. Bible reading and prayer are food to a spiritual life. The person who maintains the gas level above the half-full mark is better prepared for an emergency than the person who allows his gauge to run on "empty." The person who must pump up his spiritual life before every revival or crisis in his life is usually not very effective. In

keeping our spiritual lives filled with daily Bible reading and prayer, we become more effective witnesses and have greater zeal for service.

Church attendance, including prayer meeting, helps us to analyze and evaluate our spiritual condition. If we listen carefully to every sermon and give attention with open minds to the Sunday school lesson, we can evaluate and soon find weak spots in our lives. By starting immediately to remedy these we can avoid the breakdown that would assuredly come later on.

In driving an automobile, we have to drive at a speed coinciding with road conditions. My friend never buys tires because he never hits bumps very hard, and if the road is quite rough he slows to a minimum speed.

In our fast-moving world we sometimes think it impossible to slow down; but if we are to be effective, we must slow down. We may go so fast we get ahead of God. Isaiah said, "They that wait upon the Lord shall renew their strength" (40:31). Not all of life is going to be smooth. Rough places will come. When they come, the effective Christian learns to slow down, allow God to work things out, and be ready to go again when the road smooths out.

Christians are criticized for not having the zeal and enthusiasm as those of earlier days. My car became very sluggish and seemed lifeless. In having it checked, I found the points were sticking and the spark plugs were dirty and carboned. Besides this, two cells in the battery were almost dead. I had the car tuned up and replaced the battery, and the car was as "peppy" as when it was new.

We need to take time for spiritual tune-ups. Get away from everyone and every thing that would distract, and talk with God. This used to be called "praying through" or "praying a hole into heaven." Some of our fathers and mothers would do this at least once a week. It kept their spiritual lives

“peppy.” Their testimonies had a ring to them. No one had to be begged to testify at meeting. Many stood on street corners and told what the Lord had done for them. Our world has changed considerably, but the lack of spiritual depth is not chargeable to this. We lack spiritual depth because we don’t pray through or have spiritual tune-ups often

enough.

God wants to give victory and see His people living victorious lives, but His hands are tied by our actions. Only when we desire to draw near to Him will He draw near to us. If we keep our automobiles in such fine condition, shouldn’t we do the same for our spiritual lives and never-dying souls?

# God’s Way of Perfect Love

*A paraphrase of I Corinthians 12:31–13:13,  
drawing freely on numerous translations and paraphrases*

**By EDWARD G. WYMAN**

Nazarene Missionary, Corozal, British Honduras, Central America

AND I show you a supremely excellent way, a way that surpasses all others, a way beyond all comparison the best—God’s way of perfect love.

Suppose I should have the ability to speak with the oratorical rhapsody and inspired eloquence of men and angels, but did not possess love, God’s love in me, enabling me to love Him supremely and to love all men for Jesus’ sake—I would sound like an echoing brass instrument or a clanging cymbal. I would be no more than a meaningless noisemaker.

Suppose too that I possess wonder-working faith so that I could cope with every mountain of difficulty, every spiritual problem as well as every material need, and yet have not love, I am none the better. I achieve precisely nothing. I am absolutely zero, spiritually.

Furthermore, suppose I make great sacrifices, nourishing the needy with the abundance of my beneficence, doling out all I possess to charity, giving away everything I own;

And suppose I deliver my body to be wasted away with disease in an exhausting climate on a foreign soil, and even deliver my body to be burned in martyrdom, and have not love, I am not profited in the least. I have missed the whole point and all my sacrifice counts for nothing.

Love is very slow to lose patience. It is very gentle and kind—as kind as a mother’s heart. Love knows no jealousy. It rejoices in the gifts that others have, the honors that others receive, the successes that others achieve. Love cares not who may get the credit for anything accomplished, just so that God is glorified and His kingdom advanced.

Modest and retiring by nature as a lowly violet in a woodland bower, love does not play the braggart, is not stuck up, does not show off, cherishes no inflated ideas of its own importance, makes no parade, and gives itself no airs.

This divine love always shows respect for the personality of others. Self-centeredness, self-seeking, and self-consciousness have all been crucified with

Christ. So love does not insist on having its own way or maintaining its own rights.

Love does not get “hot and bothered” under pressure. It does not show a sharp spirit. It is never irritated, never resentful, never touchy. Nobody gets under its skin. Love may be grieved by sin, but it is never disgusted with the sinner.

Love is never out of place, never rude, never unmannerly or boorish. It never has a personal ax to grind, carries no chip on its shoulder, and never has to be handled with kid gloves.

Love keeps no score of wrongs received, no ledger of offenses real or imagined, no grudge book of slights or injuries. For love does not enjoy paying that much attention to evil.

Love gets no satisfaction out of seeing other people go wrong. Love never says, “I told you so!” when someone fails. It does not gloat over other men’s sins, but is gladdened only by goodness.

Love joyfully sides with the truth. Love never tries to evade responsibility, but faithfully bears the load. Love is always slow to expose, always eager to believe the best, always optimistic, for she

*A person who has not become a son of God is like a statue. A statue has the shape of a man but it is not alive. In the same way, man has the shape or likeness of God, but he does not have the kind of life God has. A man who has found the redemptive power of God has gone through as big a change as a statue which changed from being a carved stone to being a real man. And that is what Christianity is about.”—Jean Church.*

is thoroughly convinced of the supreme reality of God.

Love builds a roof over every insecure person; believes implicitly in the worth of all things, and particularly in the infinite possibilities in the life of the worst sinner by the grace of God. Love sees the bright side of everything, and carries on as a good soldier in the face of everything.

Hence love stands up in the time of crisis, and wears well in the long, monotonous grind. There is nothing it cannot face. There is no limit to its endurance, no end to its trust, no fading of its hope. It can outlast and survive everything else. It is the one thing that still stands when all else is fallen.

But though one day preaching will come to an end, and the experts will at last be discarded when incomplete knowledge is swallowed up in perfect truth, yet love will last on in unfading splendor.

Mere human knowledge amounts to no more than a few small pieces of a puzzle; and even inspired prophecy is no more than a glimpse or two of what lies beyond our sight. But when at last God's day dawns upon us, then all that is partial will be lost in God's matchless perfection.

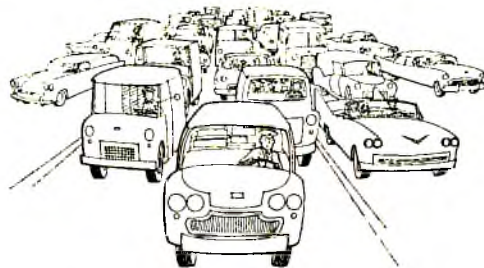
When I was a child, my speech, my thoughts—in fact my entire outlook—were childish. I was the center of my little world. I sulked and stormed, or cried and complained, when others crossed me. I threatened to take my toys and go home when others would not play the game my way. Immediate satisfactions seemed supremely important, for I lacked all sense of proportion.

But now I have become a man, a Christian, and a follower of the lowly Nazarene. By the grace of God I profess to believe in and endeavor to reflect and exemplify the highest New Testament standard of Christian experience and life. What a marked degree of spiritual maturity ought I then always to display! God deliver me from all childishness, help me to put aside all my childish ways, help me to be finished forever with childish things and to put away the toys and trifles of spiritual infancy. May God help me to be truly childlike instead, in the simple transparency of a Christ-cleansed and Spirit-filled life.

For the present we see reality only as the baffling reflection of a distorted mirror. But then we shall see reality, whole, complete, entire, and face to face. Now I am still learning bit by bit, but then I shall really understand, even as God all along has so perfectly understood me.

Thus faith and hope and love—these three great indispensables—last on unchanged amid the wreck of elements and crash of worlds, except to shine with yet more dazzling brightness. But the greatest of these—the greatest thing in the world, the greatest thing in the very heaven of heavens, the greatest thing in the heart of God—is love, and that love is shed abroad in our hearts by the Holy Spirit, who is given unto us.

# NO "BYPASSES" TO HEAVEN



By **JOSHUA WAGNER**  
District Superintendent of Maine

LAST JUNE we made the journey by car from Portland, Maine, to Portland, Oregon, to attend the Sixteenth General Assembly of the Church of the Nazarene. We gave consideration to the usual details associated with such a trip and the length of time we would be away from our work.

Of special concern was the route we were to take, as we wanted to include some of the more desirable scenic places. With considerable care, one of the automobile associations mapped out an interesting itinerary, directing attention to many of the attractive spots. Our attention, however, was especially directed to the so-called "bypasses" enabling us to avoid city congestion, something which proved a big time-saver.

We are traveling to another "general assembly and church of the firstborn." The route was mapped out by God and also named by Him. Isaiah identifies it, "And an highway shall be there, and a way, and it shall be called The way of holiness" (35:8).

This is a way within a way. There is no gain in trying to ignore the name. It is the name of God's choice. He planned not only the "highway," but He passes on the qualifications of those traveling thereon. While it is true that some leave the way during the journey, yet the fact remains that the road leading to the Eternal City is still called "The way of holiness." There is no way to "bypass" this fact.

The supreme *call* of God to humanity is clearly stated as a call to holiness. "God hath not called us unto uncleanness, but unto holiness" (I Thessalonians 4:7). God has but one universal call for men everywhere and in all dispensations. It is the ultimate desire of God so urgently expressed in His call that men should be holy. It originates in His

very nature.

This is clearly revealed when Peter declares, "As he which hath called you is holy, so be ye holy" (I Peter 1:15). And in Leviticus we read, "Be ye holy: for I am the Lord your God" (20:7). As earthly fathers desire their sons to be like them, so God wants and demands that His spiritual children have His nature—a holy nature. The reasonableness of this requirement is such that it cannot be "bypassed."

Holiness for mankind is also God's *choice*. Holiness is not just a twentieth-century term. Nor does it find its origin in John Wesley or even the Apostle Paul—though both were strong promoters of this experience.

Long before the world was created or its foundation laid, it was the choice of God that men should be holy. "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Ephesians 1:4). God's eternal desire cannot be "bypassed."

Holiness was God's supreme choice of the past—it is currently His choice, and will always be His chief desire for men and women. How then can we ignore or "bypass" the plan of God which reaches so far back into eternity?

God has made holiness the indispensable *requirement* for entrance into heaven. This is clearly and profoundly brought out by the writer to the Hebrews as he speaks of "holiness," without which no man shall see the Lord" (12:14).

Most religiously-minded people with any comprehension of heaven's purity would recognize the qualification of purity or holiness as a requirement for heaven. However, the negative approach is often taken in that man's goodness is exalted by minimizing sin as such—and perhaps in extreme cases by trying to deny the existence of sin and renaming it a weakness.

Others would admit man's need of holiness for heaven, but would delay its achievement until after death in some imaginary fires of purification. Then, others would recognize its necessity but would delay its attainment until the very end of life's day.

But the same Book that makes holiness imperative for heaven also declares the experience to be the requirement for God's people while on earth. "That we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:74-75). God delivers us from our bondage for one purpose, that we might serve Him in holiness; and if we have the experience of holiness in life, we will have it at the time of death. And if we have the experience when we leave this life, we shall see God.

To try to "bypass" these holiness directives is to miss God's best for us in this world and in the world to come. Let's stay on the "Highway of Holiness" that leads home at last!

THE eleven-year-old girl wept at the altar. "Oh," she sobbed, "I didn't know that my words were so bad! Nobody ever told me before."

A message on the Christian's speech had shown her how crude and graceless her strong slang was. It was new light.

"I will not use such words again," promised the brokenhearted youngster.

"The Holy Spirit will check you, Dear," counselled the wise Christian worker. "Habit is strong. If you slip, the Spirit will remind you instantly. You'll soon find complete deliverance even though you have to hear such language all the time."

What about this strong slang? Even Christians are guilty of its use. Undoubtedly they are unaware of the meaning of the various expressions. To know their significance makes it impossible to say carelessly, "Oh, it doesn't matter."

A study of *Webster's Third New International Dictionary*, unabridged, is very enlightening and convincing to the follower of Jesus who loathes profanity and takes serious the third commandment.

The exceedingly common interjection of "gee" (or "jee") is a "euphemism for *Jesus*," according to Mr. Webster. The same is recorded of "jeez" or "geez." Further study shows that "jeepers" is a euphemism for *Jesus*, and "jeepers creepers" for *Jesus Christ*. Revolting indeed to the Christian who understands their import!

Now what is this "euphemism"? The same dictionary gives the answer: "The substitution of an agreeable or inoffensive word or expression for one that is harsh, indelicate, or otherwise unpleasant or taboo." A substitution, yes, but it still has the same meaning.

Mr. Webster relentlessly defines other strong slang expressions.

"Golly" and "gosh" are defined as interjections which are euphemisms for *God*. And, it is added, they are mild oaths.

What of "darn" or "durn" and their various forms? What of "tarnel" and "tarnation"? They are *not* gracious forms of speech. Look them up.

Need it be added that "heck" is a euphemism for *hell*?

"Gemini" is defined as "probably euphemism for I.I. [Late Latin] *Jesu domine* Jesus lord!" "Jimmy"



## Gracious SPEECH

By  
FRANK PHILLIPS  
DOCK



is a mild oath often used in a phrase with other words, says the Third Unabridged.

Such definitions are not figments of an over-worked imagination, nor are they objections of fussy folks. When these slang expressions are understood, surely they will be flung aside as unlovely filth.

A sanctified radio speaker once advised, "All expressions that include the attributes [quality or character] of God are wisely erased from the conversation of God's people." "Goodness," "gracious,"

"mercy," or "holy ——" surely do not enhance the Christian's speech.

Jesus speaks to the point in the Sermon on the Mount—"Swear not at all . . . let your communication be "Yea, yea; Nay nay . . ." (Matthew 5: 35-37).

Paul's advice is, "Let your speech be alway with grace, seasoned with salt" (Colossians 4:6). It is but one of the numerous similar admonitions in the Bible.

Let the Lord be glorified by gracious speech.

# REVIVAL *in* Our Day

By MICHAEL HUTCHENS

Pastor, Vandalia, Ohio

UPPERMOST in the minds of many sincere Christian leaders and laymen is the question, Will revivals come in our day? Can we expect an outpouring of God in revival fire?

In his book, *Revival Lectures*, Charles Finney has a chapter on "When a Revival Is to Be Expected," in which he seeks to answer the question

as to when revival may be expected. Among many other statements he says that a revival will come whenever Christians are willing to make the sacrifices necessary.

Yet willingness to sacrifice presupposes a *desire* on the part of the Christian for an outpouring of God's Spirit in revival. Basic to every revival is an intense longing and hungering and thirsting for revival fires to burn. And at the center of all our evangelistic efforts in revival there must be a genuine and intense craving for revival to occur.

For we will not be willing to make personal sacrifice and not be engaged in intercessory prayer unless we actually *want* revival. Could it be that when revival time comes we have not actually laid aside all other considerations which would deter revival because they have been more important to us than revival?

Jeremiah stated, "And ye shall seek me, and find me, when ye shall search for me with all your heart" (29:13). When we seek God with all our hearts in revival, we will be willing to meet conditions necessary for revival. Let us clearly see that revival must be preceded by hunger for revival.

Another related idea is that whether revival will come or not is based on whether we believe revival is *possible* or not. There are two dangerous misconceptions related to this point which are making the rounds in some holiness churches today.

One is that *revival will come when God is ready*. Those who teach this say we cannot expect revival until God wants us to have one. But to say this is to overlook the fact that God is *always* seeking for man to be reconciled with God, and therefore is *always* ready to send revival fires. The question in reality does not hinge on whether God wants to send revival, but on whether we are ready for Him to come in this manner, and whether we have met conditions necessary for revival to occur.

## God's Great Symphony

*Was not life meant to be a symphony of love . . .  
And every man an holy instrument?*

*(Then let me try to play.)*

*The score is written. The Great Conductor  
Calls men to their places*

*And sounds the "A."*

*(O God, teach me to tune my instrument*

*That it may speak as Thine . . .*

*The heartstrings stretched at length to play*

*That symphony divine!)*

*And life begins—such song of pure delight*

*As one might think impossible*

*From human hands and heart.*

*But God is Master of it all. He knows*

*What men can do. He prods the soul*

*To play its part.*

*(Dear God, to play for Thee and to Thy glory*

*Is more . . . is more than pleasure;*

*'Tis all of life . . . 'Tis all of love,*

*'Tis joy in heavenly measure!)*

By JOYCE LETH

Another misconception is that, *since these are the last days, we cannot really expect revivals to come.* It may be asked, however, Is it impossible to have revival just because there has been a "falling away" (II Thessalonians 2:3)? Both of these conceptions lead to pessimism concerning revival, and also lead to apathy. The outcome of such opinions is the conclusion that, since revival will not come in our day, there is little use doing anything to promote revival.

Could such apathy be the reason for lack of revival in some areas? Could it be that we have said that revival will not come in our day and have been only halfhearted in our efforts? Satan must "jump with glee" when he can have the victory as easily as this, without the Church even putting up much of a fight for the souls of men. May we have faith to believe revival is possible.

Wanting revival and believing it will come must be followed by careful and "prayerful" preparation.

We must tarry before God and allow Him to search us out. We must walk in the light He sheds across our souls and, armed with His Spirit, do our part in revival.

Preparation must include agonizing over the lost, getting a "soul burden" for the lost. We must become prostrate with burning concern that the church be more effective in carrying out the Great Commission. In short, preparation must be complete and all-consuming if revival is to come. Let us be assured that, when these conditions are met, God will do His part, and revival fires will begin to burn.

*Will revival come in our day?* Yes, thank God, it will—when we have the faith to believe it will, when we want it so much nothing else is as important as seeing revival, and when we have carefully prepared our souls for it. Revival will then come as God pours out His sin-consuming and salvation-bringing Spirit upon us!

# SUPREME LOVE

By **JOSEPH D. WRIGHT**

Alumni Executive Secretary  
Northwest Nazarene College, Nampa, Idaho

THE twelfth, thirteenth, and fourteenth chapters of First Corinthians deal specifically with the gifts of the Spirit. It seems that in Paul's day, as in ours, there was confusion concerning these gifts. Some people thought that certain gifts indicated the presence and favor of the Holy Spirit while other gifts were given no spiritual significance at all. The gift was all-important.

The thirteenth chapter of I Corinthians is found in the context of the problem that was giving Paul and the church the most trouble, the problem of tongues. The thesis of Paul's writing on this issue was that the most eloquent of unknown tongues was nothing but a clanging noise without love. The most eloquent of words chosen from among all languages will not make up for the absence of love.

Even the language of angels is hollow and meaningless without the presence of love. God created all these languages, and understands them all. But love is the crowning gift of God. He did not create love—*He is love!* Without love men cannot rightly speak of God in any language, for they do not know Him.

"If I have prophetic powers and have not love, I am nothing." Ability to interpret the divine will and purpose is dangerous without the seasoning of

love. Truth is rugged, hard, and almost cruel without love.

The man who knows but does not love is treacherous. He can, and usually does, do great harm. The one who knows the Bible and the divine will, but does not love God, does more harm to God's kingdom and his fellowman than the ignorant person. Consider Balaam, who was entrusted with the revelation of God's attitude toward the Israelites. He betrayed that trust to satisfy selfish desires. He damned his own soul and led many of God's people into error and a tragic death.

Likewise, the faith that moves mountains, without love, does not gain favor in God's sight or point the gaze of the weary searcher to the throne. Without love man is a rebel against God and leaves tragedy strewn in his wake.

God's will for men is that they should saturate their lives with His love until they draw others to God by that love. Such love does not seek the public eye; it seeks the heart of its loved. Real love, and its faith, is known by the fact that it never seeks to better itself by the expression of love. Its only concern is the benefit of the man who needs to be loved.

# Why We Don't

# ADJUST

By MILO L. ARNOLD, *Pastor, Richland, Washington*

WHEN a small grandson of five years was having very serious eye surgery, we all experienced the usual concern for one so small who was called upon to endure such a painful ordeal.

His mother and father talked with him at length preparing him for it, telling him just what would be done, where he would have pain, and what to expect. The doctor in turn sat down with him and gave a detailed explanation of the operation and a discussion of why it was necessary.

The small boy adjusted to it heroically and accepted without a murmur the shots, the pain, the covered eyes, the days of darkness, and all that was involved. The only complaint was "that dumb nurse" tried to give him beets for his dinner and he didn't like beets. These he rejected.

Why would a five-year-old boy reject the nurse with beets for dinner when he would accept the ordeal of surgery, bandaged eyes, shots, and all that went with it? Why would he deprecate the nurse who brought the beets as a dumb person while reflecting not a bit upon the doctor who operated or the nurse who gave him shots?

The difference was that he had been prepared for accepting the major things as inevitable. He treated them as an inescapable experience for which nobody could be blamed. He knew he could not escape them, so he embraced them bravely.

The beets, however, were different. He had always been able to get around eating beets. He had always said he didn't like them and had been excused from them. They were something unnecessary. He didn't have to take them; hence he thought the nurse who brought them was stupid and to be rejected.

The beets were an infliction brought upon him by a person. They were not a dispensation of fate. Hence he expected the person to adjust to him. It never occurred to him that he might adjust to her. He could adjust to a situation of surgery but not to a person who differed with him.

Most of us have found ourselves quite ready to adjust to situations, knowing that they are inescapable, but have resented adjusting to people.

People can adjust to sickness, poverty, misfortune, or hardship if it comes as a situation. We learn to make the best of these things. We learn to bend with them, to accept them, to yield our position sufficiently to live with them. We know they won't yield to us, so we do all the conforming.

When it comes to people who differ with us, however, it is very different. We think they should do

all the adjusting.

If people would be as sensible in adjusting to one another as they are in accepting the mandates of floods, fires, and fate, they would have fewer strained situations and there would be fewer wars.

A man can accept crop failures, broken arms, car accidents, higher taxes, and all that comes without being embittered or without resentment. However when his wife differs with him, he expects her to adjust to him without making a bit of adjustment on his part. Simply because she is a person who is capable of adjusting, he expects her to do it all without asking him to do any of it.

A woman can adjust to poverty, patched clothes, old hats, and sick children when these things seem inevitable. She can accept the hardship of housework, the loneliness of a small world, and the disappointments of collapsed dreams when these things are the result of misfortunes. But when her husband differs with her, she expects that he will immediately adjust to her without asking her to change in the least. It takes only two such people in the same house to make for a small war.

In lands where husbands buy wives or where the parents choose marriage partners and the couple has little to say about it, the parties to the marriage can accept their fates in marriage pretty much as they accept the weather and the storms. If things are difficult, that is the way it is. If their mates seem to be less than they hoped, they accept it as philosophically as if they were simply having a poorer crop than they had hoped. They adjust to their marriage partners as though that was something they were supposed to do.

There is surely no excuse for marriage partners being so immature that they expect their spouses to do all of the adjusting while they do none. This is a mark of childishness.

There is absolutely no reason to hope for marriage to bring together two people whose whole life patterns are so alike as to need no purposeful conforming. Such a marriage would be not only unlikely; it would also be unprofitable. All improvement comes with change and adjustment.

Differences are not dangerous provided the persons involved are sufficiently mature that they will discipline themselves rather than depending upon fate and chance to discipline them. The person who cannot accept hardship simply because it is inflicted by another person rather than by a situation is in for some difficult living.

It is impossible for us to live close to people

without sometimes being in conflict with them. This does not mean that the conflict need be severe or painful. If both are willing to adjust, to conform, and to accept the mandates of a social situation, they will enjoy the adventure of change which conforming demands.

Some people have adjusted to each other so congenially that they do not feel they have actually had any conflict nor are they aware of the adjustment, for it has been pleasantly cushioned by love. Both live full lives, both enjoy their fellowship, both have the dignity of personal adequacy and fulfillment; but in truth they have both changed their own ways to a shape and a contour which was mutually conformable. Both have been enriched by the differentness their marriage demanded, and neither of them feels that he has sacrificed a thing. They were as ready to accept these demands as though they had been demands made by the weather or by sickness.

## **WORRY: Doubt's Destructive Twin**



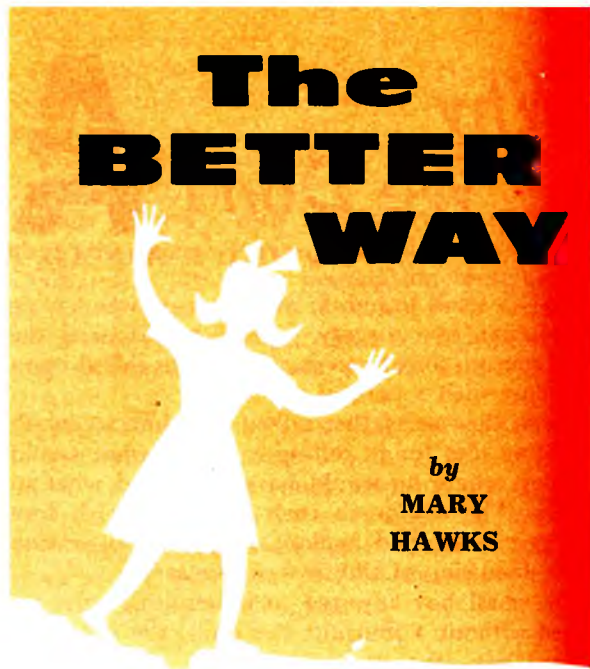
**"DOUBT is man's chief enemy," said the famous Dr. Charles Mayo, "and doubt's right-hand man is worry. Worry affects the circulation, the heart, the glands, the whole nervous system, and profoundly affects the health. I have never known a man who died from overwork, but many who died from doubt."**

**And doubt's right-hand man is worry! For worry bedims and beclouds the present and obscures the path ahead; it cuts off from sight the guiding pillar of cloud and fire; it hides the bountiful Hand from which all good things come; it deafens the ear to the still, small voice of step-by-step guidance; it benumbs the heart to a lost world's need for its love.**

**When David Livingstone was first struck by the dreaded malaria, he tried a number of remedies. Finally he came to the conclusion that the best resistant to the disease was an indomitable spirit. "There is a good deal," he wrote, "in not giving in to this disease. He who is low-spirited and apt to despond will die sooner than the man who is not of such a melancholy nature." Doubt and worry are an aid even to the malarial germ!**

**But doubt and worry are products of darkness—and you know what darkness is, don't you? Merely the absence of light! You remember the story of the old lady who tried so hard to drive darkness out with a broom. The more she tried, the less successful were her efforts. Then her youngest daughter came in, carrying a candle, to see what all the commotion was about. And the darkness disappeared!**

**The light of the spirit is faith. And when the light of faith comes in, the twin children of darkness, Doubt and Worry, scurry out through the window.—Rex Olson.**



WHEN I WAS A CHILD, one of my favorite days came when Mother packed huge baskets of fried chicken and potatoes, and we, with our long fishing poles, set out on an all-day fishing trip to one of the nearby creeks.

Everything would have been perfect for me, but I dreaded that inevitable footlog. How I dreaded it! The good fishing holes, it seemed, were always on the other side.

Dad wasn't afraid of walking the log, but he had walked many of them before. But walk it I must! Dad didn't want a coward in the family.

As I reflect on those happy occasions, I see much in that old footlog. I remember one of my family who looked at the log, shook her head, and sat down to fish in a cool, shady place where fish were fewer and less likely to bite. That old log was just too much for her, but then she had certain privileges.

I remember another of the family who would walk warily for a few feet, sway from side to side, become scared, and gradually inch her way back to the starting place. Then when she had regained her courage, she would haltingly start again. Slowly she worked her way within reach of Dad's hand, and he helped her across safely. Finally my turn would come. Being the youngest, I needed more time to get started. I'd start, stumble, get scared, and retreat. But Dad would keep calling, "Come on. Don't be scared. I'm here!" Try hard as I might, I'd fail every time, until I found a better way. I'd "coon" it.

"Cooning" a log is a colloquial expression for crawling across a footlog as a raccoon would, on all fours. To me that was easier and much safer, even if it too had its drawbacks. The important thing, however, was not the method I used to get across, but the fact that I did get across and did please my father.

After dreading that fearful log for some time, I learned that there were things that I could do to make my walk easier. I learned, for example, to get my balance before I started, to walk straight and not look back or down, to keep my eyes on the other side, and not to be afraid of falling, for my father's hand was reaching toward me, and his patient voice was always encouraging me: "Come on, don't be afraid—I'm here."

Since then the old footlog has been helpful to me, for often the "footlog" of life has become just as slippery and awesome as that old log was then.

Many of us start to make the journey of life and fail to determine our destination. We look forward to getting to the other side, but become frightened; the way seems slippery. We hear our Father calling. We repent. But when we start walking the Christian way, we become scared and discouraged. Others laugh at us; we stumble; we turn back.

Some begin the walk haltingly and begin to look at the attractive lures of the world and fall from the path, seemingly never to rise again. Others try to find ways less frightening and try "cooning" the

log. But that way is too hazardous, and they seek a better way.

There is nothing so bad about "cooning" the log so long as that person is learning. Soon he will grow in courage, in strength, in vision, and he will begin to look up and walk straighter. It takes time, however, and more for some than others.

But with growth and maturity comes a broader vision. The individual really wants to get to the other side. He has a stronger desire to please his Father. More courage and grace come for the asking. He sees the Father, His hands outstretched toward him, encouraging him; for our Father looks with compassion on our feeble attempts to "coon the log" and pleads all the time: "Come on—don't give up—I'm here."

Many of us stumble; many need a helping hand; many need encouragement. But most of all we need a clearer vision of our destination, the courage to try and keep on trying, and the determination to walk that "footlog" of life, knowing all the while that we cannot fail so long as we keep our eyes on Him. He will help us to find the "better way."



## WARNING to teen-agers\*

By J. EDGAR HOOVER

I'VE SPENT FORTY YEARS, my whole career, dealing with the seamier side of life—robbery, kidnapping, gangsterism, and murder. It is possible that the nation's youngsters think of me, when they think of me at all, as a pretty stern sort of person.

Perhaps that's just as well, for I want to give the young people of America some friendly, fatherly advice, and I would like them to take it very seriously.

The advice has to do with the sex-crime headlines in the newspapers today. These headlines worry everyone with any decency—they worry your parents, and they worry you. And they certainly worry me.

So I've worked up a list of ten "Teen-age Tips" that I feel will help young people to steer clear of danger. When you look them over you may say that some of them are only common sense. But remember that the commonsense rule is often the one we're apt to forget.

You'll also note that some of the "tips" apply only to girls. But remember again, everybody has

\*Reprinted by permission from the "Brethren Missionary Herald."

a sister or a girlfriend who needs his protection and advice, so he should study the whole list too.

In any case, these are the ten rules that, in my judgment and experience, are the most important.

*Don't invite trouble! Here are ten rules that every parent should make sure his youngster knows:*

1. *If any stranger—or even a slight acquaintance—makes improper advances, tell your parents immediately.*

Young people are too often kindhearted about such things—they dislike the idea of getting an offender into "trouble." Just remember that if you *don't* report him, he'll probably get into worse trouble later on—to say nothing of the harm he may cause.

2. *If you know of any pornographic pictures or literature being passed around, notify your parents immediately.*

Obscene reading matter is a favorite habit of the degenerate. If the authorities can run down the source and trace the material, they may be able to rid the community of danger before it starts.

3. *Know your date! Don't go out on "blind*

dates" unless another couple is along—and even then be cautious.

If someone phones and says he's a friend of Jack Jones, tell him you'd be glad to have Jack Jones introduce him.

4. *Stay out of "Lovers' Lanes."*

It's natural to want to be alone with your date, but experience shows that "Lovers' Lanes" are favorite haunts of sex criminals.

5. *Don't wander away alone from the crowd at picnics and outings. Stay within calling distance.*

Sex criminals are easily attracted to any group of young people, and given an opportunity, they can strike with frightening speed.

6. *Don't ask for trouble—dress sensibly.*

Provocative clothing may attract the attention

of a potential sex criminal.

7. *Be civil to strangers who ask directions, but never go partway with them.*

The "directions" trick is a favorite among sex criminals. They count on the natural helpfulness of young people.

8. *Be very careful about accepting work from a stranger.*

This is another insidious dodge. Always make sure that the person is a respectable businessman.

9. *Don't go about the house half-dressed.*

This may seem harmless, but it's an invitation to "Peeping Toms"—who may later become something more dangerous.

10. *Never, never hitchhike!*

And never, never pick up a hitchhiker!

# I Can Do the **IMPOSSIBLE!**



By **RUTH VAUGHN**

"MOTHER!" I shrieked in teen-age horror, "you can't do that! It is impossible!"

Painfully she turned her head on the pillow. Her face was furrowed with lines of suffering, but her warm brown eyes twinkled. And when she smiled, it was as though a light had been turned on inside. The signs of pain seemed to vanish as she spoke. "I know, Honey. But I can do the impossible!"

"But, Mother, you can't even move!" I spluttered.

"I know I can't," she said calmly, "but *we* can!"

I didn't question her use of the plural pronoun. I knew she was referring to herself and God. And although my mind reeled at the idea she had suggested, I did not doubt its becoming a reality. My

mother said she could do the impossible. And I knew she could. And she did!

Stricken with arthritis, my mother could not walk without assistance. In reaction to hot mineral baths, her body had swelled to twice its size. All of her teeth had been pulled. She could not turn over in bed or move to any degree without help. My mother was never without severe pain.

But my father was beginning a revival meeting in the small town where she was being treated, and Mother had declared her intention of attending each service. This was not a shocking declaration, for throughout her illness she had never missed a service although she was taken in a wheelchair.

But the idea which left me in horrified panic was her sudden announcement that she planned to conduct a children's meeting before each revival service. She could not move without assistance. She was always in pain.

It was impossible! But she did it!

Each afternoon, with great pain and difficulty, she was helped into the car, where we packed her in with pillows. At the church, in a specially prepared chair, we placed her in the most comfortable position possible, knowing that she would not be able to change positions until we moved her.

And then, with suffering accompanying each movement, she gathered the children about her, taught them finger plays, action choruses, sang with them, prayed with them, and told them about God.

It was impossible! But my mother could do the impossible!

She never doubted this. It ran like a brilliant thread through all of her thinking processes and saturated the total fabric of her life. She was in God's hands, and His hands were big enough to hold her. She could do the impossible!

Robert Browning wrote, "'Tis looking downward that makes one dizzy."

My mother's spiritual values were never dizzy. For she refused to look at the terrifying, chaining things of life. But instead, she kept her gaze stead-

fastly centered upon the almighty God, who kept His hands upon the controls of her life.

She never understood impossibilities. She only knew God's power.

My mother lived above worry, fear, frustration, defeat. In philosophy and in action her life proclaimed, "The Lord God omnipotent reigneth."

It was this same firm conviction that God was in control of the world, the universe, their personal lives that gave the three Hebrew children the impossible courage to stand before the king and boldly declare their total allegiance to divine authority.

Animated by this same confidence, Luther stood before Charles V and with impossible nerve declared that he was a prisoner of the Word of God and could pursue no other course than to follow its teachings.

With equanimity born of this understanding, Jim Elliot and four other men undertook the impossible task of reaching the Auca Indians with

the gospel of Christ. And with this same unshakable trust Mrs. Elliot and others have carried on with the mission until today they live the impossible.

These personalities lived above the earthy. In philosophy and in action their lives proclaimed, "The Lord God omnipotent reigneth."

"I can do the impossible," my mother said.

This she believed. This she performed.

And now when I stand in the midst of overpowering circumstances, crushing burdens, gigantic tasks, I look back through lives recorded in the Bible, in history books, in biographies—and upon one imprinted on my heart—and I know that no matter how challenging the obstacles which confront me, how devious the enemy, how rugged the road, my God can give to me power and strength to surmount each hindering cause, overcome each foe, climb each mountain.

With His leadings and direction, come what may, there can be no defeat. I too can do the impossible!

***They that be whole need not a physician, but . . .***



## **They That Are Sick**

**By DORIS SCHUMANN**

I AM the wife of a Nazarene pastor. It is only recently that I have come to fully realize what Jesus meant when He told the Pharisees, "They that be whole need not a physician, but they that are sick" (Matthew 9:12). He was speaking, of course, of spiritual illness.

You recall that the Pharisees had chided the Master for eating with publicans and sinners. And Jesus said, "I am not come to call the righteous, but sinners to repentance."

Having read these verses afresh and anew, it has occurred to me that our church, the Church of the Nazarene, is in truth a clinic for sick souls. Oh, it's much more than that; but our doors are flung wide open to all who are weary, heavy-laden, and sin-sick.

Let me tell you about some of those who have not only passed through our corridors but most of them have made the church a place of service. They have come to know the Great Physician as Saviour, Counselor, and Friend.

There's that good-looking, junior high youngster who comes to Sunday school on one of our buses

every Sunday and stays for morning worship. To look at this well-groomed, bright-eyed teen-ager you would never guess the circumstances which prevail in his home, or what used to be his home.

His mother works in a gambling casino in a faraway state. His father is serving time in a penitentiary somewhere. A few weeks ago the boy was taken there to visit him. Perhaps that is one of the reasons this winsome youth seems so pensive and quiet most of the time. He lives with his aunt, who doesn't attend church herself. How glad we are that she permits her children and nephew to come every Sunday!

This morning that junior high boy was saved at our altar! His faithful Sunday school teacher was sitting near him and she led her pupil to Christ. Only God knows the potential wrapped up in this one lad who so recently found a balm in Gilead for his sin-sick soul.

And take a young mother and housewife, for instance. She was in a cafe in our city not long ago when she began unburdening her broken heart to one of the waitresses. It so happened that the waitress had found Christ in our church a few months before. When the frustrated lady spoke of her hopeless situation at home, her new ac-

quaintance invited her to attend church with her. The next Sunday morning they were there side by side.

Then one day the lady's neighbor phoned the parsonage and said our new friend needed help. The neighbor had heard that this bewildered, discouraged woman had attended our church, and now could we come to her rescue? She was drinking heavily and was in such despair that she didn't even care to live.

The pastor called and counseled with her and the waitress visited her too, to be sure. And then she came back to church and one glad day made her way to an altar of prayer. She discovered that glorious fountain filled with blood that could wash away all of her guilty sin-stains. Her waitress friend was right beside her—they rejoiced together.

Since that time the young wife and mother has been a different person! She is constantly inviting neighbors, relatives, and acquaintances to attend church with her and they often come. Some of them already have prayed through at the altar. No, the home situation of this new child of God is not completely restored to health and happiness, but she has found a Friend "that sticketh closer than a brother." And things are looking brighter. Her husband attended church with her on Easter morning—and that's a start.

Then we mustn't forget the matronly woman who came to our church one Sunday night a few weeks back. Only recently she had experienced a terrible tragedy. Her daughter had been the victim of a horrible murder-suicide crime. Her son-in-law, in a fit of frenzy, had shot his wife, then taken his own life. And now this troubled mother sat in our church in deep distress.

But beneath the lines of grief upon her countenance could be seen the marks of sin. It was suggested later that she might be likened unto the woman who met Jesus at the well, for she too has had many husbands.

When the invitation was extended that Sunday night, the needy woman went forward and knelt at the altar. How hungry she must have been for soul food, for she responded to the altar call the very first time she was in our church! She prayed until she felt that "Jesus had taken her in." He alone knew about the manifold transgressions that marred her life before forgiveness came. And now we are praying that the church may continue to be a source of help and comfort to her.

I could cite other examples but these will serve to illustrate this truth. The Church of the Nazarene must ever minister to the needs of these people who are soul-sick, sin-weary, and heavyhearted. They must have a refuge when they need rest and forgiveness. May we always have Christlike compassion for those who are sick!

*A Nazarene minister-educator writes on*

## **Preparing Your Child for . . .**

**By WILLIAM J. NICHOLS**

THERE ARE a number of ways interested parents can help prepare their children for school. Perhaps the most important groundwork that can be laid is developing the attitude of the child. The total atmosphere of the home does much to determine the child's attitude. The very solidity and surroundings of the Christian home help your child. If a child is given a positive attitude from his very earliest memories toward intellectual and academic achievements, it will do much for him.

The story is told of the lady who asked the psychologist when she should start preparing her child for school. "How old is your child?" he asked.

"One week," she replied.

"Then hurry home and begin at once," he advised; "you're already a week late!"

The building of this attitude can be accomplished by both precept and example. Do not just tell your child of the importance of reading, but show him that you believe it. If he can see good books and literature in the home and see that you enjoy reading, he will be interested in learning to read. If you are interested in the events of the world, in good music, in reading, your child is likely to follow your example.

This does not mean that the child should grow up with an "old head on his shoulders," with no toys or playtime. He should do those things that are common to all children. But he should also learn to love those quiet times—with his books, his thoughts, his imagination, his dreams.

One of the most important things that you can do is to provide your child with children's books. Buy all you can and get more from the library or bookmobile regularly. And please do not just store them on the shelves, but use them—read them to your child. The writer's children not only like

**HOW**





to take a doll or toy to bed but also their books (which they try to "read" in the dark). There are also a few books out now which will help prepare your child for his first actual day at school by telling the story of a child's first school day.

There are many concrete things that you can do. The writer's wife has "school" on weekdays for our three- and four-year-olds. They have a sharing time in which they share their experiences; they read stories; they draw and color pictures; they sing; they salute the flag; they learn to identify the alphabet letters from a magnetic board purchased from a mail-order house and a set of alphabet cards from a variety store; they learn to print their names in block letters. One day the writer arrived home to find the various things in the house labeled with names.

Anything you can do to help your children get across the initial hump of learning to read will give them a boost. As you pass signs on the highway, point out the letters. If your child's name is Tom, have him look for *T*'s as you drive along. As he progresses and learns his letters, then you can begin to teach him to hear the beginning sounds—"toy" sounds like "Tom," so it must begin with a *T* also. "Book" has the same sound as sister Barbara's name, so it must begin with a *B*. And so it can go. Notice printed material wherever you can. You can even read the cereal boxes as you eat breakfast. Do not force this on the child but lead him into it as his progress evolves.

It might be well to stop here and distinguish between reading readiness and actual reading. Most of what has been advocated in this article is directed toward developing reading readiness. It is generally best if parents do not try to teach their children to read. Your child's teacher will probably prefer that you do not attempt it. But these various things will help assure the readiness of your child when he reaches school.

Readiness for reading involves both maturity and training. A certain degree of physical and emotional maturity is necessary. The child must be able to focus both his attention and his eyes on the reading material for a period of time. There is not much the parent can do about this. But in the matter of training, the parent can help in the ways mentioned previously.

There are at least two factors involved in the training aspect. The child must learn the left-to-right progression. Be sure that he looks at his books from left to right, copies his name from left to right, etc.

The second factor is that of discrimination. You can help your child learn to tell the differences in objects, shapes, colors, details, pictures, and finally in letters and words. There are some workbooks made to help in teaching visual discrimination. Or with a little ingenuity you can work out your own methods. Talk about the details of the pictures in

his books, for instance. When you progress to letters, you can notice that the *b* has a stick going up, the *g* has a stick going down.

So far, much of what has been written here pertains to reading. And this is probably the most important. But there is much you can do also in the area of arithmetic. Your child can be taught to count (ten is far enough). He can learn the principle of one-to-one correspondence by distributing four apples to each of the four members of the family. He can learn to put groups together (two marbles and one marble are—one, two, three marbles); take groups apart ("Give Sister two of the four pieces of candy. How many do you have now?"); compare groups (The Blacks have three people in their family and we have five. How many more do we have?); etc. He can gain some conception of both time and arithmetic from the clock by reading the numbers and learning where the little hand points when a favorite activity takes place. These are examples of what you can do to teach your child some basic mathematical concepts. Use your ingenuity and enjoy your children.

The toys which you choose for your children and the way they play can help with their readiness for school and life. Elaborate, expensive toys are not necessary. But your guidance, presence, and direction are necessary. Some of the best times in our family are spent with a box of blocks and some ten-cent metal cars. The blocks are transformed into houses, factories, garages, bus stations, parks, groceries, and other things that we come into contact with in everyday life. Get playthings that your children can manipulate and be creative with.

It is important for parents to include their children in their conversation. Do not talk down to them but talk with them. Treat them as equals. Talk about the things you see on the street, the things they ask about—everything and anything. Do your best (?) to answer the questions they raise.

Remember, that child of yours has not been many places and doesn't know many things through experience. You are his gateway to the world—to life. Do not be stingy with yourself and you will be the kind of parent who pleases God.

In closing, may we say a word for the church and Sunday school. Unless your child attends nursery school, the Sunday school will probably be his first introduction to society outside the home. Besides the obvious spiritual benefits that he will gain, your child will benefit from the relationships with other children and with other adults, the teachers and supervisors.









It would seem to the writer that regular Sunday school attendance will do much to ease the initial shock of the transition from the sheltered life of the home to the half-days of kindergarten. The process of education, at best, is somewhat frustrating. Perhaps some of the suggestions listed herein will help you make it less frustrating for your child.



A Story-Note from.....



Hi,

Have you ever had to say, "I'm sorry"? Sometimes it is very hard to say.

Roy  wanted Jean  to play with him.  was busy with a book  and said, "NO," so fast that  was .  thought about it ... then slowly went to say "I'm sorry." That's all it took to make them friends again. 

Sometimes just little things make your life unhappy. Be quick to say, "I'm sorry," and also, "I forgive," just like  and .

Love, *Gloria* 

"I will be sorry for my sin."—Psalms 38:18.

# EDITORIALS

By W. T. PURKISER

## Is Sickness "In the Will of God"?

This is a question we run into "head on" whenever we begin to pray for divine healing. There are many who will have it that sickness and physical suffering are part of God's will for His children and that every prayer for healing must be prefaced with an "if"—"If it be Thy will."

Whatever measure of truth there may be in this attitude, we must certainly be careful that we do not "charge God foolishly," and thereby fail where Job succeeded. Faith may be crippled and the healing touch missed because we are too quick to assign to the will of God what may actually be the work of the devil.

Certainly we do not act as if we believed most of our sicknesses and suffering to be "in the will of God." If we have a headache, most of us take an aspirin. If we suffer other ailments, we seek medical help for their relief. This is quite as it should be, and the person who would argue that one must ignore the help medical science can give in order to trust God would be as foolish as one who would argue that a farmer must burn his plows and destroy his seed in order to trust God for a good harvest.

But no devout Christian would deliberately seek to avoid the will of God. If we knew it to be the will of God that we should be sick, then we would sin if we tried to do anything to avoid sickness. If suffering were the will of God, the relief of pain would be a work of darkness instead of a deed of mercy.

How much wiser we should be to recognize the truth of Peter's summary of our Lord's healing ministry when he said that Jesus went about doing good, and "healing all that were oppressed of the devil" (Acts 10:38)! Jesus himself said of the woman He had healed that Satan had bound her for eighteen years (Luke 13:16); and Paul regarded his "thorn in the flesh"—almost certainly a physical infirmity—not as the will of God, but as "the messenger of Satan to buffet" him (II Corinthians 12:7).

WHAT WE MUST SEE clearly is that God *permits* some things that He does not *purpose*. For example, God permits evil men to do wicked deeds. But who would be so blasphemous as to suggest, as an older theology seemed to, that God purposes all this evil?

God does not *intend* that men shall sin and reject His will. He is "not willing that any should perish,

but that all should come to repentance" (II Peter 3:9). He "will have all men to be saved, and to come unto the knowledge of the truth" (I Timothy 2:4). Yet He allows the "contradiction of sinners against himself" (Hebrews 12:3) because He has given the creature made in His own image the power of choice and self-direction, even when that power of choice is turned against Him and when that self-direction is counter to His design and purpose.

Is there any ultimate answer as to why God permits the suffering and sickness of His own saints? It is not hard to see why wicked people should be allowed to suffer. Such could be the judgment that would bring them to repentance and eternal life. But why should not a child of God be healed when he prays for healing with a sincere desire for the glory of God and the advancement of God's work in this world?

I should be brash indeed to suppose that I could answer completely questions that have puzzled the best minds through the centuries. But there are some suggestions we might well consider.

FIRST, SALVATION does not exempt us from the common lot and life of humanity. We may be saved from sin and cleansed from carnality and still be victims of ignorance, our own foolishness, and a human heritage which has not only the accumulated assets of our civilization but its liabilities as well.

You see, we do not live to ourselves alone. We are part of two families, and we still live in two worlds. We are part of the family of God, but we are also part of the family of humanity. We are citizens of a heavenly world, but we also live with our feet on earth.

Being part of the human family means that we inherit both its advantages and its burdens. We could not have the one without the other. Living with our feet on earth means not only to tread smooth sidewalks, but sometimes to walk on thorns and sharp stones.

Suppose, for a moment, it were not so. Suppose, for a moment, being a Christian automatically meant complete health, total happiness, prosperity, and immunity to the injuries which come from other people's sins. There would then be no faith, love, and obedience to God implied in becoming a Christian. It would simply be a matter of selfish prudence, getting a bargain in health and happiness insurance at a low rate.

SECOND, HEALING MAY BE withheld because of lack of faith. To say that all lingering sickness is evidence of unbelief is a wrong and cruel charge made only by those who are well. Yet in divine healing there are multitudes who have not because they ask not.

Faith, for healing or anything else, does not come simply by wishing for it. Faith, the condition upon which we receive all of God's blessings, is itself subject to other conditions.

One of these is obedience, always the other side of a true Christian faith.

Another is the reading and study of the Word of God, for faith always "cometh by hearing, and hearing by the word of God" (Romans 10:17), as Paul said of faith for salvation.

A third means of faith is continued prayer—not anxious, fretful, petulant prayer, but submissive, adoring, patient prayer. Prayer both expresses faith and increases it: "Lord, I believe: help thou mine unbelief" (Mark 9:24).

THIRD, THE BIBLE clearly and constantly promises an ultimate and perfect healing for all the people of God in the resurrection. The final healing of all our diseases and infirmities comes in another world. But it certainly comes.

For this reason it is possible to say that prayer for divine healing is always granted, although the answer may be, "Wait awhile." It is a sad commentary on our earthiness that we tend to exalt the healing of the present and ignore the greater healing of the resurrected life.

If heaven were as real to us as it ought to be, we should not find it so hard to wait for what will surely come when God wipes away all tears from our eyes: "and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Revelation 21:4).

FOURTH, EVEN HERE if we are not immediately healed, because of our ignorance or folly or because of conditions in our human lot we do not fully understand, let us be bold and believing enough to see that God then gives something better. After all, the true life we live is not the life of the body but the life of the spirit.

To say this does not minimize the reality or importance of the physical, but it does call on us to look beyond it to where our true existence is. There

.....

## When We Pray

*As near as waves to a morning sea,  
As near as wind to a murmuring tree,  
As near as sunlight to golden days,  
Is God, our Father, to one who prays.*

By GRACE A. WATKINS

have been many who have had excellent health and rugged physiques through most of life who have been querulous, complaining, discontented, and miserable. And there have been a great many others who have suffered much but in the midst of their affliction have found a peace and contentment which has put them among the truly happy people of mankind.

Such was the Apostle Paul, afflicted with a "thorn in the flesh," praying three times for its removal, and coming to the place where he learned the sufficiency of God's grace and the strange and wonderful strength which was made perfect in his weakness.

Paul said then in utter sincerity, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II Corinthians 12:9-10). Only the most utterly earthbound would deny that Paul's prayer was answered with something better than the taking away of the thorn.

Sickness and suffering is not the purpose or intention of God for His people. Although He may permit it, He does not "will it." He works through Christ and His Spirit, not only to replace sin with holiness, but also to change ignorance and folly to wisdom, and sickness and suffering to health.

We need not therefore imply that we are ever going against the ultimate will of God when we pray for healing by saying, "If it be Thy will." We are privileged to pray rather "according to Thy will," assured that God is on the side of health and wholeness and will heal if He does not have something better for us.

## An Expanded "Herald"

This issue of the *Herald of Holiness* carries an additional eight pages, including material which it is hoped may cover a broader range of family interests. The "expanded" *Herald* incorporating these and other additional features is planned for the first Wednesday of each month throughout the next year.

For the present, the regular sixteen inside pages are being printed on letterpress. The additional pages are produced by the lithograph process, permitting the use of additional pictures and illustrative material.

The Nazarene Publishing House is now in the process of installing a large new lithograph press, on which it is planned to print all of our major periodicals. In addition to being many times faster than the older letterpress, the lithograph process permits much greater variety in handling the materials.

It is our sincere desire that the *Herald of Holiness* may serve an even wider range of interests through the enlarged first-of-the-month issue "For the Whole Family."

# THE CHURCH AT WORK

## THE N.Y.P.S.

PART SEVEN

### Northwest Oklahoma District

Dr. Orville Jenkins gave the keynote address which set the pace for one of our finest N.Y.P.S. conventions.

Local reports reflected hard work and much prayer across the district. Our local leaders and members are to be commended for the cooperation which enabled us to meet many of our goals.

About two hundred teens attended the "Teen Blast" at the Youth Center of Bethany First Church.

In this new statistical year we will strive to serve Christ better and fervently go "into the Word . . . on to the world." We accept this as our task.—*Reporter.*

### South Carolina District

During the week of July 27-31 the South Carolina District N.Y.P.S. enjoyed the most successful Youth Institute of its history with a total enrollment of 173. Rev. Moody Gunter, district N.Y.P.S. president, served as director; with Dr. Otto Stucki, district superintendent, serving as institute chaplain. Dr. William M. Greathouse, president of Trevecca Nazarene College, was the special speaker and the Trevedores quartet provided special music as well as an appealing program for the college.

Group activities, instructional classes, and a contest for Mr. and Miss South Carolina Nazarene were among the highlights. Miss Juanita Davis of Columbia and Mr. Danny Odum of Chester were elected to these places of honor. Softball games between the counselors and the boys resulted in the boys winning every game.

The spiritual atmosphere of the institute was most encouraging. Group prayer meetings were held by the campers before and after the services. On Wednesday night following an earnest and enlightening message by Dr. Greathouse, about sixty young people accepted Christ as their Saviour. Over one hundred campers sought and found spiritual help during the entire camp.

We thank God for such a gracious outpouring of His Spirit among the youth of the South Carolina District. This highly successful institute is indicative of the spiritual momentum throughout the district N.Y.P.S. We are encouraged to believe that this institute is a foretaste of the kind of

year our district N.Y.P.S. will have.—*GENE REYNOLDS, Reporter.*

### Southeast Oklahoma District

We have just closed what many consider one of the most successful youth camps with Dr. Curtis Smith and the Bethany Nazarene College Collegiate Quartet as the special workers. The camp was held July 20-24, at Robbers Cave State Park at Willburton, Oklahoma. Our camp director was Lenard Stubbs, who with his wonderful staff did a most commendable job in organizing, supervising, teaching, and evangelizing the entire camp.

With more than 250 registered, the Holy Spirit called our young people to Christ as in service after service; literally scores sought and found spiritual help at the altar. God's presence was manifest from the very first service of the camp.

Dr. Smith and the Collegiate Quartet were certainly used of God to bring a revival to our youth. We had a great time of Christian fellowship. Our youth are committed to make a living reality out of our new quadrennial slogan, "Into the Word . . . On to the World!"—*DAVID F. KRICK, Reporter.*

### Southwest Indiana District

The district N.J.F. convention was held August 1 at Seymour, Indiana, with Mrs. Edith Small presiding. Winners from each of the seven zones competed in the district talent contest. The following winners were presented trophies: scripture memorization, Ricky Newby and Dan Rumbly; vocal solo, Karen Hill; vocal ensemble, Susan Wetnight and Jane Pitts; instrumental solo, Morris Mills; instrumental ensemble, James and Paul Buchanan.

Highlighting the convention was the presentation of sermons for juniors by Rev. and Mrs. Harold Barger and family, ventriloquists.—*Reporter.*

## PLAN TO ATTEND

### The Convention Nearest You

Dayton, Ohio  
Canton, Ohio  
Indianapolis, Indiana  
Seymour, Indiana  
Fort Wayne, Indiana

October 16-17, 1964  
October 19-20, 1964  
October 22, 1964  
October 23-24, 1964  
October 26-27, 1964

## Department of Church Schools

### North Carolina District

The twenty-fourth annual N.Y.P.S. convention of the North Carolina District took place August 14 and 15 at First Church, Concord, with Rev. E. Wendell Williams as host pastor.

Guest speaker was Dr. Norman R. Oke, pastor of First Church, Washington, D.C. His messages challenged and inspired all present.

The district president, Rev. Larry Smith, reported many outstanding accomplishments of the year—among these, highest percentage of giving of any district in the Trevecca zone for the Ambassadors' offering. Surpassing the goal set for the *Conquest* campaign, we were first in the zone to report 100 percent in the American Bible Society offering.

Rev. Larry Smith was reelected as district president by an excellent vote. Other officers elected were Rev. E. Wendell Williams, vice-president; Mrs. E. Wendell Williams, secretary; and Mr. Odie Page, treasurer.—*JAMES F. SPRULL, Reporter.*

### Kansas City District

The Kansas City District N.Y.P.S. convention was held at Kansas City First Church on August 24. The convention opened on a high note of inspiration as Dr. Paul Orjala and two team members of the Evangelistic Ambassadors conducted the devotions.

Rev. Clarence Kinzler had been elected by the district council to fill the unexpired term of Rev. Kenneth Meredith, who resigned in April to accept a position with Pasadena Nazarene College. Brother Kinzler's report reflected the progress made on the district during the year, and also projected plans recommended by the council for increasing the effectiveness of the youth program. An excellent vote was given Brother Kinzler to serve as president for the new year.



with the starting of a home mission revolving fund, and an increase of 1 percent in general giving allocation.

In pre-assembly conventions, Dr. Kenneth Rice was speaker for the church schools, and Mrs. Louise Chapman for the N.F.M.S. Mrs. Dallas Baggett was re-elected as missionary president with a wonderful vote of confidence.—OLIVER C. HUFF, Reporter.

### New Church Organizations Reported

Charleston Capitol View, West Virginia, August 16, 1964. Rev. Earl G. Hissom, Jr., pastor.—H. Harvey Henderson, district superintendent.

Racine, Ohio, August 17, 1964. Rev. Morris Wolfe, pastor.—Harvey S. Gallo-way, district superintendent.

### Gulf Central District Assembly

The twelfth annual assembly of the Gulf Central District convened at Memphis, Tennessee, on August 14. It was preceded by the preachers' meeting, August 11 and 12, with Dr. T. E. Martin, pastor of Nashville First Church, and Rev. Rufus Sanders of Chicago, Illinois, as the special speakers.

Rev. and Mrs. E. W. Munger were speakers for the church schools convention. Rev. R. Chopfield was re-elected as district N.Y.P.S. president, and Mrs. Arthur Jackson re-elected as district N.F.M.S. president. Mrs. Louise Chapman and Rev. and Mrs. Ardee Coolidge were special guests at the missionary convention.

Dr. George Coulter was the presiding general superintendent at the assembly, and our hearts were challenged by his dynamic messages.

Rev. Warren A. Rogers, district superintendent, reported gains in nearly every department. He was unanimously re-elected on a three-year extended call. The assembly voiced their appreciation with a love offering for Mr. and Mrs. Rogers.

Rev. R. Chopfield and Rev. A. Bowes were re-elected district secretary and treasurer, respectively. Nazarene Bible College was ably represented by Rev. R. W. Cunningham, and Brother Bowes represented the Nazarene Publishing House.

The assembly climaxed with an ordination service, in which Eddie Burnett, Charles Johnson, and Winston Best received elder's orders.—A. WINSTON BEST, Reporter.

### THE LOCAL CHURCHES

WAURIKA, OKLAHOMA—Our recent revival campaign with Evangelist Charles Millhuff was one of the best the church has ever experienced. Brother Millhuff's messages were practical and prayerful as he preached the searching truth with the anointing of the Holy Spirit. Mrs. Millhuff ably assisted at the piano. Our people now have a greater vision for soul winning.—Reporter.

Evangelists W. W. and Wilma Geeding write: "We have some time open in January, and would like to slate some weekend meetings in the southern

states on our way from Florida to southern California. If interested, write us at Fletcher, Missouri 63030."

Evangelist Asa Sparks reports from Nashville, Tennessee: "We have been on thirteen districts during the past assembly year, conducting thirty-one meetings; also filled the pulpit as supply for two churches on Sunday. At Elm Street Church in Ironton, Ohio, forty-four souls prayed through, ten of them in homes where we called, and twenty-three joined the church on the closing Sunday. At Louisville, Kentucky, where we have held two revivals, the pastor reported they got a new family from each meeting. We give God praise and look to Him for greater victories."

Rev. Eddie L. Burnett writes: "God blessed and gave us a good revival with our church in Miami, Florida, in giving more than fifteen 'new' seekers with twelve definite conversions. Rev. and Mrs. Earl Joe Walker are the new pastors there. In the first night of services at Goulds, God blessed in giving a number of young people who surrendered their lives to Him. We thank God for His blessings upon the work of the Gulf Central District, and on these two meetings in the Miami area."

Rev. H. E. Hegstrom and wife write: "Due to our appointment to open the Nazarene work in Sweden, it is necessary to cancel our evangelistic slate. It has been a pleasure to work with the many pastors and congregations for the past several years while we have been in the field of evangelism. We will appreciate the prayers of the people for the success of this new endeavor."

GRAHAM, NORTH CAROLINA—Our pastor, Rev. Albert Truesdale, has been appointed chaplain of the Graham Auxiliary Police Department and the Graham Police Department. Brother Truesdale came to us from Trevecca College last July, and the Lord has manifested His presence with us. We are beginning a program now to remodel our Sunday school annex.—Reporter.

Rev. H. J. Rahrar writes: "After forty-one years in the full-time ministry, thirty-seven in the pastorate, and four in the evangelistic field, I am again entering the field of evangelism. These have all been wonderful and fruitful years. My health is excellent, and I am available now for weekend meetings and conventions up through December 31. After January 1, I will be available for full-time revivals, ready to go as the Lord may lead. Write me, Route 1, Box 292A, Camby, Indiana."

1 1/2 Million Dollars  
in  
Thanksgiving Offering

October 11—"Two Magnets: Toward Which Are You Headed? Part V. Two Possible Choices," by Russell V. DeLong

October 18—"Part VI. Two Lines That Can Be Crossed," by Russell V. DeLong

October 25—"Part VII. Two Meetings," by Russell V. DeLong

COFFEYVILLE, KANSAS—First Church will be observing its golden anniversary in 1965, with two special features being planned. The anniversary observance will be January 2 and 3, and in August there will be a family retreat and encampment. This church has had a fruitful half-century of ministry. From its altar a number of young men have entered into full-time Christian service. We would be glad to hear from all who have ever been associated with this church. Write to our pastor for the plans (Rev. Sam Stearman, 702 East 8th, Coffeyville).—Reporter.

Evangelists Laston and Ruth Dennis report: "In late August we closed the last of seven camp meetings on the Central Zone of the North American Indian District. Night after night the altar was lined with seekers. We enjoyed working with Rev. George Woodcock, zone chairman. We plan to return to that area December 1 for revival, and would like to slate another meeting for December and January as the Lord may lead. Write us, c/o our Publishing House, P.O. Box 527, Kansas City, Missouri 64141."

ROANOKE, VIRGINIA—The Villa Heights Church recently closed the greatest revival of its history. Evangelist Ellis Blythe was mightily used of the Lord, and his messages were pungent and anointed of the Holy Spirit. On the first Sunday there was much conviction, and God gave twenty-one seekers in the morning service; most of these were adults. A good group of new members was added to the church. We greatly appreciated the ministry of Brother Blythe with us.—FRID M. MOON, Pastor.

Song Evangelist Wilbur Leverett (of the Leverett Brothers Evangelistic Team) writes that his wife is in a Colorado Springs hospital, partially paralyzed and in deep emotional shock. They earnestly request the prayers of God's people for her.

The Glen Ide Junior Evangelistic Party report: "In August we completed our first year in the field of evangelism. We conducted 22 revival campaigns, travelling in 8 states and 9 districts, and God blessed in giving over 600 seekers. We conducted 243 children's meetings. Pastors were most cooperative, and we are enjoying our labors. We have some open time after January 1. Write us, Route 2, Box 202, Vicksburg, Michigan."

Rev. R. E. Hodgson writes: "I am taking up my work in the evangelistic field again after dropping out for one year to help with a home mission church on the Abilene District. We are conducting regular revival meetings, but specializing on five-to-seven-day holiness meetings. I have open dates this fall in November and December, and some choice dates for 1965. Write me, c/o our Publishing House, P.O. Box 527, Kansas City, Missouri 64141."

Rev. J. Ray Shoulders writes, "After pastoring our church in Bonham, Texas, for nearly six years, I am now pastoring the Northside Church of the Nazarene Mission in Bonham."

AROMA PARK, ILLINOIS—Our church has enjoyed a very fine assembly year, with the blessings of the Lord very evident. We have received into the church twenty-eight new members, had better than a 10 percent increase in Sunday school, our N.Y.P.S. was an honor society, our N.F.M.S. was a "star" society, and our church was on the honor roll for reception of new members by profession of faith. All budgets were paid in full, with 10 percent going for general interests. The church has been most kind in showing love and appreciation for their pastor.—CURTIS F. COOK, Pastor.

Dr. Russell V. DeLong writes: "Following evangelistic meetings with First Church, Oskaloosa, Iowa, and Central Church, Seattle, Washington, Mrs. DeLong and I will spend the fall in the Orient visiting Japan, Korea, Formosa, Hong Kong, the Philippines, and Hawaii. I will be speaking to religious, educational, and fraternal groups, and especially visiting our Nazarene missions."

The Leverett Brothers, evangelists, write: "We have some very fine dates open for this fall and winter. We carry the whole program, and the Lord has been giving us wonderful revivals and good attendance. Write us, Route 1, Lamar, Missouri 64759."

An enjoyable way to earn  
**EXTRA MONEY**  
in your spare time  
SOFT CHRISTMAS GREENING CARDS  
An exciting selection of new designs!  
Plus many other profit-making items

Name \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_

NAZARENE PUBLISHING HOUSE  
Box 527, Kansas City, Missouri 64141

# 1 1/2 Million Dollars in Thanksgiving Offering

Rev. W. M. Hodge writes: "After seven years pastoring in Northwestern Ohio, I am reentering the evangelistic field; am now making up my slate. I will be closing a meeting in New Liberty, Kentucky, on October 18, and have some open dates after that. Write me at my home address, Science Hill, Kentucky."

Evangelist C. Neal Hutchinson writes: "Because of a cancellation I have an open date, October 29 to November 8. Any church desiring this time may write me, 933 Linden Street, Bethlehem, Pennsylvania."

Rev. J. H. Fowler, retired Nazarene elder, died in August. He was a member of the Indianapolis District. He is survived by his wife, of the home address, 7 Eastern Avenue, Indianapolis, Indiana.

Evangelists H. A. and Helen Casey write: "Due to a cancellation, we have a choice date open for this fall—November 18 to 29; also have a few dates open for the spring and fall of 1965. We carry the full program—preach, sing, and play; and will go anywhere. Write us, c/o our Publishing House, Box 527, Kansas City, Missouri 64141."

Rev. C. H. Harley writes: "We have enjoyed seventeen wonderful years in the evangelistic field, and since 1952 in the Church of the Nazarene. We sincerely appreciate our fine pastors and people, and God has blessed in giving many souls to be saved and sanctified. We have accepted the pastorate of our First Church in Mansfield, Ohio, and look to God for a good year with these fine people."

## THE BIBLE LESSON

### Topic for October 11: Why Jesus Came

SCRIPTURE: I Timothy 1:12-2:15  
(Printed: I Timothy 1:12-17; 2:1-7)

GOLDEN TEXT: *This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners: of whom I am chief (I Timothy 1:15).*

The reason that Paul thought himself the chief of sinners in his day was partly because he knew of no other who had been saved after persecuting "unto death" some of the early Christians. The memory of this fact in his own life was something he never quite got over; but even so, he marvelled all the more in the grace of God that saved himself, the chief of sinners.

But, Paul, God has done a lot of wonders since your day! He transformed a

drunken tinker in Bedford jail and we have *Pilgrim's Progress*. He applied His marvelous grace to a wretched slave trader, John Newton, and we have "Amazing Grace." It's a miracle when Jesus saves, but it's not so unusual, for this is why He came.

Conversion, real born-again salvation, is wondrously real. "People need not to be patched up, but to be made over." A servant woman summed it up in these words: "You can no more tell what you don't know than you can come back from where you ain't been." One man was identified as having "just enough religion to make him feel uneasy in a cocktail bar, but not enough to make him feel at home in a prayer meeting."

It is so easy to be sidetracked. One minister said: "I sat in the early devotional hour on a hillside and watched a dog excitedly wagging his tail with his head in the bushes. I expected him to jump a rabbit at any moment. But he was only after crickets." This man added, "Many of our church activities could be classed as cricket attention. We are busy at nothingness."

But a sound conversion is so real you'll know that either you are changed or the whole world has changed, for everything is so different. One man on Monday morning said to his boss, "You'll have to hire me over. I'm a new man." David, in Psalms 40, tells how God brought him out of the "mirey clay." His experience has been set in this order: "He brought me up! He set me up! He tuned me up! He kept me up!"

Abraham believed God and went out. Noah believed God and went in. Elijah believed God and went up. God has some wonderful prepositions that will fit our lives also. He can straighten out our question marks and make exclamation points out of them.

Paul's conversion on the Damascus road was so real he never got over it. He is distinguished as being the only man God ever knocked down who was able to get up again. It was on Straight Street he got his feet down and his eyes open. The love of God revealed in Paul's life is available to all men. Our salvation is based on the redeeming blood of Christ, shed on Calvary. He can make us over anew. Yes, "Christ Jesus came into the world to save sinners."

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.

## Deaths

### REV. JOHN T. LA ROSE

John T. LaRose was born in the state of Missouri, November 2, 1892, and died August 12, 1964, in San Bernardino, California. He served God and his church faithfully, pastoring churches in Goldendale, Washington; Pendleton and Tillamook, Oregon; Eureka, California; Medford and Portland, Oregon; Burbank, Glendale, and San Luis Obispo, California. Also he served as dean of men at Nampa in 1928. He united with First Church of the Nazarene in San Bernardino in 1953. He is survived by his wife, Mrs. J. T. LaRose; and four brothers: Henry, Raymond, Clyde, and Otis LaRose, all of Canada. Funeral service was conducted by his pastor, Rev. G. A. Rushford, assisted by Dr. A. E. Sanner, Rev. Lowell George, and Rev. J. J. Gough, with interment in the San Bernardino cemetery.

### REV. ERNEST FARRIS

Ernest Farris was born January 25, 1897, and died July 26, 1964, at the city hospital in Somer-



set, Kentucky. He was a member of the Science Hill Church of the Nazarene at the time of his death, and had served in the unofficial capacity of assistant pastor there for several years. He was a member of the official board. He was ordained a Nazarene elder in 1951, and had held several pastorates in Pulaski and adjoining counties. He is survived by his wife, Mrs. Sinia Hodge Farris; a daughter, Mrs. Lela Wiles; three sons: Rev. A. A. Farris, pastor of the Somerset Church of the Nazarene; William E.; and Norman E.; and one sister. Funeral service was held at the Science Hill church with Rev. Melvin Dishon and Rev. Lawrence Adanis officiating. Burial was in the Science Hill cemetery.

#### REV. JAMES F. MC MILLAN

James F. McMillan, age sixty-seven, died June 5, 1964, at a hospital in Baltimore, Maryland. He was born in Baltimore, April 29, 1897. Converted at the age of fifteen, he was faithful to God and his church until death. He received his call to preach at the age of sixteen, and was later sanctified. He served churches on the Washington-Philadelphia and, after the division, the Washington districts. He is survived by his wife, Catherine; and two sisters, Mrs. Mitchell and Mrs. Johnson. Funeral service was conducted in Baltimore First Church by Rev. Milton B. Parrish, pastor, assisted by Rev. Neil Hightower and Rev. H. E. Heckert. Burial was in Oak Hill Cemetery, Baltimore.

#### REV. W. W. LOVELESS

W. W. Loveless was born February 17, 1876, near Five Points, Pickaway County, Ohio, and died July 19, 1964, at London, Ohio. Converted at the age of twelve, he was sanctified in 1905. In 1900 he married Mary A. Deck; two daughters were born to this union, Hilda and Lois. He began preaching in 1905, and served as pastor for twenty-five years, at Fallen Timber, The Plains, Lancaster, Chillicothe, and Mt. Gilead, all in Ohio. He also served as evangelist for thirty-five years, retiring from the active ministry in 1950, but continuing to preach until 1960. For six years he did home mission work in the mountains of Kentucky and Tennessee. Through Brother Loveless' ministry, twenty-two churches were organized and an estimated twenty-five thousand people were brought to Christ. He was a district worker, having served on the board of ministerial studies for more than thirty-five years. He was a member of Central Ohio District at the time of his death. He was a prolific writer, having written four books, also many articles for religious papers and magazines. He is survived by his wife, Mary; two daughters: Mrs. Hilda Roberts, Newport; and Mrs. Lois Eades, London; and a brother, Clarence S., of Florida. Funeral service was conducted in the London Church of the Nazarene by Rev. Roy Klingler, assisted by the pastor, Rev. Everett Baker. Interment was in the Mt. Sterling Cemetery.

## Announcements

### WEDDING BELLS

Miss Lois Marie Robinson of Spokane, Washington, and Mr. Lane Ellsworth Zachary of Millbrae, California, were united in marriage on August 28 at Wm. Beaumont General Hospital Post Chapel, El Paso, Texas, with Chaplain Lyle W. Robinson, father of the bride, and Dr. E. E. Zachary, father of the groom, officiating.

Linda L. Leach and C. Martin Sharpe, both of Long Beach, Mississippi, were united in marriage on September 5 in the Long Beach Church of the Nazarene with the pastor, Rev. L. L. Mathis, officiating.

Miss Sharon Lee Zabel and Mr. Charles Lyle Ahrens of St. Croix Falls, Wisconsin, were united in marriage on August 1 in the St. Croix Falls Church of the Nazarene with the pastor, Rev. Richard N. Brunner, officiating.

### BORN

—to Rev. and Mrs. Terry D. Going of Tuttle, Oklahoma, a son, Phillip Don, on September 2.

—to Rev. and Mrs. K. Dwight Southworth of El Berado, Arkansas, a son, Brent Wooten, on August 14.

—to Lt. Dale and Patricia (Belche-) Ogden, at Tallahassee, Florida, a daughter, Cynthia Renee, on June 2.

### ADOPTED

—by Rev. Harley and Frances (Bullark) Cash pastors at Seward, Alaska, a daughter, Barbara Ruth; she was born July 23, 1964.

## Directories

### GENERAL SUPERINTENDENTS

Office: 6401 The Paseo  
Kansas City, Missouri 64131

HARDY C. POWERS  
G. B. WILLIAMSON  
SAMUEL YOUNG  
HUGH C. BENNER  
V. H. LEWIS  
GEORGE COULTER

# the Answer corner

Conducted by W. T. PURKISER, Editor

**Do you believe in predestination? I don't believe in it, but I would like for you to explain something to me. We define predestination as God's knowing when we are born if we will go to heaven or hell when we die. If we say we don't believe in predestination, we would be saying that God isn't all-knowing, and would be calling God a liar. Please clarify this for me.**

In the first place, you are confusing predestination with foreknowledge. Foreknowledge means God's knowledge of the future. It is one thing to know, and something very different to control.

Second, your definition of predestination is the common one, but it is not scriptural. "Predestine" is our English translation of a New Testament Greek word which literally means to "set boundaries beforehand." That it has come to mean something else to some theologians is more due to the influence of Stoic determinism and fatalism than to the Bible.

Predestination, biblically, is the provision God has made in Christ "to save mankind from utter ruin. It is not an arbitrary, indiscriminate act of God intended to secure the salvation of so many and no more. It includes provisionally, all men in its scope, and is conditioned solely on faith in Jesus Christ (John 3:16)" (H. Orton Wiley, *Christian Theology*, Vol. II, p. 337). That is, predestination is God's provision for the salvation of all who be-

lieve on the Lord Jesus Christ.

As far as foreknowledge is concerned, I believe God knows what I am going to do, but He does not direct or compel that action. The choice is still mine. I know there are still big questions left, and I would not quarrel if one wished to define foreknowledge as the knowledge of everything possible, or if someone wished to argue for a voluntary limitation by God of His knowledge of a soul's future.

But for myself, I am satisfied that "He knoweth the way that I take" without making me take it. I can conceive that someone on the top of a skyscraper could see the beginning, middle, and end of a parade passing on the street without having arranged the order in which the floats would come—while the man on the curb could see only what was directly before him. But let's confess, there are some things we shall know only when we see face-to-face (I Corinthians 13:12). This may be one of them.

**If you have a secretary or a treasurer elected by the church board who is not a member of the board, does that automatically place him on the church board? Should he be allowed to vote as a member of the board?**

The answer to both questions is, "No."

Generally, both the treasurer and secretary are elected from within the membership of the board, although the *Manual* does not specify that this must be the case. The *Manual* does, however, limit membership on the church board to the pastor as ex officio chairman the Sunday school superintendent; the presidents of the N.Y.P.S. and N.F.

M.S.; the stewards and the trustees of the local church; and if ordered by the church at its annual meeting, the members of the church school board.

A person serving as secretary or treasurer would attend the meetings, and the board should certainly vote to extend the privileges of the floor. But only the members elected by the church in the prescribed way may vote.

**All my life I've heard, "God is married to the backslider." The Bible in Jeremiah 3:14 says, "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." This would mean they were in the process of backsliding. If God were married to the backslider that would make Him married to or united with sin, and this cannot be. Please clarify.**

You mustn't try to make a parable "walk on all fours," as they say. Actually, of course, we ought to quote the scripture accurately. But the point of the passage is that God does not forsake the one who turns away from Him, even though that person goes back into actual sin. He still strives through His Spirit to bring the backslidden one to himself.

slider to remain in his sins, but it does encourage him to hope for pardon and restoration when he responds to Isaiah's invitation: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:6-7).

This gives no security to the back-

After seventeen effective years as superintendent of the Nevada-Utah District, Rev. Raymond B. Sherwood has resigned. He and Mrs. Sherwood will serve as pastors of the First Church of the Nazarene, Reno, Nevada.

With the approval of the Board of General Superintendents and after consultation with the District Advisory Board, I have appointed Rev. Murray J. Pallett, pastor of the Bethel Church of the Nazarene, Spokane, Washington, as superintendent of the Nevada-Utah District effective November 15, 1964.

HUGH C. BENNER  
General Superintendent

### Mother of Mrs. H. V. Miller Dies

Mrs. Bertha Ross, eighty-eight years of age, mother of Mrs. Howard V. Miller, died September 18, with funeral services September 20 in the Kankakee Central Church of the Nazarene.

Mrs. Miller, widow of the late General Superintendent H. V. Miller, was unable to attend the service, due to her own illness, but listened by direct telephone connection between the church and the rest home where she is residing and where Mrs. Ross also lived.

### Wendell Wellman to Los Angeles First

Rev. Wendell Wellman, pastor of Flint, Michigan, First Church, has accepted a unanimous call to pastor the First Church of the Nazarene in Los Angeles, California, as successor to Dr. L. Guy Nees, recently appointed district superintendent of the Los Angeles District.

Rev. Wellman is expected to assume his new responsibilities the middle of October.

### New Spanish Church in Florida

Dr. E. S. Phillips, executive secretary of the Department of Foreign Missions, has received word that a new church has been organized among Cuban refugees in Lake Worth, Florida, south of West Palm Beach.

Twelve adult charter members, headed by Rev. John Hall, Jr., make up the new organization. Pastor Hall is the son of Missionary Superintendent John Hall.

### Gift of *Heralds* Proves Fruitful

Pastor William C. Klausner, New Albany, Mississippi, Church of the Nazarene, reports the receiving of eight

subscriptions to the *Herald of Holiness* from Alice Hawkins, retired elder in his church.

The subscriptions were from a lady to whom Rev. Alice Hawkins had given some of her *Heralds* to read. The woman subscribed for herself and all her children as a result.

### Early Reports Indicate Enrollment Advance

College registrations are still under way at the time this issue of the *Herald* goes to press, but early reports indicate enrollments well ahead of last year.

Eastern Nazarene College had enrolled 803 by September 16, an increase of 62 over last year for a gain of nearly 9 percent.

Pasadena College reports that on the same date registration was 123 ahead of last year at the comparable time. Last year's final, total cumulative enrollment was 1,151.

Preliminary figures for Nazarene Theological Seminary show a 17 percent increase over last year, with the major increase occurring in the first year class, which registered a 46 percent increase.

### Report on Advent Christian Action in Error

An Evangelical Press report on the action of the General Conference of the Advent Christian church in regard to Bible reading and prayer in the public schools was in error, according to word received from Conference President Joe Tom Tate.

The Conference went on record as favoring legislation to permit voluntary participation in Bible reading and prayer in public schools, "provided such legislation in no way weakens or undermines the principle of the separation of church and state as guaranteed for us in the Bill of Rights."

### Episcopal Dean Lashes Presidential Candidates

Presidential candidates of both major parties were castigated by Rev. Francis B. Sayre, Jr., dean of the National Cathedral (Episcopal) in Washington, D.C., in a sermon last month. Without naming names, Mr. Sayre, grandson of President Woodrow Wilson, said:

"This summer we beheld a pair of gatherings at the summit of political power, each of which was completely dominated by a single man; the one a man of dangerous ignorance, and devastating uncertainty; the other man whose public house is splendid in its every appearance but whose private lack of ethics must inevitably introduce termites at the very foundation.

"The electorate of this mighty nation is left homeless, then, by such a pair of nominees. It knows not where to turn; it stares fascinated at the forces that have produced such a sterile choice—frustration and a federation of hostilities in the one party; and in the other, only a cynical manipulation of power."

### Urges Moratorium on Sunday Politics

The Lord's Day Alliance of the United States has called upon the national chairmen of the Democratic and Republican parties to urge their constituency to refrain from "political activities on Sunday."

A communication from Rev. Samuel A. Jeanes, interim executive director of the Alliance, stated: "The issues of the campaign are important but they can be satisfactorily presented to the American people on the other six days of the week . . . We trust that all of our political forces will be working to strengthen our spiritual foundations."

### President Honorary Chairman of Bible Reading Program

NEW YORK (EP)—President Johnson will serve as honorary chairman of the twenty-first annual Worldwide Bible Reading program of the American Bible Society, it was announced here by Everett Smith, society president.

Also on the sponsoring committee are the nation's three living former presidents—Herbert Hoover, Harry S. Truman, and Dwight D. Eisenhower.

The annual program is intended to unite Christians around the world by the reading of identical, preselected Scripture passages each day between Thanksgiving and Christmas.

### "Challenge" Alerts Africans on Lung Cancer

LAGOS, NIGERIA (EP)—While tobacco companies are conducting a high-pressure sales drive in Africa, a Christian magazine has launched a "Don't Smoke!" campaign to warn Africans about lung cancer.

The *African Challenge*, popular mass-circulation monthly published by the Sudan Interior Mission, tells readers not to be deceived by "clever advertisements" in press and radio.

"As sales go down overseas, manufacturers try to find new buyers in Africa," the magazine asserts.

"We declare war on dishonest cigarette advertising which misleads our youth. We shall publish the full facts about the harmful effects of smoking."

The *Challenge* also calls on governments of African states to support the campaign, even at the risk of losing revenue. "Isn't the health of our people more important than advertisements and taxes?" the editors ask.

The *Challenge* is read by an estimated million people in Africa, many of them students.



Members of the Petaluma (California) Church of the Nazarene who visit regularly leaving copies of the "Herald of Holiness" in fifty homes each week. Each caller takes five or more "Heralds," goes down an assigned block, and leaves one at each home. Whenever a prospect family is found, a repeat call is made each week. The Sunday school has doubled, and two new families have been taken into the church. Forty-one prospect families now receive the "Herald" and a call each week. Rev. R. H. Stukas is the pastor.



The newly constructed sanctuary and educational unit of the Colfax, Washington, Church of the Nazarene. The sanctuary seats 165 with room for an additional 100 in the overflow room. The new building is directly across the street from a new high school, and within one block of a grade school. Construction was by the Kealiher Company of Denver at a cost of \$55,500. Rev. Jack P. Hansen is the pastor.



From left to right, Dr. Harold W. Reed, president of Olivet Nazarene College; Mrs. Alice Johnson, and Rev. Jerry Johnson, district superintendent of the West Germany District; and Rev. Richard Zanner, pastor of the Church of the Nazarene in Frankfurt, Germany, examine a copy of a translation of "Christian Theology" by Wiley-Culbertson into German. Cost of the translation was a student missionary project at O.N.C. The cost of printing and binding the volume will be paid by the Nazarene Publishing House.

In the center, left to right, Pastor and Mrs. Bryan Taylor and their son, Bryan, Jr., and Dr. and Mrs. A. S. London in a Sunday school convention at Central Church, Lansing, Michigan. A special service was



held honoring the Londons, who have traveled more than one million miles in the field of Sunday school evangelism. The local church has recently relocated, and is making plans to expand its facilities to take care of a growing congregation and church school.

Four new publications of the "Lillenas Line of Sacred Music" were featured in the display at the Billy Graham Pavilion at the World's Fair in New York. The Lillenas items are in the center of the display: two volumes of "The Crusade Pianist," Shea's "Album of Sacred Songs," and "The Crusade Soloist."

## Guidance for a CHRISTIAN Home

### The CHRISTIAN HOME Series

Specialized books in which parents may find practical help for developing their children in an atmosphere of happy, Christian homelife. *Paper.*

*For guiding Preschool Children . . .*

#### OPENING DOORS OF FAITH

*By* MILDRED SPEAKES EDWARDS

Bible stories and verses, poems, and child-life incidents—all directed toward helping little children have a better understanding of God. 154 pages.

*For guiding Children 6 to 8 . . .*

#### TOGETHER WITH GOD

*By* ELIZABETH B. JONES

Valuable guidance for leading children in the basic steps toward God—first prayers, table graces, suggestions for family worship and fellowship. 158 pages.

*For guiding Children 9 to 11 . . .*

#### IN FAVOR WITH GOD AND MAN

*By* KATHRYN BLACKBURN PECK

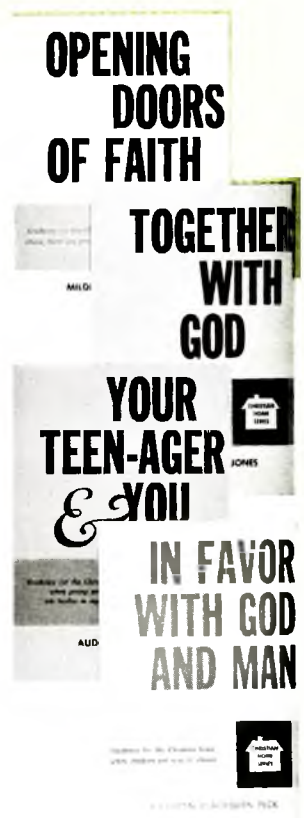
A practical discussion on such subjects as family worship, parental counseling, good reading, each as it is related to this moldable age. 154 pages.

*For guiding Young People 12 to 18 . . .*

#### YOUR TEEN-AGER AND YOU

*By* AUDREY J. WILLIAMSON

Helpful advice on many teen-age problems, including use of leisure time, finding a place in the church, becoming an established Christian. 96 pages.



**\$1.00 each  
set of 4, \$2.95**



**\$1.50**

#### Parents Can Be Problems

*By* MILO L. ARNOLD

Sobering thoughts, solemn admonitions on the overwhelming facts of parental delinquency today, and the urgent need of godly parenthood in a modern world to help stem the tide.

Recommended by a prominent judge as a book every parent should read. 112 pages, paper.



**\$1.25**

#### This Holy Estate

*By* JOHN E. RILEY

Wise counsel to young couples establishing a home. Particular attention is given to such realistic problems as church and community relations, finances, family altar, coming of children, discipline and training, fellowship and recreation. Charts, diagrams, thought questions, and recommended reading all add to make this a book every home-builder will want. 191 pages, paper.



**\$2.95**

#### Devotions with Julie and Jack

*By* MARILYN MILLIKAN

Devotional readings in which boys and girls may join Julie (seven) Jack (ten) and their parents as they discuss problems common to all families. In seeking the best solutions they turn to God's Word and prayer. Each of the some two hundred devotions conclude with a hymn. Illustrations, large print, a colorful plastic-board cover add appeal to young readers. 172 pages.



**\$1.95**  
Paper edition  
95c

#### The Christian's Secret of a Happy Life

*by* HANNAH WHITALL SMITH

A guidebook to happy, holy living that merits a prominent place in every home. Here the author tells how she took the Bible promises literally and found them to be true. She shows how we too can do this today and experience victorious living. Over two million copies have been sold! 247 pages, cloth.

Prices slightly higher outside the continental United States

## NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, Kansas City, Missouri 64141

Washington at Breese, Pasadena, California 91104

IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario